

to demand and impart a new temper, that this temper is love without limit, that this temper of love will in new circumstances find new duties, that Tolstoi, for example, is in error in applying sayings of Jesus to our present relations as citizens, for which they were not spoken—all this is said so forcibly and well as to deserve what a German reviewer said, "Herrman's Grundgedanken sollten jedem echten Protestanten in Fleisch und Blut übergegangen sein." D. F. ESTES.

The Johannine Literature and the Acts of the Apostles.

By Henry Prentiss Forbes, D.D., Professor of Biblical Literature in the Canton Theological School. G. P. Putnam's Sons, New York and London, 1907. Price, \$2.00.

This is the fourth and concluding volume of the "International Handbooks to the New Testament", a series of commentaries representing and adapted to "liberal" thinkers, so-called. This work of Professor Forbes does not suffer in comparison with the previous volumes by President Cary, Professor Cone, and Principal Drummond. It well carries out the original purpose, which is thus stated by the general editor, Dr. Cone: "to furnish a series of Handbooks to the New Testament which should meet the wants of the general reader, and at the same time present the results of the latest scholarship and of the most thorough critical investigation." "The space generally devoted in commentaries to a minute examination of the grammatical construction of passages of minor importance is occupied with the discussion of those of a special interest from a doctrinal and practical point of view." "More prominence has been given to the statement of the results of the critical processes than to the presentation of the details of these processes by means of extended discussions of questions of Greek grammar, philology, and exegesis." Accordingly while a good general impression of the course of thought may almost always be secured, this volume, like its predecessors in this series, gives as little aid as it intends to such students as believe that only by careful study of the exact language can its real meaning be secured. Also, while "the aim of the writers has been to ascertain and clearly set forth the meaning of the

authors of these books by the application of this the historical method in freedom from dogmatic prepossessions", it is not for a moment to be supposed that they have succeeded in ridding themselves of such prepossessions. On the contrary, they stand out on every page, as they must, and indeed, ought. What the author thinks of the untrustworthiness of Scripture and of its lack of inspiration in any proper sense of miracle, of the real nature of Jesus and of the work which he actually accomplished in and for this world, and what he thinks on many other points limits and moulds his comments. For example, the miracle of the feeding of the five thousand is simply set aside; the turning of the water into wine and the raising of Lazarus are regarded as allegory or spiritual representation; the teaching in I John 2:2 is clearly stated and then set aside by the characterization "Pauline and Alexandrian". Whoever reads this commentary should read it as from a particular school of thinkers for that school. Yet it should be recognized that its spirit and temper are in purpose at least reverent, in harmony with Professor Forbes' own words: "Even those who cannot accept the Logos-Christ of its [the Fourth Gospel] pages can follow the Jesus whose 'meat and drink it was to do his Father's will'."

D. F. ESTES.

The Trial of Jesus from Jesus Sources.

By Rabbi A. P. Drucker. Bloch Publishing Co., New York, 1907. Price, 25 cents. Pages 64.

This is a very interesting and also a very sad book. It is interesting in showing the mind of a present-day Jewish rabbi who admires Jesus and considers him the leader of the Jews of his day. It is sad since one sees how difficult it is for the modern Jew to understand Jesus. I have read a good many books in my day, but I do not recall that I ever noticed so many errors in one book and it is only 64 pages long. The point of the whole book is that the trial of Jesus as told in the Gospels violated Jewish legal procedure at almost every point and therefore Christ was never before the Sanhedrin at all. He was merely the victim of Pilate's hate and Caiaphas's