

## Reviews of Books.

LECTURES ON THE CHURCH AND THE SACRAMENTS. By the Rev. P. T. Forsyth, M.A., D.D., Principal of Hackney College, Hampstead; and Dean of the Faculty of Theology in the University of London. London: Longmans, Green and Co. Price 6s. net.

Dr. Forsyth's treatise is a great book upon a great subject: it deserves the closest attention and amply rewards the most diligent study. In the preface the learned author defines his position. "It is neither current Anglican, nor popular Protestant. I write from the Free Church camp, but not from any recognized, Free Church position, having regard, so far as I can, to the merits of the case, to early history, and the experience of religion." The fact that the contents of this volume were delivered as Lectures to students and not to scholars accounts for the element of "repetition," valuable in driving home the spoken words to those who heard them, and no less valuable in emphasizing the important points for those who read the printed page. The literary style of the Lectures is not easy to assimilate; but when assimilated is found to be telling and forceful. Dr. Forsyth is a master of epigram, and of antithetical parallelism; though the latter is sometimes overstrained, in order to gain "effect." The "view" taken is "neither memorial and Zwinglian nor is it High Catholic. It is sacramental but not sacramentarian, effective but not sacrificial." "The Sacraments are not emblems but symbols, and symbols not as mere channels, but in the active sense that something is done as well as conveyed." "As to the Sacraments, it may be surmised that the writer holds a mere memorialism to be a more fatal error than the Mass, and a far less lovely."

The volume is fresh, vigorous, scholarly, candid, and full of surprises. Dr. Forsyth does not say what we should expect of him as a Free Churchman, and says much with which the High Anglican might be credited. He declares what he holds to be the truth without fear or favour. "The Free Churches have tended to idolize *liberty* at the cost of the truth and power which makes liberty—at the cost therefore of reverence, penitence and humility. They have made a good servant a bad master. The Catholic Churches have tended, on the other side, to idolize *unity*, to sacrifice the Church's holiness to her catholicity, and to lose the moral power of the Gospel in a type of piety, or, in canonical correctness of procedure. They have sought unity of policy."

In the compass of 290 pages there are fourteen chapters—seven devoted to "The Church" and seven (including one by Professor Andrews, D.D., and reprinted from "The Expositor") dealing with "The Sacraments." From the very first we are breathing a bracing air and see a wide vision. The treatment is "Great Church," though the audience may have been "Free Church," the readers will be of all Churches—and the debt of gratitude as wide as the limits of the readers.

Chapter I deals with "Holy Church, Free Church, and Sound Democracy." Religion might go on without a Church, but Christianity could not. A Church must have a positive and featured faith, centring in the Atoning Cross of the Eternal Son of God. For this Church every soul is born. It has the secret of Society. The Free Churches tend to be much too atomist, and are apt to be too negative in their note. There are fundamental differences between the Church and democracy. In chapter II "The Church and its 'Unity'" is the theme. It is plainly stated that we belong to the Church because we belong to Christ, not *vice versa*. Here again the note is sounded that "The Church's

one foundation, and the heart of its ministry, is not simply Christ, but Christ crucified." "The sects arose as gifts of God to the Church. They rose for a churchly need and purpose. . . . They were parts and servants of the Church, and should from the first have been so regarded. The mediaeval Church was often wise enough to do this and to make them orders." The writer strikes home, in a kindly spirit, when he says, "The Anglican Church—a Church so great and even glorious—owes its separate existence to one of the great schisms of Church History, and in certain cases keeps up that schismatic spirit—where it does not know, or care to know, or do other than despise, the religious life of one-half of the nation. It is not even insular, it is but demi-insular." Chapter III deals with "The Need of a Church Theory for Church Unity," and contains an excellent description of the true apostolic succession and a vigorous refutation of the false. In a later place the author declares, "The Apostolic Succession has no meaning except as the Evangelical succession. . . . It is the succession of those who experience and preach the Apostolic Gospel of a regenerating redemption." "The Church and History" is dealt with in Chapter IV, which contains much of interest on the question of "Unity," and faces the question "Is the Church in history the *prolongation* of the Incarnation?" To this question the answer is a plain negative. Chapter V is entitled "The Kingdom of God," a term which of late years has taken a ruling place in theology. The relation between the Kingdom and the Church is considered, and the conclusion is reached that the Church is not a "means to the Kingdom, but the Kingdom in the making." Chapter VI deals with "The United States—of the Church." The pressing problem of Reunion is faced and considered. "It can take only one of two lines. It may come either by re-absorption or by federation—either by a re-absorption under the old Catholicism reformed and made elastic, or by the federation of a variety of Churches entirely equal except in age." "The word re-ordination must not be so much as named among us." This whole question reveals "a great chance for Anglicanism" and in view of *post bellum* conditions demands the closest and most persistent attention. "We are at a far more critical juncture than the Reformation was." In Chapter VII the author declares "the Ministry is Sacramental to the Church, as the Church itself is sacramental to the world." The ministry is the ecclesiastical question of the hour; for the Protestant minister is a surrogate of the Apostles, rather than their successor." There is a great truth underlying the false Roman view of the sacrament of orders. It is a new and a bold thought that "the Ignatian bishop is a congregational minister"; and it is startling, though true, that "Christianity began in an irregular ministry."

The Second Portion of the volume is no less valuable than the first. After a general consideration of "The Place of the Sacraments in the Teaching of St. Paul," three chapters are devoted to Holy Baptism, and three to the Holy Communion.

In the Free Churches there is indifference to Baptism, rather than contempt of it; and a great point is made that every Infant Baptism should be sympathetically an adult Baptism. To leave it to the minister is sacerdotal. "It is the negligent Church that forces ministers to be priests." The chapter entitled "New Testament Baptism," is followed by another called "Infant Baptism." This the author claims was unknown in the New Testament Church, which was a Church in its missionary stage. The point of origin for Infant Baptism is obscure, and much confusion has arisen from the attempt to transfer to this administration of the sacrament terms and relations which are appropriate to the baptism of adults. "Clearly the two Baptisms, infant and adult, are psychologically different." All would agree with the writer in his conviction that "There should be none but public Baptisms";

but many will differ from him when he says, "The effect on the infant at the moment (of baptism) is nil."

The origin of the Lord's Supper is found in the symbolic action of the prophets. Christ, in His rôle as a prophet, used the bread and the wine symbolically—but the symbolism was not in the elements, but in the act. To interpret the act as mainly commemorative is to impoverish worship beyond measure. The writer makes a strong case against the popular "Eastward Position" at the Holy Communion, for as "the Sacrament is more akin to preaching than to prayer," the celebrant is "not uniting with the people in prayer or sacrifice, so much as giving them the Gospel from God in action." There is, as might be expected, plain warning as to the true and the false teaching concerning "the Real Presence."

It is not too much to say that Dr. Forsyth's latest work is one of the most important contributions to the study of the Church and the Sacraments: and the consideration of his weighty utterances ought to go far to produce a better understanding between the sundered branches of the one Great Church.

CHAS. E. WILSON.

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THE RISE OF THE CHRISTIAN RELIGION: A STUDY IN ORIGINS. By Charles Frederick Nolloth, M.A., D.Litt., examining chaplain to the Bishop of Rochester. London: *Macmillan*. Price 12s.

In these days of rapid, pithy writing, to enforce a particular conclusion or to elucidate a special point of view, we are accustomed to small, if important treatises presented in colloquial style, short sentences, and bold attractive type. Dr. Nolloth is not a writer of that brotherhood. On the contrary, his large book, of 600 pages, is laboriously worked out in the critical, historical, and spiritual interests of his subject. The book is a conscientious, learned, and painstaking work, enriched with valuable notes, and showing the results of much patient research. Conservative as a critic and theologian, Dr. Nolloth will through this effort lead many to see that there is a good deal to be said for the conservative position, since his knowledge of the latest literature and most recent theories in New Testament criticism is patent. The book is solid, and destined to live, though in style it is not exactly modern. The author is before all things systematic in the treatment of his subject, and the contents-table takes the student (for it is pre-eminently a student's book) through the literary and institutional sources, Jewish, Pagan, and Christian, of Christ's religion; and then, at greater length, its preparation in Judaism, in the Dispersion and Philo, in Greek Thought, Greek Religion, and Roman Religion. After that, from Chapter VIII. to Chapter XXIX., it is the direct history of Christ the Man and Saviour and Revealer of God, of the founding of the Church, and its Apostolic doctrine and development, that claim the reader's close attention. The author's endeavour has moreover been to show that "the Christian Religion, as it reached the close of its formative period, was, on the whole, what its Founder intended it to be—that it was in agreement with the mind of Christ." The book is, therefore, systematic and complete in the best of old-fashioned senses, and none the worse on that account.

Among the chapters on the "Preparation" for the Christian Religion, very interesting is that on Greek Thought. One's only regret is that it is not longer. The influence of the philosophy and language of the Greeks can hardly be over-estimated. The truth and miracle of Inspiration is seen in its taking the thoughts and words of men as already conceived and phrased, in order to convey to them its own transcendent message, much more than in

any ideal revelation which should speak a language entirely its own, and therefore uncomprehended on earth. There is, and must be, a link always between the revealer and the recipients of Truth, or revelation is impossible. That which differentiates Christianity from everything earthly is its essence, its spirit, its direct, Divine message, that which unites it with and makes possible its reception in the world, is its outer habiliment, its vehicle, its method of speech. The sequence of thought from age to age, the forms of spiritual conception, even of speculation, which have obtained among men; become the servant and handmaid of the Truth; a new power breathes in old thought: "language dead for ages awakens into life."

The influence of Rome in the world's preparation for Christianity is dealt with in the chapter on "Roman Religion." But it necessarily includes much that would hardly come under the term *religion*. The government and administration, as well as the protection of and vast facilities afforded by the Roman Empire, are dwelt upon. But we are inclined to wish a chapter had been given on the very real influence, not only of the Roman dominion, but of Roman Law itself, both in its institutions and legal conceptions, on the thoughts and language of Christianity, and in the actual expression of Christian doctrine; as, e.g., in the application of the law of adoption by St. Paul in Romans viii., or of that of the *Testamentum* in Hebrews ix. The Apostle of the Gentiles, himself a Jew, was not only conversant with the philosophy of the Greeks, but was also a Roman citizen, and used his freedom as such. And the "Messiah" of the Jews, the "Logos" of St. John, and the Divine "Dominus" of the freed Christian man (1 Cor. vii. 22, Vulgate), echo the title on the Cross, which was "written in Hebrew, and Greek, and Latin."

The chapter on the "Two Natures" in Christ is reverently and strongly written, and, with its notes, should be carefully studied. We wish space allowed us to say more.

A note of the book is its insistence on the fact that the Almighty deals with man, not as a machine to be acted upon from without, but as a living being to be dealt with by sympathy which is to be responded to from within. So, in Chapter XVII., on the "Purpose and Method of Christ," this is well brought out. Consistently, in Chapter XXVIII., on "Early Christianity and Ethics," we read that "the great difference between Christian Ethics and other systems lies, after all, in the fact that while they present an external code to be observed, but go no farther, Christianity, with a code still more imperious and binding, gives the power to carry it out. It is a force within, as well as a law without. If it requires a new birth, a fresh outlook, a new heart, it supplies these requirements, and with them the power to obey its commands. God never makes a greater demand upon us than we can respond to" (p. 561). So, too, on Christ's "Public Ministry," we read, "The morality of the Gospel is on a higher plane than that of the Old Testament. Christ has set a pattern which can never be abandoned. When they have seen the best and highest, nothing lower will meet the aspirations of men. It is impossible to go back" (p. 296).

The three chapters on Doctrine, in which the Apostles St. Peter, St. Paul, and St. John are considered in respect of the special form and power of their teaching, form perhaps the most interesting and helpful part of this comprehensive volume. "In studying the contributions of those three creative forces to the moulding of the Christian religion," we are prepared at once "for the entrance of a diversity of elements . . . so varied is the impression which we receive. . . . In the primitive diversity of apprehension and of teaching, we have a microcosm of the subsequent variety of thought which was to characterize the Church at large. . . . If at times we are inclined to deplore our lack of unity and the bewildering variety of men's opinions, we

are reassured on looking back to the differences observable in its first founders" (p. 499).

The chapter on "Sacraments" is excellent, and quite abreast of the recent development of controversy (alas! that it should be needful) as to the spirituality of the mode of the Divine Presence. Here is much sound reasoning, given in the calmness of language which distinguishes the whole book, and supported by excellent notes and references. Suffice it to quote one passage. On the question of Transubstantiation we read, "The Eucharist is (now) no longer a Sacrament. Its representative, symbolical character has gone. A miracle has taken place to which our Lord's action here on earth offers no parallel. The effect of such a conception on the Sacrament is like that of the Docetic view of the Incarnation upon the doctrine of the Person of Christ. To secure the Deity, the reality of the Manhood was sacrificed with disastrous results. In the same way, the sacramental value of the Eucharist is marred by the effort to obtain a literal fulfilment of Christ's words. . . . At the time of the institution, the offering of which the Eucharist is the memorial was not yet made. . . . It is the body so offered and the blood so shed that the Sacrament is the sure means of imparting. . . . The time was not ripe for its full celebration. It belonged to the Kingdom of God, and the Kingdom could not be until Christ had suffered and risen" (p. 490).

The book deserves a fuller consideration than this short notice can pretend to give. The many chapters are each so complete in themselves that they offer a series of monographic studies, and may well form helps to the composition of sermons. The earnest student and the thoughtful preacher may each thank Dr. Nolloth for a valuable addition to his library in this commendable review of the history and genius of Christianity.

EDWARD HICKS.

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CHRISTIAN THOUGHT AND HINDU PHILOSOPHY. A Treatise by Arthur H. Bowman, B.D., M.A., L.Th. London: *The Religious Tract Society*. 2 vols. Price 12s. net.

MR. BOWMAN writes with the authority of one who has had twenty-five years' experience of India, and has occupied there a position as Special Missioner, which required a close study of Hinduism and brought him into intimate contact with cultured Hindus. This study has been with him no formal and professional matter. His book bears evidence of the deep personal interest in Oriental thought, and especially in Hindu Philosophy, which he professes at the outset. He has endeavoured to omit no doctrine of any importance in the Higher Hinduism, and to state each with the greatest clearness and fairness. No one could read his two volumes here presented to us without a fuller grasp of the true bearing of Hinduism on its philosophic side, or without something approaching an understanding, so far as that is possible amid the perverse contradictions in the system, of the relationship between Polytheism and Pantheism as elements of the same creed. The unsatisfying and hopeless outlook of Hindu teaching is clearly shown, quite apart from its grosser features—and with reference to these he provides startling evidence of the real moral drift of Hinduism, showing, as one whom he quotes expresses it, that "morality here has God against it," and suggesting that modern anarchical movements in India are not unconnected with the teaching of the Bhagavad Gita.

But there is another leading current of thought in the author's mind as he approaches his task. After long absence from the West, he is "amazed to find the extent to which Hindu Pantheism has already begun to permeate the religious conceptions of Germany, of America, and even of England." The

danger which he foresees is even more threatening for the following generation than for the present, which has been trained in a Christian atmosphere and carries unconsciously into its anti-Christian speculations the restraining influences of Christian ideals. So far as those ideals remain, Christianity, and not Pantheism, deserves the credit for them ; but in truth, before his work is done, there are astounding evidences that even the wild hatred of Christianity manifested by Nietzsche has been outdone by at least one teacher outside Germany. And this extremest form of anti-Christian virulence is closely connected with the revival of Hellenism, of which in Mr. Bowman's opinion Hinduism is the modern counterpart. Such are some of the developments of the gathering crisis of history which we are witnessing. Our author's opinion of their significance is an arresting one. Here are the opening words of his first chapter—"The last and severest conflict of Christianity is yet before us. We believe the scene where this battle is to be fought out to a final conclusion, indeed is already being fought out, is not England, but on the soil of India." And his last two chapters, on "The Vacant Throne of India," and "The Anti-Christ," give an awakening summary of the development and tendencies, whether in India or in the West, of Materialism and Theosophy, of Humanism and of the rapidly spreading Spiritism which he regards as providing along with it a popular supernatural element. These chapters contain some illuminating historical data with reference to Madame Blavatsky, Mrs. Besant, and the Indian boy who is supposed to be destined to be the vehicle of the coming great World-Teacher. Those who are disposed to play with the alleged new light of modern religious systems might be disposed in many cases to call a halt if they could be induced to peruse this evidence.

The blending of these two currents of thought involves, as may be expected, interesting conclusions in the sphere of Comparative Religion. Mr. Bowman shows clearly the uniqueness of Christianity, and urges that it is to be contrasted, never compared with any Oriental religion. In this connexion it is interesting to read that he asked two representative men, an Indian prince and a Hindu graduate, how long Christian teachers would be allowed to remain in India if the people had unlimited power. The answer in both cases was the same, and was significant—"Just so long as they are willing to *compare* and not *contrast*." It is the old story. They will welcome Christ into the Pantheon, but will not accept His exclusive claims. We are being asked, he tells us, to create a Christ of our own, beautiful and attractive, but adapted to the Hindu systems of philosophy and popular religion—to leave out the supernatural truths of the Incarnation, the Atonement, and the Resurrection—an attenuated Christianity. One of the finest passages in the two volumes deals with the renewal of the old demand to eliminate the Cross. Another is in the form of a quotation from an Indian Christian who has been raised to the knighthood (a Rai Bahadur), telling of the effect of Dr. Duff's sturdy doctrine, as contrasted with such weak modern dilutions. "He made no effort," said this Indian gentleman, "as is being done now, to baptize the old religions, to reveal the Christ in Krishna, or Buddha, or Confucius. I weep when I think of the change that has come over many missionaries. . . . You come to us with your higher criticism. Would you shake my faith in Christ? Was it for this that I gave up my father and home, and became an outcaste?"

We venture to suggest a few criticisms, which may be of help in case of a reprint. We do not think Mr. Bowman holds the view that Christianity "fulfils" Hinduism in the same sense that it fulfilled Old Testament Judaism. The above quotation seems almost enough by itself to prove as much. Yet some of his statements would be improved by more cautious wording in this respect—we refer especially to vol. i., 76, 293. The explanation

of such statements probably is that the Treatise is founded on a course of lectures delivered in Indian University centres, and that the lecturer was anxious to prove that Jesus Christ fulfilled all the highest aspirations of Hindus. This is a very different thing from the view above mentioned; but it is not exactly what is conveyed by some of the rather too general statements named, as they at present stand. We think also that the reference to rationalistic Protestantism in i. 114 might be worded so as to make it more clear that it has no title to be described as representing Protestant thought. Mr. Bowman apparently takes a more serious view of the effects of the war on Oriental observers than do some of those who are still in India: but we have no means of deciding whether he or they are right. There appears to be rather a serious misprint, reversing the meaning of a sentence in ii. 220; and an Index would be a great improvement.

But these are matters of detail. The Treatise is one which we hope will be widely read, for it is emphatically a book for the times, and it will clear away, by its candid and well-balanced examination of actual facts, the haze which forms so congenial an atmosphere for the growth of unhealthy and noxious speculation in the spheres of theology and philosophic thought.

W. S. HOOTON.

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THE LIFE AND WORK OF JOHN RICHARDSON ILLINGWORTH, M.A., D.D., as portrayed by his letters and illustrated by photographs. Edited by his Wife, with a preface by the Bishop of Oxford and a chapter by the Rev. Wilfrid Richmond. London: *John Murray*. Price 10s. 6d. net.

In his great chapter on spiritual gifts, 1 Cor. xii., St. Paul writes: "To each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom: and to another the word of knowledge, according to the same Spirit: to another faith in the same Spirit: but all these worketh the one and the same Spirit, dividing to each one severally as he will." The profound truth of this passage is the more borne in upon one's mind after a perusal of this most interesting life. Bishop Gore writes in his brief preface "No man ever more successfully declined to be interfered with by calls which he felt to be not for him. He never attended public meetings or sat on committees or was distracted by business. No one would have thought of making him a rural dean or an archdeacon or a bishop. He retired to his quiet parish, and there—he gave to the clear vision which he won by meditation singularly lucid and beautiful and convincing expression in a series of books which have had an immense circulation." The present writer is just one of many thousands who have read and been much helped by books which came out in steady though not rapid succession from the *Lux Mundi* essays in 1889 to the *Gospel Miracles* in 1915, and it was therefore with real interest that he took up the life of their writer. In one respect it must have been a difficult biography to write. Dr. Illingworth was rector of the little village of Longworth for thirty-two years, and for the most part he stayed within it. No burning practical questions are therefore involved in his life. No new light on the inner history of public events is forthcoming. His life is simply the story of the way in which a shy and retiring and delicate saint wrote his books. His letters are not very widely spread. The majority of them are addressed to a correspondent known only as M.C.L. to whom he wrote every week. Nor are they usually weighty in subject matter like the letters of a Kingsley. Many of them are just friendly notes, retailing the latest events of daily life in home or parish. But they are helpful as revelations of the inner life of one whom God raised up to do a great work. The book is written on a topical plan, some chapter headings being "the Rector,"

"the man," "the Christian philosopher." Perhaps one looked with greatest keenness for the story of the books. Here is a paragraph showing how they were written. "His writing cost him the most astonishing labour. I remember one sentence which was often afterwards quoted in reviews, being written over about thirty times before he was satisfied. He always would get just the one word, and no other, which he felt expressed in the best way the exact shade of meaning which he desired to express. He usually took his exercise in the morning directly after our half-past nine Mattins, and during a ten or fifteen mile ride on his bicycle would think out the subject on which he was then engaged. After tea he would sit in his big chair by the drawing-room fire, with a board on the arms to hold his paper, and after the two or three hours' work, which was the utmost he could profitably spend in this way at a time, would succeed perhaps in producing a page of writing."

His position as a Churchman needs no definition beyond the simple reminder of his membership of the brilliant "Lux Mundi" party, which for many years met annually at Longworth. "He was bathed in the sacramental idea: believing firmly in the appeal to eye as well as to ear, which was, as he often said, 'the natural outcome of a belief in the Incarnation.'" But it is noteworthy that at Longworth he would not have a surprised choir, nor have it in the chancel. He insisted on keeping it at the west end of the church. More notable still is the following passage. "Although he greatly valued the Sacraments of the Church, and had all his boyhood and college life diligently frequented them, and did so to the end, yet as time went on he did not depend on them as once he did. He was always a mystic, and in lonely cycle rides, in pacings to and fro in the garden, or before services in the churchyard, he had most of his real communings with God. He had a strange distaste for settled hours of prayer or meditation, but increasingly, I believe, spent most of his hours in this way. Nothing was too small to be made an object of prayer, nothing too great to expect from it."

He suffered constantly from ill health. Let us finish by upholding his example to those who are in like case. "In his first years at Longworth he was anything but patient. . . . He was then apt to think much of himself and his own ailments; his temper was by no means what he would have desired it to be. . . . But year by year he steadily grew in self-control; year by year he became more and more unselfish, more and more thoughtful for others . . . more and more patient, more and more gentle and loving." We lay down the book with a thought of thankfulness to God for one more addition to the roll of saintly lives. It is ours to reap the fruit of their work, and, as far as God gives us, to walk in their steps.

C. H. K. BOUGHTON.

**THE CREED IN DAILY LIFE.** By the Rev W. B. Russell-Caley, M.A.  
London: *Marshall Bros.* Price 3s. 6d. net.

The Bishop of Chelmsford writes a preface to this volume of fourteen sermons, and describes them as a setting forth of "the positive teaching of Christianity, together with such helpful suggestions as to how it should affect the lives of men." These sermons are readable; the treatment of the subjects is fresh, and often original; and the doctrine is sound. \

**LARGER THAN THE CLOUD.** By the Rev. H. R. Anderson, M.A. London:  
*H. R. Allenson.* Price 2s. net.

In this his first volume of sermons the author has published, by request, a sequence of discourses in war time. At a time when many are inclined to think that "The Cloud is larger than the Blue," the optimism of these sermons is a tonic. Eight addresses are grouped under "The Blue," in

Part I, and four under "the Cloud," in Part II. The subjects selected, and the treatment they receive, are distinctly out of the common, and through every line there breathes a spirit of unflinching confidence that since "God's in His heaven" all is well with the world.

**THE RETURN OF THE KING: ITS CERTAINTY, ITS MEANING, ITS NEARNESS.**

By the Rev. F. J. Horsefield. London: *Marshall Bros.* Price 2s. 6d. net.

This small volume contains the substance of a series of lectures originally given in the author's church of St. Silas, Bristol. The lectures, which are eleven in number, and deal with "The Great Hope of the Church," "The Certainty of His Return," "The Rapture of the Saints," "The Great Tribulation," "Armageddon," "The Millennium," "The Great White Throne," "Behold, I come quickly." Throughout the volume the author adopts the historical system of interpretation in dealing with the Book of Revelation.

**THE ONE GREAT REALITY.** By Louisa Clayton. London: *Marshall Bros.*

Price 2s.

To this volume of addresses a short foreword has been written by the Rev. Evan H. Hopkins. There are ten addresses, setting forth the great topics: "God, the Great Reality," "Father, Son and Spirit," "The Voice of God," "The [Hands, the Word, the Church, the Kingdom of God," and treating them in simple language, which is made to impress the great Evangelical message.

**OUR HOMEWARD WAY.** By the Rev. S. J. Sykes, Vicar of St. Mary the

Virgin, Waterloo, Liverpool. London: *Longmans, Green and Co.* Price 2s. net.

This volume of eighteen addresses on the service of Holy Communion contains the substance of a series of addresses given to communicants. The addresses are given in outline. In the introduction the writer says: "God has given this world a Wonder-Gift in Christ. And Christ has left His Church a Wonder-Bequest in the Holy Communion. And the Communion service draws for us a Wonder-Picture of our religion." Then in an interesting manner the author draws out the teaching of the eighteen sections of his "Wonder-Picture," in the series of eighteen addresses. To find in the Communion service a "process of life which shall carry us, in Christ, through redemption and sanctification, from earth through Paradise, to Heaven, which is our home," may strike some readers as being arbitrary, or artificial, or both.

**THE HISTORY OF THE TEN "LOST" TRIBES.** By David Baron. London:

*Morgan and Scott.* Price 1s. net.

This is an examination and refutation of "Anglo-Israelism," and is a book for which we think there is a need. The arguments of the exponents of this theory are exceedingly ingenious and specious, but the writer has shown the fallacy of many of them and pointed out the wildness of the methods of interpreting Scripture. The important question, "Are the tribes lost?" is carefully considered, and we think Mr. Baron entirely proves his contention that they are not "lost" at all in the sense in which Anglo-Israelites use the term. Quite apart from the main discussion this little volume is full of thoughtful suggestion as to the purposes of God for and through Israel.

