REVIEWS OF BOOKS.

FROM CHRIST TO CONSTANTINE. THE RISE AND GROWTH OF THE EARLY CHURCH. By James Mackinnon, Ph.D., D.D., D.Th., L.L.D., Regius Professor-Emeritus of Ecclesiastical History, University of Edinburgh. *Longmans, Green & Co.* 18*s*. net.

Dr. Mackinnon has employed his well-earned retirement in writing three works which represent the results of many years' study of the early history of the Church. The first was *The Historic Jesus*, in which he reviewed the Mission and Message of the Founder of the Christian community. The second was *The Gospel in the Early Church*, in which he dealt with the development of the Gospel as it took shape in the religious experience and thought of the apostolic and the sub-apostolic period. In this third volume of the trilogy on Early Christianity he has delineated the process by which the primitive community founded by Christ developed in the course of the three centuries from His death to that of Constantine, the first Christian Emperor, into the universal and highly organised religious association known as the Catholic Church. The subject is an immense one, and Dr. Mackinnon brings to it his extensive knowledge of the varied literature of the period, and a sound judgment with a strongly developed critical attitude in dealing with the value of the numerous documents to be considered. As a result he gives a clear picture of the various stages by which the spiritual forces of Christianity proved superior to the organised antagonism of even so vast a power as imperial Rome. He shows also the stages by which the Gospel became a Theology with the contributions of individual theologians and the influence of Hellenism on Christian thought.

The result is not a mere text-book but a reasoned and critical survey of the evolution of the Early Church. This evolution is a vital force such as operated in no other organism religious and secular in the ancient world, and naturally it has come down to our own day. A useful warning is given against yielding to the temptation of allowing conjecture and fancy to play too freely on the material, as well as against the danger to which the dogmatic type of mind is liable of reading into the sources ecclesiastical assumptions and prepossessions. The volume is divided into seven parts. The first deals with the environment of the Church in the Roman Empire in relation to Greek thought, the Mystery religions, and Hellenist Judaism. The second part considers the founding of the Church, its faith, and the growth and organisation of the community. Part three deals with the rise of the Gentile Church. It considers specially St. Paul's contribution, and the effect of the earliest persecution. The fourth part concerns the sub-Apostolic Church, and its expansion, with the development of the Christian ministry. With the fifth part we come to the emergence of the Catholic Church A.D. 150–300. The various developments of this

period are connected with the organisation of the Ministry, and the growth of Montanism and Gnosticism. In part six Catholicism and Culture are considered, and an interesting account is given of some of the chief Christian apologists, including Clement of Alexandria and Origen. An account is also given of the Neo-Platonists. The last part tells of the victory of the Catholic Church and the conversion of Constantine.

In a volume covering so extensive a history and literature it is impossible to deal with the wide variety of topics offered. We must therefore confine ourselves to one that seems to us among the most important. Dr. Mackinnon's critical acumen leads him to a clear examination of the development of the Christian Ministry and especially of monarchical episcopacy. It is satisfactory to note that he upholds the views which the general trend of recent scholarship has laid down. He traces the growth of the episcopate through the stage of the Presbyterate. It is only with Cyprian that the rigid theory of Apostolic Succession with the sacerdotal claims begin. This was a distinct change from earlier conceptions. It represents " a series of vehement assertions and assumptions which are not in accord with the previous development of the Church." The gradual evolution of the episcopal order is ignored and " one would never infer from his dogmatic conception that there had been a time when there was no such thing as monarchic episcopacy in the government of the Christian community." The sacerdotal theory of a sacrificing Priesthood derived from the Jewish Priesthood also is due to Cyprian, and thus the whole conception of the ministry of the Church was turned into a wrong channel from which in certain sections it has not yet escaped. The Apostolic Succession, instead of being as it was originally a guarantee of sound doctrine against the theories of the Gnostics and other heretics, was regarded as the exclusive channel of the Grace of God and the sole guarantee of the validity of the Sacrament of Holy Communion. In any case, we may learn from the sources of the Apostolic Canons that " some of the Bishops might be so illiterate that they were unable to expound the Scriptures. Mere succession is thus by no means a test of the infallible possession of truth." He also notes the case of the Church of Alexandria where down to the end of the second century there is no record of a Bishop apart from the Presbyters. It is difficult to see how the necessity of Apostolic Succession can be maintained in view of these facts. This is but one aspect of the value of this comprehensive history. Readers will find brief but illuminating accounts of the great Christian writers of the period as well as of those opponents of Christianity whom they refuted. The account of the Neo-Platonists gives a clear impression of its chief representatives and their philosophic theories. The acceptance of Christianity by Constantine led naturally to altogether different conditions in the position of the Christian Church. It is interesting to note that his conversion was not due to any purely religious impulse to find out God, nor a revulsion from Paganism on moral or spiritual grounds. It was

not any conviction of the heinousness of idolatry. It was his march on Rome with a small intrepid army and his hope that God would frustrate the machinations of his enemy and prosper his hazardous enterprise. It is not surprising that the adoption of Christianity as the religion of the Empire should have meant the introduction of elements that helped to obscure the purity of the Christian Gospel and introduced numerous superstitious practices. Dr. Mackinnon's history is a valuable contribution to the history of an important period.

THE CHRISTIAN LIFE IN THE MIDDLE AGES, AND OTHER ESSAYS. By F. M. Powicke. Pp. viii + 176. 10s. net. *Oxford: Clarendon Press.*

So much really first-class work is being contributed nowadays to papers, magazines, volumes of essays, etc., that it is not surprising that, from time to time, authors desire to gather into a more permanent form their scattered contributions to knowledge. Professor Powicke has done this in the volume before us. All the essays with two exceptions have appeared before in one form or another. Of course it may be objected that when an essay has appeared in a volume it should not be reprinted, since that can be regarded as being already in a permanent form. This would apply to the opening essay which gives its name to the volume and is naturally printed first. This very valuable essay has already appeared in the *Legacy of the Middle Ages*, a book which will probably be already in the possession of most purchasers of this volume, and we must confess to a little surprise at seeing it reprinted quite so soon. However, it may serve to draw the attention of some new readers to a study which well deserves full consideration. We have long ago realised that anything written by the Regius Professor of History at Oxford deserves to be most carefully read and weighed. He has proved himself to be an exact historian, particularly in that department of historical investigation which he has made his own. He has a very clear conception of medieval religious life, its problems, its inconsistencies, its glories and its disappointments. He is no violent partisan of these intriguing centuries of European history. He is as well aware as Dr. Coulton of the strange paradoxes which medieval religion and life present, and he is by no means forgetful of the less satisfactory side of the religious activities of the Middle Ages. He has grasped the philosophy which underlay much of medieval life and he is fully conversant with those more recent results of historical research which have done so much to restore the balance of historical judgment on these much debated centuries of history. "We now know enough about what used to be called the 'age of faith' to discount the conception of an obedient society, orderly to a point of unnatural self-suppression in everything relating to the government, the doctrines, the worship, the artistic interest of the Church. We no longer believe in that well-behaved body of the faithful, which, though essentially barbarous and

ignorant, was always so sweetly submissive in its attitude to the mysteries of the Christian faith." This judgment deserves most careful thought as well as the paragraphs on the paganism of the Middle Ages which immediately follow, and much else in the essay.

Another interesting and important contribution is the Lecture on Pope Boniface VIII, an essay which reveals Professor Powicke as a writer both vigorous and concise, and which should be read as an introduction to Mr. Boase's larger study of which the basis of the present essay was originally a review. We are in a better position to-day to estimate aright the character and career of this strange but magnificent Pope than at any time since he passed, in Rénan's great phrase, into the security of history. In a sense the career of the great Pope represents the climax of the Papacy. Bold in conception, resolute in action, fearless of consequences, imperious of temper, Boniface embodied what he conceived of as the ideals of him who was undoubtedly to be regarded as the supreme person on earth. Yet no pope ever lived to suffer greater humiliation. His reign, which commenced with so much promise, witnessed before its close the most crushing degradation of the Vicar of Christ. His end represents not only the frustration of his plans but the nemesis of overweening ambition. During the reign of Boniface on the papal throne, a time which saw advanced the most exalted and far-reaching of papal claims, we begin to observe the beginning of those tendencies which in the end were to make a reformation inevitable. His ambitious schemes, his wars and his extravagances involved the Papacy in vast expenses which necessitated much papal taxation and which in time began to give urgency and practical significance to anti-papal clamour. Professor Powicke admirably sums him up. "He was admired by many, feared by all, loved by none."

It is impossible to refer at length to all the interesting studies in the volume. But attention ought to be drawn to a statement of special value and importance in the essay on "Some Problems in the History of the Medieval University," one of the two essays which have not hitherto been printed. Professor Powicke draws attention to the procedure adopted in the medieval university when the Masters "determined" upon various disputed subjects, and points out that "the appeal to the schools was no formality in the Middle Ages. When Thomas Cranmer . . . suggested that Henry VIII should refer the problems of the divorce to the Universities, he was not merely suggesting a way out of a difficulty. He was influenced by a tradition which had been immensely strengthened by use since, more than 250 years before, another King Henry had played with the idea of submitting his dispute with Thomas Becket to the judgment of the masters of Paris."

We have written sufficient to show our appreciation of Professor Powicke's action in giving to us in a more permanent form some of his lesser studies in medieval and ecclesiastical history.

C. J. O.

ADVERSUS JUDÆOS. A Bird's-eye View of Christian Apologiæ until the Renaissance. By A. Lukyn Williams, D.D., Hon. Canon of Ely. *Cambridge University Press*, 1935. 25*s*.

The author of this book is well known to a wide circle of readers through his commentaries, his *Justin Martyr, The Dialogue with Trypho*, and *The Hebrew-Christian Messiah*, as well as through various books on later Jewish literature, and through his *The Foundations of the Christian Faith* reviewed in the October issue of THE CHURCHMAN last year.

He brings to the production of this book a thorough knowledge of Biblical and Rabbinical literature as well as of the Fathers of Church History. The result is a book of well over 400 pages packed with information and learning. It is scarcely a book to read straight through, but to have by one for reference. This being so, it is a help to find that the author has put an asterisk against those chapters which are " of special interest."

Inscribed " In memoriam Francisci Crawford Burkitt, D.D. . . ." the book is described on the dust-cover as " a collection and survey of Christian treatises on Jews and Judaism, showing what has been written with the object of persuading Jews to Christianity, or, at least, of enabling Christians to understand and withstand the attacks of Jews upon the Christian Faith." Dr. Lukyn Williams takes as a title for his book one that has been much used down the centuries, e.g. by Tertullian *c.* A.D. 200 and by many after him.

The volume is subdivided into five books, entitled " The Anti-Nicene Fathers " ; " The Syriac Writers " ; " Greek writers, A.D. 325–1455 " ; " Spanish Writers " ; and " Latin Writers, *c.* A.D. 384–1349." The author has a happy way of summing up the contents of a work of considerable length (such as that of Dionysius bar Salibi, " Against the Jews " or " The Discussions of Archbishop Gregentius with the Jew Herban ") so as to give the reader in a few pages or paragraphs a very fair idea of its contents. The book would be valuable for this alone.

Of general interest are the writer's remarks as to catenæ of proof texts from the Old Testament, existent as early as New Testament times. He would account for the similarity between Tertullian's *Adversus Judæos* and Justin Martyr's *Trypho*, and between Evagrius's *The Discussion concerning the Law between Simon a Jew and Theophilus a Christian* and the *Discussion of Jason and Papiscus*, by the use of such catenæ and by the use of common methods of interpretation.

The view which made the Old Testament " little more than an arsenal of separate weapons for Christian warfare " gives something of a sameness to the arguments of these " Apologiæ " and tends to make the subject a little monotonous at times. But the writer takes care to draw out the differences in the authors whom he quotes, as for example between the lack of sympathy and love of the golden-mouthed preacher, Chrysostom, and the tender warmth of his slightly older contemporary, " the twice-born " Augustine.

Dr. Lukyn Williams hits out (for example, in the section on

Spanish Writers) against that which must surely make every Christian hang his head in shame, the so-called "Christian" persecution of the Jews. With reference to the Jewish lives laid down, he writes: "Happy indeed is the Judaism which has produced so many staunch confessors; miserable the Christianity which has failed to spell out even the alphabet of the life and teaching of its Master."

But perhaps the main object of his book is to show in what way the method urged in these treatises failed to accomplish its purpose, and especially to indicate in what ways the approach to the Jew should be altered to-day. He pleads for a presentation to Jews by Christians of the "gradualness of the revelation of God, the attractiveness of the Lord Jesus, His truthfulness and the greatness of His claims." In dealing with a very large number of Jews to-day, we may assume a working knowledge of the New Testament—an assumption which would have been unjustifiable in the days of these treatises. He credits the writers with being "devout and honest men, who, according to the knowledge of their day, earnestly desired to win Jews to accept the beauty and glory of the full Christian Faith." . . . "But, in general, the missionary of to-day will find little in these old writers which he can still dare to use. Modern weapons in our spiritual warfare are not only different, but, for our own day, incomparably better."

F. D. C.

DISPENSATIONS. By W. J. Sparrow Simpson, D.D. *S.P.C.K.* 8*s.* 6*d.*

This is a valuable compilation upon an important subject, which is little known and understood in connection with the Church of England. There has been a regularised system of dispensations in the Roman Church since the Council of Trent. It was laid down in Sess. xxv. cap. 18 that dispensations, papal or otherwise, were only to be granted for just and urgent causes and in all cases *gratis*. This was in view of the traffic in dispensations in Rome which had come to be regarded as a papal source of income, as early as the fourteenth century. The Reformation checked that abuse in England. It was enacted by 25 Henry VIII, cap. 21, sec. 2 (1534), that neither the King nor any of his subjects should henceforth sue for licences or dispensations to the See of Rome, and vested the power of granting such in the Archbishop of Canterbury "for causes not being contrary or repugnant to the Holy Scriptures and laws of God." This power was greatly reduced by subsequent statutes. It is now confined to granting dispensations for holding two benefices at the same time, to issuing licences for non-residence and dispensing from the obligation to publish the banns. In connection with Divorce Acts and Marriage with a Deceased Wife's Sister Act a curious position has arisen: licences for such remarriages have been issued by the Bishop's Chancellor under the Bishop's seal, the Bishop protesting the while that such are contrary to the "law of God," but that he is powerless to prevent his chancellor from

issuing them. This is what is generally known about dispensations. Accordingly, when we take up and read a work like this on the subject, we see that there is a great deal more to be said about it.

Dr. Sparrow Simpson gives an excellent historical summary of the whole position. The Council of Nicæa, A.D. 325, had to take up the question, owing to the relaxation of Church law in certain cases. Augustine advocated dispensations with regard to clergy returning from the Donatist Schism, stressing the superiority of charity to severity. Cyril of Alexandria also was in favour of dispensations, on one occasion supporting a bishop who had received a person into communion against the laws of the Church in Palestine and the wishes of the Archimandrite Gennadius, saying that circumstances sometimes compel us to go beyond what is legitimate. Leo the Great laid down the principle that "as there are certain things which can in no wise be controverted, so there are many things which require to be modified, either by considerations of age or by the necessities of the case." In a word, we have to remember that circumstances alter cases, and "Dispensation is a relaxation or abrogation of the ecclesiastical law in a particular case." Divine law is not subject to such. The sphere of its operation is the Church laws. The effect of a dispensation is not a compulsion, but a permission to act—releasing from all penalties—otherwise than the law directs. The multiplication of ecclesiastical prohibitions in the medieval Church necessitated a way of escape from them, when human nature could not observe them. The subject was still further complicated by the monastic rules and manner of life. Dispensations have been granted by Councils, popes, bishops and by parish priests in minor matters. The principle was laid down by Symmachus (Pope 498–514) that "often it would be cruel to insist upon the law in cases where its observance seems prejudicial to the Church, since laws are framed with the intention to be beneficial." Gradually the power of Rome made itself felt in this matter of granting dispensations. The power of the bishops to grant such was gradually curtailed, while all the time the Roman See was enlarging its own sphere, on the plea that there was a great deal of abuse of this dispensing power by the bishops. Canonists helped forward the papal authority, some declaring that the popes were masters of the canons ("Domini Canonum"), that is, superior to them and so competent to dispense in the entire canon law. In 1682 the French Episcopate affirmed in the third Gallican Declaration that: "the exercise of Apostolic authority must be regulated by the canons enacted by the Spirit of God and consecrated by the reverence of the whole world." But in spite of the attempts of the French writers to restrict the range of the papal dispensing power and to oppose its monopoly—the author refers especially to Hericourt (1719)—the canonists successfully upheld the papal claim, one writing in 1840 that the Supreme Pontiff can dispense in all ecclesiastical regulations whether enacted by his predecessors or by a General Council, for he is equal to the former and superior to the latter." Our author says—"the most recent Roman writers restrict the dis-

pensing power of a Bishop within narrow limits, and regard it as a matter of much uncertainty." It is interesting to note that Alexander VI (1492–1573) was the first pope to grant a dispensation to marry a deceased wife's sister; and that during the Great War the Roman bishops were freely permitted to grant dispensations, when access to the Holy See was impossible.

Chapter III (dispensations affecting the clergy) gives interesting cases. In the case of Ambrose, Governor of Milan, who was still unbaptised on the day of his election as Bishop, a rule of the Council of Nicæa and an Apostolic Decree had to be dispensed with. The Senator Nectarius was selected Bishop of Constantinople by Theodosius (381), before his baptism. He was baptised and consecrated, "wearing the episcopal robes over the white dress of a neophyte."

Chapter X has an interesting account of Henry's marriage with Catharine of Aragon and of the reasons he alleged for his divorce. On page 71 there is a reference to the two Roman decrees on marriage, "Tametsi" (Council of Trent) and the "Ne Temere" of 1907. The former was not published in England, but two American Protestants resident in Paris were astonished to learn that their marriage contracted in England was declared invalid by Roman authorities. The Decree had not been framed only for Roman Catholics and ruled that marriage contracted "otherwise than in the presence of the parish priest is invalid and null." We would like to have the date of this business. The "Ne Temere" decree was not intended to apply to those who are not Roman Catholic, but as it decreed that only marriages contracted before the parish priest were valid for Roman Catholics, it put a stop to mixed marriages by compelling the Protestant party to be baptised in the Roman Church, and so caused the Roman priest to commit the sin of anabaptism, from which the Pope cannot dispense as it is a divine law—"*One Baptism.*" The chapter on dispensations concerning fasting (XII) is full of interesting matter. He quotes the Jesuit Suarez—"One thing is certain: the precept concerning the receiving of the Eucharist before all food and drink was not imposed jure divino." Pope Benedict XIV in 1756 gave a dispensation to James III, King of Great Britain—the father of Bonnie Prince Charlie—to receive the sacrament without fasting on the ground of illness. The document in which this dispensation is set out, gives historical precedents, quotes St. Augustine's rule, and refers to similar dispensations granted to priests in India and elsewhere and one to Queen Christina of Bohemia on her coronation day. The Emperor, Charles V, received a dispensation from the rule of fasting communion on the ground of ill health, after he had retired to a monastery. Night-nurses and others who are prevented by their occupation from fasting were exempted, because it is not a divine law they are breaking.

On pages 128–137 there is an important discussion on marriage with a deceased wife's sister in which Archbishop Davidson's words are quoted: "Church and State have hitherto agreed in condemning marriages with a deceased wife's sister. The State

has now changed its mind, and has sanctioned these marriages, but in doing so has left the clergy free to continue to act on their own convictions." He asks: "What ought the clergy, to whom Parliament has left a clear discretion, to do?" This is surely a case where a man must act according to his lights.

In his last chapter, "Conclusions," the author discusses four important cases for the Church of England: (1) dispensations concerning rubrics of the Prayer Book (he says it is clear that the bishop's function is to explain the rubric in question, not to dispense one from observing it); (2) dispensing from Confirmation (he notes that as dispensation is an act of jurisdiction and as the bishop has no control over a Nonconformist who is outside his jurisdiction, he, therefore, has no dispensing power regarding such); (3) dispensations concerning preachers in the English Church. This subject is clearly and firmly dealt with. He quotes the Canon XXXVI of 1604 and its modification in 1865 to show the mind of the Church of England regarding the preachers in its sacred buildings and that it is clearly against a man preaching in a Church of England pulpit, much more being ordained for her sacred ministry, who holds Unitarian doctrine. He well says: "No authority but the Church itself can allow its priests to omit or reject any portion whatever of its Creed. No individual Bishop has any authority to give a man a Dispensation enabling him not to teach a portion of the Creed of Christendom. No such power has ever been entrusted to any Diocesan Bishop anywhere. It would be entirely contrary to the Church's constitution, to the function of the Episcopate, to the very purpose for which the Church exists." Fourthly, with regard to dispensations to receive communion from ministers who are not priests, he says no proof has been given that a bishop can give a dispensation of that kind to a member of the Church of England. The right of such a member to receive the Lord's Supper from a Presbyterian or Congregationalist rests on no authoritative declaration of the Church of England in its corporate capacity. He has no authority therefore for his action. Our author would be the last to say he may not do so if he wishes. This is a matter for one's own conscience. But our author is on sure ground when he says no bishop can give a dispensation in such a case, for dispensation implies jurisdiction and he has no jurisdiction over Nonconformist chapels or Presbyterian churches.

There is a great amount of valuable and interesting matter in this excellent work which gives one furiously to think upon many pressing Church problems. Even though one may not always see eye to eye with him, he never fails to interest and instruct. One parting word, in a discussion on the late addition in the first Gospel—"except for the cause of *fornication*" (porneia), he notes that the word applies to a sin before marriage, i.e., that the woman was not a virgin, also that an old view was that it was used here in "a technical rabbinical sense for marriage within the prohibited Levitical degrees." This is, however, not convincing. It is more probable that it means "except for the cause of *prostitution*," for

porneia is the conduct of a *pornē*." And we know that in Rome under the early emperors noble matrons followed that profession (see Juvenal) and the fashion was most probably followed elsewhere. This is the more logical view, for no one could expect a man to remain tied to a prostitute, even though Hosea, for his own purpose, married one.

F. R. M. H.

HEALING. PAGAN AND CHRISTIAN. By George Gordon Dawson, M.A., B.D. (Cantab.). *S.P.C.K.* 9*s*.

Many of us who are really interested in the subject of Divine Healing have longed for a book like this. So many of those already issued on this important subject are disappointing because of their strong emotionalism or because of their bias in favour of some theory to account for, or even to ignore, pain. We venture to think that those clergy and ministers who ignore the important subject with which the present volume deals are quite wrong. The progress of medical science has brought us face to face with a curious and suggestive fact. "Filth" diseases, as they are called, are being slowly but surely vanquished, while the brilliant discoveries of scientists and medical men regarding microbes and germs, have made us hope that at no distant date all the toxic scourges of humanity will be brought under control.

But in these days of speed and rush there can be little doubt that disorders of the nervous system, ailments that are half-moral and half-physical, are spreading with remarkable rapidity. Neurotic patients everywhere seek healing. The rise in our own time of Christian Science, Faith Healing and all sorts of "Cures" show that many are seeking healing apart from medical men. Christian Science is, as I think, mistaken in its theories about pain and mortal mind, but its devotees see, what its founder saw, that there are multitudes of people who need spiritual healing. This book will help us to find our way through a very difficult subject. If we are to be guided aright it must be by someone who believes in the Powers of the Spirit. Yet he must have a real attitude towards the body. Dr. Burnet Rae describes the distress of a clergyman who had been on the point of resigning his parish because his faith had collapsed. A doctor friend persuaded him to take a month's holiday and to consume large quantities of beef tea, and his faith was restored. He was then distressed because, as he thought, his faith rested on a material foundation, since quantities of beef tea could restore it. He did not realise that an overworked, underfed clergyman was an easy prey to the devil! He had failed to adopt a real attitude to his body. But our pen is running away with us on this very interesting subject. It has been stimulated by the careful reading of this very important book.

Unless we are greatly mistaken the author is Vice-Principal of Oakhill Theological College. What is quite certain is that he is a man of very extensive knowledge and wide reading. This book bears the marks of undoubted scholarship and ability to think

clearly, impartially and spiritually. It is one of the most interesting books we have read for a long time. Mr. Dawson begins by giving us some very fine chapters on primitive conceptions of Disease and Death. He finds that disease is a phenomenon much older than man. He writes of the primitive doctor, and then of the healing art amongst the Sumerians, Babylonians, Assyrians, Egyptians, Persians, Greeks, Romans and Jews, until the time of Christ. An enthralling chapter on "Jesus Christ and Healing" leads on to a discussion of healing in Pre-Reformation, Reformation and Post-Reformation times. He discusses Christian Science, Lourdes, Psycho-analysis, and all the way through he insists that we must consciously depend upon the Living Christ. Hear how he sums it all up: "All medical agents, all surgery, all hygiene, all physical, mental, moral and spiritual education must, where valid and true, fit in with the redemptive scheme of God the Father, Who is Eternal Love, until Christ completes the final act of Divine Redemption by offering up the Kingdom to God, that He may be all in all" (p. 308). This is a book to buy. It is a mine of information and a monument of learning. It should earn for its author the title of Doctor of Divinity.

A. W. P.

AN INTRODUCTION TO THE BOOKS OF THE APOCRYPHA. By W. O. E. Oesterley. *S.P.C.K.* 10*s.* 6*d.*

The Apocrypha has of late years received a good deal of attention, as its value as a connecting link between the Old Testament and the New has been increasingly manifest. There was something unsatisfactory about the older method of leaving a gap of some four and a half centuries between the traditional date of the closing of the Old Testament and the coming of Christ. It may have satisfied an age whose outlook on life was catastrophic and which experienced no difficulty in imagining so lengthy an interval between the acts of the great drama of Redemption. But to a generation whose outlook is evolutionary and based on a belief in an orderly and progressive revelation of the divine mysteries to mankind a lengthy interval in human history such as this is unimaginable. A bridge must be found to fill the gap; and such a bridge is found in the Books of the Apocrypha.

In his latest work, Dr. Oesterley does not aspire to the transient glory of startling new theories on the origin and outlook of the different books of the Apocrypha; but rather to the more solid fame of bringing together the results of the labours of scholars during the last quarter of a century, and presenting them in a clear manner and readable form in a volume of less than 350 pages. We congratulate the author on a remarkable achievement, and dare to predict that, though in the course of time fresh research may render some of the conclusions obsolete, this work will remain for many years to come a most valuable outline of the subject for scholars who are commencing their studies in the Apocrypha. It is a worthy companion-volume to the works which the author, in collaboration

with Dr. Robinson, has given us on the Old Testament, and no higher praise can be given than this.

The volume is divided into two parts. The former deals with Prolegomena; the latter is a commentary on the different books. In his Introduction the author hints that the former section will be found the more valuable, and its wide scope is indicated by the headings of some of the chapters, such as "The Apocrypha as Literature," "A Survey of the Historical Background," "The Wisdom Literature," "The Apocalyptic Literature," "The Doctrinal Teaching of the Apocrypha," "The Importance of the Apocrypha for New Testament Study," and "The Apocrypha in the Church." One of the most interesting chapters is that which deals with the Wisdom literature. The connection between this literature and Hellenistic thought has long been recognised; but Dr. Oesterley emphasises the fact that it has affinities with other Wisdom literatures as well, and that these extraneous influences are important in its early development. "It is well to emphasise the fact," he writes, "that the Old Testament writers fully recognised the existence of Wisdom teachers outside their own borders, from quite early times. . . . It is quite clear that the Israelites were acquainted with the wisdom of Babylon, Egypt, Syria, Arabia and Edom; and so far as Babylon and Egypt are concerned, we have seen that material of the Wisdom type, with which the Hebrew sages were doubtless familiar, must have been abundant in these two countries." Hellenistic thought did not influence the Hebrew Wisdom writers till a much later date, when it was responsible for the deeper speculation we find in the Book of Wisdom. Though the limits of the book obviously render impossible any detailed treatment of the various points raised, we wish that Dr. Oesterley had been able to deal more fully with the hypostatisation of Wisdom, a subject that is raised in the closing paragraph of the Chapter.

The chapter on the Apocalyptic literature is likewise most valuable, but perhaps the most important in the volume is that which deals with the doctrinal teaching of the Apocrypha. How widely the outlook of the various writers differs is clearly demonstrated, and yet the underlying conceptions are common to all—the doctrine of God, for instance, throughout the Apocrypha, is taken for granted, being the highest form of the theology of the Old Testament. Dr. Oesterley contends that, on the subject of the Torah, most of the books are written from a Pharisaic standpoint, though a less orthodox view is expressed in the second part of Wisdom and II Esdras. The later sections on "The Hereafter," "The Resurrection," "Angelology," and "Demonology" will be found most illuminating by those who are anxious to understand the extent to which men believed in these things at the time of Our Lord.

The second part of the volume is of more particular interest to those who are concerned with the study of the different books in the Apocrypha than to those whose object it is to gain a general view of the Apocrypha as a whole. The important subjects in

each book, its date and its origin are dealt with briefly, and the views of the principal authorities expounded in a clear and impartial manner, though Dr. Oesterley does not hesitate to let us know the extent to which he is in agreement with them. At the close of each chapter is a valuable bibliography. Incidentally, this part of the volume reveals in a most striking manner the amount that has been written in recent years on the Apocrypha. Archdeacon Charles is but scarcely mentioned, although it seems but a few years ago since he was regarded as one of the principal English authorities on the subject. One cannot help wondering how long it will be before the views and theories set forth in this volume will have passed into oblivion!

THE STORY OF THE BIBLE. A POPULAR ACCOUNT OF HOW IT CAME TO US. By Sir Frederic Kenyon, G.B.E., K.C.B., F.B.A., P.S.A. *John Murray.* 3*s.* net.

For the general reader and the student alike this story of the Bible and its transmission from the early days of the Church is of special value and interest. Sir Frederic Kenyon has had a fascinating story to tell and he has told it in a thoroughly fascinating way, absorbing the reader's interest from the first page to the last. The history of the Bible is a romance of literature and the discoveries in recent years of papyri and manuscripts continue to add to the romance.

Beginning with the Old Testament the story is told of the earliest writing in Hebrew. It is now accepted that writing was well known in and about Palestine in the time of Moses. Not so very long ago there were scholars who were prepared to deny the existence of writing until many years later, but the work of the excavators has brought the truth in this and in many other matters of Biblical research to light. It is probably not generally known that the earliest Hebrew Manuscript now known of any part of the Bible dates only from the ninth century and is a copy of the Pentateuch in the British Museum. There are various copies of the Septuagint and one of the most interesting discoveries of quite recent date is that of the Chester Beatty papyri which were found in several jars in some unknown part of Egypt. They are at present being prepared for publication and we believe that the preparation and editing have been entrusted to the competent hands of the author of this *Story of the Bible.* The chapter on "How the Books of the New Testament were written" tells the story of some of the earliest of the papyri rolls and of the later use of vellum. A chapter is devoted to the changes effected by the introduction of printing and another tells the history of the English Bible. To many readers probably the most fascinating portion of the book will be that devoted to the discovery of manuscripts and the endeavours made to classify them. Some standardisation was thought to have been reached in the work of Westcott and Hort and the division of the manuscripts into groups known as the Byzantine, the Western and the Neutral texts, but the recent discovery of

earlier texts than those previously known has led to many modifications of their scheme. This is the part of the story that will be most unfamiliar to the reader and the book has special value on account of the record it contains of these recent discoveries and the modifications that they have produced. The general conclusion is that "the Alexandrian text gives us on the whole the nearest approximation to the original form of the sacred books." We welcome the assurance with which the book closes: "It is reassuring at the end to find that the general result of all these discoveries and all this study is to strengthen the proof of the authenticity of the Scriptures, and our conviction that we have in our hands in substantial integrity the veritable Word of God."

The series of plates which are provided give those who have not an opportunity of visiting the British Museum an indication of what the earliest manuscripts are like.

THE PARABLES OF THE KINGDOM. By C. H. Dodd, M.A., D.D., Norris-Hulse Professor of Divinity in the University of Cambridge. *Nisbet & Co.* 7*s.* net.

This volume on the Parables of the Kingdom is based on a course of Shaffer lectures given in the Divinity School of Yale University, U.S.A. The method of dealing with the parables seems to indicate a critical spirit that leans heavily to the side of caution. The opening chapter is on "The Nature and Purpose of the Gospel Parables." It practically opens with the statement that there is no general agreement in the interpretation of the parables. The difference between a parable and an allegory is insisted on, and any allegorical method of interpretation is not admitted. At its simplest the parable is a simile or metaphor, and in the interpretation the most important principle to be observed is that only one single point of comparison is to be noted while in an allegory such as the *Pilgrim's Progress* each detail has a significance of its own. Another rule of interpretation is that "we must carefully scrutinise the parable itself, and attempt to relate it to the original situation so far as we can reconstruct it." This is rendered difficult as ideas which developed in the early Church have in some cases been attached to them. The second chapter goes on to consider the meaning of the expression "The Kingdom of God," and distinguishes two main uses of it: the Kingdom as present fact, and the Kingdom as something to come. In both the fundamental idea is that of divine sovereignty. After an examination of various apocalyptic passages he states as his conclusion that there is on the historical plane "no eschatology of bliss" in the sayings of Jesus. There is to be no readjustment of conditions on this earth but in the glories of a world beyond this. The third chapter is a further examination of apocalyptic ideas as suggested in the expression "The Day of the Son of Man." The theories of Form-criticism are dealt with in a chapter on the "Setting in Life," and the changes in the interpretation of several parables due to the change in conditions from the time when they were originally uttered are indicated. The

tendency was to turn sayings of Jesus uttered in reference to a particular situation into general maxims for the guidance of the Church. Two chapters are devoted to the "Parables of Crisis" and the "Parables of Growth." In conclusion Dr. Dodd feels that his insistence upon the intense particularity of the parables has reduced their value as instruments of religious teaching, and that if we wish to generalise the teaching of the parables we will do well to be guided by their original and particular application. We must say that those who seek in this volume for such guidance in the use of the parables will be disappointed. The general impression left is that it is extremely difficult to arrive at any satisfactory interpretation of them and that they cannot be applied to the one great theme for which preachers have used them constantly—the thought of the Kingdom of God in this world that would mean the ultimate sovereignty of God in the affairs of the world. The gap between the thought of our expert theologians and that of the average man is becoming as great as that between the scientist's view of the world and the popular view, but the consequences are much more serious in the case of theology.

THE GOSPEL OF GRACE. Islington Clerical Conference Papers. *The Lutterworth Press.* 1*s.* 6*d.* net.

The addresses delivered at the last Islington Clerical Conference have been published by the Lutterworth Press in attractive book form at the moderate cost of 1*s.* 6*d.* The subject of the Conference was "The Gospel of Grace," and the Rev. J. M. Hewitt, the Vicar of Islington, succeeded in gathering around him a band of scholarly writers who did full justice to the subject. The President, in his opening address, dealt more generally with Church affairs and made several frank and useful criticisms of some of their chief features. The programme was admirably arranged and commenced with the consideration of Grace in the New Testament by the Rev. J. Russell Howden, B.D. This was followed by two papers that exhibited in full measure the scholarship of younger members of the Evangelical school. The Rev. F. D. Coggan dealt with Grace and Merit from the philosophical and theological point of view. The Rev. J. E. Fison, of Wycliffe Hall, Oxford, dealt in the same way with the subject of Grace and Truth. Dr. Sydney Carter, in his usual scholarly and accurate fashion, gave some practical applications of Grace in connection with Orders and Re-union. Two papers of practical value were given on the Means of Grace. The Rev. F. S. Cragg, of St. Aldate's, Oxford, dealt with Prayer and Bible Study in a thoroughly inspiring way, and the Rev. F. B. Heiser, Principal of St. Aidan's College, treated the Sacraments with a full application of the Evangelical view. The closing paper by the Rev. Bryan W. Isaac, Secretary of the Church Pastoral Aid Society, showed the intimate connection between Grace and Evangelism and the way in which they should work out in the practical life of a parish. An interesting Foreword to the published addresses is supplied by Canon L. W. Grensted. He was not present at the Conference, but his

reading of the addresses impressed him with the fact that they were not mere ephemeral productions. The subject is one of the main rocks upon which the structure of Christian theology is built. They contain, he says, no mean store of learning, and wisdom and inspiration as well. He adds some useful notes on the early use of the word Grace, and concludes with a warning against any quasi-material conception, and emphasises the great achievement of Luther and the Reformation Movement in restoring the Pauline conception of the Grace of God as a personal relationship between God and man.

THE CALL TO ACTION IN DEFENCE OF CHURCH AND STATE IN ENGLAND. By the Rev. C. W. Hale Amos, D.D. *Marshall, Morgan & Scott, Ltd.* 5*s.* net.

Dr. Hale Amos has gathered in this volume the various papers which have been associated with his Call to Action as well as the response which it received in various parts of the country. The Challenge to Action in October, 1933, is dealt with in a chapter, where " Behind the Anglican Smoke-Screen " is given in full. The correspondence on the whole subject is continued in the following chapters, and the growing tide of support is indicated. The events of the following two years are then given, and a wide variety of opinion is focussed on the central theme. In connection with the Church and State Commission a paper on the Threatened Peril, by Dr. Amos, is given, and the call to further action is strongly emphasised, especially the call for a National Protestant Council of Action. This is followed by a chapter headed " Let Us Pray " which again represents the widespread interest aroused by Dr. Hale Amos's appeal. The following chapter is headed " The Protestant Reveille," and the last, containing extracts from the Diary of Dr. Amos, is entitled the " Will to Action." It also contains a contribution from Mr. H. Wreford Glanvill. The mass of material in this volume shows the interest that Dr. Amos has aroused, and the book is valuable as a summary of instructive information on the whole subject. The united action which he advocates will undoubtedly be of great advantage in maintaining the Protestant character of the Church of England.

JESUS, PAUL AND THE JEWS. By James Parkes, D.Phil. *S.C.M.* 4*s.* 6*d.*

Dr. Parkes has already written *The Jew and his Neighbour* and *The Church and the Synagogue.* In this book he attempts a detailed examination of the attitude of the New Testament towards Judaism and the Jews, devoting special attention to the Pharisees. Scholars of late have shown a tendency to whitewash the religious leaders of our Lord's time and to assert, as Dr. Parkes does, that " Nothing in the teaching of Jesus made necessary the separation between Judaism and Christianity." Scholars will have to deal adequately and carefully with the argument of this book. In a foreword H. M. J. Loewe, Lecturer in Rabbinics in the University of Cambridge, writes a " Haskamah " or commendation of this book to

readers of his own faith. This book is a sign of the times. In Germany Jews are being driven further away from Christianity. In this country there is a growing spirit of "Fraternisation." There is a short bibliography and an excellent index.

A. W. P.

MY PRIESTHOOD. By Walter J. Carey, D.D. *Longmans.* Cheap Edition, *2s. 6d.*

This excellent pastoral book was published in 1915 and five new impressions followed in succeeding years, the last being issued in June, 1925, and all the others during the Great War. The author and publisher have done well to reissue it in a cheaper edition. Bishop Carey, formerly of Bloemfontein, has evidently taken his ordination addresses seriously. As an undergraduate he knew men like Father Woodward of the Sacred Mission, Father Stanton and Father Dolling, and he saw in them and later in Dean Church and many others ideals of the priesthood which he has striven to follow and which he expounds in this book. He says: "It is the Catholic ideal I believe: neither ultramontane nor protestant Catholic and evangelical; orthodox yet liberal; convinced yet charitable." There is in it a burning love for souls and a real devotion to Jesus Christ. It is the best book written from its own standpoint we have seen, and the Bishop does not hesitate to write: "Yet Communion is not magic." A. W. P.

MOHAMMED, THE MAN AND HIS FAITH. By Tor Andrae. *George Allen & Unwin.* 8*s.* 6*d.*

Professor Andrae's reputation has spread from the University of Upsala over nearly all the Continent. He has made a special study of the faith of Islam and wrote his first work on Mohammed eighteen years ago. This volume is a translation from the German by Theophil Menzil of the Eden Theological Seminary, Webster Groves. The book is one which will be greatly enjoyed by the average reader who is interested in the origins of religion. It is singularly free from technicalities. Dr. Tor Andrae contends that the nature of Mohammedan piety has generally been rather unjustly ignored by Western students of religion, and he gives us reasons for this prejudice. After a valuable historical chapter on Arabia at the time of Mohammed he deals with the prophet's childhood and call. He then considers his message; his doctrine of revelation; his conflict with the Koreish and after a further chapter on "The Ruler in Medina" sums up "Mohammed's Personality," in which he deals with such matters as his sensuality and polygamy—the Prophet was the husband of one wife until he had passed his fiftieth year. Nobody who really wishes to understand the rise of Islam should neglect this book. The author himself is a disciple of Soederblom, late Archbishop of Upsala, a renowned expert in the field of Comparative Religions. He has held the chair of the History and Psychology of Religion at the University of Upsala since 1929.

A. W. P.