

reviewing the questions from a somewhat later time. These Cambridge lectures give the title to the volume and possess the chief value for the student of New Testament criticism. Dr. Sanday keeps fully abreast with German research. The work in recent years that has made the most impress on Dr. Sanday is Schweitzer's *Von Reimarus zu Wrede* (1906). He does not accept Schweitzer's conclusions always by any means. He is, however, greatly impressed with the interpretation of the teaching and life of Christ from the eschatological point of view. Schweitzer minimizes the teaching element in Jesus and considers Him as a prophet, a prophet indeed under the spell of the Jewish ideas of the kingdom. He denies that the Jews of the time held to a political kingdom. They did expect a great cataclysm in connection with the coming of the kingdom. Dr. Sanday rightly points out that Jesus was often called teacher also, and that the rabbis and the apocalyptists did not always have the same idea of the kingdom. There is distinct value in Schweitzer's point, and an element of truth in it. But it is not possible to bring all that Christ has to say under this one idea. That is one vice in German criticism, the demand for uniformity. The truth is that the kingdom with Christ is not always future. It is sometimes present. It is not always sociological and general, but usually personal and invisible, the rule of God in the heart. The basal element in the kingdom is the reign of God in the heart of the individual. One must allow for freedom in the use of the word kingdom if he is to do justice to all that Jesus is credited with teaching on this subject. Indeed, in the case of the parable of the tares and the net the judgment comes distinctly at the *end* of the work—the kingdom—not at the beginning. The kingdom is too complex an idea for eschatology to cover it all. But get Dr. Sanday's book and read about it all. A. T. ROBERTSON.

The Life of Christ According to St. Mark.

By W. H. Bennett, M. A., D. D., Litt. D., Professor Hackney College and New College, London. New York. A. C. Armstrong & Son. 1907. Pages 295. Price, \$1.75, net.

The chapters of this excellent volume first appeared in the pages of *The Expositor*. Dr. Bennett fully understands that the picture of Christ as given in Mark is incomplete, and from some points of view inadequate. Yet he conceives that it is worth while to tell the story of Jesus as we get it in Mark alone. He is right in thinking that some angles in the picture come out with more sharpness thus. Any new point of view about Christ is worth while. We must remember also that this is the story of Christ that was most commonly preached by the apostles and early disciples. This fact throws no discredit on the other gospels, for in all essentials the story is the same. The difference is in detail, not in the character of the picture. The same Christ moves in Mark and in John, the divine, human Savior, Jesus Christ. Dr. Bennett stops his story with Mark 16:8, as most textual critics now reject Mark 16:9-20 as a later addition. Several important notes close the volume. The student who loves to study the things of Christ will find much to help him here also.

A. T. ROBERTSON.

The Resurrection of Christ in the Light of Modern Science.

By Rev. O. O. Fletcher, D. D. Being a paper read before the Westfield Conference of Baptist Ministers, and published by request. Pages 57 (and 18 pages of Notes). To be obtained of Rev. Jesse A. Hungate, Holyoke, Mass. Paper, 25 cents; limp cloth 50 cents.

The Westfield Conference did more than pay a compliment to an honored member. They at the same time gave an opportunity by which many may wisely profit. Though brief, this paper is solid, instructive, timely and suggestive. The reviewer does not know where to turn for another answer to the modern difficulties relating to the fact of Christ's resurrection at once so clear and so strong. Peculiarly much is made of the argument from "congruity"—that the resurrection of Jesus was not an isolated phenomenon, like Huxley's centaur, but was in closest harmony with all the other great facts with which it is related, as, for example, the ethical consciousness of Christ, His sinlessness, and the influence of Christianity. The author also discusses the treatment given