

available and intelligible to students who have not given special attention to the subject, and to stimulate inquiry and direct them to the sources for more detailed study. But he omits no important detail of the history, the method, or the materials of Textual Criticism. An informing and most interesting section of the book is devoted to the Codex Bezae and the special discussions of the last few years which have focused attention upon it—a section prepared for this volume by the valued friend and former pupil of the author, Rev. James Everett Frame, of Union Theological Seminary.

GEO. B. EAGER.

An Introduction to the Literature of the New Testament. By James Moffatt, B.D., D.D. Chas. Scribner's Sons. New York, 1911. Pages, 630. \$2.50, net.

Dr. Moffatt's massive volume belongs to the "International Theological Library." It is the most ambitious book of its kind by an English or American writer. Zahn's "Introduction to the New Testament," in three volumes, is now accessible to English readers and is a good antidote to the idiosyncrasies of Dr. Moffatt. Dr. Moffatt's book is an introduction to the "Literature," it must not be overlooked. In the same series we have Gregory's "Canon and Text of the New Testament," where the matters usually found in introductions are treated with great ability, lucidity, and fairness. Dr. Moffatt has rather an historical interpretation of the New Testament Literature, after the fashion of his "Historical New Testament," minus the Scripture text and on a much more elaborate scale. One is astonished anew by the breadth of Dr. Moffatt's reading and the assiduity of his research. The present volume is a monument of scholarly work that reflects credit on the English speaking world. On the whole also, Dr. Moffatt gives the arguments for both sides of controverted points, with carefully selected references for further study. Too much can not be said in praise of the author's ability, boldness, and sincerity. But I do not think that the positions taken fairly represent either British, American, or German scholarly opinion. The book naturally reflects and expresses the

views of Dr. Moffatt, as it should, but the student who follows Dr. Moffatt's lead in this volume is out of touch with the robust judgment of modern scholarship. Harnack, the leading liberal theologian of Germany, is a reactionary beside Moffatt. The only genuine writings in the New Testament, according to Moffatt, are Paul's Epistles to Thessalonica, Galatia, Corinth, Colossae, Philemon, and Philippians. The rest of the books belong to the list of anonymous Christian literature. This is rather drastic, to say the least. It is this extreme radicalism that vitiates this work of Dr. Moffatt, and that has laid him open to the very severe arraignment by Dr. Ramsay for lack of perspicacity in the use of his sources. I think also that this defect will destroy the permanent value of the book. It represents an eddying whirlpool, not the main stream of criticism.

A. T. ROBERTSON.

The First Christian Century. Notes on Dr. Moffatt's Introduction to the Literature of the New Testament. By Sir W. M. Ramsay. Hodder & Stoughton, New York and London. 1911. Pages, 195. 2s. 6d.

Dr. Ramsay has made a powerful refutation of Moffatt's scepticism as to the genuineness of the books of the New Testament. Whoever reads Moffatt's *Introduction to the New Testament* ought to read also this keen critique. Dr. Ramsay is thoroughly aroused and writes with passion and tremendous effect. He convicts Moffatt of a bias against the evidence for the early date and genuineness of various books at various points. It is well that this refutation was made. It will do good and ought to be read.

A. T. ROBERTSON.

The Ideal of Jesus. By William Newton Clarke. Charles Scribner's Sons, New York. 1911. Pages, 329. \$1.50, net.

The recent death of Dr. Clarke gives a tragic interest to the present volume. In a sense it is his last message. Certainly it is one worthy of Dr. Clarke. The author has caught the spirit of Jesus in the spiritual interpretation of the Kingdom of God. Those who have read "An Outline of Christian Theology" would