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## Literature.

### RECENT DEVELOPMENTS IN GERMAN PROTESTANTISM.

THE author of *Recent Developments in German Protestantism* (S.C.M.; 4s. net), Dr. Otto Piper, claims our sympathy as one of the academic victims of the Nazi rule in Germany, having been deposed from his Professorship of Systematic Theology in the University of Münster, where he was Karl Barth's successor. He commands our appreciation by the objective impartiality with which he seeks to present the situation in Germany. With characteristic thoroughness he begins with a section on 'The Historical Development of Protestant Theology,' from Mediæval Mysticism and Luther, passes through the 'Corruption of Luther's Work' to 'The Crisis.' Next he describes 'The Influence of the War,' and 'The Reaction of Post-War Theology to the War Experiences.' An analysis of 'The Theology of the Younger Generation' follows. After 'The Common Features' have been described, a distinction is made between 'The Conservative Type' and 'The Progressive Theology.' The volume closes with the author's judgment on 'The Historical Importance of the New Theology.' It is an inclusive survey, but suffers from undue condensation. A volume twice the size would have been of still greater value. Enough is given to whet, but not satisfy, the appetite. Even within the limits of the present volume a fuller treatment of the present situation would have been possible had the author dealt in a few sentences with the historical development, assuming the reader's knowledge of the previous history. It seems to us to be unjust to the history of German theology between Luther and the Crisis to represent it as only a corruption of Luther's work. With all seriousness may we suggest that German theology would benefit by detaching itself from Luther, and not cultivating so exclusively what, after all, was but one theological type, however vital, and at the time necessary? Grateful to the past teachers, the Christian thinker should not be enslaved to any, as for him there should be only one permanent authority, Jesus Christ, 'the same yesterday, to-day, yea, and for ever.'

To describe theological tendencies as machinations of Satan, as the author does, where he disapproves, is not only a lack of Christian charity, but is valueless as a substitute for historical explanation. In this volume Satan plays a more

important rôle in the drama of the Church than in our judgment a reasonable, and not superstitious, theology should assign to him. Important as was the influence of the War on German thinking, and the writer deserves our gratitude for the description he gives of it, we must not assume that the reactions of theology to it have a permanent value. As the trenches were no 'school of saints,' so they were not an academy for theologians. It was not a healthy but a morbid mentality which emerged from this humiliating and distressing experience. Accordingly we should regard the German theology of to-day not as a model to be imitated, but rather as a warning of what is to be avoided, although we should learn all we can from the author's interesting account of it. One hopeful feature which he notes is that the theology is much less academic than it was, and is more concerned about the problems of life and society. The writer's standpoint is eschatological; the situation presents itself to him as 'a conflict between Satan and Christ.' He is hopeful, but not confidently so. He claims for the result a wider interest. 'The problem which troubles German Protestantism is the fundamental problem of the Christian nations, and the attack which Satan directs against German Protestantism threatens Protestantism in its entirety. Therefore the victory to be won in Germany will be of importance, not only to Germany, but to the whole of Protestantism' (p. 159). With this conclusion we agree, although we do not profess to know as much about Satan's agency in the conflict as the author claims, preferring to apply to historical events the principle of cause and effect, sowing and reaping (Gal 6<sup>ff.</sup>). One other assumption he makes which appears to us a meaningless abstraction. Germans differ in particulars from English and French men, but to make the idea of a 'German soul' basic is in our judgment a profound mistake, which can only mislead in an historical interpretation. 'Three of the essential traits of the German soul are: its desire for independence, alternating from time to time with a willingness for absolute submission, its fatalism and its pessimism' (p. 40). Are these traits peculiar to Germans, or characteristic of all Germans at all times?

The dissents we have thought it necessary to express are no depreciation of the value of the book, or the merits of the author. Because his thinking is so often unlike or opposed to our

own is a reason not against but for appreciative study of what he writes with such sincerity and earnestness.

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*AN INTRODUCTION TO THE BOOKS OF  
THE OLD TESTAMENT.*

Students of the Old Testament who are unacquainted with Hebrew and who find Driver's Introduction too elaborate, will hail with joy Professor W. O. E. Oesterley and Professor T. H. Robinson's *An Introduction to the Books of the Old Testament*. It is lucidly written, as might be expected from two practised and successful lecturers like our authors; it gives exactly the kind of information which intelligent readers require; it discusses in a fresh and living way the many problems which arise; and it is very fair in its setting forth of the various solutions which eminent scholars have put forward.

The plan of the work is simple. After short chapters on the Canon and the Text, the authors take each Book in turn, in the order in which they appear in our English Bible. They have evidently deliberately sacrificed chronological sequence to convenience of reference. In the case of historical and narrative and prophetic Books, they discuss the structure and date, the historical background, the probable earlier sources, the methods of compilation, and so forth. When dealing with the Wisdom Literature, they treat of the cosmopolitan character of this type of literature, the extra-Biblical writings and the Hebrew conception of Wisdom. In connexion with the Psalms, there is a separate chapter on the Form of Hebrew Poetry and the Problems of Metre, and a good discussion on the titles, the dates, and the types of Psalms. When we come to the Prophets, we are provided with a very useful general Introduction. The Book of Isaiah receives specially elaborate treatment. It will show the general method of this section, if we treat it in some detail. The historical background of Isaiah's own time is briefly described. Structure and date follow. Taking, first, chapters 1-39, we are told that the original Isaianic Book is made up of a number of older, shorter collections. No less than seven earlier collections are pointed out (chs. 1, 2-5, 6-12, 13-23, 24-27, 28-35, 36-39). Each collection is analysed with special reference to the metres employed, and is shown to consist in most cases of a number of more or less independent oracles. The first collection contains nothing that cannot come from Isaiah himself, while the fifth is wholly composed of much later material. The

others consist of matters ranging from the eighth to the fifth (possibly even the second) century. Towards the end of this period came the gathering together of the various collections, and probably by 300 B.C. the Book existed in its present form.

Deutero-Isaiah (an anonymous work) is placed in the period 549-538 B.C., *i.e.* between Cyrus' victory over Astyages and the eve of the capture of Babylon (on p. 272 we should surely read 'the eve of the *Return*'). Trito-Isaiah (56-66) for the most part is assigned to the period 516-444 B.C., but 59, 63<sup>7</sup>-64<sup>12</sup> and 66<sup>5, 17-24</sup> probably belong to the latter half of the fourth century B.C.

The other prophetic Books are treated adequately, but more summarily. The Introduction is thoroughly up to date. No serious omissions of reference to relevant literature have been noticed. One of the most valuable elements in it is the constant reference, with illustrations, to the value of the Septuagint. While each author is individually responsible for certain Books, yet the two have discussed together in every case the various problems which arise, and in almost every case have reached agreement. The one exception (see footnote, p. 272) relates to the question whether the words ascribed to the prophet do represent verbatim what the prophet said (so Robinson), or whether they are brief summaries of addresses which, in their spoken form, were much longer (so Oesterley). In either case the essence of the message is there.

The book is sure to be eagerly bought by wise students. The publishers are the S.P.C.K., and the price only 10s. 6d. net.

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*THE HOLY SPIRIT.*

*The Revelation of the Holy Spirit*, by the Rev. E. L. Strong, M.A., Priest of the Brotherhood of the Epiphany, Calcutta (S.P.C.K.; 6s. net), is a remarkably full Biblical and practical treatment of the doctrine in question. The book consists of Lectures given to the Oxford Mission Sisterhood of the Epiphany, Calcutta; it richly deserves the wider audience gained through publication, and will be found profitable to Christians of all Communion. Written in the conviction that the Church of to-day 'is making fresh efforts to seek the guidance of the Spirit,' the book treats the doctrine of the Holy Spirit as it is expressed in the Creeds, then, and with great detail, its presentation in the Bible, and finally its practical relationships. Much the greater part of the volume is concerned with Scriptural teaching. The point of view is devo-

tional rather than critical, the best sections being those which centre round the Great Discourse of Jn 14-16 and the High-Priestly Prayer of Jn 17. We heartily welcome the excellent discussion of the problems connected with the Trinity, and Part III., which deals with Practical Considerations, is pure gold, especially the account of the connexion between the Holy Spirit and Mysticism. There is a warmth of true religious experience, coupled with a real humanity of outlook, in this section of the book. It should also be added that the whole discussion is lit up by frequent references to existing conditions in India as they have come under the writer's observation. On the question of Church Unity, Mr. Strong writes as follows: 'Christ's prayer, then, is having remarkable answers in our day; and therefore, however far we may be still from unity of opinion, even where unity of opinion is necessary, the unity of the Church is being achieved. And the duty of us all is to overcome all temptations to irritation or impatience when it seems to us that people are obstinate or creating unnecessary obstacles to union; but to love those who differ from us, even in what we consider fundamental matters; to believe in their sincerity, that they are truly serving Christ, and that He is using their service. The unity of the Church will be brought about far more through the exercise of such love by the members of the different Christian bodies than by the unanimity of the opinion they arrive at. For the latter without the former does not create of itself Christian unity such as our Lord prayed for' (p. 146 f.).

It is hardly too much to say that Mr. Strong has given us a book which, in its way, might well be a devotional classic for all whose thoughts are turning to the doctrine of the Holy Spirit amid the difficulties and the demands of present-day Christianity.

#### VON HÜGEL'S RELIGIOUS THOUGHT.

There is room for another account of the thought of that great Christian theologian and apologist, the late Baron Von Hügel, and many will turn with interest to the pages of this new publication, *Von Hügel and the Supernatural* (S.P.C.K.; 12s. net), by Mr. A. Hazard Dakin, Jr., Ph.D. Dr. Dakin is well equipped for his task, but we could have wished that he had handled the material in a more systematic way and spaced it out better. His sentences are sometimes cumbrous, and sometimes lack dignity of style. And while he has supplied a good index of proper names, his book would have

been more useful had it contained also an index of subjects. Even so, we are grateful to him for what he has given us. The account of von Hügel's thought is comprehensive, and it is illustrated by many references to the writings of others, many of them published in the last few years.

The book first reviews von Hügel's beliefs about knowledge, showing that the desire for abundant life is the motive animating his epistemology, which takes the form of 'critical realism.' Then are reviewed his beliefs about the intimations of God and the supernatural, present in Nature and in man's constitution; about the means whereby religion defines and preserves the general awareness of the supernatural; about the relation of mysticism to the supernatural; about the content of the supernatural, as that is set forth in his teaching concerning God; and, finally, about the place of the supernatural in the practical conduct of life. Under this last heading von Hügel's answers to such questions as these are expounded: How ought we to face outer evil and inner sin? What should our attitude be towards the world of sensuous pleasure and desire? What lies on the other side of the doors of death? Obviously the range of this book is wider than the title might lead us to expect. We shall only add that the treatment of von Hügel's positions, while critical, is largely sympathetic.

#### BIBLICAL BACKGROUNDS.

For Biblical teaching the background, historical, social, and geographical, is important, not merely to make places and events vivid but even to make them real. There is an impression among children, which is difficult to dispel, that the Bible world is totally different from the world they know, a world of fantasy, a mysterious, ghostly world. The places are not *real* places, like London or Edinburgh or Stowe-in-the-Wold. The people are not *real* people like Hitler or King George or father and mother. And one of the first things a teacher has to achieve is to make the Bible a real book and its events and people actual. We therefore welcome warmly a book like *Biblical Backgrounds*, by Professor J. M'Kee Adams, Ph.D., Professor of Biblical Introduction in the Baptist Seminary at Louisville, Kentucky (Baptist Sunday School Board, Nashville, Tennessee; \$3.75). It professes to be a 'geographical survey of Bible lands in the light of the Scriptures and recent research.' But of course no one could sketch in the geography of the Bible without dealing with the history, the customs, and the religion as well. And all these are here.

Dr. Adams is qualified to write a book like this both by wide reading and by personal contacts with Bible lands. This work has been the labour of ten years, and he has seen to it that the results are well housed. The volume is beautifully printed and bound. It is enriched with twenty-five carefully drawn maps, and about a hundred beautiful photographs, mostly taken by the author himself. With regard to the contents, those who have read Breasted and George Adam Smith will not find a great deal that is new in Dr. Adams's pages. And perhaps the reader with an eye on the object may feel that there is a certain amount of 'irrelevant archæology' here and there. But in this matter a plus is better than a minus. And one can say heartily that both the scheme of the book and its execution are excellent. We have first a survey of the Biblical world. Then in succession are treated Mesopotamia, Aram, Canaan, Egypt, four chapters on different periods in Canaan, the Hellenistic East, Palestine, Jerusalem, Asia Minor, and Græco-Roman centres. The book will be of very great value to teachers, but ministers, and all who are concerned with the use of the Bible, will find endless interest and reward in these chapters.

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*That Strange Man upon His Cross*, by the Rev. Richard Roberts, D.D. (Abingdon Press; \$1.25), consists of four lectures (the Shaffer Lectures delivered at Yale University in 1934). The lectures paint a picture of Jesus as the Teacher, the Man of Action, and the Crucified. The story stops at Calvary and takes no account of the Resurrection. Dr. Roberts is more of a preacher than a lecturer. He is fervent, vivid, and interesting, very assertive and confident, but there is a certain lack of caution in his statements and of balance in his judgments. St. Paul is thoroughly taken over the coals for his sermon at Athens, on the wholly gratuitous assumption that he did not preach Christ. The inner consciousness of Jesus, with its secret doubts and fears and questionings, is an open book to the writer. One is left with the feeling that, with all his eloquent exposition, Dr. Roberts fails to bring us to the heart of the mystery of 'that strange man upon his cross.'

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*The Case for Faith-Healing* is persuasively maintained in a book under that title by Mr. J. D. Beresford (Allen & Unwin; 5s. net). The main feature of the book is its intellectual power. Indeed, it is too intellectual for its purpose. It

is not simple enough for propagandist purposes, while the educated reader will find its crass philosophical idealism a sufficiently serious obstacle. The author's two main premises are, that God, immanent and transcendent, is the great creative spirit and the only reality, and that matter is a transient and largely illusory presentation of spirit in a temporal, 'three-dimensioned complex.' What he means by 'God' is a little hard to discover. He rejects Christian theism almost with scorn, but takes it back again when (on p. 185) he says that 'it should be unnecessary to add that love, faith, and all that we recognize as standing for the ideal of "goodness" are attributes of the Universal Spirit.' The theology of this book will satisfy nobody. But the book is well worth reading for its exposition of the power of faith, and also of the influence of mind on body.

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The untimely death of Father Robert Hull deprived the Roman Church in England of one of its most promising scholars. A number of Essays from his able pen have been collected from periodicals and published under the title of *Medieval Theories of the Papacy* (Burns, Oates & Washbourne; 7s. 6d. net). Father Hull was a scholarly and singularly courteous controversialist; and all Protestants who feel constrained to maintain dispute with Roman views would do well, by perusal of this volume, to ensure that their understanding of the Roman position is not misunderstanding.

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Mr. J. R. Watmough has published the Essay on *Orphism* (Cambridge University Press; 3s. 6d. net) which was awarded the Cromer Greek prize this year. What we have is so excellent that we wish we had more—that the writer had expanded the essay by giving a connected account of the teaching and ceremonial of the Orphic movement. True, much of this is given as we go along, but for the majority of readers a systematic account is, we think, almost a necessity. The author's interest is twofold. He shows that Orphism was no isolated phenomenon; as a mystical, reforming, and really religious movement it had its analogues in many fields. His second interest is to draw a parallel between Orphism and Protestantism. Here some will feel that at points he is just verging on the fanciful, if not the grotesque; but apart from that, the discussion is not only interesting but illuminating and suggestive. He closes by pointing to Orphic features of abiding worth—its notes of mysticism, light, and tranquillity.

Messrs. John Wright Buckham and George Malcolm Stratton have performed a pious service to the memory of their teacher and friend, Professor Howison, by publishing a memoir with selected passages from his writings—*George Holmes Howison, Philosopher and Teacher* (Cambridge University Press; 11s. 6d. net). Howison was one of the most successful and inspiring teachers of philosophy that America has had; and while this volume will be valued in a special degree by those who came into direct contact with him, the judicious selection of passages from his works will be found stimulating and helpful by those who knew him not.

*Unity and Truth in the Church of England* (Cambridge University Press; 1s. net) contains two sermons with notes by Dr. J. F. Bethune-Baker, Lady Margaret Professor of Divinity in the University of Cambridge. Speaking as a 'modern' Churchman, he rejoices in the increasing freedom enjoyed within the Church of England, more particularly freedom to use old definitions and formularies, not in their literal or legal sense, but according to their 'religious construction.' Just as at the Renaissance the 'one fold' theory of the Church broke down irreparably, so nowadays the 'one creed' theory is in the same position—the theory, that is, that Christians are pledged for ever to definitions of their faith in terms of an obsolete philosophy and science.

We have before us the second volume of the series of concise manuals edited by Professor J. F. Bethune-Baker, D.D., under the general title of 'The Christian Religion, its Origin and Progress.' It deals with *The Expansion of the Christian Church* (Cambridge University Press; 7s. 6d. net). It consists of three sections—the first on 'The Church in the Roman Empire,' by the Rev. P. Gardner Smith; the other two on 'The Church in the Middle Ages' and 'The Church in England,' by the Rev. F. J. Foakes-Jackson. The names of the writers are sufficient guarantee of scholarly yet popular treatment. It is obvious that within the restricted limits assigned them—the whole volume on three such big topics extending to only three hundred and sixty-nine pages—a rather large brush must be used. Yet for the class of reader for whom the series is designed, and for the general reader too, the book is admirably conceived and happily executed.

The Master of Balliol, Dr. A. D. Lindsay, is always welcome on the title-page of a new book.

His earnestness, his intellectual grasp, his moral idealism are a bracing wind of the spirit. And he is never more effective or enlightening than when he is moving in the region where Christianity touches politics. His new book is called *The Churches and Democracy* (Epworth Press; 2s. 6d. net). The modest price is probably accounted for by the fact that the book is the Social Service Lecture for 1934, and is published for the Social Service Lecture Trust. (It can be had in paper covers for 1s. 6d. net.) Dr. Lindsay examines the contribution of the Free Churches to democracy, and the difference of this from that of philosophical radicalism. But he ranges farther as he goes on, and includes in his review the authoritarian view of the State as we see this in Italy, Russia, and Germany. The Christian view is based on the priesthood of believers, and here is the point of difference alike from the authoritarian state and the philosophical-radical state. But the real contribution of the Church to democracy lies in its development of smaller fellowships within the State in which freedom is fostered as well as loyalty. And so long as spiritual freedom lives in these lesser communities, so long will the problem of authority and liberty be solved in practice. It is difficult to do justice to a book like this by a brief summary. It is closely reasoned but never difficult. And it is as sane as it is Christian.

The Fernley Hartley Lecture for 1934, delivered by the Rev. Charles Pelham Groves, B.A., B.D., has for its subject *Jesus Christ and Primitive Need* (Epworth Press; 6s. net). In Part I. the writer gives a thoughtful study of the Christian message in history and experience. Part II. contains 'a characterisation of simple folk,' for which the writer draws on his experience as a missionary in Nigeria. Part III. shows how the Christian message is brought into contact with primitive people, how it meets their need, and develops them towards full manhood in Christ. The book is written with missionary students particularly in view, but the general reader will find it most informing and stimulating.

*The Victorian Transformation of Theology* (Epworth Press; 2s. 6d. net) contains the second series of Maurice Lectures delivered at King's College, London, this year by the Rev. J. Scott Lidgett, C.H., M.A., D.D. The three lectures of the series, after treating of the situation a century ago, pay tribute to the work and achievement of Frederick Denison Maurice, and then proceed to discuss the

themes of the Fatherhood of God, the Incarnation, and the Atonement, on which Maurice laid the greatest emphasis. It may be an exaggeration to say that Maurice was 'by far the most important and significant personality—the most potent and pervasive influence—in the religious life and thought of England during the past century,' but it is certainly well that his memory should be perpetuated, and that England's debt to him should be acknowledged. Belonging to no theological school, yet having affinities with Catholics, Evangelicals, and Modernists, he became both by his contacts and his aloofness the guide of many who looked for the Kingdom of God upon earth.

*Church Unity Movements in the United States*, by Dr. H. Paul Douglass (Institute of Social and Religious Research, New York; \$3.00), presents the results of a study to which the publishing Institute has devoted nearly four years. The aim of the study was to discover how far the sentiment for church union prevails in the United States, and how far it is likely to carry the churches in the more or less near future. Dr. Douglass, who directed the study and is the author of this substantial volume, has had experience of similar studies. He set about his task in a way characteristically American by issuing questionnaires, and no less than twenty thousand people appear to have contributed, positively or negatively, their quota of personal evidence. After an analysis of the mass of evidence thus collected, Dr. Douglass reaches the conclusion that 'a large partial union' of Protestant churches in the United States is not only possible but probable. The opinions gathered are said to be those of 'a genuine cross-section of the American public.'

Part I. of the volume deals with the objective phenomena of division and integration in the churches, Part II. with official assumptions and arguments on church unity and with the major topics of official discussion on this subject, and Part III. compares and appraises the two sets of evidence.

A great deal of industry and ingenuity have been expended in the production of this work, as witness the numerous tables and charts, and one hopes that the results achieved will be regarded as justifying the labour expended.

In the 'Every Teacher's Library' the twenty-first volume is devoted to *The Teaching of Temperance and Self-Control* (National Sunday School Union; 2s. 6d. net). The author is the Rev.

E. C. Urwin, M.A., B.D., and he has done justice to his subject. The treatment is original in that the author strives to awaken serious thought on moral ideals, and sets his particular subject in a context of conceptions that are broader and more appealing than the conventional temperance tract. Good use is made of the aid of science and of the masters in the athletic world. And altogether the book is a sane piece of work. We are not sure, however, that the total impression of the Bible teaching is exactly as it is represented here.

An excellent book on the religious use of the film is issued at a cheap price by the Religious Tract Society, *The Cinema for Christ*, by Mr. R. G. Burnett (1s. net). The author contends strongly for the use of the cinema in church life. He reveals, in some trenchant chapters, the evils that are associated with the cinema at present. And he urges upon church leaders the adoption of the film as a moral and religious instrument. There are many difficulties in the way, but he meets them all valiantly. 'It is no longer an expensive auxiliary that can be acquired only by an elaborately organized mission. . . . No church is too small to be competently equipped.' Of course, it is only at the evening service the practice would be adopted. This book is a pioneer one, and urges what will probably in time be widely accepted.

In *Five Centuries of Catholic Witness* (S.P.C.K.; 5s. net) the Rev. F. D. Vaughan, M.A., gives brief sketches of the life and work of no fewer than twenty-one Christian Fathers, from Clement of Rome to Gregory the Great. We do not know why Origen and Tertullian, beyond question two of the most important, the one in the East the other in the West, find no place. The sketches given, however, although slight, are never superficial, and the book will serve a good end in making many of the Fathers known in some measure to a wider circle.

Teachers of infant classes in dayschool and Sunday school will be grateful to Miss E. H. Phillips the headmistress of Christ Church Infants' School, Luton, for her collection of *Prayers for Infants and Junior Classes* (S.P.C.K.; 1s. net). They are quite simple, though some of the *ideas* employed would seem rather out of the reach of an infant class. Brief orders of service are furnished, with special prayers for occasions. Every other page is blank for teachers to record any discoveries of their own.

A well-argued plea for the importance of the religious element in education, and for a much larger place for religious education in the school, is made in *The State and Religious Education*, by Principal E. F. Braley, M.A., LL.D., and the Rev. M. C. Petitpierre, M.A. (S.P.C.K. ; 3s. 6d. net). The first part of the book is exceedingly well done. Its exposure of the defects and deficiency in present-day religious teaching in the school was very much needed. Its arguments in favour of a fundamental change in the position religious education holds in our educational system are both lucid and convincing. The weak part of the book is its 'suggestions for improvement.' In particular, it is regrettable that the authors of this book have

committed themselves to a position which has been almost universally abandoned--the teaching of the Old Testament conception of God to junior pupils. 'There is no doubt that the small boy of eleven appreciates this so-called Old Testament God,' they say, and on the same page make the following astounding statement: 'It is doubtful whether a child of the Primary School can appreciate the Christian conception of God.' Happily, they contradict themselves flatly in the section on the Infant School, where we read, 'throughout this stage of school life emphasis should be laid upon the *Love of God*.' The chapters of a practical nature are superficial and are not on the level of the first half of the book.

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## Some Outstanding New Testament Problems.

### Introduction.

BY PROFESSOR VINCENT TAYLOR, PH.D., D.D., WESLEY COLLEGE, HEADINGLEY, LEEDS.

I GLADLY respond to the invitation of the Editors of THE EXPOSITORY TIMES that I should write a few lines of Introduction to a Series of articles which is shortly to appear under the title of 'Some Outstanding New Testament Problems.'

Any one who attempts to draw up a list of the principal New Testament Problems which are of current interest will, I think, be surprised at their range and importance. What, for example, is the present position with regard to 'the elusive Q'? Whence did Mark derive the Sayings of Jesus? Does Luke contain an independent Passion Narrative? Are any further developments possible in respect of Canon Streeter's 'M Hypothesis'? Is there a special Gospel Tradition connected with Cæsarea (the 'L Tradition'), and can we say by whom it was recorded? Is there a distinctive 'Johannine Idiom,' and what bearing has it on the historical value of the Sayings of Jesus in the Fourth Gospel? Was Jesus a Poet-Teacher? Has recent discussion thrown any new light on the nature of the 'Kingdom of God'? How stands the problem of the Resurrection-Narratives? What were St. Paul's relations with Corinth? Were the 'Epistles of the Imprisonment' written at Ephesus? In what ways have Schweitzer's views affected the problem of the Historical Jesus? This list, which does not pretend to be exhaustive, indicates some of the main issues; and most, if

not all of them, will be treated in the forthcoming Series.

Among the arrangements already made, I am permitted to say that 'The L Hypothesis and the Structure of the Lukan Gospel' will be discussed by Professor J. M. Creed, 'The Problem of the Resurrection-Narratives' by Archdeacon J. W. Hunkin, 'The Johannine Idiom' by Professor W. F. Howard, and 'The Elusive Q' by myself. Other arrangements are in progress and will be announced in due course.

The plan on which the various articles will be constructed is one, I think, which will be generally welcomed? Each article will consist of three parts. In Part I. the particular problem will be stated and its importance indicated; in Part II. methods of treating the problem will be discussed, and some account will be given of recent research, of the different hypotheses which have been advanced, and of the books and articles in which they are recorded; in Part III., at each writer's discretion, suggestions will be made as to the solution which commends itself best to the writer's judgment.

I am convinced that a Series of this kind will meet the needs of several kinds of readers. In the first place, there is the general reader who looks for an up-to-date knowledge of the position of New Testament Science in relation to its special problems, and who desires to relate this information to other