

earlier edition and now, once more, in its present form, we cannot call to mind a single instance in which the author has adduced one doubt as to the facts recorded in the Gospels, or one serious divergence of opinion in matters of Christian faith and morals, as they were enunciated from the mouth of our Lord himself. It is true that in the Shepherd or Pastor of Hermas, in Papias of Hierapolis, and other writers afflicted with Orientalism, we find marvellous supplementary additions; but nowhere, whether the writers be Syrian, Greek, Alexandrian or Roman, is there any discord as regards the main facts or the cardinal principles of primitive Christianity.

We had intended to refer specially to the Ignatian controversy, but our space will not admit of it. Those who desire to examine it will find all material in these volumes used in connection with Dr. (now Bishop) Lightfoot's papers in the *Contemporary Review* (1875), and in the latest edition of Canon Westcott's 'History of the Canon of the New Testament, during the first Four Centuries.' Any intention of entering into minute criticism of this elaborate work has already been disclaimed; and having thus, by a single example, disclosed the author's method, we must pass to his conclusions so far as the Synoptic Gospels are concerned. Having examined each of the writers, orthodox and heretical, whose works are extant, either in fragmentary or complete form, he thus sums up: 'After having exhausted the literature and the testimony bearing on the point we have not found a single *distinct* trace of any one of those Gospels during the first century and a half after the death of Jesus.' It is admitted that Papias, a very inexact man, and much prone to colouring his facts, states that Matthew wrote a Gospel in Hebrew, which contained the discourses of Jesus; but it is urged that this description does not answer to the extant Gospel which passes under the Evangelist's name, and further, that the latter is an original work written in Greek, and not, by any possibility, a translation from the Hebrew. Papias also declares that Mark 'wrote down from the casual preaching of Peter, the sayings and doings of Jesus, but without orderly arrangement, and our author argues that this could not be our second Gospel. Nearly one hun-

dred and fifty pages (pp. 550-697), are occupied with a searching examination of the fourth Gospel, ascribed to St. John. Here the same plan is followed, but with important modifications, arising from the application of two subsidiary tests. There are other writings, ascribed to the beloved disciple—three Epistles and the Apocalypse. The last, at all events, the author is inclined to admit to be St. John's, and he, therefore, enters upon an elaborate comparison between the language, the prevailing conceptions, the dogmatic views, and the conflicting hopes and aspirations exhibited in the Gospel and the Revelation respectively. He urges, that it is impossible that the same writer, even at widely separated intervals in his career, could have composed both works. His style, no less than the sympathies in them being essentially and irreconcilably diverse. The other test has also much force. The author points out that in the Gospel there are plain misconceptions which could hardly have been possible with a Jew, born and reared in Palestine. There are explanations offered of Jewish customs, not always correct, which the Apostle St. John would not have written; and finally, there is a total discordance in the views John is known to have held in opposition to Paul, but in unison with James and Peter, of which traces are to be found in the Epistles of the great Apostle of the Gentiles, and in the introductory chapters of the Apocalypse. The conclusion here is, that 'whilst there is not one particle of evidence during a century and a half after the events recorded in the fourth Gospel, that it was composed by the son of Zebedee, there is, on the contrary, the strongest reason for believing that he did not write it.' This inference we content ourselves with simply stating; to another, for reasons already given, we demur: 'Enough has been said to show that the testimony of the fourth Gospel is of no value towards establishing the truth of miracles and the reality of Divine Revelation.'

The remainder of this work forming the third volume in the English edition, deals with the Acts of the Apostles, the Epistles and the Apocalypse, followed by a concluding part devoted specially to the Resurrection and Ascension. So far as the Acts are concerned, it will be necessary to confine this notice to a brief