but this brilliant piece of work the rather furnishes material for a lexicon such as that of Deissmann and is very helpful for the real student. Bagster's Analytical Lexicon of New Testament Greek is helpful for beginners who do not find the forms readily. The present work of Dr. Souter, well-known to New Testament students by his *Novum Testamentum Graece* and his *Text and Canon of the New Testament* is the first lexicon of the new type that must come. It is very brief, but accurate and reliable except in one word where I regret to see a lapse from pure scholarship in a sort of sop to the ecclesiastical Cerberus. The word βαπτίζω is defined thus: "lit. I dip, submerge, but specifically of ceremonial dipping (whether immersion or affusion) I baptize." Certainly modern ecclesiastical usage employs the word "baptize" in the ceremonial sense with no regard to its etymology, but it is pure begging of the question to read this modern usage back into the New Testament idiom. One had hoped that this custom had disappeared from New Testament Greek lexicons. No other modern lexicon gives anything but dip or immerse. "Ceremonial dipping" it utterly modern and not in the New Testament. But barring this lapse, I heartily recommend Dr. Souter's Pocket Lexicon.

A. T. ROBERTSON.

Die Tägliche Vergebung der Sünden, von Ludwig Ihmels, Professor der Theologie zu Leipzig. Second, improved and enlarged, edition, 1916. Dorffling & Franke, Leipzig. 50 pfg.

Professor Ihmels in fifty pages discusses what he regards as the problem of the daily forgiveness of sins in the Christian life. The problem may be stated thus: Where there is an actual personal renewal in Christ and a consequent genuine break with sin on the part of the renewed man, why is it necessary that there should be constant repetition of the prayer for forgiveness? The renewed man is not still a sinner yet he prays for forgiveness. The answer to the question is found in the continued consciousness of sin even on the part of the Christian. The flesh is still a mighty power yet it is being overcome gradually by the Spirit of God working in the believer. The Christian's fellow-

ship with God is not a once-for-all completed and perfected thing. It is a growing fellowship. The daily forgiveness of sins is a necessary factor in the Christian's unfolding life. The objective remission secured through Christ's atonement is in no Christian life completely realized subjectively as entire freedom from sin. Forgiveness is grounded in Christ and mediated by him, but progressively appropriated by the growing Christian. Professor Ihmels always writes with evangelical fervor coupled with scientific accuracy and spiritual insight. He knows the Christian heart as few moderns who have a highly developed scientific faculty know it. This little volume is a fresh proof of the fact.

E. Y. MULLINS.