

priest and victim." "The wrath of the Lamb contains in it the scourging, punitive element from which there can be no escape." Yet "I dimly conceive of the wrath of the Lamb as being a fury of forbearance"—the kind that looked on Peter and broke his heart to heal it, the melting rather than the crushing kind. "The cross * * * is painless so far as it is the expression of His inmost desire and purpose. * * * It is our rejection of Him that makes the cross a torturing thing" to Him.

The bishop is strong and helpful in his presentation of the God of holy love as revealed in the cross. He does well to insist that the cross of Calvary reveals the eternal character of God. It makes God very real and attractive in His sympathy and love today. In stressing that, however, he has tended to overlook or obscure the other fact that during the hours of darkness when Christ was on the cross something unique took place—something that had never happened before and never has occurred since. The Son was forsaken by the Father, the fellowship of Father and Son was ruptured. The word "forsaken" says so. The terms Father, God, and Father in the first, fourth, and seventh cries from the cross indicate fellowship, rupture, and fellowship restored. That rupture is not an eternal experience of the Godhead. It was exceptional, unique, once for all. Hence Paul can say, "He died unto sin *once for all*". And so in Hebrews 9:28 we read of His "being offered *once for all* to put away sins". Indeed, Hebrews rings the changes on that fact. But that fact is the unanswerable declaration of His eternal righteousness and love and the strongest assurance that He loves and suffers in sympathy with us always.

The book stresses the great central verities of God and salvation. Its charity and catholicity are shown repeatedly. He claims from the church a larger recognition of the ministry of healing, the sacrament of anointing. For Christ is also the Savior of the body. Personally he prefers to reach the saints on high through God, but he declines to condemn those who prefer to reach God through the Invocation of Saints. So he feels that when denominations "are found, generation after generation, adhering to a given doctrine, it is fair to assume that a vital truth is imbedded in that doctrine". J. H. FARMER.

The Changeless Christ, and Other Sermons. By Edwin Charles Dargan, Editor of Lesson Helps of the Baptist Sunday School Board, etc. New York and Chicago, 1918, Fleming H. Revell Co.; Nashville, Baptist Sunday School Board. 194 pp.

These eleven delightful sermons are thoroughly characteristic of the former Professor of Homiletics in this Seminary. They are sound in teaching, racy and elegant in diction, and filled with the spirit of

devotion to Christ. They discuss various aspects of the great theme which forms the title of the volume—a theme eminently suitable to the spiritual needs of men in this tumultuous age of change. A reading of these sermons will bring a new steadiness and strength to the soul. Dr. Dargan would do well to publish other sermons, of which he must have a rich store accumulated in the years of his ministry.

C. S. GARDNER.

Giant Hours With Poet Preachers. By Wm. L. Stidger. Abingdon Press. New York, 1918. 127 pp. \$1.00 net.

In this small book the author gives us a glimpse, and his interpretation, of the writings of nine modern poets, four Americans—Markham, Lindsay, Miller, and Seeger—and five English—Oxenham, Noyes, Masefield, Service, and Brooke. These poets, naturally, vary as to ability and the kind of poetry produced. While the author states in his introduction that the “giant hours” are not in the setting he gives but in the “lyrics themselves”, yet one feels that in many instances the author’s comments constitute the “giant”. The author has done a great piece of work and what he has said, taken by itself, makes worthy reading. This is a book for the hour; we need its message of comfort, faith and courage. The author’s interpretations often seem strained. His own big heart and love for poetry cause him to see what the bare poem would not seem to suggest. To the average reader several of these poets are unknown. One believes that a short sketch of the life of each poet would greatly enhance the value of the volume.

F. M. POWELL.

The Life of Service. By James I. Vance, D.D., LL.D. Fleming H. Revell Company. New York, 1918. 219 pp. \$1.25 net.

The twelve chapters which constitute this remarkable volume were originally a like number of addresses delivered before the Northfield Conference, they thus sparkle with the warm life of a great soul responding to great souls. The author is a prominent writer, a preacher of power and a passionate worker. In this volume, all of his powers as worker, preacher and writer appear at their best. The title of the book is the call of the hour; the message of the book is the need of every hour. The chapters are based on the Epistle to the Romans and no one can read the book without gaining a new meaning of that wonderful treatise. His interpretations are sound, vigorous and faith-producing. Paul, his gospel and his Christ become impressively real. For devotion, for inspiration and for instruction, the volume has scarcely a peer. This book should and will have a wide acceptance in these days of transition, stress and sacrifice.

F. M. POWELL.