

tainly correct. He is also correct in the view that a return to this great truth will mean a return to life and power in pulpit and pew. The author discusses the Holy Spirit in the Old and New Testaments in the first 19 pages. Then follows a discussion of the "Baptism of the Holy Spirit," a suggestive and very helpful chapter on "Christ's Other Self," then one on "The Filling of the Spirit," and a final chapter on "The Holy Spirit as Fire."

Although there are here only 69 pages the outline of teaching is comprehensive and suggestive in many ways. Dr. Massee brings to his task the spiritual fervor and warmth as well as the practical point of view of a pastor who is leading a great church and grappling with the concrete problems and difficulties of the spiritual life in many forms. I would suggest this as an excellent manual for use as the basis of a series of prayer meeting addresses on the Holy Spirit and other similar uses. Christians generally need more systematic and comprehensive study of the great New Testament themes. It will stimulate any church to be led wisely through the Old and New Testaments for light on this great theme and Dr. Massee has supplied an excellent guide for the purpose.

E. Y. MULLINS.

Letters on the Atonement. By R. H. Huse. Methodist Book Concern, Cincinnati. New York, 1917. 79 pp. 50c net.

The author writes ten letters to a young man who is troubled about the doctrine of the Atonement. In a popular and interesting way he sets forth what he conceives to be the New Testament teaching as to the Atonement. The last letter seems to imply that the young man was convinced and that his mental difficulties were relieved. The chief merits of the discussion are that some needless excrescences which have clung to the doctrine of the Atonement are stripped off, and that the Atonement is explained with reference to the vital and practical end in view in the death of Christ. The exposition is necessarily very brief and it leaves many questions unanswered. But as far as it goes it is illuminating and helpful. Perhaps for the beginner

it is as much as can be assimilated as a first lesson in the great doctrine it discusses. It construes the atonement not in terms of abstract law, but rather as a necessity grounded in the needs of man and the nature of God and the moral kingdom.

E. Y. MULLINS.

The Validity of the Religious Experience: A Preliminary Study in the Philosophy of Religion. By George A. Barrow, Ph.D., (Harv.). Boston, 1917, Sherman, French & Co. xi-|-247 pp. \$1.50 net.

When in the first few lines of a book one twice finds *phenomena* used as a singular noun one is inclined to lay that book gently aside. In this case it would be a mistake. The author's style is not the most lucid and engaging at all times but it is usually fairly easy to follow, the proof-reader did better after he got started, the thought is profound and new and the course of the reasoning suggestive. One does not wonder that the seven lectures making up the volume were well received at Harvard.

The title describes the aim of the work—to show that religious experience is valid, objective, reliable and scientifically suited for use in theology and in the philosophy of religion. The lectures dealing with the Source of Religion, the Test of Religion, the Transcendence of the Human in the Superhuman in the religious relation, and Personality in the Object of Religion contain close reasoning and make a contribution to the argument for the validity of religion that is very gratifying.

W. O. CARVER.

II. MISSIONS.

From Romance to Reality: The Merging of a Life in a World Movement: An Autobiography. By Henry Clay Mabie, D.D., LL.D., Author of "In Brightest Asia," etc., etc. Boston, MCMXVII. Printed for the Author (Roslindale, Mass.) 396 pp. \$2.00 net.

Dr. Mabie has been granted the persistence of his powers for an unusually long career of active service. For something like a decade his time has been largely at his own disposal while