

dition of the Church immediately after the death of St John. It is written with the clearness and charm of style which seem to be the natural gifts of all Frenchmen, and the author's learning is apparent on every page. But it can hardly be said to contribute much to our knowledge of the history of the period with which it deals. The point of view from which it is written is clearly shewn in such sentences as the following, in which the author justifies his assignment of the saying in the Gospel according to the Hebrews about the Holy Spirit and Mount Tabor to the Ebionite as opposed to the Nazarene element in that Gospel, 'Comment croire que des Églises éclairées et guidées alors par des hommes apostoliques aient pu tenir pour authentiques de pareilles rêveries?' It is certainly surprising to learn in a book published in 1904, and reprinted in 1905, that the version of the LXX, made from copies sent to the Jews of Alexandria by the Rabbis of Palestine, determines the writings held to be divine in the schools of Judaea a century before the Christian era, and that it was the later Rabbis who 'sacrificed' Tobit, Judith, Wisdom, and the rest of the Apocrypha: 'On voit tout ce que rejetait l'aveugle critique des Rabbis.' The Introduction deals with the Johannine question, especially the external attestation to the books. The author is clearly well acquainted with a good deal of the most recent criticism, though he has apparently less knowledge of its earlier stages. But the results are hardly convincing. The burden of the whole is that St Irenaeus tells us that the books are the work of the Apostle, and St Irenaeus cannot have made a mistake. And we can hardly read any part of the book without feeling that what is being put before us is history as it must have been, if ecclesiastical tradition was never at fault. But the earlier chapters give an interesting account of the history of Palestine after A. D. 70, and of Christianity under the Flavian Emperors. In the chapters which describe the Johannine writings, and make large extracts from them, true insight is shewn, as we should naturally expect from such a writer, into their spiritual import and real value. The general impression which the book leaves cannot be stated better than in the words of the Editors in their short preface—'Le manuscrit fera regretter plus encore aux lecteurs la fin prématurée d'un homme dont les œuvres et la vie ont eu pour but unique la gloire de Jésus. Dieu a anticipé le salaire pour ce bon ouvrier. Ses yeux contemplant aujourd'hui la divine face du Christ, qu'il a dépeinte avec amour et ravivée dans tant de cœurs.'

A. E. BROOKE.

*Saint John and the Close of the Apostolic Age* (Longmans, Green & Co., London, 1905) is an English translation of the last-mentioned work

by the Abbé Fouard. The translation, which is anonymous though 'authorized', shews abundant signs of its French original and an imperfect knowledge of English; and the revision of the proofs has not been thorough. But though the book does not read easily, it will doubtless be of value to many to whose notice it would not come in its original form.

*L'Évangile selon Saint Jean*, by Père TH. CALMES (V. Lecoffre, Paris, 1906), is an abridged edition of the book which was noticed in the JOURNAL vol. vi p. 144.

After twenty years a fourth edition of Scrivener's *New Testament in Greek*, printed on India paper, is published by Messrs Deighton, Bell & Co. (Cambridge, 1906), revised and corrected by Dr NESTLE, with the aid of corrections by Dr Schmiedel. Dr Nestle's name guarantees the microscopic accuracy of the new edition, the need of which is shewn in the interesting explanatory preface in English which he publishes as a separate leaflet with the book.

Mr F. C. CONYBEARE and Mr ST GEORGE STOCK give us a most useful introduction to the Greek of the Septuagint in a small volume entitled *Selections from the Septuagint* (Ginn & Co.). An excellent account of the history of this and other Greek translations of the Old Testament is followed by chapters on accident and syntax, which give just the kind of information that a reader of the Septuagint needs. The *Selections* are seven in number (the 'stories' of Joseph, the Exodus, Balaam and Balak, Samson, David and Goliath, Elijah, and Hezekiah and Sennacherib), and the notes are useful, though too often they deal with words only when difficulties of thought demand explanation. The historical and literary standpoint of the editors is expressed in an adaptation of words of Plato—'The truth in these matters God knows: but that what the Higher Critics say is like the truth—this we would venture to affirm'.

*Biblical Christianity*, by H. LÜDEMANN, D.D., Professor of Theology in the University of Bern, translated by M. A. Canney, M.A. (A. Owen & Co., London, 1905), is another of the attempts to which we are now accustomed, to commend the *residuum* of the Christian religion which is called 'the Christianity of Christ and the Bible', freed from all the accretions of dogma and theology and worn-out ideas of the universe. The essence of the Gospel is 'God's eternal love for the children of men' in spite of their sin; Jesus realized this as no one else had ever realized it, and so was able 'to come forward as the redeemer of mankind'. The pamphlet represents the attitude of Liberal Protestantism in Germany, and is written with the religious warmth which characterizes the writings of other members of the school.

*The Truth of Christianity*, by Lt.-Col. W. H. TURTON, D.S.O., Royal Engineers (Wells Gardner, Darton & Co., London, 1905), is a defence on thoroughly traditional lines. When the third edition appeared in 1900 it was warmly welcomed in many quarters, and the fact that a fifth edition, carefully revised throughout, is now published is sufficient evidence that it has been found of use to many readers.

A new and revised edition of *Studies in the Character of Christ*, by the Rev. C. H. ROBINSON, and a re-issue of the sequel to that book, *Human Nature a Revelation of the Divine*, Parts II and III, the substance of Part I being incorporated in the former volume, were published last year (Longmans, Green & Co., London, 1905).

The theme of a lecture published under the title *Jesus und das Sacaenopfer* by Lic. HANS VOLLMER (A. Topelmann, Giessen, 1905) is the advantage to be derived from the comparative method of study of religious rites; and the particular example dealt with is an incident in the Gospel history—the Mockery of Christ by the soldiers.

Grotius long ago, referring to the account of the mockery of King Agrippa I by the populace at Alexandria in Philo in *Flaccum* v 6, suggested that the soldiers were imitating a scene from some Mime, well known to them though not to us. H. Reich, the author of a comprehensive work on the history of the Mime, has recently reaffirmed this explanation of the incident in his book *Der König mit der Dornenkrone* (Teubner, Leipzig, 1905). Other writers have connected it with the customs of the Saturnalia, and the sacrifice to Cronos which took place a month before the festival, originally of a human being, but in later times of a dummy figure.

Herr Vollmer now contests this explanation and, following a forgotten reference to Dio Chrysostom *De regno* iv 66 in Wetstein's edition of the New Testament (1752), finds the clue to the scene in the Persian festival of the Sakae, in which out of the prisoners under sentence of death one was chosen for the purpose of the rite, and seated on the king's throne, clothed in the royal apparel, allowed during the festival every pleasure he desired, and then at the end of it stripped of his royal robes, scourged, and impaled<sup>1</sup>:—the whole process being a religious rite and the death of the chief agent being regarded as a sacrifice to the Deity. There is evidence that this rite was widespread in the districts of the empire which were most susceptible to Eastern influences, and Herr Vollmer argues that evidence that it had been introduced into the celebration of the Saturnalia in the army is furnished by the martyrdom of Dasius at

<sup>1</sup> Herr Vollmer translates 'und hängt ihn', but the regular sense of the word *κρεμάννυμι*, as applied to executions, is 'crucify' or 'impale': hanging was a form of suicide, but not of execution (see J. G. Frazer *The Golden Bough* vol i p. 226 note).

Durostorum (Dorostolos) in the time of Diocletian (see the *Acts of Dasius* ed. F. Cumont *Analecta Bollandiana* xvi p. 5 ff), and that survivals of the rite are to be seen in some of the customs connected with the Carnival (the custom of burning a dummy figure on the eve of Ash Wednesday, which was in use a hundred years ago at Bonn and has lately been revived, and the burial of Prince Carnival at Düsseldorf). So he thinks that Syrian troops in the time of Tiberius may well have been familiar with the customs of the festival of the Sakaë, and applied them in mockery to the prisoner who was charged with making himself a king. The *Gospel of Peter* and Justin *Apol.* i 35, when they represent our Lord as having been seated on the judgement seat, would thus have followed an accurate account of the details of the incident.

To any one who thinks that some remote explanation must be sought of so simple a piece of 'horse-play' on the part of the soldiers against a prisoner charged with making himself a king Herr Vollmer's essay may be welcome. To me it seems to be one of the instances in which recondite researches into other religious rites do not contribute anything to the understanding of the New Testament. The inference from such evidence as this that the incident described in the Gospels is not historical can only be characterized as absurd.

J. F. B-B.

*Aids to Belief in the Miracles and Divinity of Christ*, by the Rev. W. L. PAIGE-COX (London, Elliot Stock, 1905), is a book intended for business men, or other thoughtful persons, who have not time for technical study of theological questions. It is small but not 'thin': the tone of it is both strong and sympathetic. The author treats of miracles as signs rather than wonders, and discusses the historical character of the Gospels as the evidence of candid eyewitnesses. The Divinity of the Christ fulfils the hopes of the human race among Jews and Gentiles alike: the claim of Divinity is involved in the Sermon on the Mount and the Synoptic Gospels no less than in St John's Gospel. The Doctrine of the Trinity is an attempt to take account of all the facts of Revelation, while Unitarianism fails through its very simplicity. The author emphasizes the value of the Creeds, and the importance of the Incarnation as distinguished from the moral greatness of Jesus Christ. The book is written in the conviction that times of trial are times of progress, and that true science is not dangerous to the Faith. Some subjects are scantily treated—e. g. the evidence for the Resurrection and the Virgin Birth; but this may be due to the narrow limits of the book (ninety-two pages). It is none the less an honest and useful aid to belief in a scientific and critical age.

W. L. E. PARSONS.