

vention at Philadelphia last June. Among the writers are Baron Uixkull, E. A. Steiner, Paul Vincent, W. E. Hatcher, A. T. Robertson, T. B. Ray.

It is a worthy undertaking and should prove a very useful work in inspiring to the noblest endeavor for the truth of the Gospel and the ends of the Kingdom.

W. O. CARVER.

**From the Rabbis to Christ.** By H. C. Hellyer. The Westminster Press. Philadelphia. 1911. 85 pages. 25 cents; postage 3 cents.

An intimate personal narrative by a converted Russian Jew, suggesting the kind of gospel that will appeal to a Jew. The author is now a student in Princeton Theological Seminary preparing himself more fully to live and labor for the conversion of his people to the Saviour whom he has found so precious and so mighty to save.

William Brenton Greene, Jr., of Princeton, says in the Introduction: "Those of us who have read this little book feel that it is well fitted to realize the ends it aims at. It has revealed to us as we never even conceived how much the Jew of to-day needs Christ, how ignorant he is of Him, and especially how outrageously he has misrepresented Him." The chapters on "Adrift," "Groping in the Dark," and "Coming to the Light," will surely help to make the same sort of revelation to any earnest reader.

GEO. B. EAGER.

**An interpretation of India's Religious History.** By Robert A. Hume, D.D. With Introduction by Henry Churchill King, D.D., LL.D., President of Oberlin College. New York. 1911. Fleming H. Revell Company. 224 pages. \$1.25 net.

Dr. Hume has spent many years in missionary service in India and is known to students of missions through his lectures on "Missions from the Modern View." His profound interest in and sympathy with the Hindus is indicated in the dedication of his book, "To my Indian Brothers, Christian and Non-Christian, with Love and Hope." His thesis is that in India, as else-

where, religion has passed through a series of cycles in which the flesh and the spirit waged a warfare marked by "progress, arrest, degeneracy, and reform—all four repeated over and over again through millenniums." This cyclic history he outlines in the early and then in the later religious history of India. He then analyzes the strength and the weakness of modern Hinduism, after which he sums up in an analytic way, what has been prominent all through his discussion, the evidences of Divine operation in the Hindu religious experience preparing for the fullness of the times when the Christ shall come to India to meet all her needs and to fit into the preparation made through all the course of history. While the theological attitude is liberal and inspiration, revelation, specific guidance are found as definitely and unequivocally in Hinduism as in Judaism and in Christianity, even; yet Dr. Hume makes no question and entertains no doubt of India's dependence upon Jesus Christ for redemption nor of the sufficiency of the essential Gospel of Christ to fulfill the hopes and longings of Hindus.

Perhaps the work is open to blame in that it so largely confines its view to "higher Hinduism" and declines to take account of that "lower Hinduism" which is the religion of the great body of the people, however true may be the claim of the author that it is doomed and is passing away.

Dr. Hume cultivates that genial friendliness toward the higher thought and spiritualism of Hinduism which is cherished by so many who take a limited view of theoretical speculation in religion by the Brahmins while they overlook or weigh lightly the terrible fruit of Hinduism in the social and religious abominations of India. There are both sides to the question and a balanced judgment is not gained by neglecting either.

This work is a decided contribution to the interpretation of religion and will be suggestive to the student as well as informing to the average reader.

W. O. CARVER.