

Holy Land, "as a present-day fact in the kingdom." Mr. Trumbull is a traveler after our own heart. To the well-stored mind and sensitive loving heart, he added the open eye and the ready pencil. Then as a wise editor he pressed others into service, and so the book is a sort of symposium. Rev. Henry Clay Risner gives interesting "Glimpses of Baalbek," Joseph Clark, D. D., tells of "Hebron and the Patriarchs," "The Mystery of the Cave of Machpelah," "Solomon's Pools," etc.; Rev. Everett Gill writes for us of "Gezer and Its Excavations," "Excavator Macalister," etc.; Rev. Junius W. Millard recalls "Hundred-Gated Thebes," and tells of "Luxury and Luxor," "Karnak and the Donkey Boys," "Braving Upper Egypt," etc. Incidentally much light is thrown upon Scripture texts, and old facts and truths are made to stand out with new clearness and lustre. The work is richly illustrated, too, with well chosen photographs taken by the author. As compared with such works as those of Robinson, Thomson, Conder, Tristram and George Adam Smith, for the treatment of the great questions with which they are specially concerned, the work is ephemeral. But it deserves, and doubtless will have, a wide reading.

GEO. B. EAGER.

## IX. NEW TESTAMENT.

### **The Criticism of the Fourth Gospel.**

By William Sanday, DD., L.L. D. Litt. D. New York. Charles Scribner's Sons. 1905. Price \$1.75 net.

This new volume from Dr. Sanday is due to an invitation to deliver the Morse Lectures before Union Theological Seminary, New York, in November, 1904. There is no man who is better qualified to speak on this subject than Dr. Sanday, for it has possessed a lifetime interest for him. One of his earliest books was on the authorship of the Fourth Gospel. It is only a little over a year since Principal James Drummond, D. D., of Manchester College, Oxford, published his massive defense of the Johannine authorship of this Gospel. These two

books effectually check the recent effort to discredit the genuineness of the Gospel. Dr. Drummond indeed devotes himself largely to the external evidence while Dr. Sanday discusses almost exclusively the internal aspects of the question.

Dr. Sanday's volume is briefer and more readable than Dr. Drummond's and puts the core of the problem in more succinct form. Dr. Sanday is, of course, thoroughly familiar with all the critical theories concerning John's Gospel and gives a masterly survey of the numerous hypotheses with occasional sharp thrusts at uncritical critics or the hypercritical ones. He defends the use of "apologetic." He says: "There is an impression abroad—a very natural impression—that 'apologetic' is opposed to 'scientific.'" He adds: "We are all really apologists in the sense that for all of us some conclusions are more acceptable than others." The volume teems with quotable passages and its reading would serve as an admirable course in the principles of criticism. In fact the last pages of the book are devoted to a brief statement of sound critical principles.

The mind of Dr. Sanday is eminently fair and balanced. He sees all sides of a question and frankly admits what truth an opponent may have on his side, sometimes he admits too much apparently. This tendency leads to a frequent qualification of his statements, so anxious is he not to overstate the facts. The most striking illustration of this tendency appears in the hesitation of Dr. Sanday to conclude that the author of the Gospel was an Apostle. He says: "I purpose to defend the traditional view, or (as an alternative) something so near to the traditional view that it will count as the same thing." This "something so near" is the view of Delft that the "beloved disciple" and author of the Gospel was not John the Apostle, but a member of the high priestly family at Jerusalem and not a fisherman at all. This would accord with John 18:15, but the objections to it are insuperable. For instance, we have then to suppose; (1) that this disciple, though not an apostle, was continually with the

apostles even during the last night in the upper room; (2) that, though not one of the inner circle (Peter, James and John) who were in the house of Jairus, on the Mount of Transfiguration, in the Garden of Gethsemane, yet he deserved to be called repeatedly "the disciple whom Jesus loved;" (3) that, though all this is true, he is never mentioned a single time by the synoptic Gospels as in company with the Apostles; (4) that this "beloved disciple" and author of the Fourth Gospel studiously avoided the mention of the name of John throughout the entire Gospel for no apparent reason; (5) that this "other disciple" is mentioned frequently with Peter (John 18:15; 20:3; 21:7, 29) just as the synoptic Gospels and the Acts represent Peter and John (Luke 22:8; Acts 3:1). The late tradition about the death of James and John at the same time is not enough to weaken the force of the above facts and does not justify the alternative in Dr. Sanday's conclusions. He falters in the final step where he should, I think, go the full length as does Dr. Drummond. I think also that Dr. Sanday is too certain that John and the synoptics are at variance as to the date of the Last Supper. It is pleasing to see that Rev. David Smith in his recent great book, "The Days of His Flesh" (p. 536f.), contends that John is in harmony with the synoptics. Once more, I think that Dr. Sanday concedes too much when he admits that John has "colored" the description of Jesus by John the Baptist as "The Lamb of God that taketh away the sin of the world." That idea is in agreement with Isaiah 53. We can not admit that John the Baptist was as ignorant of the Scriptural teaching as the rabbis. The same thing applies to the early confessions of Jesus as the Messiah at Bethany beyond Jordan and at Sychar in Samaria. In both instances they were private confessions and after the hostility to Christ broke out in Judea and John the Baptist was imprisoned, it was plain that no occasion for similar professions must be given as the disciples also seemed to cease baptizing. Besides Jesus acted so little like the popular ideal of the Messiah that doubts might naturally arise as was true

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.