

ligion as inadequate for any church. The present volume in a way supplements and in a way simplifies and popularizes the author's thought in the two already well-known volumes, "Person and Place of Christ" and "Cruciality of the Cross". There are seven lectures, all dealing with the sacrificial idea and its realization in the work of reconciliation. The present-day problem as to atonement and the method of its solution occupy two lectures.

W. O. CARVER.

The Lord from Heaven. Chapters on the Deity of Christ. By Sir Robert Anderson, K.C.B., LL.D. New York. Gospel Publishing House. 1910. \$1.00 net.

The Person of Christ is a theme of abiding interest to all who are concerned about redemptive truth and religious thought. Sir Robert Anderson is competent in both scholarship and experience to write informingly on the deity of Christ. As a cultured layman whose heart is enlisted in the truth of the Christian doctrine of God and its bearing upon the character and destiny of man, he has devoted some of the best energies of his vigorous life in corroboration of the proposition that Christ is the Lord from Heaven. The book was written primarily to aid some young agents of a great missionary society in their doctrinal perplexity produced by Moslem hostility to the truth of the Sonship of Christ. The design of the author is to avoid the controversial method and spirit while he seeks faithfully to unfold the doctrine of the Sonship, and to call attention to some of the indirect testimony of Scripture to the deity of Christ.

He states clearly the issue involved, which is not the divinity of Christ, but His deity, and marshals his testimony, textual and general, direct and indirect in support of his thesis. The meaning of "Son" in Scripture is shown to favor the deity of Christ as it indicates not so much relation as character or nature. The title "the Son of Man" is not given to Jesus because of His human birth, but because He was the perfect embodiment of the ideal man, even God, in whose image man was created, manifested in the flesh. On the same principle we should interpret the phrase "the Son of

God" as implying that Christ was the impersonation of all divine qualities and therefore essentially God.

As "the Son of Man" He was "very Man" and as "the Son of God" He was "very God". Just as by "Son of Man" He claimed to be man in the highest and most absolute sense, so by "Son of God" He laid claim to deity. Christ's deity is then considered in the light of the portraits we have of Him in the gospel records. The testimony of Matthew and John is quite elaborately treated. In Matthew we have Christ's supreme authority in matters of revelation and teaching unquestionably presented. "The Sermon on the Mount" is a strong argument in favor of the deity of Christ. "Ye have heard that it was said by them of old time, 'Thou shalt not kill,' but I say unto you. . . .". Christ does not disparage or abrogate the law of Moses but honors and fulfills it. He who spoke on the Mount of Beatitudes has the same authority as Jehovah who thundered from Mt. Sinai.

The merely human messengers of God prefaced their deliverances with, "thus saith the Lord", while Jesus, conscious of His deity, calmly stated, "I say unto you". Christ claimed all authority in Heaven and on earth and therefore issued His instructions for universal conquest through evangelization and education, and attached a promise which only God could truly make, "Lo, I am with you alway even unto the end of the world."

"Though the Gospel of John has thoroughly distinctive characteristics, it is merely an advance in a progressive revelation and not as some would tell us, a breaking away from all that has gone before". The design of the Fourth Gospel is to confirm faith in the Godhood of Jesus Christ. "The Word was God", and "the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The author agrees that "only begotten" means "greatly beloved"; the thought is that of the personal being of the Son and not His generation. The Son has life in Himself, and quickeneth whom He wills. He must be God who could say, "I am the resur-

rection and the life" and prove the claim by bringing the departed spirit back into the body of the deceased and buried Lazarus. The argument from the epistles is next presented, and the belief of the Pentecostal church in the deity of Christ considered as weighty. "For it is inconceivable that these Jewish converts could have come to worship two Gods, and yet the epistles that were specially their own make it clear that their belief in Christ as God was outside the sphere of controversy or doubt." The testimony of Paul as to the deity of Christ is valuable, coming as it does from both his marvelous experience and his unequivocal writings. The Revelation is next presented with its rich store of arguments. It is the book of conquest and the issue of the world's spiritual struggle is that Jesus Christ shall be acknowledged "King of kings and Lord of lords". The apostolic and subsequent achievements "in the name of Jesus" prove Him to be the Son of God. "The Revelation of Grace and the Life to come" is the title of the closing chapter, in which spiritual transformation and redemption as the work of Christ through the Spirit, and the Saviorhood and Lordship of Jesus as the Son of Man and Son of God are presented so as to show that Jesus of Nazareth is the present Savior and is to be the final Judge of the race.

BYRON H. DEMENT.

The Living Atonement. By John B. Chapman, M.A., B.D. Philadelphia. 1910. The Griffith & Rowland Press. xvi+346 pages. \$1.25.

This work must be described as an earnest and courageous effort to grapple fundamentally with the problems of the fact and the nature of the atonement of Jesus Christ. The author has, in reality, viewed the subject so widely as to have given us an outline of theology and not of its one doctrine alone. The chapters are brief, closely analyzed and suggestive. By "living atonement" the author suggests the work of the living Christ as continuously needful and effective in the reconciliation of man and God. Perhaps the most startling and original element in the discussion is the view that the death of Jesus