

of course, an exact chronological sequence, but a combination of that idea with the priority of the events recorded after the method of my Chronological New Testament. The absence of John's Gospel in this list so far is noteworthy and the early date given to Galatians. With these exceptions and the absence of James as yet the order is the same as in my New Testament mentioned above. There is all the usual German thoroughness and care in the details.

A. T. ROBERTSON.

DER TEXT DES NEUEN TESTAMENTS. Neue Fragen, Funde und Forschungen der Neutestamentlichen Textkritik.

Von Lic. Rudolf Knopf. A. O. Professor der Theologie a. d. Univ. Marburg. Verlag von Alfred Töpelmann, Glessen, Germany. 1906. Pr. M. 1. S. 48.

The Germans are taking fresh interest in Textual Criticism of the New Testament. This book is one of the best recent discussions of the elementary matters concerning the subject. The author is familiar with the new views about the importance of the Western type of text, the new light on the Syrian Versions, the Latin Versions, and the papyri. It is really astonishing how much of real information is packed into 48 pages. No revolutionary suggestions are offered, but that is not looked for in a handbook. The book is a good model for such work, and is useful to others besides beginners,

A. T. ROBERTSON.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE GOSPEL ACCORDING TO MATTHEW.

By Willoughby C. Allen, M.A., Chaplain-Fellow, and Lecturer in Theology and Hebrew, Exeter College, Oxford. Chas. Scribner's Sons, New York. 1907. Price. \$3.00 net. Pages 338.

This very welcome volume has been long desired. Mr. Allen has eminent qualifications for his task because of his mastery of Hebrew and familiarity with the Jewish thought of the first century, A.D. That is essential for one who wishes to write a critical commentary on the Gospel of Matthew. Mr. Allen has given himself rigidly

to the criticism of this Gospel. He has in truth written a remarkably lucid discussion of the Synoptic problem, one that no technical student of these Gospels can afford to ignore. But good as it is in this respect, just here is the limitation of the work of Mr. Allen. So careful is he to point out every detailed likeness or dissimilarity between Matthew and Mark and Luke that great monotony results. To be sure, one has no right to expect fascination in a scholarly commentary. Ability and scholarly accuracy greet one at every turn here. But after all is said, the fact remains that the excellent Synoptic discussion is at the expense of much grammatical, historical and exegetical material. Mr. Allen himself reminds us in his informing Preface that a commentary on Matthew has to show a choice of method, since it is impossible to do all that is needed. That is true, and the result is that, good as the work of Mr. Allen is, one cannot take this as the one commentary on Matthew. Those who know German can add Zahn's *Kommentar*, and American students, and many English, will need Broadus on Matthew, still the best exposition of this Gospel in existence. Mr. Allen, be it observed, disclaims exposition. If you take Allen for the criticism and Broadus for the exposition, you will be fully equipped for the interpretation of the Gospel in the light of modern scholarship and for modern needs. Mr. Allen's work is worthy of a place in the International Critical Series, though it has serious limitation here noted.

In matters of exegesis there is occasional call for sharp dissent, especially where Mr. Allen reads his ecclesiastical views into the context. On page LXXV he says that the apostles were to "make disciples by baptism," (Matt. 28:19) and "the disciples constituted an ecclesia," (Matt. 16:18) both positions too ecclesiastical in tendency, and not in harmony with the facts. On Matt. 3:16 he says that *'από* in Matt., instead of *ἐκ* in Mk. 1:9 "suggests that the baptism did not necessarily involve complete immersion"! He swallowed several cam-

els here in order to strain out the gnat of immersion, if the mode is so unimportant after all! Mr. Allen (p. 177) defines the kingdom as being "here, as elsewhere in this Gospel, the kingdom to be inaugurated when the Son of Man came upon the clouds of heaven." It is that, but it is also much more, and was already present in their hearts. On p. 305 Mr. Allen cuts the ground from under the claim for infant baptism by saying: "The person baptized has repented of his sins" and "baptism also implies belief in Christ." He describes baptism (p. 305) as "a ceremonial process", and adds with a timid query "whether by immersion or affusion?" It is good on the other hand to see Mr. Allen contend ably for the reality of the Virgin Birth of Jesus (p. 7). There is much to cause thought all through the commentary, now assent, now dissent.

A. T. ROBERTSON.

THE FOURTH GOSPEL. Its Purpose and Theology.

By Ernest F. Scott, M.A. T. & T. Clark, Edinburgh. 1906. Imported by Chas Scribner's Sons, New York. Price, \$2.00 net. Pages 379.

Here is a book that will interest one in the midst of the many that continue to come from the press concerning the Fourth Gospel. It is full of vigor and fire and freshness. There are no scholarly references to cumber the pages, so that you read right on. The author is a real student who is familiar with the literature. He has shown great ability in many ways. And yet one can but feel that Mr. Scott has failed to enter into the heart of this wonderful book. This failure is not due simply to his denial of the Johannine authorship, though that does hamper him greatly. Mr. Scott shows grievous faults as an interpreter. He generalizes from too small data; he is guilty of frequent overstatement; he lacks sympathy, spiritual insight, balance of judgment. As a result, Mr. Scott flounders in the repetitions, paradoxes, and verbal distinctions of the Fourth Gospel. For a