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I.

OUR LORD'S TEACHING CONCERNING HIMSELF.

SECONDLY—OUR LORD'S TEACHING CONCERNING HIS MISSION.

Our Lord laid great emphasis upon His Mission. Again and again He describes Himself as sent forth from God. "I came forth," He says, "and am come from God; neither have I come of Myself, but He sent Me." "The living Father sent Me." And generally where it is expressly affirmed that the Father sent the Son, the word used—ἀποστέλλω—conveys the idea that the Son is the delegate, the envoy and representative of the Father. Our Lord, as Westcott notes, "presents His own Mission as the one abiding Mission of the Father." Moreover, Christ's Mission is grounded in His Person. He is not the Son of God because He is sent, but He is sent because He is the Son of God. And in order to fulfill His Mission He became Son of Man. As Son of God He is qualified to be the representative of the Father; and as Son of Man He makes the Father accessible to us. In our Lord's Mission three distinct correlated functions may be distinguished—Revelation, Redemption and Judgment.

The first of these functions belongs to the Prophetic office of Christ, the second to His Priestly office, and the third to His Kingly office. In the three combined there is given the complete conception of the mediatorial work of Christ as foreshadowed in the institutions of the Old Dispensation, and as disclosed in the work and death of the Incarnate Lord Himself.

There is a profound significance in these functions. On the one

The Temple Bible. ACTS AND PASTORAL EPISTLES: TIMOTHY, TITUS; AND PHILEMON. Edited by B. B. WARFIELD, D.D. London: J. M. Dent & Co., 1902; Philadelphia: J. B. Lippincott Co. 32mo, pp. xlviii, 144.

This is one volume of the "Temple Bible" which, under the editorial care of Mr. Oliphant Smeaton, is published by J. M. Dent & Co. in the dainty form for which that house has grown famous. The present writer is responsible only for the "Introduction" (pp. i-xlviii); in it he has tried to set forth in a form suitable to the English reader the salient literary facts concerning the Acts, the Pastoral Epistles and the Epistle to Philemon. He did, indeed, prepare also the very brief series of "Notes" (pp. 123-130); but by some accident he missed seeing the proofs of this portion of his work and he would not like to be held responsible for the form in which they appear. For the rest of the volume he has no responsibility whatever, and he thinks it worth while to emphasize this, inasmuch as in the "Synchronism of Ancient History" (given on pp. 132-139), a scheme for dating the New Testament books is set down which runs athwart the dates suggested in the "Introduction." He cannot help accounting it an infelicity that the title-page bears only his name as "Editor," whereas he is in no sense the "Editor" of the volume and is responsible for only a portion of its contents.

Princeton.

BENJ. B. WARFIELD.

SACRED SITES OF THE GOSPELS. With Illustrations, Maps and Plans. By W. SANDAY, D.D., LL.D., Litt.D. With the Assistance of PAUL WATERHOUSE, M.A., F.R.I.B.A. Oxford: at the Clarendon Press, [and New York] 1903. 8vo; pp. xii, 126. \$4.50 net.

This book is the result, partly, of a visit made by the author to Palestine in the spring of 1902. In the preface he properly calls it a "little book"; for, although the publishers have made it a good-sized, handsome octavo, it contains only 126 pages of printed matter, including a good index. Its title is somewhat too broad, since it discusses relatively few of the "Sacred Sites of the Gospels." These few, however, are crucial ones. Dr. Sanday gives two "excuses" to account for the existence of the book. He wishes to lighten a forthcoming "Life of our Lord" of a certain amount of topographical matter. The second and more weighty excuse consists in the fact that his duties "have given him some experience in the study of literary texts." It might, perhaps, be allowed to go without saying that the more nearly we can determine precisely what the Gospels say about the sacred sites, the better prepared we shall be to enter upon any discussion as to these sites.

In the first chapter the author tells how we may restore, in our minds, the external aspect of Palestine in the time of Christ. This is to be done by *subtracting the Saracen*, then by removing all traces of the Crusaders; next we must *raise the Jew*, i.e., the Jew as we see him there to-day, and, finally, we must add to the product thus obtained a certain quantum of *Græco-Roman civilization*. This process will give us pretty nearly what we are seeking, aside, of course, from a careful study of the Gospel narrative and from such work as is done by the spades of the Palestine Exploration Fund. The second and third chapters constitute the substance of the book, treating of the sites outside of Jerusalem and in Jerusalem respectively, and following the two well-known canons—the persistence of ancient names and tradition. Dr. Sanday finds the former to rule more largely without and the latter within the Sacred City. As to the Gospel towns, he generally adopts the commonly accepted identifications, such as Nazareth, Bethlehem, Cana.