

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 Sakae, 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.

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*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.

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