

facts. The difficulties and discrepancies in the testimony concerning the resurrection of Jesus are carefully examined. The objections of Schmiedel are patiently analyzed and clearly refuted. The Subjective Vision Theory of Schmiedel is shown to be as unsatisfactory as the Objective Vision Theory of Keim. All the other theories which discredit the report of a real bodily resurrection are passed in piercing critical review, such as the Swoon Theory, the Apparition Theory, the Telegram Theory, theories of Fraud (Theft of the Body by the Disciples, Conspiracy Theory), Theory of Roman Interference, Mythological Theory. The weakness of each of these hypotheses is set forth in strong light. The objection to resurrection on the ground that it is supernatural is shown to be thoroughly unscientific, Huxley being witness. Paul's theory of an exchange of the "Natural Body" for the "Spiritual Body" is explained and contrasted with the resurrection of Jesus. Dr. Thorburn carefully discusses each of the manifestations of Christ and the total result is an eminently sane and powerful exposition of the great fact. The book is not long, but long enough. It keeps on the main track all the time.

A. T. ROBERTSON.

The Secret of the Lord. By the Rev. W. M. Clow, D.D., Glasgow. New York and London. 1910. (Geo. H. Doran Company) Hodder and Stoughton. Pages 353. \$1.50 net.

This third volume from Mr. Clow is more than welcome. He is following the same rich vein that he worked in "The Cross in Christian Experience" and "The Day of the Cross". It is the death of Christ that is the "Secret of the Lord". Mr. Clow begins with the withdrawal to Caesarea Philippi where Jesus tests the Apostles concerning His person and mission. After the transfiguration Christ begins to disclose to the disciples the fact of his death. It is in truth the great secret of Christianity and it is the tragedy of His life that the disciples could not understand Him till it was too late to gain comfort from them; nor indeed were they at all prepared for the great catastrophe. The same penetration, spiritual insight, depth of feeling, elevation of sentiment, direct-

ness of statement characterize this new volume from Mr. Clow and guarantee for him a still wider hearing.

A. T. ROBERTSON.

Der Stil der Paulinischen Predigt und die Kynisch-stoische Diatribe. Von Lic. Rud. Bultmann, Repetent a. d. Universität, Marburg. Vandenhoeck und Ruprecht, Göttingen, Germany. New York. 1910. S. 143. 1 M. 25 pf.

The late Dr. Blass held (against Deissmann) that Paul had received some impress from the Asiatic rhetoricians of his time. There are rhetorical elements in Paul's addresses and epistles that can be paralleled in the stylists of the period. This is amply shown by this treatise of Bultmann. This monograph is a fine piece of work and gives a careful list of the rhetorical figures in Paul's writings such as antithesis, paradox, personification, etc. One does not feel quite sure that Paul has been himself a student of rhetoric in the technical sense of the term. Certainly he was not an Atticist. He used the vernacular *κοινή* though with the flavor of a man of culture. Most of the figures of speech in Paul's writings may be due to the passions of his soul which burst the bonds of formal rhetoric or to the play of his brilliant imagination when on fire. It is doubtful if Paul often made conscious use of rhetorical artifices. But Bultmann's book is a most excellent piece of work.

A. T. ROBERTSON.

Der Apostel Paulus und Sein Werk. Von D. Eberhard Vischer, Professor an d. Universität in Basel. B. G. Teubner. Leipzig, Germany. 1910. S. 143. 1 M. 25 pf.

This little volume belongs to the "Aus Natur und Geisteswelt" series. The author sketches the condition of the Roman world and the standpoint of the current Judaism. Then he describes the conversion of Paul and his propaganda for Christ. Half of the book is devoted to a treatment of the churches, the epistles, and the gospel of Paul. This is done with clearness and ability, though with necessary condensation and brevity. A Baptist is naturally interested in the author's discussion of Rom. 6:4-6. He says that modern thinking has