

has for its subject, "The Prophets of Israel and the Commonwealth of Man." The others treat Gotama, the Buddha; Zoroaster; Confucius and Lao-Tze; Jesus; and Mohammed.

With a free hand and full confidence in his own ideas this author sketches the careers, very summarily, and the teaching and the influence of these great leaders. He is careful to rap Christianity upon occasion and in the midst of his discussion of Jesus,—a very appreciative discussion it is, with real insight,—he turns about to express dissent from Jesus' teaching "with reference to marriage, divorce, wealth, intellectual and aesthetic pursuits." This he does, not to tell us wherein Jesus is in error, but apparently just to season his inevitable praise of Jesus with a superior criticism. He misses the mark when he defines the "special life-purpose of Jesus" as "to prepare the largest possible number of men and women for membership in the new kingdom of Heaven." Otherwise he shows his inability to reach up to the comprehension of Jesus. His bibliography indicates a choice of literature largely of a certain critical type.

The style is easy and lucid and the whole moves in a realm of ethical thought of a high order.

W. O. CARVER.

Aspects of Islam. By Duncan Black Macdonald, M.A., D.D., sometime Scholar and Fellow of the University of Glasgow; Professor of Semitic Languages in Hartford Theological Seminary; Author of *Development of Muslim Theology, Jurisprudence and Constitutional Theory*; *The Religious Attitude and Life in Islam*, etc. New York, 1911. The Macmillan Company. xi+375 pages. \$1.50 net.

This volume is the third of the Hartford-Lamson Lectures to be published. The series, beginning with an "Introduction to the Study of Comparative Religion," by Principal Jevons and followed up by De Groot's "Religion of the Chinese", is adhering to the ideal of an introductory course suited to the needs of prospective missionaries and other elementary students of religion. At the same time it will be recognized at once that the selection of scholars of the first class in this department gives a

dignity and security that command the attention of all and make certain that even maturer scholars will not fail to find fresh material or fresh interpretations in these volumes.

The element of newness or freshness is especially found in this third volume. Dr. Macdonald spent several months in travel and study in Egypt, Arabia and Turkey, in preparation for these lectures. He advances some views that are new and gives some translations and interpretations from which he expects other Arabists to dissent. In this he is probably not to be disappointed for he has been rather ready to adopt what is novel. Moreover, it is not easy to approve some of his advice, nor all of his own conduct, in the matter of the Christian's proper attitude toward Islam and Mohammedans. It is desirable that a friendly attitude shall be felt and expressed, naturally, in all missionary work. Otherwise it is not missionary work. And the highest possible respect should be felt and shown toward the religious history and customs of any people. But the author's advice goes over into the realm of compromise of principle, of course not consciously so on his part.

The work shows great scholarship and genuine thinking. The final lecture deals with general advice to missionaries, irrespective of the special field to which they may be going, and throughout, the advice is based on principles presumably of universal application.

W. O. CARVER.

Personality in Christ and in Ourselves. By William Sanday, D.D., LL.D., Litt.D., Lady Margaret Professor and Canon of Christ Church, Oxford; Hon. Fellow of Exeter College; Fellow of the British Academy; Chaplain in Ordinary to the King. Oxford University Press, American Branch. New York. 1911. 75 pages. Paper. 50 cents.

Dr. Sanday here takes occasion in three lectures to explain, classify and defend some statements and some of the essential positions in his elaborate work—*Christologies, Ancient and Modern*. He had coveted the help of criticisms and now that they have come, after the English fashion, he replies. It is all done, in fine spirit and he makes himself more clear in some of his