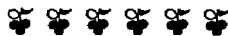


descriptions do not seem to agree with the statement of Suetonius, which is quite precise both as to the power (not the title merely) and the time. Furthermore, this appointment not merely conferred a title, but it definitely designated Tiberius as Augustus' successor, a step Augustus had up to that time been most averse from taking. A common share of the Imperium in the provinces and the appointment to the succession, if not what we should have expected as the occasion of Tiberius' hegemony, are surely not an impossible understanding of St. Luke. And if we admit it, we have all these four data—Tiberius, the Temple, Herod's death, and the astronomical condition—in close agreement. Any mathematician will recognize the enormous chances against such a combination, except on the basis of historical accuracy.

As regards the duration of the Lord's ministry, it is known to all that we have three Passovers carefully specified in St. John; but it is not so generally noticed that we have a fourth in the other Gospels. But I imagine St. John noticed it, and therefore left it out, as he seems to have left out on principle everything that was in the Synoptists. It is to be found in Matt. xii. 1, etc.: "They began to pluck the ears of corn." This, with the saying in John iv. 35, will give us three years or over for the period from John ii. to the end, to which we have to add the time between the Baptism and John ii. 13.

I cannot find that the astronomical table given differs, except in one point, from that given by Salmon, who states his calculation agrees with those of Wurm and Adams. The exception is in the year 29, where Salmon puts the 15th Nisan in April 4, and Dr. Fotheringham puts it a month earlier, both indicating unsuitable days. The Jewish Passover at present always follows the equinox; and if this rule obtained in the Lord's time, it seems that Dr. Fotheringham's date of March 19 is less likely than Dr. Salmon's.

W. BOTHAMLEY.



Notices of Books.

JOHN THE PRESBYTER AND THE FOURTH GOSPEL. By Dom Chapman, O.S.B. Oxford: Clarendon Press. 1911. Pp. 108. Price 6s. net.

This book contains what is probably the best discussion of the patristic evidence as to the identity of St. John which is to be found in any language. It is not as extensive as that of Zahn in his "Forschungen," nor are there such displays of recondite erudition. Again, there is not the complete statement of the evidence of Irenæus which is to be found in the admirable work of Dr. Lewis of Chicago. The special value of Dom Chapman's work lies in the exceptional value of his examination of the argument at its cardinal points, and more especially of his study of the evidence of Papias. Perhaps no other examination of the documents shows the same precision of reasoning, penetration of insight, and grasp of the facts.

The extraordinary excellence of Dom Chapman's work makes one greatly regret its brevity. This results in some serious sins of omission. When arguing very successfully against the hypothesis that there was more than one John of Asia (of distinction), he states, on p. 49, that there is no vestige in ancient literature of another John. He certainly ought to have mentioned the second John of Ap. Const., 7, 46. The writer of this passage probably worked on ancient material, though, possibly under the influence of Eusebius, he may have misunderstood it.

Again, the passage of Eusebius, which Dr. Lawlor has shown to be a reproduction of Hegesippus, deserved further discussion. Here Dom Chapman understates his case. Not Hegesippus, but the "ancient tradition" which he cites, is the earliest authority for the banishment of the Apostle John to Patmos (H.E., 3. 20. 11). Hegesippus probably so describes it because it was derived from the elders of Papias.

Dom Chapman pays more attention than most people to the evidence of Leucius, but he is sadly brief. Leucius is the earliest writer to tell us that John of Asia was the son of Zebedee. Dr. James has proved his use of the Gospel and first Epistle (Camb., "Texts and Stud.," 5, 1, p. 144 f), and Leucius seems to ascribe the latter to the Apostle ("Ac. Joh." 88, 89). His evidence is the more important in that he gnosticizes and has to explain away the Apostle's antidocetic phraseology. But our author seldom or never bases an argument on a passage which he has discussed inadequately.

Perhaps he is not as convincing as usual on p. 69. He there tells us that the words in which Polycrates describes one of the daughters of Philip as "living in Holy Spirit" (*ἐν ἁγίῳ πνεύματι πολιτευσασμένη*) mean that she was a holy and venerable personage. So many of us have thought, but the surmise is not quite self-evident, and the phrase requires discussion. Moreover, it is not quite fair to say: "It is surely quite possible for two men of the name of Philip to have had daughters." The point is that the daughters of Philip of Hierapolis, like those of Philip the Evangelist, were prominent; and that while the latter prophesied, one at least of the former "lived in Holy Spirit." Dom Chapman, however, reduces the Hierapolitan daughters from three to two, and cleverly explains the mistake of Gaius. But enough of fault-finding. Even our author's failings—to wit, brevity and a slightly excessive dislike of German puzzle-headedness—lean to virtue's side.

It is difficult to write much on the other side of the account, for the simple reason that it is the great merit of the book that it deals with familiar material better than its predecessors. Among important points are the cogent argument that Papias was acquainted with St. John, the argument for the soundness of our text of the fragment of his work, a fresh and exceedingly interesting argument from the use of the terms "Apostle" and "Disciple" in Pauline and Johannine circles. But the position that an Apostle is never called an "elder" is, perhaps, slightly weakened by a fragment of a very ancient apocryphal work embedded in the Ethiopic "Contending of the Apostles," which speaks of "Thomas the Elder" (Budge, p. 517). Yet our author is probably right in holding against Zahn and Lightfoot, whom he greatly admires, that Papias inquired for statements of the elders (who were not Apostles) as to what the Apostles said.

He attributes the variation between the styles of Revelation and the Gospel to the amanuensis, and seems to be on the right track ; but on p. 92 he forgets the traces of Paulinism in 1 John. He finds a considerable sense of humour in the Evangelist, an interesting and important point, which with characteristic brevity he fails to illustrate and to drive home by alluding to the similar quality so obvious in the letter to Laodicea. In his tantalizing way Dom Chapman expresses a conviction, which he does not attempt to justify, that the fragments which Feuardentius cites from Victor of Capua as from Polycarp (Lightfoot, "Ap. Fath.," 2. 2, p. 1001) contain in each case fragments of Papias. This is exceedingly interesting, and on a cursory reading the suggestion seems plausible, especially as regards the third fragment.

It is a great pleasure to extend so hearty a welcome to this book, the more so as we do not often have the opportunity of giving our *legatur* to a work on a Scriptural subject which is stamped with an *imprimatur*. We also owe our thanks to the writer's friends, who persuaded him to write some of his notes and subsidiary discussions. We hope that his pen in the future will be more prolific, and that when he writes he will believe that his subordinate studies and other chips from his workshop will be valued by his readers. It is seldom that one so regrets brevity. H. J. BARDSLEY.

OUR ENGLISH BIBLE. By H. D. Hoare. London: *John Murray*. Price 1s. net.

This is a reprint, and a most timely one, of a most interesting account of our English Bible. Mr. Hoare is a layman, and he writes for laymen. But he is a scholar, and he has the happy capacity to give exact information in a form which is most interesting and attractive. He writes with careful judgment, and his criticism of the Revised and Authorized Version is just the sort of criticism which is necessary, if presently we are to solve the vexed question of Authorized versus Revised. The book has a useful Bibliography, and is altogether quite the best and cheapest general account of the English Bible that we have seen.

STUDIES IN THE PASSION OF JESUS CHRIST. By Charles Henry Robinson, D.D. London: *Longmans, Green and Co.* Price 2s. 6d. net.

We can never take into our hands a book by one or other of the three brothers, of whom now only two survive—in the persons of the Dean of Wells and the writer of this little book—without being the better for it. Assuredly, this book will be a help to all those, and they should be many, who read it. It naturally divides into two. The first sixty pages contain studies of the Seven Words from the Cross; the rest of the book tells of some of Christ's legacies to His Church, the legacy of Love, of Joy, of Peace, and of Humility. The book is full of telling illustrations from literature, from the Mission Field, and from a ripe experience. It is a book to be read and pondered, not to be reviewed. We would gladly gain readers for it, and we believe that they will be grateful. Perhaps to quote one of its illustrations will incline some to seek—"A savage Bechuana, on hearing the story of the Cross, was deeply moved, and exclaimed: 'Jesus, away from there. That is my place.'"

THE DOMAIN OF BELIEF. By Henry John Coke. *Macmillan and Co.* 1910.
Price 7s. 6d. net.

It was, perhaps, unfortunate that Mr. Coke should have felt himself obliged to begin this book of studies in philosophical problems with a discussion of the Freedom of the Will, Fatalism and Responsibility. For though this is by no means the least valuable portion of the book, it is certainly the most difficult for the ordinary reader, and may frighten him off from the effort to penetrate farther into a work which is a really admirable example of destructive criticism, levelled at the main contentions of materialists. Mr. Coke's restraint is one of the best features of his work. For instance, in his discussion of fatalism and responsibility, he never presents himself as championing that *libertas indifferentia*, which, it is to be feared, many orthodox thinkers mistake for free-will, whereas, in point of fact, it reduces all human action to pure chance, which is, religiously, as valueless as automatism. To speak as he does of the "personal agency of the Ego," with, as its corollary, personal responsibility resting on man's capacity for deliberation, is much more intelligible than vague language about free-will. The section on Immortality suffers somewhat from the use made of the idea of an eternal mind-stuff. Immortality is as purely transcendental a conception as the idea of freedom or of God. But to favour the idea of an "eternal mind-stuff whose sum is infinite," which can be made in any way parallel to our conception of energy, however abstract that may be, is to oscillate in an unconvincing way between the physical and metaphysical planes. The chapter on God is written in a spirit of deep reverence, as well as with an honest fronting of the difficulties, the chief difficulty being, to Mr. Coke's mind, the abstract conception of Omnipotence. This is the more interesting because of recent years Dr. Rashdall and Dr. Forsyth, from different points of view, have called us to a reconsideration of the meaning of this attribute, when applied to God. Mr. Cope clearly thinks that unconditioned Omnipotence and evil are irreconcilable. The latter part of the book is taken up with an exceedingly able criticism of Weismannism, in the course of which Mr. Coke seems to us to make point after point against the new doctrine in the most legitimate way. Mr. Coke has little to say of Christianity, save to distinguish between its permanent bequests, mainly moral, and its "præternatural element which will pass away in the coming enlightenment," a remark which hardly does justice to the rigour of Mr. Coke's own critical principles elsewhere. It has been a pleasure to read the work of this candid and philosophical thinker, and lecturers in apologetics should include it in their libraries. But why has Mr. Coke grudged us an index?

J. K. MOZLEY.

ST PAUL AND MODERN RESEARCH. By J. R. Cohn. *Arnold.* (Price not stated.)

Mr. Cohn does not write as a specialist for specialists, but he has read some of the more important books, and gives his results in a clear and readable form. Works of this kind are very useful within their limits, and we can heartily commend the book before us to readers of the *CHURCHMAN*. It will be well that they should have read the parts of it with which many of them will disagree. Mr. Cohn's subject is St. Paul as a theologian, and

he has the first qualification of a commentator's enthusiastic admiration for his author. He holds that the Apostle's reign is not over, but only beginning, and quotes from Havet, "This is not Paul's theology: it is theology." Yet there is a Jewish vein in St. Paul's thought, and he needs interpretation. "Theology," Mr. Cohu well says, "is a living organism, and as such its highest life depends on perfect adaptation to environment."

Some criticism is necessary. When Mr. Cohu writes, "When Paul and Jesus clash," he does not do himself justice. Mr. Cohu holds the centrality of the Cross, but is very perplexed by the Pauline doctrine of propitiation. He should, at any rate, have referred to the Apostle's deep suggestion, "made perfect his obedience." The chapter on the Apostle's conversion is satisfactory, but what can these words possibly mean, "whether subjectively or objectively Paul saw Christ verily and truly"? Not the Fall, but the possibility of the Fall was a "necessary stage." The note on the Virgin Birth shows great confusion of thought. The first Gospel insists *both* on the heirship to David *and* the Virgin Birth, and a careful exegesis makes it almost certain that St. John held the latter as well as our Lord's pre-existence. But Mr. Cohu writes from the point of view of a real belief in the Incarnation, and is almost always worth reading and often helpful.

H. J. BARDSLEY.

OUR GRAND OLD BIBLE. By William Muir. London: *Morgan and Scott*. 1911.

An enthusiastic and well-written account of the history of the English Versions from Wycliffe's to the Revised Version, with some mention of the earlier attempts to translate the Bible. With the possible exception of Thomas Cromwell, whose memory is too kindly treated, the history is, as far as we can judge, accurate and fair. We should like to suggest an alteration of the title, which is not happily chosen.

PRAYER AND PRACTICE. E. E. Holmes. With an Introduction by the Bishop of London. London: *Longmans, Green and Co.* Price 2s. 6d. net.

Highly recommended by the Bishop of London as a "delightful" and useful book. Though we do not find ourselves in agreement with all the views expressed in it, yet it contains a good deal of helpful thought and many simple illustrations from everyday life which make it easy reading.

THE CONQUEST OF HABIT. Charles Seymour. *The Speakers' Library*. Strand, London, W.C.

The author of this little book is a professor of elocution. He has written books on that subject, one of which is already in its third edition. The present volume, which seems to be his first attempt at a new subject, is a little confused, and leaves a good deal to be desired in the way of arrangement. Part III., entitled "Little John," seems to be out of place in a book dealing with the "Conquest of Habit."

THE EUCHARIST: A study. Mrs. Amy A. Brooke. London: *David Nutt*. 1910. 6d. net.

The title of this pamphlet is somewhat misleading. It is a collection of curious facts relating to primitive religious rites and practices. Though the

facts in themselves are interesting, we are not sure that they really throw much light on the meaning of the Christian Sacrament of Holy Communion.

THE ORIGIN OF THE PENTATEUCH. Harold M. Wiener. London: *Elliot Stock*. 1s. net.

Mr. Wiener supplies, in a brief and readable form, a *résumé* of his arguments against the Wellhausen theory of the Pentateuch. Though largely consisting of quotations from the author's previous writings, this little book is very welcome. It draws attention, in a clear and forceful way, to the enormous difficulties which beset the accepted critical division of the Pentateuch, and the historical reconstruction which it presupposes. We hope it will be widely read.

Received: **MODERN DISCIPLESHIP.** By Edward S. Woods. London: *Student Christian Movement*. Price—paper 1s. 6d., cloth 2s. 6d. A valuable series of studies by the former Vice-Principal of Ridley Hall. A book to be read. **BULBS AND BLOSSOMS.** By Amy Le Feuvre. London: *R.T.S.* Price 1s. Another pretty little book for children from this writer's prolific pen. **THE SOUL'S TRIUMPHANT WAY.** By Rev. J. A. Hutton. London: *Robert Scott*. Price 1s. net. Three devotional studies usefully and practically written. **CHRISTIAN DISCIPLESHIP AND SOCIAL LIFE.** London: *Student Christian Movement*. Price 6d. A valuable series of Bible Studies of the type to which the S.C.M. is making us accustomed. **THE GOSPEL OF THE RESURRECTION.** By Brooke Foss Westcott, D.D. London: *Allenson, Ltd.* Price 6d. Bishop Westcott's famous book brought within the reach of all. **GLORIOUS COMPREHENSIVENESS.** By an Oxford Priest. London: *Cope and Fenwick*. A far-fetched plea for reunion with Rome. We do not wonder that the writer hides his name. **PAGAN AND CHRISTIAN PARALLELS.** By W. H. Howard Nash. London: *Hunter and Longhurst*. Price 6d. net. This is a valuable little book, dealing in a very effective way with the frequently-urged contention that Christianity has borrowed most of its distinctiveness from earlier pagan thought. We warmly commend it. **THE HOPE OF GLORY.** By Venerable Archdeacon Wilberforce. London: *Elliot Stock*. Price 1s. net. Two Lenten addresses by the Archdeacon of Westminster, in one of which he tries to show that the Incarnation itself is the Atonement. **GAINS AND LOSSES; OR, EASTER AND LENT.** By Right Rev. S. H. S. Walpole. London: *Robert Scott*. Price 1s. net; cloth 1s. 6d. The reprint, in book form, and slightly extended, of the article which appeared in our columns two months ago. **CAUGHT ON THE WING.** By Iver McIver. Edinburgh: *W. Blackwood and Sons*. Price 3s. 6d. net. A volume of nicely-written poems. **RECORDS OF THE ENGLISH BIBLE.** Edited by Alfred W. Pollard. London: *Henry Frowde*. Price 5s. net. This book contains in full the historic documents, in Latin, French, and English, which lead up to the various English translations of the Bible. A most valuable aid to a student of the subject. **PERSONAL ECONOMY AND SOCIAL REFORM.** By H. G. Woods. London: *Student Christian Movement*. Price 1s. 6d. An inquiry into the spending and earning of money from a Christian point of view. **COMMEMORATION CARDS.** London: *Morgan and Scott*. A set of illuminated text-cards commemorating the tercentenary of the Authorized Version. **THE FACT AND FEATURES OF THE LORD'S RETURN.** By Hubert Brooke. London: *Robert Scott*. Price 2s. net. A series of Bible-readings from one whose work is too well known to need commendation here. **THREE FACTS OF THE CHRISTIAN FAITH.** By J. W. Greaves. Birmingham: *Cornish Brothers*. Price 2s. 6d. net. **WE YOUNG MEN.** By Hans Wegener. Philadelphia: *Vir Publishing Company*. Price 2s. 9d. net. A useful book, dealing frankly and carefully with a delicate subject. **THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND.** London: *S.P.C.K.* Price 3s. As useful as ever, and as full of food for thought. **TEMPERANCE SKETCHES FROM LIFE.** By Mrs. George S. Reaney. London: *H. R. Allenson, Ltd.* Price 2s. 6d. net. A series of interesting little stories which will prove very useful in the parish. **PEG WOFFINGTON.** Price 6d. **THE HOUSE OF A THOUSAND CANDLES.** Price 7d. **THE ROMANCE OF A PRO-CONSUL.** Price 1s. London: *Nelson and Sons*. **CORONATION LITERATURE.** We have received from the S.P.C.K. Forms of Thanksgiving for Coronation Day; also from the Oxford and Cambridge University Presses. They vary a little, and all are so well done that it is odious to make comparisons. We have received Coronation Services from the Oxford Press, and also some really beautiful Coronation Prayer-Books. We advise any who wish to give Coronation presents to children or others to at least see these excellent volumes.