

the solid theological learning, of which there is no lack, into the vernacular of everyday practical religion', one would have liked to see a larger space devoted to the positive and practical aspects of the Holy Communion. In this respect the present volume falls short. Nor is Mr Stone's presentation of the earlier history of the subject altogether satisfactory. His method of quotation from the Fathers, with whom he shews an extensive acquaintance, does not sufficiently exhibit the considerable developement in Eucharistic doctrine which took place in Ante-Nicene times, nor does it allow for the different conceptions attached to the same terms by different writers. The sacrificial sense of the words *ποιεῖν* and *ἀνάμνησις* in the New Testament is assumed without any indication, either in the footnotes or elsewhere, that this view has been contested by many scholars. There is one small slip on p. 74, where, in illustration of the Eucharistic doctrine of Euthymius Zigabenus, Mr Stone quotes a passage from the *Panoplia Dogmatica*, which is really a reproduction by Euthymius of the language of John of Damascus. The book, however, brings together, in a convenient form, a very considerable amount of information upon the doctrine and administration of the Sacrament, which will not easily be found elsewhere.

J. H. SRAWLEY.

*Critical Questions.* (Brown, Langham & Co., 1903.)

THIS book consists of a course of sermons delivered at St Mark's, Marylebone Road. Naturally the preachers cannot do more than indicate the main lines along which they think that satisfactory answers to the questions raised by modern criticism may be reached. But the sermons are admirable models of the way in which such questions may be dealt with before an audience of ordinary educated people; and it is surprising what an amount of ground is covered in each sermon. The best of the course appear to me to be Dr Swete's on the trustworthiness of the Gospel narrative, Dr Sanday's on the Virgin Birth (in which the character of St Luke's narrative is examined, and Joanna, wife of Chuza, is suggested as the possible channel through whom the narrative may have been derived from the Blessed Virgin) and Dr Headlam's two sermons on the Witness of St Paul. I have found the second of these last, in which the more advanced teaching of St Paul on the Person of Christ and on the Church is considered in relation to his earlier Epistles and the other New Testament writers, the most useful and suggestive in the book. A short bibliography suggesting books for further study is added.

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