

George and the dragon over again. Many efforts to elevate the people have failed through dependence on secular effort, on machinery, on money. The only healer of the city's moral malady is the divine Christ and his impersonation in the loving hearts and consecrated souls of his followers. This ministry is largely committed to woman. Her keener sympathies, her intuitive understanding of human nature, her finer wisdom in meeting soul problems, make her in many cases the only possible ministrant to the lapsed and lost. This book is indispensable to any who would understand the best methods of city mission work.

"The Dynamic of Christianity. A Study in the Vital and Permanent Element in the Christian Religion." by Edward Mortimer Chapman. Boston and New York: Houghton, Mifflin & Co. Toronto: William Briggs. Price, \$1.25.

This is an important contribution to the most vital and far-reaching movements of the twentieth century in the realm of constructive Christian thought. It is balanced and devout, moving freely through all the fields of modern scholarship involved in the questions discussed, and is clear-eyed for the divine immensities with which the human mind and heart may be increasingly enriched.

Two things characterize the beginning of the twentieth century which will become increasingly evident with the flow of the years. The one is the passing of the effervescence of unbelief consequent upon the intellectual revolution brought to the popular mind by Darwinism in its crude adolescence; the other is the rehabilitation and enlargement of faith, which harnesses the revolution into a divine force, giving it the value of a divine revelation, which, as is always the case with a true advance, preserves the essential of the old and gives it a larger field for operation. Manufactured theology is giving way to the conception of a living, growing kingdom of God, both within us and among us, in which all the elements of theology, worthy of God and man, are reset for wider effectiveness.

This book is a sane and scriptural contribution to the latter, the constructive movement, finding the Dynamic of Christianity where Christ left it, and the Apostles recognized it, in the Holy Spirit, and the final authority in religion in His operations recorded in the past or experienced in the present. The author

gives modern and scientific statement to a great truth emphasized by the Quakers in their days of power, and in a larger sense by the early Methodists; in which modern Methodism has much to relearn and to develop if she is not to lose her crown. No earnest Methodist minister or lay-worker should lose the inspiration and education in the things of the Spirit afforded by this book, which, though it does not fully and consciously enter into the holy of holies of the Methodist "depositum," does open the way in a most intelligent and intelligible manner to the very portals, and lays down principles which, if sanely applied, will work out to splendid fruition in the divinest experience possible to man.

C. S. E.

"The Spirit of God in Biblical Literature." A Study in the History of Religion. By Irving F. Wood, Ph.D. New York: A. C. Armstrong & Son. Toronto: William Briggs. Pp. xiv-280. Price, \$1.25.

One of the most hopeful signs of the times, presaging glorious days of triumph for the Son of Man on this planet, is the scholarly, devout and practical study of the Holy Spirit and his work among men. The volume under review is a distinct contribution to this phase of modern scholarship, preparatory to a readjustment of the eternal truths of divine revelation in the appropriate intellectual garb of a larger age—an age capable of, and responsible for, larger things for God and man. While familiar with and using all the literature available on the subject, our author appears to be hampered by none, using all in an original investigation into the evolution of the conception of the Spirit of God in all the religious literatures of the world, in order to bring out clearly the Biblical and Christian idea. In Part I., "The Spirit of God in Hebrew Thought," he reviews in a most exhaustive manner the canonical writings before the exile, after the exile, the Palestinian and Alexandrian phases of Jewish thought in the Apocryphal books. We see the lines of development from the early crude emotional and charismatic conceptions to the ethical and cosmic. We see how Greek thought gave its contribution, both positive and negative, in preparation for subsequent Christian thought. In Part II., "The Spirit of God in New Testament Thought," we are guided skilfully through the conceptions of the gospels and the epistles