

ings." Nor may it be forgotten that Jesus commanded his disciples to take up the cross daily. The culture of the cross is a profound necessity for our attainment of any fulness of character. But when Dr. Watson asks us to believe that suffering is an essential feature of the highest life, he makes what seems to us an unwarrantable identification of suffering and self-sacrifice, which last is essential to fullest life, but *may* be the highest joy. Moreover, in his exclusive reference to this educational aspect of Christ's sufferings he leaves unconsidered precisely the largest suggestions of Jesus for the interpretation of his cross—"This is my blood of the covenant, which is shed for many unto remission of sins," the life given "a ransom for many," the Good Shepherd "layeth down his life, for the sheep"—in which we seem to see "salvation join issue with death." This chapter is not so satisfactory as Dr. Watson's own beautiful meditation on the Shadow of the Cross in his volume *The Upper Room*.

It is not strange that the book has met with some severe treatment at the hands of the critics, for it invites quarrel alike with dogmatists and with biblical theology. But it is a refreshing book and does not a little to quicken that "passion for Jesus" which Dr. Watson justly feels to be a need of our religious life.

R. R.

With Open Face, or Jesus Mirrored in Matthew, Mark and Luke. By ALEXANDER BALMAIN BRUCE, D.D., Professor of New Testament Exegesis in the Free Church College, Glasgow, author of *The Kingdom of God*, *The Training of the Twelve*, *St. Paul's Conception of Christianity*, etc. New York: Charles Scribner's Sons. Pp. vi + 267.

It often happens that the by-products of the literary workshop are quite as valuable as its masterpieces. Authorship is often attended with more or less mental uncertainty which has disappeared by the time the work has been completed. More than that, the views which of necessity must be to a large extent the outcome of authorship are more distinct and often more intense when one's labor is completed. It is, therefore, often the case that in popular sketches of great scholars we get the core and soul of their thinking.

It is with something of this feeling that one rises from reading this latest work of Professor Bruce. Nine of its chapters have already appeared in the *Expositor*, and are familiar to the readers of that excellent journal, but collected they represent the views of their author in remarkably distinct and usable form. The titles of some of the chapters are themselves indices of the thought of the book, such as the Prophetic Picture of Matthew, the Realistic Picture of Mark, the Idealistic Picture of Luke, the Escapes of Jesus.

With one chapter, that upon "Your Father Which is in Heaven," we find ourselves in some difficulty. The general position of Professor Bruce in

regard to the universal Fatherhood of God seems certainly a postulate of Christianity. Men are not beasts, they are created in God's image. At the same time it is difficult by an impartial exegesis to discover that Jesus often, if ever, speaks of God as the universal Father. With that wonderful literary insight that characterizes all his teaching, he seems to have reserved the most sacred words of this life to express the most sacred relations of the spiritual life. In fact, Professor Bruce does not attempt any severe exegetical support of his view, but rather throws himself back upon the instincts of the human race. With this we can agree, but hesitate to apply words used in the narrower and intense sense to relations more general.

The last chapter of the book is of special interest in that it constitutes a Christian primer; in other words, it is a catechism of 123 questions and answers upon the life of Jesus, which Professor Bruce hopes will prove of service to those who attempt to teach the young in regard to the life of our Lord. This last chapter is evidently a favorite of the author, as appears from the prefatory note in which it is declared to be the outcome of a desire of years and in which also a partial promise is made that in case it is well received a larger catechism on a similar plan may be attempted hereafter. Whether or not it is well received, such a catechism by Professor Bruce is a thing to be desired. Anything which will bring his broad and tolerant spirit as well as his accurate and incisive knowledge of the synoptists into the hands of the people at large would be most gratefully welcomed. Of all the books upon the life of Jesus which have appeared during the last few months we would especially urge clergymen to read this fresh study in the synoptic gospels, in which there is not only instruction but inspiration.

S. M.

The Quotations of the New Testament from the Old, Considered in the Light of General Literature. By FRANKLIN JOHNSON, D.D., Professor in The University of Chicago. Philadelphia: American Baptist Publication Society. Pp. xix+409. Price \$2.00.

The use of the Old Testament by the writers of the New is a subject which has always attracted the most minute attention of scholars. The matter which this volume handles can by no means therefore be termed unconsidered. Yet the work has a peculiar interest in that it is an attempt—to all intents and purposes the first—“to compare the quotations of the New Testament from the Old with those of general literature.” The preparations made by the author for so far reaching a task are evident upon every page. Three hundred and two books are referred to or quoted, while one hundred and fifty-three authors are directly quoted and two hundred and thirteen are referred to. In many cases quotations from the classical writers—especially in those from Homer, a subject to which the author seems to have given special attention—are given both in translation and in the original.