

Our sources know nothing of any save a corporeal resurrection of Jesus. Yet we have a strong religious interest in the fact. First of all no resurrection other than of a corporeal one can have the power of a historical fact. The word of Jesus on the cross, "It is finished," remains without a Divine answer. The grave then holds the last word against the extraordinary claim with which Jesus went to death. In the second place, we can have no clear conception of the existence of Jesus apart from the bodily resurrection. Besides this, in the third place, the guaranty for our own corporeal resurrection is gone. To question the value of our corporeal nature is to question whether it would not have been better for man if he had been created other than he is.

Many of these chapters will repay careful perusal and will bring tonic to the faltering faith of some who have been dazzled by the claims of a science too sectarian in character to deal fairly with many great spiritual realities.

E. Y. MULLINS.

**Die Wahrheit des Christusglaubens mit Einem Anhang über die Eigenart des Christlichen Gottesglaubens.** von Professor D. Carl Stange, Göttingen, 126 ss. M. 2.80, gebunden M. 3.50.

**Die angefochtenen Grundwahrheiten des Apostolikums; verteidigt von Lic. theol. Dr. phil, Hermann Gosch.** Ss. 118 M. 3. Both published by A. Deichert'sche Verlagsbuchhandlung, Werner School, Leipzig, 1915.

The evangelical theologians of Germany have held out vigorously against the prevailing rationalism and these two volumes in defense of the Christian fundamentals are able and timely. It will be seen, even from the titles, that they both grip the truth of the unity of Christian doctrine, a point coming into large prominence in current Christian Apologetics.

Stange takes up the Incarnation, the uniqueness of the personality of Jesus, the historical fact of the Resurrection and its significance, the Atonement, the death of Jesus and faith in Christ; with the appendix on the unity of the Christian faith. Gosch takes up in order the articles of the Apostles' Creed.

There are several chapters discussing each article so that the whole covers the entire range of fundamental doctrine. For example, the chapters under Article I are on "I believe"; "I believe in God"; "I believe in God the Father"; "Maker of heaven and earth."

The modern situation is recognized and frankly met. A final chapter sums up the content, constructive value and wider application of the terms of the Creed.

W. O. CARVER.

**Some Christian Convictions.** By Henry S. Coffin. Yale University Press. New Haven, Conn. New York City. 222 pp. \$1.00 net.

There are many books devoted to the task of restating Christian truth in the light of modern learning. Of these there are at least three types: First, those which betray the conviction that modern learning has destroyed Christianity; second, those which fear to surrender Christian truth and yet compromise up to a point which is fatal to Christian interests; third, those which exhibit a real appreciation of modern learning and a genuine appreciation of the essential elements of the Gospel and which seek in an intelligent manner to exhibit the relations between the two. The volume before us belongs to the last type.

This writer does not agree with a good many things said by the author. Indeed there are places where the writing seems to indicate superficiality or carelessness in statement. For example, on page 114, in referring to the difficulty of conceiving two natures in one person in Christ, and the self-emptying asserted by the Kenotic theories the author says: "But we know of no personality which can lay aside memory, knowledge, etc. Surely this is exactly the kind of personality we do know in ourselves. The author certainly did not carry in consciousness all his mathematical knowledge as he penned those words. He consciously limited his mind to the idea he was expressing and the memory of his mathematics dropped out of consciousness for the time. There are other places where the thought seems to contradict statements made elsewhere, especially in dealing with the subject of the Person of Christ.