

Christ. (c) Sacraments, which are Christ seeking and finding us. Sacraments let the Life of Christ into us; and when in us He does His blessed work in transforming us into His likeness. (d) Effort, by which we co-operate with Christ.

(4) This is Christianity, and if we co-operate with our Lord, we shall receive power to live a holy, happy, useful Christian life here, and in the world to come we shall inherit Life everlasting."

On p. 57, Mr. Carey mentions four Sacraments, Baptism, Confirmation, Absolution, Holy Communion. He has no doubts about the historicity of Christ's life and acts. His putting of the atonement is neat: "Jesus came that His death might be a valid and sufficient ground for the forgiveness of our sins." He tells us the Greeks discovered God; to the Jews God made revelation of Himself.

J. H. FARMER.

Theosophy and New Thought. 185 pp., 50 cts. net. **A Twofold Test of Mormonism;** Failure of Pro-Mormon Apology to Impair the Test, 153-192 pp., as a Supplement to the original "Twofold Test," 10 cts. Both by Henry C. Sheldon, Professor in Boston University. New York and Cincinnati, 1916. The Abingdon Press.

Robert C. Webb undertook in "The Case Against Mormonism" to refute the arraignment made by Dr. Sheldon in his "A Twofold Test of Mormonism" (reviewed in this Quarterly). The Supplemental rejoinder here noted is issued as a pamphlet but will also be bound with the original work in all future editions.

The new volume, uniform with the other volumes on similar subjects by Dr. Sheldon, is really two independent discussions bound together because too brief for separate volumes. There is, to be sure, a bond of unity in view between the New Thought and Theosophy, but in origin they differ and there are no organic affiliations.

Dr. Sheldon treats these, as all similar subjects, with fairness, frankness and fearlessness. He has been at pains to know his ground from personal study, and so speaks with authority.

His style and method are adapted to people of culture rather than to the average "popular" reader. The treatment is calm but penetrating, and the keen thrust of sarcasm is often made. Russellism and other forms of "Recent Adventism," Mormonism, Christian Science, Theosophy and New Thought have now all been discussed by Dr. Sheldon and no better brief expositions of these systems and of their errors can be had.

W. O. CARVER.

Doubters and Their Doubts. By Charles D. Darling, Ph.D., B.A., M.A., Boston, 1916. Sherman, French and Company. \$1.10 net.

This volume in small compass covers a large part of the field of doubt and question concerning Christianity today. Its point of view, method and contents suggest that its value will be found mainly for clarifying and confirming the views of those who are already in, or inclined to, the Christian faith, rather than for such as are positively skeptical. It is sympathetic with honest doubters and will help them in reaching right conclusions.

Was the Resurrection a Fact? And Other Essays. By James Samuel Lilley. Boston, 1916. The Graham Press. 61 pp. \$1.00 net.

The author of these five "essays" had published them in various periodicals and appreciative readers advised their publication in a book. Hence the volume.

They are short, vivacious discussions of phases of topics of instant importance. They lack comprehensiveness but are very attractive, with story and illustration to enliven the argument.

The Birth of Mormonism. By John Quincy Adams, D.D. Boston, 1916. The Graham Press. 106 pp. \$1.00 net

This is a popular, almost gossipy, account of the lives of Joseph Smith and other founders and early promoters of Mormonism, and of the early aspects of the organization of this "religion."

It can hardly be called a scientific record but is very readable and will give the reader the main facts.