

It would take too much space to sample fairly the methods and results of the author. But a few sentences, though merely "obiter dicta," deserve quotation and attention. Mr. Vail says (p. 12): "To use the same elocution in reading an oration of Daniel Webster and a hymn of Frances Havergal is to botch one or both of them. The same is true when we substitute for these names the names Mark and John. Probably the average preacher fails in nothing more than in reading the Bible as the leader of an assembly. He needs as thorough training in elocution for reading the Bible as for preaching the sermon, or for the whole range of homiletics, unless his own words are of more importance to his hearers than the words of God are."

DAVID FOSTER ESTES.

The Gospel According to Saint Mark, with Introduction and Notes. Edited by the Ven. W. C. Allen, M.A., Archdeacon of Manchester, and Principal of Egerton Hall, Manchester; Formerly Chaplain-Fellow and Lecturer in Theology and Hebrew of Exeter College, Oxford. New York, 1915. The Macmillan Company. xvi+208 pp. and map. \$2.00 net.

To begin with, one finds here a very desirable commentary. Its Introduction, while not elaborate, is learned and critical and maintains with calm assurance the conservative view. It is a commentary dealing with external, critical questions rather than with the life and spirit of the Gospel. Much attention is, therefore, given to details of text, construction, etc. While stoutly maintaining the ecumenical ideal of Jesus and therefore initially repudiating all prejudice against supernaturalism the work does not adhere with firmness to this principle in detail. The note about the *evil spirits and the swine* in connection with the *Gadarene demoniac*, rejecting the reality of the spirits is ludicrously absurd. But, such points aside, the work is one of fine scholarship and very useful, indeed, for critical study.

W. O. CARVER.

The Mysticism of St. John's Gospel. The Hulsean Lectures for 1915-1916. By Herbert A. Watson, D.D. Robert Scott, Paternoster Row, London. 1916. 186 pp. 3s. 6d. net.

The lectures are four. The first discusses the meaning of Mysticism (Greek, Jewish, Christian). The second treats the Revelation of the Nature of God with a careful balancing of the various aspects of the Incarnation in the New Testament writers. The third deals with the Symbolism of the Incarnation with reference to our Lord's Personality. The fourth makes the Practical Application of the Incarnation as seen in modern Pietism and other developments. One notes at once that the lectures deal fundamentally with mysticism and only incidentally with the Fourth Gospel as one expression of it. But this psychological and philosophical approach to the Fourth Gospel has its value and the author is loyal to Jesus as the Revelation of God and the Saviour from sin.

A. T. ROBERTSON.

The Acts. By B. H. Carroll, D.D., LL.D., Late President of Southwestern Baptist Theological Seminary. Edited by J. B. Cranfill, LL.D. New York, 1916, Fleming H. Revell Company. viii-|-471 pp. \$2.00 net.

Dr. Cranfill as editor and patron is pushing forward Dr. Carroll's Interpretation of the English Bible with enthusiasm. It is a work with many notable marks of excellence and strength. The Editor's method of seeking to reproduce the author's exact language and the exact lists of class-room questions gives the work, no doubt, added value and charm to Dr. Carroll's students and to those who had heard him lecture and preach often enough for his style to be part of the power of his thought. But these things tend to colloquialize the work and in the long run will limit its usefulness. The Editor is quite capable of using the editorial function to the ultimate advantage of the work. Particularly could some faulty expressions, altogether permissible in the familiarity of the class-room, have been modified to the distinct advantage of the readers. One feels that the beautiful, reverent loyalty of the Editor to Dr. Carroll has misled him in such matters. Coming to this particular volume, its positions are, of course, vigorously orthodox and wherever there is occasion for controversy, as *e. g.* at Acts 2:38, or again on questions