
A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

Literature.

FIVE CENTURIES OF RELIGION.

THE third large instalment of Dr. G. G. Coulton's *magnum opus* on medieval monasticism is now available—*Five Centuries of Religion*, iii.: *Getting and Spending* (Cambridge University Press; 35s. net). It runs to seven hundred pages, is beautifully illustrated, and like its predecessors is, as regards printing, a sheer delight. Dr. Coulton's literary style is lucid and interesting. He knows better than many how to marshal his multitudinous facts and set them forth without any dryness. In this volume we have the same unassailable presentation of evidence as the two former volumes have taught us to expect. Some do not like the facts, but nobody has been able to confute them. But this volume is markedly different from its predecessors largely owing to a fine and almost moving introduction which the author has prefaced. It goes far to meet the most common criticism which the former volumes, notably the first, evoked. It seemed to many, and they had some justification, that while Dr. Coulton's facts were unquestionable, he had 'an axe to grind' by his selection of facts. He seemed to forget how true it is of monasteries as of men that their 'evil manners live in brass, their virtues we write in water.' Make of it what we like, it is the case that 'the shady side' has a news-value and is recorded in history, while ordinary everyday goodness is uncommemorated. But in this volume Dr. Coulton makes it plain that he is quite aware of that. His view of the Middle Ages is much more humane and even kindly. He acknowledges that the truth lies somewhere between the extremes which find that long period of time on the one hand all splendour, and on the other all squalor. As regards monasticism he is ready to believe that the average inhabitant of the monastery was in all probability a considerably better fellow than the average man outside.

The present volume, as indicated by the subtitle, deals with the medieval monasteries as institutions deeply concerned in economic problems. It was almost an irony of history that monks who fled the world taking a vow of poverty should have been called to face the very mundane problems of getting and spending from which it might have been thought they were happily delivered. Yet it was so; the monasteries by one means or other became wealthy and at the same time liable to many exactions, so the balancing of the budget was no simple matter. They were exposed to injustice, their wealth was a constant temptation to the rapacity of the spoiler; on the other hand the temptations to increase their holdings by any means were very strong and were too often yielded to. Worst among such unworthy methods were the fees for burials, etc. (which oppressed the poor), masses for the dead, and the exhibition of relics. On this last point Dr. Coulton has naturally some pungent remarks to make; and the mere catalogue of alleged relics is a sad revelation of human credulity. At Durham, for example, the pious might behold for a consideration the coals of S. Lawrence, pieces of Moses' rod, of John the Baptist's clothing, of the tree under which Abraham sat with the angels, of the twelve thrones of the Apostles, and other wonderful exhibits. The explanation is that monastic expenses were inordinately heavy. Thus we learn that the appointment and installation of a new Abbot at Canterbury cost the Abbey in fees, etc., no less than over a thousand pounds.

Each wave of reform within monasticism was an effort to escape from this financial embarrassment with the temptations involved; but no reform could be made permanent.

Dr. Coulton's task is not yet finished. He contemplates at least one and perhaps two further volumes on the same scale. We earnestly hope that he will be spared to bring his colossal task to the conclusion he desires. He has already put all students of medieval monasticism under a vast debt. His volumes, as he himself says, are materials for a history rather than a history. Certain it is that no future historian of this institution will be foolish enough to neglect the rich mass of material which Dr. Coulton has collected and classified for him.

TUTORS UNTO CHRIST.

In this supremely able little volume—*Jew and Greek: Tutors unto Christ*, by Professor G. H. C. Macgregor, M.A., B.D., D.Litt., and Professor A. C. Purdy, A.B., B.D., Ph.D. (Nicholson & Watson; 5s. net)—the scientific thoroughness of the discussion does not obscure the fervour of its evangelical outlook; so that the first remark to make is that these two scholars, with all the unfettered modernity of their approach to their subject, make good for themselves also their subtitle, *Tutors unto Christ*.

About so swift and yet comprehensive a survey as Professor Purdy here presents in masterly fashion an easy criticism to make is that the speed, combined with the determination to notice all that is relevant, may leave the reader, if he is a tyro, bewildered as well as enlightened, and if he is one with some previous acquaintance with such studies, may leave him often intrigued rather than satisfied. This, however, is a reflection on the intricacy of the matter rather than on the skill with which this summary is planned and executed. One feature of it which should compel admiration, though it may tantalize, is its insistence at so many points on the lack of evidence which would justify some attractive conclusion. The historian in this field is like an airman flying over country where tree-tops rise out of a ground mist. He may discover a good deal about the trees, but not the shape of the wood or certainty that anything amounting to a forest is there.

Professor Purdy's own choice of the distinctive dominating idea which triumphed over other tendencies within Judaism and became finally the constitutive principle of the Judaism which emerged and survived, is that it was the determination to make religion embrace the whole of life. The Sadducees ruthlessly maintained the letter of the Law to the limit of what was possible and then left the rest of life outside the scope of religion; their strict literalism in theory breaking down into Laodicean carelessness in practice. In the result they failed to keep hold of either the devout or the easygoing. The Pharisees, on the other hand, tithing mint and cummin and extending the Law by interpretation and detailed applications, did not mean to make the Law burdensome, though Peter and Paul felt it so, but were rather making a genial effort to help every man to the way of perfect obedience. This resolute application of religion to the whole of life is, according to Professor Purdy, the essential and characteristic principle in which Judaism culminated, and in it he finds the rationale for the individualizing and consequent universalizing of religion.

Yet the breach that eventually widened between Christianity and Judaism did not arise because Judaism tried to cover the whole of life but because it and Christianity both tried to do so in such different ways. A case may be made for the view that while it was the narrow nationalist and legalist Judaism that survived as such, it was the universalist and missionary conception of religion, visible in Jonah and some Psalms and prophetic passages, dominant in John Baptist and Jesus and recognized as of the essence of the gospel by Stephen and Paul—a conception compelling the relegation of Law to the background and opening the way to the Christian doctrine of the Spirit that was the true kernel of Judaism, and that Christianity is rather its legitimate development than a breakaway. Missionary Judaism gathered all that was best in its religion and became the Apostolic Church. There is a significance which seems to escape notice in the allusion in Ac 18 to the disciples of John. These Jewish missionaries are regarded as practically Christian already, though requiring a little more instruction. And it is possible to think that the Am-ha-arez are not merely 'the masses' but a section of Jewry that in a religious way took a more friendly and tolerant attitude to the larger world than the Scribes approved.

Professor Macgregor has the advantage of working in a field where the material is abundant, and brilliant writers like Bevan and Glover and others have shown the way. He need fear no comparisons in his sketch which combines grasp of detail, insight into principles, and felicitous ease of expression. Using the witness of the vocabulary to the Hellenistic spirit, his comment is memorable and profound that to morally serious peoples like the Romans and English, left handed takes the solemn sense of sinister, whereas it means to the artistic Greek and Gaul just 'gauche' or awkward. Welcome or dubious according to the reader's theological predilections will be his high valuation of the contribution of the Greek faith in reason to the religious thought of mankind. The Hellenistic attitude is described as individualistic, cosmopolitan, humanitarian, rationalist, artistic, and restrained, yet full of the *joie de vivre* and keenly interested in religion. The mystery cults were forerunners of the individualist emotional churchly type of piety. Later, Hellenism recognized the old religion to be scientifically preposterous and morally bankrupt, and the sense of sin grew and the longing for 'salvation' which is the background of Paul's teaching. Dealing with Gnosticism the view is maintained that the idea of a redeemer when it occurs is derived from Christianity. And the Mandæan and other strains of mysticism, while not sources for the Fourth Gospel, afford glimpses into its background.

Professor Macgregor's conclusion is that Hellenism was in the blood of Christianity from the beginning. It supplied the language of Christian preaching; the style of Christian literature; mythology to its tradition; cosmology, anthropology, Christology and, above all, soteriology, to its thought.

One misses from the bibliography Friedländer, whose book on religious movements of the time of Christ has perhaps never been adequately appreciated; and Leibhold, who has rather startlingly brought out that if the monuments are studied rather than the literature the Hammer-god of the blacksmiths occupies a far larger place than such figures as Mithra and Isis.

The one disquieting thought about a book so compact and comprehensive and judicious is that it might be used by the baser sort in connexion with examinations!

CONCERNING THE OLD TESTAMENT.

In order to try to remedy the prevailing neglect of the Bible, especially among young people, the Rev. H. J. Dale has produced a charming little Introduction under the title of *The Lamp of Truth* (T. & T. Clark; 1s. 6d.). He sketches in broad and simple outline the history of the Bible, its literature, and the services rendered by Higher Criticism, concluding with an estimate of the abiding worth of Scripture. Mr. Dale is well informed and accurate, and we may well hope that this little book will achieve the purpose which the author has in view.

The centre of all sound study of the Old Testament must be its religious value, and, while the advanced movements of the nineteenth century were concerned mainly with Higher Criticism, the typical scholar of the twentieth century has concentrated on a reinterpretation of the political and spiritual history of Israel, made possible—indeed, necessitated—by the new arrangement of the Biblical material. Two recent books will serve to illustrate this tendency, each of value in its own sphere, and of use to the audience for whom it is primarily intended. In the 'International Library of Christian Knowledge' we have now a volume by the late Professor Max Loehr, known as a scholar of high qualities to the specialist for the last forty years, though his name is probably not so familiar to the average English reader. His volume is entitled *A History of Religion in the Old Testament* (Nicholson & Watson; 5s. net). His position as a whole is that normally adopted by contemporary scholars, and he writes in a clear and vivid style (which, however, seems to have suffered at times in translation), which gives to his work an impression of freshness and originality. He is clearly a man who has absorbed the subject for himself, and is not merely reproducing the opinions of his predecessors. The book does, however, give the impression of having been written some ten or twelve years ago. The author has not realized the extent to which religion under the monarchy was not merely syncretistic, but also polytheistic; he makes no use, for instance, of the very important evidence supplied by the Elephantine papyri, and he still places Ezra before Nehemiah, without noting that this is no longer the normal arrangement. The little bibliography at the end is badly out of date; one book assigned to 1923 actually appeared in 1913 (this may be a printer's slip), the latest work mentioned is dated 1925, and one certainly has been completely superseded by its own author, whose opinions have undergone considerable modification in the thirty years that have elapsed since its first publication. Nevertheless, we have nothing else which handles the subject on quite the same scale or in quite the same way, and the book will serve as a useful introduction to the subject.

Equally original, but in a very different class, is Dr. Stanley A. Cook's great book, *The Old Testament: A Reinterpretation* (S.P.C.K.; 7s. 6d. net). The author has a wider range of accurate knowledge bearing on the Old Testament than any other living scholar, and he can deal with his subject from many points of view. What we have before us may be little more than a concise summary of the material at the author's disposal, selected with discrimination and judiciously applied to the development of a single theme. Dr. Cook can see, as it were, in one comprehensive glance, the whole story of God's revelation to man and of man's discovery of God, and his aim in this book is to set the Old Testament in its right place in that story. He writes as one who feels that we have not yet attained, and are not yet made perfect, but he sees in the Old Testament, and especially in the prophetic movement, universal principles and truths of eternal validity.

Nearly half the book is preliminary and deals with such subjects as the external history of the Bible (here Dr. Cook works backwards from the modern versions to the original writers), the land and cultures of Palestine, and the inevitable place of the country in the general movements of nations. But his real interest is in the history of the religious process which began with prehistoric Israel and will end only when Christianity dies, if then. For to him the New Testament is inseparable from the Old, and is itself but imperfectly fulfilled. In the process there are two supreme crises to be recognized: the one is the Fall of Jerusalem in 586 B.C., the other is the destruction of the Temple in

A.D. 70. Behind the former lies the work of the great prophets, and it was only the great calamity which brought the kingdom to an end that gave free play to their teaching and made it effective. Much of the history, even in the most significant periods, is obscure, and we cannot watch the changes themselves taking place. But the religion of Ezra is a very different thing from that of Jeremiah, and somewhere in the sixth century there must lie the real turning-point. While Dr. Cook does not recognize Christian history as coming within the purview of his studies, he allows us to feel that the second crisis was of even greater significance than the first, and that, just as the former liberated the spirit of the prophets, so the latter facilitated the universal spread of the gospel.

Dr. Cook has thus produced a work of striking originality, which should deeply influence all future study of the Old Testament. The book is extremely well written; the chapter on the Prophets is, perhaps, the finest interpretation of their work that has yet appeared. We often feel that we should like to cross-examine the author, for his words clearly imply far more than he can say, and are based on a mass of knowledge which is beyond the ordinary reader. But the book, though fresh and original, is never startling. It is less a reinterpretation than a restatement, and summarizes with clarity and true historic sense the impressions which others have long vaguely felt. As to its importance, there can be no two opinions, and later generations may well find that it marks the beginning of a new era in the history of Biblical study.

THE DAWN OF RELIGION.

The Dawn of Religion, by Professor Eric S. Waterhouse, M.A., D.D. (Epworth Press; 2s. 6d. net), we are told, is intended to provide prolegomena to the other volumes in a series which deals with 'Great Religions of the East.' Professor Waterhouse has had to seek a path, as he himself acknowledges, 'which no man knoweth'; and in these difficult circumstances he has made use in the main of the guidance that psychology affords. One is glad of any clue among the masses of relevant and irrelevant facts that are usually arrayed in such books as this in order that out of them we may construct religious origins. Psychology has often still to grope its way in the twilight, but the one-eyed man is king in such a kingdom of the blind as primitive religion is and always will be. At the same time, psychology, while it provides a useful clue to the maze, must be accompanied by a serious and thorough study of the anthropological facts. Professor Waterhouse makes it plain that, for lack of such study, even Freud proves himself, when he intrudes upon this sphere, an untrustworthy guide. One value of this book consists in the fact that Professor Waterhouse does not allow theory to control facts, nor does he bury himself or his readers beneath masses of material. He has wisely confined himself to certain main roads of exploration which primitive peoples seem to have followed.

Thus four of his brief chapters deal with Tabu, Magic, Shamanism, and Totemism respectively, each of them a trail blazed by the early pioneers, but none of them a thoroughfare to the goal. He does not agree with those—among whom is Sir James Frazer—who suggest that the stage of magic precedes that of religion. The two methods he believes to have been blended in a general attitude of supernaturalism. Can we get nearer the ultimate fount from which such an 'attitude of supernaturalism' issues? In one of his books Mr. Marett asks the question, 'Is hope or fear the mother element in religion?' and gives his vote for hope. Professor Waterhouse, on the other hand, claims that 'the elemental religious emotion' is awe. It may be that these views are not seriously in contradiction, but Marett's view attracts one when he goes on to affirm that religion is an epitome of life itself, 'the bold attempt to persist in being and to crown it with well-being.'

One who is dealing with the dawn of religion shows wisdom in avoiding dogmatism, and in this respect as in others Professor Waterhouse proves himself to be a reliable guide. He asks more questions than he answers, but he sometimes points the way to what seem to him their probable solutions. But even when, at the close of his book, he faces forwards and not backwards, he is still hesitant. 'Can it be that our search for God is better for us than our finding Him? In this life are we made to seek and only to seek? . . . If He be a good God, man will some day find. If not, it is better that he should not find.'

THE PARABLES OF JESUS.

Dr. W. O. E. Oesterley has issued a number of careful and scholarly expositions of Hebrew and Jewish literature, and now we are indebted to him for a work on *The Gospel Parables in the Light of their Jewish Background* (S.P.C.K.; 7s. 6d. net). The meaning and doctrinal significance of many of the gospel parables is a subject of much debate;

and it may well be that one of the causes of this is an inadequate use of the Jewish atmosphere and general background of the gospel records. Accordingly, we welcome the publication of a work which is specially concerned with the illumination of the teaching of the gospel parables by means of the ancient Jewish writings.

After introductory chapters on the meaning and nature of the parable and on the conception of the Kingdom of Heaven, Dr. Oesterley proceeds to the exposition of the individual gospel parables, which he arranges under the three headings of (1) Parables of the Mysteries of the Kingdom of Heaven; (2) Other Parables concerning the Kingdom of Heaven; and (3) The Lucan Parables.

There is much in the expositions that is quite familiar to the student of the New Testament, and in many cases no fresh light appears to be thrown upon the parable by the Jewish background. Nor will readers of Dr. Oesterley's works expect to find here other than a plain and sober discussion. But now and then the Jewish background largely dominates the treatment, as, for example, in the case of the story of the Good Samaritan. In this Parable the difference is set forth between Christ's teaching and the normal teaching of Judaism. What Christ taught here was new and original. No doubt there are stories—and some are here quoted—to be found in the Rabbinic sources of conduct very like that of the Good Samaritan. But they are different and do not offer exact analogies. The Parable of the Good Samaritan, contends Dr. Oesterley, is on a plane all its own.

Prophets of the Soul, by the Rev. Joseph M. M. Gray, D.D. (Abingdon Press; $2.00), though it deals with American theology, is a book which should make a wide appeal on both sides of the Atlantic. In a series of brief but most excellent biographical sketches it traces the modification of the old New England Puritanism from the Mathers and Jonathan Edwards, through Channing and Bushnell, to Phillips Brooks, George A. Gordon, and Washington Gladden. The writer is eminently fair and sympathetic in his treatment, but it is manifest throughout that he views Calvinism from the outside. Had he pondered Jonathan Edwards' remarkable words, 'Resolved, to examine carefully and constantly what one thing in me is, which causes me in the least to doubt the love of God, and to direct all my forces against it,' he would have seen that Calvinism is not so exclusively predestination as it is here represented. In a concluding chapter the writer indicates that his aim in writing is to give a more positive Christian content to liberal preaching while combating the reaction towards Calvinism which is associated with the name of Karl Barth.

What could be more enticing as a title for a book than *Wanderings among Words*? That is actually the title of a book by Mr. Henry Bett, M.A., Litt.D. (Allen & Unwin; 6s. net), and the title alone should sell the book 'like hot cakes.' There is a peculiar fascination in the history of words. It is really the history of the soul, the history of changing manners and beliefs. What is the relation between the 'coulter' of a plough, the 'cultivation' of the ground, the 'culture' of an educated man, a sailor's 'cutlass,' a 'cutlery' works at Sheffield, and a literary 'cult'? Why do we speak of the 'white' and the 'yolk,' not the 'yellow' of an egg? Who would imagine that behind all the senses of 'charging' (accusing, filling, exhorting, attacking, a payment, a responsibility, a horse, and a platter!) there is the metaphor of loading a waggon? But the interest of this delightful book is endless, and conundrums like the above could be multiplied indefinitely. This is a book to browse in, and to read aloud in snatches.

A learned and illuminating review of marriage in its legal and religious aspects is given by the Right Honourable Lord Merrivale, P.C., in *Marriage and Divorce, The English Point of View* (Allen & Unwin; 2s. 6d. net). The book is full of interesting historical information on such matters as the Jewish and Roman customs. It contains also a sober examination of the lax habits among ourselves, and makes suggestions as to the prevention of 'foolish' marriages. The noble author's sympathies are all on the side of Lord Brougham's famous definition of marriage as 'the union of one man with one woman for life to the exclusion of all others.' But he has a calm and deliberate judgment which he brings to bear on practical aspects of the problems that marriage and divorce raise.

'On the mantelpiece in the drawing-room of a certain house there is a Mills' bomb, a relic of the War. Is that not a parable of the fate which has overtaken Christianity? Born for revolutionary warfare, it has become a decoration; meant for struggle, its chief function now is to please.' That is one of the key passages in a book, *Rebel Religion* (Allenson; 5s. net), by the Rev. B. C. Plowright,

B.A., B.D., which analyses with unsparing candour the causes of the present moral and religious crisis in world affairs, and goes to the root of the problem for Christians when it asks: Has Christianity anything to say at all? This book (in spite of its sensational jacket) is written with power as well as passion. The analysis of the present situation in the first chapter is extraordinarily able. The book contains a real challenge to the Church and to all who are at ease in Zion.

A book with the title *For Parsons Only: A Study in the Cure of Souls*, makes us ready for plain speaking. And there is plenty of it in this book by the Rev. T. S. Taylor, M.A., B.Litt. (Allenson; 3s. 6d. net). Sometimes the writer overstresses his points, as when he says that 'apparently there is an almost universal demand for relief from the burden of responsible thinking; and there is a complete turning away from God, who speaks to us in Jesus Christ.' But in the main he handles actualities, and in his book he is concerned with things that do face the modern minister, the changes in habit and in religious thought, the perplexity of an ordinary minister as to what he is to concentrate on, organization or evangelism, the place of the Church in modern life. He deals with Barth and with modern psychology, and, generally speaking, with the things that come up in the mind and experience of a working clergyman. It is all interesting and stimulating, and it will do the 'working clergyman' a great deal of good to look at these problems in the company of an intelligent critic.

Light on Bible Texts, by the Rev. Buchanan Blake, B.D., D.D. (Allenson; 3s. net), is a useful little book, containing as it does many of the emendations of the text of the Authorized Version suggested in the Variorum Teachers' edition of the Bible, all gathered together in a compact and handy form, together with many explanations of obscure words and passages, many archaisms noted and reinterpreted, and many suggestions as to the meaning of difficult phrases and situations. Sometimes we are perhaps left a little regretful when a familiar or notable rendering is altered, as when the 'still small voice' is interpreted to mean 'a solemn silence,' or 'Thy gentleness has made me great' becomes 'Thy graciousness has raised me up.' But sometimes a real stone of stumbling is removed, as when 'Thou shalt not suffer a witch to live' becomes in the new interpretation offered 'Thou shalt not give a witch a means of living.' Sometimes, again, a valuable note is added, smoothing away an awkward impression of authorship, when, for example, the phrase 'The Psalms of David' is interpreted in the sense that David is the hero-subject of the songs of Israel instead of the sweet psalmist of Israel. 'When the Psalms are called "David" in the New Testament, the reference is not to authorship but to the book itself, just as the Pentateuch or Torah is referred to simply as "Moses," not as author but as lawgiver of Israel.' There are many other important new renderings one would like to note, but enough has been mentioned to indicate the great value of this small book as a new help for Bible readers.

Easter Eve, by Ambrosius Czakó (Blackwell; 5s. net), contains, as the sub-title indicates, a series of 'Reflections on the possibility of living a human life that possesses value.' The title is suggested by the custom of lighting the Paschal candle. 'After the painful darkness of Good Friday there is a little light that reminds us of the splendour of Resurrection. We light a candle, because we believe in the coming light, and we try to dissipate the darkness.' The first part of the book is not easy to read, but it rewards the reader's application. In it the author treats 'the realization of difficulties,' as they appear in the artist's effort, the struggle for morality, the work of the savant, and the practical life of the average man in daily life. 'The way towards a solution of the difficulties' is the theme of Part II. Apart from Christianity, the author contends, the living world-religions make effort impossible and struggle meaningless. 'It is solely Christianity that makes effort a life-task, and that makes effort possible, irrespective of success' (p. 67). In a Foreword, Principal N. Micklem speaks of the book as a piece of creative work which springs, as he well knows, from the hardships and the wrongs, the disappointments and loneliness, of the writer's life. This fact adds value and force to the arguments of this suggestive little volume, which we heartily welcome.

A book that will be found of service by teachers of advanced divisions in day school and of Bible classes in Church has been written by the Rev. Ernest G. Braham, M.A., Ph.D., Extension Lecturer in Philosophy of Religion in London University, on *The Hebrew Prophets* (Chapman & Hall; 3s. 6d. net). It is really a popularizing of the conclusions of scholars, and therefore very much needed. After a good introduction on the nature of prophecy, we have the prophets arranged in their

chronological order, with introductions which relate them to their time and its problems, and an analysis of their message. It is all well done, and all the better that there is nothing novel or original in the conclusions. Joel and Jonah are placed very late in the time order, and Isaiah is assigned to three authors.

If any one wishes a plain and interesting, but not too technical, presentation of things pertaining to religious faith and practice, we can heartily commend *The Foundations of Christian Faith*, by the Rev. John A. Bain, M.A., D.D. (T. & T. Clark; 4s. net). In the first half of the book the writer deals very sanely with the place and authority of reason, feeling, conscience, and will in their relation to faith. He then goes on to discuss such topics as the evidence of Miracles, the Resurrection, the Bible, the Church, and the Witness of the Spirit. The treatment of each of these great subjects is necessarily brief, but the writer has the gift of saying the right thing in the right way and the reader is left with a strong impression of his fair-mindedness and competence.

The Way of the Witnesses, by the Rev. Edward Shillito, M.A. (Edinburgh House Press; 2s. net), is 'a New Testament Study in Missionary Motive.' The purpose of the writer is twofold: to show that the New Testament is a missionary book throughout, and to apply its teaching to the missionary needs and problems of to-day. With considerable imagination and dramatic skill the writer sketches the impression which would be produced on the mind of an intelligent pagan of the Apostolic Age when he first heard the gospel story. The Epistles of St. Paul are shown to be just such letters as an infant Christian community would need for its guidance, and the Christian warfare is traced to its roots in the inevitable conflict between the Word and the World.

Professor William E. Wilson, B.D., of the Selly Oak Colleges, has had reprinted from 'The Friend' a series of sensible essays on *The Practice of Prayer* (Friends' Book Centre; 1s. net). There are eight essays—on Communion with God, the Quiet Time, Guidance, Petition, and kindred themes. There is a fine 'atmosphere' in the book, which gives it a devotional value, but the views expressed (in answer largely to objections) are sound and reassuring to a doubting faith. The writer's purpose is to encourage the habit of daily prayer, and we can well understand that these excellent meditations will help towards the realization of this aim.

God's Garden and Ourselves, by Mr. H. E. Bryant, B.A. (Group Publications; 2s. net), contains over a score of very brief religious meditations on familiar flowers and trees. These meditations manifest a very simple and childlike faith, and are perhaps a little cloying in their sweetness. The concluding chapter, 'The Well-ordered Garden,' deals at somewhat greater length with the subject of Guidance, and here the teaching is very wise and Christian.

St. Mark's Gospel, by the Rev. J. M. C. Crum, Residentiary Canon of Canterbury (Heffer; 6s. net), is an attempt to distinguish between two stages or strata of this New Testament writing and thus to account for the existence in it side by side of what seem to be incompatible elements. Just as it is possible to measure the change of thought which has taken place between the composition of St. Mark's Gospel and the copying of it by St. Matthew and St. Luke, so—thinks the author—it is possible to discover in St. Mark's Gospel itself two strata, between the formation of which there has taken place a change in the Church's mind and language. The first stratum ('Mark I') consists of a gospel story which goes back to the scenes of the house in Capernaum and the boat in Galilee and the streets in Jerusalem of thirty-five years before. The second stratum ('Mark II') tells mystically, by metaphor and allegory, a gospel story which reflects the meaning of what the Lord had said and done as interpreted by the Church of the Rome of the time of Nero.

We shall not attempt to test this hypothesis, which the author elaborates with great care and in a clear and attractive exposition; we would only remark that it is an hypothesis consistent with the fundamental conclusion of the recent Form-criticism, namely, that the Gospels are not so much biographies or historical documents as manifestoes issued by the Church for the use of preachers and teachers.

He is Able, by the Rev. W. E. Sangster, B.A. (Hodder & Stoughton; 5s. net), is a heartsome book which is well fitted to stimulate faith. The aim of the writer is to show the sufficiency of Christ for every variety of human need. This he does by reviewing in succession various types of the trials and temptations which beset the heart. The writer is manifestly of a sympathetic nature and

perhaps he is inclined to dwell somewhat too much on the sad and pathetic side of life. This gives to parts of his book a rather sombre colour. But the effect of the whole is definitely stimulating. The chapters abound in illustrations drawn from Christian history and from the writer's own experience. This gives to the book a vividness which effectually sustains the reader's interest.

Canon Anthony C. Deane's broadcast talks to listeners of sixteen to eighteen years of age have been published under the title, *Sixth-Form Religion* (Hodder & Stoughton; 2s. 6d. net). These talks are neither essays nor sermons; they are *talks*. And their main purpose is to help intelligent young people to read the New Testament for themselves with understanding as well as with devotion. The speaker, therefore, gives popular 'introductions' to the Four Gospels, deals with the main 'moments' of our Lord's ministry, not doctrinally but always with an eye to the audience, and furnishes a very helpful account of the background of the ministry in the general life of the time. The whole thing is amazingly well done. There is real scholarship behind all the talks, but it is never obtruded. It is the kind of thing that should be known to every educated reader of the New Testament, but, as a matter of fact, is known to few. This is a book that should be widely circulated.

A book of great and various usefulness for clergy of all denominations has been issued by the Independent Press—*A Manual for Ministers*. It has been compiled primarily as a service book for Congregational ministers, and they will find most help from it. There are seven parts—Prayers and Responses for Morning and Evening Worship, Offices of the Church, Services for Special Occasions, Ordination Services, a Lectionary, and 'General Information.' The last item will be specially helpful, because it tells the young minister what he ought to know about Marriages, Income Tax, Rates, the Conduct of Meetings, Insurance, and a host of other things that are important in practice. The compilers have drawn upon many service books, ancient and modern, and any minister in whose hands the conduct of a service lies will find constant guidance in this manual, and he will be saved from many errors due to ignorance. The book is published in two editions—a pulpit edition in buckram cloth at 5s., and a pocket edition in waterproof cloth at 3s.

Just as in the English-speaking world the great apostle of Christian unity was the late Bishop Brent of New York, so on the Continent was the late Archbishop of Uppsala, Dr. Nathan Söderblom. His spirit laid hold on many of his countrymen, and a new word *oecumen* was added to the Swedish language. *Negotiations about Church Unity, 1628–1634*, John Durie, Gustavus Adolphus, Axel Oxenstjerna, by Gunnar Westin (A. B. Lundequistska Bokhandeln, Uppsala; 1932), is an evidence of that interest. It is written in English, and good English, by a Swede, and published in Sweden. One hundred and eighty-four closely printed pages with copious notes in very minute print tell the story of the six years' efforts of the Scotsman, John Durie, with whom the unity of Christ's Church was an absorbing interest, commanding purpose, unflagging zeal, unquenchable hope, and unmeasured sacrifice. To this record are added a hundred and twenty-one pages of Documents and Letters.

The danger to Protestantism of the division of Lutherans and Calvinists in Germany afforded the occasion for his travels and labours, correspondence and publications. He placed his confidence for the ending of the embittered controversy mainly in Gustavus Adolphus, and then his Lord Chancellor, Axel Oxenstjerna, and got some encouragement from them. He turned soon to Charles I. of England and Archbishop Laud, who did not play the game with him, in the hope that they might mediate in the Continental dispute. The Reformed, who hoped for some improvement in their legal position, were favourable; the Lutherans, especially in Saxony, hostile. The ecclesiastical situation was entangled in political rivalries and intrigues. Able as he was, he was too simple and trustful; and was deceived by specious promises, and disappointed by their frequent unfulfilment. His determination, patience, and perseverance must command our admiration, and although his effort failed, we cannot but approve him for making it.

The volume is of interest as an historical study of an important period in the making and the marring of Continental Protestantism. But it also illustrates the adage that history repeats itself. To-day there is a widely-spread movement for reunion. German Protestantism in face of a common danger is asserting its ancient divisions, and Lutheranism and Calvinism stand fast in their old dogmatic antagonism. The Church of England, from which Durie vainly hoped for leadership, is interesting itself in Scandinavian Lutheranism. Thus for our present tasks the story of John Durie has lessons of warning and encouragement.

It is notoriously difficult to write a worth-while book about books, and few have courage to select from the imposing mass of literature a list of the best books on all subjects which others ought to read. The Rev. J. R. Fleming, D.D., has attempted it in *The Highway of Reading: A Help to the Right Choice of Books* (Lutterworth Press; 2s. 6d. net). It is the Christian reader that is in view, and those books are selected from the various fields which are fitted to edify and to confirm faith. On the whole there will be general agreement that Dr. Fleming has selected books that deserve to be selected. As with most similar attempts one will likely fail to find guidance precisely where advice is most desired. Dr. Fleming's treatment of modern fiction is scarcely adequate, and his sketch of modern poetry is disappointing. Yet this little book about books is one of the best we have seen.

A deeply interesting and suggestive volume of Papers from various distinguished writers has appeared under the title, *The Church and the Twentieth Century* (Macmillan; 15s. net). The Church in view is the Church of England; but many outside her communion will study this work with profit. The Church of England is facing some problems of her own in which, however, all Christendom is interested. There is the problem of the relations of Church and State which became important when Parliament rejected the proposed new Prayer Book. In this volume Professor Norman Sykes deals with 'The Ideal of a National Church'; Dr. H. D. A. Major treats of 'Prayer-Book Revision,' and the late Dr. Percy Dearmer of 'Public Worship and the Creeds.' In two chapters on the New Catholicism Canon Rogers discusses 'Intercommunion' and Canon Raven 'Interchange of Pulpits.' 'The Church and Secular Life' is suggestively handled by Sir Arnold Wilson, and Dr. Douglas White gives an admirable discussion of the religious and social problems of 'Sex.' The three final chapters are of great interest. Dr. F. L. Cross and Dr. L. Elliott-Binns deal respectively with Anglo-Catholicism and with Evangelicalism in the twentieth century; while the closing chapter from the pen of the Editor, the Rev. G. L. H. Harvey, entitled 'Nova et Vetera' is a contribution of outstanding interest and value. The very names of the contributors are guarantee of the scholarly and sound treatment of the topics reviewed, and this volume deserves wide attention.

There has come to hand from New Zealand a little symposium the title of which is *Christ and To-morrow* (Presbyterian Bookroom, Christchurch). It is edited by the Rev. J. D. Salmond, Ph.D., and the contributors are a dozen Presbyterian ministers. The quality of the whole is excellent, and it is quite evident that the world movements of to-day have been keenly followed and deeply pondered. The book is intended for the instruction and guidance of the lay members of the Church, and it is admirably fitted for that purpose. It will certainly provide them with abundance of food for serious thought.

The Great Galilean Returns, by Mr. Henry Kendall Booth (Scribners; 6s. net), is written with a passion which is in a high degree admirable and infectious. Yet it is hardly a book which will stand dispassionate scrutiny. It is largely historical, but its substance is rather socialistic pamphleteering than Christian history. The Church throughout the centuries has radically perverted the teaching of Jesus, substituting a 'gospel about Jesus' for the 'gospel of Jesus.' Peter, James, and John would have been properly listed as 'reds,' while Paul is represented as having distorted the primitive communistic faith. In his review of Christian history the writer makes extraordinarily rash and sweeping statements, as when he asserts that 'all transgressors' in Geneva under Calvin 'were promptly burned at the stake'! With much of his denunciation of the evils of the modern social system there will be general sympathy, but the social salvation which is preached is hardly recognizable as the Kingdom of God. Doubtless the writer believes that the new world must begin in the new heart, but that aspect of the truth is very lightly passed over, and this gives to the whole book a perspective which is certainly not that of the New Testament.

Connop Thirlwall, by Mr. John Connop Thirlwall, Jr. (S.P.C.K.; 12s. 6d. net), is a very useful and interesting account by a collateral descendant, who is an American, of one of the few eminent Victorians left untouched by the biographer. Without haste, but without undue elaboration of details, Mr. Thirlwall presents to us an outline of the life and career of the great Bishop of St. David's which owes much to new material gathered from family papers hitherto unpublished. It would be too much to expect that this interpretation or reinterpretation of the Bishop will meet with universal acceptance, though the biographer takes a dispassionate, as it is a detached, view of English

Church history. For it was the lot of this scholarly Churchman, who would gladly have spent his life at Cambridge within the seclusion of Trinity College, to take part in many controversial episodes, such as the Broad Church and the Oxford Movements, the 'Essays and Reviews' trial, and the Irish Church question. Through all his career, as this biography brings out admirably, he showed himself a fearless champion of liberty of thought and a man who was respected and admired for his abilities as historian and theologian. But he made few friends. This was largely due to the frigidity of his manner and to the incisive and sarcastic quality of his speech. The finer and tenderer side of his character was, however, posthumously revealed to the public in his 'Letters to a Friend,' edited by Dean Stanley.

The name of Basil Mathews is a household word in missionary circles and his writings deservedly enjoy a wide popularity. His most recent book, *Shaping the Future* (S.C.M.; 3s. 6d. net), is 'a Study in World Revolution,' viewed from the Christian standpoint. No man can paint more vividly the world situation of to-day with its antagonisms of race, nationality, and class, with its fearful uncertainties, its grim possibilities of war and revolution. All this is set down briefly but incisively and in a way that will give the reader furiously to think. At the same time the impression is eminently heartsome and inspiring. It is a trumpet-call to a world-wide Christian crusade, and one can well imagine that there will be many souls of generous youth who will be profoundly moved by it to lives of service and of sacrifice.

The Fifth Commandment.

By the Reverend Peter Green, M.A., D.D., Canon of Manchester, Chaplain to H.M. the King.

In treating any one of the Ten Commandments there are obviously two main aspects of our subject which call for attention. The first is, what did this commandment mean to the Hebrews when it was first promulgated; and how came it to assume the form it did? And the second is, what, if anything, does the commandment mean to us to-day; and how have time and changed conditions modified its meaning and its authority?

We have the Fifth Commandment in two slightly different forms; the familiar one found in the 20th chapter of Exodus, which runs:

> Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

and the somewhat longer and more diffuse form given in the 5th chapter of Deuteronomy which runs:

> Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

Without speaking of either as the 'original' form of the commandment, since no doubt the commandments all date back to a time earlier than the actual composition of the Pentateuch as we have it to-day, we may, I think, safely claim that of the two, the form given in Exodus is the earlier. It is not merely that the form given in Deuteronomy bears on the face of it the appearance of being an expansion and elaboration of the simpler one. I think we shall see that it also displays a slight, but not unimportant change of meaning; and that that change of meaning is such as to indicate a later date.

There are, I believe, three different views entertained by scholars, qualified to speak, as to the origin of the decalogue. Some regard the whole table of the law as substantially Mosaic in origin. They argue that commandments so simple, so tersely expressed and of such a primitive character, may well have originated with the great law-giver and been handed down in almost their present form for centuries. Others go so far as to deny to Moses any share in them at all. A position midway between these two extremes, which would allow a core, as it were, of Mosaic teaching in the commandments, while regarding them in their present form as of much later promulgation, seems the most generally accepted. It does not matter much, if at all, which of these positions we adopt. Few scholars, I imagine, would deny that the decalogue