

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

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-