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Book Reviews

REFORMED DOGMATICS.

By Heinrich Heppe. Foreword by Karl Barth. Revised by Ernst Bizer. English Translation by G. T. Thomson. 712 pp. Allen and Unwin. 50/-.

This weighty volume published in March of this year is interesting from a number of different points of view. Most English readers will need a few words of explanation before they can place it very satisfactorily. It is a republication in English of a major work of Heinrich Heppe (1820-79), who was Professor of Systematic Theology at Marburg. He was a powerful Calvinist theologian whose special work was to press the claim that the Hessian Church was Calvinist and not Lutheran.

One of his major works was this massive collection of statements of dogmatics from the classical reformed theologians from Calvin onwards. The Calvinist revival on the Continent has led to a revival of interest in the views of classical Calvinist theologians and this work was revised and republished by Ernst Bizer in 1935 with a foreword by Karl Barth. Now the whole thing has been translated into English by Professor G. T. Thomson who is said to have made much use of Heppe's book in his own lectures on Systematic Theology at Edinburgh.

Perhaps the most striking thing about the book is that it should have appeared at all. One is tempted to wonder how the publishers can hope to make a profit from such a large and expensive book which can only appeal to a limited public. Doubtless all Theological College Libraries will get the book and no doubt theological students, particularly in Scotland, will be glad to invest in it. It is difficult to feel, however, that the revived interest in reformed theology in Great Britain has gone sufficiently far to make the career of this book in any way certainly successful.

When we come to examine the book itself we are struck by the appearance of very many names quite unfamiliar even to reasonably informed Anglicans. Calvin himself plays a comparatively minor part in the writers quoted. By far the larger part of the book consists of extracts from writers like Wolleb (Basle 1626), Cocceius (Amsterdam 1665), Heidegger (Zurich 1600), Marck (Amsterdam 1690). It will be seen that the extracts are intended to illustrate the scholastic theologians of the Calvinist movement. Most Anglicans will feel that the development of a new scholasticism in the reformed world was rather unfortunate. It really represented an attempt to carry over into the reformed world the propositional theory of revelation which Luther and to some extent Calvin had rejected after the medieval excesses of the later scholastics.

The field covered in this book is approximately that covered by the Thirty-nine Articles, but Anglicans will notice only one short chapter on Baptism, one on the Lord's Supper and one on the Church. There

is a fuller treatment of subjects like the Decrees of God, Predestination, and the two Covenants, that of works and that of grace.

It is quite impossible in a short review to deal in any satisfactory way with the whole range of the book. Instead we propose to deal with the two typical subjects, Predestination and Baptism.

Predestination is introduced by the difficult chapter of extracts on the Decrees of God. Here God's Decrees are analysed with remorseless logic. His works are first divided into those which are 'personal' and those which are 'essential'; and further into those which are *ad intra* and those which are *ad extra*. The suitability of the word "counsel" is discussed. God's Decree is defined first as His outward creative will. This provides both the 'efficient' and the 'exemplary' causes of things, and His Will is further divided into the categories of 'efficient' and 'permissive'. Everything that happens is 'necessary' but not 'compulsory'. Predestination is the result of God's special Decree (as contrasted with His general Decree) and the views of reformed theologians on predestination are divided into those known as 'supralapsarian' and 'infralapsarian'. Beza is the principal example of the first, Heidegger of the second.

The official view of the Calvinist school of theology was infralapsarian. No merit or conditions can affect God's decree of predestination in any way (compare Wolleb: "a man is not elect because he is going to believe; he believes because he is elected").

There are two witnesses to election—our own Spirit and the Holy Spirit.

This reviewer can only give his opinion that while this juggling with words can be justified from phrases and metaphors used in the New Testament it represents an unfortunate attempt to penetrate too far into matters which are not susceptible to human understanding. Election as a fact of religious experience and a ground for gratitude is one thing, but election as a carefully analysed process with stages logically worked out is quite another. The Anglican reader is glad to fall back on the judicious words of Richard Hooker; "Dangerous were it for the feeble brain of man to wade far into the doings of the Most High".

With regard to Baptism, the evangelical Anglican is happier than with the pre-mundane subjects of enquiry. To the Calvinist baptism is a seal granted to the elect. By baptism the promises of God are signed and sealed. The promises include remission of sins and regeneration. Laymen cannot baptise, still less laywomen. Only preaching ministers are allowed to do it. Baptism is described as an effective sign and there are interesting discussions as to how far its effectiveness can be relied upon when the fruits do not follow. Unlike Karl Barth, the classical reformed theologians insist on infant baptism in the case of children of believers. Children of unbelievers should not be baptised and even in the case of believers it becomes a sign of regeneration only in the case of the elect. These are big discussions and those who are interested in following out the reformed teaching on other subjects are welcome to pursue their studies in this valuable but rather terrifying volume.

R. R. WILLIAMS.

THE BIBLICAL DOCTRINE OF ELECTION.

By H. H. Rowley. Lutterworth Press. 14/-.

In September 1948 the six lectures which comprise this book were delivered at Spurgeon's College, and in his foreword Dr. Rowley expresses his pleasure at being able "thus to repay a little of my debt to Charles Haddon Spurgeon". Although his treatment of the subject is academic he writes for preacher, scholar and general reader alike.

In almost the last sentence is summed up the burden of his message—"The corollary of election is ever purposeful service, and its demand is for consecrated zeal. It carries in its heart the note of warning and of challenge, and it is fundamentally practical in its significance". In discussing the election of Israel, Professor Rowley is most anxious to guard against any idea of arbitrariness in the Divine Election. The metaphor of the potter (Jeremiah xix. 4 and Romans ix. 21) is thus explained: "The vessel that is destroyed is one for which he has no use, and not one that he has made for the express purpose of destroying it. Similarly, when God destroys He destroys because His purpose is not realized and men are not serviceable to Him, and not because He created in order to destroy. . . . The use of this metaphor only supports the view that the Divine Election concerns exclusively the Divine service". And so the first corollary of Israel's election is service, and "in the service of God is man's supreme privilege and honour". This involves the idea of the covenant, the fundamental essence of which is that of "man's response to the Divine Grace, and only those who are heirs of the response can therefore be heirs of the Covenant". Yet Israel cannot withdraw from the Covenant whenever she pleases. Once she ceases to accept its obligations she acts treacherously, and in repudiating the Covenant repudiates her own election. Yet should the very worst happen and Israel prove faithless, "the grace of God pursues her and seeks to renew His claims upon her loyalty". The nature of this service is first of all to treasure the revelation of God given to her, and then to obey His voice and walk in the way of His will, and so reflect His character. Personal holiness is thus demanded by a holy God, and the religion of the Bible is an intensely personal one, bound up with the soul's intercourse with the Almighty. Israel's election was also for service to the world, for her mission was to the nations. In elaborating this point, Professor Rowley discusses the rise of monotheism in Israel, finding only an "incipient monotheism" in the religion of Moses, which later proceeded to full speculative monotheism, involving the universalism of the prophets, especially Isaiah.

In his third lecture on "The Limitation and Extension of Israel's Election" the writer traces the doctrine of the remnant, "the portion of the chosen people that escapes the chastisement of God always presented as a mark of the mercy of God". Again, he has no difficulty in showing how the remnant itself expressly embodies and fulfils the purpose of election.

Within the Elect Nation, individuals are often thought of as specially chosen by God for service. This is elaborated in the fourth lecture in

a discussion which includes Saul, David, the Prophets, and finally the Servant of Jehovah. While Dr. Rowley does not identify the latter, he does observe that "I find progress as well as fluidity in the concept, and the personification of Israel and at the same time the person of one who embodied in himself her mission, and who both represented her and surpassed her in the fulfilment of that mission. . . . It therefore seems to me that the only satisfying view is that he thought of an individual still future in his day in whom his conception should be realised. . . ."

The last chapter "The Heirs of Election" deals with the claim of the Christian Church to be the Israel of God. In the Church, however, there is a *new* element which is not found in Judaism, "The new and creative element that was in Christ. The heritage that is ours in Christ, and the creative element in His message, and still more the dynamic element that was in his Cross and Resurrection". This is by far the most stimulating chapter in the whole book, and Dr. Rowley's exposition well repays reading and study, particularly as he drives home the implications, for the Church inherits the obligations and responsibilities of Israel's election, and these are to receive and cherish the revelations of God given in history and experience, to reflect the will and character of God in life, and to sound the Faith through the world. Election lays a terrifying responsibility on the elect.

Some will be tempted to doubt whether Dr. Rowley has really discussed the biblical doctrine of *election*. Throughout his lectures the writer is so concerned to guard against any idea of arbitrariness in the Divine Choice that he never refers to the Sovereignty of God; unlike Spurgeon who declared "God loves them (i.e. the elect) out of pure sovereign grace, and He will love them still". And this temptation will be tinged with regret at the author's refusal to enter into the doctrine of predestination which surely ought to have some attention in an account of the Biblical doctrine of election. The orthodox Protestant view is that election and predestination are vitally linked together (cp. Article XVII, Westminster Confession 3.5, and Heppe's *Reformed Dogmatics*). The Professor denies this link and so ignores Ephesians i. 1-12. The cases of Jacob and Esau are referred to several times, but Romans ix. 11-13 finds no place. One may also be permitted to ask whether the constant assertion that election is not arbitrary does not suggest that Dr. Rowley himself is not completely satisfied with his summary dismissal of predestination.

One last question. Have the great men of the past nothing worthwhile to teach us on this subject? In a book which includes more than 250 references to or quotations from modern writers, there are very few references to the great theologians and scholars of the Protestant tradition. It is impossible to believe that their understanding of this doctrine (and they had much to say about it) is so sadly lacking in balance and depth that we no longer need bother about it.

W. J. SAWLE.

THE CHRISTIAN DOCTRINE OF GOD. DOGMATICS, VOLUME I.

By Emil Brunner. Translated by Olive Wyon. pp. 361.
Lutterworth Press. 21/-.

The strength and weakness of the theological schools in most English universities is the grounding they give in historical theology. The value of this historical discipline hardly needs to be emphasised. The weakness is that there is little or no grounding in dogmatic theology. But the task of the Christian minister is to proclaim the Word of God, and the task of the theologian is not merely or primarily to explain the different interpretations of that Word that have been given at different times in the Church's history. It is rather to seek to understand that Word in its wholeness and to provide the preacher with a guide and a criterion. It is the great merit of the Barthian school to have proclaimed this truth. But while the indirect influence of Karl Barth in this country has been considerable, there are few Englishmen who would accept the label of Barthian. Emil Brunner on the other hand, while representing the same tendency, differs from Barth not only in his refusal to adopt some of the more extreme positions of the latter but also in the greater clarity and reasonableness of his presentation. It is therefore good news that Brunner is following Barth in setting forth his theology as a comprehensive whole in a series of volumes of Dogmatics. Many of us will also learn with relief that Brunner's work is likely to be accomplished in only three or four volumes in contrast to that of Karl Barth, "who in the five weighty volumes which have already appeared has not yet covered one third of the doctrinal material".

The first volume, entitled *The Christian Doctrine of God*, has now appeared in English and like Brunner's other books has the advantage of being translated into lucid English by Miss Olive Wyon. A little more than a third of the book is taken up with prolegomena on the basis and task of Dogmatics. Then follows by far the largest section of the book (consisting of ten chapters) on the Nature of God and His Attributes, and the book concludes with a short section on the Will of God. The work is made more readable by the author's plan of relegating to appendices at the end of the different chapters and sections most of the more technical historical material.

In times past the task of the orthodox theologian was deceptively simple. For him the sentences of the Bible were divine revelation, the very words of God. Therefore he had but to fit the texts of the Bible together and sound doctrine could be guaranteed. The Barthians are often criticised on the ground that having rejected fundamentalism they then proceed to treat the Bible in a way which could only be justified on fundamentalist presuppositions. The opening section of the book shows no such accusation can be made against Brunner. Certainly he marshals his biblical evidence at every step with both thoroughness and insight. But he also maintains that there is no such thing as "simple Bible truth" and that it is impossible to state "the doctrine of the Bible in a mere collection of texts." He is always aware that revelation is not propositional but lies in the "Divine-Human encounter". "Divine truth" therefore "is a light which can not

be received by the human mind without being refracted. The one truth of Christ is refracted in the manifold doctrines of the Apostles ; but it is the task of the Church (and specially of its dogmatic theologians) to seek continually for the one light of truth within these refractions " (page 13).

When it is maintained that revelation does not lie in the communication of propositions and that the truth of faith is the " truth as encounter, truth in the dimension of the person, ' Thou-!' but not in the thing dimension ", then the question arises whether it can ever be right or valid to turn from this encounter with God and speak and think about Him, to let Him become an object of doctrine. Brunner gives his justification for this in a metaphor which also indicates its limits. " As the analytical chemist analyses in his retorts edibles which are offered for sale in the market-place, and thus is able to distinguish that which has real food value from all mere substitutes, yet in so doing diverts the material intended for human nourishment from its actual purpose, and indeed even destroys it, and yet the result of all his methods of separation and examination serve the nourishment of the people as a whole, so that which the theologian clarifies, separates and rewrites, his dogmatic concepts and his systematic processes, are not the ' food ' that the believer needs, and not that which has to be preached " (page 65). Theology is in fact always to be the servant of the grace-faith relationship. So dogma is not the object of faith but the confession of faith. It exists to preserve faith from corruptions and misunderstandings, not for its own sake.

These principles Brunner follows consistently throughout the book. Thus he begins his exposition with the nature of God, not like Karl Barth with the doctrine of the Trinity, but with the Name of God, that which brings God before us as a Person who cannot be truly known except in His self-revelation. The Trinity he regards as a theological doctrine which defends the central faith of the Church but is not itself part of that faith. One of the clearest illustrations of his application of his own principles comes in his closing chapters on Election. He examines the relevant biblical passages but refuses to allow deductions from them, however logical, which separate them from the rest of the biblical message. Pre-eminent amongst such deductions he puts the Calvinist idea of double Predestination, of some to life, and of others to condemnation. The doctrine of election is rather the utterance of faith when in Christ it discovers itself to have been apprehended by the eternal purpose of God. He is therefore quite prepared to admit that " the doctrine of Election is not intelligible in theory, but only in the decision of faith, not as a doctrine—' about ' but only as an address to the ' Thou ' As soon as that which is known in faith becomes petrified into an objective impersonal doctrine, it either becomes unintelligible or it remains one of those only too intelligible possibilities : double predestination or universal salvation " .

Enough has probably been said to give some idea of Brunner's methods. It would of course be possible to find flaws in this book, but in my opinion this is a book summoning the English clergy to make good one of the great deficiencies of their training and giving us a good lead in the task. What cannot be denied is that we have in this book

the work of a powerful mind and a profoundly Christian mind, undertaken not simply with the aim of creating a system but in the consciousness that dogmatics is not only thinking about the Christian faith but believing thinking.

W. M. F. SCOTT.

THE CITY OF GOD. A STUDY OF ST. AUGUSTINE'S PHILOSOPHY.

By John H. S. Burleigh. Nisbet. 12/6d.

In this, the latest addition to "the Library of Constructive Theology", the Regius Professor of Ecclesiastical History in the University of Edinburgh gives us in a revised and fuller form the Croall Lectures which he delivered in New College, Edinburgh, early in 1944.

If the *Confessions* of St. Augustine are better known to the ordinary reader than is the *De Civitate Dei*, that is partly because of their deep devotional value and because they reflect, particularly in their earlier part, the spiritual experiences of their writer in a way that none of his other works do. Further, the demands made on the reader in the realm of Greek Philosophy in such a work as the *De Civitate Dei* (as indeed in the latter period of the *Confessions*) is very considerable. But even in the *De Civitate Dei* a good deal of the personality of St. Augustine and of his story shines through the argument of a book which Professor Burleigh calls "one of the outstanding landmarks in the history of European civilization". The effect on St. Augustine of Manicheism, which first made him deeply aware of the problem of evil; his attempt to understand and explain the Christian Creed in the light of the ideas found in Plotinus, in whom Plato 'came to life again' but in whose teaching St. Augustine noted the complete lack of the incarnational theology of the New Testament; the historical event of the Sack of Rome in August 410 by Alaric the Goth which acted as a dramatic background against which the *De Civitate Dei* was written (413-426)—all these things are apparent to a reader of this book and some appreciation of them is necessary before it can be understood. Not least in importance is the last mentioned. The Fall of Rome was a profound shock to the sentiment of the world. "The City is taken which took captive the whole world." "Alas, alas, the whole world falls in ruins." So moaned St. Jerome. But St. Augustine knows that Rome is not eternal. "Incomparably fairer is the supernal City whose victory is truth, whose dignity is sanctity, whose peace is felicity, whose life is eternity." The defence of "the glorious City of God" is St. Augustine's theme against the sombre background of Rome's fall.

It is true that work which occupied intervals of leisure in a busy life suffers from a certain lack of orderliness and from tediousness. It is true that, after the passage of a millennium and a half, much of the learning seems to us obsolete and its exegesis forced. It is true that at points St. Augustine appears to us credulous and his work is 'dated'. That is only to be expected. Moreover, it can scarcely be denied that his identification of the kingdom of God with the Church (though St. Augustine was probably not the first to make the identification, and even then did so with qualifications) has led to serious theological mischief. But when all this has been said (and much of a similar tone

might be added), it remains true that St. Augustine has given us in this book one of the immortal works of Christian genius. We are grateful to Professor Burleigh for this attempt to reduce the *magnum opus* to manageable proportions, to elucidate the argument by a running commentary, and to show us the great Bishop engaged in the task of baptising secular learning into Christ.

It is a matter of urgency that we who, like St. Augustine, live in fateful days should regain our grasp on certain of his insights. To mention but three: his certainty that God endures and His purposes fail not whatever may happen in the world of time and space; his emphasis on history as *res gestae*, the record of the creative and redemptive Acts of God; his fundamental insistence that existence *quâ* existence is good because God creates and maintains all that is—all these things need re-affirmation in the 20th century as in the 5th.

If a second edition of this book is called for, it is to be hoped that the proofs will be read with greater care, that the index will be more adequate, and that the frequent quotations in Latin may be printed in italics to differentiate them from the English sentences in the midst of which they occur.

F. D. COGGAN.

THE CHURCH OF ENGLAND IN THE TWENTIETH CENTURY, VOL. II.

By Roger Lloyd. Longmans Green. 18/6.

If a practitioner of that much-maligned art, the writing of "blurbs" on dust-covers, had in this instance indulged himself in using the words "eagerly awaited", he would have had the force of truth on his side. Contemporary history, whatever problems it poses for the writer, is always fun for the reader, for there is more than a chance that he will be able to say of some event recorded, "I was there", or of some figure depicted, "I knew that man". The reader's critical faculties will be more than usually alert, since he has had a share, however mute and inglorious, in the shaping of the events rehearsed to him. He will be like a spectator at a football match, with his loyalties strongly engaged; and the author, in the role of referee, will more than likely be accorded a round of abuse for his pains.

This second volume is concerned with the twenty years between the wars, a time of disenchantment and depression, but of rebuilding also; and it is fitting that literal rebuilding—slum-clearance and rehousing—should occupy an almost central place. In those years the proper housing of families became, and still acutely remains, a primary concern in the Church's social witness. So the work of Basil Jellicoe in Somers Town and of Charles Jenkinson in Leeds is fittingly honoured. But there is much besides, and if the material is highly selective, it is not, the author claims, "a purely arbitrary selection, for it rests on the clear principles of Anglicanism as the author happens to see them" (page 24). Having claimed this liberty, Canon Lloyd falls zestfully to work. He describes what now appear to be the almost incredible presumptions of the Modern Churchmen's Conference in 1921, and the *coup de grace* so soon to be delivered to such ways of thought by Sir Edwyn Hoskyns and the Corpus School of Theologians.

We are given attractive portraits of a country parson, Charlie Bond of Alton, and of a resourceful dignitary, Dean Bennett of Chester. Most of the new movements and significant happenings in the life of the Church are effectively treated—"Men, Money and the Ministry"; "the Way of Renewal" and "Parish Communion" Movements; the Bible Reading Fellowship, the Oxford Pastorate, Malines, Kikuyu, and the Lambeth Appeal. Out of all this a coherent and attractive picture emerges, not indeed of the whole Church of England, but of the centripetal forces at work within it during the years 1919-1939. Whether these were the only significant forces at work during this time is open to question. The "Catholic-Protestant" tension within the Church was certainly not resolved by 1939, and has if anything become more acute in the subsequent decade. It is disquieting that one so alert and perspicacious in other matters should dismiss this tension as a mere echo of an ancient conflict, and treat party alignments as no longer significant (see pp. 59, 312, etc.). Much of the real vitality of the Church still flows through them. On the other hand, no one who loves and serves in the Church of England can be glad when its centre is weak, or other than grateful for Canon Lloyd's impressive evidence of its strengthening. So, with that single yowl at the referee, one must be content. It was a good game, even if one or two local lads were ordered off the field.

G. H. G. HEWITT.

THE CHRISTIAN SIGNIFICANCE OF THE OLD TESTAMENT.

By A. J. B. Higgins. *Independent Press.* 8/6.

The book is a further contribution to the movement towards the re-discovery of the Old Testament. The author is somewhat ambitious in his aim. He writes with the ordinary educated Christian in mind, but he hopes that his book will be of service to teachers and theological students, and that it will also be of interest to professional students. The first chapter deals with the attitude of Marcion to the Old Testament, and the conclusion is drawn that it was he who forced the Church to face once for all the fact that the Old Testament was an integral part of its Bible. The writer then proceeds to examine some difficulties of the Old Testament. First come the miracles. These are all explained away. One purpose for the gathering of Elijah and the prophets of Baal on Carmel was that of rain-making by sympathetic magic. Elijah bowed upon his knees "crouches in the semblance of a rain cloud". One wonders whether it is not this kind of exegesis which does more than anything else to make the Old Testament of no significance for the ordinary Christian. The author passes on to deal with moral difficulties. It is to be noted that the orthodox critical standpoint is adopted with none of the misgivings of so many of the more recent scholars. The influence of Babylonian and Canaanite beliefs and practices on the religion of Israel is discussed, and it is shown that with these in mind the idea of the "corporate personality" of Israel explains many crude beliefs in the early stages of revelation.

The writer concludes that we must not pick and choose in the Old Testament according to our modern fancy. It must all be received as in varying degrees the record of the revelation received by the Hebrews. There follows a discussion of the teaching of the prophets in general,

and then a detailed examination of the quotations of the Old Testament found in the New. The mystical interpretation of the Old Testament in the history of the Church is considered, and the writer concludes that there can be no return to anything but a strictly limited use of the method. This is followed by a study of the missionary call to Israel, and then of the Messianic titles of Jesus, leading on to the conclusion that, He, as the Suffering Servant, fulfilled the Old Testament ideal by making it possible for His Church to be the saved and saving Remnant in the world.

This book offers no specially original lines of thought. It provides a useful study of the fulfilment of the Old Testament in the New, which will be of service to the student. One gets the impression that books on this subject are as yet in the nature of prolegomena. We are yet far from hearing what the disciples on the road to Emmaus heard, when He interpreted to them in all the scriptures the things concerning Himself. Probably, as a first step, the whole critical question must be re-examined.

W. G. BROWN.

ALBERT SCHWEITZER.

By Magnus Ratter. The Lindsey Press. 8/6.

This biography of Albert Schweitzer is a rewritten and enlarged edition of the author's previous biography published in 1935. One might say that it is more than a biography, for it seems to be the personal tribute of an admiring disciple to his master. Yet the book is not one of undiluted adulation. Certain of the master's tenets are accepted with reservation, and some are gently criticised. As a biography, it is admirable. Its style is unusual, however, and demands an amount of patient perseverance from the reader. It abounds in epigrams, and at times its terse phrases divert attention from the subject to the author. Even so its very ruggedness has an attractive, vigorous charm.

The work is in five parts. "Moral Adventure" is pure biography, and the reader is carried forward with increasing interest. "Music and the Organ" is a study of Schweitzer, the musician, author and recitalist. This is the one section in which the biographer seems to be treading unfamiliar ground. It is less personal in character than the rest. Except for the last section, "One of the Illuminate", it is the shortest in the book, covering but twenty-three pages. "The Dynamic Jesus" deals with Schweitzer's work on Jesus and Paul, but it must be said that the second of these two is given the most attention. "Reverence for Life" is a most fascinating part of the work. It deals with Schweitzer's ethical principles and teaching. Of this work, the author rightly claims: "We have related the story and presented the thought of a noble man" (page 196). Then of Schweitzer's ethical teaching he goes on to say: "We prophesy for the second Elizabethan England that reverence for life will deepen the spiritual life, will free Europe from the bitterness of war, will create a society where privilege renders added service". Of this ethic, summarised in the one phrase, "Reverence for life", he says: "Only one power is greater than the atomic bomb, the soul of man. Very true, but something is greater than the soul of man, the gospel that fires the

soul. He who surrenders his will to the ethic of reverence for life, accepting its dominion, soon will find himself with Jesus in Galilee called to make sacrifice". These are great claims, and time alone will prove the reliability of the biographer-prophet.

As a musician who is an authority on Bach, Schweitzer has won international renown. His standard work on Bach is a monument to himself and to the composer. After all, there is an affinity between the two men. In Bach's music there is no division between the natural and the supernatural. There is scarcely one of his works in which the religious spirit is absent. Of his work Bach declared, in effect, that he wrote every note of his music to God's glory. Perhaps one phrase in the work on Bach sums up Schweitzer's attitude to his musical master: "Only he who sinks himself in the emotional world of Bach, who lives and thinks with him, who is simple and modest as he, is in a position to perform him properly" (*J. S. Bach*, page 468).

EDWIN HIRST.

HENRI BREMOND.

By Henry Hogarth. S.P.C.K. 13/6.

This is a fascinating account of the "Life and Work of a Devout Humanist". Born in 1865 at Aix in Provence, Henri Bremond was brought up by the Jesuits and at seventeen he decided to join the Order. He came to England for his First Novitiate and in his three years' stay here he made a close study of Englishmen and their varied religious types. His range was wide, including Nonconformists and Churchmen. He revered Gladstone, had a high regard for Fairbairn, and Alexander Whyte was 'my venerated friend'. He had a great opinion of the writings of Lightfoot, Westcott, Hort and Gwatkin. He wrote articles on Sydney Smith and Pusey and he was specially attracted to Newman. His *Newman essai de biographie* secured the *couronne* of the Academie Francaise of which he was elected a member in 1924. Mr. Hogarth says that Bremond's "judgment on things English shows an insight and understanding rare among the French writers" of the early years of this century.

In 1904 Bremond left the Jesuits and became an Abbé with no settled charge and so had sufficient time for research and literary work. He formed a close friendship with George Tyrrel and gave him absolution on his death bed and conducted his funeral service, an act for which he was forced to apologize! Bremond's literary output was very large. His *magnum opus* was *Histoire literarie du sentiment religieux en France* in eleven volumes, which our author calls one of the "outstanding volumes of modern French literature". He was a devout humanist, a modern successor of More, Colet and Pole. Devout Humanism, Bremond declared, invites us "to forget ourselves in the objects which surround us" and thus "leads logically to sainthood".

In his writings we have a profound thinker, a widely read scholar and a liberally minded humanist with a many-sidedness, candour and charity not usually conspicuous in Roman theologians. Bremond was almost universally respected and Mr. Hogarth gives us a picture of him as a fascinating and lovable personality, all too little known to Englishmen. He died in 1933.

C. SYDNEY CARTER.

THE JEWS FROM CYRUS TO HEROD

By Norman H. Snaith. Religious Education Press. 6/-.

Dr. Snaith's new book will fill a need that teachers and students have felt for a concise treatment of what in our Theological Colleges we call "O.T. II.". It does not do away with the need for fuller study of individual points, but it packs a remarkable amount of information into each chapter.

The book is sensibly divided into two sections. The first gives the history, while the second takes up points of importance in the religious development of the period. Such subjects as Separatism, The Glorious Future, Messiah, Life after Death, The Law, Wisdom, Temple, and Synagogue, are all vital for the understanding of Jewish theology and are of importance in the study of the New Testament. It is this bearing of the Old Testament and inter-testamental period on the New Testament that is of special interest to the Christian, and Dr. Snaith is one of those who appreciate this.

In this period there are naturally some disputed points to which one turns with special interest. Who is the Suffering Servant? Dr. Snaith identifies him with the exiles of the 597 captivity. Here one would like to see a fuller discussion, since the figure of this Servant has great significance for the Christian. What about Messianic prophecy? The author has an interesting discussion of the usages of "Messiah" and "Son of Man". "We would say that the tendency was to think of Messiah as the Prince of the kingdom in so far as it was thought of as coming to pass more or less in the course of this world's history, whilst there was the corresponding tendency to think of the Son of Man as the Leader of the kingdom in so far as it was all thought of as coming from above by the direct intervention of God." (page 114.)

It is disappointing however to find so little made of Psalm 110 from the Messianic point of view. The mention of Melchizedek belongs more naturally to the time of David's capture of Zion than to the time of the Maccabees, and accounts for David and his sons assuming priestly functions on occasions.

The chapters on Wisdom and the Logos contain a useful discussion of the salient points. Dr. Snaith judges that the semi-personification of Wisdom is in the main a native Hebrew product and does not originate from the Zoroastrian system.

Altogether this is a most useful book, though our readers should note that some of Dr. Snaith's assumptions and conclusions are not "conservative".

J. STAFFORD WRIGHT.

THE THEOLOGY OF MARTIN LUTHER.

By H. H. Kramm. pp. 152. James Clarke. 10/6.

There are few more influential figures in the whole course of Christian history than that of Martin Luther, the protagonist of the German Reformation, and probably few Christian leaders who are more frequently misrepresented on the basis of inadequate second-hand knowledge. For this reason any book which attempts to give an honest and dispassionate appraisal of the man and his thinking is to be welcomed as an ally in the all important task of enlightening the

English theological public on the subject. Moreover the requirements of the ecumenical movement make it a matter of obligation that English Christians should endeavour to understand the Lutheran tradition in the post reformation history of Christendom. Even recent Roman Catholic writers are taking the work of Luther more seriously than at any other period in the life of their church since the seventeenth century.

This book cannot be compared with *Let God be God* by Philip Watson for power of exposition and range of interest in setting the essentials of Luther before the English reader. But it will prove an invaluable introduction to the subject and any reader with access to the Weimar edition of Luther's works would find through the innumerable references, a useful guide to further study. Dr. Kramm, who is a Lutheran pastor in London with a considerable knowledge of English church life provides a very brief account of the doctrines of the nature of man and of salvation in the teaching of Luther which will reverse the opinions held by many in this country. A Lutheran, we are told, is not bound to share all views ever proclaimed by Luther. By definition and law, a Lutheran is he who accepts the Augsburg Confession, acknowledging it to be the proper interpretation of Holy Scripture. Many English readers will be surprised to learn that the reformer laid very great emphasis on the sacraments and defended private confession as a good institution. The greater part of the available space in the book is used for a fuller treatment of three topics likely to be of particular interest to English readers, the Church and its ministry, the Bible and the relations of Church and State. "The validity of ordination requires the existence of the 'pure' Gospel so there follows a negative consequence: ministry and ordination are invalidated through the lack of the pure Gospel, through wrong doctrine." For this reason Roman orders are treated as invalid and Roman Catholic priests seeking admission to the Lutheran ministry are re-ordained. Luther disliked the confusion of spiritual and political power, as in the secular bishops of his day, but asserts that under certain conditions, a preacher has the right to criticise the government. Authority in the Church was not conceded to the State as such, but only to those princes who were Christian members prepared to co-operate in the promotion of the pure Gospel. The volume is not only instructive but stimulates the desire for a fuller study of the thought of the reformers. Perhaps Dr. Kramm will try to make available for English readers some of the more important works of Luther and the contributions of recent Scandinavian theologians. F. J. TAYLOR.

THE CHURCH: A SYMPOSIUM.

Edited by J. B. Watson. 230 pp. Pickering and Inglis. 10/6d.

"This book," says its General Editor, "consists of a collection of papers by seventeen writers on subjects connected with Church doctrine, polity and witness". The contributors belong to the people called "Brethren", although they do not thus describe themselves; and included among them are some whose names are widely known among Evangelical Christians outside their own "assemblies", such

as W. E. Vine, Montague Goodman, A. Rendle Short, F. F. Bruce and Harold St. John.

The book is not as good a presentation of the writers' convictions as the present reviewer would like to have seen. It suffers from being a symposium, and from the obvious fact that some contributors are not practised at effectively presenting a case in writing. It also tends in places to represent an extreme and somewhat exclusive position, which is unduly negative and critical of others. This is a pity, because in principle and at its best, the declared intention of the writers is positive, constructive, and above all Scriptural. They desire to go behind all man-made traditions, whether ancient or modern, and to make a "simple appeal to the testimony of Holy Scripture".

The number and strength of Brethren assemblies, the widespread appeal made by their principles and practice, not least to some who were brought up in the Church of England, and the co-operation enjoyed with them in Gospel witness by many Evangelical Christians, all demand that we should treat their existence both seriously and sympathetically as a constituent part of the true Church of God in our land. For there is in our primary loyalties an essential oneness. As an expression of a movement of the Spirit they have endeavoured, as this book testifies, to stand for the rediscovery and proper restoration of primitive simplicity in accordance with New Testament practice. This surely, if we ourselves still believe, as our great Anglican forefathers did, in fresh and up-to-date reformation according to the Word of God, is something we also need to be willing to do. Had there been more willingness to do it in recent generations within the Church of England, there would have been less secession of zealous young believers to Brethren assemblies. Therefore, though there may be in this book features which disappoint, and some which may irritate or even provoke the spirit of Anglican readers, there is here something to be learnt by those who are prepared to read with patient and positive appreciation, with a willingness for salutary self-criticism, and with an overriding desire to renew in their own practice full loyalty to the written Word of God and to the faith once for all delivered to the saints.

ALAN M. STIBBS.

THE UNIVERSE : PLAN OR ACCIDENT ?

By Robert E. D. Clark, M.A., Ph.D. *Second Thoughts Library, Paternoster Press.* 6/-.

The Christian Church owes a great debt to Dr. Clark. Those of us who have not had a scientific training, as well as those who have, have come to value the quarterly which he edits under the title of *Science and Religion*, with its exposition and interpretation of all the important views of science.

Dr. Clark has also written a number of excellent books. Some years ago there was a fine one on God and the Universe, which quickly went out of print. The present volume is not a rehash of this, but naturally many of the points that were made there appear again.

It is always a debatable point among philosophers and theologians as to how far the design argument can take us towards belief in God. In its simple form as stated by Paley it is commonly regarded as

discredited. But Dr. Clark believes that all that is now known of the nature and origins of the universe compel a rational man to postulate a Creator, who is both personal and good. Most Christians like to feel that this is so, but we may tend to think that our conclusions may be based upon discredited scientific ideas. But Dr. Clark is absolutely up-to-date. He even includes an assessment of Fred Hoyle's views which have been given over the B.B.C. in recent months. He is able to state the salient points comparatively simply, so that a non-scientific mind can follow the facts and the arguments. The general result is to fill one with wonder at the marvel of the Mind that planned this universe and our particular world. In fact Dr. Clark puts us in the position of the Planner, and shows some of the immense problems that we should need to solve to produce a habitable world, and creatures that could exist in a balance of life upon it.

Dr. Clark faces scientific and philosophical criticisms. His chapter on Evil is particularly interesting. Obviously he has something to say on natural evils, and his view of harmful bacteria and viruses as good things in wrong surroundings (for which he produces evidence) commends itself as reasonable. Pain and death in the animal world are treated with scientific realism, which removes much of the difficulty that one otherwise feels.

The book closes with a warning against making natural theology a substitute for revealed religion. Yet "the picture of the world which we are gaining to-day as a result of advances in one field after another, is one that is making the intuitions and arguments used by Jesus Christ even more plausible and more cogent than ever they were in the so-called age of faith".

We believe that Dr. Clark has proved his point, and we should like to see a wide circulation for his book.

J. STAFFORD WRIGHT.

THE CHURCH AND MUSIC.

By Erik Routley. Duckworth. 9/-.

In presenting this work the author has made a substantial contribution to the study of music and worship. It is the outcome of wide reading, concentrated research, and boundless enthusiasm. The sub-title supplies an apt description of the book as "An Enquiry into the History, the Nature, and the Scope of Christian Judgment on Music". Even so, this sub-title may mislead, because the thesis is not relative to music in general but to the particular use of music in Christian worship. Again, the title itself may unintentionally convey a wrong impression, for the theme seems to be concerned with the attitude of theology to music rather than that of the Church, as a spiritual body, to music. Two quotations out of several appear to support this view. Writing about Augustine's *De Musica*, he says on page 56: "What distinguishes Augustine's work is that it is an application of Christian theology, not to the use of music in church, but to the science of music itself; the originality of its thought occurs precisely where Augustine combines his musical and his theological learning". Then on page 222, he asserts that "theological criticism alone is universal criticism," and that there is a need for "a philosophy of criticism which is founded on Christian theology". This kind of criticism, he says, must be used

in relation to the music used in Christian worship. Only three official Church pronouncements are given, and each of these is from Rome. They are those under the names of John XXII, Leo XIII, and Pius X. The other opinions cited are those of individuals, and therefore are personal. Some of these are important, particularly Augustine's *De Musica*.

Wide as is the scope of this book, there are several surprising omissions, even though the reader is warned that the book "is not a text book, either of musical or ecclesiastical history". There is no reference to Cranmer's request to the musician, John Merbecke, for a setting of his Litany giving a note to a syllable, which would enable the words to be both heard and understood. This request had decided results on English Church music. There is silence about Merbecke's *Boke of Common Praier noted*. There is no mention of the Anglican Chant. Several Anglican hymn books are not mentioned. These omissions are rather surprising when a fair amount of the second part of the book deals with English Christian worship. Perhaps the reason for these omissions is to be found in the author's interest in the philosophical aspect of his subject. Nevertheless he has, to a large extent, substantiated his claim made in the Introduction: "What we shall be examining is the impact of the 'supernatural' history which is Church history on that 'natural' history which is the history of music".

EDWIN HIRST.

SHORT REVIEWS

STUDY NOTES ON THE NEW TESTAMENT.

By G. P. Lewis. Epworth Press. 10/6.

Compiled for those in training as Methodist local preachers, these notes are an admirable vade-mecum for anybody who wishes to study the New Testament intelligently. After an opening 'reference chapter', which covers very efficiently the background of essential facts needed for the understanding of the New Testament and is divided into numbered sections for convenient reference, representative parts of the New Testament are expounded seriatim. The only groups of writings not represented are the Pastoral Epistles and 2 Peter and Jude.

Mr. Lewis has read his commentaries and moves familiarly in the literature of New Testament scholarship, and is admirably lucid. He inevitably has, on occasion, to give his answer without showing up all the working; and he sometimes seems over credulous of attempts to explain away difficulties, while at other times he swallows a difficulty which has fairly choked fine scholars before him. But he is always courageously honest and very seldom slipshod although it is not strictly true (p. 126 *f.*) that Matthew 'throughout his Gospel' uses 'Kingdom of Heaven' instead of 'Kingdom of God'; nor is James v. 12 really a 'quotation' (p. 132) of the similar but different Matthean saying; and it is questionable whether a Baptist sect may be assumed in Ephesus on the strength of Acts xviii and xix (p. 170)). Sometimes he is quite first class: it is splendid to find the matter of the woman's forgiveness in Luke vii. 36-50 firmly and clearly expounded (in contrast

to gross distortions which one too often meets), and the 'Raca' passage in Matthew v. 21, 22, skilfully handled, and recognition accorded to the likelihood that in John xxi we should not distinguish in sense between the two words for 'love', or, again, a terse and excellent explanation of why 'propitiation' is not a happy translation in Romans iii. 25.

The writer never loses sight of his purpose, and succeeds in pointing the moral and making the study devotional without lapsing into sentimentality or sacrificing scholarship to edification. This is a very valuable book.

C. F. D. MOULE.

THE ESSENTIALS OF INDIAN PHILOSOPHY.

By M. Hiriyanna. Allen and Unwin. 12/6d.

This book is intended as an introduction to Indian Philosophy for students in English universities. To make such a book readable or even intelligible is a difficult enough task in all conscience—especially if it has to be assumed, as in this case, that the readers do not know Sanskrit: since the subject is so vast and intricate, and the terminology so strange to Western ears. Mr. Hiriyanna on the whole succeeds very well. He deals first with the general background of Indian religion and philosophy; deals next with the 'unorthodox' schools not acknowledging the authority of the Vedas; and devotes the greater part of the book to an account of the six 'orthodox' systems.

Many Western scholars would say that all these systems belong to the sphere of religion rather than philosophy. Dr. Toymba for instance, classifies Jainism and Hinoyana Buddhism as the only two 'philosophies' produced by Indian and Hindu civilization. One of the merits of this book is its clear exposition of the more definitely philosophical side of Indian thought. The author brings out the way in which the systems were differentiated largely by their theories of knowledge, and he has an interesting discussion of the Indian syllogism, which differs from that of Aristotle by including an inductive element. It also emerges clearly from a reading of the book as a whole, however, that it is the systems which started by an appeal to revelation, the various forms of Vedanta, which have had by far the deepest influence on the people of India as a whole.

C. S. MILFORD.

THE MEETING PLACE OF GOD AND MAN.

By Gilbert Hort. S.C.M. Press. 4/6.

AT ONE.

By R. F. Palmer. S.P.C.K. 2/9.

The first of these is a most moving book, published after the premature death of Gilbert Hort, who was a grandson of the famous F. J. A. Hort. He had gone to India in 1941 to work in Lahore with the Cambridge Mission, and what seemed to be a brilliant missionary career was cut short by his death from infantile paralysis in 1944. This book indicates some measure of the loss which the Church in India sustained and it is well indeed that it has been printed. It comprises a series of devotional addresses given in the Cathedral at Lahore in Holy Week and repeated in revised form in Delhi in the next year. They show a combination of devotion and scholarship

rarely achieved in one so young—he was only 28 at his death—and they cannot fail to arrest the careful reader. A real insight into the drama of Holy Week and a solid grasp of Christian doctrine appears on every page and the relevancy of his application of these truths to contemporary life is truly remarkable.

In very different style is R. F. Palmer's *At One*. This is a popular, almost racy, study of the atonement written for the man in the pew—so long as he attends churches staffed by those who share the standpoint of the author. It is simply written and, when it speaks of our Lord, very charming. Not all will agree with the exegesis of the relation of the atonement and the Eucharist, and sometimes the Old Testament is heavily allegorised to this end. It seems strange, for example, to read that "In a certain sense Jesus offered Himself to mankind, God made a sacrifice to man". What is this "certain sense"? Nor can we agree that auricular confession "is perhaps the best and most direct way for a person to come to the foot of the Cross and lay down his sins at Jesus' feet". Surely in Anglican formularies such confession is a provision for abnormality when a soul cannot lay hold on that immediacy of approach to God of which the New Testament is the chief witness. There is much of value in the book, but it can be recommended only with serious reservations.

R. S. DEAN.

THE EPISTLE TO DIOGNETUS.

Edited by H. G. Meecham. Manchester University Press. 18/-.

The Epistle to Diognetus has won a deservedly high place amongst the most primitive of Christian writings, and a new critical edition has an obvious interest and value. The work has been very ably done by the Principal of Hartley Victoria College, and the fact that it was a main exercise for the degree of Doctor of Divinity of Manchester University is an immediate guarantee of the quality of the scholarship.

Dr. Meecham has indeed presented us with an edition which for accuracy and comprehensiveness will hold the field for many years to come. He has a lengthy critical introduction in which he discusses all possible aspects of his subject: textual, literary and historical, and theological. The Greek text is then given, accompanied page by page by a carefully weighed English translation. A full commentary follows, in which the argument is usefully summarised at the beginning of each chapter, and all points of importance are painstakingly considered. The extent of the bibliography reveals something of the effort and learning which has gone to the producing of this edition. We may confidently recommend the volume not only to those interested in one of the best of post-Apostolic writings, but more particularly to serious students of the Apologetic movement or the early history of the Church.

G. W. BROMLEY.

THE REGENCY STYLE, 1800-1830.

By Donald Pilcher. Batsford. 15/-.

Lovers of landscape gardens will find much of real interest in the careful, varied descriptions of the different styles of Regency gardens given in these pages, although not all will endorse the celebrated Regency architect, Papworth, in his book *Ornamental Gardening* when

he declares that an apiary can teach lessons of prudence, industry and social virtue as correctly "as any deep seated instruction of the schools". We are given a full description of the special Regency styles of architecture, to suit the "man of Taste", with typical illustrations of the fashions in dress and the furnishing of rooms, all now strangely old-fashioned, stiff and unattractive. Incidentally, our author shows that the sum voted in 1818 for building churches was quite inadequate to produce any rich Greek design, then so popular. Consequently most of them could only achieve a "picturesque" façade like that of St. Matthew's, Brixton. However, Regency architects have left us a series of well-planned town parks, and streets like Regent Street, and as the jacket advertisement well says, "the emphasis on town planning and on the marriage between town and country has a special relevance for us to-day". A wealth of some 150 illustrations, so typical of Batsford publications, furnishes a complete picture of the Regency styles of architecture.

C. SYDNEY CARTER.

ELIZABETH'S FIRST ARCHBISHOP.

By F. J. Shirley. S.P.C.K. 2/-.

The main purpose of this essay is to refute Mr. J. C. Whitebrook's theory, published in 1945, that Matthew Parker's consecration was on 29 October, 1559, and not on the traditionally accepted date of 17 December, 1559, and that he was consecrated according to the Sarum Pontifical by Kitchen and not according to the Second Edwardine Ordinal by Barlow.

Canon Shirley shows clearly that Mr. Whitebrook relies often on false or insufficient evidence and neglects or suppresses numerous facts and evidence which disprove his prejudiced thesis. In particular, with much labour, Dr. Shirley produces definite evidence from unpublished MSS. in Canterbury Cathedral Library which completely confirms the traditional date, which is also fully accepted by the learned Roman Catholic historian Canon Estcourt. The discussion is one of real interest for expert historical students and is important as affecting the validity of Parker's Succession.

C. SYDNEY CARTER.

CHRISTIANITY AND THE MODERN WORLD VIEW.

By H. A. Hodges. 76 pp. S.C.M. Press. 2/6.

An ever-growing number of people in all the churches has come to appreciate in Professor Hodges of Reading University one of the profoundest Christian minds in this age. He here addresses himself to the urgent question of how, in the present intellectual climate, we can talk to modern man about God. That involves, first, an enquiry into the forms of imagination and thought which are distinctive of the Christian mind, on the assumption that "those will differ from the forms of imagination and thought which underlie other competing systems of ideas". This leads to a discussion of the 'Abrahamic presupposition'. Abraham is a man who has committed himself unconditionally to a God who exercises control of the world in a pur-

poseful fashion and gives to men a particular place in His designs. Other chapters discuss the problem of evil, the knowledge of God, and redemption. The material which appeared originally as supplements to the *Christian News Letter* was well worth reprinting and will repay the most careful and deliberate consideration.

F. J. TAYLOR.

A NORMATIVE PATTERN OF CHURCH LIFE IN THE NEW TESTAMENT: FACT OR FANCY?

By *W. D. Davies. James Clarke. 1/-.*

Since Episcopacy is the chief rock that has so far shattered honest attempts at intercommunion and reunion between our Church and the Free Churches, it behoves us to examine with the greatest care any serious contribution to the subject of the Apostolic Ministry. This booklet has been reprinted from a series of articles in *The Presbyter* (now no more!). It begins with a review of writings on the nature of the Church and Ministry during the past seventy years in Britain and abroad, with particular reference to recent works.

It is clear that the Christian bodies must be prepared to examine the whole subject of the Church in the New Testament without being prejudiced by their respective traditions. The author believes that Streeter's view of a primitive diversity of Church order is incontestable. But this does not mean that there was no order at all. Important principles of order and worship can be gathered from the New Testament, and these are enumerated in section IV, though the question of a valid evolution of these principles in Church history is left in abeyance.

But ultimately the validity of any evolution must be tested by the position that the resulting form gives to Jesus Christ. "Any Church order which presumes to impose terms upon the sovereign freedom of Christ, which limits His activity to certain prescribed channels, episcopal or other, is a denial of His sovereignty" (page 20).

J. STAFFORD WRIGHT.

VERDICT ON JESUS.

By *Leslie S. R. Badham. Williams and Norgate. 9/6.*

This is a powerfully written book which could confidently be given to any thinking man to read. The author writes with freshness and scholarship as he presents the case for the uniqueness of God's revelation in the God-Man, Jesus Christ. Step by step the case is built up, starting from the general impression made by Jesus upon His contemporaries, and following up through the impact that He has made upon all thought and history. He has survived the direct attacks of persecution and of criticism.

Who then is He? Either He is an accident or a revelation. To suppose the former is to do violence to the evidence. To suppose the latter is to find the key to the problems of philosophy, the fulfilment of the centuries of preparation of which we read in the pages of the Old Testament, and above all the personal knowledge of God that comes to us through faith in Jesus Christ.

All who are concerned with Christian Evidences should read this book. It would be excellent for the Church library or bookshelf.

J. STAFFORD WRIGHT.

NOTES ON BOOKS RECEIVED

Southern Cross and Evening Star. By John Russell Wilford (Martini Publications, 15/-). It is just a hundred years ago that the Canterbury Pilgrims landed at Lyttelton, New Zealand, and this volume is designed to form a contribution to the centenary celebrations in connection with the founding of the Canterbury Settlement. The author went out to New Zealand as a young clergyman in 1904, largely due to the influence of Forbes Robinson. Not only did he become closely identified with the work instigated by the Pilgrims, but he also did much towards carrying into effect their intentions with regard to the Settlement. He was Principal of Christ's College, Canterbury, and at the same time he gave himself to the task of building schools, a college and a hospital, despite what appeared to be insuperable difficulties. Here in this volume Canon Wilford sets down some of his recollections and reminiscences in a manner that quickly engages the interest of the reader. He describes rural life in New Zealand as he first found it; he draws upon his pastoral experience in offering advice on the conduct of divine service (particularly emphasising the importance of *public* baptism, as prescribed by the Prayer Book); and he gives us a vivid picture of student life in a young and distant university. In his preface Dr. J. P. Gabbatt says of Canon Wilson: "I have never met a priest more completely devoted to the service of God and of his fellow-men, or one qualified to express his devotion in ways so diverse".

The New Man. By Maurice Nicoll (Stuart and Richards, 15/-). This book is described as "an interpretation of some parables and miracles of Christ". The author (the son of the late Sir William Robertson Nicoll, of *British Weekly* fame) is a medical psychologist, a recognised exponent of Jungian psychology. His approach to the biblical narrative is dominated by his scientific outlook. He claims that the Gospels are chiefly concerned about the "inner evolution" of man in the realm of the understanding, and that this is what is meant by the "re-birth" of the soul. "The Gospels are from beginning to end all about this possible self-evolution. They are psychological documents. They are about the psychology of this possible inner development—that is, about what man must think, feel and do in order to reach a new level of understanding." The result is a book which will probably prove of engrossing interest to the psychologist but which the theologian will regard as of dubious value. Dr. Nicoll refuses to take the Gospel narratives at their face value. He is all the time looking for a hidden meaning. For him, everything has a symbolical significance and must be psychologically interpreted. In many cases the effect is to create difficulties where they do not exist and to explain matters which for the ordinary reader require no explaining.

An Anthology of Prayers. Compiled by A. S. T. Fisher (Longmans, paper 3/6, boards 6/-). The fifth edition of this popular anthology (first published in 1934) has undergone a certain amount of revision and some new material has been added. The collection is, on the whole, a very useful one and covers a wide range of topics, conveniently arranged under suitable headings. Not all the prayers are beyond criticism. A few are derived from non-Christian sources, so that Socrates and Zoroaster find mention in the biographical appendix. But the discerning reader will find plenty of material from which to pick and choose, and after all no anthology of this sort is likely (or intended) to be used without due discrimination.

The Study of Christian Doctrine. By A. E. J. Rawlinson (S.P.C.K., 1/-). A lecture delivered by the Bishop of Derby at Ashbridge in April of 1948 and reprinted from the *Ashbridge Quarterly*. After stressing the essentially dogmatic character of the Christian religion, Dr. Rawlinson proceeds to examine the theological developments of the historic ecclesiastical traditions: the Orthodox Church, the Western Church and the Papacy, and the Churches of the Reformation, Lutheran and Calvinistic. He maintains that the Church of England can in a real sense serve as a kind of "bridge" Church in Christendom, for the reason that it exhibits affinities and has points of contact with churches of all the great confessional types while not being itself completely identified with any of them.

Canterbury. By William Townsend (Batsford, 8/6d.). In this addition to the "British Cities" series Mr. Townsend deals with a city which has been famous in English and European history for nearly two thousand years. He brings to his task artistic ability, architectural knowledge and a keen sense of history. He writes at length of the Cathedral, the monastery of St. Augustine, the King's School, and of the various buildings, institutions and personalities which have together gone to make up the city of Canterbury through the centuries. There are over fifty illustrations, including a plan of the city and of the cathedral.

The English New Testament. By Luther A. Weigle (Nelson, 6/-). In this book the Chairman of the American Standard Bible Commission—the translators of the new Revised Standard Version—tells the story of the English New Testament through four centuries, beginning with the translations that preceded and influenced the Authorised Version of 1611. After discussing the A.V. and the various revisions that have taken place in more recent times, the author brings the story up-to-date by describing the R.S.V. and comparing numerous passages from it with the corresponding passages in the A.V.

Better Parish Magazines and How to Produce Them. By J. Blair-Fish (*Press and Publications Board*. Cloth 10/6, paper 7/6). This is just the book we have been waiting for, and it admirably meets the need. Every parochial clergyman ought to get hold of a copy and study it carefully; but, of course, not all will, in fact, do so, and we shall continue to have disgracefully produced parish magazines. It is a dismal reflection that the very parsons who most need to read this book will probably ignore it, either because they take no interest in their magazines or because they are quite satisfied with things as they are. The book is a mass of useful information, touching on points of technical interest (type, size, paper, blocks, etc.) as well as dealing fully with the all-important matter of the contents of the magazines.

CONTEMPORARY COMMENTARY—(continued from page 170).

various ways of applying the truth of scripture to the souls of the hearers. The general reformed tradition perpetuated the medieval separation between liturgy and sermon; creating something like a new liturgical framework of hymns and prayers. The pietistic movement which has so profoundly influenced most non-Roman Churches of the West, renewed the old biblical literalism and so found itself obliged, like the majority of medieval preachers, to call to its aid the time-honoured method of allegory. Anglican preachers have differed so widely in their conceptions of the place and significance of the sermon that "the Anglican sermon appears to be a strangely elusive entity". If to these distortions of the true function of the sermon is added the constant confusion between missionary preaching and the sermon in the assembly of believers, which is so marked a feature of evangelical preaching, it is evident that a careful study of these lectures might prove to be a first step towards the recovery of the fullness of Christian preaching.