

imprimatur of the Roman Catholic Church, in striking contrast to the condemnation of the writings of Abbé Loisy expressly mentioned (S. 143). There is no great originality in the volume, though it has the merit of clearness of style and positiveness of tone. The book is designed as a comprehensive hand-book for the young who may have been disturbed by the critical discussions of the present day. Many of the arguments are somewhat irrelevant and not conclusive as the appeal to the apocryphal books. The Scriptural argument is meager in comparison with the rest of the volume and the author does not meet modern radical criticism save by the statement of the opposite. The author counts rather than weighs his arguments. But it is a wholesome sight to see so positive a note sounded in Germany, even if we cannot accept all the proof of the great truth for which the book contends.

A. T. ROBERTSON.

Das Selbstbewusstsein Jesu nach den drei ersten Evangelien.

Von Privatdozent Lic. Rich. A. Hoffmann. Thomas und Oppermann. Königsburg, Germany. 1904. To be had also from Lemcke & Buechner, 11 East 17th Street, New York.

This "Vortrag in theologischen Ferienkursus zu Königsberg" contains 29 pages and was delivered Oct. 13, 1904. This theme continues to be a favorite one with German writers, though the present pamphlet is confined to the Synoptics. Christ's conception of his mission is the heart of the Messianic question, the vital issue between him and the Jewish authorities. The book strikingly calls the consciousness of his Messiahship "the nerve of the self-consciousness of Jesus" (S. 8). The problem is how he could have it without sharing in the political ideals of the people of the time who identified the kingdom of heaven with their political hopes (S. 8). The author takes the view (S. 12) that kingdom of heaven is equivalent to kingdom of God in the mouth of Jesus

since the Jews avoided the Son of God so much. Judaism has always had "a religious world view" (S. 13). The oldest commentary to the claim of Jesus to be the Son of David is his own question: "What think ye of the Christ? Whose Son is he?" (S. 28). And Jesus was received as a descendent of David, the original Christianity (as in Paul, the Acts, Revelation). The book is clear and strong.

A. T. ROBERTSON.

The Devotional and Practical Commentary. Epistle to the Ephesians.

By Joseph Parker. A. C. Armstrong & Son. New York. \$1.25 net.

This volume is *devotional* in the sense that it breathes a deep reverence and moral earnestness in view of the relation to the God of eternity. It is *practical* in the sense that it treats practical questions in a thoroughly manly and religious way and appeals to the conscience on moral issues in a manner likely to produce conviction and action. It is a *commentary* in the sense that it connects its teachings with the Scriptures in the way of comment on these Scriptures and usually with an accurate and incisive interpretation of the Scripture, though it must be added that this interpretation is seldom adequate. It is a commentary on *Ephesians* in the sense that the words of this epistle are chosen as the Scripture for these comments, howbeit the comments would need but slight modification to make them applicable with other parts of the Bible.

In a word if one is seeking some of the most splendid work of this great preacher, full of that enthusiasm, boldness, imagination, rhetoric, and mighty exhortation for which Joseph is famous by all means let him get this book. One who has heard that great man will be able to recall and reproduce the sensations of that hearing as he reads these pages. But if one requires a commentary for the ordinary uses of exposition and suggestion he will have no time to lose with this volume of sermons.

W. O. CARVER.