

Book Reviews.

The Death and Resurrection of Jesus Christ. By EDMOND STAPFER, Professor in the Faculty of Protestant Theology of the University of Paris. Translated by LOUISE SEYMOUR HOUGHTON. New York: Charles Scribner's Sons, 1898. Pp. xiv + 277. \$1.25.

With the present volume Professor Stapfer completes his studies of the life of Christ, to which his *Palestine in the Time of Christ* forms an introduction. In that he first has made a study of the times a condition for the study of the life of Christ, Professor Stapfer has followed the true method. If he has too frequently failed to use correctly the material which has been at his disposal, he will have sympathy rather than censure from every worker in a period so full of contradictory historical material and so lacking in chronological data.

As regards the new volume of *The Life of Christ*, it must be said that, like the rest of Professor Stapfer's work, it is the source of both satisfaction and disappointment. His conception of the last days of Jesus seems to rest upon a somewhat arbitrary use of the gospel materials. It is very difficult for us to believe that Jesus was in any uncertainty as to the outcome of his visit to Jerusalem, and especially that he expected to escape to Galilee. It may be that the traditional conception as to his last hours prejudices one; but it is difficult not to feel that Professor Stapfer, profoundly earnest and sincere as he is, has allowed his perception of the literary possibilities of the story to blind his exegetical eyes. But doubtless the most important portion of the book is its discussion of the resurrection of Jesus. While in many of the details of this discussion it is difficult to agree with the author, it can hardly be said that his general position as to the nature of the resurrection is unscriptural. This position he has thus summarized:

(1) There were appearances of Jesus, sometimes uncertain and unrecognizable, and always followed by disappearances. (2) He had a body called "glorified" or "spiritual;" and we are absolutely ignorant of what that is—we only know that it is not the earthly body. (3) The risen Christ dies no more; he has then no organic life, and his body performs no physiological function whatever. (4) God revealed his Son *in* St. Paul. In the apostle's experience, therefore, to the exterior vision which dazzled his sight there was a corresponding inner revelation of which his soul was the

theater. (5) None of Jesus' adversaries saw him after his death; his disciples alone saw him. (6) The succession of the appearances and their number cannot be perfectly established.

His treatment of the gospel narratives of the appearances of the risen Christ seems again somewhat arbitrary. Notwithstanding the difficulty which inheres in the harmonization of the various accounts, it seems as if he has neglected to make the effort after such harmonization as a sober estimate of the historical worth of the material demands. This criticism, however, hardly applies to his treatment of the statements of Paul.

The work which this volume thus completes can hardly be classed among the great lives of Christ. It is, however, of value as being perhaps the first attempt on the part of French evangelical writers to treat the biography of Jesus critically. The difficulty in the case of Professor Stapfer, as in the case of the rewriting of the apostolic age, lies in the lack of distinct results in the criticism of the gospels. It cannot be too much emphasized that the prerequisite of any rewriting of a life of Jesus lies precisely at this point. Until the synoptic and Johannine problems are better solved it is hardly possible to expect a satisfactory life of Christ. S. M.

LITERARY NOTES.

CHARLES SCRIBNER'S SONS publish a translation by Rev. J. Hendrik DeVries of that portion of Professor Kuyper's *Theological Encyclopedia* which concerns the author's position as to the Scripture as the basis of Christian theology. The work in its English form is in three divisions, "Theological Encyclopedia," "The Organism of Science," and "Theology." It is marked by great breadth of treatment, and is really a discussion of the authority of the Scriptures from a philosophical point of view. As such its position in the main is thoroughly conservative, and probably the work as a whole will be recognized as the strongest presentation of a traditional theory of inspiration and revelation possible. To Dr. Kuyper the story of the creation came directly from God. Inspiration is sometimes given to man by his being thrown into a sort of narcotic sleep, somewhat analogous to that into which Adam fell when he underwent his "violent operation" (p. 489). At the same time he recognizes different forms of inspiration, and treats the entire matter with great detail. (Pp. xxv + 683. \$4.)