

dead—(though they admitted Christ's)—on the ground that they could not conceive *how* it could take place, St. Paul replies by setting the Resurrection of Christ in the closest connexion with that of all Christian believers: the latter is guaranteed by the former. The body remains: it is its matter that is changed. An analogy is found in the change that takes place in a corn of wheat when sown in the earth. St. Paul's idea of the Resurrection is modelled on that of Christ's—an idea as much removed from the sensuous conceptions of the Rabbis as from the ultra-spiritualism of the Greek philosophers. But the Pauline view goes back to that of the primitive disciples.

Again, the phrase in the apostolic formula, 'He was buried,' is very significant. Its motive is not merely, as is commonly supposed, to emphasize the full reality of our Lord's death, but to point to the grave as the state from which the Resurrection must take place. It is noteworthy also that there is no allusion to scriptural proof for His burial as in the case of His Death and Resurrection. Justin Martyr (*Dial. cum Tryph.* 7. 118) adduces proof from Is 53<sup>9</sup> and 57<sup>2</sup>. A striking illustration of the falsity of making the Old Testament responsible for the origin of the gospel tradition!

Yet the belief in the Empty Grave is by no means equivalent to faith in the Resurrection. The wish to set forth the Resurrection as an event open to historical proof, like any other event, attaches itself to the Empty Grave as an indubitable proof. On the other hand, those who feel that an object of faith cannot be something historically provable, refer the Easter-message of the women to the region of legend and poetry. Both views are false. 'That the grave was found open and empty on the third day by some women is historically certain, but it is just as certain that this did not result directly in the Easter faith.' Where is the joy of assurance in the words which, according to modern criticism, close St. Mark's Gospel: 'for they (the women) were afraid.' No! Faith in the Resurrection does not depend on the Empty Grave, but on the self-witness of the living Lord. Theories, indeed, have been devised in order to account for the women's discovery on purely materialistic grounds; the Wolfenbüttel Fragmentist attributes the disappearance of the body to the disciples, while Réville and O. Holtzmann deem the Jews and the owner of the garden respectively the responsible agents. 'Faith knows

another explanation, and need not be put out by any dictum of natural science; but this is won not by empirical investigation, rather is it an assertion of faith whose certainty does not rest on external facts, but on personal relation to Christ.'

As to the appearances of the risen Lord, neither their nature nor succession can be clearly made out. Still we know that after the discovery of Easter morning, the disciples were drawn to Galilee, not indeed with joyful hope, yet not without a ray of hope that there they would see the Master again. St. Luke and St. John transfer all the appearances to Jerusalem. Reasons for this tradition are obvious. A later time felt that the witnesses to the Resurrection could not be so far separated from the event. Moreover, as the third day was the day of the emergence from the tomb, must it not also have been the day of His self-manifestation? Doubtless there were traditions of appearances at Jerusalem to less known disciples. Could these have precedence of St. Peter and the Eleven?

Space does not allow us to follow Dr. von Dobschütz further. His discussion of the meaning of the Pentecost is most interesting and illuminating. The pouring forth of the Spirit is the way in which the author of Acts describes a Christophancy. Thus Easter and Pentecost stand in vital connexion. But we can only mention these points, not discuss them. All theological students must thank the Jena professor for this timely, scholarly, and reassuring little book.

SAMUEL M'COMB.

Queen's University, Canada.

## Plenary Indulgences and the Reformation.<sup>1</sup>

THESE little books, the one viii and 160 pages, and the other vii and 212 pages long, are part of

<sup>1</sup> *Documente zum Ablassstreit von 1517*. Herausgegeben von Lic. Theol. Dr. W. Köhler, Privatdozenten an der Universität Giessen. Tübingen und Leipzig: J. C. B. Mohr, 1892. Price 3s. (Sammlung ausgewählter kirchen- und dogmen-geschichtlicher Quellenschriften. Zweite Reihe. Drittes Heft).—*Luthers 95 Thesen samt seinen Resolutionen sowie den Gegenschriften von Wimpina Tetzel, Eck und Prierias und den Antworten Luthers darauf. Kritische Ausgabe mit kurzen Erläuterungen*. Von Lic. Dr. W. Köhler, Privatdozenten an der Universität Giessen. Leipzig: J. C. Hinrichs, 1903. Price 3s.

a process, going on extensively at present in Germany, of constructing a royal road to learning. They are both meant to place within the reach of every student of Church history a series of original documents which will enable him to trace the gradual growth of the system of granting Plenary Indulgences in the Mediæval Church up to the great controversy waged against the system by Luther, which formed the first stage of the Reformation.

The former of the two books contains the important portions of most of the official documents from the beginning of the eleventh century downwards, which mark the growth of the conception and practice of Plenary Indulgences, on to the end of the fifteenth century. The selection has been carefully made, and deserves the highest praise. I suspect that one who has painfully exhumed such documents for himself has always some criticisms to make when he goes over the selection made by another. Thus I am surprised at the omission of Pope Urban II.'s Indulgence for the Crusade, of date 9th September 1090, and the substitution of the somewhat doubtful speech of the pope at the Council of Clermont. The highly important Jubilee Indulgence Bull of 1499 has not found a place. The reader must be warned against one set of extracts—those from what is called the *Rombüchlein*. They are not quite what they ought to be. Perfect impartiality ought to have made Dr. Köhler include the sentences which occur more than once, that the indulgences promised include 'Culpa' as well as 'Poena'; the words in the German version are 'von Pein und Schuld.' It is something, however, to get the text of Pope Leo's Indulgence Bull of 1515 printed for the first time from the rare Munich manuscript.

In the second book Dr. Köhler completes his collection of original authorities by condensing for us the most important writings which the Lutheran Indulgence controversy gave rise to. His method is a very convenient one for the student. The ninety-five Theses are printed one after another. Under each thesis are printed the portions of Luther's *Resolutions*, which give his detailed and deliberate explanation of what he had meant to set forth in each thesis. These *Resolutions* were the most carefully done bit of literary work which Luther ever published. He thought long over them, and rewrote them several times. It is very useful to have them broken up in this

way, and set immediately under the thesis they are meant to explain. Then Dr. Köhler has collected the sentences from the Wimpina-Tetzel Counter-Theses from the *Obelisks* of John Eck, and from the attack by Prierias. Thus the student has all that was said on each point collected together. The work seems to be well done on the whole, and pains have been taken to secure a critically good text.

T. M. LINDSAY.

Glasgow.

A COMPLETE edition in one volume of the New Testament Apocryphal Writings was given to the English-speaking world, a year or two ago, as a volume of the 'Ante-Nicene Library' (T. & T. Clark), and under the capable editorship of Professor Allan Menzies of St. Andrews. Now the same service has been rendered to German-speaking people by Lic. Dr. Edgar Hennecke,<sup>1</sup> Pastor in Betheln, Hannover. He has divided the New Testament Apocrypha into five portions—Gospels, Epistles, Homilies, Writings on Church Government, Apocalypses, and Acts of Apostles. He has found two or three writers for each portion. Each writer gives an introduction and a translation. And he himself completes the book with prefaces and indexes.

The writers include such well-known names as Geffcken, Krüger, Arnold Meyer, Preuschen, Raabe, von Schubert, and Weinel. Their work is both individual and uniform. The volume is likely to find wide acceptance in this country, the value of the apocryphal writings for the study of the thought and life of the early Church being now well recognized.

Much has been done with the quotations from the Old Testament found in the New. Much has been done to trace their source, and exhibit their parallelism. But the most scientific book, the fullest, the most accurate book on the subject has lately been written by W. Dittmar.<sup>2</sup> Every phrase that has ever been supposed to be a quotation is considered, the Old Testament is ransacked for its parallels or its origin, the Hebrew and the

<sup>1</sup> *Neutestamentliche Apokryphen*, in deutscher Übersetzung und mit Einleitungen. Herausgegeben von Lic. Dr. Edgar Hennecke. Tübingen: J. C. B. Mohr; London: Williams & Norgate. Price 6s. net.

<sup>2</sup> *Vetus Testamentum in Novo*. Von Wilhelm Dittmar. Göttingen: Vandenhoeck & Ruprecht; Glasgow: Bauermeister. Price 9s. 6d.

Greek are then set down side by side with it; and as if that were not enough, all the Old Testament passages quoted or paraphrased in the New Testament are given in order of their occurrence in the Old Testament, followed by every parallel phrase throughout the whole Bible, including the Apocrypha. The last great service is done in an appendix to the book, an appendix which fills eighty pages of the closest possible printing. It is a truly German work. Its thoroughness is seen in the proof-reading as well as everywhere else. No doubt Dittmar's *Vetus Testamentum in Novo* will displace all previous work on the Quotations.

A new French translation of the Psalter has appeared.<sup>1</sup> It is the work of a Roman Catholic of literary instincts and scientific training, M. B. D'Eyragues. It contains a note of introduction by M. Vigouroux, the editor of the great *Dictionary of the Bible*, and a fuller and more poetical preface by the Archbishop of Paris. The translation is a work of manifest ability, and the notes, though few, are in touch with the latest study of the Bible and Comparative Religion.

### The Dictionary of Christian Archæology.

THE second and third fascicules of Cabrol's great dictionary<sup>2</sup> have now reached us. The first impression is of its daring magnitude. The page is a very large one with double columns, the type is small, and yet the 895 pages which are now published carry the work down no farther than the word AGNEAU. Africa alone fills exactly 200 pages. It is divided into five parts, each part forming a separate article by a separate author. The parts are (1) Geography and History; (2) Ante-Nicene Liturgy; (3) Post-Nicene Liturgy; (4) Archæology; (5) Philology. The last describes the languages used by the liturgical writers of Christian Africa. It is the work of Dom H. Leclercq of Farnborough.

This introduces the writers, and a curious fact.

<sup>1</sup> *Les Psaumes: traduits de l'Hebreu.* Par M. B. D'Eyragues. Paris: Lecoffre, 1904. Price 7 fr. 50.

<sup>2</sup> *Dictionnaire d'Archéologie Chrétienne et de Liturgie.* Publié par le R. P. dom Fernand Cabrol. Paris: Letouzey et Ané.

The curious fact is that the work is edited in England; for Dom F. Cabrol, the editor, is living in Farnborough. His staff is a surprisingly small one. Only forty-one names are announced. This we think is a mistake. It is far easier certainly to work with a small staff, but it inevitably means more second-rate work. Some of these men, with all their eminence, will have to get up some subjects for the occasion, keeping out other men who are the first and perhaps only real authorities on these subjects. An editor's business, if we understand it aright, after getting his subject list ready, is to get the very best man for each subject, and sometimes there is only one man for it, and one subject for the man.

But the writers are good. Mgr. Battifol, Abbé Chabot, Professor Cumont, Mgr. Duchesne, Professor Fournier, Dom Leclercq, Professor Martin, Dom Morin—those are among them. They are specialists in the department of liturgies, and being all Frenchmen, they can all write.

The thoroughness of the work is most gratifying. And its value is greatly increased by the plentiful and yet judicious use of illustration.

What a field for the circulation of the work. Great Britain affords if the publishers could but make it known. The study of Christian Archæology is spreading rapidly, and this work is unrivalled for the student's purposes—unrivalled and indispensable.

### Origen.

THE ninth volume of the new edition of the Greek Christian Writings of the first three centuries has been published. It is the fourth volume of the works of Origen. It contains his Commentary on St. John.<sup>3</sup> The editor is Dr. Erwin Preuschen of Darmstadt.

There is an edition of Origen's Commentary on St. John in English, done by a scholar of the first rank. It is natural that we should first of all compare the two editions. What is there in this Commentary that we have not already in Mr. Brooke's?<sup>4</sup>

<sup>3</sup> *Origenes' Johanneskommentar.* Herausgegeben im Auftrage der Kirchenväter-Commission der Königl. Preussischen Akademie der Wissenschaften, Von Lic. Dr. Erwin Preuschen, Leipzig; J. C. Hinrichs. M. 24. 50.

<sup>4</sup> *The Commentary of Origen on St. John's Gospel.* The text revised, with a Critical Introduction and Indices, by