

mentation. Yet he himself was wisely unacquainted with the lowly principles of self-sacrifice and self-renunciation which he so freely proclaimed. His conversion to his own doctrines was very naturally produced by the trying discipline of his first charge—a dead mission church in an unknown country district.

The story ends happily and furnishes many wholesome lessons, though lacking in a well defined plot and development.

B. H. DEMENT.

The Spirit World.

By Joseph Hamilton. Fleming H. Revell Company.

The author of this book has both independence and courage. He is a trichotomist. Man has a body and a spirit. He has also a soul which he regards as his spiritual body and which is an ethereal substance. In this he has kinship with the angels, and a study of angelic visitation, etc., gives us our best knowledge of its nature. It is invisible, capable of inconceivably rapid motion, has marvelously acute senses and is endowed with great power. In man, it is developed from the natural body, or he may be transformed into the natural again. This view is thought to help to explain miracles in a way to assist those who have become infected with the anti-supernaturalism of the time. For instance, Elisha was able to see the host of angels which were ready to protect him at Dothan, by virtue of the sight of this spiritual body. When angels appeared, they transferred themselves from the spiritual to a natural body. Our Lord's appearing to His disciples when the door was shut and then disappearing, was but his transferring himself from the spiritual to the natural body, and then going back to the spiritual again. This spiritual body has a likeness to the natural which will enable the redeemed to recognize those who are loved on earth. His idea of the spiritual body resembles that of Dr. Clark, of Colgate; but unlike Dr. Clark, he loyally holds by the doctrine of a general resurrection, although he cannot quite see the need of it. He also attempts to pry into the mysteries of the

soul's journey to its place of blessedness. He makes much of angel ministry and shows skill in gathering suggestions from Scripture and nature. It is doubtful, however, whether his views will commend themselves to careful thinkers or his interpretation of many Scripture allusions be accepted.

CALVIN GOODSPEED.

Baylor Theological Seminary.

Stray Leaves.

By Herbert Paul, M. P. John Lane, the Bodley Head, London and New York. 1906. Pp. 308.

Mr. Paul is one of the best known of the younger English writers. His *History of Modern England* in five volumes is a notable performance, while his recent *Life of Froude* has added much to his reputation. In this volume are a number of essays that appeared originally in "The Nineteenth Century", and "The Independent Review". They are written with a wealth of scholarly material at his command and yet with a rich fund of practical wisdom. The study of Bishop Creighton brings out well the traits of this gifted ecclesiastic. Mr. Paul takes up the cudgel for George Eliot and Peacock. He writes sympathetically of Charles Lamb and Randolph Churchill. He is a strong advocate of optional Greek at Oxford, though an enthusiast for Greek. It is a little extreme to say (p. 99) that Greek was useless unless one read it as fluently as French. There is a slip on page 89 where $\delta\pi\omega\varsigma$ is called a "Greek preposition". He has a pungent point on p. 77, when he says: "Erasmus, in the sixteenth century, was denounced as a heretic for editing the New Testament in the language in which almost the whole of it was composed. *Omne ignotum pro haeretico*. Latin was always orthodox because it never had to be rediscovered." Mr. Paul is an active force in the Liberal party and will some day hold office in the Ministry. These papers are very keen and very bright. They tingle with life and keep one on the alert to the end.

A. T. ROBERTSON.