

worthy of the series and the book is really the Noble Lectures delivered at Harvard in 1909. The topic is a vital one and suits the genius of Dr. King admirably. One cannot help contrasting this volume with *The Ethic of Jesus in the Synoptic Gospels* by Dr. James Stalker. They are quite different in manner of approach to the subject, in treatment and in style. Each writer is himself and that is what ought to be true. The peculiar and great gifts of Dr. Stalker shine in his volume. But Dr. King has gifts of his own, a mind all alert and virile, and a downright earnestness of purpose. He works up from the original sources as far as possible (Q. Mark) and is bent on giving his readers solid results. Dr. King's mind is original and he illumines all that he discusses. The present volume will find a warm reception. A. T. ROBERTSON.

**Die Geisterwelt im Glauben des Paulus.** Von Martin Dibelins. Vandenhoeck und Ruprecht, Göttingen, Germany. 1909. S. 250. Pr. M. 5. To be had also of Lemcke and Buechner, New York.

This is a really fascinating subject, for the spirit world was very real to Paul. This fact appears all through Paul's epistles, but especially in Colossians and Ephesians. Dr. Dibelins has made an exhaustive discussion of the subject in all its bearings. All the passages in the epistles where Paul speaks of the spirit world are carefully explained. There are special discussions of angels, demons, Satan. One gathers from the tone of Dr. Dibelins' remarks that he rather thinks that Paul was carried away by the Babylonian angelology and that possibly there may be little basis of truth in it all, though Paul's faith on the subject was very clear. But the present age is not so materialistic as the preceding one. Men are now less disposed to think Paul out of harmony with reality in his idea of the spirit world. This monograph is full of information and shows research and insight. A. T. ROBERTSON.

**Die Wurzeln der Paulinischen Christologie.** Von Lic. Theol. Wilhelm Olchowski. Gräfe und Unzer Verlag, Königsberg i. Pr., Germany. 1909. S. 170. Pr. 3mk.

This is a very careful monograph on Paul's Vision of Jesus

in its relation to the Pauline Christology. Olchowski rightly sees that this vision of Christ is the central event in his career. All his theology grows out of the great event. Olchowski has a very minute and just discussion of the various attempts made to explain away Paul's experience (e. g., Asede, Brüchner, Holsten). This vision is discussed in comparison with Paul's other visions. The conclusion is reached that Paul had a real vision of the living Jesus. This is the heart of the whole matter. There are difficulties from any point of view, but Paul's whole after life is an absurdity unless he did look upon the face of the risen Christ who spoke to him in audible language. Olchowski has gathered into his monograph the salient points of the whole discussion.

A. T. ROBERTSON.

**Textual Criticism of the New Testament.** By Professor B. B. Warfield. Edited by W. Robertson Nicoll. Hodder & Stoughton, London; imported by Thomas Whittaker, N. Y. Pages 225.

This is the seventh edition of this well known volume of "The Theological Educator" series, already dealt with in these pages. It purports to be a primer only, and "a primer of the art rather than of the science of Textual Criticism". But it has been much in demand and has served to introduce many to the study of the science in such standard works as Hort's "Introduction" and Gregory's "Prolegomena" to Tischendorf's eighth edition. It may be well to remind our readers who may wish to lay hold of such an aid that it deals sanely with the matter, the methods, the praxis and the history of Textual Criticism.

GEO. B. EAGER.

**Ecclesiasticus.** The Greek Text of Codex 248. Edited with a Textual Commentary and Prolegomena. By J. H. A. Hart, M.A., Fellow of St. John's College, Cambridge. G. P. Putnam's Sons, New York. 1909. Price \$3.25.

The text is clear and beautiful. The comments are numerous and rich in suggestion. The Prolegomena is full and wholly satisfactory. It is therefore an ideal edition of Sirach, the best of the Old Testament Apocryphal books. The learned editor thinks that we have in this manuscript a Pharisaic Re-