

to the gospel records by the latest adverse historical and literary criticism, and shows that the method used is not consistent with the facts of life. At the same time he clearly shows the untenableness of the "Vision Hypothesis". This little book may well be commended to the widest circulation.

D. F. ESTES.

The Teachings of Jesus in Parables.

By Rev. George Henry Hubbard. Published by the Pilgrim Press, Boston. Pages 507.

This book on the Parables is in form neither exegetical nor homiletical, and yet it will help the minister both as interpreter and as preacher, for it is based on sound exegetical principles and exemplifies sound homiletical practice. The parables are first in the table of contents, classified simply, not pedantically nor violently, and what the author regards as the primary thought of each is stated. In some cases this mere naming of the truth is helpful, as when our attention is struck by the phrase in connection with the parable of "The Lost Son", "The Prodigal and the Drudge", or when we read "Self Satisfied Conservatism—The Reveler". For the separate chapters has been chosen the sentence, perhaps the phrase only, which best suggests the central thought, and it is made the motto, as, presumably, it was the text when these several chapters were preached, for preached they must have been—every page shows that the material has been heated in a preacher's furnace till it could be forged with a preacher's hammer. While of course no two men will ever find themselves in accord as to the teaching of all the parable, yet it may be safely said that this discussion of the teaching of the parables is characterized by both acuteness and sanity, two qualities which, it is perhaps needless to remark, are not always found together. Indeed, the chief dangers which have seemed to the reviewer possible in connection with the book have been suggested by its goodness. Exegetically it is so commendable that he wished that there could have been more of interpretation, especially as the nearly uniform length of the chapters, due, doubtless, to the nearly uniform length of sermons, inhibits any special discussion of specially de-

batable questions. On the other hand, the preaching part is so good, notably in its freedom from cant, its freshness, its applicability to present day needs, that it may hamper the freedom of some preachers who are wisely not willing to repeat another man, and yet find this treatment too good to escape from.

D. F. ESTES.

The Virgin Birth of Christ.

By James Orr, M. A., D. D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow, Scotland. Charles Scribner's Sons, New York. 1907. Pages 301. Price, \$1.50, net.

Prof. Orr is one of the best equipped critics in the world. He does indeed controvert many of the radical critics, but he does so on critical grounds. He does not beg the question. Dr. Orr has done a real service in this volume of lectures delivered at the Bible Teachers' Training College (New York). The subject possesses real difficulties, and these are frankly faced in these lectures. He is wonderfully skillful in turning the guns of destructive critics on each other. In the chapter on the Mythical Theories of the Virgin Birth he is very able and acute. Dr. Orr is not a blind traditionalist. He puts the New Testament facts into the crucible of argument and is not afraid of the outcome. He leaves little to be said on the subject and the volume will be welcome to some who have been led into the bog on this matter. Dr. Orr is especially fine in the discussion of the value of the doctrinal aspects of the case. It is by no means an unimportant matter. I confess that my own sympathies run along the lines of Dr. Orr's argument, a line that I consider in harmony with the facts as nearly as we can get at them. In an Appendix are given the opinions of a large circle of living scholars especially in England and Germany who support Dr. Orr's view of the matter. It is certainly true that the bulk of critical opinion still holds to the reality of the Virgin Birth. The supernatural view of Christ's person is still the dominant one in the world and will be as long as Christianity is a vital force.

A. T. ROBERTSON.