

From the nature of the study it is essential, he says, that the viewpoint be primarily that of a study of Jesus the Man, but the spirit of the treatment is reverent, thoughtful and the effect of the work will inevitably be to encourage, not only further study, but better living. Certainly, whatever its limitations, the volume is worthy of earnest and painstaking study, and ought to encourage and inspire "better living."

GEO. B. EAGER.

The Open Secret of Nazareth. Ten Letters Written by Bartimaeus, whose Eyes were Opened, to Thomas, a Seeker after Truth.

By Bradley Gilman. Published by Thomas Y. Crowell & Co., New York. 1906. Pp. 112. Illustrated edition de luxe. Price, \$1.00.

These letters are "affectionately dedicated" "To my classmate and friend, Theodore Roosevelt who exemplifies to a remarkable degree in character and conduct the principles here set forth." And the book is a strenuous one, strenuous in emotion and in conviction. One a little acquainted with critical and theological thought will seek in vain for anything new in the volume, and yet will he find a freshness and vigor that are stirring because of the remarkable human element in the letters. It all seems to have come to the writer as new and fresh and tremendously important. That is what must make a book interesting.

The supposed writer goes on a journey to Palestine to study on the sacred soil the life and message of Jesus, to test their power and worth and faithfully sets down for his bosom friend back at home the effects of it all on his mind and heart. He finds only disappointment till he comes to Nazareth. There, under the spell of the quiet little city where grew to prophethood the Messianic Man of the simple life, a light breaks on the soul like the noon-day sun. He discovers the "Open Secret" of the teaching of Jesus and understands Him, trusts Him, adores Him. This discovery is just the old truth that Jesus was building the Kingdom of God and that the

essential element in that teaching was that man is to do the will of God, that the Kingdom is inward, of the motive primarily. That Nazareth had any more to do with the learning of this lesson than any other place is hard to believe. The whole process of the discussion is rather subjective and introspective and is as little as possible dependent on place and outward circumstance. But the author does come to the light and his tracing of his way to it may help another to the same light, as he suggests.

He undertakes to go a step further, as he ought, and to tell his friend how other men, all men, may come to do the will of God. And it is just at this point that we see that the guide has not yet seen all the road. He offers a way of self-regeneration. Man must just love God. Even so. But that this love of God is, must be, shed abroad in our hearts by the Holy Spirit who is given unto us the author has not found, or if he has, strangely omits to say so at the critical point.

The book belongs to the constructive class and should be of help to many who are troubled with doubt. The volume is a beautiful one.

W. O. CARVER.

The Birth and Infancy of Jesus Christ According to the Gospel Narratives.

By the Rev. Louis Matthews Sweet, M. A. With an introduction by James Stevenson Riggs, D. D. Philadelphia. The Westminster Press. 1906. Pp. 365.

This is a very careful piece of work on one of the most important of modern critical problems. It is time to have a discriminating discussion in English from the conservative standpoint. The negative radical treatment of Lobstein and Soltau demanded a fresh handling of the issues raised. It has come to be an axiom with critics like Harnack that Jesus was merely the son of Joseph and Mary and was no more divine than any one else. Various heathen parables for similar virgin-birth stories have been adduced, from Egypt, India, etc. The absence of the Infancy narratives in Mark and John has been used to discredit the accounts of Matthew and Luke. An