once assume a different aspect. Of Jesus' preaching we have only the account given by the gospels, and these, in our opinion, may only be compared with the midrashim. In calling attention to what we deem the limitations of Holtzmann's viewpoint, we would not for a moment be understood as undervaluing his popular contribution to one of the most difficult problems of New Testament times. He could not present the theme otherwise than from the point of view of a Christian. And from this fact arise differences which by no means detract from the value of his lecture. We hope that soon it will be translated into English. It would be in English, as it is in German, an urgent invitation to many to go over the ground once more and bring about the correction of many an unjust prejudice.

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THE CARPENTER PROPHET. A Life of Jesus Christ and a Discussion of His Ideals. By CHARLES WILLIAM PEARSON. Chicago: Stone, 1902. Pp. ix+288. \$1.50.

IN this volume Professor Pearson seems to think that he has discovered an original view of the Christ, and has entered upon a unique path of candor and honesty which none others have trod. He declares that, if all the text-books of systematic theology, and all the sermons based upon them, should be committed to a bonfire similar to that which consumed the books of "those who used curious arts" at Ephesus, the gain today would be relatively as great. And then, naively wishing to undermine no man's faith, he earnestly exhorts preachers to be honest and courageous in proclaiming views which harmonize with every known truth!

Professor Pearson's major premise is stated as follows: "The argument of this book is that all the superhuman powers attributed to Jesus, whether by the enthusiasm of disciples, by the imagination of poets, or by the self-interest of priests, are untrue."

This, so far as the book goes, is an assumption. There is no examination of the foundations of belief, no investigation of the historical sources, no philosophical discussion of the religious nature and needs of man, no apparent acquaintance with the work of specialists in biblical criticism, comparative religion, or any allied branch of study. Professor Pearson speaks his own *ipse dixit*. His imagination is fertile and its fruit abundant. Its virility may be seen, when he says, "In all probability Jesus was not a very good carpenter," and

yet, after a few lines, adds, "perhaps no mechanical occupation is more favorable to the development of the intellectual and the moral faculties."

The style is graphic, and the story, subjective as it is, told interestingly. Quotations from good literature abound. Browning, Burns, Shakespeare, and the Bible as literature enrich the narrative with apt suggestiveness. But the substance of the book is old, exploited, and exploded. The phrasing may be the phrasing of Pearson, but the subject-matter is the subject-matter of Renan and Strauss and Celsus.

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ROMAN LAW AND HISTORY IN THE NEW TESTAMENT. By SEPTIMUS BUSS. London: Rivingtons, 1901. Pp. viii + 480. 6s., *net*.

THIS book is a collection of numerous details relating to Roman history, biography, customs, and law, to which allusion is made, more or less directly, in the New Testament. The promise implied in the title is liberally fulfilled. Few, if any, New Testament allusions to Roman matters are left unmentioned, though each topic is treated with great conciseness. Not infrequently, in fact, as in the five-page sketch of the life of Augustus, in the account of Cleopatra, embellished with two Shakespearean quotations, and in the description of the different forms of Roman marriage, the connection with the Scripture narrative is very slight indeed. The order of treatment follows the order of the allusions in the New Testament books. The author has selected about twenty leading events, such as the nativity, the death of John the Baptist, the crucifixion, the arrest of St. Paul, the appeal to Cæsar, St. John at Patmos; and has grouped about each occurrence the various topics which it suggests. Thus the incident of the tribute money gives opportunity for a discussion of the character of Tiberius, Roman taxation in its several forms, the tax gatherers, Greek and Roman coinage, and questions pertaining to money, banking, and trade. Notwithstanding the miscellaneousness of the subjects discussed and the brevity of the treatment, the book is thoroughly interesting. The style is simple and clear, and the statements of fact are generally accurate. Yet Tiberius is not usually thought by critical historians to have been as black as he is painted in the gossip pages of Suetonius, from whom