Review

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much learning and patient research, and with its bibliography should prove of great service to all who are interested in the relations between Rome and Canterbury. J. A. F. G.

THE END OF THE LAW: being the Warburton Lectures given in Lincoln's Inn Chapel during the years 1907-11. By the Rev. M. G. Glazebrook, D.D., Canon of Ely. (Rivingtons, London.) 5s. net.

The title is suggested by the passage in Romans, which states that "Christ is the end of the Law." The words are, however, taken in a different sense, namely, that "in Christ the Law found its fulfilment, because He had accomplished that which priest and temple had imperfectly essayed. The object, then, is to trace the various elements of the Jewish religion, to show how through the ages higher forms were being evolved, and to prove that all attain their complete fulfilment in Jesus Christ. With the conclusion and much of the argument the reader will agree, but the general treatment leaves little room for Divine guidance or Revelation. As presented by Canon Glazebrook, Israel's religion began on a very low level, differing little from that of surrounding peoples, and was gradually evolved during the periods of the judges, kings and prophets, though the post-exilic age shows retrogression in some respects. For instance, "The prophets of the eighth century, though they are silent about the heathen gods . . . do not go so far as to deny their existence. That step was reserved for the great prophet of the exile two hundred years later."

The first lecture treats of the "Method of Revelation," touching on the history of types and noting the important difference between Oriental and Western ways of expressing teaching, the former preferring the concrete and the latter the subjective and analytic method. If the author had kept this difference in view he would hardly have quoted Isaiah lxiii. 16 as an instance of invoking the spirit of Abraham ("Doubtless thou art our Father though Abraham be ignorant of us") or referred to "Rachel weeping for her children" in the same connexion. Then follow two lectures on "Providence," and two on "Personality," in which the growing importance of the individual is clearly traced. The kingdom of heaven which our Lord proclaimed is the indispensable complement of Personality. "Personality cannot grow in a vacuum. It must have affections to feed it, resistance to brace it, example to kindle it, and these are to be found only in a community." The remaining lectures treat of Sin, its Nature and Cause and Consequences; Atonement; Sacrifice; and Priesthood. The writer states that "the earliest literary age of Israel answers unhesitatingly 'God alone is the cause' (of sin)." This surprising assertion is supported by the words of Jehovah:

"I will harden Pharaoh's heart," but we are not told that in ten of the twenty passages where the "hardening" is mentioned in Exodus the "hardening" is ascribed to Pharaoh himself! In short, Dr. Glazebrook holds the theory of the progressive development of the Jewish religion from a polytheistic beginning, giving little place to Divine Revelation, and he has clearly worked it out by adopting the theories of the Higher Criticism, and conveniently explaining away any conflicting evidence. The late origin of the Decalogue is taken for granted, so he can say that when the alliance was made with Tyre in Elijah's days a new problem arose for which the old faith had made no provision—"When nations were allies must they worship each other's gods?" The Day of Atonement was the latest development of Jewish ritual, dating probably from the fourth century; the 110th Psalm was addressed originally to Simon the Great, the Maccabæan high priest; these and similar statements are made as if they were undoubted facts. And who, unless one possessed by a theory, would gather from the accounts *as a whole* that lying was held innocent in the case of Abraham, and that the frauds of Jacob were divinely rewarded? There are many things in the Old Testament for which this book does not offer a fair explanation, and to which it does not give due weight and importance.

W. H. D.

IN QUIETNESS AND CONFIDENCE: Fifty-six Readings for Sundays and Holydays. By Ven. Archdeacon G. R. Wynne, D.D. (London: Scott.) 2s. 6d. net.

The object of this little volume, with its apt title, is to "minister to that 'quiet mind,' that *secura mens* of the Collect, which is content to wait for explanations of life's mysteries while it moves stedfastly on the path of kindness and usefulness in the spirit of patience."

As in other books by the same writer, we find thought, deeply spiritual and deeply earnest, expressed in a style, simple, yet strong and refined. There is little to catch the popular taste—nothing sensational in manner or matter—but there is much sound, helpful advice. The Readings which appealed most to us deal with well-worn subjects. "The Ornament of a Meek and Quiet Spirit" (p. 98) and "Perfect Remission and Forgiveness" (p. 104) are excellent examples of the Archdeacon's power of compelling his readers to think about familiar things.

The book is clearly printed and strongly bound. The method of printing the end of one Reading and the beginning of the next on the same page with only a title between, gives an unpleasant sensation of overcrowding, but was, no doubt, adopted to keep the book within reasonable limits in price and size.

E. M. C. B.