

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

statements wherein he was misunderstood in his book. The main interest here is in the question of the subliminal self in which Dr. Sanday seeks light and explanation for the problems of the personality of Jesus and the spiritual experiences of human persons. The main doctrine of personality is distinctly the standard view, but there is added the effort to make use of the deeper subliminal self, about which we know so little and therefore may guess so much.

W. O. CARVER.

The Eternal Riddle. By John Wirt Dunning. Boston, 1911. Sherman, French & Company. 241 pages. \$1.20 net.

“The Eternal Riddle” is, of course, man who is ever seeking to solve himself and failing because he will not see all that is in himself and will not believe that which lies about him speaking of the God in whom he lives and moves and dwells. Truly these are serious problems for man—for his reason the riddles of his soul, the fact and the nature of God, the rationality of prayer, how can sins be forgiven, who was—and is—Jesus Christ; riddles for the heart in suffering, in faith and faith’s tasks and achievements. Sixteen of the questions that meet a man in the road of religion are discussed in this work. The discussions are in the best sense—not the recent philosophic sense—pragmatic. They do not undertake to demonstrate the certainty but to rationalize the confidence that God is and is good, that the soul is and is to be, and in spite of all its sins may become pure and happy forever in the realization of goodness and of God. The argument is that of the heart primarily—and the heart does not demand proof but privilege—right—to cherish its hopes and aspirations. When reason says to the soul, “This wish of thine might be true,” the soul answers, “It is true then for I have the conviction of experience.”

Mr. Dunning gives us concise and luminous English, poetry and illustration. Thus he keeps us in the realm of the deepest feeling and the true exercise of religious imagination. But feeling and emotion do not disagree nor quarrel with thought. Rather