

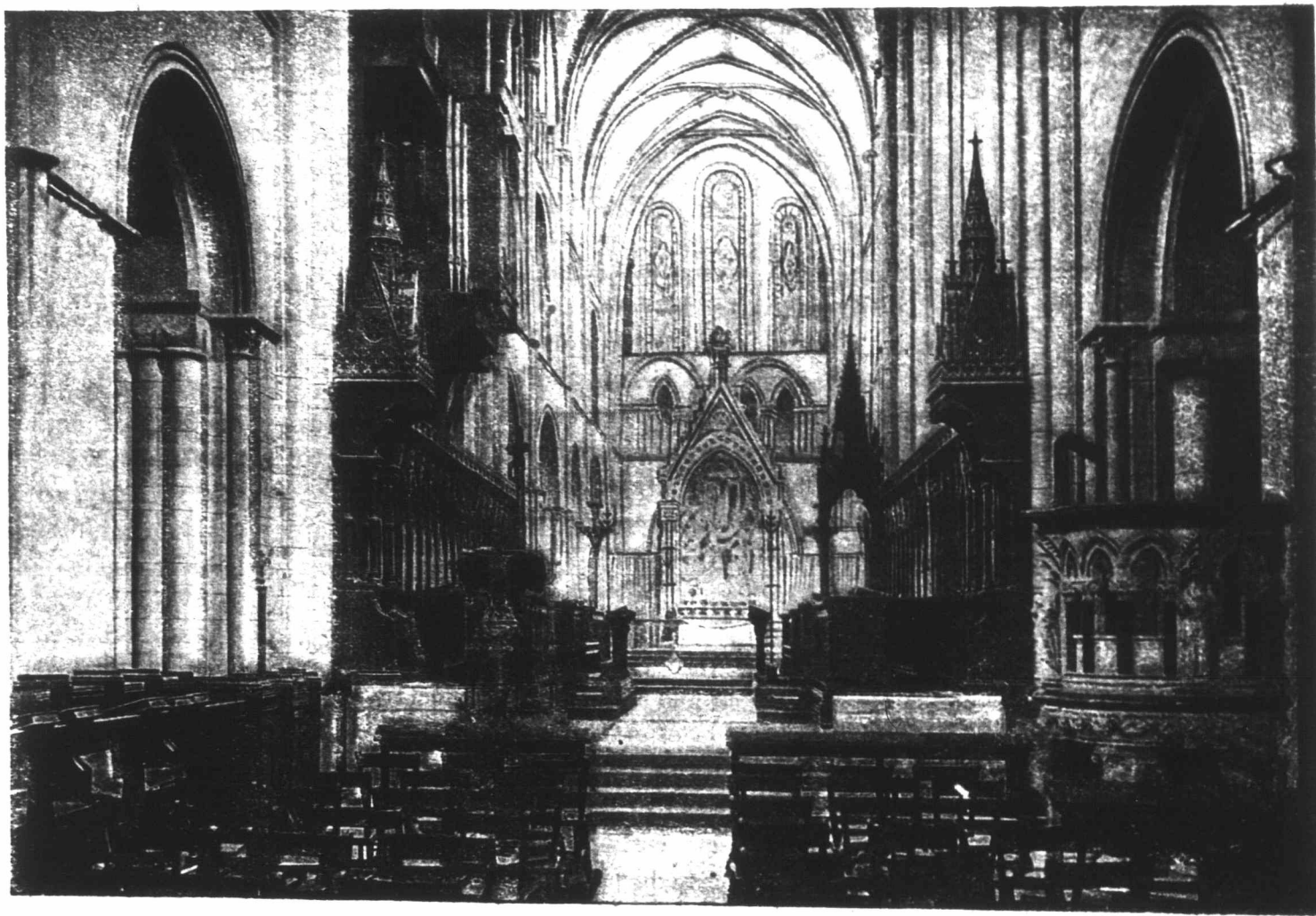
torical. The subjects of these lectures are well chosen. The first lecture deals with the uniqueness of Christ's moral consciousness in that there is in Him no discord, no sense of evil or failure. In the second, the author points out that this self-consciousness is explained or "interpreted" by his claims, according to which there must be a transcendent element in His being. In this connection, while admitting the difficulties in the presentation by St. John, he properly contends and shows that there is no real divergence between the fourth Gospel and the synoptics. In the third lecture, he deals with the difficult subject of the growth of Christ's self-consciousness and the method of His manifestation. The whole treatment is reverent, careful, and convincing; and we cannot help agreeing with him in rejecting the opinion that Christ became aware of His approaching death only at the time that He announced it.

to add that the form of this important volume is as good as the matter. It is written in a lucid, vigorous, and interesting style.

ST. PAUL'S CONCEPTION OF CHRIST*

These "Cunningham" Lectures are a worthy sequel to the valuable volumes of the series already published. The subject to which they are devoted is inferior in interest and importance to none except the Life, Teaching and Work of the Lord Jesus Christ, since St. Paul is, beyond all question, the greatest of the teachers of the New Testament. Moreover, there is no question which we more desire to hear St. Paul answer than that which refers to Him whom he served with all his power. The book is a gratifying sign of the victory of the historical study of theology. The writer has gone seriously to work on the subject, watchful against the

Pauline conception of Christ, and on the other, that there is a development in that conception. There is no inconsistency between the Pauline view of the exalted Jesus and the Johannine view of the Word made flesh. From this starting point he goes forward to consider Christ as the Archetype of Humanity, as the Redeemer and Founder, and Life and Lord of the New Humanity—in short, as the Second Adam. Further, he sets forth Christ as the Fulness of God, the Head of the Church; and finally, he examines the teaching of His eternal nature, especially in Philippi. ii. 6-9. It would be impossible for us to follow these trains of thought, and we will comment upon only one point. When Mr. Somerville says that the Christology of St. Paul was the product of his experience, we are not disposed to disagree with him; but we should not like to accept this statement as



CHICHESTER CATHEDRAL—THE CHOIR, LOOKING EAST.

In the fourth lecture he deals excellently with the Resurrection, in the fifth with the Person of Christ and His revelation of the Godhead; in the next with the objective element in the redemptive work of Christ; again, with the new life in Christ and the conditions of its realization. Lecture eight deals with the relation of the spiritual to the historical in Christian faith, in which the author does battle with those who contend that an historical faith is incompatible with a thoroughly spiritual faith. In the last lecture he deals with a question of immense importance, which, until quite lately, has hardly received the attention to which it is entitled, namely, whether faith is necessarily conscious. To some minds this will doubtless seem like asking whether that is faith; but we would advise such persons to read carefully the important argument of Mr. Forrest before they finally answer the question in a negative sense. We have only

snare which beset those who take an independent line in theology. Thus, he does not give in to the cry, "Back to Christ" in any such sense as to "rule out of court the testimony of the Apostles as an independent source of truth in the construction of Christian theology." Nor does he ignore the value of other modes of apprehending the significance of the work of Christ, for example, that of St. John; whilst, however, he points out that no other interpretation has been so influential as that of St. Paul. This is a mere matter of fact, which can hardly be called in question; yet the author would be far from speaking of St. Paul (with some extremists) as the author of Christianity. It is hardly necessary to point out, on the one hand, that there is a

*St. Paul's Conception of Christ, or the Doctrine of the Second Adam. By Rev. D. Somerville. Price 9s. Edinburgh: T. & T. Clark. Toronto: Revell Co., 1897.

a complete account of the matter. This is one side; we cannot really know what we have not experienced. But there is more needed to account for that knowledge which the Apostle was enabled to make known with authority—an actual disclosure of the truth from God. At pp. 21 H., there is an excellent answer to those who would treat the formulating of doctrine by the early councils as unlawful or unnecessary.

OUR LETTER FROM ENGLAND.

(From Our Own Correspondent.)

I write on the last day of 1897. What a wonderful year it has been for Church and Empire. The gathering of 199 Bishops in the very heart of the Queen-Empress' dominions, has been a remarkable event. Save three or four, all these spiritual leaders have returned to their posts, carrying with them a quickened sympathy with and for the Old Land. Moreover, have not some of these

prelates good-will owns to Others will all the Em Mother ters, an gifts, to they wi coming ing wit Britain onies), Clergy proport and C matter, cheered £1,000 after w Moving much, their 1 and I 1 one ha are el home a

It h have re as the the late liam Jo as a pr he was inently longing school, in all e tensely is a goc ence to a matte Mr. Eg at hon these with a toward felt th given: chosen ter, we by star their h gregati their e ber w: this is really this? the Ch the " great imagin tions l worthi know forgive not re proofs repent selves who h honest Abbey it, or with v ica," h easy 1 dange very Christ I k is for for th and I