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I.

CHRISTIANITY AND THE COSMIC PHILOSOPHY.

THE New World is too young to have given birth to many builders of philosophical systems. The age of speculative thought comes after the time of felling forests and breaking up virgin soil. Not that the struggles of the pioneer do not tend to develop a virile and robust type of mind; but that, in his active exertions for subsistence, and in the measurings of his strength with the cruder forces of nature, little leisure is left him for the quiet meditations of the philosophic student.

But evidences are not wanting that the American people are getting beyond this jungle-cutting stage of the brawny frontiersman. If it is said that few of our philosophers are original, it is equally true that original philosophers, in this nineteenth century, are few in older countries. The late Dr. McCosh insisted that the time had come for the appearance of a philosophy distinctively American, but he was too wise to argue that this American school should aim to be independent of all the thinking of the past.

All the world has heard of the *Concord Philosophy*, and while nothing would be wider of the mark than to call Mr. Emerson a logical system-builder, still his was indeed a philosophic spirit. Competent European writers have pronounced Jonathan Edwards the greatest metaphysician America has produced, but he never presumed to give to the world a comprehensive scheme of human thought. We have had great men and great minds, but if they have not been wholly occupied with the tasks of a busy political

printed from *The Outlook*. 32mo, pp. 125. (New York, London and Bombay: Longmans, Green & Co., 1898.) A really instructive little book, containing brief characterizations of Judaism, Buddhism, Confucianism, Mohammedanism, Brahmanism and Christianity, by Rabbi Gottheil, Prof. Rhys Davids, Mr. Arthur H. Smith, Dr. George Washburn, Prof. Lanman and Dr. Lyman Abbott, respectively. The account of Buddhism by Prof. Rhys Davids, for example, is a marvel of concise and yet readable and illuminating statement.—*Travels in Tartary, Thibet and China*, During the Years 1844–5–6. By M. Huc. Translated from the French by W. Hazlitt. Reprint Edition. Two Vols. 8vo, pp. xv, 326 + x, 342. (Chicago: The Open Court Publishing Co., 1898.) In offering the public a reprint of this famous old book—now out of reach except in second-hand copies whether of the original or its translations—the editors justly exclaim: “What a storehouse it is for the ethnologist, geographer, the scholar interested in religious customs, the reader of travels and the student of human nature!” The original English edition has wisely been simply reproduced—the old-fashioned wood-cuts and all. The editors hint of the need of what they call “revision” of the text, throwing the light of more recently acquired knowledge on the regions and customs described. Certainly not a “revision” is needed; let us by all means permit M. Huc’s narrative to stand as he wrote it: but a thoroughly annotated edition would be a gift worth giving the public sometime. Meanwhile we are grateful for this reprint of a book which is as fresh and instructive now as it was a half century ago when it startled Europe with its revelations.—*A Scientist’s Confession of Faith*. [By Emily Lovira Gregory, Ph.D., with an Introduction by the Rev. W. H. P. Faunce, D.D.] 8vo, pp. 32. (Philadelphia: American Baptist Publication Society [1898].) This touching bit of the autobiography of one who, having lost her religious faith, finds it again, deserves to be placed by the side of Mr. Romanes’ posthumous *Thoughts on Religion*. Miss Gregory was more fortunate than Mr. Romanes in so far as she was brought back to faith while yet opportunities for usefulness in God’s house remained to her. One is most impressed in reading her simple and moving narrative, on the one hand, by the frivolity of the unbelieving “scientists’” treatment of the whole body of questions rightly called “religious,” and on the other hand by the identity of a converted “scientist’s” experience with that of other people: there seems to be a good deal of human nature left in “scientists.” The charm of Miss Gregory’s narrative is the charm that belongs to the recital of all genuine religious experience: any apologetical value it may have is purely secondary and accidental and is given it chiefly by the persistent assault that has been made on religion in our day in the name rather than by virtue of “Science,” and by the marked tendency shown by “scientists” of late to return to faith, of which tendency Miss Gregory is only another blessed example. Her history is a fresh indication that even devotion to “science” cannot permanently or universally atrophy all the higher impulses and aspirations of the soul.

II.—EXEGETICAL THEOLOGY.

WISSENSCHAFTLICHES HANDBUCH DER EINLEITUNG IN DAS ALTE TESTAMENT. VON EDUARD RUPPRECHT, Pfarrer. Gütersloh: Bertelsmann, 1898. 8vo, pp. xxiii, 548.

This book fills an important gap in German theological literature. It is twenty-five years since the issue of the third and last edition of Keil’s *Ein-*