

tions which characterize the Semitic languages of Western Asia. These notes are based mainly on the inscriptions—Phoenician and Aramaic—which are found during the period VIII cent. B. C.—1 A. D. In association with this section a brief study is given of the inscriptions in relation to the language and ideas of the Old Testament. Then more particular attention is given to the coming of the Aramaeans and their connection with the Hebrews. This section covers the period during which Aramaic superseded Hebrew as the vernacular of Palestine. The evolution and transition of the Semitic script is next considered. Here reference is made to the influence of the Aegean civilization. In the next section closer attention is given to the alphabet, pronunciation, vocabulary and abbreviation of Aramaic. Lines of study are here suggested which could not be dealt with exhaustively. The Nabataean is next introduced as a fair representative type of the idiom and script of Aramaic at the beginning of the Christian era. Finally the Yemen MSS. of Onkelos are discussed, as preserving the later Aramaic as it early emerged from Palestine.”

We submit that nobody since Heinrich Ewald could hope to cover so wide a field of linguistic scholarship in a thorough-going way. Mr. James is modest enough to confess at various points that he has only broken ground. He has made a book that will demand attention from all who enter upon the linguistic questions upon which he writes.

JOHN R. SAMPEY.

X. EVANGELISM.

Evangelism. By F. Watson Hannan, Professor of Biblical Theology in Drew Theological Seminary.

The chief aim of the book, as the author says, is to give young ministers a broader view of evangelism than is sometimes held, by showing how fundamental it is to all church activities and thus helping them to be more efficient evangelistic pastors.

The author thinks that the old style of evangelism has largely failed. Its object was to save the soul, while the new evangelism, as advocated by Professor Hannan, must not only do this vital work but also save the entire man, and society. It must take cognizance of all the social questions of the day, and take an interest, not only in the spiritual matters of man, but his intellectual, financial and physical concerns. You cannot do much with a man who is hungry and without a job until you have interested yourself sympathetically in his needy circumstances. In the past the emphasis was upon the individual; the call was to repentance from sin. The regeneration of the individual was the end of evangelism. To get to Heaven and escape Hell were mighty motives presented by pastors and evangelists in the rule of conduct. The great aim of life was to get ready to die. "That kind of preaching would make little impression in most places," says the author, "and would not be tolerated in some places." The emphasis today, for the most part, is "social rather than individual." The motive of love is more appealed to today than the motive of fear; and the motive to serve than the motive just to save one's soul. The effort is not so much to get to Heaven some day, as it is to get Heaven down here on the earth today. "The regeneration of the individual is not so much stressed as the reformation of society. That emphasis itself would require a different method of presentation of the gospel."

The writer claims that life and not death, earth and not Heaven, love and not fear, service and not self, and the ethical rather than the emotional, constitute the changes of emphasis in modern evangelism.

The book is divided into four kinds of evangelism, General, Pastoral, Sunday School, and Practical, or Conserving Results.

The author does not undervalue the importance of repentance, faith, regeneration, etc., but argues for a wise approach, judicious emphasis and tactful adaptation of the gospel to the present advanced state of culture and society. The book is well worth careful study by all who would seek to win men, and strengthen the influence of the gospel upon the hearts of men.

P. T. HALE.