

The New Testament. A Chronological Arrangement.

By Principal Lindsay. New York, E. P. Dutton & Co. London, J. M. Dent & Co.

This is a new volume in Everyman's Library. It is the King James' Version with all the words of Jesus, other speeches and quotations set in narrower form. The type is clear and the binding is pretty. The books are printed in chronological order, as Dr. Lindsay conceives it, though Jude and 2 Peter are put at the end and Revelation before Acts. The trend of opinion is now towards the later date of the Revelation. It is difficult to use the New Testament intelligently purely on the chronological plan for the reason that the books thus arranged do not represent the actual knowledge of the early Christians. They knew much more either from personal acquaintance with Jesus and the Apostles or from tradition. You cannot think of a Christian community knowing only James or the Thessalonian letters. Dr. Lindsay has sought to remedy this by printing first a brief summary of the Synoptic tradition. On the whole it is best to put the Gospels and the Acts first and then the Epistles, in chronological groups. I am more than ever convinced about it since seeing this new attempt. There are no notes at all as in Moffatt's Historical New Testament and the Students' Chronological New Testament.

A. T. ROBERTSON.

Η Καινή Διαθήκη.

Novum Testamentum Textus Stephanici A. D. 1550, cum variis lectionibus, etc. Curante F. H. A. Scrivener. Editio Quarta ab ebo. Nestle Correcta. Londini, G. Bell and Filii, 1906. Price, 6 shillings. pages 600.

This is a delightful edition of the New Testament in Greek. It is the Textus Receptus indeed, but with the various readings of Beza, Elzevir, Lachmann, Tischendorf, Tregelles, Westcott and Hort, and the English Revision of 1880. Thus the student has conveniently before him the readings of all the great Greek New Testaments in any given passage. The text itself is thus not that of Westcott and Hort with which scholars are so familiar

now, but the text of Westcott and Hort is always at hand at the bottom of the page. For one who has no critical apparatus like Tischendorf this arrangement has a great advantage in giving him at least the various readings.

The marginal references are also useful. The pages are longer and wider than in Westcott and Hort and the whole make-up of the volume is exceedingly convenient.

Dr. Nestle has done his work with all the marvellous accuracy of detail, so characteristic of him. He has the eye of a microscope.

The book is bound to be widely used, and even those who have Westcott and Hort will find it very handy to have Nestle's Scrivener also. And what book is there which so richly repays continual and enthusiastic study as the Greek Testament?

A. T. ROBERTSON.

The Prophet of Nazareth.

By Nathaniel Schmidt, Professor of Semitic Languages and Literatures in Cornell University. The MacMillan Company, New York. 1905. Price, \$2.50 net. Pages 422.

It is difficult to treat this book with the seriousness that it deserves. It treats the highest of themes, but with a narrowness and a rancor that one can find only in a work like O. Holtzmann's *Leben Jesu*. Of the author's ability and research there is no question. Where he fails utterly is in spirit and judgment. He is a Baptist who no longer regards Jesus as divine. He dismisses what Matthew and Luke have to say of the Virgin Birth as "Parthenogenetic speculations" (p. 249). The resurrection of Jesus did not take place, but was due to belief that God could not allow his Holy One to see corruption (p. 398). It is now "recognized by critical students" (p. 294) that Jesus did not predict his death and resurrection. He denies that Jesus ever called himself "Son of God" (p. 152) or Messiah (p. 134), or "Son of Man" (p. 134). He gives an elaborate argument to show that "Son of Man" can only mean "man," in spite of Dalman's denial that *bar nasha* in