

suggestion and contagious example. He affirms the conviction that one of the secrets of Moody's success in the field of revival was his past-mastership in the art of hypnotism. The big, burly, prosaic, and common-sense Moody a hypnotist, forsooth!

The author learnedly describes how "the motor and sensory reflexes are always correlated with strong imagination and emotion." He gives a diagram of the nervous system especially influenced by these agencies. The clever essayist errs, we think, like one before him, "in not knowing the Scriptures and the mighty power of God." So shrewd an observer as William T. Stead finds no explanation of the mighty wave of revival in Wales than this same power, and the reformed lives, the closing of the public-houses, the payment of long overdue debts, the renovated condition of wide communities show that it was the result of no mere temporary hypnotism, mesmerism or magnetism. This is strikingly true of the moral revolution caused by the Wesleyan movement which saved England from a bloody physical revolution, which followed in France.

Of course there are psychological laws which can be discerned in every great religious revival, but that does not eliminate its supernatural character.

What though He thunder by law?
Yet is the thunder His voice.

This, indeed, the author admits in the words: "All's law, but all's God."

The New Evangelism, to which he devotes a chapter, is one of education and training, especially of children. He lays much emphasis upon their native religious impulse, its guiding light is the psychological insight of Jesus, "Suffer little children to come unto me." Religious instruction in church and Bible school should, of course, be brought up to the psychological and pedagogical ideas of our time. The fruit of the Spirit is not the subliminal uprush, the ecstatic inflow of emotion, the rhapsody, the lapse of inhibition, but rational love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control, which he specially emphasizes. While containing much that is good and some wise criticisms of wrongful methods of revival, still the great failure of the book is the refusal to recognize the divine and supernatural element of the Holy Spirit, and its convincing and converting power.

"Back to Bethlehem." Modern Problems in the Light of the Old Faith. By John H. Willey, Ph.D. New York: Eaton & Mains. Toronto: William Briggs. Pp. 286. Price, \$1.00 net.

In this book the author has sought to consider some of the problems of the modern world, and their solution as wrought out by the slow process of time. He finds everywhere Him of whom Moses and the prophets did write. Christ is not only the author of our faith, but the author of our civilization. He not only saves us from sin and littleness and atrophy, but he saves us to the largest and fullest life. The influence of environment, the true significance of the survival of the fittest, the unity and development of the race, the curse of militarism, the law of service, Jesus and the new age, the evolution of the Book—that is, the development of the Bible as a library throughout fifteen hundred years, as God in times past spoke unto the fathers by the prophets, in these last days by His Son, all find lucid and luminous exposition.

"Every-Day Evangelism." With Personal Incidents and a Plea. By Valance C. Cook. Author of "The Pastor as an Evangelist," etc. London: Chas. H. Kelly. Toronto: William Briggs. Pp. xvi-201.

The author of this book has had large and successful experience as a Methodist evangelist. The volume is the substance of a paper on "Ten Years' Evangelistic Ministry," read before the Wesleyan Methodist Council of Huddersfield, England. The discourses are strikingly fresh and vigorous, a marked note being their aggressive evangelism.

"The Transfiguration of Jesus." By William Ernest Beet, M.A. London: Chas. H. Kelly. Toronto: William Briggs. Pp. xv-135.

The important subject of our Lord's Transfiguration has been strangely overlooked in biblical exposition. This book is, so far as we are aware, the first separate treatment of this important subject. The author accepts unreservedly the objective character of that august event. He discusses the place, the time, the conditions, the doctrine, and the results of this sublime theophany.