

The book will be found to possess all the excellencies of style and thought that characterize the earlier work, and will without doubt prove itself equally as helpful and popular.

GEO. B. EAGER.

The Psychology of Inspiration.

By Prof. Geo. Lansing Raymond. Cloth 12mo, xix+340 pp. Funk & Wagnalls Company. \$1.40 net.

The main contention of this book is that religious inspiration becomes perfectly credible and rational the moment we accept its purpose and message as suggestive rather than definitive. Professor Raymond writes as a psychologist who has given much thought—and, some have suggested, too much credence—to the phenomena of hypnotism and the subliminal consciousness. By showing that truth is never wholly contained in any statement of it; that the inner, spiritual nature is susceptible to influences not communicated through eye or ear or by word; that these influences are suggestive rather than dogmatic or dictatorial in character, and are, therefore, often ambiguous and inexact in expression, but at the same time, are unrivaled in effectiveness when addressed to a mind that, for development, needs to be made to think, and that is, as a fact, left free to think, he seeks to make clear, also, that the most beneficial results of religion can be experienced in connection only with the most untrammelled exercise of rationality. He believes that, in this age of general education and scientific thinking, religion, in order to preserve its influence over men, must be prepared, without prevaricating or hedging, to satisfy all the requirements of the rational nature. We may grant there is truth in his contention without conceding that he has given us a complete solution of the problem, or following him to his sanguine conclusion that "liberal Christianity is the only logical Christianity." Certainly it is true, as the author says, that while Protestant churches profess to accept the principles underlying the Reformation as to the authority of the Scriptures and the right of private judgment in interpreting them, most Protestant theologians seem reluctant to admit that

these principles should be carried to their logical conclusion, and in this they are but following the examples set by Calvin and Luther. To these examples historians, without exception, attribute the sudden check put in the sixteenth century upon the progress of the Reformation. We may well hope with the author to be delivered from the calamity of a like check put in the twentieth century upon the progress of all Christianity. We welcome, therefore, this endeavor—exceptional in its processes though not in its purposes—to find a way under the light and lead of modern psychology in which all that is essential to the methods and results of scientific and historic research can be accepted, while, at the same time, nothing that is essential to the theory or practice of religion need be rejected. Surely in so far as the author shows that inspiration is suggestive rather than formally definitive, and that creeds should be treated as symbols rather than hard and fast definitions of faith, we can go with him heartily, for he makes good his claim. It is a disappointment though that his treatise is not simpler and more scientific.

GEO. B. EAGER.

Our Silent Partner.

By Alvah Sabin Hobart, Professor in Crozer Theological Seminary. Fleming H. Revell Company, New York and Chicago. 1908. Pages 160. 75 cents net.

It is significant that the author takes up in the initial part of this treatise "The Holy Spirit's Partnership with Everybody." Ignoring at first questions about the personality or the impersonality of the Spirit, he calls us to study the idea that prevailed among the holy men of Old Testament times, not the Holy Spirit as a specifically Christian theme. Then he considers consecutively the Holy Spirit's partnership with all Christians, the Holy Spirit's partnership with some Christians, and lastly the practical question, How we Should Deal with our Heavenly Partner. The work is avowedly a devotional study of the Holy Spirit. It addresses itself primarily, not to the critical scholar, nor to the well-furnished minister, but to the inquiring church member who is moved to examine the ground work of doctrinal views about the Spirit. There can