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Reviews

Submission in Suffering and other essays on Eastern thought, by H. H. Rowley, D.D., F.B.A. (University of Wales Press, 12s. 6d.)

Dr. Rowley's erudition and versatility are a constant source of amazement to his friends. Here he has reprinted three lengthy essays in comparative religion. They show a predominant interest in Chinese thought, which Dr. Rowley says is a field to which he has turned "as a recreation" ever since his years as a missionary in Shantung. The longest essay, which provides the title to the volume, first appeared in 1942 and has already proved of great value to students of comparative religion. It sets out the attitude to suffering—particularly innocent suffering—in the main religious traditions. Acceptance and resignation have been inculcated by most of the world's great teachers. But Professor Rowley's careful examination shows that there are profound differences in the explanations that have been offered and the quality and character of the response suggested. It is the teaching of Mo-tzu which Professor Rowley finds most akin to that of our Lord, though even with Mo-tzu there are differences of setting and emphasis which make a gulf between his solution of the problem and that set before men in the Cross. The second essay discusses the parallels to the Golden Rule found in the words of the Chinese sages. Here again Dr. Rowley is led to give considerable attention to Mo-tzu, though he concludes that the Chinese heretic did not call men into any direct relationship with God, whereas this was the essential context of the teaching of Jesus. In the third essay we have a valuable study devoted entirely to Mo-tzu, who almost certainly lived between 480 and 380 B.C. and whose writings have received increasing attention in both East and West in the last three decades. Whilst frankly recognising the criticisms that may be levelled against Mo-tzu, Dr. Rowley insists on the greatness of his spirit and the heights of self-sacrifice and unselfishness which he attained. All three essays provide material for the preacher and the general reader as well as the student. This volume is attractively produced and moderately priced. Its conclusions are supported with a characteristic wealth of footnotes and bibliographical material. Baptists will note with interest and satisfaction the use that has been made of the lecture on Mo-tzu delivered by Dr. H. R. Williamson in Tsinanfu in 1926.

ERNEST A. PAYNE.

The Kingdom of Jesus, by John D. Stoops. (Philosophical Library, New York, \$3.75.)

Mr. Stoops, who recognises his debt to Cransford Toy, his teacher in the Old Testament, John Dewey, who taught him psychology, Santayana, who informed him that drama interprets history, and Walter Rauschenbusch who gave him his lessons in the social gospel of Jesus, gives here a frankly modernist interpretation of the Gospel of Jesus and His Kingdom. It may be doubted whether the general conclusion, "The concept of Christ is the symbol of the integration of the individual into a world-community of righteousness," does justice to the New Testament evidence. There is a good deal of naïveté, too, e.g., "The teaching of Jesus gives us the psychological technique for the creation of a system of mental and moral power which is more powerful and more durable than the power system of Hitler or of Stalin." The chapter on the gospel of Paul, with its emphasis on the derivation of the Pauline pattern from the mystery religions is altogether too sweeping, and to state boldly that the Fourth Gospel "belongs to the timeless world of Greek thought" and that it "comes into sharp conflict with the historical, social, Jewish type of thinking of Jesus" provides proof of the author's prejudice rather than the pure Hellenism of the evangelist who conceded that "Salvation is of the Jews." The Toy—Dewey—Santayana—Rauschenbusch approach of Mr. Stoop's book is an interesting American phenomenon, but whether Jesus or the Apostle would recognise "the Kingdom" is another matter.

D. EIRWYN MORGAN.

Encyclopaedia of Religion and Religions, by E. Royston Pike. (George Allen & Unwin, 30s.)

This useful and well-produced volume is unlike most of its kind in that it has not been compiled by a large staff of specialists. but is the work of Mr. Royston Pike alone. To this formidable task he has brought the knowledge, experience and reputation for accuracy gained from his authorship of several works on ethics and religion and his association in the editing of other encyclopaedias. Believing that the art of the encyclopaedist should be that of an impartial expositor rather than the apologist or critic, Mr. Pike has done his work in the conviction that, since all religions are sacred to those who profess them, the student should pursue his inquiries with an understanding and reverent spirit. In these 400 or so well-printed pages an immense amount of information concerning the religious beliefs and practices of mankind and the great personalities connected with them has been

skilfully summarised. To the Baptists a page-and-a-half is devoted, presenting a balanced account of their history and beliefs. But their great strength in America, and their not inconsiderable numbers in Russia and the fact of their being the world's largest Protestant communion might well have been mentioned. John Clifford, William Carey and Dr. H. E. Fosdick are each accorded separate entries, but John Smyth and Thomas Helwys figure only in the general account of the Baptists. The renowned Alexander McLaren is mis-named "Andrew." Carey's significance surely earns him a longer notice than half the space allotted to Wesley. Nevertheless, here in one compact volume is treasury of facts, sympathetically, clearly and expertly compiled and presented, undoubtedly meeting a real need.

GRAHAM W. HUGHES.

The Church of the New Testament, by L. G. Champion. (Carey Kingsgate Press, 7s. 6d.)

The preface informs us that this book is based on lectures delivered to a group of ministers assembled at Ruschlikon, Switzerland and that the lectures were the outcome of several years' reflection on the subject and the shared discussions which took place in "the Classroom" held at the author's church at Rugby. This at once determines the scope and nature of the work. Further, Dr. Champion tells us that he has tried to give a straightforward account in plain language of the life of the New Testament Church, and in this he has succeeded, though it is a pity he has abstained from footnotes and references to other works on the subject. To have done so would surely have helped the reader, stimulated by Dr. Champion's book, to a further investigation of a subject which occupies so central a place in our thought today. It is not easy to write anything new on the nature of the Church of the New Testament, but the author has succeeded in presenting the subject-matter in a most refreshing way and the book will be invaluable to those who desire a simple straightforward introduction to the ever-thrilling story of the beginnings of the greatest fellowship in the world. We can thoroughly recommend this book, especially to ministers engaged, as the author was, in conducting study groups. The beginnings of the Christian movement, the message of Jesus, the function of the Church and its place on the social order are covered. More might have been said about the concept of Covenant and the place and work of the Spirit but, of course, the author is limited by the space at his disposal and the nature of his original audience. The book does, however, stress an important truth, often overlooked,

viz. that the new life offered through Christ and communicated largely by the quality of the life of the members of the Fellowship is such that its proof must largely lie in the very quality of that life. Yet, in the New Testament, this witness is spontaneous and unself-conscious. Otherwise, as the author points out, it would degenerate into the very Pharisaism our Lord denounced. If this book helps members of the Church to realise how important is the quality of their own life as a witness to the faith then it will not have been written in vain.

H. CLARKSON.

Nervous Disorders and Religion, by J. G. McKenzie. (Allen & Unwin, 9s. 6d.)

Containing the substance of the Tate Lectures given at Manchester College, Oxford, in 1947, this is a companion to Professor McKenzie's *Nervous Disorders and Character*. It is more general in scope than the title suggests. The first two chapters outline a psychological doctrine of man and there follow chapters on inner conflicts, guilt, spiritual healing, the types of religion inimical to mental health and the kind of religious experience by which the personality is liberated and unified. The author, who clearly is considerably influenced by the work of Karen Horney, rejects the old instinct-theory, regarding the self as a unity whose very nature is to realise the personality as a harmonious whole by satisfying the biological needs of self-preservation and reproduction and the personality-needs for affection, status and rational unity. Having spent thirty years dealing with neurotic disorders, Dr. McKenzie concludes that the way to wholeness is by religion—not the legalistic or authoritarian kind, but that which, by commitment to God's power and goodness and by trust in His faithfulness leads to partaking of the life of God, enjoying fellowship with Him and sharing with Him in His creative and redemptive purposes. In this way the *telos* of our being, the image of God in man, realises itself. Pastors, social workers and others who counsel and seek to help human beings in this modern age will appreciate and benefit from reading these enlightening and helpful pages.

GRAHAM W. HUGHES.

Light in Darkness, by Helen Olney. (George Allen & Unwin, 7s. 6d.)

This is a book of devotional readings for a year along the lines of Dr. Oldham's *Devotional Diary*. Whereas, however, Dr. Oldham contented himself with provision for four months, the

author of this book has set herself the high target of providing for every day of the year a text, a prose passage, a verse passage, and a prayer. It is hardly surprising if on a first reading some of the daily subjects seem to fit together rather loosely and some of the quotations are not of the first class. But in any case it is a little unfair to read through for criticism passages which are intended for leisured, devotional reading, and there is much of real value in the book.

DENIS LANT.

The Mystics of Spain, by E. Allison Peers. (Ethical and Religious Classics of East and West). (George Allen & Unwin, 9s. 6d.)

The sixteenth and seventeenth centuries in Spain produced an incredible outburst of ascetic and mystical literature. Most of us know of St. Teresa of Avila and St. John of the Cross, but this book introduces us to a number unknown to the reviewer even by name. We are lucky to have Professor Allison Peers as our guide through this uncharted territory. His knowledge of the authors and editions is unique. His own translations of the complete works of St. Teresa and St. John of the Cross are already established authorities, but here he translates for us representative extracts from the lesser writers. Within its small compass the book analyses the reasons for this flowering of mysticism, provides us with an admirable historical sketch which sets the various authors in their correct relation and perspective, gives us a selection of works on the whole literature, and finally gives us extracts from each author with a note of the editions and criticism available. Mysticism has usually been suspected by the orthodox, and certainly the word has often been used as an umbrella beneath which all kinds of excess and woolliness might shelter. Happily it is now being recognised that there is a genuine mystical apprehension of God, though not every one may be prepared to agree with Professor Peers that "mysticism, far from being the vague, ethereal thing of popular belief, is the most exact science in existence." The difficulty is bound to remain that great mystical literature can only be produced by people of intense religious experience, mystical make-up and literary genius. It is hardly to be wondered at, therefore, that there has only been one St. Teresa and one St. John of the Cross, or that the extracts given here are of varying value. But this book is a most valuable introduction to its subject.

DENIS LANT.

Friar Lane: 1651-1951, by Douglas Ashby. (Carey Kingsgate Press, 7s. 6d.)

The author's researches have established 1651 as the date of the earliest reference to the existence of a Baptist Church at Leicester, though Fox's *Journal* indicates that there were Baptists in the city even earlier. For two hundred and thirty years that church has possessed a meeting-house or chapel in Friar Lane. In spite of the dispersal of population it still bravely maintains its witness there, and through its Sunday school and youth work fulfils a real need. In the careful and informative record which Mr. Ashby here gives us, the history of the cause is traced through sunshine and storm over the course of three hundred years. Friar Lane, which stands in the General Baptist tradition, has known some notable ministries, like those of J. C. Pike and James Bishop and, as Dr. Payne states in the foreword, its people "have made to the spiritual and social health of their city and neighbourhood a contribution which cannot be measured." To the denomination the church gave A. C. Underwood, its most distinguished product. For the author, whose family roots are deep in the church, this has obviously been a labour of love; he has done his work well and provided a readable and accurate account of a church whose story deserved to be told.

Home and Children, by Marian Grant (Carey Kingsgate Press, 7s. 6d.)

Written at the request of the Joint Standing Committee of the W.M.A., and the B.W.L., this competent book aims to help both mothers and fathers in the responsible task of parenthood. Advice is offered for the numerous problems likely to arise during the period covered by the months preceding the birth of a child down to adolescence. As we should expect, moral values are emphasised, and it is made clear throughout that parents have more influence than anyone else on their children's lives and that for happy homes and the development of right character the centre of the family circle must be Jesus Christ. A helpful list for further reading is provided and the book has the advantage of an attractive jacket. Mrs. Grant has done her work well. Always interesting and full of common-sense, this is a book which many parents will be glad to have and it should be of service to leaders of women's meetings and young wives' groups. The pity is that those who most need to read it are unlikely to be prepared to spend seven-and-sixpence on purchasing it.

GRAHAM W. HUGHES.