

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-

perience and so they *did* occur in history, but the one belief is based on the other experience. This is a partial and mistaken view. The modern reaction against the wonder-work idea of miracle is wholesome, but when one denies wholly its evidential value he goes against both logic and history.

The third lecture deals very sanely with the contrasted views of Christ as Lord (Pauline) and Christ as Word (John), showing that these conceptions are complementary and that each has its function in religious thought.

The final Chapter on "Christ and the Christian Creeds" is conservative in tone but places too great value on creeds.

W. O. CARVER.

The Reason of Life. By William Porcher DuBose, M.A., S.T.D., Author of "The Soteriology of the New Testament," "The Gospel in the Gospels," "The Gospel According to St. Paul," "High Priesthood and Sacrifice," etc., etc. New York, 1911. Longmans, Green & Co. Pages, 280. \$1.50, net.

In this volume Christian mysticism is at its best, at once going deeper, reaching with a wider comprehension and maintaining a stricter rationality than it is usual to find in works dominated by the mystical attitude. The Reason—the Logos—the Life—it is all one and is the logical and the actual accounting for the universe, for human existence and history, for religion in the race and in the soul, for the atonement and the sanctification and redemption that are secured in the atonement. All this is here wrought out with a clearness and force that place the argument within the grasp of the reader and with a vital interest that thrills his spirit.

The mysticism of John and of Paul is remarkably at one and this author, without arguing it, proceeds upon that assumption.

In an "Introductory" chapter, quite obviously written after the rest, it is suggested that in this Reason Life will be found "the principle of unity" in the political and economic affairs of men; in the thought sphere as between science and faith, immanence and transcendence of God, Idealism and Pragmatism, human divinity and real Deity of Jesus Christ; and in practical