

But why waste more time with an author who takes himself so very seriously; and yet one who, after declaring in the text that "It is the common belief \* \* \* that the Gospels are the oldest documents of the New Testament writings" and promises to "discover" for us that "that theory is altogether untenable", adds a footnote to say that he has since "*learnt*" that he is "not the first to have made this discovery". He could have saved himself many very remarkable exhibitions of ignorance of the common understanding of the teaching of the Scriptures by a day's investigation of popular commentaries, even an hour would have helped. And yet the author is a very earnest advocate of the social principles involved in the Sermon on the Mount and in other of our Lord's words, and he gives some splendid expositions of these teachings. His expositions are, however, to be heard in any enlightened pulpit in England or America, while our author seems to think he is the first man since about 40 A. D. who ever understood the Master.

W. O. CARVER.

**Hellenism.** By Norman Bentwich, author of "Philo Judaeus of Alexandria". The Jewish Publication Society of Philadelphia, 1919. 386 pp.

There was need of a sketch of the long struggle between Hebraism and Hellenism. From the days of Antiochus Epiphanes till now that conflict has gone on. It was acute in Palestine and led to the Maccabean revolt. It went on in the Diaspora with varying results as the name of Philo suggests. The orthodox rabbis of Palestine looked askance at the study of the Greek language and literature and it was one point scored against Gamaliel that he knew Greek as did Paul, his great pupil. But in the long run a compromise was reached by which most of the rabbis were allowed to read the Greek authors. Christianity grew out of Judaism and has been profoundly influenced by Hellenism so that Christians are concerned in the discussion. The book is a useful treatise.

A. T. ROBERTSON.