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Fittingly does this author spell 'Man' as well as 'God' with the capital initial.

V. Still further; if we are to estimate rightly the present theological situation, we must study it, not only in its constructions and criticisms, but in its *obiter dicta* while busy with other themes. For the mind of man is one; and all our thoughts and strivings go to enrich—or to degrade—our thought of God and of His salvation.

There is the Pacifist outlook, represented in theories of Atonement by Professor C. J. Cadoux and others, but independently represented with immense zeal and self-confidence in general discussion and debate. According to this, the sufferings of the crucified Lord, eked out by the sufferings of saints, martyrs, and conscientious objectors, are ultimately to redeem an—as yet—unredeemed world.

There is the Christian Socialist outlook, which declares that love, mercy, generosity, is the whole of goodness; that Justice is infra-Christian, and 'rights' inevitably 'selfish'; and, in brief, that Christ came into the world to found the Labour Party. It is true that the clients of the Christian Socialists insist upon 'rights' and loudly demand what they call 'justice'; but the pure theory of Christian Socialism seems to be what I have stated.

There is the Neo-Marcionism which despises the Old Testament because of its solemn emphasis upon justice and relatively lesser emphasis upon love. Dear, glorious, fascinating book, where everything is in the making and the faults that truly exist are faults of immaturity and not of decrepitude—how is it libelled to-day!

There is the doctrine that punishment is purely a reformatory process, and that, if it is ever inflicted in retribution for wrongs committed, such justice is nothing better than revenge. So distinguished a writer as Dr. Farnell, in his Gifford Lectures on *The Attributes of God*, does not seem to envisage the possibility of any other motive for retributive punishment than malice and spite. So too the Birmingham 'Copec' Conference—an assemblage of warm young hearts and hot young heads—heard three brief speeches, all upon one side, and then voted down Capital Punishment. That most terrible of punishments is the most distinctively and characteristically penal; hence the condemnation.

All these streams of tendency have one origin and one influence. Right for right's sake is despised and denied; justice, as a distinguishable element in the moral ideal, is blotted out; and God's love is degraded into an unethical softness. Not merely is faith uprooted; its presuppositions are destroyed. The very soil in which it grew, and in which it might again have taken root, is washed away. This is the master error of our day, and the form in which the contemporary mind becomes guilty of apostasy from God. For, while justice is not the highest thing in the moral ideal or in the character of God, you never can think worthily of love or of grace if you deny justice. And, while the Atonement of Jesus Christ cannot be vindicated as a transferred punishment, if you do not believe in punishment you will never understand the Christian salvation. It is impossible here to argue in support of these positions. They can only be stated as theses which concern the life or the death of our Christian hope.

Nevertheless the foundation of God standeth sure; and, although the Christian mind may suffer bewilderment, the Christian heart will respond in humble penitence and thankfulness to the great utterances of the New Testament in all their solemn fullness of meaning—utterances such as this: 'Where sin abounded, grace did much more abound: that, like as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.'

Literature.

SACRIFICE.

Of recent years the attention of Old Testament scholarship has been very largely concentrated upon the prophet: it is but fair that the priest should have his turn. And it is a piece of peculiar good fortune that the problems connected with him and his functions should have been investigated by the man who, while he lived, was probably our greatest Semitic scholar, distinguished alike for

his range and accuracy. In the posthumous volume on *Sacrifice in the Old Testament, its Theory and Practice* (Milford; 16s. net), Professor George Buchanan Gray, D.Litt., has dealt very elaborately with the extremely intricate problems associated with sacrifice and the priesthood, both the larger problems, as, for example, the meaning of the sacrifice, and more specific problems, as the nature of the festivals, the paschal victim, the blood ritual of the passover, etc. The course of the discussion carries Dr. Gray into the investigation of other problems of great interest and importance, such as, Was Moses a priest? Were women ever officials of the cult? How far was the idea of propitiation associated with sacrificial custom? What are the origin and history of the altar?

In the discussion of these questions Dr. Gray lays under contribution the immense material of which he was master, drawing as easily upon the Minæan inscriptions as upon the Old Testament. There is a particularly careful and valuable discussion of the root כפר (E.V. 'to make atonement'), whose Arabic and Syriac counterparts respectively suggest 'to cover' and 'to wipe away'; here, as elsewhere, Dr. Gray avails himself of analogies drawn from Assyriology. One of his most interesting results is to establish the predominance of the eucharistic rather than the propitiatory purpose of sacrifice. On the vitally important question of the attitude of the prophets to sacrifice this is what Dr. Gray has to say: 'They were prepared to tolerate, and even themselves to make use of, these ancient institutions of religion, if only the people would not abuse them, by giving them a place in life that Yahweh never intended them to have' (p. 43). And again: 'We cannot safely conclude that all the prophets denounced sacrifice under all conditions; purged of its abuses they may have been ready enough to see the continuance of eucharistic sacrifice' (p. 89). Some scholars would demur to this: they would agree, however, that the prophets would not have been likely to admit 'either the expiatory or the propitiatory value of sacrifice'; and they would agree most of all with the conclusion that 'practically their attitude towards sacrifice, even unabused sacrifice, is at best one of indifference.'

This book should help to re-direct attention to the priest. Dr. Gray admits that 'the great personalities are to be sought among the prophets: the living force in times of crises is theirs; but the maintenance of a permanent ethical and religious tradition, which needed at times, no doubt, vivifying by the direct law and challenge of the prophet, was the task of the priest,' and Dr. Gray's scholarly discussion sets the figure and the function of the prophet in a clear, dry light. He has given us a great book on a great subject, which is likely to influence opinion for a long time to come.

THE NATURE OF RELIGION.

Professor W. P. Paterson is probably as well qualified as any man to discuss *The Nature of Religion* (Hodder & Stoughton; 15s. net), the subject he selected for the first series of Gifford Lectures, which he delivered in the University of Glasgow in the Spring Term of 1924. They are characterized by all the massive learning, the philosophic grasp, and the religious insight which we are accustomed to look for in every utterance of his. The subjects discussed include the Religious Mind, Religion as Light, as Duty to God, and as Love of God, the Way of Salvation, etc., and each discussion is so carefully articulated that the argument, however abstruse, is easy to follow. Dr. Paterson has at his command a very wide range of philosophical and theological thought: Plato and Paul, Muhammad and Confucius, Frazer and McDougall are equally familiar to him.

His main concern in these lectures, he tells us, has been to show what religion 'has professed to be, and what it has undertaken to do' (p. 457), and religion itself, he remarks, 'might be defined as an optimism whose foundations are laid in pessimism' (p. 192). The whole book is, in a sense, a practical justification of this thesis. A very interesting chapter, which takes account of Freud, Coué, Myers, and others, deals with Religion and the Sub-conscious. Professor Paterson has a sympathetic temperament which enables him to present faithfully as well as to criticise candidly, any system of thought which meets him in the course of his discussion. His own outlook, needless to say, is frankly modern. Of the Word of God, for example, he writes that 'it has come to be generally agreed that, whatever polemical disadvantages it may entail, and whatever pain and concern it may give to devout souls, Theology has to content itself with a Word of God for which absolute inerrancy cannot be claimed' (p. 160). Again, discussing the death of Christ in his chapter

on The Way of Salvation, he remarks, 'Modern Theology has tended to magnify the quickening power of the great sacrifice, rather than its expiatory virtue, and it has had good reason for the change of emphasis' (p. 21). Again, 'It must be admitted that Theology has no direct knowledge of the original condition of mankind' (p. 434), the early chapters of Genesis notwithstanding.

In a deep sense the book, though it abounds in austere discussion, is a stimulus to devotion as well as to sound theological thinking. The God for whom it pleads is one who 'notwithstanding the reign of law is still a God of Providence, able to act in and through natural causes as the controller and disposer of all events' (p. 227), and He is the God of the individual as well as of the illimitable universe. It is at any rate, he argues, a 'sublime possibility'—and to Dr. Paterson we feel sure that this 'possibility' is one of his deepest convictions —that God 'condescends to take part in the life of the world in the character of an individual dealing with other individuals' (p. 456). The admirable caution with which every affirmation is presented does not succeed in obscuring the writer's enthusiasm for the great Christian verities.

GOD AND REASON.

It must strike any one who observes the current book issues how largely writers of the Roman persuasion are entering the lists. This is particularly true of apologetics, but it may be said of all other parts of the religious field. And the writing is good. It is often scholarly and always effective. One of the latest of these efforts is an essay in the borderland between philosophy and theology, *God and Intelligence in Modern Philosophy: A Critical Study in the Light of the Philosophy of Saint Thomas*, by Mr. Fulton J. Sheen, M.A., Ph.D., Agrégé de l'Institut Supérieur de Philosophie à l'Université de Louvain (Longmans; 15s. net). The writer has been fortunate enough to secure an introduction from the pen of Mr. G. K. Chesterton, and, as may be imagined, this is by far the most interesting part of the book. We do ourselves and our readers the pleasure of quoting a few words from this introduction which will at the same time indicate the drift of the work that follows. The Roman Church 'defends the wisdom of the world as the way of dealing with the world; she defends common sense and consistent thinking and the perception that two and two make four. And to-day she is alone in defending them.' Again (of a problematical old lady), she 'is running after every raving fad of mysticism and credulity so long as it is opposed to reason. She is following M. Coué, who says it is better to call things better because they are worse. She is running after Mrs. Eddy because Mrs. Eddy denounces a toothache which does not exist for existing. She is running after Professor Einstein because he is credited with saying that straight lines are crooked, that parallel lines meet, and that a yard may measure more one way than another. She is running after the pragmatists because they have a proof that all proofs are worthless. . . . But the little priest is still sitting in his confessional-box believing that two and two make four, and living up to that.' And one more, of the modern idea of God: 'It is the view that Being is Becoming; or that God does not exist yet, but may be said to be living in hopes.' All this is very amusing paradox. Of course it is none of it quite true. All these people would indignantly deny that they say what Mr. Chesterton makes them say. But there is a sufficient spice of burlesqued truth to make the caricatures amusing. It is characteristic of Mr. Chesterton's flamboyant way of thinking that he asserts the Roman Church alone trusts in reason. One admires with a smile the sheer impudence of such an assertion, and one admires it all the more when one thinks of Transubstantiation and the collection of ancient superstitions which have been consecrated by the cloak of Rome. It is absurd, however, to take Mr. Chesterton in such a rôle seriously.

It will be gathered that Dr. Sheen is concerned to vindicate the claim of the intelligence in the region of faith in view of a widespread tendency in modern thought to lean more to the side of experience in its various forms. Now it is quite true that there is such a tendency, or has been. It is also true that various systems, both religious and psychological, have laid stress on the practical to the disrepute of the intellectual. In addition to those mentioned by Mr. Chesterton, there is the New Psychology whose whole burden is a depreciation of reason; there is also the influential movement headed by Otto who already has imitators and followers in this country. On the other hand, we may say two things of such movements as Pragmatism and the whole circle of thought it

represents—one is that it is true so far as it goes. It stands for an emphasis on the importance of life, of experience, of actual practical results. This is the truth in Ritschlianism, Pragmatism, Humanism, the New Psychology, and the rest. And it is valuable truth. But we may also say another thing about this way of thinking. Its dominance is nearly over. It has left us a truth, and we are grateful for that. But we have seen its one-sidedness and imperfection. And it is really not true to say, as Dr. Sheen does, that modern philosophy has rejected the intelligence. Much can be quoted from certain quarters, no doubt, of this nature. But philosophy still relies on intelligence, and uses it, as one can see from any typical modern philosophical treatise. The truth is that, while we can demonstrate the being of God and perhaps certain of His attributes by reason, no one in this world ever gained a real living faith in God except through experience. We need reason, but we cannot live without a real fellowship with God. At the same time an able essay like Dr. Sheen's will help to keep its readers' minds well balanced and sane in their religious outlook. It is interesting and well worth reading.

HENRY MONTAGU BUTLER.

For over thirty years Henry Montagu Butler was Master of Trinity College. It is an account of these years—from his fifty-fourth year onwards—that has now been written by his son, Mr. J. R. M. Butler. It will be remembered that about five years ago a Life by Mr. Edward Graham appeared. Mr. Graham felt, however, that as an Oxford man he was not the right person to deal with Dr. Butler's years at Cambridge, and so he confined himself to his Harrow life, down to his resignation in 1885. The title of the present memoir is *Henry Montagu Butler: Master of Trinity College, Cambridge, 1886–1918* (Longmans; 12s. 6d. net). Writing of Dr. Butler, Dean Inge said: 'He was one of the very few *great* men of our time—at least that is my impression of him, and I have met most of our leading men. . . . I have to bless his memory for many acts of personal kindness; no one who has known him can ever forget him.' On an earlier occasion Dean Inge wrote to Dr. Butler: 'One of our first remarks to each other was, "How delightful it will be to get a letter of congratulation from the Master of Trinity." And so we are not surprised to receive from you the most delightful of all our letters.' Putting these two together we have not a bad picture of the Master of Trinity. He was great, and his greatness was pre-eminently that of character—a character in which the most salient trait was probably that of kindness. He was of those who do not forget their friends in their good or ill fortune, and his letters were always delightful to receive. Mr. Graham's account of the Harrow days differs from the present volume. The early years were full of incident, and the narrative of them 'was at once the biography of the headmaster and the school.' But there was no such incident in the later years, and so Mr. J. R. M. Butler has sought 'not to tell a story but to draw a picture, hoping he may help his descendants to realize what were the main features of a character of unusual beauty, whose influence spread far beyond the precincts of Cambridge.'

In 1859 Montagu Butler wrote for his private eye a confession of 'faith' and of 'infidelity,' but there is more faith in it than infidelity, for, as he says himself, he was 'not sceptical, sadly uncritical.' All through it the words 'I love' and 'I admire' occur. 'I admire everything which seems lofty.' 'I admire intensely capacity for emotion.' 'I love to see a fire lying dormant under a gentle eye.' 'I love to trace anything strictly human and genuine in all the great thinkers and doers, Plato, Coleridge, Burke, Arnold, L. da Vinci, M. Angelo, Napoleon, Hare, Maurice, Gladstone, Chatham, G. Adolphus, Dante, Goethe, Schiller, Luther. This love for all human seems to me almost the only definite conviction in my mind.' 'I love the Bible—almost all the parts of it that I understand, chiefly the Gospels, and of those St. Luke's and St. John's most. St. Luke's is so human; St. John's brings down heaven to you. St. Paul I love better for his glorious character, for his fire, for his loving enthusiasm, than for his formal arguments. I do not think he quite understood marriage, though he has written the best things about it, *i.e.* to the Ephesians.'

Dr. Montagu Butler by his kindliness, by his personal magnetism, by his wise hospitality, by his eminent intellectual gifts, but more than all by the sheer beauty of his character made for himself a unique position as Master of Trinity. But in spite of this the office was not without great difficulties. The government of the College was in the hands of a council of thirteen, of whom the majority were

elected by the whole body of Fellows. The Master's position on the council was really that of chairman. There was often considerable difference of outlook, and opposition to the suggestions he made. He was very sensitive, and he was often depressed.

The restraint with which this memoir is written is admirable, and so perhaps we welcome all the more the few intimate and light touches. Mr. J. R. M. Butler is the oldest son of Montagu Butler's second marriage—a marriage which he contracted with Miss Agnata Ramsay, the young senior classic of 1888—was born in July 1889, and Gordon in 1891. His death at Kantara during the War was the great sorrow of Dr. Butler's later life. The youngest, born in December 1893, was given the name of Nevile. 'The first of these babies was vulgarly known as Herodotus, in honour of his mother's edition of the seventh book of the History;—see *Punch*, December 7, 1889, "A Pardonable Mistake" (with illustration by du Maurier). "Young Mother (lately from Girton): 'Come in, dear. Excuse me for one moment. I'm just ordering a crib for Herodotus.' Fair Friend (not from Girton): 'Oh, that's what you're going to call dear Baby, is it?'"—the second was called Cato, since his arrival on a day when his father voted in a minority in the Senate House clearly showed support of a defeated cause; and the third, Tacitus, *a non tacendo*.'

AN ASSAM TRIBE.

Surely the interest in anthropology and primitive religion must be much more widespread than one would think. For the stream of books upon the subject is unending; and as a rule they are not cheap to buy, and always must be difficult to write. Yet still they pour on in a steady procession. No less than three have appeared quite recently on one unimportant people. Here is one of them, *The Ao Naga Tribe of Assam*, by Professor W. C. Smith, A.M., Ph.D. (Macmillan; 21s. net). It is an honest book, incorporating notes from authorities who differ at places; and having an Introduction by one of these, Dr. J. H. Hutton, who, while he writes warmly, here and there dissents. There is much work at the back of it (note the huge bibliography); and it is published by direction of the Government of Assam.

The Ao Nagas are a kindly primitive people, dwelling in a wholly hilly country, whose old ways and customs are rapidly breaking down, now that civilization is impinging on them. When left alone, they were a litigious lot, living, too, in a constant snarl and bicker of warfare. For damsels jeered at a youth who had not a human head or two to show them. Nor did it matter if the trophy were a woman's, or even a baby's! A head was a head! A merry enough people, they appear to have had no childhood. Chastity began only with marriage. A man's wealth is reckoned by the number of his granaries of rice, which he lets rot rather than sell! Life is made miserable by belief in uncountable malicious spirits, though there is some dim idea of a good God. There is a Creator, who was gradually flattening the earth, when unhappily a war broke out. To this he had to turn his attention; and so the hills remain. Since all fines go to the elders who try the cases, justice is uncertain; and the diviners and the like load the dice in their own favour too. The other world is no better than this. The spirits of animals we have maltreated lie in wait for ours. Hence, take your dog with you. After living yonder the same number of years as you did here, you will become a butterfly for ever. Two interesting chapters conclude the book, in one a terrible calling of witnesses as to the evil results of civilization bursting in on a primitive people, the other giving a vivid picture of the courage of native Christians in defying hoary custom. But there is a wise appeal to be positive, not merely negative; to give something better as well as take away the bad. Be sure, for instance, if you put down head-hunting with its excitement, to introduce, say, football in its place, or the result may not be altogether happy. A heart, swept and garnished from foul things, but left empty, invites trouble.

THE MEDIEVAL VILLAGE.

In many quarters there is a tendency to magnify the social service rendered by the Medieval Church and to urge the present-day application of the principle of 'A Fair Price' and other doctrines which formed part of the teaching of the Church of the Middle Ages. Dr. G. G. Coulton in *The Medieval Village* (Cambridge University Press; 25s. net) provides us with abundance of evidence which makes it impossible to appraise thus highly the contribution which the Church made at that period. The author disclaims any attempt to

furnish any theory, but seeks rather to provide material for subsequent inquiry; nevertheless, he has done good service in showing how unfounded are the opinions on this subject of Mr. G. K. Chesterton, and of some authorities whom he criticises in a trenchant appendix on 'Interested Misstatements.'

He contends that while feudal conditions in Great Britain were more satisfactory than elsewhere, and while the better conditions of the period 1450–1500 form an exception to his general outline of the situation, all over Europe there were great wrongs to redress, and social evils of such magnitude that the peasants had some reason for feeling that 'God and his saints had fallen asleep.' While there were many noble exceptions, and while the author does not blame the individual monk so much as the system, yet, in so far as the Church and the saints were synonymous, they were either asleep or impotent in the presence of grievous injustices. While the Church made a valuable contribution along educational lines, the monk who owned land was first a landlord and only secondarily a 'religious,' and he generally was as exacting and almost as unsympathetic as the lay landlord. This is a noteworthy contribution to the bibliography of Medievalism, and presents in a particularly interesting manner a mass of valuable evidence.

EGYPTIAN PAPYRI.

Every one has heard about Egyptian papyri, but not every one knows the romance associated with the hunt for them and with their marvellously heterogeneous contents. This is the story which, in both its chapters, Mr. James Baikie, F.R.A.S., has set out to tell in his *Egyptian Papyri and Papyrus-Hunting* (R.T.S.; 10s. 6d. net), and he has told it extraordinarily well. He tells the whole story, beginning with the ancient papyri, and carrying it down to the slightly more familiar papyri of Græco-Roman times, with which Dr. Milligan has helped to make us acquainted. Among the ancient papyri he gives us specimens of historical and legal texts, also of poetry, fiction, and funerary papyri; among the later papyri he gives us specimens of theological and literary texts, including, for example, the logia of Jesus and fragments of Pindar and Sappho, also of official, legal, and personal documents and letters.

One valuable feature of his book is that he not only discusses the papyri, he presents them in long and continuous extracts. Of thrilling interest, for example, is the chapter he devotes to the adventures of Wenamon on his more than exciting trip from Egypt to Byblos—adventures which outrival those of Robinson Crusoe; here, too, is the famous Tale of the Two Brothers, which probably influenced the story of Joseph. The last chapter, from the Græco-Roman period, is peculiarly interesting with its revelations of domestic life peeping out from every line of letters which were never meant to be seen but by the eyes of those to whom they were sent. Mr. Baikie's running comments are often refreshingly candid: much of the Book of the Dead he regards as 'trash,' the shoemakers of Antinoe were quite familiar with the modern trick of paper soles, the writing of the funerary papyri was often scamped and conscienceless to an incredible degree, and so on. But the contents of the rubbish-heaps make clear that the Greek-speaking Egyptian was 'in average of intellectual culture out of sight a better man than the average Briton of to-day.'

Mr. Baikie is pretty hard on the priests, though 'the Egyptian priest's record is no worse than that of the priests of other lands. Priesthood has always stood for the debauching of the pure ideals of a religion.' Always? That is a hard saying. But we quite agree when he says that 'we can never have more than enough of material which either makes the past more living to the present, or helps to elucidate the great works of the supreme writers of the classical age.' This is a living picture of the ancient world which makes us feel that 'the ancient Egyptian was one with ourselves in all that makes human life.'

CATHEDRALS OF ENGLAND.

There is undoubtedly a growing interest in ecclesiology and in ecclesiastical architecture. This probably is largely due to the energy of the Anglo-Catholic movement, but it is also assisted by modern facilities in road transport. For towns and villages, once 'off the map,' are now readily reached and a new field of antiquarian and æsthetic delight opened up to the ordinary tourist. The present age is further interested in 'local colour.' We are now realizing the influence that popular manners and customs have exerted upon all forms—architectural, ritualistic, literary—and

we have come to appreciate the fact that without a knowledge of the local colour much of the meaning of those forms is hidden from us.

Particularly is a knowledge of local colour needed when studying an old building, be it house, church, castle, or cathedral. We must understand the reason for its ground plan; we must know the symbolic significance of its detail; we must discover the underlying causes which have resulted in particular forms of architectural expression. Only by such an approach can an intelligent view of the whole structure be opened up.

Professor A. Hamilton Thompson, who occupies the Chair of Mediæval History in the University of Leeds, is a man so eminent in his subject that all that comes from his pen is authoritative, and sufficiently human to enable him to appreciate the needs of less gifted people. He has contributed a book on *The Cathedral Churches of England* (S.P.C.K.; 8s. 6d. net) which will do much to dissipate the confusion which clouds the history of these buildings. It is not an architectural treatise, for it contains only one chapter on the purely architectural development of the English cathedral. It aims, instead, 'to provide some account, not merely of the buildings, but of the institutions connected with them, and to treat the cathedral itself as an institution rather than to deal with cathedrals as individual structures.' The origin of the cathedral system; the internal arrangement and furniture of the cathedral; methods of building; sources of revenue and rules for its expenditure; the daily life and duties of the cathedral staff; the services and their significance are fully dealt with in successive chapters. An exhaustive and classified bibliography adds a further value to the volume.

DARWIN SUPPLEMENTED.

The Ascent of Man by Means of Natural Selection, by Mr. Alfred Machin (Longmans; 7s. 6d. net), is an elaborate attempt to explain the evolution of the human race by means of Darwin's own principle, understood better than Darwin understood it. Briefly, the author wishes to do two things: first, to show that, while Darwin's Natural Selection is inadequate to explain the facts, the principle is sound if restated in other terms; and secondly, to show that for an adequate explanation of the whole course of evolution and of its detailed facts and events, a naturalistic explanation is all that is necessary. To take the latter point first, the author acknowledges the immense influence religion has had in the development of man. He also admits that up to now Christianity has had the main influence on the course of man's civilization. But he thinks that, now we have a sound and satisfying explanation of evolution, this can be made to do instead of religion. This part of his book is poor and inadequate. The discussion of religion is not worthy of a serious scientific work which the book otherwise has claims to be. Like many other writers of a similar type he does not really understand what Christianity is. He roundly asserts that, according to Christianity, poverty is an essential part of piety, and that there is no place for recreation or physical sports in 'Christian philosophy'! The following words have a paragraph to themselves: 'Divested of its adventitious trappings, Christianity seems little more than a persuasion to righteousness and love.' The 'little more' is delicious. If it could but persuade men to righteousness and love, not all the evolutionists in the world could challenge its supremacy.

In fairness to the author we hasten to say that these somewhat ridiculous passages are not typical of the purely scientific part of his book, which is a serious and persuasive argument. His main contention is that Darwin's theory of natural selection must be supplemented somewhat as follows: Darwin contended that redundant reproduction causes a struggle for existence which gives rise to natural selection. Mr. Machin's view is that 'the struggle for existence' is the fundamental term, and the chain of causation is the following: the struggle for existence gives rise to natural selection which acts with equal force on Preservation *and Reproduction*. It was this last point Darwin omitted, and it makes all the difference. There you have a complete explanation of all that has occurred not only in lower forms but all through the kingdom of life. This contention is supported by a careful and elaborate examination of the factors which have been operative in development. The book will have to be reckoned with. It is evidently the fruit of much labour and of prolonged research. The points are well selected, both those from natural history and those from human history, like the story of Rome. Mr. Machin sticks doggedly to his theorem, and, so far as his modification of Darwin is concerned, he seems to us to have made

a good case. It is only when he begins to reason on wider lines that he wields a very inadequate instrument.

Under the title *Greek Culture and the Greek Testament*, Professor Doremus Almy Hayes (Garrett Biblical Institute) has published a plea for the study of the Greek classics and the Greek New Testament (Abingdon Press; $1.50). The first part of his book is a sustained panegyric of the Greeks, their art, philosophy, language, and way of life, with copious extracts from the works of enthusiasts for the Greeks. The second part deals with the Greek New Testament, and contains numerous illustrations of the treasures contained in it, which are available only for the student who can read it in the original.

All Christians will agree with Dr. Holmes's denunciation of War and the foolish and mischievous patriotism which means 'my country right or wrong' (*Patriotism is not Enough*, by John Haynes Holmes. Allen & Unwin; 5s. net). All will say 'Amen' to his aspiration for the growth of universal humanitarianism and love for all mankind. When he maintains, however, that one necessary change is the substitution of socialism for capitalism, and another the surrender by Christianity of all theologies and ritualisms in favour of preaching, in alliance with all other religions, the brotherhood of man, many will be unable to follow him. And when he recommends that the Churches should insist that the members of the various denominations shall on no consideration ever consent to fight with their co-religionists of other countries, some may feel that he is perilously near the grotesque. For if a burglar is breaking into my house, it seems quite irrelevant to ask him if he be a Presbyterian before I send for the police. There is in active existence a Power which is uniting humanity, is doing many of the international services to which Dr. Holmes looks forward, and has actually prevented quite a number of wars already. It is known as the League of Nations. To judge by his book, Dr. Holmes has never heard of it.

In *Nature Pioneers of the Insect World*, by the Rev. Joseph Ritson (Allenson; 3s. 6d. net), we have an excellent popular work upon a certain department of Natural History. It comprises thirty-three addresses to young people by one who has mastered the literature of his subject, who has invested it with a romantic charm, and who has proved himself to be a keen and accurate observer of Nature. Mr. Ritson has the gift of portraying with vivid pen-pictures most interesting particulars regarding ants, bees, wasps, caterpillars, moths, termites, spiders, and flies, and shows how these lowly creatures have anticipated man by hundreds of thousands of years in agriculture, in manufactures, in industry, in social organization, in sanitation, and *mirabile dictu* in such inventions as the telephone, aeroplane, and wireless. To all teachers of the young, as well as to all interested in Nature Study, we heartily recommend this inexpensive volume.

Two years ago there appeared in THE EXPOSITORY TIMES an account of a medieval Dutch Harmony of the Gospels which had turned out to be a translation of an extremely archaic Old-Latin form of Tatian's 'Diatessaron,' the Latin translation having apparently been made directly from the Syriac and independently of the known Greek Gospels. Dr. D. Plooij of Leyden, to whom we owe the first published account of the MS., has now given us an interim report of the work being done on it in *A Further Study of the Liège Diatessaron* (E. J. Brill, Leyden).

Dr. Plooij replies with great spirit to Jülicher's criticisms. He thinks it proved that the attempt to recover the Old-Latin Text should start from this MS. The facts suggest that Tatian wrote his Syriac Diatessaron in the first place for the numerous oriental population of Rome, Carthage, and Lyons, who were not conversant with Greek and were more or less neglected by the Greek authorities of the Church; this in opposition to the common view that he wrote it after his return to Syria. Another bold assumption which the author now thinks justified is that of a Syriac original for the Latin Marcionite Gospel.

One of the best monographs on individual philosophers that we have seen is *Johannes Scotus Erigena: A Study in Mediæval Philosophy*, by Henry Bett, M.A., of Handsworth College, Birmingham (Cambridge University Press; 10s. net). The plan is admirable. We have in order: the Life and Writings of Erigena; His Philosophy, a Summary; His Philosophy, an Exposition; Sources and

Authorities; and lastly, the Influence of Erigena upon Later Times.

Little is really known of Erigena's life. He was not a Scot but an Irishman, and Erigena was not his name at all. He was either Jerugena or Scotigena. Yet Mr. Bett wisely concludes that the time-sanctioned name Erigena should be continued, 'General usage and general convenience must surely overrule a pedantic accuracy.' The summary of the philosophy is a remarkable achievement. It is no mere summary. It is an actual condensation of the philosopher's writings, which reproduces, so far as possible, Erigena's own words.

Mr. Bett has filled a lacuna in English philosophical literature, and filled it brilliantly with a modest-sized volume which is both philosophy and literature.

A little book, crowded with interest of many kinds, has just been published by the Cambridge University Press (7s. 6d. net). It is interesting alike to the student of the Greek Language, of the Middle Ages, of the Old Testament, of Legend, of Poetry, and of Art. It is a selection of *Old Testament Legends*, from a Greek poem written about the year 1500 by Georgios Chumnos, probably a native of Crete. Mr. F. H. Marshall, M.A., has rendered a valuable service to scholarship by translating and editing it, and not less by his illuminating introduction, in which he discusses the character of the poem, and shows how these legendary accretions, to which we have parallels in our own medieval literature, would stimulate popular interest in the Bible. Some of the legends are grotesque, like that of the resurrection of the calf slaughtered by Abraham to feast his three guests, but all of them are interesting. The Greek is in rhymed couplets, and an exact idea of its rhythm can be gathered from these lines, which somewhat freely translate the episode to which we have just alluded:

But when those youthful travellers had risen to their feet,
That calf rose too and gambolling did run its dam to meet.

There is a glossary to the less familiar Greek words. The value of the book is greatly enhanced by the reproduction of twenty-eight quaint pictures which, in the original MS., illustrated the narratives to which they are attached.

Canon Sell has wisely followed up his valuable series of Commentaries on the Old Testament with a volume on *The Kingdom of Israel* (Church Missionary Society), which is characterized by the same accurate scholarship and critical honesty as marked his Commentaries. It was a good idea to separate the history of Israel from that of Judah, so that we can follow the fortunes of the one kingdom without being distracted by the consideration of the other. The Septuagint has been wisely used and all the relevant literature carefully considered, with the result that the narrative is as reliable as it is graphic, and the motives of the leading actors, no less than the historical facts, come to light. The perspective of the Hebrew story is also preserved by Canon Sell in the ample space which he very rightly accords to Elijah and Elisha; and such parts of the narrative as are of special interest to Indian readers, as, for example, Naaman's bowing in the house of Rimmon, are happily treated. Preachers who have no elaborate critical history of Israel could not do better than secure this book.

That indefatigable worker in the Master's vineyard, the Bishop of London, has issued through Messrs. Wells, Gardner & Co. Ltd., a small volume of mission addresses delivered in different centres of his diocese, under the title *The Spirit of Jesus* (3s. 6d. net). These addresses bear the stamp of the special occasion for which they were prepared, but the value of the book at the present time when preachers are more and more disposed to meet the people in the open, to reason with them and endeavour to meet their difficulties, will be found in the series of 'Questions and Answers' contained throughout its pages. These are the right kind of questions, and the answers to them are given with the necessary fullness and clearness. The volume will be helpful to those engaged in this form of evangelistic preaching.

Here is the fifth and last volume of 'Lessons on the Way,' by the Rev. Percy Dearmer, D.D. (Heffers; 4s. net), those admirable little studies for teachers. The aim has been, so we are told, to provide 'a clear and credible account of the Christian religion which can be used by the ordinary person, the teacher, the parent, and in study circles.' It has been realized. Dr. Dearmer gives the impression that he himself has found real pleasure in putting his thoughts together, and his enjoyment

is infectious. It will be a dull and heavy class that grows drowsy and fidgety when truth is presented to them so freshly. This last volume deals with *The Lord's Prayer and The Sacraments.*

A little companion volume to 'Dont's for Church Organists,' and 'Dont's for Choirmasters,' has been written by Mr. John Newton. It is *Dont's for Choirmen* (Heffers; 6d. net). We can thoroughly recommend it, for it is full of the soundest advice. Don't spoil the endings as Amen^ur: don't mispronounce words—troub-alled not troub-bled. And much more of this kind.

There is no doubt that the really strong arguments for Spiritualism are the narratives of personal experiences written by those whose *bona fides* cannot be impugned. A remarkable instance of this kind is *Love and Death: A Narrative of Fact* (Hodder & Stoughton; 3s. 6d. net). There is a foreword by Sir Oliver Lodge in which he says that the cumulative evidence, not of mere survival, but of continued interest and affection, goes on increasing. Certainly this narrative, written unwillingly but from a strong religious sense of duty, is a very noteworthy document. The writer says that all possibility of mind-reading is excluded in her case, and if this were quite assured, her story would have a powerful appeal for the cause she advocates. In any case, our minds should be open and ready to consider facts of whatever kind. Among these *Love and Death* will have its own place.

Many books have been written for teachers to show them how to teach the Bible to children. Some of these are too advanced. Some demand more from the average teacher in knowledge or in equipment than he possesses. What many a teacher wants is guidance which he can use just where he is and with the equipment he already possesses, not to save him trouble but to show him the way. A book of this kind has just been published which will be of priceless worth to this sort of teacher: *Jesus among the Children,* by the Rev. C. Salisbury Woodward (Hodder & Stoughton; 5s. net). Mr. Woodward has been very successful in addressing children, and, if his addresses were anything like his book, we do not wonder. It consists of a series of talks on the life of Christ. There are several introductory chapters giving counsel which is within the reach of ordinary people and is exceedingly valuable. What he has to say on the three 'I's' is an instance. The teacher must be Intelligible, Interesting, and Imaginative. All that he writes on these points is worth reading. And what he means by them can be read in his own lessons. He tells the story of Jesus, incident by incident, very simply, but in a fashion that would enthral any audience of children. Both in its theory and practice this book is one that will spread a sound and helpful gospel of teaching wherever it goes. We wish it a wide circulation.

Out of his work the Principal of Manchester College tells us that there has come a faith, and it is this faith that he explains in *The Faith of a Worker* (Hodder & Stoughton; 2s. 6d. net). In passing let us say that Messrs. Hodder & Stoughton are to be congratulated on the price at which they have published the volume. There are nine chapters in the book, and in each of them Dr. Jacks grapples with one of those problems which are not only pressing to-day but which from their very nature have always teased men's minds. The first and last chapters are probably the most deep-searching. The first is concerned with the challenge of death. It is the fashion to-day to evade challenges, but Dr. Jacks will have us meet them. We must grasp the nettle. Like Arnold of Winkelried, 'religion must put her arms round the spears and gather them into her bosom.' How does he meet this challenge of death? Personal immortality will not do it, he thinks. What is needed, Dr. Jacks says, is the doctrine of Divine Immanence. In the last chapter we have Dr. Jacks' philosophy of work. *The Faith of a Worker* is not uniformly excellent, but it makes stimulating reading though we may not follow Dr. Jacks all the way.

Those who have to address mothers' meetings, girls' clubs, foreign mission collectors, and other groups of Church workers will find considerable help in Mrs. G. H. Morrison's *Addresses for Women Workers* (Hodder & Stoughton; 3s. 6d. net). With much good counsel and many a little story these talks are made practical and interesting, and in simple language the truths of the evangelical faith are pressed home.

There can be few who have any concern with

the English language who do not know Roget's *Thesaurus of English Words and Phrases*: Classified and Arranged so as to Facilitate the Expression of Ideas and to Assist in Literary Composition. The work first appeared in 1879, and there have been so many editions of it that the stereo plates are worn out. Now a new edition has been prepared by the author's grandson, Samuel Romilly Roget (Longmans; 7s. 6d. net). The original system of classification has been retained, but the work is enlarged by the inclusion of two thousand fresh words and expressions. To those who have not yet acquired the Thesaurus habit, we would say that this is an excellent opportunity of doing so.

'Are we right in bringing religion under the sway of reason? Is theology subordinate to philosophy, and is a reasonable faith that after which religion ought to strive? Must all the varied forms of religion find their differences resolved in the light of pronouncements made by the philosophy of religion? I believe that religion ought to fix her eyes on a mark more distant than any which can be reached by reason. If religion is to hold sway over the hearts of men and to guide them towards the destiny desired from the very depths of their souls, she must open out to men a realm of being beyond that where reason holds sway, and enable them to overcome death, who bids reason call a halt, and whose bidding reason dare not disobey.' This is the thesis which the Rev. E. E. Thomas, M.A., D.Litt., upholds in *The Non-Rational Character of Faith* (Longmans; 6s. net). Dr. Thomas examines first the nature of the soul, contending that, while philosophy can give no real account of it, religion can. He then passes on to discuss Truth, Goodness, and Beauty, and holds that in regard to these great values, taken in their richest sense, philosophy fails to satisfy us and only religion can. The book is in some respects an echo of Otto's famous essay which has had so wide an influence in Germany and is bound to produce its crop of discipleship here.

But though Dr. Thomas may have been inspired by Otto, his thinking is his own, and the argument he submits is a piece of very thorough work, independent, sincere, and marked by real ability. Like all extremes it contains a large element of truth, but it will probably fail to present itself as the whole truth. At any rate this book is worth reading as a stimulating and competent essay in the borderland between philosophy and theology.

Thorns, by E. A. Bryans (Longmans; 4s. 6d. net), is a discussion of the presence of pain in the world and the purpose of it. The bulk of the book is in the form of letters. There is also a long Introduction by Father Vernon, S.D.C. Both the Introduction and the Letters follow the same lines, and are concerned not with the origin of pain, but with its use. Suffering, they find, can become redemptive not for ourselves only, but for others too, and the presence of the thorns is an infallible sign that God's children are on the right path.

The Rev. John Macmillan has written a small book on *The Crucified and Risen Bible* (Marshall Brothers; 3s. 6d. net), the controlling idea of which is the analogy between Jesus and the Bible, it, like Him, having a birth, a life, and a crucifixion. There is much that is good and true, much also that is fanciful, as when we are told that the animals slain in Gn 3 to secure coverings for Adam and Eve were 'likely lambs, whose blood symbolized the blood of Jesus.' In keeping with this is the depreciation of Wellhausen on p. 66 f., and the rather absurd question on p. 75, with regard to documentary analysis (J, E, P), 'We want to know if that is the thing that has dried the tears of centuries of saints.' We are not aware of any critic who has made this claim. It is good that the cobbler should stick to his last.

In *Travel Talks on the Holy Land*, by Mary A. Hatch (Marshall Brothers; 5s. net), we have the impressions of one who has visited the most sacred places of Palestine in recent times. Miss Hatch is an experienced traveller and a keen observer, and has set forth the record of her travels in the form of a diary. It will be suggestive and helpful to those who have to give lessons on New Testament Scripture to young people.

From Messrs. Morgan & Scott there comes, written by the Rev. Frank C. Raynor, *The Giant Masquerade* (6s. net). The book is better than its title, which last is, indeed, characteristic of a certain straining which shows now and then in the vivid and effective style. The book consists of a series of rapid sketches of the Decline and Reviving of the Christian Church up to and through the Reformation, and of the greater figures that pass across the stage, St. Francis, Dante, Giotto, Luther,

and the like. They are short and vivid, and written with a certain breathless eagerness, as of one bursting in with what he must tell.

'To a Friend of God, The Man in the Pew—Theophilus of the Twentieth Century' is a dedication that awakens curiosity. It is preliminary to a highly successful attempt to describe the earliest days of Christianity as they would be seen by an observer or a participant between A.D. 29 and 50. The book is called *Those Earliest Days*, and the writer subscribes himself Tychicus (Murray; 7s. 6d. net). In effect the book is a vivid exposition of the first half of the Acts of the Apostles. There is an Introduction on the actual situation, and then the writer gives us the text in his own translation with an explanatory comment on each section, somewhat after the manner of Sir William Ramsay's 'St. Paul the Traveller.' There is a great deal of sound learning behind this work, but the writer has always in view 'the less learned lovers of God.' His desire is to help the man in the twentieth-century pew to feel the same assurance about Divine things as St. Luke provided for *his* Theophilus in the first century. There are many things to praise in this interesting and valuable book. The divisions and headings are one. The popular and vivid style is another. The provision of essential knowledge in an easy way is a third. On pp. 67–69, to take one instance, there is a careful list of passages taken from the Book of Acts which shows how well the Apostles' Creed justifies its name. All who desire to live again 'those earliest days' may well betake themselves to Tychicus and put themselves under his guidance. A word of praise is due to the publisher for the beautiful printing and general appearance of the book.

The interest attaching to Rosamond Kimball's book on *The Wooing of Rebekah, and Other Bible Plays* (Scribners, $2.50) is that the stories dramatized follow, as far as possible, the words of the Bible text itself. Thus the personal equation does not enter into the reconstruction of the Bible stories, but they are allowed to speak for themselves, the necessary background of recital being filled in by a reader behind the scenes, who also uses the words of the Bible. We can well believe, as the Introduction claims, that these simple plays produced a profound impression not only on the audience, but on the young players who felt the need of qualifying by heart as well as by head for their respective parts. The stories dramatized deal with Rebekah, Jacob, Joseph, Moses, Ruth, David and Jonathan, Elijah and Elisha, the Nativity, the Prodigal Son, and the Resurrection. Full instructions are given with regard to costumes, music, etc. These short plays, which can be produced quite inexpensively, would bring the Bible narrative home as nothing else could. There are some beautiful illustrations, and three selections from Bach's St. Matthew's Passion Music. 'Thou come*th*' (p. 8), 'spontan*iet*y' (p. 21), and 'who' for 'whom' (p. 22, l. 16) should be altered in the next edition.

What an indefatigable pen Mr. Boreham has. Here is his seventeenth volume of addresses, and it is as fresh as the first. In it he lets us into one of the secrets of his wonderful output. It is to set down the subject that he has in his heart to write on. It may be that he does not write on it for ten years, but there it is, all the time at the back of his mind, and he keeps storing up suitable incidents as he goes up and down his far Australian parish. The title of the new volume is *The Crystal Pointers* (Sharp; 5s. net)—the two bright points of light which are no part of the Southern Cross but which point to it. And so Mr. Boreham says, 'these papers point to things that no man can afford to miss: that is their only glory.'

In *Plain Talks to Lancashire People*, by the Rev. Canon John Sinker, Vicar of Blackburn (Skeffingtons; 3s. 6d. net), we have a fine example of an earnest type of preaching suited to the needs of a great industrial centre. Canon Sinker is one of the clergy who has a sincere admiration for those among whom he labours, and an intense joy in his work among them. He describes these addresses as 'just simple, plain, homely talks to the people.' They are at the same time the outcome of sound learning, shrewd common sense, and an intimate knowledge of the peculiar needs of the population of a great city. He can speak to his congregations most frankly and most kindly and with the spirit of the Christian pastor.

In *Religion and Natural Science*, by Mr. E. Haigh, M.A., B.Sc. (S.C.M.; 4s. 6d. net; paper covers, 3s. net), we have a valuable introduction to many of the deeper problems of the day by an experienced

teacher of physical science, Mr. Haigh's treatment of such subjects as 'Natural Science and Religion,' 'Natural Science and the Bible,' 'Evolution,' 'The New Psychology and Religion,' 'Nature a Divine Revelation,' is excellent. His wide reading is apparent on every page, and his extracts from leaders of religious, philosophic, and scientific thought are informative.

The following quotations will show Mr. Haigh's standpoint: 'Has Natural Science anything to do with Religion? Very little—very little indeed . . . . an educated religious man cannot be wholly indifferent to the scientific knowledge of his age. Though no one is responsible for ignorance which is unavoidable, yet no one is at liberty to reject facts or wilfully shut his eyes to truth from whatever quarter it may come. He cannot so act without injury to his moral character.' 'It is of happy augury that so many of the leaders in science at the present time are enforcing the truth that the scientific view of Nature is but a partial view which leads up to and requires the complement of a spiritual interpretation.'

In 1893 Christina Rossetti prepared a number of her poems for separate publication. They had already appeared along with prose devotional studies. The volume was called simply *Verses, by Christina G. Rossetti.* And twenty-one thousand copies of it were sold up to 1914. Now the S.P.C.K. has issued a new edition (3s. 6d. net), containing an introduction and appreciation and a crayon drawing of Christina and her mother by Dante Gabriel Rossetti. The direct simplicity of Christina Rossetti's language, coupled with the appeal of her mysticism, have made for her a unique place in the affections of some of us.

The Rev. D. C. Mitchell, M.A., has found an attractive title for the volume of sermons which he has published through Messrs. Thomson & Cowan. It is *The Nonsense of Neutrality* (3s. 6d. net). The title is taken from his treatment of the eleventh verse of Obadiah, 'In the day that thou stoodest on the other side, thou wast as one of them.' The title is not only captivating, it is also informing, for this volume of sermons is concerned with the Christian conduct of life. Dealing with neutrality, for example, Mr. Mitchell discusses its consequences and culpability as a sin first of all against the self, and secondly against society. He ends on the evangelical note, which is characteristic, when he shows how one can be saved from this sin. The teaching in the sermons is pointed by apt illustrations both from literature and from Mr. Mitchell's personal experience.

The Two Descriptions of the Sanctuary in Deuteronomy.

By Professor Adam C. Welch, D.D., New College, Edinburgh.

In The Expository Times for July 1925 I published an article on this subject. The reason for returning to it so soon is that Canon Battersby Harford, in the November issue of the *Expositor*, has discussed the article and my entire attitude on the question at some length. It is true that few things are less interesting than a debate between two specialists. But the issue involved here is of such significance that a reply may be of value, especially if the discussion is severely restricted to broad principles.

There are, then, two descriptions of the sanctuary, (*a*) which Yahweh elects out of all your tribes, (*b*) which Yahweh elects in one of thy tribes. As to (*a*) there is no debate; it means the temple at Jerusalem. But as to (*b*) I have pointed out that, wherever *one* followed by a plural noun occurs in Deuteronomy, it always means 'any of.' The natural sense, therefore, of 'one of thy tribes' is any tribe, not a specific tribe, such as Judah. The reason for this sanctuary being prefaced by the definite article is that it is followed by a qualifying clause. The shrine was to be one reserved to the worship of Yahweh.

So to translate the phrase is, of course, to deny its reference to centralization and to run counter to the interpretation which has been constantly put upon it. The Canon, accordingly, indulges in a