

Prof. Gordon frequently accepts emendations of the Hebrew text suggested by Kittel and Duhm, and he contributes a goodly number of emendations of his own. In general he manifests skill in his attempts to correct the text. Prof. Gordon does not make sweeping changes with a view to the elimination of material displeasing to the commentator. Many of the emendations commend themselves to all who are willing to admit that the Hebrew text is sometimes corrupt.

One of the most attractive features of the volume under review is the wonderfully felicitous translation of numerous passages in the prophetic writings. Even if the translation were not accompanied by much brilliant and engaging interpretation of the central messages of the various prophets, the scholarly translations would repay one for purchasing and reading the volume.

The treatment of the rise and development of Apocalypse is much more satisfactory than much of the output of modern critical scholars. The temptation to associate the apocalyptic Scriptures with the many Jewish apocalypses is so strong that most modern scholars do scant justice to apocalypse in either the Old Testament or the New. Dr. Gordon has not wholly escaped the swirl of the current against apocalypse as a vehicle of revelation, but he is reverent and considerate in the presentation of his views. In general, the Old Testament prophets have in Dr. Gordon an interpreter of unusual insight. Preachers and teachers will do well to buy the book and study it.

JOHN R. SAMPEY.

Matthew's Sayings of Jesus. By George D. Castor, late Professor in the Pacific Theological Seminary. The University of Chicago Press. Chicago, 1918. 250 pp.

The author believes that the Apostle Matthew wrote the Logia of Jesus (Q.) which along with Mark was a chief source of Matthew and Luke. It is a difficult point in Synoptic criticism, but most critics agree that this collection of Sayings of Jesus is earlier than Mark's gospel. It is quite possible for the Apostle Matthew to be the author of the Logia and also of our present Greek Matthew. The Logia may have been in Aramaic though that is not certain. It is a careful and creditable piece of work and one regrets all the more the sudden death of Professor Castor in 1912.

A. T. ROBERTSON.

Studies in Pharisaism and the Gospels. By I. Abrahams, Reader in Talmudic, Cambridge. G. P. Putnam's Sons, New York City, 1917. 178 pp.

Professor Abrahams is certainly qualified to speak for Pharisaism and he is not hostile to the Gospels. He has not written in a polemical spirit, but seeks rather points of contact. He does not claim that

either has influenced the other to any extent, but he naturally finds numerous phrases of Christ in the Talmud. It is interesting to note that the Jerusalem Talmud cites a case of proselyte baptism as early as 67 A. D. (p. 37), the earliest known instance. Prof. Abrahams has thus rendered Jewish proselyte baptism probable in the time of John the Baptist. He adds also that it was by immersion. He discusses interestingly the parables, miracles, the Sabbath. But it seems like an anachronism, to say no more, to find the author defending the Pharisees in their attacks on Jesus for violating their rules about the Sabbath (p. 134). The most favorable view of Pharisaism is here given and the Gospel picture is not taken at its face value.

A. T. ROBERTSON.

The Greek Gospel Texts in America. By Edgar J. Goodspeed. The University of Chicago Press. Chicago, 1918.

Dr. Goodspeed has made a careful comparison of six of the Gospel texts on this continent with the text of Westcott and Hort. There are five cursives in the list (the Newberry Gospels, the Toronto Gospels, the Bixby Gospels, the Haskell Gospels, the Harvard Gospels) and one uncial (the Freer Gospels or the Washington Manuscript). The work is done with accuracy and clearness and enables one to tell at a glance any important variations in these documents. There are six plates that show specimen pages of the manuscripts and a brief description of each document.

A. T. ROBERTSON.

The Last Days of Jesus Christ. By Lyman Abbott. E. P. Dutton & Co., New York, 1918. 100 pp. 60 cts.

Dr. Abbott has written a very delightful devotional study of the last days of Jesus on earth, free from technicalities, yet thoroughly able and reverential. He believes in Christ's sacrificial death and in His resurrection and victory over death. He admits the possibility of His bodily resurrection, but holds that as immaterial and takes Jesus as Savior, Leader, Companion, the Son of God. The book is in fine spirit and helpful in tone in these days of world struggle and sorrow.

A. T. ROBERTSON.

The Christ We Forget: A Life of Our Lord for Men Today. By P. Whitwell Wilson. New York, 1917, Fleming H. Revell Company. xvi--328 pp. \$1.50 net.

Mr. Wilson explains his aim in what is a splendid description of his achievement in this brief sentence from his first chapter: "What I here present is not a fifth biography of Him, where incidents are