

a present-day interest. Some of these chapters have previously appeared in part or in whole in a number of religious periodicals. The first division "Paul the Interpreter of Christ" is of paramount importance, but one finds a table of good things in the treatment of other phases of the great Apostle's career such as "The Versatility of Paul", "Paul and the Deity of Christ", "Paul not a Sacramentarian", "Paul and Patriotism", "Paul's Missionary Statesmanship", "Paul's Interest in Young Ministers", "Paul in the Center of Greek Culture", etc.

Two things are characteristic: a broad spirit of sympathy and the happy faculty to orientate himself, to stand right at the beginning and the heart of things and to see the events in their proper perspective; and second, the faithful adherence to the only commanding position of interpretation,—reading out of the text only what it contains, and not putting into it a thought or claim which it does in no way profess to have. In this respect Dr. Robertson is a prince among exegetes but only so because he runs true to form and content and stands loyally by the Book. The reader will pause many times along this road of friendly talks about the great Apostle, and when he reaches the end it will be to share in a richer, deeper sense the soul-yearning of the "Interpreter of Christ" that "I may know Him",—but he will also agree with the author that, humanly speaking, Paul remains to-day, as of old, the chief interpreter of Jesus Christ for modern men. And if the demand of the day is to "get back to Jesus", we can and we must do that, but we must also go by way of Paul.

J. MCKEE ADAMS.

Jesus and Paul. Letters Given at Manchester College, Oxford, for the Winter Term, 1920. By Benjamin W. Bacon, D. D., Buckingham, Professor of New Testament Criticism and Interpretation in Yale University. New York, 1921. The Macmillan Company. 251 pp. \$2.50.

The emphasis in this title is on *and*. Dr. Bacon vigorously contends against the Jesus *or* Paul schools of criticism and very skilfully identifies in principle the "gospel of Jesus" and "the

gospel about Jesus" preached by Paul. The Gospel he gave in two observances, Baptism in which "men became 'votaries' of the glorified 'Lord' " and the Supper which "symbolized Jesus' self dedication unto death in their behalf." Here in these two observances is "the true ur-evangelium." The writings of the New Testament belong to three groups, "Epistles, the utterance of Apostles; Gospels, the utterance of evangelists; Apocalypse, the utterance of 'prophets.' " Although Bacon assumes that the order of the writings as adopted by him is "well-known and generally admitted," some readers will be surprised to know what it is: "First by an interval of decades come the great Epistles of Paul, continued in a later succession of Deutero-Pauline and Catholic Epistles. The latter are attributed to Apostles and Brethren of the Lord who had the authority of Apostles, and in substance as well as in form are largely Pauline. Contemporary with some of the later Epistles come the synoptic writings, beginning with Mark and including both treatises of Luke. For practical purpose we group with these the kindred book of the Revelation of John. Later still, at the very close of the first century or beginning of the second, come the so-called Johannine writings, which consist of a Gospel and three brief Epistles." Now note that "the second group (Synoptics and Revelation) is almost completely Semitic in origin, scarcely any part save the story of Paul in the second half of Acts having been originally composed in Greek." "The middle period of New Testament literature represents, therefore, an Amorice eulare," a point of which Bacon makes a great deal. For he adopts, modifies and utilizes the old Bauer-Wellhausen "*tendenzschriftan*" theory, howbeit confessing that it seems a bit paradoxical to be claiming Bauer as "the founder of 'constructive' criticism."

In dealing with Jesus he treats Him always as a "martyr" who failing in His plans and methods all along up to the end nevertheless had the shrewd insight, the quick wit of adjustment and the devotion to one unfailing purpose always to rescue Himself and His cause so as to go forward. When the climax came He so adjusted His program that if He succeeded He would be

in possession of the Messiahship and the Kingdom, whereas if He failed He would be so spiritually victorious as to retain His hold on His little circle (at least) of devotees and project them forward as propagators of His ideals.

The two great religious ideas of Jesus were "Justification" and "Sanctification," or "Life in the Spirit." These two Paul laid hold on and developed. The story of this fills up the bulk of the treatise and is full of surprises. The reader will wish to take along with him a liberal supply of exclamations for he will be in almost constant need of them. And in it all Dr. Bacon is frankly self-appreciative, as, for example, this (p. 83): "I cannot but consider that all attempts hitherto made to set forth exactly (sic!) what Paul's gospel was, are more or less vitiated by two misapprehensions."

In working out his theses he uses Apocalypse, Jewish and Christian, Old Testament and New Testament writings as if they were all on exactly the same plane and is not over-scrupulous to use terms in the sense of the times or of the writers. His use of the Mystery Religions and their ceremonies to illustrate or to explain Christian teaching or practice is often not based on established fact, certainly not on established connection.

It is not possible to follow through the details of either the merits or the demerits of this stimulating discussion. While it ably combats those who seek to place Paul over against Jesus as perverter of His ideas and ideals, and ridicules those who would belittle Jesus or deny His historicity, he introduces a line of criticism and conclusions of his own that are only less satisfying than those which he combats. Luke is for Bacon not only no reliable historian but no actual character. Three times (if I noted them all) he forgets to put quotation marks about the name, "Luke." Other examples of his wild abandon to subjectivity could be cited almost indefinitely. He was, at Manchester College, in an atmosphere congenial for radicalism, and made the most of it.

He gave himself up to an intellectual "spree"; and, like a drunken man often will, pauses now and again, just when he is

talking most incoherently, to call attention to how very sane and convincing are his statements.

The work is marked by brilliancy, learning and unrestrained radicalism. It justifies the designation of "wild man" in the field of criticism applied to the author by the late Dr. Denny.

W. O. CARVER.

The New Archaeological Discoveries and Their Bearing Upon the New Testament and Upon the Life and Times of the Primitive Church. By C. M. Coburn, Litt. D. Fifth edition. Funk & Wagnalls, New York, 1921. 708 pp.

It is pleasing to note how well this important and valuable work is selling. It has been thoroughly revised and should be in the hands of every student of the New Testament who wishes to keep abreast of the new discoveries. The recent death of Dr. Coburn makes one thankful that he lived to see his great work a success. It is beautifully printed and illustrated and is very interesting.

A. T. ROBERTSON.

III. HISTORY.

Modern Democracies. By Hon. James (Viscount) Bryce. Macmillan Company, New York. Two volumes. Price, per set, \$10.50.

To those who have read the authors "The Holy Roman Empire" and "The American Commonwealth" these two volumes will form a necessary addition for study on the subject of government. These volumes are so well written, so thoroughly interesting and so completely based upon scientific as well as personal investigation that to write an adequate review would necessitate special mention of each chapter. Viscount Bryce, long recognized for wide knowledge of history and his balanced judgment, has brought together in these two volumes the matured fruit of his rich scholarship on a subject that is interesting the