

instance, would the following passage (p. 93) commend itself? 'No subtlety of criticism will disturb the conviction of the Church that our Lord Himself, before His bodily presence was withdrawn within the veil, bade His disciples go and preach the Gospel, that He bade them baptize, and that at the Last Supper. He bade them "do this in remembrance of me".' The denial that either baptism or the solemn 'breaking of the bread' was instituted immediately by Christ Himself is said (p. 137) to be 'one of those extravagances of criticism that can only be maintained by a reckless treatment of the New Testament and a total rejection of the tradition of the early Church'. 'It is not, therefore', the passage continues, 'a contention that need be seriously discussed, as in any way disturbing the universal Christian belief.' The contention here in question may not be sound, but it is not perhaps to be dismissed as contemptible and beyond the pale of serious discussion. Dr Illingworth, however, arrives at the conclusion (p. 194) that no impairing of the authority of the Gospels can take place for Christians. True, the Church was before the Gospels; but no authority, any more than a revelation, can be accepted without exercise of the understanding and reason; and for us, surely, the New Testament is the touchstone by which tradition and its claims are to be tested. The *contents* of the Gospels are the basis of the faith of the Church of to-day; and so far as the truth of the salient features of the Gospel is a matter of probability ascertainable by criticism, so far should criticism be allowed to be capable of affecting 'those who live in the power of' Christian belief.

F. R. TENNANT.

The Resurrection and Modern Thought. By W. J. SPARROW SIMPSON, D.D.
(Longmans, 1911.)

THIS book is a valuable contribution to the subject. Dr Sparrow Simpson tells us, in his Preface, that in his former writings 'exigencies of space precluded a full discussion'. He need not regret it since it has enabled him to take time and deal with every aspect of the doctrine. If on first sight of the contents one thinks that he has been too diffuse in numbers of chapters and subdivisions, further study shews that each chapter has its place in the development of the argument except chap. xvii, on the Baptismal Formula, which would be more in its place in an Appendix. It is a careful study of recent controversy, and is needed to support the author's discussion of the meaning of the Formula in Section III, which properly belongs to chapter xv and might with advantage be enlarged.

The plan is admirable. In Book I of the work 'The Witness of the Twelve', the author discusses our Lord's predictions of His Resurrection, the Empty Grave, and the Appearances of the Risen

Master. Prof. Kirsopp Lake's theories are discussed and 'his frank admission that the story of the empty grave is rejected on dogmatic grounds'. This is the key to the whole problem. We may have the deepest sympathy with those who cannot accept the doctrine of the Resurrection, but we have a right to demand that every theologian should state clearly whether his investigation into the origins of Christian doctrine is prompted by a secret hope or a secret despair.

We pass on in Book II to the witness of St Paul, whose personal testimony becomes of more or less importance according to the interpretation which we give of his conversion. The study of St Paul's theology leads to a chapter on the Historical Jesus and the Pauline Christ, and again Dr Sparrow Simpson shews the hollowness of criticism that calls itself free when it is bound by its presuppositions: 'Those who consider the teaching of Jesus irreconcilable with that of St Paul do so on the assumption that Jesus was a prophet and nothing more. But this is a dogmatic interpretation of His Person, which, of course, necessitates the result reached, because it virtually assumes it in its presuppositions.'

Book III brings us to the main subject, the Theology of the Resurrection. Christ's Resurrection is an evidence of His Divinity, the means of our justification, instrumental in the moral resurrection of Christians. Easter by Easter hearts perplexed by controversy find, in the mystical teaching of St Paul on the power of the Resurrection, the strengthening of their faith and hope, and they will find it well expounded to them in chap. xxi. A most valuable discussion follows of St Paul's teaching on the Resurrection-Body, with a summary of Patristic teaching, of post-Reformation English teaching, and of modern Roman teaching on this subject. Dr Sparrow Simpson's conclusion is that 'No doctrine of Bodily Resurrection can be more spiritual than that of St Paul. The solution of all the difficulty lies in recognizing that the Evangelists describe the terrestrial occurrences, while St Paul discusses the essential nature of the Risen Body. If this recognition were to prevail the future history of the doctrine must become far more spiritual than the dominant Latin tradition has made it hitherto.'

In Book IV, 'The Resurrection and Modern Thought', the documents considered as evidence are again passed in review, and the author frankly acknowledges the disconcerting character of the fact that the ending of the Marcan narrative is lost, and discusses the difficulty which modern writers feel about 'the unscientific frame of mind of the early disciples'. But he maintains that documents are not the only evidence. The Christian Church is explicitly founded on belief in the Resurrection and would remain if all documents had perished. And a great deal depends on the fact that the Resurrection of Christ is not

an anarchical incident in an otherwise normal career. The moral character and spiritual uniqueness of Jesus must be taken into account. 'It is of course true that we moderns cannot test His Resurrection by our moral consciousness as we can His character: but neither can we His claim to be Messiah. To accept His Christhood on the ground of His moral uniqueness, and yet to rule out His Resurrection, is arbitrary and unconvincing.'

This short sketch of the scope of the book does not do justice to the author's learning and judgement and power of expression, which will commend themselves to all who take time to read. There are one or two strange omissions. He does not seem to know the section on the Resurrection in Dr Kattenbusch's great work on the Apostles' Creed. At the end of years of labour over his second volume Dr Kattenbusch came to believe in the empty grave. Dr Harvey Goodwin's *Foundations of the Creed* (1889) also deserves mention as a book which has helped many of us to correct and supplement Pearson's exposition of this doctrine.¹

A. E. BURN.

The Reason of Life. By WILLIAM PORCHER DU BOSE. (Longmans, 1911. pp. 274.)

THE series of little volumes, of which this is the fourth, contains a fairly complete philosophy of religion, extracted from the New Testament. The Synoptic Gospels, St Paul's Epistles, the Epistle to the Hebrews, have been treated in the three previous treatises; now we have the Johannine writings dealt with in the same manner. Dr Du Bose is to be congratulated on the completion of his task. Those who have met this fine old scholar, a Confederate soldier in his youth, a thinker all his life long, and a writer in his old age, will not be surprised that he is still able to produce books free from any trace of senility, nor even that his style steadily improves in flexibleness, as if he were acquiring mastery of an instrument which at first did not work smoothly. The present volume is less of a commentary than the book called *High Priesthood and Sacrifice*. It is based throughout on Johannine ideas; but the author has given these a thoroughly modern form by using them to reconcile the claims of pragmatism and idealism. Nothing shews the freshness of Dr Du Bose's mind more clearly than his appreciation of the newest phases of philosophical thought. He has made a very able and successful attempt to shew that what is true in these

¹ On p. 402 some word is missing after 'Wilhelm and Scannell are' [authorities?] 'for English members of the Roman Church.' In the index, for 'Zahn 307' read 'Zahn 301'.