

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

or woe with the social welfare of the people and with the outcome of the present struggle.

The last chapter suggests what contributions Christianity can make and in what main directions the religious spirit should exert its force.

The above outline is sufficient to give the reader a fair notion of the content of the book, but it does not make him feel the fine fire that warms every page or see the light that glows in every syllable, sane with sympathy for men.

The style and the matter are so suggestive and withal so stimulating that one would fain quote from every page or be drawn into the discussion of the same vital themes, so fertile and fruitful and appropriate and pertinent and timely is the whole message of the book. It is a book that will stir all choice spirits to a sense of wider social responsibility and set the passion for righteousness and justice to their task of social regeneration and moral reconstruction of human society. Christianity, whether it will or not, must make its alignment for righteousness and peace. Outside of the Bible I have not read a stronger, saner, better book on social religion.

J. L. KESLER.

THE CITIZEN'S PART IN GOVERNMENT.

By Elihu Root. Charles Scribner's Sons, New York. 1907. Price, \$1.00 net. Post, 8 cents.

It is a question if Secretary Root appears to better advantage in anything he has done than in this modest but substantial volume. Though popular in form it is the work of a scholar and statesman. Behind these chapters there is evidently a rich mine of experience, a golden wealth of digested knowledge. They state with singular lucidity, splendid verity and satisfying completeness the nature, responsibility and perils of popular government. The book may fitly be studied along with the volume of Secretary Taft on "Four Aspects of Civic Duty", published by the same house. They are books