

In his discussions Dr. Robertson's first interest is in Jesus, as it ought to be. It was in resistance of the Pharisees' efforts to capture, compel or silence Jesus that much of his character and teaching came to light. In the analysis of this book we get, therefore, some fine expositions of Scripture and of the spirit and message of the Master.

Delayed by the war it is good at length to get this scholarly study in print. It is a volume in the "Studies in Theology" series.
W. O. CARVER.

The Christian Adventure. By A. Herbert Gray, M. A., D. D., author of "As Tommy Sees Us," etc. New York, 1920. Association Press. 134 pp. \$1.25.

The author misjudges his own product when he begins his preface by saying: "There are no arguments about the truth of Christianity in this book." I could point out to him several such arguments. The book is, as he says, "wholly concerned with the preliminary question 'What is Christianity?'" "Wholly," but not exclusively. For the obvious purpose is, by defining Christianity for open and inquiring spirits, to grip them with its satisfying power and compelling truth. He hopes that what he has written "may at least suggest to some that Christianity embodies the one summons to men and women that is adequate to this humanity and that offers to the race the one hope of solving all the problems of civilization." The method is to give a clear statement of the ideals and of the personal experience and appeal of Jesus. The title suggests at once that this is a work along the line of pragmatic apologetics, of which we get a good deal nowadays. It is this, but it is more. Its pragmatism is only in its approach and its method. Its substance is far more profound and secure than any mere pragmatism could give.

Jesus is its theme—Himself, His ideals, His message, His power. It is one of the freshest, most original, most vital and

should be one of the most effective interpretations of Jesus Christ.

It will be possible, it may be inevitable for thoughtful readers, to find fault with the statements or the omissions here and there. Those whose religion must all be in terms of recognized doctrinal statements will be confused and bewildered if they are not offended and disgusted. But men and women who can recognize truth and power and rejoice in their new dress will be refreshed and inspired by the discussions.

There was no sufficient reason for the author categorically to affirm that "the Sermon on the Mount" and "the Johannine discourses" are not formal addresses of Jesus, especially since he cannot know this and it has no definite bearing on his discussions. He uses the unfounded tradition about Mary of Magdala which identifies her with the forgiven harlot.

W. O. CARVER.

II. HISTORICAL.

Life of Benjamin Disraeli, Earl of Beaconsfield. By George Earle Buckle in succession to W. F. Monypenny. Vol. V, 1868-1876, pp. XII—558, price, \$6.00. Vol. VI, 1876-1881, pp. 712, price, \$6.00. Both volumes adorned with portraits and illustrations.

These two volumes bring this magnificent biography to its completion. It is a colossal work of nearly 4,000 pages. Its size is at once its chief virtue and its principal fault. Few men in this day will take the time to wade through the vast amount of material which it contains, since the general characteristics of Disraeli, the salient facts of his life and the general lines of his political policy could be easily compressed into one volume no larger than the smallest of these six. On the other hand the size of the work makes it a historical thesaurus for those who have the leisure to go through it carefully as well as for the his-