

REVIEWS OF BOOKS.

WESTMINSTER MISSION ADDRESSES.

THE CHRISTIAN CALL AND MOTIVE. Addresses by the Bishops of Edinburgh, Lichfield, Lincoln, London, St. Edmondsbury, Truro and others. London: S.P.C.K. 5s.

The Westminster Mission has come and gone. Comparatively little notice has been taken of it in the public and religious Press, as the public mind was interested in other matters during its fruitful ten days. It has not been held in vain, and the volume, *The Christian Call and Motive*, containing a series of addresses delivered last July, will be valued by all who are fortunate enough to possess it. For the most part addresses of this character do not stand the test of cold type. These are an exception to the rule, and after reading them we venture to urge others to obtain the volumes and to study it for themselves. The book is divided into nine sections dealing with "The Claim of God," "The Kingdom of God," "The Judgment of God," "Christ the Revealer of God," "Christ the Redeemer," "The Spirit of Sonship," "The Holy Spirit in the Church and in the World," "The Church the Body of Christ," "Vocation."

Considering the diversity of outlook of the speakers, we are struck by the height from which their vision is seen. All are keen on the work of soul winning, all contribute something of value, and the closing words which summarize the proceedings of each session are specially helpful. Dr. Walpole, Bishop of Edinburgh, who presided, brought with him something that cannot be described, but can be felt by readers. As he truly said, "We can all do something. We must get rid of our cowardice, cast aside our reserve; we must be the friendliest people in the world, full of refreshment, full of hope, full of heart, and so go forward determined at any rate to win some one into that glorious Kingdom of God, the Kingdom of One Who is perfect love."

NEW TESTAMENT ARCHÆOLOGY.

NEW TESTAMENT ARCHÆOLOGY. Discoveries from the Nile to the Tiber. By the Rev. J. Politeyan, B.A., F.R.G.S. London: *Elliot Stock*. Price 6s. net.

This is not a scholar's book. The author has lived many years in the East and has subsequently read a large number of books, from which he has culled interesting bits of information to elucidate the New Testament. It covers a very wide range of topics, such as languages, writing materials, the government and the religions of the Roman Empire, sites and scenes in Palestine, and New Testament criticism. From the nature of the case, the information is somewhat scrappy. Whenever the author makes incursions into such unfamiliar fields as Semitic languages and classical lore, he is liable to go astray. In spite of its shortcomings, the book abounds

with many interesting and illuminating items of information, and the ordinary Bible-lover who is not over-critical as to the minute accuracy of a book, will enjoy reading this volume. It may be added that the book is furnished with sixteen excellent illustrations.

THE CHRISTIAN SCIENCE OF THOUGHT.

THE CHRISTIAN SCIENCE OF THOUGHT. By Mrs. Horace Porter.
London: *H. R. Allenson, Ltd.* 3s. 6d. net.

Mrs. Porter's previous books, *The Christian Science of Life* and *The Christian Science of Prayer*, were published anonymously. The first of them attracted the attention of the late Bishop Handley Moule, who warmly commended it—a fact which probably served as an assurance to those who thought that it had something to do with Mrs. Eddy's strange new religion, whereas the intention was to show a more excellent way. In these pages Mrs. Porter pursues her line of study and deals with "that distinctive system of thought-training which belongs to the Faith of Christ," more particularly in relation to the light thrown upon the subject by psychology—a most useful corrective to Christian Science, falsely so-called, of which the authoress does not hesitate to say that it is "perhaps the most familiar example of the 'bluffing' of facts." But even those whose minds have not been disturbed by this strange cult, will find here much that is suggestive. The chapters on "*Thought-planting*" and "*Prayer and Worship*" are distinctly useful.

ON MANY SUBJECTS.

NOTES ON THE REVELATION OF ST. JOHN: The Symbols as seen in the Light of History. By P. P. Cutchey. London: *Elliott Stock.* 1s.

The author is of opinion that maybe the time is now at hand for the vision to speak: and sets forth the Seven Features of the Prophecy—The Introduction; The Messages to the Churches; The Seals; The Trumpets; The Beasts; The Judgment of Babylon; The Sevenfold Conclusion. This book is but another of a certain type of eschatological exposition, and has many of the defects of its class. There is an irritating variety of type, a most ingenious handling of the problem of 666, a most complicated chart to illustrate the "Judgments upon apostate Christendom," and a most precise mathematical method of dealing with dates.

THE IMPRISONED SPLENDOUR. By the Rev. Murdock MacKinnon, M.A., D.D. *H. R. Allenson, Ltd.* 3s. 6d. net.

Nine sermons on Philippians iv. 8: "Whatsoever things are true . . . think on these things"—the utterance of a preacher of wide culture and originality, one who can leave the beaten track without ever deviating from the Truth. Dr. MacKinnon has handled this passage with the consummate skill of the man whose pulpit is his throne, but who occupies it with a sense of responsibility that makes

flippancy impossible. To have extracted so much from a single verse is proof of the capacity both of preacher and text, Truly the well is deep!

SENSIBLE RELIGION. By the Rev. E. W. Shephard-Walwyn, B.A.
H. R. Allenson, Ltd. 2s. net.

Some very practical addresses likely to appeal to young people. Mr. Shephard-Walwyn has devoted a good many years of his life to working among boys, and there is no doubt he understands them and enters into their difficulties with a sympathy and keenness of perception all too rare. Some of these difficulties are dealt with in these pages—the truth of the Bible, the Atonement, Faith, the Sexual Instinct—these are a few of the subjects. There is loyalty to Truth combined with the shrewdness of the man who knows the futility of pious platitudes.

THE VOICE OF JESUS: Thoughts for Boys and Girls upon the Holy Gospels throughout the Christian Year. By H. Parham *Sheffington & Son.* 3s. 6d. net. The Bishop of London, in commending this volume, writes, "The great merit of this book is that it weaves Bible Reading into the teaching of the Church, and helps children to hear the Voice of Jesus speaking to them as they read each short passage on their knees." There is much that is helpful here, but the sacramental teaching is of a type that the young readers, for whom this book is intended, may easily form impressions that are not warranted by Holy Scripture.

QUESTION TIME IN HYDE PARK. Fourth Series. By the Rev. Clement F. Rogers, M.A. London: *S.P.C.K.* 8d. net.

A useful little book, in which are gathered together questions and answers dealing with Christianity in History, arranged in three sections, and to each of which are added "Illustrations" dealing with the answers: these are for the most part valuable quotations from many sources. The replies show much shrewdness, good temper, and a desire to be fair to those from whom Mr. Rogers differs. It would not be difficult to criticize some of them, but on the other hand it would not be easy to do better, especially on, practically, "the spur of the moment." Those who have to meet the man in the street will find much useful matter in these pages.

CHRISTIAN EQUIPMENT AND TRAINING. London: *S.P.C.K.* 6d. net.

No well-informed Churchman needs to be told what valuable work the venerable S.P.C.K. is doing in a variety of ways. This attractive booklet, with its many illustrations, tells the story of various enterprises at home and abroad. It may be that there are still a few who regard the Society as merely a publishing concern, but if they turn over these pages the notion will soon be dispelled, and they will feel that the income is all too small.

THE BISHOP OF GLOUCESTER'S NEW VOLUME.

THE LIFE AND TEACHING OF JESUS CHRIST. By the Right Rev. A. C. Headlam, Bishop of Gloucester. London: *John Murray*. 12s.

We sincerely hope that the labours of the Bishopric of Gloucester will not prevent Dr. Headlam from completing the work of which he has given us the first part in this well-balanced, finely-conceived and clearly-written volume. Dr. Headlam has been a familiar contributor to our theological literature, and although this book is masterly, it has very little of novelty for those who have followed his thought and work in the Magazines. Nevertheless, it gives unity to what had been scattered, and lays before the reader considered verdicts on many subjects of controversial importance. Dr. Headlam has evidently pondered long over every line, and if we complain at times of the absence of references for statements—made casually—we know him to be so conscientious a writer that we are ready to accept what he says without verification by reference to outside authority. We say this for we have tested him, when we were in doubt, and always found him accurate and trustworthy. We do not know whether it will be considered complimentary to him to say that he has all the good qualities of the late Canon Sanday with a discriminating sense that prevents him being carried away by novel theories that on consideration have to be abandoned. Old-fashioned students will be saddened by an underlying theory of inspiration that is not satisfactory to them. He tells us, for example: "I should not be inclined to consider that a statement repeated in three Gospels is of greater value than that contained in one." He, however, hastens to add, "but the importance of these words is that it reminds us that what lies behind an imperfect narrative is something more wonderful than it gives not less so."

This is the real charm of the book. It is everywhere permeated with the sense of reverent wonder at the gracious Personality of our Lord. It never murders to dissect—it analyses to show forth something more of His glory. As Dr. Headlam says, the Gospel writers accept the facts "Jesus is the Messiah, the fulfilment of Jewish expectations; He is the Son of God; He is the Lord; He is the Saviour of mankind; He is the source of light and life to the world; He is the object of human devotion and adoration; His coming has created a new epoch in the world. Human nature has been transformed. Human life has a higher meaning. There is no limitation to the wonder and glory that is ascribed to Him." "The problem of Jesus is the problem of Christianity." With this fundamental attitude we are in complete agreement, and the more we reflect on the situation the more convinced we are that the invention of Jesus as He is portrayed in the Gospels would be a much greater wonder than His existence. We are, however, convinced that the tendency to minimize the value of the fourfold testimony may be carried a great deal too far. Looking at the matter

from a mere historical standpoint, there is no divergence in view between the essential character of the Christ life and teaching in the Synoptics and the Fourth Gospel. Undoubtedly the four documents come from four men of very different types and temperaments. The fact that the impress made on all four was identical, that the use of sources was in the last resort independent, when we find anything contained in two, three or four of the authorities, we may conclude that it was a matter of very real importance to them, and the selection of that particular subject for mention implies that in the minds of the Evangelists and, we do not think we go too far when we add, in that of the Christian community known to them, it had very real importance.

We regret that Dr. Headlam has not given in its natural place his view of the narratives of the birth and infancy of our Lord. He tells us in commenting on St. Luke's narrative of the births of John the Baptist and our Lord, "It must frankly be confessed that there is much reasonable doubt as to the limits of what is history and what is legend in the story, and the criticism, whether positive or negative, which would speak dogmatically goes far beyond the evidence available, but there is no reason to doubt that we have put before us true types of religious life as it existed at that day in Palestine." This is not what we wish to know. We desire a considered view of the narrative of the Virgin Birth in the Third Gospel and its companion story in the First. It is enough for us to know that St. Luke was the accurate writer we have proved him to be, and we did not need a certificate that he gave a true picture of the times, but we should have welcomed a discussion in the proper place of the Virgin Birth. Not that Dr. Headlam rejects the miraculous. Far from it. The miraculous element in the Gospels is an integral part of the ministry of our Lord. It harmonizes well with the setting in which it is found. "Now the great mass of the miracles of healing are widely accepted. A few years ago they were not. Another change in scientific methods might make new theories about miracles possible. We have indeed no certainty that every miracle in the Gospel happened as is described. But the moral I draw is that the evidence for miracles (not every miracle) is good, and that to attempt to deny them on *a priori* grounds is singularly unscientific." This is well said, and we do not think that even the so-called nature-miracles of our Lord give any ground for scepticism to those who acknowledge Him to be the Incarnate Son of God. They will always be rejected by those who do not accept Him as Lord. That is no reason why those who do, should throw doubt upon the honest truthfulness of the Gospel narrative. In the Church as well as outside the Church there is a great deal too much readiness to accept as impossible what is recorded in the Gospels and has been received by the Church from the beginning.

Dr. Headlam has some striking sentences on our Lord's knowledge and His attitude to current thought. "Our Lord's language is completely in accordance with the religious and scientific ideals

of His contemporaries. . . . The one condition of being able to exercise His ministry as a man teaching men was that He should do it in accordance with the thought and ideas of the day. What theological theory is implied by this fact is a matter of future inquiry. We are not concerned at present time with that problem. What is necessary to point out is that a religious teacher who in the first century of the Christian era adopted the scientific language and ideas of the present day would have talked in a language utterly incomprehensible to the people." "Our Lord's purpose was to teach mankind religion and not science. He did not come to do away with the necessity of human effort. He came to teach them to fulfil His will and thus live a life in which they might learn about God's work. So in every direction His science was the science of His own time." It will be remembered that Bishop Knox in his book *On What Authority* took up a position similar to this.

We may mention that Dr. Headlam believes that the brethren of our Lord were his real brothers—the sons of Mary. The reasons against this view are not derived from history. The birth of our Lord, Dr. Headlam is inclined to think, took place about 7 B.C. and His death in A.D. 33. He was therefore forty when He died—a change in computing His age which is increasingly accepted by students. The picture given of the religious, social, political and natural history of the Holy Land is one of the most brilliant descriptions of the times that has come under our notice. No one reading it can fail to envisage more clearly the environment in which the Redeemer lived and worked. The book ends at the Transfiguration, and we are sorry that it does, for in many respects it leaves unanswered many questions that arise, and we can only hope that its Second Part will not be long delayed. We have no hesitation in saying that *The Life and Teaching of Jesus Christ* is one of the few indispensable books on the greatest of all Christian subjects, and it cannot be neglected by any student who wishes to face boldly and intelligently the problems raised in the press and the literature of the day. Preachers will find it full of fresh material for sermons, thinkers will discover in it seed plots for fresh thought and the ordinary Christian will find Dr. Headlam one who, with a sense of assured knowledge of all that has been written, preserves his essential belief in the Christ of History and Experience.

ANGLICAN ESSAYS.

ANGLICAN ESSAYS. By the Archbishop of Armagh and others.
 Edited by the Archdeacon of Chester. London: *Macmillan & Co.* 12s. 6d.

Most English Churchmen believe that there is a gulf wide and deep between the Churches of Rome and England. They have been singularly silent while Anglo-Catholics and others have endeavoured

to prove that the main difference between the two Churches lies in Papal Supremacy. Historic Anglicanism is not a figment of the imagination. It is based on Scriptural and historical facts that cannot be explained away. Its formularies are clear and definite, and we needed a frank and full declaration of the principles that have kept the Church together and have made it the power for righteousness it remains in this country and throughout the world. The Archdeacon of Chester has gathered round him a number of writers, who know what they believe and are able to expound their position in clear and intelligible language. The whole book is a testimony to the sound learning and love for truth that have always marked our Church, and we believe that it will be found an invaluable armoury for those who have to face error, no matter how cunningly concealed, in an age that is apt to confuse loud shouting with possession of truth.

The Archbishop of Armagh, writing with his customary insight and breadth of knowledge, discusses "Christian Liberty." He boldly faces the basis of authority and shows how Church and Bible have their part in determining truth. "There is a saying which has been appealed to as a first principle, and which has indeed become a cliché, repeated without very much thought: 'The Church to teach, the Bible to prove.' If this means that it is the duty of the Church in every age to hand on the Primitive Rule of Faith, as expressed in the Great Creeds, and to maintain this rule by continual appeal to Holy Scripture, it is sound enough. But if it is taken to mean that the Church as a teacher is above criticism, an original source of Divine knowledge whose interpretations of Scripture must be accepted without examination, it is not only false in itself, but also destructive of all truth. For truth must ever be prepared to stand the searching light of free investigation." This is truly and wisely said, and needs to be borne in mind. Dr. D'Arcy finds in our Lord the final authority—superior to both Church and Bible. "In Him and in His teaching and life are to be found the solution of the great problem of the modern world. He can bring liberty and order into harmony."

Dr. R. H. Murray, an English *émigré* now in an English living, writes a notable Essay on "Aspects of the English Reformation." Like all his work it is first-rate, and the outcome of a brooding philosophical mind that has an almost unparalleled knowledge of Reformation times. We hope that his paper will be read and re-read, for it places the English Reformation in so clear a light that no one who masters its contents will be led astray by partisan writing. Here is a paragraph that merits notice: "Now it is sometimes argued at the present day that the Church—not the State—ought to have reformed itself. Such a view is an anachronism. For it presupposes that there was a national Church before the days of Cranmer, whereas there was nothing of the sort. Even if Convocation had undertaken such a task—and it is a weighty 'if'—men like Sir Thomas More would have offered as stout opposition to its work as they offered to the work of Parliament. The truth is,

that men at the time, who objected, objected not to the way the Reformation was accomplished as to the fact that it was accomplished at all. The fact—not the fashion of the fact—was the outstanding question." If we carefully analyse contemporary attacks on the method of the Reformation we shall find that they are based not so much on a desire to have everything done in accord with ecclesiastical traditions, but on a wish to have the pre-Reformation religion maintained in the land. We commend to the attention of all who have any sense of historical accuracy the pages devoted to the question of the divorce of King Henry VIII. They will kill many mendacities that have become part of the current tradition of Anglo-Catholic writers.

That doughty mediævalist, who is the hammer of inaccurate and *parti pris* polemics, Mr. G. G. Coulton, writes on "Rome as Unreformed." It is an indictment of the Church of Rome which must either be refuted or accepted. It sets forth facts that cannot be denied and challenges, by quotation and comment, public attention. All who have read Mr. Coulton's other works know what to expect—unambiguous writing that cannot be misinterpreted and an extensive erudition that enables him to tread firmly where sciolists falter and fall. He concludes: "Those who hanker after Roman Catholicism are not only in danger of committing themselves doctrinally to things from which, in their naked deformity, they would shudder, and which most of them could never so stifle their conscience as to put into practice. They are also blinding themselves to the patent facts of the world around them, which falsify precisely those Roman pretensions which, by their unique and uncompromising character, are at first sight most attractive." It may be asked, If Rome be as black as Mr. Coulton has described, how has it maintained itself throughout the ages, and how can it possess its present hold over human minds? This is a puzzle to many, but when it is remembered that Rome still holds fundamental Christian doctrine, it is possible for honest men and women who hold the truth Rome teaches to be blind to its errors and to preserve communion with God undisturbed by the falsehoods they unconsciously accept.

All interested in Revision should study the valuable paper of the Archdeacon of Chester on "Communion or Mass." It will open their eyes to the real issues at stake. We are among those who believe that nothing but Truth will stand the shock of time's criticism and the unfettered use of human reason. Scripture gives no support to the central teaching of the Mass. As the Archdeacon says: "It seems to be quietly assumed that not only the Reformation settlement, but all our distinctly Anglican theology must now be 'scrapped.' If it be asked why, we can get no definite answer. All we are told in favour of the revival of the Mass is that it is Catholic." He has no difficulty in refuting this claim, for the Mass is not part of the primitive Christian tradition.

The other papers are also worthy of careful study. Archdeacon Thorpe shows the evils resulting from "The Cultus of the Virgin

Mary," and Archbishop Lowther Clarke discusses "The Lambeth Appeal and Its Results." The Rev. C. E. Raven writes on "The New Reformation" in a manner that is characteristic of him and his school. He hits hard at many who are with him in spirit and cannot follow him in details. It was worth while including his article as it shows the Anglican outlook in presence of new factors of life and society. He has no wish to break with the past, and for him the future is hopeful. The book closes with a number of extracts from the Charges of the late Bishop Jayne, who was always sure of his facts, and had the gift of making his thought clear. Unlike most volumes of Essays, this has an admirable index, which adds greatly to its usefulness, and we trust that loyal Churchmen will not only buy but will also carefully study its contents. If the book be mastered by members of the National Assembly, we have no fear as to the result of the debates and divisions on Revision. Those who are not members of the Assembly ought to read it none the less thoughtfully, for they will find themselves compelled to do their part in forming Church opinion that will not fail to make itself felt within the Assembly. We thank the Editor and his collaborators for a book that cannot fail to carry a message to every honest mind it reaches.

MR. REDLICH'S THEORIES.

OLD TESTAMENT STORIES and How to Teach them. By the Rev. E. Basil Redlich, B.D. London: *Macmillan & Co.* Price 6s. net.

Mr. Redlich is the Director of Religious Education in the diocese of Peterborough. A short time ago he published an "Introduction to Old Testament Study" from a modern critical point of view. The present volume is written to show teachers how to impart those critical views to the children. The period dealt with is from the Creation to the election of the first King. The author's plan is as follows: He first gives a brief critical introduction to the story he is discussing. Then he splits the relevant text of the Bible into its supposed sources. Each source is printed separately in the words of the R.V., with occasional alterations. These are commented upon, pointing out the discrepancies between the different sources, the unhistoricity of the story, the crudity of the theological conception of the Hebrew writer. Occasionally he condescends to say a kind word of the early Hebrew Scripture. He ends each story with a few hints to the teacher as to the best method of imparting these precious items of information to the children.

There are many wise and good things in this volume, and we thoroughly sympathize with Mr. Redlich's aim that nothing should be taught in the Old Testament which might be contradicted by science. Having said this, we regret that for two reasons we cannot conscientiously recommend this book, seeing that it is written for the instruction of the young.

(i) The critical standpoint of the writer is too dogmatic and is more destructive than constructive. The Amraphel story in the fourteenth chapter of Genesis, which by competent Assyriologists is regarded as a contemporary document, is dogmatically put down by our author as coming from an unknown source, written "over 1,400 years after Abram"! On page 19 we are assured that "the first written version of Jewish history was four centuries after Moses," i.e. about the days of Solomon, and that for all the previous centuries "the writers had nothing to help them but traditions handed down by word of mouth from one age to another, or songs and poems similarly preserved." If this statement be true, the Hebrews who lived during the four centuries before Solomon were not acquainted with the art of writing; for had they been acquainted with it, they would have committed to writing the songs and the traditions of their ancestors. What evidence have we for such a sweeping assertion? All that we know about that period is against it. In Judges viii. 14 we read that Gideon caught a youth who *wrote down* (R.V.m.) for him the names of the princes and elders of Succoth. If a chance Hebrew lad, belonging to a small town, *could write*, some two centuries before the days of Solomon, how can a reasonable man doubt that at least the leaders of the Israelites could write also at that age? Mr. Redlich admits that Moses wrote the Ten Commandments (p. 220). Was Moses the *only* person who could read and write? If so, what was the use of his writing if none of the Hebrews could read it? If some of them could read, did they lose that faculty when they settled in Canaan? It must not be forgotten that one of the towns captured in Canaan was called Kirjath-Sepher, or "Book-Town," and witnessing to the culture of its inhabitants. The Tel-el-Amarna Tablets and Prof. Sellin's discovery of the archives of Ishtarwashur, King of Taanach, have demonstrated that, in Pre-Israelitish Canaan, cuneiform writings were used not only for diplomatic purposes but also for everyday correspondence. Did the new-comers copy only the vices of the inhabitants and none of their culture?

(ii) Mr. Redlich's style when dealing with the Old Testament is open to severe criticism. Abraham's "testing," whereby it is brought home to him that Jehovah, unlike the gods of the heathen, does not approve of *human* sacrifices, is characterized by our author as "capricious and cruel." The Blessings of Jacob were never spoken by Jacob. The gorgeous Tabernacle is a "fiction of imagination." God's coming to Adam in the cool of the day, is explained as signifying that God "feels the heat, for He walks only in the cool of the day." The Hebrew word *éd* in Genesis ii. 6 correctly translated "mist" in R.V., is rendered by our author "stream," contrary to all usage, and so we get the non-sensical phrase, "there used to go up a *stream* from the earth." Fancy a "stream" going *up*!

We have been compelled thus far to point out the defects of this book, but we are not insensible of the uncommon ability of the author as a teacher. If he will only use his undoubted gifts to build up and not to pull down, and will adopt a more reverent tone

toward the sacred Book that has made Britain great, and has been a source of inspiration to countless millions of the best of the children of men, we shall look forward with pleasure to the publication of the second volume of the book, of which he speaks in the Preface.

K. E. KEITH.

THE PEOPLE OUTSIDE.

THE CHURCH AND THE PEOPLE OUTSIDE. By Thomas Tiplady, H.C.F. London: *South-West Mission*, Lambeth Central Hall, S.E.1.

This sixpenny booklet consists mainly of chapters reprinted from the *Methodist Recorder*, and it bears on its cover the now famous extract from the Archbishop of York's sermon at the last Congress: "Religion attracts; the Church repels. The Church must evangelize itself." This is certainly one of the most "live" books that we have read for many a day. It is a trumpet-call to Methodism, but not to Methodism only, but to all the Churches. Mr. Tiplady is very much "on the spot." He condemns the pew rent system in a brilliant article. He reminds us that Robert Blatchford's articles could have been effectively pulverized by Dr. Frank Ballard, but that there was not enough enterprise to make use of the Press. He tells us that if Lipton's shops were empty they would not open more, but would spend £100,000 on a publicity campaign. He criticizes our hymns, and complains that we have but little "rapture"—that modern Methodism *must* have it or dwindle into nothingness. There are some bold suggestions. One is that the Sunday evening service should be "a purely Evangelistic one." More than a year ago a writer in the *Record* suggested that for a year we should scrap the usual evening service and go in for an Evangelistic campaign, but no practical result followed the suggestion. Let us hope that Mr. Tiplady will be more fortunate. The chapter on "*Robert Blatchford's Recantation*" is a knock-out blow for the secularist. This unpretentious book should be read and re-read by both parsons and people everywhere. We put it down with the feeling that if we had more men of the same calibre as the author there would be fewer empty churches!

THE PRESENCE OF GOD—a study in Divine Immanence and Transcendence, by the Rev. Canon W. H. G. Holmes, M.A., of the Oxford Brotherhood of the Epiphany in India: with a preface by Bishop Gore. London: *S.P.C.K.* 3s. 6d.

Canon Holmes, by his unique experience and previous works, has established a reputation that entitles him to deal with the subject of this volume. He knows Indian thought as few do—but he writes from no mere intellectual standpoint. "The spirit of the book is devotional and in a true sense practical. He knows that Christianity is a life—it is 'the way'—before it is a doctrine: and the main aim of the book is to show us how to walk in the Way, which yet cannot do without right thinking: for the Way is also the Truth." So writes Bishop Gore in his short preface.