

with John the Baptist himself. It is by no means clear, therefore, that John's presentation of the early witness to Jesus as the Messiah is not strictly correct. John and the synoptics both agree in putting the fuller recognition of Jesus as the Messiah of the Apostles after the close of the Galilean ministry.

But with the general course of the argument I find myself in hearty agreement and the book is invaluable to every intelligent student of the Gospel of John. Dr. Sanday has the respect of the critical world and has to be reckoned with. He is not decided that the Apostle John was not the author. He is on the whole inclined to think that he was, but he balances that view with the other that the evident eye-witness was a member of the apostolic circle though not John himself. That alternative I believe untenable and the removal of it leaves John himself as the author. The theological world owes much to Dr. Sanday for this really great contribution to a vital theme.

A. T. ROBERTSON.

The Days of His Flesh. The Earthly Life of Our Lord and Saviour Jesus Christ.

By the Rev. David Smith, M. A. New York. A. C. Armstrong & Son. 1905. Pages 549.

The *British Weekly* hails this book as the new Farrar, one that is abreast with present day criticism and without his rhetorical excesses. There is much to be said for such a statement. The author has a wonderful charm of style. His language is flowing, but not florid, simple though not superficial. He has the modern spirit and approaches the problems in the Life of Christ from the point of view of the critical scholar. And yet his reverence for Christ is absolute. He takes him as God and Savior without hesitation. He stands by the Virgin Birth and the real Resurrection of Christ from the grave. He accepts miracles like the raising of Lazarus. He accepts the genuineness of the Gospel of John though in the opening chapter on the evangelic records he is very free in his views concerning untrustworthy elements in the Gospels.

He is entirely too certain of his position on many critical points. Mr. Smith even identifies Mary Magdalene with Mary of Bethany and the woman that was a sinner, following Roman Catholic tradition. But Mr. Smith is right in holding that John used Roman time in his Gospel, as indeed it is necessary to see from John 20:19, "When therefore it was evening, on that day, the first day of the week, etc." This was evening after the day. Now the Jews counted night and day. "On that day" is the Roman, not the Jewish reckoning. It is pleasing to know also that Mr. Smith sees that John and the synoptics are in harmony as to the day of the crucifixion. Scholars have been fond of saying that John or the synoptics must be wrong, some taking one side, some the other. He makes precisely the line of argument pursued in my notes on this point in Broadus' *Harmony of the Gospels*. Mr. Smith is full of patristic lore and enriches his pages also with apt quotations from the Talmud. Barring some points in the chapter on the Evangelic Records there is not much in the book to object to and a very great deal to commend. The book is, of course, designed for those who have some scholarly taste and yet it is written in a popular style and is bound to appeal to a very wide public. Mr. Smith is the United Free Presbyterian minister at Tulliallan, a small Scotch town, but this great book will carry his fame all over the world. There are many telling sentences here and there that linger in the mind and heart.

A. T. ROBERTSON.

Jesus and the Prophets.

By Charles S. Macfarland, Ph. D. G. P. Putnam's Sons, New York. 1905.

This book purports to be "an historical, exegetical and interpretative discussion of the use of Old Testament Prophecy by Jesus and of his attitude toward it." The author has a fine field of work and he has done much helpful service, but he is too sure that the Gospels "mar their interpretations of Christ's words" and "are misled by their effort to find in this a fulfillment of an Old