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must refuse the gift of friendship when God offers it to him, but it does mean that he must not surrender himself to any of God's creatures, whether persons or things. An obvious example of failure here is when a priest, overwhelmed with difficulties, takes a friend, it may be one of his own parishioners, too fully into his confidence, seeking from him the sympathy and comfort—and comfort means strength—that he ought to be seeking in prayer from God alone.

Another danger is when the priest makes a wrong use of his personal influence. A young priest usually attracts to himself a certain amount of hero-worship, and that has its temptations. He may, for example, be trying to influence some one in the right direction. All his arguments and appeals to reason are of no avail, and he is tempted to play his last card—'for my sake.' But that is the card he must never play, for his work will be of little worth unless he builds on a surer foundation than that of his own personality. No doubt there is a certain logic of loyalty that keeps a man in right paths, even when reason seems to have failed, as when the Psalmist in the 73rd Psalm tells us that his footsteps had well-nigh slipped, so that he all but joined in the chorus of the scorers, yet was restrained by the feeling that if he had done so he would have betrayed the generation of God's children. The priest may, therefore, sometimes be able to give thanks to God for having made his own personal influence count for something in the life of one of his flock, but he can only do so if he has never himself appealed to that influence.

It might seem to be looking too far ahead to attempt to forestall such dangers in the period of training, were it not for the fact that the secret of sacerdotal detachment lies not so much in renuncia-

tion and holding aloof as in the building up, by prayer and study, of an inner life that is impregnable to the changes and chances of existence. The foundations of this inner life ought to be laid in the comparative calm of the period of preparation, for it will be much more difficult to lay them in the storm and stress of parish life.

But the training of the clergy does not begin in the seminary or even in the university; it begins in the parish. The search for and fostering of vocations to the ministry is one of the most important of the duties of the parish priest, and it ought also to be one of his greatest joys. It is to be feared, however, that the clergy do not always look for vocations in the most promising quarters. The enriched ceremonial which is a by-product of the Oxford Movement has a strong attraction for a certain type of youth to whom the disciplinary side of religion, which was even more assiduously taught by the Tractarians, makes a much less stirring appeal. Such youths develop into what the principal of a non-Tractarian seminary has described as the 'priestling-server' type of clergyman. But principals of seminaries and parish clergy alike are beginning to realize that it is not always the most 'churchy' that make the best priests. The wise principal of a Roman Catholic seminary once said that it was most imprudent to allow apparent piety to make up for want of intellectual capacity, for, said he, the piety passes, but the stupidity remains. And there is the force of example. Divine vocation will triumph over many obstacles, but it is largely from the life and conduct of his own parish priest that the youth who is about to begin his life's work decides whether the work of the ministry is a man's job, and then to wonder if it may not be his job.

Literature.

THE DIVINITY OF CHRIST.

The Original Jesus (Lutterworth Press; 12s. 6d. net), by the Rev. Otto Borchert, D.D., translated by Miss L. M. Stalker, is a work which has had considerable vogue in Germany, presumably in devout and conservative Christian circles, and is likely—thanks in no small part to the admirable translation—to arouse interest in the English-speaking world.

The translator, if we mistake not, is a daughter of that distinguished Scottish divine, the late Dr. James Stalker, and the work which she has translated is just such a work as her father would have welcomed and commended to the Christian people of our land. Perhaps a better title might have been found for the English edition, but it is certainly not easy to think of an apt English equivalent for 'Der Goldgrund des Lebensbildes Jesu.'

Dr. Borchert's work is designed as a contribution, on popular lines, to Christian Apologetics. The doctrine it would vindicate is that of the Divinity of Christ. But it is not concerned with the credal affirmations of Divinity, but rather with the testimony concerning Jesus to be found in the Four Gospels, which are regarded from a conservative critical standpoint.

The line of evidence followed is fresh and interesting. The burden of the first book is that the 'foolishness' of the gospel portrait of Jesus is a valuable indication of its authenticity. Neither Judaism nor paganism, nor yet the little circle of His disciples could have been the soil in which the figure of Jesus was nurtured. That is positive proof of the foolishness in the likeness of Jesus. And in the reactions of history to Jesus we find equally strong, if indirect, proof of this foolishness. At no time has Christianity been content to accept the gospel portrait. We need only recall the reactions of Greece and the Orient, of Germanism, and of the Papacy. Clearly His likeness was not taken from ideals which influenced heart and head, but from historical reality.

In the second book we are invited to turn from the 'offence' to the 'beauty' of the gospel portrait of Jesus. The 'offence' has revealed His glory now and then, and it is His glory which is now to be traced in all its various manifestations. As in the first book, so here also the material is well and attractively arranged. Beginning in the Outer Court, we consider Jesus' physical equipment and His gifts of soul and intellect. Passing to the Holy Place, we consider Jesus in relation to God and man and the natural world. Coming finally to the Holy of Holies, we consider the mystery of Jesus' personality, as He is presented to us in His own self-estimate and in the course of history corresponding to it.

Some may be disinclined to follow Dr. Borchert all the way in this last section, but we commend his work to the attention of those who would like to see the life-story of Jesus, as recorded by the Evangelists, set forth with evangelical fervour and illustrated by literary and historical instances. It is a work which many teachers and preachers might use with profit.

THE ORIENTAL CARAVAN.

Only the other month we had Professor Hume's 'Treasure House of the Living Religions.' And here comes a book of the same class—*The Oriental Caravan*, edited by Sirdar Iqbal Ali Shah (Archer ;

8s. 6d. net). It consists of a collection of extracts from the religious, philosophical, and romantic literature of the East. The choice is fairly catholic—the Koran, the Bible, the Vedas, the Gita, the Talmud, the Persian and Ottoman poets, and so on, down to Tagore. Each has one or two representative passages. But the book has neither the sweep nor the significance of Professor Hume's work. Facts such as the omission of the Buddhist literatures, or the meagre contribution from China, make the sub-title, 'A Revelation of the Soul and Mind of Asia,' too ambitious. And in view of the many quotations from well-known English translations the claims upon the wrapper appear overbold. Nor does the selection seem very apt. There are three passages from the Gospels, and one from Paul ; three from Ecclesiastes and two from the Song of Solomon ; ten from the Koran, two from the Vedas, and then seventy-five quatrains of Omar Khayyam. Ghazzālī appears only in a footnote ; and Attar could have furnished much more striking things than those here given ; and so on. But the book may prove useful. There is an interesting essay by Sir Muhammad Iqbal on the Muhammadan Conception of God and the Meaning of Prayer.

NORTHERN CATHOLICISM.

Northern Catholicism (S.P.C.K. ; 7s. 6d. net) consists of a series of centenary studies in the Oxford and parallel Movements. A publication of the Literature Committee of the English Church Union, it is edited by Dr. N. P. Williams, Lady Margaret Professor of Divinity at Oxford, and Dr. Charles Harris, Prebendary of Hereford Cathedral. The original double object of the volume was to give a connected statement of the ideas and ideals of the Oxford Movement and to clarify the conception of the fundamental principles inherent in the essential nature of the Movement. But the recent establishment of full intercommunion between the Church of England and the 'Old Catholic' Churches of the Continent has led to the inclusion of an account not only of the Old Catholic Church, but also of other manifestations of the principle which is here maintained, namely, that there can be, and is, and in some measure always has been, a Catholicism which is neither Roman nor Byzantine ; which is non-Papal, but at the same time specifically Western in its outlook and temper. Accordingly, Professor Heiler of Marburg describes the Catholic Movement in German Lutheranism, and Dr. Oberman the High Church

Movement in the Dutch Reformed Church; Dr. Newton Flew discusses the relation of Methodism to the Catholic tradition; while two friends of the late Dr. Henry J. Wotherspoon write of Catholic ideals in the Church of Scotland. As the area with which the expanded scope of the book has thus come to concern itself is 'that Northern tract of Europe which is sundered by the moat of Rhine and Danube and the towering rampart of the Alps from the site of the old Roman Empire,' the title chosen for the book is 'Northern' rather than 'Anglican' Catholicism, 'Northern' being simpler and less cumbrous than 'Non-Papal Western.'

Among the contributors to the volume, about twenty in number, perhaps the best known are Dr. Sparrow Simpson, Dr. C. P. S. Clarke, and Mr. Duncan Jones. These and the other English contributors review the genesis and history, the ramifications, the moral ideals and aims, the pastoral ideals and methods, the œcumenical ideals, and the spiritual, social, and ecclesiastical aspects of the Oxford Movement and Catholic Revival. There is less overlapping than one might have anticipated.

Perhaps the most valuable, as it is the most elaborate, of the studies is by Dr. Williams, who in a hundred and thirty-five pages discusses 'The Theology of the Catholic Revival.' Ably and lucidly and in characteristic style he seeks to express the inwardness of the Catholic Movement, in so far as it implicitly contains or is explicitly based upon a definite and distinguishing intellectual view of the nature of the Christian religion. He concentrates upon the subject of doctrinal authority, and finds that the original Christian conception (pre-Protestant, pre-Roman, pre-Byzantine) of doctrinal authority appears to be the Northern Catholic conception, and to be at least truer than any other. According to this primitive view, 'the secondary and derivative authority which Christ has left behind upon this earth is vested in Scripture and Tradition, the study of Scripture safeguarding the development of Tradition against detrimental perversions, and Tradition drawing out and elucidating the true meaning of Scripture. Neither of these sources of information is strictly and formally inerrant. . . . In both cases, the natural terms to employ seem to be sufficiency and indefectibility, rather than oracular infallibility.' In order to indicate the bearing of this conception of authority upon Christian doctrine, Dr. Williams examines the four typical doctrines of the Church and Ministry, of the Eucharist, of Penance, and of the Communion of Saints, employing the Vincentian canon as an

instrument in the exploration of the mind of the undivided Church. That his personal attitude tends to tolerance may be gathered from the following dictum in connexion with the first-named doctrine: 'The weight of *auctoritas* which lies behind the traditional basic doctrine of the Apostolic ministry is sufficient to justify its being taught, and to require its being consistently acted on, as truth; but not sufficient to justify the branding of its denial as "heresy."'

AMANA.

Amana is one of the most interesting of the numerous religio-sociological communities that settled in America. It was primarily a religious community, and developed a certain communism just in an attempt to base communal life on its religious principles. In religion it was orthodox and evangelical plus a leading place given to 'inspirationism.' The members of the community were a 'church' under leaders to and through whom the Holy Spirit gave direct guidance in all matters. Originating in Germany in 1716 under leaders like Gruber and Rock, taking a new lease of life under Christian Metz, the body emigrated to America in 1843, and settled in the Seneca Indian Reservation, New York. Ten years later it moved to Iowa, where Amana was established. For long the community kept apart from the world, cherishing its simple organization and simple life, abhorring photographs, gramophones, and all such like novelties. But in modern America, with the waste places filling up, no community can remain isolated. The settlements of Amana became *termini* for the curious tripper, and in other ways the old primitive customs have been transformed. The simple communism, too, has broken down, and Amana has recently adopted a new Constitution with elements of capitalism, individualism, and communism so blended that it will be interesting to learn how it fares. The whole story of this interesting people has been admirably told in a handsome volume—*Amana That Was and Amana That Is*, by Bertha M. H. Shambaugh—published by the State Historical Society of Iowa City (\$3.50).

THE VULGATE AND SCHOLASTIC THOUGHT.

History of the Vulgate in England from Alcuin to Roger Bacon (Cambridge University Press; 18s. net) is an inquiry into the Text of some English Manuscripts of the Vulgate Gospels, by Mr. H. H.

Glunz, Ph.D., Dr.Phil., Lecturer in the University of Cologne.

This learned and scholarly work appears to be the fruit of a two years' research course which the author pursued at Cambridge under the supervision of Professor Burkitt. It is designed to show that the text of our numerous Vulgate manuscripts, which are later in date than the ninth or tenth century, is by no means negligible. It may be of little aid to the task of sifting the manuscripts and reconstructing the original of St. Jerome, but it throws light upon the structure of scholastic thought.

Even Alcuin's recension is one of the older types of text, which are of real bearing upon the problem of Jerome's original. In the ninth century, and in some cases even later, the propagation and shaping of the Vulgate text are still largely due to the practical attitude of the Christians of the earlier times, for whom the Bible was an instrument of spiritual life and the Biblical reading to be preferred, the reading which would best promote spiritual life.

But at Tours, within the very circle of Alcuin's activity, there grew up, in the course of the ninth century, a new philosophical and theological system, which was to affect the study of the Bible and the text of the Vulgate. Two principles in particular were of influence in the changes upon the Biblical text. One was the reception of patristic authority; in Alcuin's school the orthodox catholic doctrine was identified with what the Fathers had believed. The other was the adoption of logical realism, wherein a noun in all cases corresponded to a substance, the word being a mere material sign for something much more profound and spiritual.

According to Dr. Glunz, the scholastic text, at the end of the eleventh century and in the course of the twelfth, found its way into the libraries of all English monasteries and cathedrals. This process is to be associated with the name of Lanfranc, and it means that England was becoming dependent on continental thinking, and was on the way towards being assimilated to the great philosophical and theological movement of scholasticism.

The scholastic text, later again (and here the name of Peter the Lombard is significant), conquered the episcopal school, or what was afterwards called the University, of Paris; and lastly, in the thirteenth century, there was hardly a Bible written anywhere which does not represent the scholastic text.

In the second part of his book Dr. Glunz seeks to trace this threefold process. The whole book is

an interesting and thoughtful contribution to gospel criticism and Church history, and should command the serious attention of students and scholars.

As good a case for pacifism as can be made on the ground of Scripture teaching will be found very ably presented in *Christianity is Pacifism*, by Principal W. Robinson, M.A., B.Sc., of Overdale College, Selly Oak (Allen & Unwin; 4s. 6d. net, paper covers 2s. 6d. net). Our actions must be based on the character of God; this is revealed in Christ; and that character is love. Our knowledge of God is given not only in what Christ said, but in what He did. And His life was love. Such is the main position. The spirit of the book is uncompromising. But its conclusion is weakened by two things. First, no real answer is given to the question: Is society never to use force? If it is, how can the possibility of a righteous war be denied? Secondly, a very inadequate treatment is given of the Cleansing of the Temple, where Jesus used force. Indeed, it is mentioned only in a note. The argument presented, however, is persuasive, and it is conducted on the whole in a fine spirit.

In *The Challenge of Europe*, by Mr. Sherwood Eddy (Allen & Unwin; 10s. 6d. net), we have an excellent survey of European problems and the position as it existed a few weeks ago, made by an observer whose fitness for the task is patent. He is free from prejudice, he is eminently fair, he is in possession of all the salient facts. Further, he can write so as to maintain the reader's interest. He takes a serious but not alarmist view of the state of Europe. His aim, or one of his aims, is to arouse and instruct America, to which he says, 'the challenge is plain. Our position is precarious. Our time may be short. Mechanization has created wealth but not security. We must give justice as well as liberty.' We wish the book a large circulation where it is most needed. Whether a book, and a rather expensive book, be the best medium through which to reach rapidly the public desired is another question.

Among the born preachers to children must be named the Rev. Edward Vernon, who has a positive genius for telling (and inventing) stories which children love. Many eager readers must look forward to them weekly in a popular religious newspaper. Mr. Vernon has already published one

volume, and here is another collection of his tales in *Merry-Go-Rounds: Forty Tales for the Children's Fair* (Hodder & Stoughton; 3s. 6d. net). There are everywhere here the same kind of fertility, the same felicity, and the same insight into children's minds which only a lover of children dowered with imagination and originality can bring to such an enterprise. We must add a word of commendation for the beautiful form in which the tales appear. Printing, binding, and colour are all attractive.

In all the tales of mean streets that have been told to the public, there is none more remarkable than that of the child of eight years out of a cottage home in one of the meanest streets of the Lancashire town of Burnley who had to work in a cotton mill for long hours every week-day, and yet raised himself to be one of the greatest Methodist preachers of his time. It was he, the Rev. Samuel Chadwick, whom Mr. Lloyd George and his wife chanced to hear preaching one Sunday evening in the Dome at Brighton. They found the great building packed in every corner. Mr. Lloyd George had heard most of the great preachers of his time, but he never saw a man so hold his audience as Samuel Chadwick did that evening. The statesman has written a foreword to the biography of the preacher, in which he says: 'Samuel Chadwick was that rare being: a pulpit giant who is even bigger out of the pulpit.' This biography has been written by Mr. Norman G. Dunning—*Samuel Chadwick* (Hodder & Stoughton; 5s. net)—one of Mr. Chadwick's students at Cliff Wesleyan College, of which he was the brilliant head. 'Surely a theological institution,' says Mr. Dunning, 'never admitted a more extraordinary student than this youth from the Burnley cotton mill.' It was a story worth telling, and every stage in its progress has been told with the whole-hearted enthusiasm of a young disciple. When Mr. Chadwick had been elected President of the Wesleyan Conference we are told that it thrilled his soul to revisit his native Burnley in that capacity. Often in later years he was wont to tell with characteristic humour of the wonderful addresses to which he listened on that occasion. 'He had no idea that these important people of the Methodist Circuits of Burnley thought that there were such possibilities in him. . . . "And then," he would add, with a twinkle in his eye, "we went downstairs to tea, and one after another, these same folk came up to me and said, 'Aye, Sam lad, who'd ha' thought it?'"'

His greatest work as pastor and preacher was done in the heart of the great manufacturing city

of Leeds, and as a teacher of theological students he proved himself the right man in the right place. He proved himself not only a man of boundless energy, but of boundless courage. 'I have stood true to the last,' he writes in his old age, 'I have had no doubts. I have been sure of the Living God. He knows my limitations, but I have loved Him and trusted in His mercy. My ministry has been the message of the Cross.'

Still another batch of 'Lutterworth Papers' has come from the Lutterworth Press. This brings the number up to twenty. We have noted the issue of former booklets. The present 'lot' deals mostly with 'Evangelicalism, Yesterday and To-day' in some form or other. *Church Life and Worship*, by the Rev. G. Foster Carter, M.A. (4d.); *The Continuity of the Evangelical Tradition*, by the Rev. A. J. Macdonald, D.D. (4d.); *Evangelicals and Human Welfare*, by Canon T. Guy Rogers, B.D. (3d.); *Preaching and Conversion*, by Principal J. R. S. Taylor of Wycliffe Hall (3d.); *The Evangelical Message*, by the Rev. C. M. Chavasse, M.A. (3d.), are the titles of all but two. The two others are *The Problem of Pain*, by Professor P. Carnegie Simpson (3d.), and *George Herbert, a Tercentenary Appreciation*, by the Rev. Adam Philip, D.D. (3d.). These pamphlet essays on great subjects are apparently very popular at present. And the Lutterworth Press is keeping its end up by the high quality of their particular issues.

Bone of His Bone, by Mr. F. J. Huegel (Marshall, Morgan & Scott; 3s. 6d. net), is a message written with earnestness and charm by one who in his work as a missionary has found that his only sufficiency is in Christ. He presses the point that the Christian life is not an 'invitation' but a 'participation.' The Christian is made one with Christ in His death and resurrection, His sufferings and victory. After an exposition of this the writer considers its bearing on the Church, Missions, and Prayer.

Two stimulating little books have come from the pen of the Rev. Oswald J. Smith (Marshall, Morgan & Scott; 2s. 6d. net each). In *The Enduement of Power*, which has previously had a wide circulation in America under the title of 'The Spirit-Filled Life,' the writer treats of the fullness of the Spirit promised to believers, and of the anointing of the Spirit for special service.

The second book, *The Revival We Need*, is more historical and reminiscent. The writer draws

largely from the experiences of great revivalists like Wesley and Finney, with the purpose of quickening fresh desire for revival. He has also many stimulating things to tell of the methods and fruits of his own work as a gospel preacher in America and Europe. Speaking of the unusual response he met with on the Continent, he adds: 'That which I saw in Continental Europe I have yet to see here, *hunger . . . things* fill our vision. We have so many comforts and even luxuries that we do not feel our need of God. If we were to be stripped of almost everything we possess it might prove to be our salvation.'

A new translation of the letter to the Hebrews of a very novel and interesting nature has been made by the rector of Hemingby, *The Epistle to the Hebrews*, with some interpretative suggestions, by the Rev. W. H. Isaacs, M.A. (Milford; 3s. 6d. net). The two characteristics of this translation are, first, that it is almost as much a paraphrase as a translation; and secondly, that it is accompanied by careful, elaborate, and scholarly notes in which every point of importance is discussed. Mr. Isaacs explains his methods, and the theory of translation behind them, in a preface which contains a great deal of sound sense as well as independence. If the reader will use the A.V. along with this translation, he will find the latter a very great help in grasping the meaning of the text. As a matter of fact, the rendering of the letter in this form is immensely interesting without any parallel comparison. An illustration of the 'expansions' which Mr. Isaacs allows himself, in order to bring out the meaning of the original, may be given from the first verse of the second chapter. The A.V. is as follows: 'Therefore we ought to give the more earnest heed to the things which we have heard, lest we should at any time let them slip.' Mr. Isaacs' 'translation' is this: 'Inasmuch then as, dealing with us, God has employed His own Son as His spokesman—therefore, lest haply we drift unblest past the good things of which we have been told, we must give them more earnest heed than ever we gave to prophet or angel.' Not every passage is expanded to this extent, but many are, and generally with excellent results to the reader's understanding. The one obvious fault of the translation is that in achieving a modern rendering the author is sometimes too academic. 'Basic fact,' and phrases like that, are out of place in such a medium.

A Study of the Byzantine Liturgy (The Mitre Press; 8s. 6d. net), by the Rev. H. Holloway, M.A.,

B.D., is a learned account of the rite used in the Orthodox Eastern Churches. The Liturgy of St. Chrysostom is the one most frequently used and may be considered as the normal one; but on certain fixed and comparatively rare occasions use is made of the Liturgy of St. Basil and the Liturgy of the Presanctified of St. Gregory Dialogus. Two-thirds of the volume before us are occupied with an exposition of the contents of the Byzantine Liturgy; the remaining third deals with more technical matters, such as the authorship of the Liturgy and the story of its development since the eighth century. There is also an account of some MSS of the Liturgies. The whole volume impresses us as a competent piece of work, and should provide a valuable guide both for scholars and students.

The Eucharistic Doctrine of the Oxford Movement (Putnam; 6s. net), by the Rev. W. H. Mackean, D.D., Canon of Rochester, is a critical survey of the development of the doctrine of the Holy Communion in the Oxford Movement. Canon Mackean has made a special study of the eucharistic teaching of Anglican divines since the Reformation, and in this volume sets the views of Dr. Pusey and the Tractarians in the light of what he regards as the highest Anglican tradition. Chief attention is centred on the years between the beginning of the Oxford Movement and the end of the Bennett trial in 1872. It is the author's opinion that the eucharistic troubles of the Church of England were brought about by a departure, at first apparently unintentional, from the views of the seventeenth-century divines, Andrewes, Hammond, Bramhall, etc. There were serious flaws in Pusey's use of his authorities, but generally 'he attempted to over-define an exalted view of the Eucharist; and this, coupled with constant exaggeration, was largely responsible for the difficulties and confusion created by his theory.'

Canon Mackean carries his survey into the twentieth century, in which the outstanding point connected with eucharistic doctrine has been the Reservation of the consecrated elements. Pusey did not regard Reservation for the purpose of adoration as according to the primitive usage, but in recent times a determined effort has been made to introduce Reservation for this purpose, and Dr. Darwell Stone has well expressed the doctrinal basis of this practice.

This is a scholarly and well-documented volume, and Canon Mackean's own views on eucharistic doctrine, outlined in the concluding chapter, will commend themselves to many as being on the lines

of prevalent modern teaching within the Reformed Churches.

This is the centenary of the year when it could be proudly claimed, 'slaves cannot breathe in England; they touch our country and their shackles fall.' It is also the centenary year of the death of William Wilberforce, a distinguished member of the House of Commons who passed away only a few days before the goal of his ambitious and strenuous labours had been attained. It is most fitting that the record of this momentous struggle should be retold as it is in *William Wilberforce: The Story of a Great Crusade*, by Mr. Travers Buxton, Hon. Secretary of the Anti-Slavery and Aborigines Protection Society, with a foreword by Sir Herbert Wilberforce, Deputy-Chairman of London Sessions (R.T.S.; 2s. 6d. net). Sir Herbert reminds the present generation of the fierce and prolonged conflict that had to be waged against the all-powerful vested interests of the slave traders in the later years of the eighteenth and the earlier years of the nineteenth centuries; and what is most important is that Lady Simon has been doing her utmost to emphasize that slavery and the slave trade are by no means dead, but live and flourish in many parts of the world. In the days of Livingstone's explorations in Darkest Africa, as in those of his successor, Dr. Laws, the slave trade was still carried on by the Arab slave raiders with the most atrocious cruelties until those vast regions came under the strong hand of British sway. We are a long way now from the time when William Wilberforce was the sole representative in the House of Commons of the great county of York with just the same vote as that of a nominated member of any other borough. But he had wealth and talent and, what was very rare among his contemporaries, a high idea of the value of Sunday observance as a necessity for those who seek to carry Christian principles into practical everyday life. If this type was rare in Wilberforce's day—in the days of Pitt and Fox—it is as rare in the House of Commons to-day. When once he realized the notorious evils of the slave trade and the strength of the vested interests behind it, he threw his whole energies into the conflict. Mr. Travers Buxton has given us in this brief but pregnant volume a really worthy character study of one of the most outstanding members of the House of Commons. Wilberforce was a brilliant advocate of a cause which was often lost but more often won. In private life he was a true Christian, and in his own home a most devoted husband and father. It is most remarkable that

the centenary of Wilberforce's death has been celebrated in his native town of Hull with extraordinary enthusiasm on the part of the churches and the municipality.

South American Memories of Thirty Years, by the Rev. E. F. Every, D.D. (S.P.C.K.; 7s. 6d. net), is mainly supplementary to the writer's previous book, 'Twenty-Five Years in South America.' To those familiar with Bishop Every's life and work, these additional reminiscences and reflections will be intensely interesting, but the general reader will perhaps feel that they hang together on a somewhat slender thread. The Bishop is by no means optimistic in regard to the future of South America, and particularly of British interests there. In addition to the effects of world depression, he indicates that the growing spirit of nationalism is urging the governments of the various South American States to tax the foreigner out of existence. The mission work to which Bishop Every has given his life maintains itself with difficulty, but not without encouragement.

A series of booklets entitled 'The Oxford Movement Centenary Series' has been approved by the Literature Committee of the Oxford Movement Centenary Committee appointed by the Archbishops of Canterbury and York. The booklet before us, *The Tractarians and Roman Catholicism* (S.P.C.K.; 1s. 6d. net), comes from the pen of the Rev. F. L. Cross, M.A., D.Phil., Librarian of Pusey House, Oxford. The object of this study, which is a purely historical one, is to show that the chief end of the Oxford Movement was by no means, as was commonly affirmed until quite recent times, to Romanize the Church of England. In establishing this point, Mr. Cross reviews the opinions concerning Rome that were voiced by the Oxford Movement leaders in the years before the appearance of Oakeley and W. G. Ward. It is significant to find that in Tract No. 20, Newman wrote of the Papists: 'Their communion is infected with heterodoxy; we are bound to flee it, as a pestilence.'

The Catholic Rule of Life (S.P.C.K.; 3s. 6d. net), by Mr. Kenneth D. Mackenzie, is an historical and practical exposition of the 'Precepts of the Church' from the Anglican standpoint. From that standpoint it is maintained that the Christian life, according to the Catholic conception of it, cannot be lived without regular weekly attendance at Mass, without reception of Holy Communion, without absolution for mortal sin, without some degree of leisure for

the consideration of the things of God, without the discipline of bodily mortification, without almsgiving for the purposes of religion. These positions, which are held to be essential for Anglican Catholics, are set forth in view of modern Latin practice, although it is allowed that the Latin canon law in its present form cannot bind Anglican consciences: it is a very good guide, but hardly a coercive authority. The volume is a publication of the Literature Committee of the English Church Union, and is an able and learned contribution to its subject.

A pamphlet, *The Challenge of the Slums* (S.P.C.K. ; 3d.), has been written at the request of the Archbishop of Canterbury by Dr. Cyril Garbett, Bishop of Winchester. It is a concise and well-informed statement of the housing problem, and should be of help to Anglican (and other) churchmen who, in response to the appeal of the Archbishops, wish to take part in the campaign for the abolition of the slums and the better housing of the people.

The life of Wulstan (1007-1095), the last great Saxon Bishop, covered a very vital period in English history and is worth telling afresh. The task has been done in a very scholarly manner by Mr. John W. Lamb, M.A., in *Saint Wulstan, Prelate and Patriot* (S.P.C.K. ; 8s. 6d. net). The author has taken great pains to verify all his statements; he has consulted all available authorities; and his work is in consequence one of real value for which scholars will be grateful. In literary quality the book leaves something to be desired, and the proof-reading, especially of the Latin quotations, has not been too meticulously done.

The former Principal of the Jerusalem Men's College, Mr. E. W. Hamond, M.A., has followed up the first two volumes of his 'Development of Religious Thought from Moses to Christ,' with a third on *The Seventh and Sixth Century Prophets* (S.C.M. ; 4s. net), which deals with Zephaniah, Nahum, Habakkuk, Jeremiah, Ezekiel, and Second Isaiah. Believing that people should read the Bible rather than merely read about it, Mr. Hamond has occupied a large proportion of his space with the presentation of the Biblical material itself, and the poetical portion, which constitutes the bulk of it, he offers in an admirable translation, the rhythm and beauty of which it would be impossible to

commend too highly. At the top of each page stands the date of the passage, down the left side is a helpful running analysis of the matter, while on the right stand illustrative New Testament texts chosen with singular aptitude; at the foot are a few notes, as illuminating as they are brief. The group of passages selected from each prophet is prefaced by a sketch of the historical situation and of the religious value and message of the prophet. There are three maps, a useful chronological table, and an analysis of each prophetic book.

In a book written for the people rather than for scholars, it would be idle and unfair to expect exhaustive discussion. But, even so, the problem presented by the Book of Habakkuk, round which so much discussion has recently raged, has been unduly simplified. Mr. Hamond has some wise words on Nahum. 'It must not be thought,' he urges, 'that Nahum's magnificent dirge is a mere "hymn of hate." He was not only a patriot, but a religious patriot. He believed in Yahweh's moral government of the world,' and he regarded the destruction of Nineveh as an instance of God's retributive justice. A book well fitted to create an intelligent interest in the prophets.

Novum Testamentum Graece et Latine apparatu critico instructum edidit P. Augustinus Merk S.I. (Romae 1933. Sumptibus Pontificii Instituti Bibliici L. it. 18). This edition of the New Testament in Greek and Latin, with a critical apparatus for each text, will be found useful by many students and scholars. The cost (18 liras) is reduced to 15½ liras to Heads of Institutions who order six or more copies. After the Prolegomena on the text and apparatus come catalogues of the Greek and Latin MSS. Then follows the text, the Greek and Latin on alternate leaves. The type is large and readable. The Greek Text, while conforming to the text of the more recent critical editions of the New Testament, approximates more to that of H. von Soden, Souter, and Vogels than to that of Westcott and Hort, B. Weiss, and Nestle. The Latin Text adopted is that of the Vulgate of Pope Clement vi. The *apparatus criticus* accompanying the Greek Text is indebted, but not altogether, to the editions by Tischendorf and von Soden, while that accompanying the Latin Text is indebted, but again not altogether, to the edition of Wordsworth and White. Taken as a whole, this is a very thorough and scholarly piece of work, and Father Merk is to be congratulated upon it.