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to the works of the middle of the Ist dynasty.[1] These, and other remains, have provided material for a long series of analyses of the metals.[2]

Passing by the two well-known prehistoric periods, covering probably 2000 or 3000 years, from which no new facts have been reached, we come to the surprising discovery of a still earlier prehistoric age which was found near Qau, in the district of Badari, and hence called the Badarian civilization.[3] The pottery is thinner, and better finished than that of any later period; it is marked distinctively by combing over the surface to reduce it to an equal thinness. The ivory figure of a woman is unlike any yet known in Egypt, and a piece of a pottery figure is more like Cretan proportions. The flint work is delicate and skilful, and the forms show this to be all one with the flint work of the desert, in the Fayum and up to Palestine. This class has already been accepted as equivalent to the Solutrean of Europe. This connexion lands us in a surprising position, for the Solutrean culture came across the south of Russia through Austria and Poland into France, and did not spread on the Mediterranean. Hence it is to the Caucasus that we must look as a common centre for the European and Egyptian immigrations. This revives the old statement of Herodotus about the Colchians being like the Egyptians, and it fits curiously with some recent speculations about the names of places in the Book of the Dead agreeing in relative position with names in the Caucasus.[4] The relation of the Egyptian prehistoric ages with the cave-man period of Europe is now completed. In a section of a settlement the upper prehistoric layers were those with which Magdalenian flakes are found; below these was the Badarian with which Solutrean working is found; under that were groups of flints recognized as Aurignacian. The general age of these periods as reached in Europe is about 8000 to 12,000 B.C. By the historic dating of the Egyptians, and a likely length of the prehistoric periods, much the same dates would be reached.

There are far earlier remains of man in Egypt. For two years past various pieces of skulls and other bones have been found, from igneous gravels which were washed down over a hundred miles of desert, and later buried under other deposits, when the whole conditions of the climate and country were vastly different from the present. Of these we can say no more till they can be traced to their desert source.

[1] *Tombs of the Courtiers*, by F. Petrie (British School).
[2] *Ancient Egypt*, 1924, p. 6. [3] *Ibid.* 1924, p. 34.
[4] *Ibid.* 1924, Part iv.

Literature.

CHRISTUS VERITAS.

A VOLUME from the pen of the Bishop of Manchester may count upon a hearty welcome from a large constituency, and this latest one sustains his well-known reputation for freshness, fineness of tone, and love of Christian truth. The title of it is *Christus Veritas* (Macmillan; 10s. net). It is sent forth as companion to 'Mens Creatrix,' published in 1917. The former volume was philosophical; the present one is theological, starting where the other left off. The method of the book has much to commend it. Dealing first with the circumference of Christian truth, it works in to the centre and then back to the circumference again, gathering momentum up to the end.

The opening journey along the 'outer circle' is suggestive and admirable. 'The Structure of Reality' and 'The Apprehension of Value' are treated with a full appreciation of the results of modern thought on these questions, and with originality of statement. Bishop Temple would have no objection to the Nicene use of *substance*, if that word were taken to mean *value*. The journey which follows along the 'inner circle' is equally satisfactory, the chapter on 'History and Eternity' being itself sufficient to give the whole book a place of honour among works on the Philosophy of the Christian Religion.

It is when we come to 'the core of the argument' that questions begin to arise as to whether we have here the core of the gospel. It is significant that it is only when we return to the 'outer circle' that we get a chapter on the Atonement.

No doubt it can be maintained that the Atonement is involved in the Incarnation, which forms 'the core of the argument,' but Bishop Temple is strong both on fidelity to the New Testament and to a sense of proportion, and he would have difficulty in proving that the proportion of his book is true to the proportion of the New Testament at the most vital point. If the Atonement is not the core of the gospel in the New Testament, we cannot imagine what is.

One has the feeling that when Bishop Temple approaches the core of his argument, either his courage or his insight fails him. Up to the central chapter on 'The Person of Christ' he has been moving with firm step. He has allied himself with the Greek tradition, 'that there is a formal unity of personality from the outset, and also that substantial unity is an achievement' (p. 63). He has prepared us for the application of that principle to the Personality of Jesus, as when he says (p. 148) that 'the obedience, always perfect at every stage, yet deepened as He advanced from the Boy's subjection in His home at Nazareth to the point where He "became obedient unto death."' But instead of fastening on the Cross as our Lord's final achievement of substantial unity with God, he allows himself to be deflected by discussions on such subjects as whether there were two wills in Jesus Christ, and we find ourselves back once more in the tangle of early Christological controversies. Surely it is time for agreement that if we must make the Incarnation the core of the gospel, it was an Incarnation *unto Death*, and that the Death is the core of the Incarnation. 'This is he that came . . . not with the water only, but with the water and the blood.'

Bishop Temple's treatment of the Lord's Supper, though excellent in tone, will appeal to many serious minds as inadequate. We shall be surprised if it is regarded as satisfactory even within his own Communion. The introduction of the idea of the Church into a discussion of the words of institution, 'This is My Body,' will be felt by many to be a mere confusion of ideas. Besides, while the Holy Spirit is given His rightful place whenever He is the subject of inquiry, when we come to the Eucharist He is barely mentioned. We are persuaded that if the doctrine of the Holy Spirit which is expounded in this book had been resolutely applied, the book would have been rescued from many of its artificial elements. Many will feel that, in spite of the professed aim of the book, the philosophical part of it is much more valuable than the theological. There seems to be a serious misprint on page 174: 'If theism were philosophically probable, religious experience would have to be explained away. . . .' Should *theism* not read *atheism*?

RICHARD BAXTER.

Kidderminster has repaid its debt to Richard Baxter. While its neighbouring town of Bewdley is justly proud of having given a Prime Minister to England, Kidderminster has a more ancient pride in the fact that it once had a minister of the gospel whose fame has outlived that of many statesmen. Frederick J. Powicke, M.A., Ph.D., is a Kidderminster man, and he can recall the day, well-nigh fifty years ago, when the eloquence of Dean Stanley opened his eyes to the greatness of Richard Baxter. He has now written *A Life of the Reverend Richard Baxter, 1615–1691* (Cape; 15s. net), which contains the ripe fruit of a lifetime of study.

The writer has had the advantage of perusing a vast mass of Baxter MSS belonging to Dr. Williams' library, Gordon Square, London, and he has made excellent use of these letters and papers to elucidate the facts of Baxter's life, and to brighten his narrative. Much the greater part of the book is taken up with Baxter's ministry in Kidderminster. For this the writer offers an apology in the preface on the following grounds: that Baxter himself regarded that ministry as the chief work of his life, that previous biographers have dealt more fully with Baxter as a controversialist, also that the new material mainly illustrates that period, and, finally, that the writer is a Kidderminster man.

But in reality no apology is needed. These were memorable years, and stirring deeds were done in the lovely valley of the Severn. Worcester was not far away, and the bullets rattled on Baxter's house all night after the battle, as the rout swept past his door. The book is immensely enriched by its local colour. Here Baxter is seen, a vivid figure, moving against a skilfully portrayed background. Lovers of Baxter know how fresh is everything he wrote, and to what ripe wisdom he attained in later years. But it is to be feared that not every minister's library contains a copy of the 'Reformed Pastor,' nor is the 'Saints' Everlasting Rest' to be found in every Christian home. All the more delightful

is it to see the old divine stepping down from the musty bookshelf to re-enter the world of living men.

The writer is by no means a blind eulogist of Baxter. He writes with sane and weighty criticism as well as admiration. Take this on Baxter's lack of appreciation of Oliver Cromwell. 'When George Fox met Cromwell they were drawn together at once. It is a significant fact—significant of a temperamental sympathy with each other which cut them both off from Baxter. *He* was no mystic. The mystic's heights and depths of feeling, and flashes of insight, and often confused intellectual processes, were outside his ken. They were, therefore, outside his faith; and he was not the first, or the last, to set down the mystic as a charlatan: thereby confessing his own limitations.' But there is much more to admire than to criticize. Baxter was a great theologian, a great preacher, and a great saint—if by saint be understood an enthusiast for goodness. 'Whether his conception of God, and so of goodness, was defective is not now the point. The point is that upon God and goodness, as he conceived them, his whole heart was set. This was the central fire of his life.'

Dr. Powicke has only indicated slightly the course of Baxter's life after he left Kidderminster, and he hints at a second volume to complete the story. It is earnestly to be hoped that this second volume will not be long delayed, and if its quality is equal to the first, we shall then have perhaps the most complete and readable biography of Richard Baxter yet given to the world.

A VOLUME OF SERMONS.

The Reverend Arthur J. Gossip, M.A., has just contributed a volume to 'The Scholar as Preacher' series. The title is *From the Edge of the Crowd:* Being Musings of a Pagan Mind on Jesus Christ (T. & T. Clark; 7s. net). Many notable preachers have already contributed to this series, and Mr. Gossip's volume is in a fitting place. His work is already known to readers of THE EXPOSITORY TIMES.

Mr. Gossip has a wonderful way of putting himself by the side of ordinary men and women, with their doubts, perplexities, and sins. One of the sermons he calls 'Christ and the Untheologically-Minded'; it is not one sermon but the whole twenty-three which get at the untheologically-minded. This does not mean to say that they are lacking in theology. They are based on it. These are sermons which meet to-day's need. Not that Mr. Gossip has any new solution of the mystery of life. The solution is the old one, the only one, but here it is presented to us in a very modern way and with a wealth of imagination that it would be difficult to surpass. Mr. Gossip's is a richly stored mind, and in this volume he has given us freely the results of his thinking and reading—wide reading in the fields of general literature and comparative religion. 'I, too, will turn my face to the wind, and cast my handful of seed on high,' is the Gaelic saying that Mr. Gossip prefaces his volume with. But Mr. Gossip is too modest, for these are sermons that rouse our attention and leave us thinking. They will stay with us, for they speak our modern tongue and tell the ancient story.

ISLAM.

Sterne tells us, truly enough, that the making of books is, as a rule, a rather meaningless performance, a mere pouring of the old stock from one vessel to another. But here is a volume that does not fall under that sarcasm. 'It is a curious fact,' says Professor Guillaume, 'that an empire containing more than a hundred million Muslims has not produced a book in the English language dealing with and explaining a great branch of Muhammadan literature which stands beside the Quran as a source of Muslim belief and practice.' His own experience during the War convinced him of the importance of the Traditions in the living out of life from day to day. Should the faithful eat horse-flesh? What say the Hadith? Might they become Republicans? Yes, urged the Bolshevists, quoting again from them. And indeed every one knows that 'the hadith literature as we now have it provides us with apostolic precept and example covering the whole duty of man: it is the basis of that developed system of law, theology, and custom which is Islam.' There have been eager workers in this field, notably Goldziher; but in English Professor Guillaume in his *Traditions of Islam* (Clarendon Press; 10s. 6d. net) has broken new ground. Some learned chapters on those teasing critical questions that nowadays meet us everywhere, on the canonical and non-canonical collections, and their authenticity, and the like, lead to the forty or so pages of actual selections, which are

always interesting if not always equally impressive, good and bad being set down without fear or favour. On the whole they tend to correct the false and too harsh impressions of Islam that still survive. Yet the character of the prophet himself appears, in some respects, to be not a little damaged; so much so that it is difficult to understand why men so devoted to him should have handed down what smaller or less honest minds would have let drop from sight. It is not edifying to be told of domestic squabbles, of a wife scolding him in a voice loud enough to carry clearly; and there is worse by far than that. Though, on the other hand, some of the lovable qualities of his nature are thrown out sharply into bold relief. It is always interesting to see the figure of Christ looming up through the mists of Muhammadanism, and here is a collection of sayings which are there attributed to Him, the best still being those from that mighty and gracious spirit, Al Ghazali, as, for example, this, 'The Messiah passed by a company of Jews, who cursed Him, but He blessed them.' It was said to Him, 'They speak Thee evil, and Thou speakest them well.' He answered, 'Every one spends of that which he hath.'

The Traditions seem to make it plain that many of the Master's sayings were appropriated for the prophet; and, even more interesting, that the early simpler view of a very fallible Muhammad was altered, in order to bring him more in line with the great miracle-working Messiah. Christian asceticism also had a wide influence within the other faith. This is a learned, interesting, informing study. Sir Thomas Arnold was well advised to press the author to undertake it; and it is to be hoped that he may carry matters further in subsequent works. One on the Shī'a collections on traditions here omitted would be valuable.

THE CHURCH OF ENGLAND.

The latest book by the Rt. Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester, is a history of *The Church of England* (Murray; 12s. net). It is composed of his primary visitation charge, though he tells us that only a few of the addresses were actually delivered. They were, however, very carefully prepared, and well deserve to appear in book form. The purpose of the Bishop has been to investigate and define the position of the Church of England and to give directions to his clergy on questions of doctrine, worship, and policy, carefully basing those directions on the result of his investigations.

He traces very carefully and accurately the history of the Church of England both before and after the breach with Rome, and shows how its insularity gave it freedom to gain self-expression, so that now it stands for something definitely worth keeping and worth sharing in these days, when its insularity is rapidly breaking down.

What that 'something' is the Bishop not unsuccessfully sets himself to explain. He examines in turn the teaching, worship, and government of his Church. He shows how objections to the Doctrine of the Virgin Birth are really based on *a priori* grounds, and how critical difficulties raised concerning it have been deprived of authority with increasing knowledge.

In dealing with Worship, the Bishop, like all sensible people, realizes that we are passing through a time of transition. He discusses the question of vestments, and while he shows conclusively that they are not only legal, but actually prescribed in the Prayer Book, yet he points out that long disuse has made continued disuse legal also.

Another problem dealt with in the book is of wider interest than the Church of England. 'It is,' says the Bishop, 'becoming increasingly doubtful whether the old-fashioned hours of eight and eleven are the most suitable for Divine Service. Eleven o'clock was the hour selected to suit the comfortable habits of our English upper classes; eight o'clock was the hour for the new element of self-discipline introduced among the country squires and parsons by the Oxford Movement, but for people of other classes these hours are inconvenient.' He calls attention to the fact that there was a time when the canonical hour for morning service was nine o'clock.

It is, of course, impossible to give even a short summary of the Bishop's directions. He is extraordinarily free from prejudices, and looks at everything in the light of cold reason.

We must, however, notice the chapter in which he deals with the relationship of the Church of England to other Churches. He cordially welcomes the Malines Conversations, and speaks words of high approval of Lord Halifax, Cardinal Mercier, and the Archbishop of Canterbury. 'It is the narrowness of Romanism, the narrowness of Anglicanism, and the narrowness of Protestantism which

is wicked, and not the desire for friendly and Christian relations.' 'Supposing,' he writes, 'by any chance it were to happen that the French Church should repudiate the supremacy of the Pope in the same way that this Church of England did in the sixteenth century, and should do it without any change of doctrine at all, I do not believe that there would be any sound reason why intercommunion should not be restored between the two Churches.' On the other hand, the Bishop's large-hearted views with regard to the Free Churches, as expressed in his Bampton Lectures and repeated here, are well known, and go further than many members of his own Church would altogether approve.

The book will do much to modify, mould, and steady general opinion on many vexed questions, and it will certainly be widely read.

SOCIAL CHRISTIANITY.

An important piece of work has been done very thoroughly in *The Story of Social Christianity*, one of 'The Living Church' series, by the Rev. Francis Herbert Stead, M.A., the late Warden of Browning Hall (James Clarke; 2 vols., 6s. net each). His subject is 'the essentially social nature of the Christian religion, as evidenced by nineteen centuries of fact,' and there are few men alive more competent to deal with it. As a matter of fact, the task is discharged in these two volumes with consummate ability and ample knowledge. Mr. Stead follows the course of history from the beginning of the Christian era, and exhibits the social influence and achievements of the Christian faith in period after period, in the birth of great philanthropies, in the monastic communities, in the work of the Friars, in the founding of literatures, and the building of kingdoms. And then (in the second volume) he traces the same influence in the remaking of Europe, in great movements like Foreign Missions, the abolition of slavery, the elevation of woman, and much else. It is all done with masterly ease, and in doing it the writer has constructed a wonderful apologetic for the Faith.

Of course it might be urged that Christianity has achieved all this by its spiritual inspiration, that in point of fact original Christianity was not a social message at all but 'purely spiritual,' and that Christ had no social message. We are familiar with this individualistic type of Christianity, and the author has cleared the ground in his first two chapters by an effective reply to it. He has no difficulty in showing that the message of Jesus is in its nature essentially social. Jesus came to found a kingdom of love. His principles are social in their essence, like brotherhood and mercy. His ministry was to the bodies as well as the souls of men. He founded a social community in the Church. He distinguished service as the true aim in place of gain or ambition. Everything Jesus did or said has a social implication. All this is well said by the author. And as he shows how the teaching of Jesus carried its social implications into life and action, he reveals a breadth of sympathy and appreciation in regard to all sorts of creeds that points the way towards a larger unity in Christendom. Mr. Stead in these two fine volumes has done a real service to religion and to the wider cause which religion serves.

HENRY JONES.

The Biography of the month is that of *Sir Henry Jones*, Professor of Moral Philosophy in the University of Glasgow. It is published by Messrs. Hodder & Stoughton at 12s. 6d. net, and it has been written by Professor H. J. Hetherington, who quite recently has been appointed to the Chair which Sir Henry Jones held with such distinction for so many years.

Messrs. Hodder & Stoughton have at the same time published a cheap edition of *Old Memories* (3s. 6d. net)—the Autobiography which Sir Henry Jones wrote during the last years of his life, at those times when he was unable from pain to concentrate on the Gifford Lectures. And yet we have never read a biography that was more full of good spirits and joy in living. For one of Professor Jones' characteristics was his courage. Writing to A. C. Bradley in 1920, he says: 'And here I am, an old sinner, hair white as snow and nothing else white about me, fighting the cancer in my mouth with weekly applications of radium all the winter, lecturing I think a little better than I ever did before, for all my lads were fighting and I love them—and under these circumstances feeling that I must think all things anew.'

The facts of the Life are too well known to be dwelt on. Sir Henry Jones was born in 1852, the son of the village shoemaker, 'not a cobbler be it noted, whose grade is decidedly lower.' There

were only two rooms in their cottage. There was no space, Professor Jones says, on the crowded ten-foot floor of the living room for the cradle. 'What was to be done? Well! the cradle was put upstairs, a string was let down from it through a hole in the low ceiling, and whenever the baby cried, my mother bade one of us pull the string.' At twelve he left school and went into his father's workshop. The story goes on of how later he worked at his trade, and went to school on alternate days, how he gained a scholarship to the Bangor Normal College, then one to Glasgow University, where even then he was still so handicapped by his lack of early education that he was placed at the bottom of the Latin class. It is an amazing record of sheer ability and of grit.

Mr. Hetherington deals comparatively briefly with the earlier years, covered as they are by the autobiography. The treatment of Professor Jones' time in Glasgow on the other hand is, as it should be, full. Chapter six gives a short account of his philosophic position. The remainder of the volume is occupied with letters to his family and friends, and a short memoir which he wrote about his son who died in 1906. It is a touching memoir, for Professor Jones was bound up in his wife and family. In 1916 he writes: 'Annie and I are getting old (really), but are still "joes," and more than ever perhaps.' To his youngest son, Lieut. A. M. Jones, M.C. (who was killed in 1918), he wrote: 'I am a Knight, which I didn't want to be; I am a Doctor of Laws in one University and a Doctor of Literature in another; and I have for a long time been one of the hundred men who constitute the British Academy. All these are good to have, and came unsought as the dew. But not one of them, or all together, brought such joy and gratitude into my heart as your letter.'

He spent himself in educational and social work, and his literary output would have been greater had he not given himself so unselfishly to the causes which he had at heart.

Professor Jones' philosophic position is best found in his Gifford Lectures, which were published immediately after his death in 1922. They have already been dealt with here.

THE GREEK TESTAMENT.

Part V. of *The Vocabulary of the Greek Testament*, Illustrated from the Papyri and other Non-Literary Sources, has just been issued. The present part goes from *μαγεύω* to *ὀψώνιον* (Hodder & Stoughton; 10s. 6d. net). It will be remembered that Professor James Hope Moulton collaborated with Dr. Milligan in the first two parts, and after his tragic death Professor Milligan continued the work, though comprehensive notes and references were left by Dr. Moulton, which Dr. Milligan has been able to incorporate. The work is too well known to require description. The present volume contains a great deal of interest to the student of the New Testament. For the most part the treatment of the words is brief, but in the case of more important words, such as *ὄνομα*, there is no stinting of space. A page of this double-columned volume is given up to it, and the different meanings are carefully illustrated. We give some of Dr. Milligan's headings in an abridged form below.

'(1) For *ὄνομα*, the *name* by which a person or thing is called, we may cite: P Lond. 854^{11} (i./ii. A.D.) (=iii. p. 206, *Selections*, p. 70) *τῶν φίλων [ἐ]μ[ῶν τ]ὰ ὀνόματα ἐνεχάραξα τοῖς ἱ[ε]ροῖς ἀειμνή<σ>τως*, "I carved the names of my friends on the sanctuaries for perpetual remembrance"—a traveller's letter.

'(2) By a usage similar to that of the Heb. שֵׁם, *ὄνομα* comes in the N.T. to denote the *character, fame, authority* of the person indicated (cf. Phil $2^{9f.}$, Heb 1^{4}). With this may be compared the use of the word as a title of *dignity* or *rank*, as in P Oxy. i. 58^{6} (A.D. 288), where complaint is made of the number of officials who have devised "offices" for themselves—*ὀνόματα ἑαυτοῖς ἐξευρόντες*, and provision is made that, on the appointment of a single trustworthy superintendent, the remaining "offices" shall cease—$14^{f.}$ *τὰ δὲ λοιπὰ ὀνόματα παύσηται*.

'(3) The transition from the foregoing to the meaning "possession," "property," is easy, *e.g.* P Oxy. ii. 247^{31} (A.D. 90), where a man registers on behalf of his brother certain property which has descended to him, *ἐξ ὀνόματος τῆς σημαινομένης καὶ μετηλλαχυίας ἀμφοτέρων μητρὸς Τσεναμμωνᾶτος*, "from the property of the aforesaid and departed Tsennamonas, the mother of us both" (Edd.).

'(4) The meaning "person," which is found in Ac 1^{15}, Rev 3^{4} 11^{13}, may be illustrated from P Oxy. ix. 1188^{8} (A.D. 13) *παρὰ τοῦ ὑπογεγραμμέ(νου) ὀνόματος*, "from the person below written."

'(5) The phrase *εἰς (τὸ) ὄνομά τινος* is frequent in the papyri with reference to payments made

"to the account of any one" (cf. Lat. *nomen*). The usage is of interest in connexion with Mt 28^{19}, where the meaning would seem to be "baptized into the possession of the Father," etc.

'The phrase ἐν (τῷ) ὀνόματί τινος, so common in the N.T., has not been found outside Biblical Greek, but Deissmann (*BS*, p. 197 f.) compares the use of the dat. in *Syll.* 364 (=$^{3}797$)^{33} (A.D. 37), where the names of five πρεσβευταί, who had signed the oath of allegiance to Caligula taken by the inhabitants of Assos, are followed by the words: οἵτινες καὶ ὑπὲρ τῆς Γαίου Καίσαρος Σεβαστοῦ Γερμανικοῦ σωτηρίας εὐξάμενοι Διὶ Καπιτωλίωι ἔθυσαν τῶι τῆς πόλεως ὀνόματι.'

POPULAR PHILOSOPHY.

One of the best books in Messrs. Hodder & Stoughton's excellent 'Library of Philosophy and Religion' is the most recent addition to it—*Ultimate Values in the Light of Contemporary Thought*, by Professor J. S. Mackenzie (5s. net). The general object of this series is to present in a popular form the existing situation in the philosophical world. We may say of the book before us that this aim is successfully accomplished. Apart from the use of a few technical terms which might well have been replaced by more intelligible words ('finitising' is one instance, p. 155), the language is plain English, and the thought can be followed, if not easily, at least by any educated mind. Professor Mackenzie's task was not an easy one—to ascertain the essential meaning of Value in the interpretation of it which may be said to deal with the ultimate significance of life. But also he had to examine this 'in the light of contemporary thought.' And this at once determined his course of argument. For what Value means for us depends very much on our way of conceiving reality, and our present age has seen many changes in this respect. Therefore Professor Mackenzie begins naturally with a general survey of our present position in philosophy, dealing with 'Science and Philosophy,' 'Form and Matter,' 'Space and Time,' 'Appearance and Reality,' 'Potentiality and Actuality,' 'Evolution,' and 'Realism and Idealism.' He then proceeds to his proper subject, the meaning of Value, passing in review the conceptions of Value as objective and subjective, and finding both insufficient. No conception can be satisfying that does not include both. On this ground he concludes that Value is to be found most definitely in beauty, which is not passively received but actively created, so that we have the beauty that is created and the power that creates it. This is the transition to an idealistic interpretation of experience, to which the writer is approaching all through his essay. The idealism of this book, however, is not that which maintains that everything is mind or spirit, but only that all has to be interpreted in the light of a spiritual principle. Then we come in the end to a view which may be said to lay a basis for religious faith. Professor Mackenzie's book is not a large one, but it is a very helpful and stimulating one. And it possesses far more 'Value' in the best sense than many books more pretentious.

Contemporary Studies, by M. Charles Baudouin, translated by Eden and Cedar Paul (Allen & Unwin; 12s. 6d. net), contains a selection of some twenty-five essays and papers published in various periodicals during and since the War. They are arranged in four sections. Part I., entitled 'The Liberators of the Mind,' deals, among others, with Tolstoy and Nietzsche. The paper on Nietzsche's letters is of special interest as revealing 'a man of sensitive spirit, susceptible and vulnerable, infinitely and exquisitely human, all-too-human; a very different Nietzsche from that of the crude image set up by those who did not know him, sketched after the ogre in a fairy tale.' Part II., 'The War,' deals mainly with Nicolai, the Berlin professor whose ruthless analysis of the war-spirit, in his 'Biology of War,' brought on himself disgrace and persecution. Part III. deals with 'Education and Society,' and includes a study of Bahaism, an article on Esperanto, and a review of William James' 'Talks to Teachers on Psychology.' Two-thirds of Part IV., 'Notes on Art and Criticism,' consist of an extraordinarily interesting essay on 'The Coming Poetry.'

Through all these varied studies there runs the dreadful undertone of the world-war. Never for a moment can the writer close his ears to its ominous rumble, or forget that Europe is still clutching for a foothold on the very edge of the abyss. At times he speaks with the passionate intensity of a prophet, sounding the alarm and calling on the peoples to arise for their own salvation. The cumulative effect of these studies is immense, and

they will kindle the imagination and powerfully grip the mind and heart of every reader.

If any interested curiosity as to Positivism still survives, it will best be satisfied by a reading of *Memoirs of a Positivist*, by Mr. Malcolm Quin (Allen & Unwin; 10s. 6d. net). It is very well written and perhaps was worth writing. Mr. Quin was on terms of some intimacy with Lord Morley, and adds evidence to the view that the resignation of the latter from the Cabinet in 1914 was due to his disagreement with the policy of our entering the War. That policy Morley described to our author as one of 'criminal blundering.'

It is not often that the student of the New Testament has the opportunity of seeing the work done in the last generation in many of the fields of his department briefly reviewed by a scholar who himself is making important contributions to the study. This was the task that Professor Cuthbert H. Turner set himself in his inaugural lecture before the University of Oxford in 1920. In this lecture, of which a second edition has now been published, *The Study of the New Testament, 1883 and 1920* (Clarendon Press; 5s. net), Professor Turner discusses, in relation to the New Testament, recent work on the Apostolic Fathers, the Apostolic Age, the Synoptic Problem, the Text and Language of the New Testament, and other subjects. The new edition contains some additional notes, one of the longest of which deals with an element of 'arbitrary interpretation' in Dr. Charles' Commentary on the Apocalypse. With regard to the unity of the Apocalypse, Professor Turner has apparently been unmoved by the striking contribution of Principal Oman, whom he does not name.

Professor Turner leaves without fresh comment his statement that the Epistle to the Hebrews 'calls on the Christians of the Holy City to jettison their traditions and their patriotism, the service of the Temple and the polity of the nation.' In deference to recent criticism one would have expected the contention that the Epistle was addressed to the Jerusalem Church and had reference to contemporary worship to be defended in some way.

Professor Turner's happy thought in choosing this subject for his inaugural address will make many his debtors.

The Early Printed Editions of the Greek Testament, by Professor Cuthbert H. Turner, LL.D., D.Litt. (Clarendon Press; 1s. 6d. net), is a pamphlet containing the substance of a lecture delivered in the hall of Magdalen College, Oxford, in June 1923. The story that Dr. Turner tells is one that should be better known than it is. When the Vulgate New Testament had reigned supreme for so many centuries, it was only natural that the resurrection of the Greek New Testament should meet with opposition, and the struggle on the part of the supporters of the Greek was sometimes conducted with more zeal than discretion. In the preface to the Old Testament of the Complutensian Polyglot (in which the Vulgate is flanked by the Hebrew outside and the Greek inside) we read that the Latin translation has been placed between the Synagogue and the Eastern Church, 'like Jesus in the midst between the two thieves'; though Dr. Turner assures us that this was only intended to assure Latin Christians that there was no anti-Latin animus in the work.

We have here the strange story of the race for publication between Erasmus and his printer Froben on the one side, and the Complutensian Polyglot on the other. Erasmus and Froben won by six years, and though Erasmus seems to have attached less importance to his Greek text than to either his 'Notes' or his revision of the Latin translation, his Greek text has exercised a decided, not always a healthy, influence on the popular Greek text down to our own day.

Indispensable to students of ancient Roman religion is *The Roman Questions of Plutarch: A New Translation with Introductory Essays and a Running Commentary*, by Professor H. J. Rose, M.A. (Clarendon Press; 12s. 6d. net). It is a genuine piece of sound scholarship. The *Questions* are now easily accessible, and the notes are most illuminative. In the introduction we find here and there a corrective to some of the views of that massive work, 'The Golden Bough.'

A book of rare ability has been written by the Rev. W. J. Pennell, B.D., on *History and Modern Religious Thought* (James Clarke; 4s. 6d. net). The author is convinced that 'the enemy' to-day, so far as religion is concerned, is no longer natural science, but a conception of history which regards it as the godless procession of a deterministic world.

This is the foe the writer has armed himself to fight. And he has seen well to his armour. It is pleasant to find the minister of a country parish using his leisure to such purpose. Mr. Pennell has read widely, and brings a well-stored and cultured mind to the task he has set himself. The questions he deals with are such as these: What has our present-day faith to do with past history? How can the faith of a devout peasant be dependent on the results of a progressive, expert inquiry? Is history capable of bearing the weight of God's purpose of redeeming the perishing souls of to-day through Jesus Christ, who took flesh so very long ago? In answer the author examines carefully the nature of history and the claims of religion. His argument is conducted with a great deal of honest and careful thought, and his conclusion is reassuring and positive. This is an independent and original contribution to the apologetic of our day.

A modest but independent essay in popular philosophy has been written by the Rev. David Pughe and issued under a somewhat vague title, *The Soul of the World* (Epworth Press; 2s. 6d. net). Mr. Pughe has thought his way through the problems of life and of the universe and has reached a conclusion which, while conserving all that is good in Modernism, has given him a solid ground for an evangelical ministry. One testimony which is better worth giving than any mere opinion is the fact that the young journalist who corrected the proofs of the book confesses to have been brought by it from scepticism to a rational faith. There are not a great many books for which that can be said.

The Rev. A. Boyd Scott, M.C., B.D., F.S.A. (Scot.), is a versatile personality. His recent contribution to Christian apologetic was an excellent performance. And now we find him issuing a volume of poems which is at least as good as his apologetics. *Lays of the Old Clyde Shores* (Gowans & Gray, Glasgow; 6s. net) is a large and handsome book, beautifully printed and bound, with wide spaces and rough paper which delight the heart. And the contents of the book are not unworthy of the form. A casual visitor to the West of Scotland will be impressed by its industrialism, or its Bolshevism, or its attraction for trippers. But Mr. Scott has found something else. He has dived into its ancient lore, and in every headland on the Firth of Clyde he sees the scene of some romantic happening of the past. Celtic saints and heroic warriors pass across the pages and are sung in ballads that have the ring of the real thing and in narrative verse that is never unpoetical. Some of the poems are very fine indeed. They will have an interest primarily for West of Scotland folk. But their appeal might well be made to all lovers of literature and to all who value the traditions of the ancient past.

The recent 'Life' of Sir Henry Jones has been followed by the publication of a selection from his occasional writings under the title *Essays on Literature and Education* (Hodder & Stoughton; 8s. 6d. net). It is edited by Mr. H. J. W. Hetherington, the writer of the biography, and is altogether a delightful miscellany. The opening essay on Sir Walter Scott will give a great deal of pleasure to all who love good literature, both for the charm of the writing and for its brave and successful assertion of the supreme place Scott holds, and will always hold, as an artist. He contrasts Scott with Thackeray, George Eliot, and Hawthorne, and maintains his superiority to them all, putting him only below (though far below) Shakespeare as a delineator of character. This is the most attractive essay in the book. But the long and informing chapter on the Brownings and the vindication (in 'The Ethical Idea in Shakespeare') of the union of art and morality are also fascinating studies. But, whether his theme be Tennyson or the Education of the Citizen (a congenial subject), or the Library as a Maker of Character, there is in everything Sir Henry Jones wrote the same easy mastery of his material, the same sincerity, and the same high purpose. His death was a great loss alike to religion, to philosophy, and to social science. But we are glad to have in these essays some glimpses into the lighter side of his mind, and to find how good a lover he was of real literature and how competent a critic of its aims and its nature.

Anything written by Mr. Arthur Mee is sure of a cordial welcome. He has endeared himself to tens of thousands of English-speaking children, and his new *Children's Bible* (Hodder & Stoughton; 7s. 6d. net) will still further enhance his popularity with them. The book, however, has been heralded with rather too much tub-thumping by the pub-

lishers. They 'make bold to say that in fifty years there will be hardly a household in the English-speaking world without this book.' This is much to say of any book published to-day: we shall know—the few of us who will then be alive—in 1975 how far this prophecy has been justified. This is the form of the Bible, we are told, 'for which generations of fathers and mothers have called in vain till now.' A good book like this does not need to be introduced to the public whom it concerns with such bombastic commendation.

It is the story of the Bible told in the Bible's own words, with all the parts omitted that do not to the modern world supremely matter. It is divided into sections—the Beginning of the World, the Rise of the Children of Israel, the Journey in the Wilderness, the Promised Land, the Founding of the Kingdom, the Temple, the Captivity, the Literature (dealing with songs from the Psalter, sayings from Proverbs, and the stories of Job, Jonah, and Esther), the Prophets, the Life of Jesus, the Lives of the Apostles, the Letters, and the Dream of St. John. Each of these large sections is suitably introduced by a brief page of introduction, and appropriate titles head the various paragraphs which constitute each section. There is nothing here superfluous and nothing uninteresting; older folks no less than children might well rekindle their interest in the Bible by reading this beautifully printed and admirably illustrated book. For not the least striking feature of the book is its seventy charming illustrations, drawn from pictures by great artists, some of them of world-wide fame, *e.g.*, Raphael, Sir Joshua Reynolds, Sir John Millais, Sir Edward Burne-Jones, J. J. Tissot, Holman Hunt, G. F. Watts, etc.

A small volume of *Prayers for Women Workers* has been written by Mrs. G. H. Morrison (Hodder & Stoughton; 3s. 6d. net). Mrs. Morrison explains at the beginning that as a minister's wife she had often been called upon to offer prayer, and as she found it difficult to find suitable prayers she wrote a number and committed them to memory. It is these prayers that she has now published. There is a foreword by the Very Rev. George Milligan, D.D., D.C.L. As most of the prayers are not for any special occasion with which women have chiefly to do, it is not clear to us why Mrs. Morrison should limit their application to 'Women Workers,' nor why Professor Milligan should emphasize the fact that she has laid all 'Women workers' under a debt of gratitude. Is there something special about these prayers which would make them suitable for women workers but not for men workers? We cannot see it. They will be found very helpful to both.

Messrs. Hodder & Stoughton have this month added two more volumes to their 'Master Missionary' series. The volumes are published at the uniform price of 3s. 6d. net, and are excellent value for the money. The story of the life of *Tom Dobson* has not been written before, and it is now written by the practised pen of Dr. Nicol Macnicol, who was himself a colleague of Mr. Dobson in the United Free Church Mission at Poona. Mr. Dobson went out to Poona as manager of a Printing Press. But his industrial work did not exhaust his activity. He put in his spare time helping with the asylum for lepers which was situated near Poona, and he co-operated in all good works with Christian or with non-Christian workers. For example, he was one of the secretaries of the Poona Temperance Association at the time when Gopal Krishna Gokhale was the leading spirit in the movement. But his most important work was done in the villages in Jalna and among the lowest castes. He struggled with the problem of the money-lender; he lived with the peasants through a time of famine, and he introduced up-to-date agricultural methods. When the worst of the difficulties seemed to be overcome, he was attacked by an Arab who thought he had a grievance, and a few days later he died as a result of this wound. Dr. Macnicol ends the book with these words: 'His death sanctifies the task, and others will take it up in his spirit and, under the eyes of his Master, will carry it one day to accomplishment. And all who knew him, as the memory of what he was renews their courage, will often say in the words carved on his tombstone, "I thank my God upon every remembrance of you."' The account by Dr. Macnicol of the life of Tom Dobson is not a long one and it will not take long to read. But it is well worth reading by every one who is interested in missions or in India.

The second volume is the life of *Gilmour of the Mongols*. It is written by Mr. W. P. Nairne. Here the field has been so well covered already by the standard biography by Richard Lovett, and by Gilmour's own writings, that we could not expect any new material, but the old has been dexter-

ously handled, and Mr. Nairne has made a very readable short Life out of it.

The latest volume in Messrs. Hodder & Stoughton's 'People's Library' is *How to enjoy the Countryside.* The author is Mr. Marcus Woodward (2s. 6d. net). The General Editor of this series is Mr. Sidney Dark, and that alone is a sufficient guarantee of the high standard of the volumes. The present volume will make those who are and those who are not in the country enjoy it.

A short time ago a number of the sermons of the late Dr. Alexander Whyte, of St. George's, were collected and published with the title 'Lord, Teach Us to Pray.' These were all sermons on prayer. Now the Rev. J. M. E. Ross, who is well known by his own devotional volumes and as editor of 'The British Weekly,' has selected a number of characteristic sermons of Dr. Whyte's on general subjects and has prepared them for the press. The title is *With Mercy and With Judgment* (Hodder & Stoughton; 7s. 6d. net). Most of the sermons are from the middle and later periods of Dr. Whyte's ministry, but there is one in the volume which dates from 1882. In some of them Dr. Whyte is at his very best, showing wealth of imagination, fullness of thought, and simplicity of style. We have given in 'The Christian Year' an abridged form of one of the sermons.

Three months ago we had Dr. Moffatt's 'The Bible in Scots Literature'; now we have the first volume of his translation of 'The Old Testament' in two volumes, and we also have—to remind us of his wonderful output—a new edition of his *Everyman's Life of Jesus* (Hodder & Stoughton; 6s. net). It is uniform with the pocket edition of his translation of the New Testament.

Professor Sydney H. Mellone, M.A., D.Sc., has issued in book form, with the title *The Price of Progress, and Other Essays* (Lindsey Press; 7s. 6d. net), six papers which have already appeared in magazines, and has added a seventh on Symbolism in Religion. The six are on The Price of Progress, Is Evil Necessary? Does God answer Prayer? Athanasius the Modernist, The Catholicism of Newman, and The Unitarianism of Martineau. Of the first three the treatment is so interesting and suggestive that one regrets that it is not even fuller. To all oppressed with a sense of bafflement in face of our distracted world we cordially recommend a perusal of those thoughtful and reassuring essays. The biographical studies are very penetrating; that on Athanasius in particular will repay attention. We shall not all agree that Athanasius really held a 'Duality in Unity,' and was a Trinitarian only because 'three groups of terms appear in Scripture,' and would have been a Quaternitarian if a fourth group had appeared there.

The last essay leads to this—'It is idle for the Church to-day to sound the note of the Absolute and the Eternal through her dogmas, her ordinances, her ritual. Her claim can no longer be a command, whose sanction is eternal. It is an appeal whose sanction lies in its working power.'

The Rev. W. Lockton, B.D., in *The Resurrection and the Virgin Birth* (Longmans; 5s. net), rejects the common hypothesis according to which Mark and 'Q' are the principal sources of the First and Third Gospels. In the narrative of the Transfiguration, for example, the fact that Mark makes no mention of the chief purpose of the vision (namely, to show that Christ was to die for our sins 'according to the Scriptures') shows the secondary character of the narrative. Not many will be able to follow this reasoning. The author's standpoint is that Luke's is the earliest Gospel, while Matthew is largely a combination of the traditions found in Mark and Luke. With these critical presuppositions he tries to establish the reliability of the traditional views of the Virgin Birth and the Resurrection of Christ.

Incidentally he tries to show that probably Levi or Matthew was a cousin of Jesus, and brother of James, Joses, Judas, and Simon, who were children of Alphæus and Mary. Among the most interesting and important features of the book is the study of ecstasy and vision in the gospel story in the light of the experiences of Saint Teresa.

A new edition of *The Master Builders,* by Mr. S. B. Macy, has just been issued by Messrs. Longmans. It is the story of the Acts of the Apostles told to children, and it is now published at 5s. net. It should make an attractive gift-book, with its green cloth boards, illustrations, and clear type.

The Story of the Great King, by Helen Howarth

Lemmel (Marshall Brothers; 2s. 6d. net), tells of Creation and Redemption in a series of short chapters suitable for little children. Perhaps there is too much theology introduced, and the writer shows quite a Miltonic knowledge of the history of Lucifer before the creation of the world. Some of the scenes also may move a smile, as where Adam and Eve are seen riding round the Garden of Eden on the back of a lion with a tiger in close attendance. But the spirit of the whole is good, and each chapter is headed with admirable little drawings.

The Seven Days of Jupiter, by the Rev. H. S. Gallimore, M.A. (Marshall Brothers; 5s. net), has for its sub-title 'A Science Idyll.' This phrase may perhaps charitably be taken to disarm serious criticism, for here is a medley of science and theology thrown together without coherence or logical order. The purpose of the writer is not clear, beyond his obvious desire to show that the creation narratives in Genesis harmonize with modern astronomy. One point may be noticed. The creation of the sun, moon, and stars on the fourth day, after the appearance of vegetation, is taken to mean their emergence into visibility in the sky, as the primeval vapours settled down. Previous to that they gave only a diffused light, sufficient, nevertheless, for the sustenance of vegetable life. This, of course, is arguable and not in conflict with what we know of the early stages of the earth's evolution, but whether the sacred writer had such thoughts in his view is another matter.

Some time ago Miss Christabel Pankhurst wrote a book ('The Lord Cometh!') which was reviewed in these columns with respectful (and deserved) sympathy. She had been disillusioned by the failure of votes for women to effect any real improvement in the state of the nation. And in this state of mind she had come upon a work on prophecy which not only revolutionized her religious life, but filled her with a new hope. The one hope for the world, she saw, was the speedy coming of Christ. When she read her Bible again it was clear to her (under the new guidance she had received) not only that this Advent was predicted, but that it was predicted to happen in our time. And now she has written a second book to develop this theme and emphasize its truth—*Pressing Problems of the Closing Age* (Morgan & Scott; 5s. net). What we need to-day, she tells us, is a true philosophy of history, and this we get in the Bible. History is a series of vicious circles. It is the record of a process in which civilizations rise, decay, and disappear. There is no such thing as a steady progress upward. But we have come now to the end, and the end will be a great new beginning initiated by the Advent of Christ in glory. This is the central theme of the Bible. Such is Miss Pankhurst's message. No one can read her book without a feeling of warm admiration for her earnestness. Her view, however, rests on an uncritical and unhistorical view of the Bible. It is a view, moreover, that has been taken at many other periods at which earnest souls were as certain the Bible referred to *their* time as Miss Pankhurst is that it refers to ours. It is the common apocalyptic attitude which has always been marked by the same characteristics—a sombre pessimism, a disbelief in progress, and a conviction that things can only be set right by a sudden and violent Divine act of judgment and redemption. Like many others, Miss Pankhurst looks on the Bible as a sort of programme of future events written long before in detail. A truer view of the Bible will recognize that the Second Advent has a real and great place in its gospel, but when and how that Advent will take place is known to none of us.

Major J. W. Povah, B.D., has translated the *Book of Hosea* into colloquial English speech (National Adult School Union; 9d.). No task could be harder, and Major Povah has acquitted himself very well. There is no pretence to literary elegance, the translation is frankly colloquial. But this gives the writer his chance to bring the essential meaning of Hosea home. The desperateness of the text is suggested by the numerous brief footnotes, but this is not allowed to obscure such sequence as there is in the argument. And besides giving a useful general introduction and furnishing a list of dates, Major Povah has wisely prefaced each section with a brief introduction, which helps to illuminate the difficult text.

Mr. S. D. Gordon has added another volume to his 'Quiet Talks' series. This he calls *Quiet Talks about Simple Essentials* (Oliphants; 5s. net). These talks, Mr. Gordon says, have already appeared in the secular and religious press, and

it was for this purpose that they were made brief. But there is in them a curious lack of continuity which does not make for ease in reading, and which differs from Mr. Gordon's style in his earlier volumes. If, however, the talks are brief, the scope is wide. He deals with five essentials—The Book of God, The God-man, Sin, The Man's Death, and the fifth essential, Personal Choice.

The Prophets in the New Lectionary, by the Rev. H. J. Langley, M.A. (Skeffington; 2s. 6d. net), contains a summary of the lessons taken from the prophetical books appointed to be read according to the Revised Lectionary of 1922 on Sundays and Holy Days, together with biographical and historical notes on the same.

In the series of books on 'English Theologians' a volume has been written on *Richard Hooker*, by the Rev. L. S. Thornton, M.A. (S.P.C.K.; 4s. net). It is described as 'A Study of his Theology,' and this is mainly the subject. Much has been written on Hooker's life, but the author claims that his theology has not received the same systematic treatment, and he aims at supplying this deficiency. The book justifies itself, for it is written with uncommon ability; and, though its size is small, the writer has contrived not only to expound his subject with some fullness, but also to add an exceedingly interesting and valuable chapter on the application of Hooker's principles to our own time. Hooker is here regarded as the father of modern Anglo-Catholicism, and Mr. Thornton contends that in essentials the philosophy of faith expounded by Hooker, Butler, and Newman is the same. He sets in contrast to these three the different tradition descending from Luther through Kant and Ritschl. This is an illuminating and competent essay.

A Summary of the Reports of the C.O.P.E.C. Commission has been written by Mr. H. A. Mess, B.A. It is published, with the title *The Message of C.O.P.E.C.*, by the Student Christian Movement, at the cheap price of 1s. 6d. net. The treatment is necessarily brief, only a few pages being given to each subject; but it is clearly written and should serve as a useful introduction.

We draw attention to a book on the religious education of the young which may justly be called a remarkable achievement. *Religion in the Kindergarten*, by Bertha Marilda Rhodes (University of Chicago Press; $1.75), is one of a series of books containing constructive studies in religious instruction. It contains a course of lessons in religion for the beginners' department in the Sunday school, or day school, or the home. The editors of the series are men of great distinction in the field of education in America. But the book before us needs no certificate from anybody. It is the very best course of lessons for very young children we have ever seen. There are eight groups of lessons, beginning with a series on the Heavenly Father, using common facts and Scripture. Then come lessons on the 'Earth Home,' on light, fishes and birds, on animals, rising up to man. Then a group on the House of God; another on birthdays, leading to Christmas; another on growth; another on 'Awakenings,' leading to Easter. In every lesson there are hints for the teacher, then detailed description of the devotional service, with suitable prayers, then a guide to conversation with the children, and then the lesson story, and finally a piece of suitable expression work. It is all quite admirable, and exhibits wonderful insight into the child-mind, and sympathy and simplicity in the way of handling it.

The Justice of God.

By the Very Reverend W. R. Inge, D.D., Dean of St. Paul's.

'Shall not the Judge of all the earth do right?'—Gn 18^{25}.

So asks Abraham near the beginning of our Bible, and has no doubt of the answer. Certainly, if there be a God, He must be a righteous God; for the idea of God includes the idea of righteousness; an unrighteous God would not be God—if He were indifferent, we should call Him natural law; if malignant, the Devil. Further, if there be a God, He must govern the world, for that too is contained