

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *The Expository Times* can be found here:

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

man.' It is interesting to find Brunner (*Der Mittler*) saying: 'Die Person dieser menschlichen Persönlichkeit ist nicht eine Menschengleiche; hier hört die Menschheit Christi auf.' On the other hand, H. R. Mackintosh states quite definitely: 'As our initial datum we may select the truth that Jesus, as man, was possessed of personal individuality. He was not only man, He was a man.' And men of such different schools as Seeberg, C. E. Raven, and Vernon Bartlet agree that the personality of Jesus is that of His humanity. Moberly (*Atonement and Personality*) seems at first to make a more comprehensive statement:

'There was in Him no impersonal Humanity (which is impossible), but a human nature and character which were personal because they were now the method and condition of His own Personality, Himself become human, and thinking, speaking, acting, and suffering as man';

but these words do not in the end avoid the Chalcedonian difficulties. One may mention the very interesting footnote by Robertson, in his *Select Works of Athanasius*, p. lxxviii, and another equally

interesting footnote in Driver and Hodgson's *Bazaar of Heracleides*, p. 239, with a quotation from T. A. Lacey.

To conclude. Nestorianism survives as the inspiration of a small Eastern Church with a strangely chequered history, evidence that it was much more than a heresy. It survives as the name which reminds us of a clash of interests and temperaments, and a theological conflict with weapons now obsolete which took place at a particular epoch of our Church History. It survives still more interestingly as an element in our own thought, and an expression of a difficulty in our own theology—how to maintain fully the real manhood of Jesus and still safeguard the doctrine of the Incarnation. The Nestorian solution was confused, and was rejected. But to Nestorius we do owe a great deal for his gallant stand at a critical time against mystical and abstract tendencies which, by the methods of the dictator, might have substituted Apollinarianism for Christianity. And perhaps Milman may be right in his rhetorical question: 'Who would not meet the judgment of the Divine Redeemer loaded with the errors of Nestorius rather than the barbarities of Cyril?'

---

## Literature.

### CONVICTIONS.

AN extraordinarily interesting book with the title *Convictions* (S.C.M.; 8s. 6d. net) contains a selection from the responses of the churches to the Report of the World Conference on Faith and Order, held at Lausanne in 1927. It is edited by the Rev. Canon Leonard Hodgson, with the assistance of the Dean of York, the Very Rev. H. N. Bate, and also Mr. Ralph W. Brown. In these 'responses' the various churches really state and define their own particular point of view on matters so important as the Church's common confession of faith, the nature of the Church, the Church's ministry, and the Sacraments. And when it is realized that the churches 'responding' include the Society of Friends, the Methodist churches of various colours, the Congregational and Baptist churches, the Church of Christ, the Reformed and Presbyterian churches, the Anglican communion and the Old Catholic Church, it will be seen how

engrossing a book this is. How many people know what is the peculiar *differentia* of the 'Church of Christ' or the 'Old Catholic Church'? They will find the answers here. But even when the information is not new, it is extraordinarily interesting to see what the churches themselves put forward as the essential points in their creed, and how they react to the call for unity. Moreover, if the first step towards a united Church is the comprehension of one another's points of view, that step may be regarded as taken in this book.

It may be doubted, however, whether anything else is achieved. 'It is believed,' says the editor, 'that nowhere else is there to be found within the covers of any one book so comprehensive a collection of those differing Christian convictions which must somehow be reconciled if there is ever to be a genuinely reunited Christendom.' That is not too large a claim. But the collection of convictions suggests two reflections. First, is it necessary that these convictions should be reconciled? The

utmost in the way of possibility that is suggested by these statements is a federation of churches in a council, each holding to its own position but ready to co-operate with others in service and (possibly) in worship. Moreover, the statements given here are in many cases uncompromising. Some churches consider a universally valid ministry the one possible basis for union. But is there any chance of the Quakers and the Anglo-Catholics agreeing on this point? Other churches make adult baptism, and baptism by immersion, a necessary condition of union. And how reconcile the Congregationalist and the Anglican conception of the Church itself? A single united Church is not on the most distant horizon. But if this book furthers the cause of a great union of churches, each of which will bring its own contribution to the fellowship and retain its own particular way of organization and ministry, it will have done a very great service to the cause of religion.

#### A NEW COMMENTARY ON THE ACTS.

Professor J. Alexander Findlay's Commentary on *The Acts of the Apostles* (S.C.M. ; 3s. 6d. net) has all the freshness of treatment and independence of judgment we have learned to expect in a work from his gifted pen. In his preface he acknowledges a heavy debt to 'The Beginnings of Christianity,' edited by Dr. Foakes-Jackson and Dr. Kirsopp Lake, especially to vol. iv., the Commentary on the Acts, and also to James Smith's 'Voyage and Shipwreck of St. Paul' (strangely misquoted as Joseph Smith's 'St. Paul's Voyage to Rome'). Some fifty well-written pages are assigned to a General Introduction, in which a careful treatment is given to the outstanding questions which confront the modern reader of the Acts. We particularly admire Professor Findlay's discussions of such problems as Miracle in the Acts, Luke as an Historian, and Luke's Sources; but we doubt if he is right in dating the Acts so early as A.D. 64, or in accepting the Western text of the Decree mentioned in Ac 15. But on these, as on most points, Professor Findlay has always something interesting to say, and says it in an arresting manner. The topics treated in the Commentary proper are well selected. It is a pity that the English text of the Acts was not omitted from the volume, as it robs the author of nearly a third of the space which might have been left at his disposal. Useful maps, including one of Herod's Temple drawn by one of Professor Findlay's students, increase the value of this attractive and compact

commentary. It can confidently be recommended for use in schools and colleges, and also for the profit and interest of the general reader.

#### THEISTIC PERSONALISM AND ORGANIC PLURALISM.

*Personality and Religion* (Abingdon Press; \$1.50) is the latest volume from the busy pen of Professor Edgar Sheffield Brightman of Boston University. It embodies the Lowell Institute Lectures delivered in 1934. Its aim is twofold: first, to present the fundamentals of a personalistic philosophy of religion; and, secondly, to offer some suggestions for a social philosophy. The style, as readers of Dr. Brightman's previous volumes would expect, is lucid, incisive, and attractive.

It is fitting that the holder of the Borden Parker Bowne Chair of Philosophy should advocate a personalistic type of theism, and it seems to us that Dr. Brightman's personalism is more persuasively stated in this volume than in his 'Problem of God.' His conception of the 'finite-infinite God,' whereby he would face the problem of evil, seems to be closer now to the orthodox theistic tradition of divine goodness and omnipotence, as witness such a statement: 'The task of God is that of wresting order and meaning and beauty by supreme effort from the chaotic and painful experience with which the divine will is always contending and which it always controls on eternally higher levels.'

The scope of the first part of the book may be gathered from the titles of the first four chapters: Human Personality, A Personal God, The Finite-Infinite God, and Personal Religion. But already with the fourth chapter a beginning is made with the second part of the book, which, strictly speaking, is contained in the fifth and concluding chapter on Social Religion, in which 'organic pluralism' is offered as a step towards a social philosophy at once democratic, theistic, and liberal.

What does Dr. Brightman mean by organic pluralism? In the interpretation of the relations between the individual person, society, and God he finds that three main types of philosophy emerge. Absolute organicism regards the individual person as wholly determined by the organic whole to which he belongs. The totalitarian state of Hitler affords an example on the social side. In anti-thesis to absolute organicism stands absolute pluralism, which, socially, means anarchy. But both these theories are defective as social philosophies and as philosophies of religion: 'We

need to recognize the reality of organic wholes, while avoiding the rigidity of absolute organicism ; and we need to recognize the relative independence of individuals without turning that relativity into an absolute pluralism. Plainly, then, the required synthesis is some form of organic pluralism.'

Here is Dr. Brightman's further outline of what organic pluralism would stand for: 'Socially, this would seek to combine the maximum of democratic freedom with a planned economic order which eliminates the intolerable waste and cruelty of the present capitalistic system. Religiously, it corresponds to the theistic faith in a personal God who controls the cosmic order, yet gives a considerable degree of freedom to the many selves and persons other than himself.' It may be added that he recognizes it to be no solution of either the social or the religious problem to label one's thought organic pluralism, but it serves at least to define the problem more precisely and to indicate the direction of a solution.

#### PAULINE ETHICS.

In view of the mass of books on the Apostle Paul which the present generation has produced, it is surely strange that so little—comparatively speaking—has been said about his ethics. This is all the more surprising when it is remembered that problems of conduct figure largely in every one of the Epistles, and that in many of the Apostle's deepest 'theological' passages it is the practical issue for Christian life and character which he has in view. An able and suggestive study of this important matter has recently appeared in *The Ethical Teaching of Paul*, by Mary Edith Andrews (University of North Carolina Press, Chapel Hill; \$2.00). Here the Apostle's moral position is set against the social background of contemporary Judaism and Hellenism. His mind 'was not hermetically sealed from current ethical thought'; and the author's judgments on such debated points as the extent of Paul's indebtedness to Stoicism are sane and well-balanced. She indulges in no blind hero-worship: on occasion, she can be severe enough—as when she contends that Paul's 'self-assurance,' and his 'inability to see himself in any way but in the right,' must have made him a difficult person to work with. 'He overworks the idea of apostolic authority.' Some may dissent from this, and prefer to speak of the man's 'Christ-assurance.' But the author has done a real service in emphasizing the fact that everything in Paul's ethics, as in his religion, rests in

the last resort on the experience of being 'in Christ,' 'in the Spirit'; though it is doubtful whether the word 'spiritism,' which she uses in this connexion, is really to be preferred to the term 'mysticism,' whose vagueness and ambiguity she deplors. The book, as a whole, is helpful and stimulating; and the discussion of Paul's teaching on such topics as marriage, slavery, and the relation of Christians to the unchristianized society of their environment is admirably done.

#### A NEW VULGATE DICTIONARY.

All who read the Latin Vulgate have good reason to be grateful to Canon G. C. Richards, D.D., of Durham Cathedral, for his excellent *Concise Dictionary to the Vulgate New Testament* (Bagster; 5s. net). Dr. Richards has attempted to do for the Vulgate New Testament what Professor A. Souter has done for the Greek in his 'Pocket Lexicon to the Greek New Testament,' published by the Oxford University Press. Frequently Dr. Richards has added to the Latin words the Greek equivalent; he supplies full references to the New Testament, and even gives in square brackets some Latin words, not in the New Testament, but in common use in Jerome's day. The usefulness of the Dictionary is enhanced by the fact that it is preceded by a discussion of the Vulgate as a translation. This little well-printed book is certain to be of the greatest practical value. It deserves to have a place on every study desk along with Souter's 'Pocket Dictionary' and Abbott-Smith's 'Manual Greek Lexicon of the New Testament.'

#### HINDU DOCTRINE OF GOD.

To those of us who have been accustomed to regard India as the true home of Pantheism, and the Upanishads as the very citadel of that belief, it will come as a shock to be told that, even within this body of literature, a definitely theistic doctrine can be discerned. Yet that is the main thesis of a work published as a Carey Centenary volume by Professor J. N. Rawson, one of Carey's successors in Serampore College, the great theological University of India. The title of the volume is *The Kaṭha Upaniṣad: An Introductory Study in the Hindu Doctrine of God* (Milford; 12s. 6d. net). Professor Rawson's work is marked by a careful and scholarly examination of the Sanskrit text of the Kaṭha Upanishad, which is printed almost verse by verse, first in the Nagiri character, then transliterated, and then in an English translation.

There are copious extracts from the great Hindu commentators, particularly from Sankara and from Ramanuja, the tendency of the former being pantheistic, while the latter, as the founder of one of the more modern Hindu sects, always seeks a theistic interpretation. It is usually this type of exegesis that Professor Rawson approves, and, even if, with most students, we prefer Sankara, we cannot but admire the learning and patient study which have gone to the production of this book. It certainly presents us with an aspect of Hinduism which ought to receive our full attention, and no one who wishes to understand Hindu philosophy can afford to neglect the book. In the circumstances it is a great pity that mistakes have crept into the printing—there are even cases where foot-notes appear on the wrong page. Details like this, however, should not mar our appreciation of a fine piece of scholarly research.

---

#### SCIENCE AND MONISM.

One of the most noteworthy features of the intellectual life of our time is the influence which physical science is exerting upon philosophic thought. The philosopher and the scientist no longer pursue their several ways in mutual ignorance and often positive dislike. The philosopher of to-day must take account of the findings of physical science, while the scientist feels himself brought face to face with the ultimate problems of philosophy. In this we may see a happy augury that their joint labours may presently lead to some more comprehensive view of the universe. In *Science and Monism* (Allen & Unwin; 15s. net) Mr. W. P. D. Wightman, M.Sc., Ph.D., has made a contribution of high value. Confessing himself a student of science who was 'roused from the dogmatic slumber' by the writings of Professor A. N. Whitehead, he has devoted much time and thought to a search for the unity that underlies the variety of phenomena. The first part of his book is taken up with a history of the monistic concept from the Greek period, through the Middle Ages, to modern times. Special attention is paid to the system of Spinoza, and later to the realistic monism of Haeckel. Passing on to deal with recent science Dr. Wightman shows in detail how there has been a steady convergence towards unity in conceptions of matter, natural forces, and life; and, further, how these concepts may be made the basis of a monistic philosophy. It might have been more profitable if Dr. Wightman had curtailed his historical survey, valuable as it is, and

given himself room for a fuller exposition and illustration of his own position. As might be expected in a disciple of Professor Whitehead, his style is at times too compressed and difficult to follow, but there can be no doubt that he has made a real contribution to scientific and philosophic thought.

---

#### GOD THE CHRISTLIKE.

*God the Christlike* is the striking title of Dr. James Robertson Cameron's latest book (Hodder & Stoughton; 7s. 6d. net). Dr. Cameron is well known in Scotland as a really great preacher, and to a perhaps wider circle as a very suggestive and original writer on Christian themes. Two things may be said of this new work. One is that he is never far away from the centre. He is always trying to show what he sees in Christ. But he is never merely a theologian. It is passion, admiration, love, devotion that throb behind his words. There is real thinking in this book, but it is always thinking with wings. He is not afraid to repeat himself in order to force on us a point of moment, and we are never tired of the repetition, because it is always something that matters. There is a tremendous eloquence in these pages, a rush of noble and inspiring words, but the spate is never out of hand, and it always has thought behind it. It is not easy in a cold-blooded review to state the total impression of a book like this one. We question if a truer spiritual picture of Jesus has ever been presented. But what ought to be said is that the spirit of the book is so fine, and its spiritual power so moving, that no one will read its pages without an inward aspiration for better things in himself.

The other impression one receives is that the author is an artist, an artist in words but in a far wider sense also. He values the vision of painter and musician, and the contribution they have made to the understanding of Jesus. And something of this vision, a great deal of it, has gone to the making of this beautiful work.

---

#### DEADLY SINS.

*Deadly Sins and Living Virtues*, by the Rev. T. H. Wright (T. & T. Clark; 3s. 6d. net), is a little book of conspicuous excellence, marked by sound scholarship and fine literary taste. After an interesting historical introduction on the growth of the classification of virtues and vices from the Greek period downwards, the writer deals in succes-

sion with the seven deadly sins and their contrasted virtues. His aim is 'to make the relation between Religion and Morality more intimate and practical.' 'Religion without Ethics, Ethics without Religion, would become wandering spirits, ghosts without a soul.' Accordingly we have here no cold critical analysis of moral qualities, but the writer keeps close in touch with the realities of the religious life and the evangelical motives to virtuous living. 'For all conflict to frustrate the Deadly Sins and to acquire the Living Virtues, there is no secret so effectual as that which transformed the whole being of Augustine, from that great day in the garden of Milan: "Put ye on the Lord Jesus, and make no provision for the flesh to fulfil the lusts thereof."' The discussion is fully illustrated by apt quotations from the poets, especially Dante, and there is evidence on every page of wide reading and discriminating judgment. It is a book full of good things.

---

Professor Henderson has put a deal of scholarly work into *Mystics of the North-East* (Aberdeen: Printed for the Third Spalding Club; 21s.). Indeed, it is his introductions and essays on the religion of the Aberdeen District, on the French Prophets in Scotland, and so on, that give the book its colour and interest. In itself it is a collection of letters of a little group of Quietists—mainly Episcopalians and Jacobites—men of conviction and of courage, and some of them of distinct character, but of no very striking bigness. Their letters make, upon the whole, a somewhat tasteless fare. But towards the end they grow less slight, with long discussions on Methods of Prayer and such-like themes. But even these are not very original.

---

There seems to be a marked tendency towards manifestoes at the present time. Groups of like-minded men get together and tell the world what they believe. And if the men are sufficiently distinguished, we are impressed. Such seems to be the urge behind *The Christian Message for the World Today* (Allen & Unwin; 6s. net). Among the writers are John A. Mackay, E. Stanley Jones, Basil Mathews, Francis J. M'Connell, Henry P. van Dusen, and William Paton, all well-known names. Their manifesto is a joint statement of the world-wide mission of the Christian Church. It begins with a description, rather depressing and pessimistic, of the 'World To-day,' and then follows

the Christian message. Among the subjects discussed are Communism, the new religion of Nationalism and the world economic crisis, and Christianity and other world religions. The most impressive essay in the book is that by the Rev. John Mackay, a missionary of the Free Church of Scotland, on 'The Gospel and our Generation,' in which, in a piece of touching autobiography, he reveals how the gospel of the grace of God laid hold of him. There is much in this book that is helpful and illuminating. Above all there is the constant emphasis on the main thesis, that in Christ alone is the solvent to be found for all our world-troubles.

---

A plea for honesty at all costs in thought and action is made in '*This Above All . . .*' by Mary Gamble (Allenson; 2s. net). The author is highly critical of the Church and of the older generation. She finds a good deal of material in both for her tilting. And both may learn something (though not diffidence) from these chapters on sex, war, poverty, and other matters. A challenge of this kind can do nothing but good if the objects of it are humble enough to look at themselves in an unfamiliar light. And there is no doubt about the earnestness of the writer.

---

Dr. Kenneth Saunders has given us another helpful book, *The Ideals of East and West* (Cambridge University Press; 10s. 6d. net), marked by the knowledge and the breadth of mind so characteristic of him. It consists of six essays on the Ethics of India, of China, of Japan, of Greece, of the Hebrews, and of Christianity, full and delightfully written, and followed in each case by many quotations from the several sources, so that one can judge things for oneself. The selections are admirable—though every one would like to make his own. And the essays are all informing and challenging. Probably that on Christian Ethics may be the least successful. An excellent introduction to a fascinating field of study.

---

In recent years we have had a number of useful contributions to Old Testament studies from Catholic scholars on the Continent, particularly from Germany, and it is pleasant to find an English Catholic movement corresponding to this. In the 'Westminster Version of the Sacred Scriptures' we are promised an interesting and valuable series of books on this branch of theological study. The first volume to be issued is a commentary on Malachi by the Rev. Cuthbert Lattey, S.J., of Heythrop College—*The Old Testament*:

*The Book of Malachy* (Longmans ; cloth 2s. 3d. net, paper 1s. 9d. net)—and others are in preparation. The author of this book is a scholar well known in this country, and he brings to his work a thorough knowledge of Hebrew and a keen interest in his subject. The fact that the Introduction actually occupies more pages than the Commentary is significant, and the reader inevitably feels that Father Lattey's primary aim is to help us to see the importance of the book for the study of Christian doctrine. Hence the stress laid on Mal 1<sup>11</sup>, which is interpreted as foreshadowing the Mass, and on the Messianic passage with which the book closes. There are one or two places where the interpretation might be challenged on philological grounds, and in one instance the verse arrangement of the text (which is carried right through the book) violates a recognized principle of Hebrew prosody. Nevertheless the work is an important contribution to the study of the book with which it deals, and represents a point of view which ought to be taken seriously into account, even by those who cannot accept it.

It is only the specialist and the expert who can keep track in detail of all the progress made in theological study. The great majority of us are liable to be confused and led astray on reading any new book, because of our unfamiliarity with the general background, and we have cause to be profoundly grateful to any one who will summarize for us the progress that is constantly being made, and give it to us in its true perspective. The value of such service may be illustrated by the appearance of the third edition of a well-known book on New Testament studies by the Principal of St. David's College, Lampeter, the Rev. Maurice Jones, D.D.—*The New Testament in the Twentieth Century* (Macmillan ; 12s. 6d. net). The work was first published in 1914, and a second edition appeared ten years later. We hope that there will be another in 1944, for this kind of book needs constantly to be brought up to date. The general reader could not have a better guide to the movement of expert opinion, for Canon Jones not only summarizes carefully and fairly the views held by the scholars whom he quotes, but, in most cases, offers a sane and balanced judgment. The work has been brought up to date by the prefixing of a section on the very important work done during the last ten years, especially by Karl Barth, Canon Streeter, and the exponents of the new 'Form-criticism.' We cannot help feeling that, in a few small details, the main body of the work might have been slightly

modified—for example Canon Streeter is still called 'Mr.,' and the Index does not include references to the new chapter—but these are very small matters, and students of the New Testament, even if they possess one of the earlier editions, can hardly afford to dispense with the new one if they wish to keep abreast of their subject.

The Chief Rabbi, Dr. J. H. Hertz, is engaged on the production of an edition of the whole Pentateuch, and a new volume has now appeared—*Pentateuch and Haftorahs: Numbers*, Hebrew Text, English Translation, with Commentary (Milford ; 7s. 6d. net). The work is obviously planned for a public which knows the sight and sound of the Hebrew text, but is not always familiar with its meaning. The Hebrew is printed on the right-hand page, and the English Revised Version on the left hand ; notes are placed at the foot of both pages. The latter, though clearly based on the highest scholarship, make no parade of learning, and it is seldom that even a Hebrew word occurs in them. They are, for the most part, short, simple explanations of words, phrases, and passages that might prove puzzling to the uninstructed reader of Scripture. Dr. Hertz has made some use of the work of Christian scholars, but one of the most interesting features of the book is the wealth of illuminating references to Jewish scholars from the Mishnah downwards. The Book of Numbers is divided into ten sections for purposes of Synagogue reading, and each section is followed by an appropriate passage from the Prophets—including, of course, the 'Former Prophets,' Joshua, Judges, Samuel, and Kings. The whole Tora, in this edition, stands first, followed by all the Haftorahs. While the work is addressed to a somewhat elementary audience—its standard is much the same as that of the Cambridge Bible—it cannot fail to interest Christian scholars as well as Jews. For the latter it should prove invaluable as a means of interpretation in family and school life.

*Personal Ethics* is the title of a book of essays to which various more or less distinguished persons have contributed (Milford ; 5s. net). Why a book, which includes among its subjects marriage, education, patriotism, social inequalities and gambling, has the word 'personal' instead of 'social' in its title is a mystery. However, the essays are all on a high level of thinking and deal competently with many urgent moral issues. Among the writers are Canon Streeter, Professor K. E. Kirk, Canon Bezzant, and others not so well

known. One of the most interesting essays is that on Gambling. The writer has the courage to defend gambling so long as it is not carried to excess. He thinks that what is needed is legislation to limit the practice and so canalize the instinct into proper and legitimate outlets. In the essay on 'Ethics and Religion' Canon Bezzant lays down the very questionable proposition that 'ethics builds on the foundation that the moral consciousness and its judgments of value carry their own authority,' and that 'the imperative nature and the content of moral demands' do not derive from the sanction of God, though in succeeding pages he seems to modify this curious approval of academic ethics. One of the ablest of the essays is Professor Kirk's on 'Marriage.' Canon Streeter is as brilliant as usual on 'Education.' The last part of this essay, however, was already familiar (pp. 15-24). It is practically identical with a similar section of his 'Hale Memorial' lecture. On the whole this is a sound and suggestive volume on matters of high importance.

In *The Tower and the Cross*, by Mr. Thomas Tiplady (R.T.S.; 1s. net), the writer describes real Christianity in some of its applications. We have all, he thinks, been accustomed to accept the creed and ritual of Christianity, but not its standard of values. We have tried to build up the Christian life on a pagan standard of values. This explains the title, for the 'Tower' is Babel. These chapters are really very good sermons, earnest, original, and suggestive, and quite worth the modest price charged for the book.

The R.T.S. has published in excellent time for the Christmas season a handsome 7s. 6d. volume

with the title *The New Empire Annual*. It contains short popular articles about all parts of the Empire and stories of adventure there. There are numerous illustrations, some coloured. While it may be felt that some of the articles make somewhat superficial reading, this volume should give the boy or girl whose good fortune it is to receive it a good idea of the scope and variety of the lands and customs that fall within the British Empire.

An extraordinarily inexpensive life of *Grace Darling* has been published by the R.T.S. There are 191 pages and some illustrations, and the volume is well bound in red cloth. The price of all this is only 1s. 6d. net. Although it is popular and short, this account of Grace Darling's life may be relied upon for it has been written by Constance Smedley, the author of the large and authoritative life 'Grace Darling and her Times.'

Messrs. Seeley, Service & Company, who are noted for their handsome travel and geographical volumes, have now published *Java Pageant* (18s. net)—a description of the history and geography, strange customs and beliefs, industries, religions, and wars of Java and its people. The author, Mr. H. W. Ponder, F.R.G.S., has also illustrated the volume with excellent photographs.

*All that Jesus began*, by the Rev. Principal A. W. Harrison, M.C., B.Sc., D.D. (S.C.M.; 2s.), is a book on the social outcome of Christianity. It deals with the influence of the gospel on various aspects of human life, bases itself on the Fatherhood of God, and looks at life in a broad and sensible fashion. There is nothing very new in the book. But its argument is sound and so is the spirit in which it is written.

## Some Outstanding New Testament Problems.

### I. The Elusive Q.

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

#### I.

THE establishment of the so-called 'Two-Document Hypothesis' is the solid contribution of a succession of New Testament scholars to the modern scientific

study of the Synoptic Gospels; and if in certain respects the hypothesis has undergone modification in recent years, this fact in no way lessens our debt to men like C. Lachmann, C. G. Wilke, C. H. Weisse, B. Weiss, and H. J. Holtzmann, who laid