

Such a book as this, earnest and searching in much of its thought and expressed in clear language, will help many to vitalize their experiences even where they see that they have gained no really new thing in the "new" religious method.

W. O. CARVER.

**The Gospel in Nature, or God's Demonstration.** By S. M. Brown, Kansas City, Missouri. 1911. The Western Baptist Publishing Company. Pages, 152. 50 cents.

In fourteen chapters Dr. Brown has briefly elaborated analogical arguments for the chief Christian doctrines, and the work is quite well done. It will prove reassuring to many and give guidance in honest doubt. A wide range of reading and observation is utilized for illustration. In some of the chapters the author assumes that nature reveals love and grace and seems to think that the revelation in nature provides the key to understanding the revelation in Jesus Christ and the Bible. The reverse of this is so obviously true that one is surprised at meeting this assumption.

Generally the argument is quite fair but occasionally an opposing position is so stated as to render its answer too easy. This defect is especially noticeable in the chapter on "Modern Evolution" where the evolutionary theory is stated in such an extreme form as to enable the author to use almost all prominent scientists to refute it—and by the same token to render refutation useless. But this is an exceptional example. The work is a good one.

W. O. CARVER.

**Some Parables of Nature in the Light of To-day.** By J. B. Thomas. Jennings & Graham, Cincinnati. Eaton & Mains, New York. 1911. Pages, 95.

The parables of Jesus are interpreted in these brief chapters with unusual insight and incisiveness of thought and expression. The aim is not to point out so much the spiritual meaning or practical religious value of the parables as their coincidence with processes and laws of physical nature as these are disclosed

by modern science. The parables imply a parallelism between the kingdom of nature and that of grace. The problem here is to discover the salient point in each parable as grounded in nature and from this to rise to the spiritual message. For example in the parable of the Sower we have presented the problem of environment, since it is diversity of environment which leads to unequal returns from the various parts of the seed sown. In the parable of the Tares it is no longer the problem of the soil or the environment but of organic origins: how does life arise, and especially parasitic life, where seed and soil are both good? Very suggestive and striking are many hints of exposition which give one a fresh impression of Christ's wonderful appreciation of nature and skill as a teacher.

E. Y. MULLINS.

**The Revelation of the Son of God: Some Questions and Considerations Arising Out of a Study of Second Century Christianity, Being the Hulsean Lectures for 1910-11.** By Ernest Arthur Edghill, B.D., Subwarden of the College of St. Saviour in Southwark, and Wilberforce Missioner, Lecturer in Ecclesiastical History at King's College, London, [etc.]; Author of "The Evidential Value of Prophecy," "Faith and Fact," "The Spirit of Power." London, 1911, Macmillan & Co. Pages, viii+156. \$1.00, net.

These four lectures make extensive use of the Apologists of the second century, comparing their attitude on fundamental questions with that of the New Testament, and adducing suggestions for the proper attitude of Christians today toward the same questions. The first lecture deals with "Reason, Religion and Revelation" and shows how the Christian revelation differs from others in being rational as well as religious, objectively moral so that it is not a mere reflection of the religious desires of man, and historical so that it rests not on a mere subjective basis.

In the second lecture there is an incisive discussion of "Miracles and Character" in which the moral purpose and relations of the miracle are stressed in a way to claim that the miracle has practically no evidential value for faith but depends upon a prior faith for its acceptance. Miracles *do* occur in ex-