

6. Differences in vocabulary are "amply accounted for".

7. "The difficulties presented by 'John's' report of the discourses of Jesus have largely disappeared . . ."

8. Each "composed by a Jew, to whom Greek had never become a material medium of expression". Differences easily explained.

9. "Each book shows the same attitude of mind toward Jesus, his mission, and the character of his 'salvation'."

10. "The structure of each book is determined by the number seven." This is original and much is made of it.

11. "An increasing number of critics", by reason of the ten conclusions above, either "pronounce in favor of a single authorship" or "conclude that the three writings emanated from an Ephesian school, of which the Apostle John was the founder".

12. "The tendency of recent criticism is to the conclusion that the Johannine writings must be studied as one tissue."

Part II, really the third section of the book, is an independent translation of the books, observing by paraphrase and arrangement the literary structure already claimed for the book in the first section of Part I. For the most part the translations are very faithful and are suggestive and helpful as any new translation is when it has been well done. Occasionally one comes upon a passage that betrays singular lack of insight into the meaning and import of the original, but that must be true of any translation.

While not committing himself to all the author's claims and discoveries, the reviewer is grateful for this contribution to the study of this so spiritual a section of our New Testament. W. O. CARVER.

The Origin of the Prologue to St. John's Gospel. By Rendel Harris. G. P. Putnam's Sons, New York, 1917. 65 pp.

Dr. Harris published most of this little book in *The Expositor* (London) and it deserves preservation in this form. It is a real contribution to the discussion of the Logos of John's Gospel. In Proverbs 8 Wisdom is treated very much as the Logos is in John's Prologue and Dr. Harris finds Wisdom 9 as the bridge between the two. Jesus is the Wisdom of God, we know from Paul, and John goes a step further and calls Him the Logos more in the spirit of the Old Testament than of Greek philosophy.

A. T. ROBERTSON.

Simon Son of Man. By John I. Riegel and John H. Jordan. 1917, Sherman, French & Co., Boston. 269 pp. \$1.50 net.

This is a pretentious, whimsical, and unreliable attempt to make Jesus the same as Simon Bar Giosa of Josephus. It is fanciful and absurd and it is positively amazing that a man can imagine that he is writing serious history in this vein. It is at least a curiosity.

A. T. ROBERTSON.