

Principal Smith says in the preface that it was planned as far back as 1894, but that the long delay in completing it had its advantages. The result was the enlarging of the scheme, and that the intervening years of research and debate in both the history and geography of Syria have enabled him not only to add to but to sift the materials thus put at his disposal.

It is truly a historical atlas, and so presents in its series of maps, not only the Holy Land in all its historic phases and successive periods, but also the world to which the land belongs, exhibiting the kingdoms and empire between which the land was placed and by which its history and culture have been most profoundly influenced. Of special value to the student is a series of "Notes to the Maps," which includes a list of the ancient or contemporary and the modern authorities for each map, as well as a statement of the principal events to which they refer. It represents, too, the identification of ancient with modern place-names which has approximated certainty since Robinson, with equal prudence and daring, showed us the way. A general, self-interpreting Index adds value to the work. GEO. B. EAGER.

**The Literary Primacy of the Bible.** By George P. Eckman. The Methodist Book Concern, New York, Cincinnati, 1916. 209 pp, \$1.00 net.

We have here the second series of The Marshall Lectures delivered at DePauw University. The series witnesses that in this case, at least, the lecturer comes up to the requirement of the Foundation that he should be "a person of broad and varied scholarship." He claims that the Bible is still assigned the supreme place in the literature of the world by those most competent to judge, and that its historical significance, its influence upon civilization, the reproductive energy it has shown in relation to the literatures of many lands, as well as its supremacy in the realm of ethics and religion, make it requisite to any sound scheme of culture. He makes a commendable effort to restore the Bible to the position that it formerly held, but that is has lost, to some degree of late years, as a book of popular reading, a position which it is sure to occupy again when a clearer ap-

preciation of its manifold worth takes hold of the popular mind. One follows him with a glowing and growing interest through that reaches a climax on *The Poetry and Oratory of the Bible*, *The Fiction and Humor of the Bible*, *The Bible the Most Persistent Force in Literature*, *The Bible as Ethical and Spiritual Literature* and *The Bible as Inspired Literature*.

GEO. B. EAGER.

## II. RELIGION, THEOLOGY AND PHILOSOPHY.

**The Drama of the Spiritual Life. A Study of Religious Experience and Ideals.** By Annie Lyman Sears, New York, 1915. The Macmillan Co., xxiv+495 pp. \$3.00 net.

This large volume is one more of the many current indications of growing conviction of the importance of the spirit. There is a vigorous and spreading reaction from the preoccupation with naturalism which has been so manifest for half a century. "The religion of science" is no religion at all and is a phrase which brings together ideas which cannot be fitted into a thought. A religion which takes full and glad account of science and all its service, is possible and necessary.

This author brings to us here a process rather than results. She has read very widely and thought not a little. We have as a result an essay in the philosophy of religious experience with a reasoned plea for the spirit to have its place and chance in the culture of life.

Account is taken of religious experiences within the influence of various religions and in personal experience whether consciously and expressly related to any religious system or not.

The serious defects of the work are two. It fails to arrive at anything tangibly definite and specific enough to serve as a guide and support in the creation and development of experience. Then—and this explains all the rest perhaps—it is essentially subjective in its viewpoint. It begins with man and develops all its ideas of religious experience from the standpoint of man. God exists for man and so is only such as is demanded for giving reality to man's experience. The consequence is that the ideas of God are vague and shadowy and God's reality as personal and