

Wer hat das Christenthum begründet, Jesus oder Paulus? —

Von D. Arnold Meyer, O. Professor der Theologie in Zürich. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. S. 104. Pr. M. 1.20. Geb. M. 2.

This book has a most fascinating theme. The author is a man of known ability, but a thorough radical as is shown by his work on the Resurrection of Jesus (Auferstehung, etc.). One familiar with the author's theological prejudices could easily forecast his line of argument on the relation between Paul and Jesus. He charges up to Paul all our theological conceptions of a supernatural Christ who came from heaven to earth and died on the cross for our sins (S. 95). In so far as that is Christianity, Paul is the founder of such a Christianity, not Jesus (S. 96).

A. T. ROBERTSON.

The Epistle of Paul to the Philippians Expanded in a Paraphrase and Explained in Notes.

By James P. Holcomb, D. D., North India Presbyterian Mission, New York, American Tract Society, Pp. xlvii, 126. Price 50 cents.

In this little book we have, after a brief introduction, the reprinting from the American Revision of the account in Acts of Paul's visit to Philippi, and then the text of the Epistle. This is followed by a paraphrase which is mainly a filling up on statement of thoughts which Paul left to be understood, and this by a commentary, which leaves many things without attempt at explanation, as, for example, "concision", "citizenship", (iii. 2, 20). There is little in this book to criticize unfavorably, but there is less to explain why it ever was published. To some, perhaps to many, who lack access directly to the authorities chiefly used by the author, viz., Lightfoot and Eadie, this book may serve a helpful purpose, but it must be recognized that it does not seem to be at all the result of fresh independent study of Paul, and that consequently it is throughout commonplace in the extreme.

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