

Lindsay give us the graphic treatment of the earlier volume. And yet the second volume is admirable. The author has a rare faculty for seizing important factors and interesting incidents which had been more or less neglected by his predecessors. This gives unusual freshness to the book.

The attitude of the author toward all the great currents of the Reformation is about what one could expect from the Principal of the United Free Church College of Glasgow. He is fair, judicious and appreciative of the religious in all the movements. In particular his attitude toward the Anabaptists is gratifying. With the most advanced German historians he exonerates them of most of the charges of dangerous doctrines and evil conduct, which were once the stock in trade of historians of the movement, and makes them out a simple, pious, quiet people, sincerely bent on the reform of life as well as doctrines. He believes they are the spiritual and doctrinal descendants of the sects of the later Middle Ages. His exposition and treatment of their doctrines is in the main correct and sympathetic.

In general, the style is clear, forceful and often pictorial. It is an admirable book, the best that has yet appeared in English on the Reformation. And yet it is marred by a good many more or less serious blunders in detail, which seem to be due to lapses in memory and somewhat detract from its value. Space forbids a catalogue of these, but they are sufficiently numerous and serious to demand a very careful revision in the next edition. Moreover, the proof-reading was not very well done, leaving many pages marred by unsightly blunders which ought to have been corrected.

W. J. MCGLOTHLIN.

THE REFORM MOVEMENT IN JUDAISM.

By David Phillipson, D.D., Author of "The Jew in English Fiction", "Old European Jewries", etc., etc. New York. The Macmillan Co. 1907. Pages 581.

For Christians the most interesting and important movement among the Jews of modern times is the so-called "Reform Movement", which began something more than a century ago and has gone on with increasing force to the present time. No other people have been more completely bound by tradition than the Jews. It is seen in New Testament times; it was intensified by the isolation and bitter experiences of the Jews during the Middle Ages. The general movement for religious freedom which was instituted in Europe by the French Revolution emancipated the Jew politically and socially and brought him again into contact with Gentile life. He has always been responsive to the world around him, and he soon began to feel the currents of thought and life that have so mightily stirred the modern world. He began to become a modern Western man, gradually losing his Oriental and traditional character and beliefs. This change of faith brought a demand for choice in his religious and social life. The demand has been met by a powerful conservatism or rather traditionalism which has yielded but slowly before the progress of reform. We have long needed an adequate history of this movement and this want is at length supplied by the excellent work of Dr. Philipson. From the beginning of the movement with Moses Mendelssohn in the last quarter of the eighteenth century to the present time the story of the struggles of reform in Europe (except Russia) and America is told with great clearness and force. The fundamental differences between orthodox or rabbinical and reform Judaism are stated as follows: (1) "In the view of rabbinical Judaism every command of the written law in the Pentateuch and of the oral law is equally binding. The ceremonial law has equal potency with the religious and moral commands. Reform Judaism, on the other hand, claims that a distinction must be made between the universal precepts of religion and morality and the enactments arising from the circumstances and conditions of special times and places" (p.6). In other words, reform

Judaism claims the right to change all ceremonial regulations to suit the demands of the times. (2) "The burden of the thought of rabbinical Judaism is national," return to Palestine, national restoration, etc.; reform Judaism "contends that the national existence of the Jews ceased when the Romans set the temple aflame and destroyed Jerusalem." Their mission is now spiritual and universal. "They are a religious community, not a nation" (p. 8). (3). "Rabbinical Judaism posits the coming of a personal Messiah; reform Judaism, rejecting this, teaches the coming of the Messianic age of universal peace and good will among men" (p. 8). All Israel is priest and all Israel is Messiah. Going out from these principles the reformed Jews have introduced many changes in their worship and life, such as the use of the vernacular for most of the worship, the use of organs and other musical instruments, the participation of women in worship by singing etc., worship on Sunday, changes in the ritual; changes in the observance of the Sabbath, in the marriage laws and customs, even the disuse of circumcision to some extent; the treatment of the Old Testament Scriptures after a very liberal fashion, and the complete rejection of much rabbinic tradition. This reform has been most complete in the United States where each congregation is autonomous and decides all questions of ritual for itself. It has, however, made extensive progress in Germany, Austria and England, while in France and other countries little has been done in the way of reform.

This is a most excellent work and its author deserves and will have the thanks of all persons interested in current Judaism.

W. J. MCGLOTHLIN.

FREEDOM IN THE CHURCH. Or the Doctrine of Christ as the Lord hath commanded, and as this Church hath received the same according to the Commandments of God.

By Alexander V. G. Allen, Professor in the Episcopal Theological School in Cambridge, etc. New York. The Macmillan Company. 1907. 12. mo. Pages xix., 223.