

## Book Reviews

### HANDBOOK TO THE CHRISTIAN LITURGY.

*By James Norman, M.A., Archdeacon of The Herbert, North Queensland.*  
S.P.C.K. 10/6.

"Life can only be understood backward, but must be lived forward" is a profound warning of Kierkegaard which applies as pertinently to the "Christian Liturgy" as much as to anything else. The study of the ancient liturgies, however, is an exceedingly difficult field to cover in a systematic way. Few have the facilities, few have the time, and still fewer have the inclination to become specialist students in this important branch of study. It is a subject that has been unduly neglected by Évangélicals but with such a "Handbook to the Christian Liturgy" available there is little excuse anywhere for factual ignorance on the main lines of the development of the "Christian Liturgy."

The first part of the book deals with the "Regional Rites" and the second part consists of "Commentary." This second part is sub-divided into the sections "Mass of Catechumens," "The Mass of the Faithful" and "The Anaphora." It is sufficiently obvious that such a "Handbook" as this must be read critically. There is a tendentious suggestiveness in these studies. Our own experience, however, is that they throw into admirable relief the simplicity and witness to the Holy Scriptures and the early Christian centuries of our own Prayer Book office of "The Order of the Administration of the Lord's Supper, or Holy Communion." A more widespread knowledge of the ancient liturgies is essential if our own Prayer Book Service is to be fully understood. In this way slovenly ignorance and spurious innovations are alike avoided. In the past there has been too much of both.

Not only is this unpretentious "Handbook" a marvel of compression but, what is unusual in such compilations, it bears every evidence of fresh and scholarly study of the liturgies themselves. Added to this, it is admirably arranged and produced. It is excellent value for half-a-guinea. The absence of an extended bibliography is a serious defect in a "Handbook" and might well be remedied in a subsequent edition. "Handbook to the Christian Liturgies" is a title that might also be considered in a new edition as giving perhaps, a less tendentious indication of the contents of the volume.

A.B.L.

### "CHURCH WORSHIP AND THE NON-CHURCHGOER."

*By Gordon W. Iveson. S.P.C.K. 6/-.*

This present volume, intended as a "handbook for Clergy and Teachers" is presented as a help to the solution of a problem now challenging all organised Christianity. It is claimed to be the outcome of experience, for in the Preface the author tells how he gradually "came to realise the folly of trying to make the Christian Faith (and the liturgy which proclaimed it) fit modern people, instead of trying to fit modern people for the Christian Faith." For the state of affairs now obtaining, it is plainly asserted that "local departures from the Prayer Book services have been largely responsible," and the author's considered judgment, which is stated again in the body of the work, is given as follows: "The only way out of our present chaos is loyal adherence to the Prayer Book rite in public services."

After such a beginning, calculated to stimulate a most lively interest and anticipation of good things to come, the author deals with the problem in six chapters and four appendices. The chapters are headed "The Present Situation," "The Catechumenate," "Training in Worship," "The Eucharist," "Morning and Evening Prayer," "Worship and Drama."

The first chapter is admirable as a review of present circumstances regarding the decline of worship, both public and private. This chapter is clearly the working out of a statement made in the Introduction—"Man needs redemption from sin." We all know the need, but unfortunately it is not what *all* men want, for to many "sin is no longer sin, but only imperfection." The remedy proposed is "the revival of a training-stage or catechumenate" (p.28). This is envisaged as resulting in admission to Holy Communion immediately after

Confirmation, but in delaying the ratification of the baptismal vows to "not before eighteen and possibly even later."

After this proposal, we come to the core of the work, in the reading of which Evangelicals will question the accuracy of many statements, decline to accept the author's assumptions, and reject his proposed solutions. They will recall that the Catechumenate is pre-baptismal in conception, not post-baptismal. Moreover, our Prayer Book, following New Testament precedent, considers Communicant status as that of confessed Christians, who have had some definite experience of Christ as Saviour and Lord, a fact which the Confirmation and Communion Offices clearly presume. However, the Chapter "Training in Worship," assumes otherwise, and the author must not be disappointed if those who reject his premises also reject his conclusions.

The most contentious part of the book, and the most dangerous in its teaching, is that devoted to "The Eucharist." Here, the shibboleth "The Lord's own Service on the Lord's own Day" is worked to death. As is to be expected, the Eucharist is considered as the central act of worship, and on p.92 it is asserted that the Communion Office "is in essence a drama—i.e. something done." All this is in keeping with a gross and blatant mistranslation of 1 Cor. xi. 26. The passage is quoted more than once as "As oft as ye do eat this bread and drink this cup, ye do *shew forth* the Lord's death until He come." The A.V. has "shew," and the R.V. has "proclaim" in translation of the Greek *kataggelo*. This verb has been shown by Deissmann in his "Bible Studies" as meaning "proclaim in the manner of a herald." Such a proclamation, then, such a "shewing," of the Lord's death, is done by word, rather than by deed. The Eucharist is not something "done," and the Prayer Book shews it as something received. "The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper." Following up this false theory of "something done," which is neither the teaching of the New Testament nor of the Prayer Book, our author says on p.104 "What we can do, therefore, is to put our sin-stained, unworthy and trivial little offering into the perfect ('sacrifice'—offering) of our Lord." That statement lends itself to misunderstanding, for His offering was perfect, unique, offered once for all, whilst ours is necessarily imperfect. All that we can do is to claim the merits of His mediatorial death by faith, receiving His gift at His hands, and then offer our imperfect selves to God as St. Paul exhorts in Rom. xii. Of a piece with the above is the statement on p.145: "When the priest puts on his priestly vestments (a 'dramatic' adjunct of first class importance) he puts on Christ. He is not the Rev. John Smith, but a priest." One wonders how St. Paul would have dealt with such a statement. If the vestments make him a priest, why was he ordained? He should have put on Christ long before the occasion here mentioned. "As many of you as were baptised into Christ did put on Christ" (Gal. iii. 27). This emphasis on the Eucharist as "something done" reaches a climax on p.143 where a quotation is cited with approval: "The only dramatic satisfaction I find now is a High Mass *well performed*." (Italics ours). The true Anglican must turn away from such an assertion with dismay, for to us, it is impossible to conceive of anything more remote from "The Lord's own Service" than is High Mass, whether it be *performed* on the Lord's own Day or any other.

As is to be expected from the foregoing, Morning Prayer is treated with scant grace. Eucharistic Worship is the only thing conceivable to the mind of the author for Sunday mornings. One wishes that he had defined Eucharistic Worship, but he lets us see into his mind on p.99, where he speaks of drawing "near to our Lord in His Sacramental Presence." Evening Prayer, one is gratified to learn, has a place in his plans.

On laying down the book, and recalling the anticipation stimulated by the Introduction, the present reviewer felt that he had been the victim of a rather mean 'confidence trick.' Evangelicals will not read the book with approval: but if its perusal sends them back to the New Testament and the Prayer Book to see how far the author's position and his proposed remedies are from their own, it will have served a useful purpose, but not the one which the book has as its aim.

E.H.

#### THE NATURE AND PURPOSE OF THE GOSPELS.

By R. V. G. Tasker, B.D., S.C.M. Press, 5/-.

This is a refreshing review of the present position in critical study of the Gospels. It is primarily addressed to school teachers but will prove useful as an assessment

of recent work in the study of the Gospels, and also as an introduction to such study from the point of view "which regards all the Gospel material as influenced by Christian doctrine." The author alludes to studying and teaching the Gospels for some 25 years, and in his work gives us evidence of the very wide range of these studies and his thorough mastery of his subject.

The book is interesting, particularly in its able presentation of the views of different schools; for example his analysis of Form-Criticism, concerning which he remarks "this type of criticism becomes very arbitrary when it attaches more historical value to pronouncement stories . . . Many of the narratives in our Gospels took shape in the living and ever-growing Christian community, and they had a pastoral work to perform in the edification and instruction of Christian believers both before and after they became entrenched in the written Gospels; but we cannot form any judgment upon their relative historicity merely by a consideration of the particular shape or form in which we find them." As regards the older critical approach he says: "The idea so popular amongst early "higher critics" that we can sit in judgment on this narrative, and in the light of our modern insight and knowledge pick out parts of it which are congenial to the modern mind, and regard them as historical and primary, and reject others as unhistorical and later accretions, is an idea which is increasingly seen to be impossible, once the true character of the document is understood."

The author is concerned in his discussion of sources of the Gospels to assert that the "Jesus of History" and the "Christ of Faith" are in the Gospel inseparable; but the book is particularly interesting in the way in which the major part is devoted to a study of each of our four Gospels as an entity with its particular characteristics and yet one element of the four-fold Gospel. Mr. Tasker is concerned to point out that each and everyone of the Gospels has its own contribution to make to what is in the aggregate "the Gospel, the *one* Gospel according to four different evangelists."

He includes in his study a very valuable presentation of the teaching concerning the Kingdom of God, and also appendices which survey the extra-canonical gospel material and the importance of the study of New Testament Greek. He concludes the latter with the remark "it was not wholly fanciful or childish considerations which made some of the Christians of old time to speak of New Testament Greek as the 'language of the Holy Ghost'."

We welcome this study, and particularly the note on which it closes. "The Jesus that must be accepted or rejected by mankind in every age is not the Jesus that can be reconstructed by critics from certain passages of the Gospels (for such a Jesus is, as a rule, scarcely worth accepting or rejecting), but the Jesus of the four Gospels Who is no one less than the Christ, the Son of God, the Saviour of the world. And any 'Scripture teaching' or 'religious education' which presents Him as anything less than this is scarcely worth the trouble of those who may engage in it."

#### SPIRITUALISM AND RELIGION.

By G. W. Butterworth, Litt. D. S.P.C.K. 9/-.

This book is a scholarly attempt to examine in detail the religious claims of Spiritualism and the evidences on which those claims are based. Five chapters on the history of Spiritualism, in the last two of which the 'automatic writings' of Miss Geraldine Cummins are given special attention, are followed by a further five chapters on the spiritualistic treatment of the Bible. In two further chapters the author describes and discusses the spiritualistic view of God and of the after-life, and then, in two concluding chapters, the validity of the spirit hypothesis (*i.e.* 'that there are numberless spirits of departed human beings in close proximity to the earth and able and anxious to communicate with those whom they have left behind') is examined and the nature of psychic phenomena set forth.

On its critical side the book is excellent. Dr. Butterworth has spared no pains in searching through all the available literature on the subject and he has conducted his investigation with commendable impartiality and an obvious desire to get at the truth. He entirely rejects the spiritualistic doctrine that psychic phenomena are due to the activities of discarnate spirits while at the same time he affirms the impossibility of placing those phenomena 'within our scientific categories.' He realizes that spiritualism is a kind of protest against what he calls the 'materialistic madness' of much of modern thought, but he also realizes that, because spiritualism exalts the psychic over the moral and spiritual aspects of man's nature and replaces the Biblical witness to God's work

of revelation and redemption by the notion of deceased man's work of revelation giving assurance of man's survival after death, the view it presents 'of the surviving soul and its environment is not one which is worthy of our highest thoughts'. Indeed, spiritualism is itself materialistic (in the Aristotelian sense of the word 'material') in that it accepts the lower ranges of psychic phenomena 'as determining factors in religious thought'.

On its Biblical side this book is not so fully satisfactory. The author shows a tendency to equate 'religion' with 'revelation' as, for instance, when he writes that 'religion is the most sublime product of life, at once men's highest discovery and God's supreme revelation'. There is also a suggestion that prophetic monotheism represents a development of thought from some primitive undifferentiated religious awareness rather than the witness of faith's response to God's revelation becoming conscious of itself. 'The modern study of the Bible', we are told, 'reveals how by slow but sure stages they (*i.e.*, the prophets) arrived at the conception of a single spiritual Ruler of the universe'. Yet in the Bible, because revelation is history and not just 'religion', monotheism is set forth, not as a product of understanding and reasoning, that is, a developing conception about God, but always as a product of faith, that is, a new personal relationship with God. In short, there is a 'monotheism of the Fathers' as well as of the prophets and apostles, so that the God of our Lord Jesus Christ is none other than the God of Abraham.

To conclude: this book is an examination of the religious claims of spiritualism, is first-rate, and it ought to be read by all who seek for an exact knowledge of what those claims are and the evidence on which they are based. Yet it is somewhat marred by an approach to the Bible which gives the impression of itself being not fully Biblical. E.S.

**PRAYER BOOK INTERLEAVES: SOME REFLECTIONS ON HOW THE BOOK OF COMMON PRAYER MIGHT BE MADE MORE INFLUENTIAL IN OUR ENGLISH-SPEAKING WORLD.**

*By William Palmer Ladd, late Dean of the Berkeley Divinity School. Oxford University Press, New York, \$1.25; Humphrey Milford, 8/6.*

The Prayer Book concerned is not our English Prayer Book, but that in use in the American Episcopal Church (the author discards the adjective Protestant) which, of course, follows a different tradition, derived from the 1549 Book, through the Nonjurors and Samuel Seabury. The main material was originally issued in periodical form in the American Church press: it was collected into volume form, with revision and addition of other matter, in 1941 and is now (1944) introduced into England. It would appear that the Author died before seeing his work through the press. The Berkeley Divinity School is now affiliated to Yale University.

The Author describes himself as an Anglican: uses the term Catholic affectionately: but distinguishes himself from the Anglo-Catholic wing. He writes respectfully of Luther and Cranmer and John Wesley: but he speaks slightly of the 1552 Book, and our English tradition based on that book does not appeal to him. He does not betray any conversance with Evangelical men or movements. He is more acquainted with the Oxford Tractarians, but is contemptuous of Pusey and not over-respectful to Keble's poetry: and of the Tractarians generally he says, "Their appeal to ancient and medieval precedent was handicapped by their lack of historical knowledge." But the Author's own historical accuracy (despite the rather grandiloquent puff on the inside of the dust cover, attributed to an unnamed, and therefore suspect, "English scholar") leaves much to be desired. Evidently, history is not his strong point, which is not to be wondered at as on p. 139 he writes: "We cannot understand history, we cannot understand nature in any other way, than as drama. We are not interested in history as mere facts."

To the mature and discriminating student, who is qualified to criticise, and patient to work through a vast mass of discursive learning, ill-digested, prejudiced, and at times inaccurate, this book may well be of real interest and not unconstructive. But it is not a book to put in the hands of a learner, or a beginner in liturgical study; as to such a one it might well prove an *ignis fatuus* to lead him into mazes of doctrinal and liturgical error.

The author recognises that the genesis of the volume necessarily results in repetitions, for which he apologises. But it also results in inconsistencies, as it gravitates from emotional mysticism in matters of theory and principle to a

somewhat crude modernism (I do not use the word in the controversial sense) in matters of practice and experience. The author's emotions are not always the same and his practical suggestions are not always in true accord. He condemns the Eastward position and admits that the Westward position is "proper"; but in his description of a service in his own chapel it would appear that he practised the Eastward position.

There is considerable diversity in his judgments. He metes out his condemnations with unsparing hand, and without respect of persons or schools; and his praises are eclectic. While he animadverts on Roman Catholic errors in teaching and worship and devotion, some of his highest praise is reserved for the new liturgical movement in the Roman Church, centred round the Benedictine monastery of Maria Lasch, near Andernach on the Rhine. On this subject he grows enthusiastic, and evidently has knowledge; and he says it is "beginning to take root in America". He says there is in it, "a return to the old custom, still found in the Roman basilicas, of the priest standing behind the altar facing the people as he celebrates mass." (His reference to the Roman basilicas, however, needs some qualification). In this connection it may be noted that his frontispiece is a reproduction of the famous ivory panel preserved at Frankfurt representing a prelate, whom he calls "the bishop" but the pall shows to be an archbishop, consecrating standing behind the Table. (The middle section of this panel is given by J. T. Tomlinson in his tract *The Liturgy and the Eastward Position*: but Dr. Ladd's reproduction is the more complete, and shows the deacons behind the celebrant, and presbyters apparently "concelebrating" in front).

The author condemns the use of wafers as contrary to "the 'one loaf' of St. Paul", and he is stern in condemnation of the practices of some of the clergy in adopting modern Roman innovations, particularly the use of "the last Gospel". But on the whole his support is given to very elaborate ritual and ceremony. Some of his ideas are eminently sensible: he insists that there should be a definite pause after the Comfortable Words (which he appears to dislike) before the *Sursum Corda*. This is of course indicated by the use in the rubric of the word "after". It may be here interposed that the use of the same word "after" in our English order before the First Thanksgiving indicates that the Post Communion commences here, and not with the preceding Lord's Prayer. He condemns insistence on fasting communion, and also what he calls D'Oyly Carte music, expressing preference for a "memorable and real Holy Communion" in a Congregational Church, to which he withdrew one Christmas Day, as more "simple and austere". He advocates a greater part by laymen in the services, but at the same time would free the minister from all obligation to conform to a set service—which would be a great blow to the laity. Indeed he would slacken all rules of uniformity. He gives a form of "The Holy Eucharist simplified" which jettisons not only all penitential note (he wages war against the confession and absolution) but also the *gloria in excelsis*. Indeed one notable feature of his proposals and criticisms is an apparent desire to exclude all insistence upon the fact of sin, and to place exclusive emphasis upon joy. He regards confession and absolution and the Decalogue (and perhaps the Comfortable Words) as the result of evil Puritan influence. He dislikes the crucifix and apparently also the Cross; and would merge Good Friday in Easter: and he objects to worship being Christocentric.

One very good point he makes is as to the inadequate attention that is paid to Baptism, which seems to be even worse in America than in England. He says, "I know no scholarly, comprehensive, and up-to-date treatment of Christian baptism in any language. This is another proof of the low estate to which baptism has fallen in the modern Church."

There is a good bit that Dr. Ladd says on the subject of funerals and confirmation that indicates that church life in America is lower than in England in these matters. And there is not a little that carries the same idea into other regions. His statements as to the interest in theology or theological training shown by laymen and clerks are worthy of thought. His strictures upon the bad reading of the clergy might apply elsewhere than in America. His condemnations of church architecture and decorations are also instructive.

The present reviewer has rather enjoyed reading this startlingly original and unconventional and highly provocative book. He has found much to agree with and very much to disagree with: but he has learned not a little and discovered some new danger-signals. But he would not regard it as tending to widespread edification: rather the reverse. It must again be emphasised that the Book of

Common Prayer with which Dr. Ladd deals is not that on which we English Churchmen have been nurtured but differs from it in essential particulars; and also that Dr. Ladd is not a safe historical guide. His sacramental standpoint is that of the First Prayer Book of Edward VI (1549), for which he has an unqualified but modernised admiration; and, although he makes use of evangelical phraseology, his doctrinal standpoint is not Evangelical. ALBERT MITCHELL.

#### PRAYER AND THE SERVICE OF GOD.

By Daniel T. Jenkins. pp. 103. 5/- net. Faber and Faber.

It is refreshing to find a book on the great theme of Prayer which takes an almost completely new line in its treatment of the subject. Some time ago the author of this small but valuable work, who, incidentally, has already established a reputation for himself as a competent Theologian by his immensely interesting book on *The Nature of Catholicity*, wrote a supplement on Prayer for the *Christian News-Letter*. That supplement aroused much interest and raised many questions and, as a consequence, the Author felt that these deserved that kind of careful answer which only a book can provide. This volume is the answer and we are immensely glad that Mr. Jenkins has taken the trouble to write it. He says in it so many things which badly need saying and which in some cases we are surprised to find coming from a Free Churchman.

For the main theme of the book is that Christian prayer to be effective must be in and through the Church, the body of Christ. He will have nothing to do with that kind of Christian who attends Church "anonymously for whatever remote and impersonal help it can provide." Nor is he satisfied with a merely "pastoral relationship" with the minister or parish priest: "We need a deeper and more coherent fellowship among ourselves within the Church for our own sakes" and, much more, "for the exercise of our ministry of Christ to the world." This, although it comes from the concluding chapter of the book, indicates the standpoint from which it is written.

Actually, the Author starts with a very able and penetrating analysis of the current conception of human life which must be adequately grasped if the neglect of prayer, worship and religion in general is to be understood. "The characteristic social development of modern times", he writes "is the amorphous soulless city" when "people have no time or opportunity to take rest . . . and to build around them the network of customs and institutions and obligations which makes a community". Hence "it is almost impossibly difficult to live the life of common prayer, which . . . is the only full and truly satisfying life of prayer."

In an important chapter on "The Dimension in which Prayer exists", he has much that is valuable to say about personal relationships, that "encounter of our personal will with another, the stuff out of which our most significant experiences are formed". Thus the whole texture of modern life militates against the basic conception of Christian prayer as a relationship expressed between God the supreme person and ourselves as subordinate subjects. Because "the one thing 'mass man' flees from is a genuine personal relationship, because that involves responsibility and decision, assuming the burden of attaining unto the fullness of the stature of manhood and taking action in freedom." And he ends the chapter by remarking that "We must become new creatures before we can pray aright."

These quotations serve to show the profound treatment accorded to the subject. This is not a devotional book, but it is just the book that was needed at the present moment. Perhaps the most vital part of it is the chapter in which the Author stresses the importance of prayer in the Church. "The modern idea that prayer is, in effect, simply a matter between the individual soul and God and that it can exist quite adequately independently of the believing community would have been completely unintelligible to a Biblical Christian, who accepted as axiomatic the 'corporate personality' of the New Israel in Jesus Christ".

This is surely something which needs emphasis at the present time. It is bound up with the Highpriesthood of Christ, who is our representative before God not so much as individuals in isolation, but as members of the redeemed community, the Church of God—one idea adumbrated in the Epistle to the Hebrews.

We hope this work, small as it is, will be widely read and fostered, for it has much to say that Christians of this generation need to heed.

CLIFFORD J. OFFER.

## JESUS CHRIST THE TEACHER.

By Prof. W. A. Curtis. pp. 259. 10/6 net. Oxford University Press.

A book on the teaching of Jesus designed apparently more for the educated layman than the theological expert is certainly sure of a welcome, especially if it combines, as in this case, real scholarship with a capacity for popular exposition. These lectures were delivered in a Scottish parish church in Edinburgh on the Croall Foundation and it is one of the conditions of the lectureship that it should be delivered to the general public. And in this case the listeners were particularly fortunate. Dr. Curtis gives of his best and we have a most useful exposition of our Lord's teaching as a result. The sub-title describes its scope: "A study of His method and message based mainly on the earlier gospels."

The writer divides his work into three parts. Part I. is concerned with The Teacher at Work. Part II. with Themes of the Teaching, and Part III. with The Teaching and the Church. In the first part he deals with what might be termed preliminaries necessary to a proper understanding of our Lord's words. This part will be of real value to preachers and teachers. He describes with great fullness the social and political forces and the various sections of the population amongst whom our Lord moved. He portrays very vividly the world in which He taught, the methods He used and the people He met. All of which form a valuable introduction to the sections which follow.

Quite early in the book the Author stresses the importance of the words of Jesus. "No doctrine," he writes, "concerning Him which fails to take full account of the things He said Himself can satisfy Christian faith. It is still true that His words do not 'pass away' that they are 'spirit and life' and that to hear them and obey them is to build on everlasting rock."

He shows Christ's special liking for the book of Deuteronomy, Isaiah and the Psalms. He has some interesting comments to make as on p. 63: "There is indeed more than a touch of irony in the witness of history that Peter, the chosen patron of the Roman Catholic Church which came in time to insist on the celibacy of the priesthood, was a married man, and that Paul, the chosen patron of the Reformed and Evangelical Church, which claimed liberty from the first for its minister to marry, was a celibate!"

The Author has also some very good things to say, of special value to teachers, on the various literary artifices used by our Lord, such as parable, proverb, hyperbole and paradox. On the last two he has some interesting comments: "If paradox daringly affirms what is apparently self-contradictory, hyperbole in the same spirit ventures to state what is apparently impossible or incredible or unnatural. It does not so much distort truth as overstate it, heightening its form in order to impress dull vision with its existence, and challenging even the slowest understanding by its manifest disproportion, so that, in the recoil or reaction under the shock of surprise, its sober and essential meaning is both recognised and remembered." He quotes a number of examples to illustrate this. And with regard to what he has to say about parables, we would like to draw particular attention to his remarks on that one so difficult to interpret, The Parable of the Labourers.

In the second part, Dr. Curtis draws out with unerring instinct the main theme embodied in the teaching of our Lord and he has much to say that will help greatly in a better understanding of the mind of the Master. The third part is much shorter and perhaps in some ways the least interesting.

This book challenges comparison if only by virtue of its tilts with Prof. T. W. Manson's great work, "The Teaching of Jesus". But in reality the two cannot be compared. Prof. Manson's book is a really great work of a highly technical character dealing with many problems presented by modern historical and critical research. Here we have a book of a totally different character and far less ambitious. Its main task is to expound the teaching of Jesus exactly as it is preserved for us in the Synoptic Gospels. There is plenty of scholarship in the background to which the book pays indirect tribute. But its main purpose makes it all the more valuable both for those who have to teach themselves as well as those who only want to learn. That is why we particularly welcome the appearance of this most interesting book.

CLIFFORD J. OFFER.

## DISPENSATION IN PRACTICE AND THEORY.

S.P.C.K. 7/6 net.

This is the Report of a Commission on this subject, 'with reference to the Anglican Churches', appointed by the Archbishop of Canterbury in 1935. It

was drawn up in March, 1942 but not published till this year. The Chairman was Bishop E. J. Palmer and he was assisted by nine other members, one of whom, Bishop Talbot, resigned in 1938 and another, Professor Gavin of New York, died in that year. The Bishop of Oxford, in a short Minority Report, explains why he is unable to sign the General Report while Canon Sparrow Simpson, in Minority Report 2, gives a lengthy criticism of it mainly on doctrinal disciplinary grounds.

The Majority Report is therefore sponsored by Bishop Palmer, Mrs. E. L. Howse, Canon W. L. Knox, Dr. A. J. Macdonald, Rev. R. C. Mortimer and Dr. H. B. Vaisey—a fairly representative body although it only includes one who can definitely be classed as an Evangelical. The Report is prefaced by a most instructive 'Historical Introduction' which should prove a valuable short research study on the origin and development of Dispensations in the Western and Eastern Churches. Mr. Mortimer deals with the Western Church from Patristic times and adds a short note on the post-Tridentine and post-Reformation periods. Then follows a well condensed summary on 'Economy', as practised in the Orthodox Church, which is extracted from a long Essay by Professor H. S. Alivisatos of Athens University. A third Part deals in short outline with the 'Law and Practice of Dispensations at present obtaining in the Anglican Churches.' There are six Appendices, one quoting in full the relevant Acts of Henry VIII on the subject. This is followed by 'Historical Notes on the Working of Ecclesiastical Discipline,' by Bishop Frere, 'Dispensations in the Old Catholic System', and Resolution 42 of the Lambeth Conference of 1930 on the subject of Intercommunion.

Mr. Mortimer shows that, in the early centuries, the Bishops claimed the sole right of dispensing until the Synods challenged it, and then shared it with them during the first 10 centuries, often without regard to the Pope who claimed to be 'guardian of the Canons' and who increasingly usurped fresh powers and gradually exercised them unchallenged. These Dispensations were regarded as only temporary expedients for the common good of the Church and did not revoke the Church law or ancient custom, and for many centuries the *private good* of the individual was not regarded as justifying dispensation. Gratian in his *Decretum* declared that all laws, for private as well as public good, were dispensable, except those of Natural Law and Apostolic Ordinances and the first Four General Councils. It was soon held that the Pope, as being above the law, could dispense even an Apostolic rule because he had "greater authority than an Apostle." "The Pope can dispense in anything provided it is not against the Faith and will not clearly give rise to mortal sin."

Mr. Mortimer notices the serious abuse and the 'excessive number' of Dispensations in the later Middle Ages when they were often indiscriminately granted for purely financial reasons. When we recall the grave mediæval abuses connected with Dispensations, and their corollary, Indulgences, we have great sympathy with an Overseas Metropolitan, at the Lambeth Conference of 1920, who declared "We in our Province greatly object to dispensation. We will have nothing to do with it." But this adverse view is based on an erroneous limitation of the word 'dispensation' to an easy treatment of sin for some 'consideration', e.g., the granting of a special relaxation of the marriage law to some highly privileged person. The Church is a large organised corporate Body and it must possess certain general laws and regulations which often bear hardly on particular cases and therefore are better on occasions to be relaxed or 'dispensed' by some recognised Authority. There are also minor technical disciplinary questions where the exercise of Dispensation is beneficial, such as temporary non-residence of the Incumbent, pluralities, the ordination of illegitimates, or the grant of Communion to an 'innocent party' re-married divorcée. These and kindred questions are very carefully considered by the Report and it wisely concludes that cases of Dispensation should be reduced to a minimum, since it recognises that Dispensation "is a wound inflicted on the law."

With regard to the difficult question of the proper authority to grant Dispensations, the Report urges that the Bishops should employ "Synodical Action" and it seems to advocate the Lambeth Conference as a final Appellate Authority. But as Dispensation is often concerned with matters of doctrine, such a final appeal would be contrary to the clear declarations of the first two Archbishops who summoned these Œcumenical Assemblies. For they expressly disclaimed the right of the Conference "to make declarations or lay down definitions on points of doctrine." And the Majority Report recognises that the Lambeth Conference is now merely a wide Consultative advisory Body of the



Anglican Communion (p.83). It is not a properly constituted Authoritarian Assembly, and it has therefore no legal power to make binding 'Determinations' or to issue Dispensations concerning any member, clerical or lay, of an autonomous Church represented at it. Thus Resolution 42 of the last Conference on Intercommunion, quoted in this Report, although commanding the respectful consideration of all Anglicans, cannot bind an English clergyman in the way he is bound by his 'Declaration of Assent' or by any special rubric of the Prayer Book.

We are glad to see that Mr. Mortimer and the Majority Report recognise that much of the old pre-Reformation Canon Law is now obsolete and cannot be enforced. Indeed some of it is directly prohibited by the Act for Submission of the Clergy, 1534—"where it is contrariant or repugnant to the existing laws and Statutes of the realm." For instance, neither an individual bishop nor Convocation can now legally dispense the clear rubric against Reservation, because the Act of Uniformity, 1559 (included by the 1662 Revisers as the first item in their new Prayer Book), forbids under heavy penalties any Minister to use 'any other rite or ceremony in celebrating the Lord's Supper that is mentioned and set forth in the Prayer Book.' The Report laments this limitation of Dispensation where 'it is incompatible with existing Statute law' (155).

In dealing with Dispensations touching Sacramental doctrine the Report fairly states the differing views now held by churchmen, and it frankly admits that our "Articles are so phrased that they neither condemn the presbyterian Continental Churches, nor suggest that they had no ministry or sacraments because they had no episcopally ordained ministers" (121). On the other hand the Report suggests that a United Communion Service celebrated by a non-episcopal minister might be permitted if regarded as merely an *Agapé* and not a Eucharist" (123). There is also a misleading statement affirming that lately there has been "a considerable approximation in doctrine" with the English Dissenters. For even the early Separatists, as their Pastor, John Robinson, declared, agreed to the Anglican Confession of Faith,—'and to every Article thereof, we with the Reformed Churches do assent wholly.' Richard Baxter had no quarrel "with the doctrines of the Prayer Book," and in compliance with the Toleration Act Nonconformist ministers willingly signed the doctrinal Articles of the Church of England. Neither can we regard, as the Report does, Free Churchmen as those "who have severed themselves from the body of the Church" (123). For "there is one Body" and by one Spirit we are all baptized into the Church "which is His Body." There are also, I hope, few Evangelicals who could accept the bald unqualified statement that "our spiritual life has come to us through the Church" (150).

The Report concludes with the Commission's twelve "Recommendations," including first of all the "revival or extension of the practice of Dispensation." They cover a very wide ground of Church law and practice and involve some highly contentious questions concerning organisation and doctrine, which would considerably increase the powers of the Bishops and Synods and correspondingly, limit the independent judgments and actions of the clergy. A long "Table" is given, of subjects in which Dispensations might be granted, covering the clergy, the laity, and controversial subjects touching doctrine. A Resolution of the Synod is to decide such disputed questions. Thus even in the official interpretation of a rubric the granting or refusal of a dispensation might well change or reverse what hitherto had been regarded as the accepted doctrine or practice of the Church. Such "new doctrine" might easily narrow the prized comprehensiveness of our Church, and even outrage the conscientious convictions of a section of the clergy who are now only bound by their "Declaration of Assent" to doctrine "set forth" in the Prayer Book and Articles. For instance, one subject suggested for the Bishop's dispensation "under a Canon," is "Admission to Communion of the unconfirmed" (164). This would at once conflict with the existing Confirmation rubric which allows those "desirous to be confirmed" to communicate, but it would probably bar the "Table" to the nonconformist "guest," although this rubric, as the Archbishop's Kikuyu Judgment declared, was designed "for the guidance of Churchpeople" and not for those who were not her children.

Dr. Sparrow Simpson in his Minority Report objects to the Commission's treatment of Sacramental doctrines. He condemns their indefinite statements concerning what constitutes a valid Eucharist. Regarding all non-episcopal

ministers as mere laymen, he insists that Apostolic teaching and tradition forbids an unordained layman to celebrate the Eucharist. Disregarding the fact that, in early times the 'successors' of the Apostles were sometimes presbyters and not bishops, as in the early Corinthian and Alexandrian Churches, he stoutly maintains that there can be no valid Eucharist without a priest, and he affirms that this has always been the teaching of our Church, although even Bishop Gore candidly admitted "that the Church of England imposes upon the clergy no obligation to hold the dogma that only episcopal ordinations are valid, and only priestly consecrations of the Eucharist, and that Bishops are of the *esse* of the Church." But Canon Simpson goes even further and, in spite of much clear evidence to the contrary from leading Churchmen like Cranmer, Jewel, Parker, Grindal and Whitgift, he actually asserts that his rigid theory of Apostolic Succession was held by "our Fathers of the Reformation." He thus ignores Keble's well known contradiction of such a misrepresentation of their views. While rightly insisting that the Faith of the Church must be ascertained from its own official declarations, Canon Sparrow Simpson then ignores Canon 55 of 1603, which *officially* includes the Scotch Presbyterian Church "as a branch of the Holy Catholic Church." He also conveniently forgets that in 1610 and 1662, the Scotch Church recognised the validity of a presbyterianly celebrated Eucharist by allowing the existing presbyterian ministers to retain their cures. By an amazing misreading of the rubric for "Spiritual Communion" for any "in extremity of sickness," Dr. Simpson declares that in *this* rubric "the Church directs what is to be done if a priest cannot be obtained to consecrate the Eucharist" and also "forbids its celebration in his absence." But the rubric contains no such "direction," because it speaks not of the priest's "absence," but of his presence at the bedside of the dying person and instructs him how to comfort the sick man with the teaching of "spiritual communion," if by reason of "extremity of sickness" he is unable to receive the sacrament.

As attempts will almost certainly be made to carry out at least the chief Recommendations of this Report, it is most important that all clergy should study it very carefully and thus be able to estimate the wisdom of disturbing the peace of the Church by some of its questionable or even dangerous proposals.

C. SYDNEY CARTER.

#### THE READING OF THE BIBLE : AS HISTORY, AS LITERATURE, AND AS RELIGION.

By Sir Frederic Kenyon, G.B.E., K.C.B., F.B.A., F.S.A. John Murray. 4/6.

Following an introductory chapter on "Principles of Bible Study", Sir Frederic Kenyon discusses, in three other chapters, the three main branches of his subject as expressed in the sub-title given above. His standpoint is frankly that of modern criticism in general, though he gives several warnings as to the lack of finality and permanence in many of its conclusions; and he adopts the now familiar thesis that the modern outlook in no way affects the literary and spiritual value of the Bible, but even enhances it.

Sir Frederic has useful things to say on some points of detail—*e.g.*, the authorship of St. John's Gospel, the authenticity of the Epistle to the Ephesians, and the use and limitations of modern translations of the Scriptures. A paragraph in which he trounces those who denounce "dogma" is also very welcome. It is interesting to note that he has no opinion of the likelihood of permanence in the "form-history" theory regarding the Gospels. But in various other matters he lays himself open to obvious retorts. In a collection of alleged "errors" in Old Testament narratives, early in the book, there is no recognition of the quite reasonable explanations that have been offered in the cases named, and, though the author does speak of our dependence on copied manuscripts, no clear distinction is drawn between supposed errors in original statement and errors of copyists in transcription. In the opinion of many good judges, and on very high spiritual grounds, it will be contended that comparisons with the growth of scientific knowledge, or with the transmission of ancient literature in general, are essentially fallacious. Nor does the undoubted progress in revelation which is traceable in Holy Scripture afford any ground for supposedly progressive (or should we not rather say retrogressive?) theories as to the accuracy or authority of any parts of Divine revelation. The two things are quite different.

Again, it is strange to read that in the time of Jacob there was "no conception as yet of a God Who is the King of all the earth," when Abraham knew, at a still

earlier date, that Jehovah was "the Judge of all the earth"; it is also said that even in the days of Solomon "the conception that He is the one God of all the earth has not yet been reached." Evidence against this seems simply to be ignored, or swept aside by mere acceptance of critical assumptions that are widely challenged. If Amos was the first to give a "a call to a more spiritual form of religion than the conventional ritual of sacrifices," what are we to say of the deeply spiritual utterances in the Psalms of David, not to speak of the many other evidences in the same direction? Such matters are not disposed of by a general reference to the uncertainty of the date of "many" of the Psalms.

Happily, there is in Sir Frederic Kenyon's treatment of his subject none of the attitude of intellectual superiority which is so vexatious in some writers; yet a reader not fully acquainted with the points at issue (and presumably, it is chiefly for such that the book was written) might be excused for concluding that no other outlook on Scripture is reasonably possible. There is nothing particularly new in a book which follows a line that has become familiar in present-day literature; but the author's reputation and ability as a writer may make the thesis he adopts seem more plausible in the eyes of readers who have no knowledge of all that has been said, and ably said, on the other side.

Unfortunately for his general thesis that no harm, but rather good, should come of the modern outlook on Holy Scripture, two serious matters need to be pointed out. In the first place, the Incarnate Son of God endorsed what may be called the older view; indeed, He seemed to single out for endorsement, Old Testament personages and incidents which have been special targets of critical attack. After a very careful reading of this book, no single reference to this most vital consideration can be recalled from its pages. One feels disposed to echo the apostolic words, with very slight adaptation of their original use, "Let God be true, and every man a liar."

In the second place, we have our Lord's own test for false prophets, "By their fruits ye shall know them." It may sound very well to argue that the modern outlook on Holy Scripture need not affect its value, or ought to enhance it: but it is plain for all to see that in the eyes of the general public it *has done* the former and *has not done* the latter. Hence, very largely (whatever other causes have operated), the neglect of the Bible which undoubtedly Sir Frederic himself deplores as much as we do.

W. S. HOOTON.

### THE THRILL OF TRADITION.

James Moffatt. S.C.M. 7/6. 190pp.

The Thrill of Tradition is the title given by Dr. Moffatt to the published form of some lectures recently delivered in the University of Virginia, under the James W. Richards foundation. They contain an immense number of quotations and references to the subject of tradition in all its shapes and forms, together with the author's reflexions and moralisings suggested by them. The field covered is so wide that it might almost seem as if hours had been spent in some great library, culling a sentence here and a phrase there which had any sort of bearing upon the subject. Euripides and other Greek classics, Muslim and Jewish writers, Dante, little known Elizabethan poets, early fathers and French moralists, all supply grist to his mill.

As Plato used the word, tradition or *paradosis* meant oral instruction or the delivery of a discourse, whilst Bacon defined it as "expressing or transferring our knowledge to others." So Dr. Moffatt roams over the whole field of literature, ancient and modern, commenting upon whatever can be included in this term, customs secular and religious, the phrasing of prayers, the traditions of religion, or science, or music or the stage.

Three chapters are devoted to the rise of Christianity and the handing down of the Message until it took shape in the books of the New Testament. He remarks that great literatures commonly follow in the wake of great movements, and instances the age of Pericles in Greece, of Augustus in Rome, of Louis Quatorze in France, and the Elizabethan period in England. But in contrast with these, the great Deliverance which the New Testament writers commemorate "was in a sphere without frontiers or capital. It was historical, but neither political nor national; the thrill of it was for the wide world, for men of every tribe and tongue."

Another chapter entitled "The New Trent Religion" is devoted to the place of tradition in the Roman Church, as it led up to the decrees of the Council of

Trent, and the reactions to which they gave rise in English and Continental writers on to the time of Cardinal Newman.

Dr. Moffatt in these lectures does not set out to establish a series of definite conclusions, but, like a bee flitting from flower to flower, he quotes one writer or group of writers after another, and from them sucks the honey of his own criticisms and reflexions by the way. Yet here and there, his own thoughts are expressed in quite definite form. For him life is more important than truth itself; God's object in revelation "was not to impart information about any object, not even about Himself," but that His Will might be done upon earth. "The vital traditions of the faith—become a handicap rather than a help if they are left alone. To grow and glow, they require loyalty; and loyalty implies a mind open to the ends which dogmas and traditions are designed to serve."

He quotes with approval Lessing's criticism of Luther, that he freed men from the yoke of tradition but subjected them to the bondage of the letter; yet whilst criticising traditionalists who hinder freedom of thought, he would sooner have them than those pioneers who "kick up the dust of self-importance as they scurry here and there to improvise a better order of things." The value of tradition is found in the continuity of Christian teaching and worship, and this not only in great cathedrals, but in humble chapels and meeting-houses over the country-side, "for there the continuity of the real catholic tradition is verified, although most of the members would shrink from what is supposed to be meant by 'catholic'."

The author's view of inspiration is kept in the background, though a phrase here and there suggests a critical, rather than a conservative outlook. To those who enjoy a polished literary style, shrewd observations and a wide sweep of allusion, this volume will make a great appeal, and it will provide ample food for thought to every careful and interested reader. G.T.M.

#### "LIGHT OF CHRIST."

*By Evelyn Underhill. Longmans. 5/-.*

The late Evelyn Underhill had many admirers and disciples. Fine Christian as she was, her writings reveal in so many subtle ways the mysticism which was an essential part of her devotional life. This element was blended with a practical common-sense view of life, and a sense of humour as mischievous and disarming as that of any healthy boy.

This present book is in three parts. The main, central part consists of a series of addresses given by Miss Underhill at The House of Retreat, Pleshey, in May, 1932. The first part is a memoir of the authoress by Lucy Menzies who was Warden at Pleshey when Miss Underhill gave most of her retreats there. The last part, almost in the form of an appendix, and which possibly would best have served its 'purpose had it appeared after the memoir, is an address given by Miss Underhill at the 1932 Annual Meeting of the Association for Promoting Retreats.

The author of the memoir, who has also edited the addresses, gives a satisfying pen portrait of Miss Underhill, revealing her Christian life under varying conditions; its deep spirituality and its rich humanity. Von Hügel's influence, so clearly noticed in the addresses, is plainly stated. Miss Underhill's rather exacting demands made on the retreatants is not minimised, her mysticism is revealed, and her dependence upon prayer is shown. Her health was evidently not robust, for she suffered from asthma. Yet she had a "capacity for moving easily between the homely and the transcendental, the natural and supernatural levels run right through her life, conversation and teaching too, sometimes appearing with disconcerting effect." (p. 20).

The addresses are based on the life of our Lord and its meaning for men. The first talk is preparatory, and then follows in succession, considerations of Christ's Incarnation and Childhood, His teaching, works of Healing and of rescue, His Cross, and His glorified life. Whilst the approach to the subject would not be exactly that of an Evangelical, there is much in these addresses for which he will be thankful. Lessons are repeatedly thrust home by some arresting saying. Three quotations will illustrate this point. "There is no need for peculiar conditions in the spiritual life;" "In one way or another, we are all pupil teachers, working for love;" "Never hoard the spiritual treasure! Give all the time! That principle runs through Christ's life." Of the Cross and the

Sacraments she says: "The Cross and the Sacraments cannot be separated in the Christian's thought of Christ. Only the utterly self-given is able to give supernatural cleansing and supernatural food." (p.87). The addresses seem to lead up to the challenge on p.93: "Our religion is not a refuge from Reality, it is a demand that we face Reality with all its difficulties, opportunities, implications; that we face God and His whole mysterious purpose and our own solemn responsibility to Him."

The last chapter, the address on retreats, is a splendid justification of times of withdrawal, which are described as bits of "spiritual welfare work," having in view the objective of "the production, fostering, and maintaining of holiness."

E.H.

#### FROM JESUS TO PAUL.

*By Joseph Klausner, Ph.D. Allen and Unwin Ltd. (624 pp., Price 15/-).*

Any attempt, favourable or hostile, to explain the rise and early growth of Christianity must pay supreme attention to Jesus and Paul as the directive influences. In an earlier work Dr. Klausner was concerned with Him whom Christians call Lord and God and Who, therefore was, in their view, the creative personality. In undertaking his present study he summarises briefly the position adopted as to Jesus in the earlier volume. "It did not even enter into the mind of Jesus to form a new religion and proclaim it outside the Jewish nation." A new religion did, however, in fact emerge, and that is attributed, "*au fond*" to external factors—particularly, the dispersion of the Jews outside of Palestine, the spiritual conditions among the Gentiles at that time, the Hellenistic Jewish culture of the non-Palestinian Jews in those days—and so far as Jesus Himself is concerned, to the extremism of His claim to the relations between Himself and God and to such an "extreme emphasis on ethics" as inspired a new movement with some, at least, of the qualities of a new religion.

No one who believes himself in spiritual descent from the specific experience and outlook of the New Testament can, of course, accept this as an adequate interpretation of the significant facts. He will, however, be disposed to examine it with sympathetic seriousness—and to ask how, on this hypothesis, can Christianity have become the distinctive thing that it did actually become. Dr. Klausner fully appreciates the reasonableness of this rejoinder to his estimate of the person and influence of Jesus,—hence this second volume. Its basic position and claim may be quoted in the form of a simple statement which occurs early in chapter one of its 'sixth book'. "Saul was the real founder of Christianity as a new religion and a new church after it had been in existence for some years as a Jewish sect and Israelite congregation alone." That, at any rate, is to take Saul seriously, for which even a Christian may well be grateful, since it has resulted in a detailed and fascinating and provocative study of one whom Dr. Klausner counts even more important, if less laudable, than does the average Christian!

From a practical point of view the argument of any work of front-rank scholarship—and "From Jesus to Paul" is unquestionably in this class—is vastly more important than its conclusions. These last the intelligent reader can accept, modify, or reject, by virtue of the judgments to which he feels himself led. We are far from accepting the most thoughtful, as also a critical, investigation of them. Almost exactly half of the book has the nature of background studies. The stage upon which Saul of Tarsus is to step is elaborately furnished by reference to the World empire of Rome, the religious syncretism of the period, and, more particularly, such distinctive literature as the Sybilline Oracles and the work of Philo. If the reader seeks detail as to the political, intellectual and religious forces which were dominant in the Mediterranean world of the First Century, A.D., he will find it in plenty. He will also learn, perhaps more clearly than ever before, how inevitable it was that the human agents by whom the Gospel was first proclaimed, and the Church first established, should be in part conditioned by their complex environment. We have not outgrown the need of this kind of reminder, and we gladly recognise the ability and insight of Dr. Klausner in helping us to be historical and realist where we are too often prone to be merely pious and sentimental. But, as so often happens in those who administer our correctives, he is betrayed into claiming too much. Not even his own evidence can support the weight of his really important conclusions. We quote two of them by way of example. "Christianity . . . borrowed many . . . things from Philo. For example, the idea of grace, any number of ethical opinions,

and the like." "The secret of his (Paul's) success is that he made use in large measure of those weapons which a paganism anxious for the salvation of the individual placed in his hands; and he added to them the ethical demands, the ways of salvation, and the irreconcilability with other religions which Judaism gave him." If this is the whole truth it would seem strange that the influence of Jesus and of Paul has proved so persistent that Dr. Klausner has found it necessary, or at least worth-while, to devote to each of them a volume of monumental scholarship and thoroughness!

Detailed appraisal of "From Jesus to Paul" would far outstretch the most liberal limits set for a book review. Two further points of a general nature are, therefore, the most that we can attempt. The first is "appreciative," the second more "critical," in the popular sense attached to these words.

The "Fourth Book" of this volume is given over to a thoughtful study of the New Testament Literature relevant for our understanding of Paul,—the Acts of the Apostles and the Pauline Epistles. The writer's attitude is that of one concerned with criticism that seeks to be objective, impartial, and not unsympathetic. In his treatment of the Acts he discusses the significance of the well-known "we" passages, the possibility that St. Luke was acquainted with the Pauline letters and the Antiquities of Josephus, and the probable date of the work. He inclines to the view that "Luke drew his historical items from the Antiquities, but did with this book what he was accustomed to do with the Epistles of Paul; that is to say, he made use of it from memory without the exactness characteristic of scholars." For this and other reasons he is of the opinion that the probable date of the Acts is about 94-96 and that it "was published after the death of its author as a book which the author began but never finished." It is interesting to note that Dr. Klausner is more conservative than have been some Christian critics with regard to the Pauline authorship of the Epistles, attributed to him, for although he concludes that "the *basic content* of the Pastoral Epistles indicates a time later than the sixties of the first century" he comes down definitely on the side of the Pauline authorship of 'Ephesians'. He has a useful comment on the limitations of the "critical and analytical study" of literature. "Much caution is needed here. It must always be remembered that a man, and especially a great man, is not such a simple and easily understandable organism. He is not always unified and constant, nor do his occasional outward expressions always correspond to the *totality* of his nature, which we learn by continuous and more general observations." Had this wise *caviat* been more frequently kept in mind some of our more "assured" judgments would have been less boldly and confidently asserted!

The closing 'Book' attempts a systematic examination of Paul's teaching, and is amazingly thorough in its scope and detail. It makes heavy demands upon patience and perseverance, but they will be well rewarded. Nevertheless, gratitude will not blind the reader to the fact that the author is too far outside the essential experience of Paul to be fair in his personal judgments on one who was human enough to provide a wide target for criticism. He allows, indeed, that "Paul was a mystic and a man of profound religious insight," but the determinative judgment of him is that he was also, and more characteristically, a master of compromise and the typical "clever politician." He sees in Paul a responsible agent of antinomianism and, rejecting alike his experience and his interpretation of Jesus, never comes to real grips either with his theology or with his ethics. Speaking for himself and his fellow Jews he says, "We know how to appreciate all the lofty ideas and beautiful sayings of Paul; but we cannot accept his phantasms or the asceticism and the pessimism in his Epistles." The derogatory words are an index of the inability of Dr. Klausner to evaluate the distinctively Pauline teaching. They are also a symptom of the inherent weakness of what is, in many other respects, a really great work and one that is of special importance and value for Christians who would see themselves as others see them.

T. W. ISHERWOOD.