

will here find much to interest and delight as well as instruct. Dr. Sandys is the well-known lecturer of St. John's College, Cambridge. A. T. ROBERTSON.

**DIE LITERATUR DER BABYLONIER UND ASSYRER, EIN
ÜBERBLICK.**

Von Otto Weber. Leipzig. J. C. Hinrichs'sche Buchhandlung. 1907. Ss. 312. Price, 5 M.

For more than half a century oriental scholars have been finding, deciphering and translating Babylonian and Assyrian texts and from this material rewriting the history of Western Asia and Egypt. A literature of considerable compass, written on clay tablets, monuments, etc., has been discovered and made available for use. The conception of Asiatic history has been revolutionized. And yet this knowledge, especially of the literature as such, has been confined largely to Assyriologists. There has been no adequate popular account of this great Eastern literature in so far as it has been developed. Such a book Prof. Weber has given us in his "Die Literatur", etc. He states his purpose, p. vi, as follows: "The following presentation is intended for those who are not Assyriologists; to provide a view of Babylonian-Assyrian literature for them was my task. It was, therefore, advisable to present as far as possible the very words of the texts, to make large use of compressed summaries and not to give space to details." This purpose the author has carefully carried out, using and revising the best German translations of Assyrian texts. Beginning with an account of the origin and development of the cuneiform writing, the language and writing material used, the author treats briefly but adequately the poetic literature in general, the epic literature, the literature of creation, the flood, oracles, ritual texts, historical inscriptions, the literature of law, letters, scientific texts, popular literature, and other forms. In the case of each form of literature there is a brief historical introduction, a summary of the contents, and then more or less extensive

extracts from the translated texts. The reader who is not an expert and yet is anxious to know something of Babylonian-Assyrian literature will find this book very interesting and valuable. It ought to be translated.

W. J. MCGLOTHLIN.

CHRISTIANITY AND THE SOCIAL CRISIS.

By Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary. New York. The Macmillan Co. 1907.

The book has rare charm of style and the grip of its truth holds the reader to the end. The book appears to be a great affection growing out of the deepest and most intimate human experiences. The author says: "I have written this book to discharge a debt. The eleven years I was pastor among the working people on the West Side of New York City, I shared their life as well as I then knew, and used up the early strength of my life in their service. In recent years, my work has been turned into other channels, but I have never ceased to feel that I owe help to the plain people who were my friends. If this book in some far-off way helps to ease the pressure that bears them down, and increases the forces that bear them up, I shall meet the Master of my life with better confidence."

The outcome of the first historical chapter is that the essential purpose of Christianity was to transform human society into the Kingdom of God by regenerating all human relations and reconstituting them in accordance with the will of God. The fourth chapter raises the question why the Christian church has never undertaken to carry out this fundamental purpose of its existence. This chapter is one of the most important in the book.

The fifth chapter points out the fact that the church, as such, has a place in the social movement. The church owns property, needs income, employs men, works on human material, and banks on its moral prestige. Its present efficiency and future standing are bound up for weal