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THE MASS AND THE ENGLISH REFORMERS.

By C. W. Dugmore. (Macmillan.) 262 pp. 30s.

This is an important book for all who are interested in, and concerned with, Prayer Book revision. The views and strictures of the late Gregory Dix have for too long swayed the judgments and informed the counsels of those who speak and write most on liturgical issues. Dr. Dugmore asserts in his Preface that he may be taken to task by reviewers and others for not paying sufficient attention to the influence of the Continental Protestants upon the thought of the English Reformers. We believe he has clearly shown the independence of Cranmer and his associates, who claimed that they returned to the Scriptures and the ancient authors for support for their teaching. He may be, and we think he is, too anxious to drive a wedge between the teaching of the compilers of our Prayer Books and the other Reformers.

The book is divided into two parts. The first eighty pages are devoted to a history of the development of eucharistic doctrine from sub-apostolic times to the Reformation. This section is necessarily condensed. Dr. Dugmore traces the influence of two streams of teaching, the Augustinian and Ambrosian, to which he gives the commonly accepted names of realist or dynamic symbolism, and realism. It is not implied that Ambrose, from whose teaching the later developments of transubstantiation are said to have arisen, ever held anything like the medieval Roman doctrine. The great eucharistic controversy of the 9th century between Paschasius and Ratramn, the first great debate on the subject, was the clash of these two diverging schools of interpretation. We welcome the recognition given to the importance of Ratramn as a witness to the primitive Augustinian doctrine and also as the most formative and derivative source of the teaching of Cranmer

and Ridley. We wonder, however, if it is right to speak of his teaching as Augustinian in contrast with Radbert's Ambrosianism. Ratramn in much of his treatise seems to follow methodically the teaching of Ambrose in the *Mysteria*. The Council of the Lateran chose one stream only of eucharistic teaching, and that the least primitive, and dogmatically defined it in terms of the scholastic philosophy as the faith once for all delivered.

The second and greater part of the book is devoted to the development and formulation of English Church teaching amid the cross currents, both theological and political, of the 16th century. We like the adoption of the title Reformed-Catholics to describe the party of Cranmer and his associates. Dr. Dugmore has, we hope, refuted once for all the accusation that Cranmer was a Zwinglian—that is, if Zwinglianism means the mere memorialism of some Protestants. What he has not done is to clarify the issue as to whether Zwingli was a Zwinglian or not. Dr. Bromiley, in his recent edition of some of the writings of Zwingli and Bullinger, maintains that Zwingli was in accord with the other non-Lutheran Reformers.

Another matter of definition with which we are not at all happy is the attempt to classify the teaching of the Calvinistic churches on the Sacrament as different from the Church of England. Representative divines of the Church, following the Restoration, could appeal to the successors of the Puritans to return to the fellowship of the Established Church on the grounds that there was unanimity on doctrine, and on the need for a united front in face of the common enemy, the Papacy.

We are not too sure that we understand the sense in which Dr. Dugmore believes in the Presence of Christ in the Sacrament. He seems to hold that there is a spiritual Presence in the elements, and draws a distinction on this point between the teaching of Ridley and Cranmer. We are sure that all teaching which makes a presence of Our Lord's natural body reside in some manner in the elements, and does not see and recognize His Presence in the Spirit in the administration of the Sacrament, is open to all the criticisms which make transubstantiation and consubstantiation untenable.

There is one other very important point, related to the present controversy on the doctrine of the Eucharistic Sacrifice, upon which we feel there is much to be said for the views of the English Reformers and their opponents. Dr. Dugmore writes in several places of "the blind spot" common to Papist-Catholics and Reformed-Catholics in thinking of the Sacrifice of Christ remembered or re-offered in the Eucharist. They limited it to the Death on Calvary and therefore looked upon it as remembrance only, or re-offering in some form. Dr. Dugmore, in common with many modern liturgical scholars, accepts the view of Christ's continuous offering in Heaven in which His Mystical Body shares in the Eucharistic Sacrifice. We find this view unscriptural. Do we in our use of the bread and wine show to each other the Lord's death? Is not the very form and symbolism of the elements such as to concentrate remembrance, faith, and communion on the one perfect and sufficient Sacrifice?

We commend the careful study of this book to all Evangelical Churchmen.

RICHARD J. COATES.

THE LIFE OF GIROLAMO SAVONAROLA.

By Roberto Ridolfi. (Routledge and Kegan Paul.) 326 pp. 35s.

Girolamo Savonarola was one of the most remarkable figures of a remarkable age and this new biography is welcome because of the faithful portrait it gives of this great man. Marchese Ridolfi affords ample evidence in the course of this study (even though the documentation of the original Italian edition is omitted) of the thoroughness and devotion of his labour, over a period of a score of years, in examining and assessing all the available evidence respecting the writings and history of the Friar of San Marco. The outcome is a book of distinction, enhanced, in this English version at least, by the beautiful manner in which the publishers have produced it.

In our judgment, however, the author, who himself belongs to Florence, could with advantage have given a fuller and more imaginative picture in the early part of the work of the quite exceptional Florentine milieu into which the monk from Ferrara was ushered when he arrived at San Marco. The brilliance and abandon of that city's society provided a setting which could hardly have been more colourful, and with which Savonarola with his seriousness and his poverty contrasted strangely. But personages like Pico della Mirandola, Angelo Poliziano, and Marsilio Ficino remain little more than names, and the impression is given of a figure moving against a somewhat colourless background. A fuller portrayal of this aspect of things would have served to throw into relief more adequately the significance of the appearance of this solitary ascetic preacher on the scene. But let us hasten to acknowledge that, later on, as Marchese Ridolfi describes the struggles, triumphs, and sufferings of Savonarola, the Florentine scene comes most strikingly to life and the march of events is excitingly conveyed.

We feel sure, too, that most readers will wish that they had been allowed to hear, through the printed page, the authentic voice of the greatest of all Italy's preachers far more than the comparatively meagre and infrequent quotations from his sermons in this volume makes possible.

Be that as it may, however, the noble greatness of this saintly man comes out impressively as his story is unfolded in these pages—his fearlessness, his purity, his single-mindedness. Savonarola was essentially a prophet of judgment, thundering righteous denunciation against the vices and follies of the populace and the corruption of the clergy, not least of the papal court. "*Ecce gladius Domini super terram cito et velociter!*" was his watchword. How far he was a preacher of the Gospel of the free grace of God through our Saviour Jesus Christ is more difficult to judge. His trust, expressed in his prayer on the day of his martyrdom, in the blood of Jesus Christ for cleansing from all sin is certainly thoroughly evangelical: "I pray Thee, Lord, I pray Thee, my Saviour, I pray Thee, my Comforter, that the precious blood shall not have been shed in vain for me, but shall be in remission of all my sins".

Savonarola had the makings and the qualities of a true reformer.

He realized, moreover, as he proclaimed in one of his sermons, that "those who reform must first be reformed themselves". To speculate what might have happened in Italy had he lived twenty years longer, long enough, that is, to have witnessed the start of the Reformation in Germany and Switzerland, is tempting but vain. Marchese Ridolfi, indeed, will not have it that Savonarola had any sympathies towards that kind of reformation, and it is undoubtedly true that the Friar remained a devout "Catholic" to the end, even while being so outspokenly critical of the wickedness of the Church. The value which the Protestants of the next century placed on his works has, however, to be taken into account. In fact, twenty-five years after his death no less a Reformer than Luther, who, as Professor Ridolfi acknowledges, regarded Savonarola as a precursor, wrote an introduction to a German edition of his exposition of the 51st Psalm.

Preaching was, above all else, Savonarola's life. During the years of his ascendancy he regularly had more than 15,000 people in his congregation. For him to be in the pulpit was to be at home. (Would that there were more men like this in the Church today!) "When I am up here, I am always well", he said; "and if out of the pulpit I could be as well as I am in it, I should always be well".

It is now the expectation of many that the same Church which tortured and destroyed Savonarola as a monster and a heretic will before long canonize him as a saint—such are the vagaries of papal pronouncements! But, rather than canonize him, let that Church heed his message and the message of the Protestant Reformers of the sixteenth century. Confronted with a papal excommunication, Savonarola courageously mounted his beloved pulpit once again and in the course of a memorable sermon uttered these words: "Lord, I turn to Thee. Thou didst die for the truth, and I am content to die for Thy truth. I offer myself to Thee as a sacrifice: here I am, I am happy to die for Thee, and I beg Thee to grant that I die only in defence of Thy truth". That was the sort of man he was, and to read the story of such a man, told as it is in this volume, is a moving and a purifying experience.

The translation from the Italian by Professor Cecil Grayson reads excellently.

PHILIP E. HUGHES.

THE TUTORIAL PRAYER BOOK.

Edited by C. Neil and J. M. Willoughby. (Church Book Room Press.) 684 pp. 21s.

For many of us, here is an old friend in a new dress, decidedly slimmer than of yore, but retaining all the virtues which so endeared it to us when first we met. Others, of a younger generation, have been waiting impatiently for this republication of the best known and most used student's manual on the Book of Common Prayer. It has been out of print for several years, and of the Committee which

produced the first edition for the Harrison Press in 1912 the sole survivor is Mr. A. R. James, who seems to have discovered the secret of perpetual youth and vigour. This reprint being taken from the plates of the second edition in 1913, it was not possible to interpolate the corrections and additions that were doubtless desired, but something might have been done to provide a few pages of notes to bring the comment up to date, as, for example, in the Marriage Service the regulations for which are considerably altered by the Electoral Roll procedure.

There is, however, a very useful new Appendix on Prayer Book Revision by Dr. Sydney Carter, who makes some points which are most apposite at this particular juncture in church affairs and may prove of great value in the future. He reviews events back to the Royal Commission and up to the present time, stressing the dangers before us if authority should be obtained for the Convocations to make changes in the Services of the Church without the approval of Parliament. There seems to be a bad misprint on page 675, where we are told that the proposed alternative Consecration Prayer includes both the "Ornaments" and "Epiclesis". Surely this should read "Anamnesis" and "Epiclesis". This is the point, with the changed position of the Prayer of Oblation, around which the discussions on future revisions of the Canon will range, and what Dr. Carter has to say should be studied by all who are concerned for the maintenance of Reformation principles. He tells us that of this proposed change the Jesuit Father Woodlock remarked that "it introduced elements previously lacking which seem definitely to bring the Service into line with the Mass".

Neil and Willoughby did their work with a care and thoroughness which has stood the test of time, and the student taking up the Tutorial Prayer Book will marvel, as his predecessors have done, at the straightforward manner in which they present the conclusions they have reached from a wide range of authorities as they take us through the text. It is a great convenience to have the comment all on the same page following on each point. Those who tried to keep up with the recent arguments for and against vestments will find much illumination in their treatment of the Ornaments Rubric, and a refutation of much "evidence" that was advanced to support the case for their legality. The advocates for the practise of "the ablutions" at the end of the Communion Service should study what is said on this point in the comment on the rubric. "It is plainly reasonable that those who believe that the Body, Soul, and Divinity of the Lord Jesus are in any way in, or under, or with, the minutest particle of either bread or wine, should be scrupulously careful to rinse the vessels, and drink the rinsings; but the Church of England has rejected these doctrines, and with it such necessary accompaniments."

Some comments at the end of the notes on the Communion of the Sick might be commended to those members of the present episcopate who claim a special power to authorize deviations from the legal Prayer Book. "The *jus liturgicum*, by which it is assumed that power resides in the episcopacy to set aside the requirements of the Church of England, and under which the practice of reservation has received

episcopal sanction . . . is a figment of the imagination" To which may be added Dr. Carter's comment forty years later : " To many churchpeople this official decision . . . seems to border on illegality and to constitute a defiance of the clear verdict of Parliament. To many who expect the Fathers of the Church to be scrupulous in the observance of their solemn vows it seems bewilderingly inconsistent, after their promise to minister the Doctrine . . . as this Church and Realm hath received the same to find the Bishops prepared to allow the use of services and practices which the Realm has twice definitely forbidden ! "

Our thanks are due to the Church Book Room Press for bringing out this excellent edition of an invaluable work of reference at such a time as this.

JOHN GOSS.

THE CHRISTIAN DOCTRINE OF RECONCILIATION.

By James Denney. (James Clarke.) 339 pp. 17s. 6d.

It is a cause for gratitude that the inspiring works of the scholar-evangelist James Denney are now being re-issued and so made available for the younger generation of preachers and students. It is, however, more debatable whether, in re-issuing books written over fifty years ago, it is better to reproduce them in their original form (including the misprints), as the present publication does, or to edit them by breaking up the long paragraphs, (sometimes extending to four pages in this volume), supplying much-needed sub-headings, and generally simplifying the rather diffuse and at times laboured style. The present reviewer would strongly advocate the second policy, which was adopted when Denney's earlier volume *The Death of Christ* was re-issued by the Tyndale Press in 1950. Though this present book is not nearly so diffuse as that earlier work, and very much less diffuse than the writings of the Puritans, so many of which are now being re-issued in their original format, it could, one feels, have been made more attractive for the modern reader by being shortened, sub-divided, and given a more modern presentation. As it is, though the print is large, and though there is a useful index, it calls for close attention on the part of the reader.

Such attention will certainly be rewarded, for few writers have had a more profound insight than Denney into the meaning of the Gospel; and this volume contains what is in effect a systematic study of the doctrine of the Atonement. An original feature is the arrangement. In the first chapter the author deals with the experimental basis of the doctrine; in the second he reviews the thoughts of the great Christian theologians on the subject; and not until the third chapter does he summarize the New Testament evidence. This arrangement enables him in the last chapters to test the validity of the various " theories "

of the Atonement and discover how far they are true to Christian experience and to the New Testament revelation. The differences between the early theologians in East and West, and between the Reformation and the Catholic standpoints are very clearly brought out; and not the least value of the book is the emphasis laid upon the dangers of isolating the Death of Jesus from the rest of His Incarnate Life, and of erroneous conceptions of the working of the Holy Spirit.

Denney has been attacked for paying such little attention to the Old Testament in the study of the Atonement. His "defence" is found in this work where he writes: "though the Apostles may use Old Testament ideas . . . to interpret Christ to themselves, these ideas are all involuntarily modified by their application to Him . . . It is quite fair to say that we do not see Jesus truly unless we see Him in the perspective of the Old Testament, but it is quite fair also to say that we do not see the Old Testament truly unless we see it in the perspective of Jesus".

There is no doubt of the help this book can give to evangelists today. It has, however, to be remembered that Denney was addressing an audience in which the presuppositions of the Christian doctrine of reconciliation, that sin is estrangement from a personal God, was far more widely accepted than it is today.

R. V. G. TASKER.

THE SPIRITUAL CRISIS OF THE SCIENTIFIC AGE.

By G. D. Yarnold. (Published for the Sir Halley Stewart Trust by George Allen and Unwin.) 207pp. 18s.

This is a welcome book, readable, and well printed as we should expect from such a publisher, and meeting a need among the Christian public. It is written by a scholar who has been trained in the Natural Sciences and reared in the Christian philosophical tradition. Its appeal will be wider than the confines of the ecclesiastical world to which it makes its primary call. The book has grown out of numerous lectures given by the author during the past seven years and has the smoothness which repetition gives. The main point of the thesis is that the modern world is passing through a crisis of far reaching proportions which will lead ultimately to self-destruction unless the catastrophe is averted by repentance. This crisis is due to the vast increase of knowledge and the growth of prodigious power which tests man at the deepest level of his being. Western civilization needs above all else a recovery of genuine Christian faith, not least the perspective of Christ's Second Advent. Otherwise there is nothing but a large question mark standing over the future.

The book is really composed of three essays. The first deals with the Order of Nature. Dr. Yarnold examines the relationships of science

and religion, the affirmations of the Bible concerning the beginning of things, and the influence of Christian tradition on the growth of scientific knowledge. The real issue he feels between the two interpretations of existence is the divorce of scientific inquiry from an over-all vision of nature. In giving attention to specialized fields of inquiry science has lost its world-view. Christian theology, on the other hand, in the past has interpreted its sacred books in too literal a sense.

The second essay deals with the existence and importance of Faith. After clearing the ground by a study of the contributions of Biblical criticism as a means of interpretation, and handling afresh the scientific presuppositions and the Gospel, Dr. Yarnold sets forth Christ's attitude towards miracles. "In spite of the 'spirit of the age' we must still proclaim the kerygma in its wholeness and historic form. We must do so with regard to the difficulties which the modern scientific outlook places in the way of full Christian belief" (p. 136).

Essay Three is the most specific in its theological contribution. The scientific age postulates a crisis of living and needs the impact of Christian ethics upon it. After outlining the nature of Man and his new life in Christ, Dr. Yarnold wrestles with some of the problems of the Nuclear Age. "Throughout the whole of its history the Church has held the doctrine of the second coming of Christ in judgment. Biblical language is necessarily symbolic, or pictorial, as it seeks to express the end of history from within history", but as "human sin is moving on a vast scale to the final repudiation of moral responsibility" the ultimate end is "the final judgment of God upon a race which has always set itself in rebellion against His moral law" (p. 196). The crying need of the hour is for "a prophetic Church", whereas in reality we have a Church "rent asunder with dissension just when her united witness is most needed!"

There are many clichés in the book and it reflects the contemporary theological presuppositions and lacks the evangelical emphasis. Yet it is of value for the light it throws on the paramount challenge from the pagan, technical society in which we live.

R. E. HIGGINSON.

PHYSICS AND PHILOSOPHY : THE REVOLUTION IN MODERN SCIENCE.

By Werner Heisenberg. (Allen and Unwin.) 176 pp. 25s.

Those who wish, though not themselves scientists, to take an intelligent interest in the revolutionary developments of modern physics could not do better than turn to this important book by one of the outstanding physicists and scientific pioneers of our day. They will find that they are sitting at the feet of a master. But they must not expect it to be all easy reading, for it is no simple task to expound

to the uninitiated (the chapters of this book were originally the Gifford Lectures for 1955-56) the theories and conclusions which have led to such unprecedented advances in our knowledge of the fundamental nature of matter and energy. The necessary adaptation of language to describe what are in large measure, both scientifically and philosophically, novel concepts involves a real problem of communication. Dr. Heisenberg, however, shows himself to be exceptionally gifted as a teacher and explainer of the complexities and paradoxes of the "new physics".

This study is all the more valuable because the modern advances are viewed in the perspective of the speculations and discoveries of the past, both recent and distant—and Professor Heisenberg moves with enviable assurance among the theories and philosophies which over the centuries have helped towards the attainment of our present knowledge. His exposition of the quantum theory and the modern understanding of the structure of the atom and its implications makes absorbing reading.

The addition of an index would be an improvement in any future edition of this book.

PHILIP E. HUGHES.

ATLAS OF THE EARLY CHRISTIAN WORLD.

By F. van der Meer and Christine Mohrmann. Translated and edited by Mary F. Hedlund and H. H. Rowley. (Nelson.) 215 pp. 70s.

This is not just a book of maps, though there are forty-two of them, all admirable for their clarity and instructiveness, but also of illustrations, of which there are more than 600—photographic reproductions of places, portraits, buildings, and documents—together with a concise but expert text. The whole production covers the first six centuries of the Christian era and includes a useful section on the Fathers of the Church and early Christian literature. This work, intended to be of general interest rather than for the specialist, is in particular a visual aid, the illustrations of which have been chosen because of their significance to the unfolding Christian scene and because of the illumination which they bring to the subject. Professors van der Meer and Mohrmann have succeeded brilliantly in their objective and students and teachers will remain in their debt for years to come.

The publishers are to be congratulated, too, on the beauty and sumptuousness of the production. This is, inevitably, a luxury volume; and yet it is a volume of such practical value that it should be in constant use, especially by teachers in schools and colleges, and also by scholars and students for whom it should be available in the libraries of such institutions. All who use it (and, high though the

price may seem, it is excellent value for the money) will find it not only a delight to handle and a fascinating aid, but also a stimulus to the teaching or learning of the historical and cultural development of the early Christian world.

PHILIP E. HUGHES.

A JOURNEY THROUGH THE OLD TESTAMENT.

By M. A. Beek. Translated by Arnold J. Pomerans. (Hodder and Stoughton.) 254 pp. 21s.

In his foreword Professor H. H. Rowley commends this book to English readers. The book consists of a series of broadcast talks that were originally given in Holland by Professor Beek of the University of Amsterdam. The translator has done full justice to what must have been most fascinating talks when they were delivered. The fact that they are talks of this kind is both a strength and a weakness: strength in that they are easy to follow, and weakness because they cover only selected characters and incidents from the Old Testament. Thus these chapters do not supply a textbook for the student, but rather a stimulus for the ordinary layman. And yet I found myself thinking again and again that the author had pin-pointed facts that I needed to make clearer than I had done in the past when going through the Old Testament with students. Professor Beek has a way of making a story live, and of linking together widely separated parts of the Bible.

His method is to work steadily through the Bible from Genesis to Nehemiah, selecting the key stories and demonstrating their significance both for their own age and for today. A preacher or Sunday School teacher could find the chapters to be seed-plots for their own use, but must not expect to find ready-made sermons or lessons. One puzzling feature is the unusual mixture of conservatism and liberalism, so that one never knows what the author's attitude to a story is likely to be from chapter to chapter: but, writing as a conservative, one generally finds that Professor Beek gets to the heart of the meaning.

The last part of the book takes up subjects which cannot easily find a place in the historical narrative. Here there are five chapters on Job, one on Ecclesiastes, and two on the Songs of Israel. Psalms and Proverbs have already come in under David and Solomon. The last four chapters are on the Bible and its transmission. There are seventeen photographic illustrations, and an extremely good sketch map. Incidentally, Professor Beek knows the relevant archaeological findings, and makes good use of them for illustration and comparison.

J. STAFFORD WRIGHT.

A CHRISTIAN THEOLOGY OF THE OLD TESTAMENT.

By George A. F. Knight. (S.C.M.) 383pp. 30s.

After a fifty years' drought there has been a sudden shower of Old Testament theologies in English. The appearance of translations of Köhler, Vriezen, and Jacob testifies to the resolving of the doubt whether the Old Testament, once dismembered by criticism, was capable of yielding a single, self-consistent theology. Now G. A. F. Knight boldly asserts in his title not only the theological unity of the Old Testament but its solidarity with the New.

The subject is unfolded under four headings: (i) God, (ii) God and Creation, (iii) God and Israel, (iv) The Zeal of the Lord. The approach is that of the "Biblical Theology" school, of which the book exhibits the characteristic strengths and weaknesses. It is good to find that the relevance to Christians of every part of the Bible (including, *e.g.*, the judgment on Uzzah) is kept well to the fore, together with a recognition of the importance of finding out what the Old Testament terminology meant to those who first used it, and of keeping in mind the context of redemptive activity in which God's word was uttered.

But the book suffers, curiously, from leaning too hard on the individual words and expressions of the Old Testament, while at the same time sitting too lightly to its professed structure. On p. 248 (to take a convenient example) both these characteristics appear in adjacent paragraphs. On the one hand the verb in the statement, "The Lord *preserved* David whithersoever he went," is pressed to mean, in defiance of the context, "David had entered into a wider sphere, had entered indeed a new dimension of being". On the other hand, the author takes the customary critical liberty, in the preceding lines, of acquitting both Aaron of having made a golden calf, and Jeroboam of having been perhaps quite as guilty as the Bible makes him in erecting its successors.

These twin defects are continually appearing. The first of them leads to eccentricities of interpretation (*e.g.*, in the "I AM" passage, where the verb *hayah* is tied down to one meaning, on which a great deal is erected; or in the story of the smitten rock, where the water is not allowed to be mere water but "had, of course, (*sic*) burst up through the ground from 'the water under the earth' (Ex. xx. 4), in other words, from the chaotic waters of *tehom*" (p. 115). The other is more far-reaching. The Exodus is made (as this school always insists) the starting point of the Old Testament, and God's dealings with Abraham consequently a mere prologue instead of (as the New Testament teaches) the master-pattern to which we should resort to understand the Gospel. As for the sin of man, it is explained from the primal Chaos, which in turn appears to be a retrojection of an element in the Exodus story ("at a point in history from which Genesis i takes its meaning, Chaos ruled in a land called Egypt, where a people called Israel was forced to make bricks without straw", p. 111). Sin did not enter into the world by one man (as Paul teaches), but arises

from an inner tendency (*yetser*) towards chaos which was in man from the beginning, apparently by the will of God. "Everything which God has made is good, even man's inner *yetser* towards rebellion" (p. 144).

There are many good things among the painstaking studies here; the pity is that the New Testament was not allowed a more decisive voice in the formulation of a "Christian Theology of the Old Testament".

F. D. KIDNER.

BETWEEN GOD AND HISTORY : THE HUMAN SITUATION EXEMPLIFIED IN QUAKER THOUGHT AND PRACTICE.

By Richard K. Ullmann. (Allen and Unwin.) 212pp. 21s.

This book is a constructive theological criticism of Quakerism by a Quaker. The first half entitled "In the World and of the World" examines the Quaker attitude to history; the second, "Doing the Will of God", is an excursion into Christian Ethics. Though the book itself is mainly written for internal consumption within the Society of Friends, many, like myself, who are not Friends will be extremely grateful for it, especially for the first part which I found throws a completely new light on the theology of George Fox and the early Friends.

Mr. Ullmann suggests that Fox had little interest in history or in the historic Christ because of his views on the Second Coming. For Fox Christ's return was not to be looked for at the end of time but "in our day, under the Rump, Cromwell and the later Stuarts" (p. 51). This return of Christ was a coming into the hearts of his people at this specific period. All that had happened for sixteen centuries was of no account but now the long night of apostasy was past. There was no further need to celebrate the Lord's Supper as the Lord had come again. For those who knew that Christ had come into their hearts as their immediate teacher the Kingdom had come; for those who were yet unconvinced it was still future. Mr. Ullmann says that Fox's full conversion to pacifism did not take place till 1659, just before the Restoration. After that date Quakerism lost its violent eschatology and turned its attention to the eradication of social evils like slavery and to the witness of non-violence. Of this "domestication" of Quakerism he fully approves, though he is highly critical of those Friends who equate human goodness and "natural religion" with obedience to the Holy Spirit.

This is the concern of the second half of the book. Here, following Bonhoeffer, Mr. Ullmann emphasizes that doing the will of God is different from trying to be good or trying to do good. Human attempts at goodness and doing the will of God are two different things. The will of God he maintains can only be done in response to concrete

situations, i.e., in history. "The Spirit will never tell us *what* to do: it prompts us to have an attitude and to act in a way which expresses the structure of being in our authentic selfhood, but this implies exactly our full responsibility. We cannot simply *act* the will of God, *we do it*, namely by deciding ourselves" (p. 125).

Not all readers will accept this or many other things put forward in the latter part of the book, but here is a writer who approaches the beliefs of his own society by way of his own understanding of the Bible and his considerable knowledge of the modern theological debate. His book is well-written and stimulating throughout.

MICHAEL HENNELL.

THE CASTLE AND THE FIELD.

By Harold Loukes. (Allen and Unwin.) 80pp. Cloth, 6s. Paper, 4s. 6d.

In this book Mr. Loukes expands his 1959 Swarthmore Lecture. The book's sub-title is "An Essay in the Psychology of Religion". The Castle is the fortress of religion in pre-scientific centuries, the Field is the World where various sciences now assail religion. The book is written simply, without technical jargon. The writer considers faith in the Field, and seeks to present Quakerism from Fox onwards as an expression of this faith, finding amid all assaults the certainty of God within. The later chapters hint at some of the problems and stresses of contemporary Quakerism. In this, of course, Dr. Loukes is considering in the context of his own denomination one of the acute religious problems of our day, namely, how to make traditional belief confront the existential situation. His final appeal is to that "perfection of love" which has adorned so many beautiful Quaker lives. How is this attained and maintained, especially amidst what has always appeared to the present reviewer the somewhat dangerous theological subjectivism of the Quakers? This beauty of holiness is one of their glories. Because it is, the reviewer was the more disappointed not to find anything helpful in answering this question.

ARTHUR POLLARD.

THE ETHICAL IDEALISM OF MATTHEW ARNOLD: A STUDY OF THE NATURE AND SOURCES OF HIS MORAL AND RELIGIOUS IDEAS.

By William Robbins. (Heinemann.) 259 pp. 25s.

Matthew Arnold's religion is like a prize bloom at a flower-show, rich and beautiful but cut off from its vital roots and soon to wither

and fall. He stands centrally in that humane tradition which includes George Eliot, Leslie Stephen, and E. M. Forster. His morality is admirable. Like them he lays great stress upon the moral virtues, upon regard for the integrity of others and potentialities for self-realization; but where they do this in a non-Christian humanist context, Arnold is unwilling to cast off his religious moorings. He seeks to hold on to God, but his God is only "the Eternal not ourselves that makes for righteousness". There is nothing personal about Him, no chance of an intimate relationship with Him. God is an abstraction, faith irrelevant, and love lost without its Object. In fact, as George Tyrrell put it, Arnold posits a "sort of University God, a personification of the Nicomachean ethics". The flower, morality, is cut off from its roots in faith.

In this book Professor Robbins has outlined the theological setting of Arnold's time and traced the influence upon him of thinkers like Spinoza, Bishop Butler, and Coleridge. Next, he has examined Arnold's main religious ideas—of experience and dogma, God, morality, and the Church. Finally, he has summarized Arnold's position and given us "a glance at the contemporary scene". This last, though interesting incidentally, is not essential to what precedes it. This book provides an orderly, detailed, and fair treatment of Arnold's religious opinions. It is a pity that Mr. Robbins does not write in a more lively manner. The phrase from Tyrrell quoted above flashes upon us like a bright light in the darkness.

ARTHUR POLLARD.

ONE VISION ONLY.

By Caroline Canfield. (C.I.M.) 189 pp. Cloth 8s. 6d. Paper 6s. 6d.

OUR BLIND FAMILY.

By Gwen Gaster. (Highway Press). 63 pp. 4s.

TELL IN THE WILDERNESS.

By Max Warren. (Highway Press). 105 pp. 2s. 6d.

The first book is a biography of a most remarkable woman, who was a school-teacher in Vancouver, where she put "God first". The book is in three parts: the Vision Sighted, the Vision Pursued (which is autobiographical), and the Vision Realized. Isobel and her husband, John Kuhn, worked for twenty years among the Lisu in the mountains of S.W. China. They left in 1950 because of the Communist occupation

and entered Thailand in 1952 to work amongst the Lisu there. An operation became necessary for her in 1954, and she wrote seven or eight books before her death on March 20th, 1957. Her husband, alone at her departing, wrote: "If I was ever near Heaven and if I ever was conscious that death has lost its sting, it was then." A beautiful book and one that will evoke a sense of vocation in others.

The second little book is the story of a Blind School in Isfahan. The Bishop in Iran contributes a short Foreword. It is well illustrated and is indicative of much self-sacrifice and devotion by the author and her colleagues, one of whom, Dorothy Shillaker, contributes a chapter on Education for Life. It is a deeply moving and interesting story. It ought to be widely read.

The third book, written by Dr. Max Warren, is a picture of C.M.S. at work in the persons of its missionaries. Montaigne wrote something like this: "I have gathered a bouquet of other men's flowers and nothing but the thread that binds them is my own." What a remarkable thread runs through this beautifully written book! Each chapter is full of carefully chosen apposite quotations from the letters of men and women who are missionaries in various fields. These extracts are bound up, as it were, in a scriptural study of The Wilderness, all the more striking because the quotations are from the R.S.V. "It is no accident that the greatest allegory of all time (*Pilgrim's Progress*), written by a man soaked in the Bible and 'living' in its imagery, begins with the words 'As I walked through the wilderness of this world' ". It is a Bible study, and a world survey, written by one whose central position in missionary statesmanship makes it one of the most valuable missionary books we have ever read. And it is so inexpensive!

A. W. PARSONS.

ONE WAY OF LIVING.

By George M. Docherty. (Collins.) 256 pp. 15s.

Eight years ago Dr. Docherty succeeded Peter Marshall ("The Man called Peter") as Minister at the historic New York Avenue Presbyterian Church in Washington. After a ministry in the outskirts of Glasgow he became a chaplain in the second world war, and then served a church in Aberdeen. In this book he begins by telling his readers of his sudden resolve to be a preacher. It is an interesting story. His texts are quoted before the title-page—Acts xxiv. 14 in the R.S.V. and John xiv. 5, 6 (Moffatt) with the following well-known

quotation from the Didache (c. 150 A.D.) : " There are two ways, one of life and one of death : and between the two ways there is a great difference."

The book deals with (1) The Way, (2) Decision for the Way, (3) Difficulties in the Way, (4) Discipleship in the Way. It is the fruit of some of his sermons in his present post, but they have been entirely rewritten to suit the reader rather than the listener. The author is an Evangelical and a personal friend of Dr. Billy Graham. Like the latter, he is evidently happily married.

In a Foreword to the British edition Dr. Docherty closes with words which give his own reason for writing : " This book beyond its primary purpose, which is to tell one man's experience of a measure of the Grace of God, lovingly revealed to his sinful life, seeks to delineate the oneness amidst diversity which must always characterize the American-British relations in an hour when the providence of God has thrown our two people together in crucial witness to the values of Western culture and a Christian civilization ".

There is much in the book that is quotable. The language is clear and so is the thought behind it. We are not surprised to read that the last chapter, " One Nation under God," was preached in 1954 at the commemoration of the birthday of Abraham Lincoln, with President and Mrs. Eisenhower in attendance. It was afterwards published in *The Congressional Record*. It urged amendment to the Pledge of Allegiance to the Flag to include the words " under God ". This was done. I wonder whether Dr. Docherty ever knew that some fifty years ago the motto of the City of Glasgow was " Let Glasgow flourish through the preaching of the Word " ? Then all the words after " flourish " were dropped !

A. W. PARSONS.

FACING LIFE AND DEATH : A VOLUME IN COMMEMORATION OF THE LATE LESLIE J. TIZARD.

Edited by H. Guntrip. (Allen and Unwin.) 172 pp. 16s.

Leslie Tizard, who died in December, 1957, at the early age of fifty-five, was a leading Congregationalist. The last sixteen years of his ministry were at Carrs Lane Chapel, Birmingham, one of the " cathedrals " of his denomination. By " his solid worth and character " (as the Editor of this book points out), even more than by outstanding ability, he commended himself in all the important positions which he filled. In addition to a short biographical introduction by his friend, Dr. Harry Guntrip, the book contains the address on " The Work of the Ministry " which he delivered as Chairman of the Congregational Union in 1952, selected sermons, and a final section entitled " Facing the Final Challenge ", consisting of notes which he compiled after he had received the doctor's verdict that he had only a few months to live.

In fact, he passed away within four months. No one can help being moved by the quiet courage and dignity, based, of course, on faith in God, with which both he and his wife faced this ordeal though one could wish that a little more had been revealed of his inner communion with God, and of his desire, if the end were near, to "be with Christ, which is far better". The sermons deal with important subjects, but they are not biblical expositions. Your reviewer found most inspiration from the address on "The Work of the Ministry", which stresses with warmth and power that—to quote Von Hügel—"caring is the great thing. Caring matters most", and that "a personal encounter with God in Christ is the heart of the matter".

FRANK HOUGHTON, Bishop.

RISEN INDEED : STUDIES IN THE LORD'S RESURRECTION.

By G. D. Yarnold. (Oxford University Press.) 134 pp. 9s. 6d.

The Warden of St. Deiniol's Library, Hawarden, offers us in this volume a series of nine studies in the resurrection of our Lord. He begins with the historic fact of the empty tomb and concludes with an essay on the risen life of the Body of Christ. In between he deals with the New Testament accounts of the appearances of the living Christ to His disciples, including a study of the appearance to St. Paul on the Damascus road.

It can be said at once that Dr. Yarnold has given us a volume of rare distinction and real value. It can also be said with certainty that the book is one which meets a genuine need. There are all too few works of this calibre expounding the Easter message in a simple and direct fashion. The author is not concerned primarily with modern criticism. His business is to take the reader straight to the New Testament and to let the Gospels speak for themselves.

He writes in an easy style, combining accurate exegesis with spiritual application. The book will make a special appeal to the pastor and preacher, who will find in it a wealth of valuable material; but it will equally appeal to the intelligent layman, both as a manual of instruction in the New Testament teaching on the resurrection, and as a book for devotional reading at Eastertide.

FRANK COLQUHOUN.

THEOLOGY OF CULTURE.

By Paul Tillich. (Oxford University Press.) 213 pp. 18s.

The fifteen essays which make up this book—some of them previously unpublished—all bear upon the subject of culture in relation to

religion. They are divided into three main sections: Basic Considerations; Concrete Applications; Cultural Comparisons. The writer's approach, as we should expect from so distinguished a scholar, is on a high intellectual plane and is largely philosophical in character. The average reader will find them heavy going and somewhat remote from life. However, the essays tend to more simplification towards the end, and one of them, entitled "A Theology of Education," has some pertinent comments about church schools and the possible effect of the inductive method of teaching religion.

FRANK COLQUHOUN.

THE MIND READERS: SOME RECENT EXPERIMENTS IN TELEPATHY.

By S. G. Soal and H. T. Bowden. (Faber and Faber.) 292 pp. 30s.

This is the most startling book yet written on controlled telepathy. The authors have taken every possible precaution against fraud, and at one stage they wisely called in one of the best modern experts in stage telepathy, who was emphatic that the two boys, who are the subjects of this book, were not using any code or other known method of invisible communication. When on two or three other occasions the boys did attempt to boost their scores by deliberate cheating, their methods were painfully obvious.

Dr. Soal took the view that the *psi* faculties tend to be suppressed by modern civilization. This is quite likely, just as other faculties, such as memory, have been. He therefore thought it worth while to follow up an apparent link of telepathy between two Welsh boys from fairly simple surroundings. He used the normal method of testing by picture cards, whereby the sender looks at each card of a shuffled pack in turn, while the receiver records his "guess". With a pack of, say, twenty-five cards of five designs, it is possible to discover how far the results are statistically significant. With most subjects the results, though significant to the statistician, do not always look very imposing to the layman. Here, however, we meet with some amazing sequences, including occasions when the receiver scored twenty-five and twenty-four more than once. There were also some interesting results under hypnosis. The book, as we should expect from Dr. Soal, is not only descriptive, but is supplied with all the tables, diagrams, and witnesses that are so vitally necessary in scientific investigations of this sort.

From the Christian standpoint all researches into the immaterial aspect of man are important. They do not prove the existence of the soul, or furnish an easy argument for the existence of God, but, so far as they have gone, these investigations have reached the sort of conclusions that a Christian would expect. Since the Gospel is concerned with the whole of man, we welcome anything which throws fuller light upon his nature.

J. STAFFORD WRIGHT.

THE PHILOSOPHY OF IBN ARABI.

By Rom Landau. (Allen and Unwin.) 126 pp. 13s. 6d.

Ibn Arabi, the most original Muslim philosopher, is little known in the West, and this book will fill a gap in our knowledge. He was born A.D. 1164 in Murcia, South East Spain, when Arabic culture was still dominant, and when the libraries and schools were full of books dealing with subjects from Zoroastrianism to Greek philosophy and mathematics, and from the Manichean heresy to Christian orthodoxy. Ibn Arabi made full use of this literature, and then journeyed East to Mecca and Iraq to increase his knowledge.

Muslim thinkers were wrestling with the problem of reconciling the Unity and Perfection of God with His creation of an imperfect and multiple universe. Before the Creation, God was All, hence some fragment of His Being must have been transferred from eternity to time. How can these facts be harmonized with Qur'anic revelation? Arabic philosophers failed to rationalize their religion just as the Scholastics failed to rationalize Christianity, and Professor Landau suggests for the same reason, namely, that Aristotelian Logic, having been formulated for a quantitative universe, was unsuitable for qualitative explanation. He thinks that the mystics alone have the right "instrument", namely, a direct awareness of Reality unencumbered by intellectual interference. A similar idea has arisen in the West. It has been recently asked whether there are some aspects of Reality which are in some sense knowable but not amenable to the logical and linguistic analysis so dear to philosophy today. If so, can philosophy by some other technique elucidate and distinguish the true from the false? Undoubtedly, "sense experience" is not the only experience possible. There is the experience of logical entailment and of ethical compulsion. Why not mystical experience also?

No one work of Ibn Arabi contains his entire philosophy, and as he wrote upwards of 300 books, Landau has found it better to describe his thought under such themes as God, Creation, Knowledge, Cause and Effect, Good and Evil, etc. The remainder of the book consists of quotations from his writings, and commentaries on his figures of speech. Professor Landau has suitably commended this Muslim seer, and made us desire to know more about his writings.

G. G. DAWSON.

OUR EXPERIENCE OF GOD.

By H. D. Lewis. (Allen and Unwin.) 301pp. 30s.

This volume is one of the Muirhead Library of Philosophy of which the author is the general editor. The original intention of the series was to treat of modern English Philosophy. The questions of religious

import raised by thought today are carefully analysed and answers are attempted. Professor Lewis pays close attention to what the present school of logical positivists has to say. He is also critical of those apologists for religion who fall back on "unreason" in one form or another. The sceptic in religion today often reaches his position because he finds that religious terms are not clearly defined. It is as though the pious are unwilling to examine carefully enough the terms and phrases they use. They give "the impression of not having the courage of their convictions intellectually when it comes to the point". So the question arises: What kind of evidence should be given to establish the truth of religious assertions?

Dr. Lewis approaches his subject with a free and fresh candour. The chief difficulty is this. Even when we have pursued the truth as far as rational explanation will go, we are still led on inevitably to an ultimate mystery. Yet we are not free because of this to rely on some special non-rational religious sense to establish the existence of God. Transcendence should be reserved only for the inevitable "beyondness" of thought itself. Consciousness of God is implied as an original intuition or datum of reason. He ranges over such important themes as worship, art, and poetry. He shows how in all these spheres of human activity and thought we impinge upon "the ultimate mystery of all things in the inevitability of their having a transcendent source". He discusses the influences of bodily states, such as fasting, drug taking, and brain operations of the type that diminish the sense of responsibility.

In an interesting section on the material factors in religion, Dr. Lewis gives a lucid account of the place of ritual and symbolism in religion. There is a valuable analysis of miracle. A miracle is not just a wonder of which we do not know the explanation. It is one which is only accounted for by a religious factor at work. To this discussion is joined the cognate one of answer to petitionary prayer. If God is both just and wise, how could requests from us sway Him? The suggested answer is seen when prayer is linked with the whole moral life of man, whose religious awareness has been enlivened.

Students of the philosophy of religion will be most grateful for the genuine philosophic tone in which present day problems of thought in this sphere are tackled. Often the going is not easy for the reader. The author's English style abounds in very long sentences (100—150 words at times), but with patient reading, the reward is great.

A. V. M'CALLIN.

DAYS WITH ALBERT SCHWEITZER: A LAMBARENE LANDSCAPE.

By Frederick Franck. (Peter Davies.) 178 pp. 18s.

This is a story of the great man written by one of his close associates at Lambarene, and it gives an intimate picture of Schweitzer at work in his own hospital.

The book is well illustrated by some forty pen and ink drawings from the hand of the author. Many queries have been made about Dr. Schweitzer—"How Christian is he?—Is his merely a humanistic effort?—What is the spiritual impact of the hospital upon Africans?" Dr. Franck gives us some light upon such questions. He says:

"You could call it a secular monastic organization with Dr. Schweitzer as the abbot. Secular because there is a wide range of religious belief and complete respect for religious freedom. The only religious ritual in which everybody on the white staff participates is at the communal meals. Dr. Schweitzer prays, 'Thank the Lord for He is kind and His mercy is everlasting. Amen.'" (p. 23).

The author's descriptions of Schweitzer at meals are lovely. And one would love to be in on their family prayers afterwards, hearing the great man introduce the hymn with his own delightful improvisations—different every night—played on a rickety old piano wrecked by the tropical heat.

The story takes us into the Leper Village built by the Doctor with money he received for his Nobel Peace Prize—a village run by the patients themselves, under the devoted care of a Swiss hospital nurse, Trudi. He describes a patient:

"Djibadi, a wizened, pock-marked little man, an excellent orderly, although he was hardly able to walk on his leprous feet, had the gay colour-sense of a French impressionist, something Renoir-ish" (p. 52).

The hospital itself may be professionally ill-equipped, but its human qualities redeem it. "Is it too late," asks the author, "to establish a purely human approach to problems of black Africa? It may be. Yet it is worth trying. Schweitzer is one who tried" (p. 88).

One more quotation must suffice:

"A man is not measurable, he just is. He is, whether his organ playing is approved or not, his Bach biography accepted or criticized, his theology current or superseded, his Hospital glorified or debunked" (p. 126).

You will enjoy reading this book.

T. F. C. BEWES.