

statement may be illustrated by a reference to his treatment of Sidney Lanier and Walt Whitman. Of Lanier, Dr. Strong writes: "A high moral spirit informed all his art." Here he quotes from a lecture of Lanier as follows: "He who has not come to that stage of quiet and eternal frenzy in which the beauty of holiness and the holiness of beauty mean one thing, burn as one fire, shine as one light within him—he is not yet the great artist." Dr. Strong then adds: "This is an utterance worthy to be written in letters of gold and posted upon the walls of every studio of art."

Dr. Strong is equally frank in his condemnation of Walt Whitman who glorified the divinity of the common man and wrote with no appreciation of moral and spiritual worth. He says of him: "Self-willed and pleasure-loving he refused to have God in his knowledge," and "God gave him up to a reprobate mind." He lost all sense of righteousness in God or man. * * * We search his work from end to end and find no recognition of any Being who cares for the right or who will vindicate it."

Dr. Strong says that Oliver Wendall Holmes shows the downward gravitation of Unitarianism and that his attacks against Calvinism were really against hyper-Calvinism. Of Lowell, Dr. Strong says he missed the "true theory of morals," that to him God was "only another name for nature." Longfellow is a "representative" rather than a "creative" genius, but his bust in Westminster Abbey intimates that he was the poet of the whole English-speaking race. Every preacher and intelligent Christian layman will find this volume exceedingly interesting and profitable. It deals with high themes in a high way. The reader will probably dissent from some of the estimates and criticisms, but he will be greatly stimulated and profited by the study.

E. Y. MULLINS.

The Three-fold Secret of the Holy Spirit. By James H. McConkey. Silver Publishing Co., Pittsburgh, Pa., 1916. 123 pp.

The statement is made in a circular sent with this little book that it has passed through thirty editions and has reached a cir-

culatation in English of 170,000. It has been translated into thirteen languages. It is not sold, but is distributed free to any who will request it from the publishing company.

The Three-fold Secret of the Holy Spirit is discussed under the heads, I, Union with Christ; II, Yielding to Christ; III, Abiding in Christ. Stated in other terms: The Secret of His incomming; the secret of His fullness; the secret of His constant manifestation. The passages interpreted are central for the theme. The views expressed are balanced and sane. The extremes as to "second blessing" and "sinless perfection" are avoided. The interpretations, with some exceptions, are sound and helpful. The style is simple. The clear and simple exposition here set forth is really a summary of the most elemental and fundamental things in the spiritual life: faith, obedience, love. These express man's relations to God and man. The Holy Spirit ministers to and sustains this life. We commend the book as a most helpful guide on its great theme. I close with a quotation which suggests the character of the book and illustrates its method of handling its subject. Speaking of a common mistake made by some, the author says of the Christian: that "He has placed the climax of his experience at *consecration*, instead of at *abiding*. He has received the fullness; claimed the 'second blessing'; been made 'perfect'; and then has done what no mortal man or woman dare do—has halted, and rested upon a so-called attained experience. Desiring solely to retain 'the blessing' that has come to him, he stops short on the final and supreme secret of its retention—the secret of *abiding in Christ*."

E. Y. MULLINS.

The Holy Spirit in Scripture and Experience. By J. C. Masee, D.D. Dayton, Ohio. 69 pp.

Dr. Masee, the Pastor of the First Baptist Church at Dayton, Ohio, who is the author of this booklet, is animated by the conviction that the Holy Spirit does not receive the recognition in the life and teaching of modern Christians warranted and required by the New Testament. In this assumption he is cer-