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sin.' Its 'fundamental characteristic is not right but might.' 'Every state maintains and aggrandizes itself by means which in themselves are morally impermissible.' And the ethical problem of the State is 'insoluble.'

On the problem of war, Brunner writes: 'War, that is, the constant readiness of the State to use all the means of force necessary for the objects of its policy, belongs to the essence of the State in so far as it has no better means of defending its right.' 'In principle, unconditioned pacificism is identical with anarchy, with Anabaptist Utopianism.' If we affirm the State as a necessity, we must affirm war as an eventual necessity. Yet in present circumstances, war is suicidal folly. 'The Christian must not live in the past.' In modern circumstances, 'what could be said with some justification in favour of war has lost to-day its validity.' 'War now is identical with the murder of peoples. War has outlived itself. It has become so colossal that it has now no intelligible function.' 'To found the necessity of war on historical thought is to overlook the fact that history has led us to a point in which all analogies from the past have lost their meaning.' 'War has reached a stage of development in which it has no longer any sort of ethical justification.'

'The Christian must take an active part in politics because he learns there, as nowhere else, that we are miserable sinners, who even with the best will cannot do what is truly good.' 'There is no possibility of there being a political programme or a political party, which as such is competent to put the name "Christian" on its banner. Every form of politics and every political party stands under the judgment of Jesus Christ, and for each the Christian requires the special forgiveness of God. If this were generally recognized even among Christians, political strife would lose its most poisoned sting, and political possibilities would be released which, apart from this, are unthinkable.'

The section concludes with the reminder that 'the State is that divinely appointed ordinance which most clearly shows us that, as the New Testament teaches, we live in an evil world.' 'It is the *meditatio vitae futurae* which makes it possible for a Christian to do his hard duty in the world of politics without becoming hard, and which saves him at the same time from fleeing into refusal of responsibility through fear of having to be hard. It is from this hope that he wins his joy in service and his sobriety in service. And in these two words the whole political ethic of the Christian is included.'

It is obvious that in the limits of one article it has been impossible to do justice to Brunner's massive book. In his emphasis on human sin, Brunner ignores at times unduly the possibilities open to men through the divine grace. Sombre as is the book, it is full of suggestiveness, and is singularly free from the Pharisaic censoriousness and light-hearted idealism which often characterize Christian pronouncements on moral problems. This is a book which ought to be translated.

Literature.

PERSONAL IDEALISM.

In *Christianity and Philosophy* (T. & T. Clark; 10s. 6d. net), Professor D. Miall Edwards, D.D., of the Memorial College, Brecon, Wales, offers us a useful and timely study. In his Gifford Lectures, Dr. Gore expressed the opinion that the present generation (unlike the generation of Augustine or Aquinas) will not enjoy the spectacle of a commonly recognized alliance between religion and philosophy. That opinion is tacitly endorsed in Dr. Streeter's recent Bampton Lectures. Nor would Dr. Edwards gainsay it. But he holds, rightly, we think, that by the method which Dr. Pringle-Pattison employed of 'construction through criticism' it may be possible to discover the general outlines at least of a philosophy which will at once do justice to man's total experience of the world and serve as an intellectual framework for Christian convictions. Accordingly, in the face of rival philosophies, naturalistic and idealistic, he advances towards a theistic faith expressible in a form of 'personal idealism,' the key to the nature of reality being found in human personal experience, and reality being interpreted in terms of idea or spirit.

Dr. Edwards is obviously widely read in recent theistic literature in English, and his dependence upon previous writers is also obvious. His debt to Principal Galloway might, we think, have been more generously acknowledged. Nor do we agree with Dr. Edwards, as against that writer, that the Transcendent may be regarded as the 'coping-stone' of a unitary theistic system of reality. If the unitary system of reality includes the Transcendent, then the Transcendent is reduced to the Immanent, and a pantheistic cosmology results.

In the ethico-religious argument wherewith Dr. Edwards supplements his study in speculative cosmology, good use is made of the earlier exposition of the value of the Holy or Numinous as the value of values, the converging point of Goodness, Truth, and Beauty, which gathers these other values up into itself and fuses them together in a living synthesis.

Having outlined a theological philosophy with which religion may find alliance, Dr. Edwards proceeds to discuss the more specific form which Theism takes in the Christian religion, dealing with the Christian conceptions of God and Christ. It is in effect a transition from philosophy of religion to Christian dogmatic theology, though the philosophical interest is never left altogether out of account. In Christology proper he would substitute for the traditional distinction of static 'natures' between God and man the distinction of two dynamic personal activities culminating in their perfect ethical confluence in the Person of Jesus Christ.

There are one or two strange misprints in German words in the book, and the phrase, 'a kind of *communicatio idiomatum* of feelings,' makes us pause and wonder.

INTRODUCTION TO THE OLD TESTAMENT.

Messrs. Hodder & Stoughton have recently issued a new edition of the *Introduction to the Old Testament*, by Professor John E. McFadyen, D.D., of Trinity College, Glasgow (7s. 6d. net). It is twenty-seven years ago since this book made its first appearance, and, in its old form, it has enjoyed a wide reputation both at home and abroad. The author has subjected the original work to drastic modification in the light of the findings of Old Testament scholarship during the last quarter of a century. It is safe to say that, in the revision now before us, no significant contribution, in English or otherwise, to Old Testament study has been neglected in bringing the Introduction up-to-date.

Its up-to-dateness, indeed, is the most prominent feature of the new edition. The mere citation of the names of the authorities of whose work Dr. McFadyen has taken stock is, in itself, impressive as an indication of the thoroughness of his preparation for this revision: Welch and Hölscher on Deuteronomy; Eissfeldt on the Pentateuch; James Smith, Torrey, and Hölscher on Ezekiel; Torrey on Deutero-Isaiah; Sellin and others on the Servant of Jahweh; Sellin on Job. Besides a thorough study of the work of these men, Dr. McFadyen reveals, in scores of incidental touches—for example, in The Song of Songs and Ecclesiastes—a competent knowledge of other men's work. It should not, however, be assumed that the new Introduction is a mere collection of other men's views. It is not even a discussion of these, though few scholars in Britain are as competent to carry on such a discussion as Dr. McFadyen. The book is exactly what it purports to be, an Introduction to the Old Testament, which takes into account the results of the most recent scholarship.

The author has followed the plan of the original work in adhering to the Hebrew order of the Books, in selecting their salient features for treatment, and in avoiding excessive detail which the technically trained reader may be expected to know and the general reader (whom Dr. McFadyen has specially in view) would find cumbrous and unhelpful. Within this frame-work noteworthy modifications have been made upon the first edition, especially in the matters of the Prophetic and Priestly documents, of Deuteronomy, of Jeremiah, Habakkuk, and Ezekiel, and of the Servant of Jahweh in Deutero-Isaiah. These modifications are not confined in their scope to mere criticism, but extend sometimes to a fresh consideration and restatement of the contents of the sacred writings, for example, in the survey of Nahum (p. 236).

The general treatment of the subject and the whole temper of this Introduction reveal a thoroughly modern tone combined with a judicious moderation which will commend it to all who are interested in the Old Testament. It admirably displays the completeness of Dr. McFadyen's researches over a long period, and the skill with which he has incorporated the conclusions of recent scholarship commands our deepest respect. Comparing the new edition with the old, one may dimly realize the effort which this revision must have entailed upon the author. The very weight of the additional material—some of it of a refractory nature—must have created for him a problem of presentation and correlation which would have

daunted most men. Yet the problem has been solved. In the new edition there is a unity of conception and of construction wholly adequate to the purpose of the book.

It is not too much to say, indeed, that this *Introduction to the Old Testament* will maintain its unique position among such works, at least in English. It is quite without an equal in its admirable survey of the ground, which is at once comprehensive and clear. Dr. McFadyen has achieved this result by the sanity of judgment which he has exercised in his selection of the outstanding features of the various individual books. In this matter he has exhibited a fine sense of proportion and a flair for the vital issues in each, which give one confidence in the soundness of his treatment. That confidence is increased by the fact that, on almost every page of this book, there is evidence, unobtrusive and frequently unconscious, of a mind that is unable to rest in mere vague generalities and whose judgments are backed by a scholarship as comprehensive as it is meticulously accurate. Dr. McFadyen's style is well suited to his purpose. He has been sparing in his use of words from the Hebrew text (a fact which will commend itself to the reader who does not know Hebrew), and his work is written in language at once lucid and powerful. Indeed, the literary power of the book ensures the reader's sustained interest, and the fine poetic renderings of various illustrative citations from the Old Testament writers form a particularly attractive feature of the work.

Beyond all these things, however, that which draws us most to this book is the passionate reverence which pervades it. This is seen in the devout tone of the discussions, in the high-minded elucidation of the moral and religious situations of the people of Israel, and, above all, in 'that confidence, which can now justify itself at the bar of the most rigorous scientific investigation that, in a sense altogether unique, the religion of Israel is touched by the finger of God' (Preface, p. 10). In keeping with this profoundly spiritual attitude to the literature of the Old Testament is Dr. McFadyen's fine Christian courtesy to all his fellow-workers in the same field. This Introduction is wholly free from any blemish of unseemly polemic. Where the author finds occasion to differ from others, he does so with a courteous restraint and a disarming and genuine recognition of their services to the common cause.

The book 'is written for those who desire to understand the modern attitude to the Old Testament as a whole, but who either do not have the time or the inclination to follow the details on which all thorough study of it must rest.' Dr. McFadyen's revision has succeeded in preserving this aim. In carrying it out, he has set in a clear light the abiding worth of the Old Testament for the men of this generation. The new *Introduction* has the unique merit of making this part of our spiritual heritage more than ever intelligible to the inquiring intelligence. It is a book calculated not only to enlighten our minds, but to enrich our spirits, and above all to confirm our faith in Him in whom all the revelation of God in the Old Testament finds its consummation.

THE THEOLOGY OF CRISIS.

The ablest book that has yet appeared in English on the Barthian Movement has unfortunately been published in America. We say 'unfortunately' because the price is two dollars, which at the present rate of exchange is a very stiff price for a moderately sized volume. The book to which we refer is entitled *Our Concern with the Theology of Crisis*, by the Rev. Walter Lowrie, D.D. (Meador Publishing Co., Boston), and contains the Bohlen Lectures for 1932. The writer is not a mere student of Barth who gives us at second-hand an account of his teaching. He is himself a thinker of distinction who finds the theology of the Barthian school congenial to his mind and has been steeped in it for years. Having been chaplain in Rome for a quarter of a century, he has gained a wide and thorough knowledge of the religious thought of the Continent, and is able to set the Barthian theology in the environment of wider movements. But the main distinction of his book is that he is a fervent preacher of the Theology of Crisis, and not a critical or calmly dispassionate exponent of it. The Theology of Crisis is 'our concern,' as the title indicates, and this is pressed upon the reader with insistence and power, as it was pressed upon the students to whom the lectures were first given. Rarely have we met with a book so personally searching and so home-coming, and the reader will be insensible indeed who can evade its challenge.

CANON STREETER ON CHRIST AND BUDDHA.

We have travelled far from the time when Canon Liddon delivered his Bampton Lectures on 'The Divinity of our Lord and Saviour Jesus Christ,' and the present Lectures by Canon Streeter, on *The Buddha and the Christ* (Macmillan; 7s. 6d.

net), may be taken as a measure of the distance. When Canon Bampton provided for 'Eight Divinity Lecture Sermons' to be preached at St. Mary's in Oxford 'upon the Articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creed,' he can hardly have conceived it possible that under the auspices of that lectureship Christ would be set in the same category as Buddha. This, in essence, is what Canon Streeter does. 'Christ was a carpenter, the Buddha was a prince; they experienced life from different angles. The Buddha was a philosopher, Jesus had the mind of a poet. They thought and spoke in different modes. Each for the sake of miserable humanity made the supreme sacrifice—the Christ in submitting to death, the Buddha by consenting to live.' As a study in comparative religion the work is admirable. Canon Streeter is, as always, clear, interesting, and thought-provoking. The first lecture, on 'Science and Religion,' restates the position previously set forth in the writer's book on 'Reality,' that besides the quantitative measures of physical science there are measures of quality and value which provide avenues of approach to the real. In the next three lectures an elaborate comparison is drawn between Buddha and Christ, and the parallel developments of Buddhism and Christianity. The fifth lecture deals with the subject of how primitive magical elements have been gradually eliminated from religion, philosophy, and science. The last three lectures discuss the solutions which have been offered by Buddhism and Christianity to the problems of Pan, the relation of Action and Ideal, and Immortality. In an appendix there is a short but penetrating criticism of Otto's conception of the numinous. While the excellence of Canon Streeter's work deserves the highest praise, the general impression left on the reader's mind is that what the world needs is an eclectic theosophy which shall combine the best in Buddhism and Christianity, and this is perhaps the most subtle danger threatening the Christian faith in our time.

THE JEWISH BACKGROUND OF CHRISTIANITY.

Every student of early Christianity is aware of its immense debt to Judaism and will be prepared to accord a special welcome to an exposition of its Jewish background from the pen of one who, while himself a Christian, has, by inheritance and early training as a Jew, an inner understanding of that Judaism which began to assume a definite shape in the two or three centuries before the Christian era. Such an exposition has been offered to us by the Rev. N. Levison, B.D., in *The Jewish Background of Christianity* (T. & T. Clark; 5s. net), the contents of which fully justify the sub-title, 'A Manual of the Political, Religious, Social, and Literary Life of the Jews from 586 B.C. to A.D. 1.'

A brief sketch of the history during that period of political and religious ferment is followed by an account of some of the significant books in the apocryphal and pseudepigraphical literature, the Mishnah and the Talmuds. There are also chapters on Feasts, Fasts, and the Sabbath, and on Parties and Personalities that influenced the period, which happily includes not only the familiar scribes, Pharisees, Sadducees, and Philo, but the less well-known groups of Samaritans, Galileans, Zadokites, Essenes, and others, while among the personalities is Hillel. On all these themes Mr. Levison has much that is interesting to say, and very especially on the Passover which he discusses at length, raising the question whether the Last Supper was a Passover meal, and answering it by saying that it was 'in one sense only, in so far as it may have had a paschal lamb as part of it.' It was, he thinks, analogous rather to the fellowship meal at which scholars used to engage in religious discussion: in reality Jesus anticipated the Passover in the face of the certainty of His own death.

Perhaps the interest of the average reader will be attracted more particularly by the chapters on 'The Religious Background' and 'Public and Family Life and Worship.' In the former, among other things, the influence of Zoroastrianism upon Judaism is discussed, and the latter contains much interesting information on the position of women, on engagements and marriages and on the synagogue. Mr. Levison is a man of independent judgment; he is not afraid to speak a good word for Antiochus Epiphanes and Herod the Great, or to say that 'far too much has been made of Ezekiel's legislative prowess,' or that 'the scribes did much for the nation which most Christians either do not know of at all or do not realise fully.' Also he maintains that at a far earlier period than most scholars allow 'the people generally believed in immortality'; indeed, that 'it was so well established as a belief that it was a hindrance to the people rather than a help.'

Naturally in the course of such a discussion there are points that one might challenge; as, for example, when the writer says: 'I do not wonder that Christians cannot find God in the Old Testament, a God that is personal, a God who is Father.'

But surely, though the references to the Fatherhood of God are admittedly very few, Christians do find in the Old Testament a personal God: indeed, it is largely in the words of the Psalms that we have learned to address God, and perhaps there is no book in the world that conveys so overwhelming an impression of the personality of God as the Old Testament. But this saying only illustrates Mr. Levison's determination to exercise his own judgment and go his own way, and this quality constitutes part of the interest of his well-informed and useful book.

MUHAMMADANISM.

Muhammadanism, being the religion of at least an eighth of humanity, has the right to demand one's study. Moreover, like most things in this dizzy-ing age when nothing will stay settled, it, too, is in a stage of transition and unrest. Among its adherents there are those who are restating it, and those who are attacking Christianity with a new vehemence and venom, and some who, feeling that to concede moral pre-eminence to Jesus Christ would be fatal to their own faith, are seeking to belittle Him with a snarling jealousy. And into all this, new missionaries are sent, often with little accurate knowledge of the religion and the mental attitude of those to whom they are to preach, or how to state their own so as to be likely to be helpful. Happily the Rev. L. Bevan Jones, B.A., B.D., has written a book of over three hundred pages (S.C.M.; 10s. 6d. net), *The People of the Mosque*, which is designed to help them and the general public. It is a work that comes out of a long experience—scholarly, sympathetic, and tactful. A sketch of Muhammad, and of the early history of his faith—its creed and its religious practices, its sects and its mystics, its beginnings and progress in the Far East, and so on—leads to a description of Muhammadanism in the modern world, and so to India and the currents of Muslim thought now running there—its weaknesses and its strength; and how to state the Christian message so as to avoid Muslim prejudices, and meet Muslim needs, and win the Muslim mind. A book that should prove useful.

THE MUSLIM CREED.

Creeds are not composed in a vacuum. They are struck out to define and defend truth against the onslaught of opponents from without and erring and mistaken folk within. Their articles are trenches cut and held against definite heresies, paths prepared for unwary feet lest those stumble or stray amid a maze of false or of inadequate opinions all too current. So it has been in every religion; and among others in Muhammadanism.

There are books on Muslim Dogmatics, like MacDonald's admirable 'Muslim Theology.' But Professor A. J. Wensinck of Leiden, observing that there is no comprehensive study of the historical development of Mûslim dogmatics, has supplied the want in a masterly treatise, *The Muslim Creed: Its Genesis and Historical Development* (Cambridge University Press; 15s. net). It is not easy to see how the thing could have been better done, and the result is a work of first-rate scholarship, which sets down in convenient form the researches and results of a finished expert in a field where few could find their way without his help. The Koran itself gives no compendium of faith that could serve as a characteristic description of Islam. For the earliest types of Confessions of Faith and the beginnings of Creeds we must come to the Tradition—the Logia Muhammadis—and even there it is slowly and haltingly that the way is felt to the second phrase of the famous Shahāda, 'There is no God but God, and Muhammad is his prophet.' But soon crucial questions obstinately obtrude themselves, and are discussed, and different sects had differing opinions, and decision must be given, and an orthodox finding reached and stated. Is faith sufficient without works? Is man a puppet, or the author of his acts? And if he is under a scheme of strict predestination, how can he be justly punished for his sins?

Puritans differ from people of slack views, and Rationalists claim for man a great place in the scheme of things. And slowly orthodoxy forms itself, deciding in this way or that, in each and every controversy as it rises. Later come definite Creeds. The brief Fiḳh Akbar I. almost ultra-evangelical on Faith and Works, with no article on the Unity of Allah, and no mention of Muhammad, though the eighth article, out of the ten, reads, 'Whoso believeth all that he is bound to believe, except that he says I do not know whether Moses and Jesus (peace be upon them) do or do not belong to the Apostles, is an infidel.' Later, there is the elaborate Waṣīyat Abī Ḥanīfa, in which things have advanced into a much more theological region. And later still, the Fiḳh Akbar II. and then the III., by which time we have reached an intellectualism, even scholasticism, much and growingly akin to that of Christian Europe. The Commentaries on these various Creeds, given us

article by article, are of great interest and value, both dogmatic and historical; while the chapter on Later Developments, with its summaries of those old-world discussions of the roots of knowledge, and the roots of religion, is an almost daunting proof that there is no new thing under the sun. This is a valuable, if specialized, work.

EXPERIMENTAL ANALYSIS OF DEVELOPMENT.

It must have been an unusual chance under which a copy of this translation of Professor Bernhard Dürken's well-known work 'Grundriss der Entwicklungsmechanik' drifted into the office of THE EXPOSITORY TIMES—perhaps due to a sentence in the translators' Preface, in which they state that 'from the real difficulty presented by *Mehrleistung* we were able to escape only by using a theological equivalent—"supererogation"—which, it is feared, may be less familiar to the younger generation of readers than it is to us.' Nevertheless in the brilliant philosophical handling of the conclusions of his work in experimental embryology, Professor Dürken expounds much that will be of interest to the readers of this magazine.

His theory of development, for example, is very far removed from the materialistic conceptions of a past generation, and is more akin to those modern views that tend to suggest an organic category more fundamental than anything in physics and chemistry. This becomes more and more apparent as the argument of the book develops. 'What supports the entire process of development is not the individual cell but the germ as a whole' (p. 67) —a passage that should make good reading for the author of that great work on 'Holism.' The formative movements function as a whole, in spite of the subdivision of the developing germ into many cells. The fact that parts of an organism that have been lost or mutilated can be regenerated indicates that the 'power to develop has not been lost by the fully developed adult organism' (p. 99) —a power that varies naturally with the place on the scale of life occupied by the organism in question. The potency of any area in a developing organism, that is to say, is greater than the normal performance, and so manifests a certain indeterminateness (p. 115). There is, he concludes, nothing of a preformational character about development; on the contrary, it involves 'the production of new manifoldness' (p. 158), and is a process showing much more freedom than could preformation. 'What is inherited is not simply discrete carriers of individual characters, but a whole reaction-basis containing definite factors which react in a definite way with the internal and external factors' (p. 163). He has no doubt that 'the environment as a whole, and also its individual factors, intervene in the realization of development' (p. 185), and is particularly interesting in his suggestive modifications of the Neo-Lamarckian point of view. But the main conclusion of the book is to the effect that study of the mechanics of development is increasingly leading away from the mechanistic to 'a really organismic conception of the organism and therefore of life itself' (p. 280). In its marshalling of the data, many of which are original, and its general presentation of this attitude to the fundamental problem of biology, Professor Dürken's volume stands unrivalled at the present moment. It has been translated by H. G. and A. M. Newth, and the publishers are Messrs. Allen & Unwin (14s. net).

MODERN PHYSICS.

An English translation of *Atom and Cosmos*, by Professor Hans Reichenbach of Berlin, has been prepared with commendable promptitude by Professor Edward S. Allen, and published by Messrs. Allen & Unwin (8s. 6d. net). The work was originally delivered as broadcast talks in Germany, and it speaks volumes for the intellectual keenness of the German people that lectures of this quality should be listened to with interest over the wireless and gain a wide popularity in book form. Professor Reichenbach has not the artistic touch of Eddington nor his brilliant play of fancy, but his exposition is admirably clear, and he has been highly successful in bringing the mysteries of modern physics within the comprehension of the lay mind. In particular, his exposition of the theories of Schrödinger and Heisenberg relative to the constitution of the atom is the clearest we have yet seen. Incidentally it might be remarked that popular writers and preachers who have caught the idea that the atom is a microscopic model of the solar system should make haste to learn that such language, always inaccurate, is now quite out of date. In treating of the philosophic consequences of the Quantum Theory, Professor Reichenbach has a really fine discussion of Causality and Probability. It has been found that 'what happens is not predetermined in all details, as determinism, distorting world history into the mechanical performance of a clock movement, maintains; the course of all events is much more like a continual

game of dice, so that each separate step corresponds to a new throw.' While not holding that the questions connected with the freedom of the will have yet been answered, he concludes: 'It is of crucial importance that the solid barrier which determinism erects around every non-deterministic solution of the problem of life and freedom has fallen, that we can no longer speak of objective predetermination of the future, and that the concept of possibility and of becoming takes on an entirely new aspect when we no longer need regard it as an illusion due to human ignorance, as a mere substitute for the description of real and objectively existing facts, which are only subjectively withheld from us human beings.'

THE RELICS OF THE SAINTS.

The Treasure of São Roque (S.P.C.K.; 8s. 6d. net), by Mr. W. Telfer, M.A., Fellow of Clare College, Cambridge, sounds like a romance of adventure, whereas its aim is to present an unpublished collection of sixteenth-century deeds authenticating records of saints, and thus to throw a side-light on the Counter-Reformation. It has been approved as an exercise for the B.D. degree at Cambridge, and published by the Church Historical Society as one of its series of monographs.

The starting-point of the book was an inquiry into the cultus of St. Gregory Thaumaturgus, whose reputed skull (the gift of Don Juan de Borgia) is preserved among the relics in the Church of São Roque, Lisbon. The deeds of authentication, about eighty in number, which are here presented, of which one refers to the skull of St. Gregory Thaumaturgus, were rediscovered some thirty years ago in a tin box lying in a cupboard in the corridors of the Casa da Misericordia. This is a group of buildings on the brow of one of the 'seven hills' of Lisbon where, on a site once belonging to the ancient Brotherhood of St. Roch, a scheme of philanthropic activity has its centre. The tin box has survived the revolution in Portugal, and Mr. Telfer had little difficulty in discovering it for himself under a shelf in the muniment room of the Casa.

To understand the contents of the tin box we should know the history of the efforts made by the Jesuit Fathers who founded the Misericordia at Lisbon to enrich their church with relics. This history Mr. Telfer gives us, calling particular attention to the Borgian donation of 1588, whereby the relics of São Roque became famous. The deeds of authentication connected with the Borgian donation form the most important element in the contents of the box under investigation.

In his 'Traité des Reliques' Calvin attacked the cult of relics. The sting of the tract lay in its denial of genuineness to large numbers of relics exposed for veneration. The counter-reformers met the attack by ignoring it. The Tridentine canon which deals with relic cultus is designed not to settle questions of authenticity, but rather to regulate the practice of piety towards relics. These are assumed to be authentic if they have been in receipt of veneration; they must, however, be carefully and punctiliously handled and richly housed. The effect was to enhance the sanctity of relics, and thereby to stimulate the church life of the Roman Catholic believer.

We commend this able and learned work as a contribution of a new kind to the study of ecclesiastical history.

THE TRADITIONAL THEORY OF REVELATION.

Religion and Revelation (S.P.C.K.; 4s. 6d. net), by Canon A. L. Lilley of Hereford, from whose pen contributions are always welcome, contains the six lectures delivered in 1931 on the Lecture Foundation established in the General Theological Seminary of New York in memory of Bishop Paddock. An introductory summary has been prefixed to the lectures and an explanatory chapter added. The book is described by the author as a study of 'some moments' in the effort of Christian Theology to define the relations of Religion and Revelation. It is his own personal opinion that on the one hand the symbolism of Revelation has a fully rational character, and on the other hand every authentic deliverance of the reason about the Divine Nature has been attained through a kind of divination rather than as a result of a purely logical or metaphysical process.

The first part of the book recalls the Thomist metaphysical tradition as to the nature and method of Revelation, and the modifications of that tradition introduced by the sixteenth-century Reformers, especially Calvin. Then is considered the seeming challenge of the older views of Revelation on the part of modern Biblical Criticism, and the Barthian theology is commended as actually showing a tendency to regard the results of criticism as helpful to the true view of Revelation. In place, however, of the traditional theory of a unique but exclusive Divine Revelation given in the Scriptures, Canon Lilley advocates a theory in

which there is affirmed not only a largely human element in all Revelation, but also the revelational character of *all* Religion.

It is a small book, but an able and weighty contribution to an important subject.

THE ART AND LIFE OF BYAM SHAW.

Measured in length of years, Byam Shaw's life was very short. But life should not be measured in mere length of years but in terms of accomplishment. In this respect Mr. Shaw's life was a long and prolific one. Few artists have executed works with such rapidity and of such high standard. From the age of twenty-one, when his first picture was exhibited in the Royal Academy in 1893, to the time of his death in 1919 he had thirty-five large and elaborate works exhibited there. A tremendous achievement!

His work was famous for its versatility. As an illustrator of books he published over one thousand drawings; he was represented every year in almost every Art Exhibition of note. He painted in oil, water colour, and in tempera. He drew in pen and ink, pencil and pastel. He executed etchings and drypoints, and in addition he published stained-glass designs, wall paintings, cartoons, posters, bookplates, theatrical settings, and advertisements.

Now an account of his work, fully illustrated in all these various aspects, has been compiled by his friend, Mr. Rex Vicat Cole, in a handsome quarto volume, two hundred and thirty-eight pages fully indexed and with an immense number of fine illustrations in half-tone. The title of the book is *The Art and Life of Byam Shaw* (and the publishers are Messrs. Seeley, Service & Co. (21s. net).

A collection of speeches made by Lord Irwin during the five momentous years—1926–31—when he was Viceroy of India has been prepared by an editor who prefers to remain anonymous, and published by Messrs. Allen & Unwin under the title *Indian Problems* (12s. 6d. net). The progress of events in India has been and continues to be so rapid that Lord Irwin's speeches at various dates to the Legislative Assembly, the Chamber of Princes, and the Chambers of Commerce, read like something out of date, just as the able and, as it seemed, epoch-making Report of the Simon Commission is now regarded. They have this importance, however, that they are all alike inspired by the desire to lead up to an agreed settlement on an advanced programme of local and legislative control of the greatly complicated affairs of our Indian Empire, with its seemingly irreconcilable Muslim and Hindu races and religions. It happens that there is an admirable epilogue to the Indian speeches in the Massey Lecture which Lord Irwin delivered in 1932 at Toronto University. In this address the late Viceroy sets forth the history of India and explains the complexity of the problem now confronting us. He says: 'We are still learning, as we come closer to the implications of what we wish to do. But we can now feel tolerably certain that the most inclusive, balanced, and logical method of advance lies in some form of federation of all-India, within the polity of the British Commonwealth.' What seems remarkable in these addresses is something they do not contain, namely, any reference to the influence of Christian missions throughout the whole era of British control in India.

Mr. R. H. Tawney, author of 'The Acquisitive Society,' and other books, has now given us *Land and Labour in China* (Allen & Unwin; 7s. 6d. net). Most of the volume was originally written as a memorandum for the Conference of the Institute of Pacific Relations, held at Shanghai in November 1931. The book discusses social conditions in China, and problems of industrialism and farming. The likeness to conditions in India is very striking, and perhaps nowhere more than in the chapter on 'Politics and Education.' The Chinese peasant, like the Indian, is, if we take his circumstances into account, a highly skilled farmer; but, like the Indian farmer, he works under heavy handicaps. The average size of a farm is 3·6 acres, the actual size in some parts approximating 1 acre. Food requirements alone require 2½ acres per family of five individuals. The Chinese farmer, like the Indian, is staggering under a crushing burden of debt; and co-operative credit, which has in some measure eased the load in India, seems in China to be hardly in its infancy. Famine, civil war, banditry, and epidemic disease take a terrible toll of the population. As is the case, though perhaps to a less extent, in India, a very large proportion of China's industries is in the hands of foreigners. The change from the old industrial order to the new has, in China as in other countries, given rise to appalling conditions, which attempts are being made to overcome. Mr. Tawney thinks that China's political disorders are characteristic not of a country but of a phase of civilization from which other countries have painfully emerged. China

needs more men like Mr. Leonard Outerbridge, who has done such excellent work in providing suitable seeds for her dry areas.

An Idealist View of Life, Professor S. Radhakrishnan's Hibbert Lectures (Allen & Unwin; 12s. 6d. net) will be the most popular of all his writings. His gifts have been well known for years. But in such a work as his 'Indian Philosophy' his subject is so huge and many-sided that, in spite of the two large volumes, he has to condense and compress; has the same difficulty as Angelo with his David. The block of marble is barely sufficient for the figure to be cut from it. But in this volume, though the subject is again a large and many-sided one, he gives himself more elbow room. And all his powers have freer scope and play. This suggestive mind unrolling itself, with a winsomeness of style, and a fullness of knowledge of both European and Indian literature and philosophy that are really amazing, and a most enviable aptness in quotation of things always fresh and at first hand, gives us a fascinating book that sweeps one on in rapid currents through most interesting country. On every page there is a rattle of short, pointed sentences—rapid as machine-gun fire—that makes one think, and opens up new vistas.

And if the confident half-truth seems to be used fairly commonly, there is no page that does not keep the reader on the alert. A very vivid sketch of the modern challenge to religion, and of proposed substitutes for religion, leads on to able disquisitions on the fact and worth of religious experience and its affirmations, on the value of intuitive knowledge, on matter, life, and mind, on human personality and its destiny, and the like. Arresting in itself, the book has an added interest through being written by an Indian, revealing, as it does unconsciously, how once again Hindu thought is absorbing much from its rival faith, this time Christianity. For while this Catholic mind is very loyal to Indian beliefs—he dismisses personal immortality in a single and slighting half-page, as evidently quite unworthy of serious discussion—none the less the influence of Western, and especially Christian, thought, seems evident enough. It is, indeed, an absorbing study to note what the old Indian thought means to a cultured modern Indian mind; and not less how that last reacts to what is characteristically Christian. This is a really fascinating book that should have many readers.

A study of George Fox on original lines will be found in *The Man of Fire and Steel*, a collective study of George Fox, edited by Mr. John S. Hoyland (James Clarke; 3s. 6d. net). The book is the outcome of an educational experiment. In 1931 a class of ten students of six different countries set to work to study the Journal of George Fox. The proceedings were conducted very much in the 'Study Circle' fashion, and out of the reports and discussions of the group Mr. Hoyland has fashioned this excellent monograph. Different aspects of Fox himself and his religious life are presented; and, at the time when 'Oxford Groupers' are in evidence, such features of the Friends' experience as 'guidance' and 'the inner light' are particularly interesting. The book will repay careful reading, and is well adapted for group discussion.

The Crown of Character, by the Rev. John Burr, M.A. (James Clarke; 2s. 6d. net), is a study of the Beatitudes of our Lord. So much has been written on the Beatitudes that it is very difficult, and, for most of us, impossible to say anything fresh. Yet the ideal of Christian character must be upheld and expounded; and to this task the present writer has given much thought and ability. Without attaining to anything lofty and original, he discourses wisely and pleasantly, illuminates his points with apt illustrations, and adorns his pages with a number of well-chosen poetical quotations.

Mr. Bruce Barton, author of 'The Man Nobody Knows' and of 'The Book Nobody Knows,' both of which have sold by the ten thousand, has now given us a book on St. Paul—*He Upset the World* (Constable; 3s. 6d. net). It is fairly safe to predict a large sale for this book also. Formerly Mr. Barton did not like Paul, his manners, his theology, or his style; but, being urged by his favourite editor and various friends to write a book on Paul, he decided to re-read the Acts and the Pauline Epistles, and is now an enthusiast for Paul. He says that nearly all previous books on Paul are dull. No one will find this book dull. The style is exceedingly vivid, and the book makes the man Paul a very live and modern person indeed. If Mr. Barton can induce a large circle of readers to study the Apostle Paul with a new and friendly interest, it will be a notable achievement, and it is not too much to hope that his book will accomplish this.

Mr. Barton does not profess to have anything new to say of Paul, and he is frankly writing for somewhat uncritical readers; but one wonders whether, even so, he has not allowed himself to be

carried too far by a desire to find romance in the New Testament, on insufficient evidence or on no evidence. He knows that Saul changed his name to Paul; that the young man 'who left the linen cloth and fled from them naked' was Mark; that the Sosthenes who was beaten in Corinth was the Sosthenes of 1 Co 1[1]; and that the beating did Paul's heart good; that Priscilla was a good cook and motherly, and that Paul was beheaded by Nero in Rome in the year 71. The chapter on Paul's sufferings is headed 'Taking it on the Chin,' and the title of the last chapter is 'The Journey into Spain.' But whether Paul is preached by methods of which we approve or by other methods, it is all to the good that Paul should be preached, and this book will find a public.

It was fitting that the publication of *The New Testament and its Transmission*, by Professor George Milligan, D.D., D.C.L. (Hodder & Stoughton; 7s. 6d. net), should synchronize with Professor Milligan's demission of the Chair of Divinity and Biblical Criticism in Glasgow University. This book contains the substance of the Baird Lectures for 1929–30, and in a sense it may be said to sum up the life-work of the Professor. The volume is a delight to handle and to read; and the contents, while the work of a reverent scholar who loves his work, are such as all can read and appreciate. Here we are introduced, in non-technical language, to the papyri and the parchments, to the Greek Manuscripts, to the ancient versions, the critical editions of the Greek New Testament and the early English versions. There is a separate lecture on the Authorized and Revised Versions and the later translations of the New Testament, with a note on the doctrinal significance of the Revised Version. Dr. Milligan does not think the time is ripe for a new revision.

A glossary, a bibliography, and some special notes greatly add to the usefulness of the volume. The facsimiles include a page of the Codex Sinaiticus and a page of the Sinaitic Syriac Palimpsest. May this volume, in which Dr. Milligan has so successfully sought to make the fruits of his ripe scholarship available for all lovers of the Bible, have as many readers as it deserves.

Professor W. P. Paterson's Baird Lectures on *The Rule of Faith* have long been a standard work. Now after twenty years of steady popularity a fourth and enlarged edition has been published (Hodder & Stoughton; 8s. 6d. net), which, it may be confidently expected, will give authoritative guidance to yet another generation of students. The most important feature of this new edition is a chapter which has now been added on Movements of the Twentieth Century. In it Professor Paterson gives a survey of the Modernist movement in its relation to Rome and to Canterbury, of the schools of Troeltsch and Barth in Germany, of doctrinal activity in the Presbyterian Churches, and of the irenical pronouncements of the Lausanne Conference on Faith and Order.

Mr. J. S. Boughton has not been too happy in his choice of a title for his treatise in calling it *The Idea of Progress in Philo Judæus* (Jewish Publication Society of America; $1.50). It is really a very scholarly and valuable account of the great Jewish philosopher's main work. It is in three parts: Materials, Methods, and Motives of Philo as a Thinker; Theosophy and Psychology; Teleology.

An admirable book on the question of Sunday observance has been written by an anonymous London journalist, *Why Sunday?* (Lutterworth Press; 1s. net). The writer is no puritan, or killjoy, or Pharisee. He is a broad-minded observer who has come to the conclusion that the present craze for pleasure and easy money is one of the greatest dangers of our time. He regards the Sunday, properly used, as one of the bulwarks of national health and sanity. He is against gloomy restrictions, but he is perfectly definite in his desire for the preservation of the day for its physical and spiritual values. Those who agree with this standpoint will find in the book a perfect armoury of weapons for controversy. It is one of the best books on the subject we have seen. There is an admirable preface by Sir W. C. Oman, K.B.E.

Mr. Rufus M. Jones is widely known as a writer of deep thoughtfulness and spirituality. Being appointed member of a Commission to inquire into the religious situation in the Orient he suggested to his fellow-members that a beginning should be made with an inquiry into the state of Christianity at home. With their encouragement he prepared the volume now issued, *A Preface to Christian Faith in a New Age* (Macmillan; 10s. net). After surveying the difficulties and hindrances to Christian faith in our time he proceeds to a re-examination of the spiritual foundations. Thereafter he leads on to a more direct approach to the heart of Christianity through the testimony of human experience. Here, it may be said, he

appears to rely too exclusively on the mystical type of experience, much of which is not distinctively Christian. In the concluding part of the book he treats of the nature and mission of the Church, and of the new emphasis on the religious element in education. This last chapter on education, though full of good things, is plainly addressed to the American situation and stands in somewhat loose connexion with the main argument of the book.

We observe that a new edition has been published of Mr. Alex. Pallis's *Notes on St. Mark and St. Matthew* (Milford; 3s. net). Mr. Pallis, who is of Greek origin, has written a number of works both in Greek and in English, his publications in English being principally notes on books of the New Testament. It appears to be a major position of this writer that all the primitive Scriptural works, whether canonical or apocryphal, were composed in Greek by authors whose mother tongue was Greek.

The Resurrection of Jesus, by Selby Vernon McCasland, Professor in Goucher College (Nelson, New York; $2.00), is 'a new study of the belief that Jesus rose from the dead, of its function as the early Christian cult story, and of the origin of the gospel literature.' The book shows evidence of hard work and extensive research, but it is vitiated by a dogmatism and prejudice that are to-day much rarer in such studies than they were. In the preface the author professes to use solely the scientific method of experimental verification, and proceeds at once to announce that scientific thought has discarded the supernatural, and that the scientific method is recognized as the only valid method of attaining truth. It is therefore imperative that it be applied to the field of religion. It is not surprising after this to find the phrase 'there can be no doubt' applied to the most disputable statements, or to find that the author calmly accepts parts of the gospel story that suit him. The whole investigation is reminiscent of a previous age when rationalism was rampant and self-confident. And perhaps in some circles in America they have not yet got past that stage.

A third volume of sermons by the Rev. Joseph Pearce, *The Upper Gate*, is issued by the Orphans' Printing Press, Leominster (3s. 6d. net). Mr. Pearce has been incited to this fresh publication by the reviewers and by hundreds of letters of acknowledgment from people who have been benefited. Who could resist such an army of encouragers? It must be said, however, that the present book quite justifies these good people. The sermons are excellent in every way. Mr. Pearce is never dull, he illuminates his themes by well-judged literary quotations, and the spirit of the discourses is always earnest and moving. The Ordination Address at the end of the volume on 'The Wonder of the Ministry' is so good that it deserves to be issued as a tract for ordinands.

Grace and Power, by Dr. W. H. Griffith Thomas (Pickering & Inglis; 2s. 6d. net), is designed to set forth 'the possibility, provision, and protection of the Christian life.' Dr. Thomas has rather a weakness for alliterative headings, though some of them are striking and memorable. His teaching is in the fullest sense Biblical. It is savoury meat, rich in scriptural quotations and allusion. It moves in the green pastures and by the still waters, far from the rush and babble of modern problems. For quiet devotional reading the book may be warmly commended.

Sermons in a College Chapel are generally on a high level, but those preached in the Chapel of Victoria University, Toronto, last year have a special interest and value. They are the result of a genial conspiracy among four of the Professors, the Chancellor, and one outside minister (the Rev. Richard Roberts) to set forth in a systematic way the essentials of the Christian Faith. The title, *A Faith for To-Day*, is the same as Dr. R. J. Campbell chose for one of his most arresting books. Perhaps it is not correct to say that the sermons in this volume aim at a systematic presentation. At any rate, each of the preachers has a great theme and endeavours to justify faith in a way that will appeal to the modern student. The subjects are 'The Faith of a Christian, 'Faith in God,' 'Faith in Christ,' 'Faith in Man,' 'Faith in the Spirit of God,' and 'Faith and the Future'; and the preachers were Dr. E. W. Wallace, the Rev. John Macleod, the Rev. John Line, Dr. John Dow, Dr. J. Hugh Michael, and Dr. Richard Roberts. The longest, and it seems to us the ablest, of these discourses is that on 'Faith in Christ,' and if it is not entirely satisfactory from the dogmatic standpoint, it is at any rate a remarkably intelligent attempt to translate the essential truth about the Divine Saviour into terms acceptable to the modern mind, and the aim of the whole course must be kept in view. Dr. Wallace's sermon on 'The Faith of a Christian' is another most admirable statement

which must have helped the student audience to grasp what Christianity stands for. Another of the addresses we have given in 'The Christian Year' this month, in slightly abridged form. We welcome these apologetic essays for what they attempt to do for young inquiring minds, and hope that their influence may be extended in this more permanent form. The book is published by the Ryerson Press, Toronto.

With the idea of securing an intelligent and sympathetic approach to Islam, Dr. Frank Hugh Foster has written *A Brief Doctrinal Commentary on the Arabic Koran* (Sheldon Press; 3s. net). He adopts Nöldeke's arrangement of the Suras, which enables readers to follow the development of Muhammad's thought. This little book makes it sufficiently clear that, great as Muhammad undoubtedly was, he was anything but a systematic thinker. He was essentially an ethical reformer, so inspired with a passion for monotheism that he was uniformly hostile to the Christian doctrine of the Trinity, as well as to the Christian worship of the saints; the features of the good life which appeal to him are prayer, generosity, responsibility, self-control. An interesting feature of the book is that the key-words of the Qur'an are given in Arabic as well as in English, but this in no way interferes with the pleasure of the reader who is innocent of Arabic. Dr. Foster has written his book in the belief that, if adherents of other religions are to be won for Christianity, their own religion must be approached sympathetically by people who really understand it. This book, unencumbered with irrelevant learning, is a real contribution to that approach, so far as it concerns Islam.

Belief in God is fundamental, but so is belief in man. So says Mr. Philip S. Richards in *Belief in Man* (S.P.C.K.; 7s. 6d. net). This is a big book on what might seem a small topic. But it is by no means small. Mr. Richards joins issue with Naturalism in its assertion that man is simply a part of Nature, that the difference between man and the lower animals is one of degree and not of kind. If this be true, the author says, the cause of humanism is lost. That is his theme, and in eight well-reasoned chapters he hits his nail on the head again and again. The chapters are on The Limits of Evolution, Morality, Reason, Art, Beauty, Religion, the Classics, and Christianity. Man is a Real Kind—that is the truth that lies at the heart of his greatness. Otherwise he is as the beasts that perish. This is a really fine book, with a contribution that goes to the very heart of reality. Canon Quick furnishes an appreciative preface in which he dots the author's i's.

A book that is fine in spirit and able in treatment on a great theme is *The Spirit of the Living God* (S.P.C.K.; 2s. 6d. net). It contains addresses given at Cromer Convention in the summer of 1932 by the Archbishop of York, the Rev. R. O. P. Taylor (whose contribution is specially good), Professor C. E. Raven, Archdeacon Storr, and others. The aspects of the subject treated are such as these: the Spirit and Human Personality, the Spirit in the Universe, the Spirit and Worship, the Spirit and Fellowship. The addresses are very helpful throughout. But why does the Archbishop of York refer to the Genesis account of Creation as a myth? A legend certainly, but there is a great difference between a legend and a myth. A myth is a pure creation of the imagination.

Another little volume has been added to that excellent series 'The Churchman's Popular Library.' It is *An Introduction to the Christian Doctrine of God*, by the Rev. Canon W. J. Brown, B.D. (S.P.C.K.; 1s. 6d. net). Not much can be attempted on this great theme in the space available, but the writer has been very successful in giving at least a bird's-eye view. In four chapters he discourses on the Modern Approach to Religion, Grounds of Belief in God, The Biblical Conception of God, and Divine Personality. Written in simple and untechnical language his book is well fitted to instruct the intelligent layman and lead him to a firm and reasonable faith in God.

The five hundred years between Ezra and Christ are a *terra incognita* to most people, and for that reason much of the New Testament remains sealed to them. For these centuries are the background of the New Testament, and you cannot understand the New Testament without a knowledge of what went on during this period, any more than you will understand the situation to-day if you are ignorant of all that has transpired since A.D. 1432. So that *The Forgotten Centuries*, by Mr. G. B. Ayre (S.C.M.; 2s. 6d. net), is a book to be read. It is a handbook for Central, Senior, and Middle Forms of Secondary Schools, but it is really for everybody who wants to understand his Bible. The present book is, however, only an instalment. It furnishes the historical background. The religious develop-

ment is reserved for another volume. But the historical background is absorbingly interesting, and, with such a fascinating subject, no one could be dull. But why reject the traditional account of the origin of the Samaritans in 2 K 17? We are all for being up to date, but the easy acceptance of critical negations is sometimes a mistake. We hope the continuation of this narrative will soon be resumed.

The nephew of 'the great Samuel Butler' (as he is described on the jacket) has written a book on *The Existence and Immortality of the Soul* (Lincoln Williams; 3s. 6d. net). Mr. H. T. Butler has written for the ordinary man, and he has found his proofs in the Book of Nature. We cannot say that the arguments are conclusive. But we can say that the book is full of all sorts of facts, many of them quaint, many of them interesting, so that it will be no task to read these chapters. The reader will add to his knowledge of the world, even if he does not increase his faith.

Leaders of the Ancient Church.

I.

Irenaeus of Lugdunum.

By the Reverend F. R. Montgomery Hitchcock, D.D., Tolleshunt Knights, Essex.

Materials for a Life of Irenæus are meagre. The outline of his life is only given in detached fragments. He reveals himself with the same reserve in his writings. The little that we do know of him, however, makes us eager to find out more about so charming and gifted a personality. It was during the persecution of A.D. 177 that he became Bishop of Lugdunum, succeeding Pothinus, martyred in his ninetieth year. A leading bishop, writer and scholar, he may be fairly described as the first Christian theologian. Dr. Swete's words, 'No Christian writer has deserved better of the whole Church than Irenæus,'[1] would be endorsed by many modern scholars. This verdict, at any rate, is not likely to be greatly affected by the the recent laboured attempt of the late Dr. Friederich Loofs to prove that 'Theophilus of Antioch was greater than Irenæus, both as a writer and theologian.'[2] A fresh zest has been given to the study of Irenæus by this valuable if arbitrary analysis of his sources, based as it is upon a guess of Harnack's that Irenæus gave some references in his *Treatise against all the Heresies* and his *Apostolic Teaching* to the lost treatise of Theophilus against Marcion, the dates not permitting them to be to his extant work. Following this thread, Dr. Loofs thought he discovered a great portion of that lost treatise incorporated in the last three books of Irenæus, thus making Irenæus out to be a smaller man than his fame. However, he agreed with Harnack in holding that Irenæus is the first Christian writer we have who undertook the great task of expounding and defending orthodox Christianity in opposition to the gnostic forms. Of course, the fame of Irenæus does not rest only upon his writings, but also upon his great services to the Christian Church as a leader in its counsels, a mediator in its disputes, and a protagonist in its controversies. He had special facilities and unique opportunities for his lifelong labours for the greater comprehensiveness and unity of Christians. His own Christianity, as Dr. Hort observed, 'has a comprehensiveness such as no earlier Christian Father known to us could ever have dreamed of.'[3] It was a great matter for the Church that a man of such sweet reasonableness, devotional spirit, and vigorous intellect was located in so many different spheres of work where he could feel and appreciate the tendencies of Christian and anti-Christian thought

[1] Preface to *Irenæus of Lugdunum* (Camb. Univ. Press), by present writer.

[2] 'Theophilus,' von Antiochien Adversus Marcionem in *Texte und Untersuchungen* (1930), p. 431. This work can be answered, but it would require a separate article.

[3] Hort, *Ante-Nicene Fathers*, i. 71.