

cal apologetics. Kant and others have maintained that the phenomenal world of causality, design, etc., can only lead to a phenomenal God. Our author accepts this, and virtually says that, although our reason may infer an all-embracing infinite and eternal spirit, the only God we truly know is the phenomenal or self-manifesting One. Hence our Saviour's words, "He that hath seen me hath seen the Father." Of Philip's question, to which this was the answer, Mr. Marshall says: 'His request might just as naturally have been made by the first man in Paradise, and the Lord—the Visible God—could have given the same reply. He could then have said, 'I and the Father are One;' but the oneness was not manifest, and He made no undue haste to make it manifest. Being lowly in heart, He did not count equality with God 'a thing to be grasped,' but was willing to wait for the development of the creature's knowledge concerning Himself and the Father. What a charmingly beautiful thing this non-grasping of equality is seen to be, when rightly apprehended! The humblest Being in the universe is God, and therefore when the Son came as the Creator in human form to reveal the Father, He was clothed with Divine humility." I do not say that the "Nature of Christ" clears up every theophanic difficulty, as, for example, the Shechinah 'of the Holy of Holies, and the relation between Christ's crucified and glorified bodies. but it throws a flood of light upon revelation and incarnation, and makes eloquent many passages of the Word that have been very imperfectly understood. The Spirit of God is working mightily in these latter days, taking the things of Christ and shewing them to men for the instruction of the Church. Mr. Marshall contends that his doctrine has been obscured by the Church since the days of the Apostles until now, and blames philosophy largely for the obscuration. If he be right, how excessively foolish is it for theologians of to-day to try the belief of earnest enquirers by the Procrustean bed of ancient scholastic systems! The "Christian World" says of this book: "A volume which will be welcomed by devout students of