

Selbie comes to a great place as the successor of Principal Fairbairn. He bids fair to make a great place for himself.

A. T. ROBERTSON.

The Earliest Sources for the Life of Jesus. By F. Crawford Burkitt, M.A., D.D., Norrisian Professor of Divinity in the University of Cambridge. Houghton, Mifflin & Co., Boston. 1910. Pages 131. Price 50 cents net.

Prof. Burkitt is an expert in synoptic criticism and writes in this handbook with great ability and acuteness. He recognizes the priority of Mark and places Mark and Q as the two main sources of Matthew and Luke. Q is obtained in part from the agreement between Matthew and Luke. I do not think that Dr. Burkitt is disposed to do justice to the historical knowledge of Mark. The confusion in the matter of Abiathar the high priest (Mk. 2:26) is found in the text of the Old Testament (see Swete on Mk. 2:26). It is by no means as certain that Mark is in error as to the date of the last passover as Burkitt assumes. But the work is ably done.

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The Fourth Gospel in Research and Debate. A Series of Essays and Problems Concerning the Origin and Value of the Anonymous Writings Attributed to the Apostle John. By Benjamin Wisner Bacon, D.D. LL. D., Buckingham Professor of New Testament Criticism and Exegesis in Yale University. Moffat, Yard & Co., New York. Pages 544. Price \$4.00 net.

Prof. Bacon is in an apologetic frame of mind. He confesses to timidity (p. viii.) in going up against Lightfoot, Sanday and James Drummond on the Johannine Question. He is confident that his cause is just. One might think from the title that Professor Bacon enters the lists as an impartial investigator, but he is rather a doughty champion of the Non-Johannine authorship. He does examine with microscopic care the external and internal evidence, but it is the evident purpose to find a case against the Johannine claims. Prof. Bacon is no mean antagonist, for he is thoroughly equipped and skillful in the use of his weapons. He knows how to stick

his blade into the joints of the armor of his opponent. But the total result of his very able and acute discussion is that a special pleader has done his best and has not succeeded. To carry his point, he insists, for instance, on the dismemberment of the Fourth Gospel, the displacement of its various sections, and the Redactor (R) is responsible for many things in the Gospel which point to Johannine authorship. This Redactor wishes himself, and probably the beloved disciple also, to be considered as the son of Zebedee (p. 308 f., 319). It is possible by such purely subjective criticism to prove anything. There is no question of Prof. Bacon's ability, but his mind is tangential at crucial moments and the argument consequently fails of conviction. He fails to do justice to the unity, coherence and power of the Fourth Gospel and the essential identity of the picture of Jesus in the Fourth Gospel with that of the Synoptics. Indeed he sets the two in "complete contrast" (p. 4). It is over-statement that vitiates the book. There is a difference in terminology, but the fundamental difficulty is present in all four gospels, the deity of Jesus. That conception is not the product of Paul's logic nor of the Fourth Evangelist's philosophy.

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Das Johannes-Evangelium als Quelle der Geschichte Jesu. Von Friedrich Spitta. Vandenhoeck und Ruprecht, Goettingen, Germany. 1910. S. 466. Pr. 15M. Geb. 16M.

Books on the Gospel of John multiply. Wellhausen has produced a discussion, a fresh discussion by his epoch-making book as Spitta (S. V.) terms it (But see Caspar Rene Gregory's reply to Wellhausen). Bacon is attacking the Johannine authorship in America. Sanday and Drummond had given great strength to the traditional view in Britain. In Germany the lines were sharply drawn between Zahn and H. J. Holtzmann. Spitta (S. VIII) thinks that there is right and wrong on both sides. He rejects chapter 21 as a part of the original gospel and thinks it largely a version of Luke 5:1-11. But he is unwilling to reject the Fourth Gospel as a source for our