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Book Reviews

THE WRITINGS OF HENRY BARROW : 1587-1590.
(*Allen and Unwin.*) 680 pp. 84s.

THE WRITINGS OF JOHN GREENWOOD : 1587-1590.
(*Allen and Unwin.*) 344 pp. 63s. *Both volumes edited by Leland H. Carlson.*

The Elizabethan Nonconformist Texts now being published by Messrs. Allen and Unwin, of which these are Volumes III and IV, are proving an extremely valuable contribution to the collection of critically edited texts of the sixteenth century. The editing of Dr. Carlson is on the whole competent and helpful, and it is a particular advantage to have these writings, indispensable for students of recusancy during the reign of Elizabeth I, available in so attractive a form. Two further volumes of the writings of Barrow and Greenwood are promised.

A fact of importance, which emerges from the contents of these two volumes, is that these sixteenth century dissenters warmly repudiated the charge of anabaptism—they held no perfectionist view of the Church on earth and they were no opponents of infant baptism (“I am no Anabaptist, I thank God!” exclaimed Greenwood during his “examination” in 1589)—and that their objections did not assail the main stream of doctrine of the Church of England. They were, however, severe and intractable in their condemnation of the establishment of the Church. They opposed the set form of worship prescribed in the Book of Common Prayer as inhibiting to the freedom of the Spirit, and as being popish, superstitious, and idolatrous, on the ground that it had not made a complete break with all the worship of the past centuries. They even denounced the practice of reciting the Lord’s Prayer! They objected to the division of the country into parishes, every inhabitant of which was regarded as having a claim upon the ministrations of the church, maintaining that this involved the indiscriminate admixture of good and bad, spiritual and profane, elect and reprobate, thereby overthrowing the proper concept of the Church. They rejected the ministry of the Church of England as antichristian and unscriptural, both in its manner of calling, since clergy were not selected by the congregation but nominated by a bishop or patron, and also on the ground that it had no true pastors, teachers, and elders, but archbishops, bishops, archdeacons, deans, proctors, parsons, vicars, curates, “hirelings,” “mercenary preachers,” and so on. They insisted, moreover, that the Church of England had no true sacraments and that it set the ruling sovereign in the place that belonged to Christ, whereas all members of the State, from the highest to the humblest citizen, are subject to Christ and His Word (something which the Church never denied!)

Obstinate, unreasonable, and vituperative though these men undoubtedly were, and a sore thorn in the side of the establishment, the genuineness of their Christian faith cannot be called in question,

and we cannot but be appalled that because of their adherence to their opinions they suffered prolonged imprisonment and finally death by hanging. Had their attitude been less perversely antagonistic there is no doubt that their more substantial objections would have received sympathetic consideration and that the cause of religion would have been better served on both sides. The tragedy is that they exalted issues of secondary importance to the rank of primary principles, and the State, behaving no less inflexibly, punished as traitors men who were no more than intransigent. PHILIP E. HUGHES

WILLIAM WILBERFORCE.

By Oliver Warner. (Batsford.) 174 pp. 16s.

WILLIAM PITT.

By John W. Derry. (Batsford.) 160 pp. 16s.

SAMUEL JOHNSON.

By M. J. C. Hodgart. (Batsford.) 128 pp. 16s.

These three books form the first batch of a new series published by Batsford and entitled "Makers of Britain". They consist of biographies of key figures in English History. They are well produced, beautifully illustrated and eminently readable judging by the first three. Oliver Warner's *William Wilberforce* is potted Coupland. It is none the worse for that, for it is an excellent summary and the debt is graciously acknowledged. It is nearly twenty years since I read Sir Reginald Coupland's *Wilberforce* right through, but incidents, quotations, phrases and even the flavour of the bigger book came back to me through the smaller one. Unfortunately, Mr. Warner is not really concerned with much more than Wilberforce the Abolitionist, and he reproduces long summaries from Coupland of speeches made by Pitt and Fox in favour of abolition. On the other hand Wilberforce of Clapham gets scanty treatment. E. M. Forster's *Marianne Thornton* has added a little material to what can be found in Coupland but there is little about Clapham enterprises. The C.M.S. and the Bible Society share a sentence with the African Institution and the Sierra Leone Company, the latter institution alone receiving full treatment elsewhere. However, there is a good sentence about Admiral Gambier, the original President of C.M.S. who, Mr. Warner tells us, was known as "Preaching Jemmy" and "was as formidable in attack as in prayer" (p. 79).

Mr. Warner defends Wilberforce in his attitude towards the factory operatives, but shows no knowledge of "The Society for Bettering the Condition and Increasing the Comforts of the Poor", formed in 1796 by Sir Thomas Bernard with the help of Wilberforce and Shute Barrington, Bishop of Durham. This was the first society to take factory conditions seriously and to suggest that regulations should be introduced to protect women and children. It was from this society's office that the first Sir Robert Peel gained much information for his first Factory Bill of 1802; he was so impressed by what he learnt that he left a gift of £1,000.

John Derry's *William Pitt* may well do for the general reader and the sixth-form schoolboy what Lord Rosebery's *Pitt* did for an earlier

generation. There is little that is new in the way of facts but in the interpretation Mr. Derry insists that Pitt should be seen neither as the first Prime Minister—the man who stood up to George III, nor should he be portrayed as a Whig whom the French Revolution turned into a Tory, but as a very able King's first minister who had little need or use for party in the modern sense of the term.

M. J. C. Hodgart's *Samuel Johnson* is an able interpretation of a great and lovable character. Johnson's position as a maker of Britain is unassailable. As a lexicographer he stabilized the English language for over a century; as a literary critic he sets standards which students still endeavour to attain; and as the foremost layman-lawyer of his time he used his influence to mitigate the harshness of the criminal code. But it is as a moralist in the tradition of the writers of the Wisdom literature that he made his mark, not only in the contemporary influence of *The Rambler*, but even more in the perennial quality of his conversation recorded by Boswell.

MICHAEL HENNELL.

THE GOOD SAMARITAN: THE LIFE STORY OF "FATHER" BODELSCHWINGH.

Edited and translated by Margaret Bradfield. (Marshall, Morgan, & Scott.) 224 pp. 15s.

"Father" Bodelschwingh was a great Christian whose work has much to teach us Christians today. This biography, the first one in English, labours under some disadvantages, as it is compiled from German biographies written by members of the Bodelschwingh family in a style reminiscent of the Victorian era. A critical assessment of Bodelschwingh's work by an impartial outsider would have been of greater help to us, and it is this reviewer's hope that such a book might be forthcoming.

Frederick von Bodelschwingh would be an outstanding figure in any generation. He was able in an extraordinary way to translate his deep insights of the social responsibility of the Church into practice. The importance of the book is to show how all this grew out of his faith in our Saviour Jesus Christ.

Born in Prussia in 1931 of an influential Christian family, he first studied agriculture, but after his conversion he entered the ministry of the Lutheran Church. He had intended to go to India as a missionary, but went instead to be the Pastor of German refugees in Paris where he established two congregations. After this he went to minister to a Prussian congregation until, in 1872, he was appointed Director of Bethel, a home for epileptics set up by the local Lutheran Synod. During the next thirty-seven years until his death in 1909, Bethel mushroomed until it became several village communities scattered in various parts of the district. The houses for epileptics with their schools, workshops, libraries, shops and chapel soon extended to include other mentally ill, alcoholics, homeless, fatherless and workless. His great human sympathy drove him to discover ways of meeting their physical needs, but his Christian love inspired him to create communities with a trained sisterhood and brotherhood where each person found his significance. He helped them to see how precious

they were in the sight of God, by showing them how important they were in the human family.

He saw life as a whole because he lived it as a whole. His love fully integrated Christian service and evangelism, and his extraordinary administrative skill and financial genius made people from outside Bethel see their responsibility to God in terms of their responsibility to their fellow-men. There would be few who knew him who would not soon learn of the way of salvation through the grace of our Lord Jesus Christ.

He had his faults, many of them a reflection of his era. But if through them we scale him down to our own size, this only shows that we should be able to do for our contemporaries what he and his helpers (and his successors) did for theirs, by means of the same Divine power.

BRUCE REED.

JOHN WESLEY'S ENGLISH.

By *George Lawton*. (Allen & Unwin.) 320 pp. 30s.

The many-sidedness of John Wesley's personality and achievements makes him an obvious subject for studies of all kinds. So year by year books about him continue to appear, looking at him from different points of view, for example, as preacher, theologian, evangelist, organizer, social reformer, and so on.

In the present study (which will be readily recognized as originally a thesis for a university degree) Mr. Lawton looks at Wesley as a man of letters and provides a study of his literary style. For anyone undertaking such a task, a vast amount of material is ready to hand, what with his *Journal*, his letters, his sermons, his tracts, and other writings. Someone once said of Wesley that he wrote two hundred and thirty original works, of which some were very original indeed! But the point is that he took considerable pains with his writing and sought to develop a simple, plain, direct literary style, suited to the needs of his readers. He probably wrote very much as he spoke. Someone who knew him personally testified, "He literally *talks* upon paper". And he himself, in discussing the question, "What is it that constitutes good style?" answered thus: "Perspicuity and purity, propriety, strength, and easiness, joined together. . . . As for me, I never think of my style at all, but just set down the words that come first."

The earlier chapters of this study concentrate on Wesley's vocabulary: his use of the existing religious language of his day, the development of the distinctive terminology of the Methodist movement, and his handling of technical phrases of one kind or another. A chapter is devoted to Wesley's own *Complete Dictionary* (which as Mr. Lawton shows is by no means complete when compared with Wesley's published works). Others deal specifically with Wesley's choice of words, his use of adjectives, and his employment of such devices as simile, metaphor, hyperbole, alliteration, apostrophe, etc. A special study is rightly made of Wesley's use of biblical language and the immense influence of Scripture on his literary style. He delighted to describe himself as *homo unius libri*, and it is therefore scarcely surprising that that "one book" (in the form of the Authorized Version) largely coloured all that he said and wrote.

Mr. Lawton here offers us a fine piece of literary criticism. While it will make a particular appeal to the Wesley-lover, it will also be of interest to all serious students of the English language and to those who are grappling with the problem of the communication of the Christian gospel to the people of our own day. The book is excellently written and is completed by a good bibliography and index.

FRANK COLQUHOUN.

A NEW HISTORY OF SCOTLAND.

Vol. I (to 1603) by William Croft Dickinson ; Vol. II (1603 to the present day) by George S. Pryde. (Nelson.) 408+359 pp. 42s. each vol.

The authors hope that their work will replace the ageing volumes of Hume Brown as the standard text-book on Scottish history. They divide their material up in the now accepted fashion with chapters on political events, economic developments, social structure, church affairs, and cultural life leap-frogging over one another and taking us a little further at each bound.

For those interested in the history of the Scottish Church, and who have by them the recent work of Principal Burleigh, the present volumes will not be necessary as a primary source of information. They will rather be useful as outlining the background of life and change through the centuries in which the Scottish Church has existed. This is just as well, because the work is, on the whole, thinnest in its chapters on the Church. In part this is due to the problem of condensation with which the authors were faced ; but their success in other sections is not matched, for example, in the chapter on Monks and Friars which, apart from a few sentences, is so general as to apply to almost any country in Western Europe. The amount of space devoted to monastic life, when one remembers its place in the medieval social structure, is out of proportion with the pages given to the early "burghs", which were extremely small in Scotland.

Further consequences of brevity include, no full list of dioceses where one is needed (i. 22) ; a misleading account of the General Assembly's deposition of Gillespie in 1752 (ii. 100) ; and only the briefest reference to Principal Rainy (ii. 265). Again, the casual reader might gather the impression that a chief cause of the Reformation lay in the fact that the King "began to nominate . . . men who were unworthy of holy office" after 1535 (i. 270). The full absurdity of the situation when the 'Wee Frees' won their appeal to the Lords would have been shown if it had been mentioned that they were composed of 27 congregations only, as compared with the 1,300 congregations which had joined the United Free Church, and whose property they received.

Against these criticisms, mention must be made of an admirable summary in two paragraphs of the characteristics of the Celtic Church (i. 45f.). The organizational differences from the Roman Church were far more significant than the dispute over Easter.

The other sections of the work are marked by many brilliant passages which reach the heart of a situation in the briefest possible space ; and the first volume includes an excellent introduction to feudal society and systems of land tenure. The reader will find explained all those

strange terms which conceal the fundamental orientation of society in the early Middle Ages.

It is good that Scottish history should be rescued from subordinate chapters in the Oxford History of England, but, particularly after the Union, it is difficult to know how much general British history should be recounted in such a work. Some sections, especially the chapter on the reign of George III, become really a history of Scotsmen who happened to be of note in the government or services. It might have been more to the point, for example, to examine the basis of Dundas' power in Scotland itself.

Grappling with this vast quantity of material, the authors at times lose the proper balance between text and footnote. Besides references to sources and subordinate details, the latter sometimes contain either complete irrelevancies (i. 118), or major points which should have been placed in the main argument (ii. 65).

There is a good supply of Tables (genealogical, statistical, and otherwise), including one of great assistance in a study of the Reformation (i. 263). The Table of the Original Secession and its later history is more detailed than Burleigh's. A map at the end of each volume can be opened and referred to alongside the text (so long as the reader is not inclined to forget that Inchnadamph is in Sutherland, still out of sight behind the pages). Production and printing are good.

J. E. TILLER.

REFORMATION AND CATHOLICITY.

By Gustav Aulen. (Oliver & Boyd.) 203 pp. 21s.

Many will remember this Swedish Lutheran writer for his admirable work *Eucharist and Sacrifice*, in which he restated the biblical and Reformed view in the context of current disputes on eucharistic sacrifice. In the present book Bishop Aulen could hardly have tackled a more important and topical subject, for the nature of catholicity is, or should be, at the heart of all ecumenical thinking. It was because the Reformers saw that Rome had perverted the Gospel and the sacraments, and would not reform herself, that they separated and re-established a truly catholic church. The Reformation church had a biblical wholeness about it, and was free from the numerous medieval accretions and corruptions.

Aulen starts by surveying the various reappraisals of the Reformation that are going on in different churches. The Orthodox say frankly that the Reformers were wrong, and that they themselves are the only true church. That at least is honest in these days of ecumenical ambiguities. Rome is represented by two of her "ecumenical" scholars—Yves Congar and Louis Bouyer. Congar thinks the Reformers really attacked a decadent medieval nominalism, and emphasized the divinity of Christ at the expense of His humanity in doing so. Aulen has little difficulty in showing that the latter mistake is Congar's rather than Luther's. Bouyer, himself an ex-Lutheran, maintains that the Reformers drew on a one-sided medieval passion piety. To explain away the Reformation in terms of late medieval errors has also been fashionable in some Anglican circles from the days of men like B. J. Kidd onwards, up to the recent efforts of Professor

C. W. Dugmore. Thus we Anglicans watch with interest as Aulen demolishes Bouyer. The centre of Reformation piety is not meditation on or imitation of Christ's sufferings. This would fit Rhineland mystics like à Kempis, or even to some extent later mystics like Sebastian Brant or Margaret of Navarre; but for the Reformers the centre was a triumphant proclamation of a *theologia gloriae crucis Christi*. In fairness to Rome, not all their scholars reflect the historical shallowness of Bouyer; there are others, like the Jesuit Francis Clark, who work on a far more profound level.

Unfortunately, Anglicanism is largely represented by the High Church report *Catholicity*, though Aulen is aware there are other views in the Church of England. Yet no attempt is made to look at the British Reformers, and we fear Aulen largely suffers from the common misapprehension of Anglicanism as synonymous with some sort of latter day Tractarianism.

Our author then turns to the creeds, tracing them from the simple "Jesus is Lord" in the New Testament to the classical Chalcedon and the Reformation Confessions. Despite its speculative Greek thought-world, Chalcedon raised a barrier to heretical speculation. Like the sixteenth century creeds, it was not wholly successful; it was followed by various heretical christologies, while they did not prevent either pietism, rationalism, or Reformation scholasticism. It is a pity that Aulen tends to play down the great Lutheran ecumenical contributions on doctrine. He seems at times almost ashamed of the Reformation confessions and of standing to them too rigidly. Consequently he is hard put to it to find a real answer to the Roman charge that the Reformers left the Bible to the "doctors" (the scholars). Having undermined their confessions, he is left with no adequate safeguard against heretical speculation, and modernist theology has produced plenty of this.

The final section treats of catholicity. It is not confined to any one church, but has two aspects—universality and continuity. Aulen never expounds properly the Reformation concept of catholicity, and we end on a note of disappointment. Perhaps he feels it would be ungracious to re-assert that the Reformers considered they, and they alone, were the real catholics. This would not be popular in an ecumenical age.

The author is well served by his translator, but the work is not Aulen quite at his best. There are fine patches, but the whole is imperfect. The title is misleading also, for Luther is the only Reformer considered at any length. Yet the fact remains that any book by Aulen should remain high on the list of serious Christian readers.

G. E. DUFFIELD.

PRINCIPLES OF CHURCH REFORM.

By Thomas Arnold. Introductory Essay by M. J. Jackson and J. Rogan. (S.P.C.K.) 174 pp. 21s.

Most people know Arnold as the great Rugby headmaster of the last century, but he had wide interests in church reform as well as in education. He wrote in 1833 to indicate the lines of these reforms, because he believed the national church of his day was failing to keep

pace with the changes of the industrial revolution. Tories and "sporting parsons" were dominant; Evangelicals were too narrow in their interests (the editors scarcely touch on the social work of Wilberforce, Barnardo, Shaftesbury, and the Clapham Sect); Tractarians were sectarians to Arnold, and falsifiers of history and a positive menace. He denounced them (anonymously) in *The Edinburgh Review* with shrewdness and accuracy. To their oracular spokesmen in *The Christian Remembrancer*, the name Arnold was detestable.

He believed that a Church Establishment was vital to the well-being of the nation, because, like Hooker, he saw Church and State as two aspects of one society. The Church was to christianize the nation, but dissent was weakening Establishment, and, at the time he wrote, threatening it with destruction. He saw, as Baxter had done earlier, the need for a comprehensive national church, but whereas the Puritan had based this on doctrinal agreement, Arnold shared the typical Liberal's prejudice against doctrine, and felt the unity could be based simply on a common aim. To him most Dissenters would give no trouble; Quakers would accept modified Articles; he even hoped Unitarians and Romans would join eventually.

Arnold was misguided in the *type* of national church we want, but surely a national Protestant church is what we should work for today. His understanding of Church-State relationships are a healthy reminder against both an excessive individualism found among some Evangelicals today and against modern Anglo-Catholic dislike of the State. Arnold warned against a clerical domination in the Church, and especially episcopal tyranny. In our day both of these tares have been reaped as part of the harvest of the Tractarian sowing.

The discriminating churchman will learn much from the protests of this surprisingly relevant voice from the past. The editors have set the scene as Arnold saw it. To their lengthy introduction is added a brief bibliography and some notes, but not the much needed index.

G. E. DUFFIELD.

THE WORLD : ITS CREATION AND CONSUMMATION.

By Karl Heim. (Oliver & Boyd.) 159 pp. 15s.

With this volume Professor Karl Heim completes a series of six designed to demonstrate that there is a harmony between Christian doctrine and modern science. He describes this labour of his as an intervention "in the battle between Christian faith and nihilism". It must be said, however, that the enterprise is in certain respects ill-advised. Revealed truth is established truth, a point of rest. But science, by its very nature, is ever in a state of flux, and never settled: there are always further avenues to explore and deeper depths to probe. Today's theories of the origin of the world, for example, are not only in conflict with each other, but are likely to be superseded tomorrow. The "we may assume that . . ." of scientific conjecture is not a fitting parallel to the "thus saith the Lord . . ." of the Christian revelation. Professor Heim's advocacy of the evolutionary hypothesis is buttressed by a dated appeal to "rudimentary organs" and the "biogenetic principle" of Hæckel, etc. It is a somewhat crippling

admission that "all the daring conclusions which might be drawn from the above-mentioned facts collapse like a house of cards if it should turn out that a transition from one species to another, which must be assumed if all organisms have a common ancestry—a heritable mutation, that is, of specific characteristics—can be proved to be scientifically impossible", especially as all depends on the question ("the most important question of modern biology") whether, in face of the precise science of genetics, hereditary mutation is even a possibility. It is the old story of a supposition being elevated to the dignity of a fact, so that what is assumed is treated as assured. The corroboration sought from the pages of Holy Writ is unimpressive. To equate "natural selection" with election is presumptuous, and to speak of man as God's *alter ego*, His "Thou", is dangerous, since the trinitarian God of Scripture is entirely self-sufficient, containing His "Thou" within Himself. It is the creature who has no sufficiency, who is lost, apart from his Creator, not the Creator apart from His creature. And surely we have a right to expect that at least Christian apologists will not do the work of the enemy by affirming (as Dr. Heim does, together with all too many others today) that so long as we are thinking in a purely scientific way we may not bring God into the picture!

In the section on the future of the world the author leans heavily on the second principle of thermodynamics, known as the law of entropy, which adumbrates the ultimate "death of the universe". It is against this background, coupled with the idea of the fall and the curse, that he understands the groaning and travailing of the whole created order in expectation of deliverance (Rom. 8). His own faith came through the fires of testing during the Kirchenkampf of Hitler's Germany and gives to this book its most important quality: it is the Easter faith that, for the Christian, suffering and death will be followed by resurrection and glory.

PHILIP E. HUGHES.

PREACHING AND PASTORAL EVANGELISM.

By Robert Menzies. (St. Andrew Press.) 153 pp. 22s.

The author is both preacher and pastor, and this book, though primarily concerned with preaching, has some valuable pastoral advice based upon personal experience. It contains, in an enlarged form, some lectures given at Glasgow and Aberdeen Universities under the auspices of the Warrack Trust. The purpose of this work is declared to be to exalt the office of the preacher and generally to improve the standard of preaching. Evangelism, in its broadest sense, is the main burden. There is a revived interest in the subject today, following upon the return to biblical theology within the Church and the failure of the gospel of humanism to speak to the need of those outside the church. With shrewd insight, the writer declares that the evangelical Gospel is about the only thing we have to offer the multitudes to whom the Church's organization, its worship, and even its fellowship, is a matter of supreme indifference, if not of aversion. Most of us would agree that there has been very little success in attracting, or even reaching, the "outsider". Dr. Menzies thinks the liturgical approach has been the most disappointing of all; indeed, as he rightly states, it is a

mistaken approach to those who must first be made aware that God has acted redemptively in Christ.

The subjects of the chapters are, the relevancy of evangelism, its characteristic notes, its presentation to those within and to those outside the church, the technique of approach and, finally, the value of the Bible to the preacher.

The chapter on reaching the people whom St. Paul describes as "those that are without", and whom Jesus called "the lost", is of special interest. He selects four types of "outsider" as described in St. Luke 15: the straying sheep, who have wandered away through heedlessness, preoccupation, or discontent; those, who like the lost coin have got to be sought and found, because they are of great value to the owner; the prodigal son, who is not necessarily always a social castaway—he may be dissatisfied with his lot, but he may also be a rebel or a wanton; and the elder brother. The inclusion of the elder brother among the "lost" is said to be justified because he is the only intractable one of the four types, and there is no evidence that he ever "went in".

We commend this book warmly to the preacher and to the pastor. It holds the proper balance of this double function. It would be an excellent gift to an ordinand, or from a parishioner to his vicar.

T. G. MOHAN.

HUMAN ACHIEVEMENT AND DIVINE VOCATION IN THE MESSAGE OF PAUL.

By W. A. Beardslee. (S.C.M.) 142 pp. 10s. 6d.

Dr. Beardslee is Professor of the Bible in Emory University, U.S.A., and this monograph is apparently a revised version of the dissertation which he wrote for his Chicago doctorate. It is a series of exegetical essays on a cluster of connected Pauline themes. He rightly sees that everything Paul teaches about the Christian as a worker in this world must be understood as a corollary of his central message, justification by faith, and he sees too that according to Paul the whole meaning of the life and calling of the Christian and the Church derives from the new order of redemption and the coming consummation. His firm grasp of these basic perspectives enables him to interpret Paul with assurance and accuracy.

After an introductory chapter which sets the stage, Dr. Beardslee discusses first the general theme of the place of man in the ongoing work of God which we call history. Then he deals with the nature, purpose, and effect of the Christian's work, as contrasted with the pride and futility of work done without Christ. Here he brings out well, first, that the Christian's real work, which alone gives meaning to the rest of his acts in society, is the work of communicating the Gospel, and, second, that all the Christian's work, done in the power of the Spirit, will be fruitful, in the sense of both furthering the Gospel and leading to a reward for the worker. Later chapters spotlight such themes as the Christian and the Church advancing to perfection (maturity), the significance of Paul's own apostolic ministry, the Christian as God's slave, the place of suffering in the Christian vocation, and the imitation of Christ.

The author handles such notoriously tricky points as Pauline synergism, Paul's doctrine of rewards, and the significance which he attached to his own Gentile ministry, with skill and good judgment. His omission of all reference to the concept of "good works" is less surprising in the light of his evident unwillingness to allow that Paul wrote Ephesians or the Pastorals.

J. I. PACKER.

THE SECOND EPISTLE TO THE CORINTHIANS.

Translation, paraphrase, and exposition, by Handley C. G. Moule. Edited with appendices by A. W. H. Moule. (Pickering & Inglis.) 165 pp. 20s.

Lovers of Bishop Moule's writings will rejoice to have another volume to add to their stock. It is a composite book. The first layer belongs to the period of his Norrisian Professorship at Cambridge, 1899-1901, and contains his "exposition" from the Greek text of 2 Corinthians. The material is now published for the first time by his nephew. Nine years of loving labour lie behind it. The original hearers must have found the exposition stimulating indeed, through the medium of the living voice, and the charming personality of their author. Readers will not find it quite so enthralling. The difficulty may lie in the subject. Layer number two is editorial material culled from other books of Bishop Moule, and this section is rich in passages of real spiritual insight. In this field there is nothing new at all. The third layer consists of editorial comment necessary to bind together into one of the various strands of "Moulemania". The main layer, then, is not really an exposition but a paraphrase. Would the worthy Bishop himself have chosen to bequeath it to the world? Twenty years elapsed after its delivery, and from this quarry he preached many times. In the actual unfolding of the subject of the epistle there is an unevenness, and severe omissions are noticeable. Any modern translation will provide as much light, and some modern commentaries more valuable studies of what is the most difficult epistle in the whole of the New Testament. The value of this book will be found in the atmosphere. As Bishop Moule says, "Christ overflows everywhere into what Paul writes." So it is with his commentator.

R. E. HIGGINSON.

THE EPISTLE TO THE PHILIPPIANS.

By Karl Barth. (S.C.M.) 128 pp. 13s 6d.

It is by no means every theological lecturer who would be privileged (or be pleased if he had the privilege) to see his lectures translated into a foreign tongue for the first time thirty-five years after their delivery. Yet such is the stature of Karl Barth that his lectures on Philippians delivered at Munster in 1926-27 will be welcomed and reckoned with by the English-reading theological public in 1962.

It cannot be said that this book is light reading. Those not thoroughly familiar with Barth will need to re-read most sentences before they grasp them. So much does he wrestle with the paradoxes of the Gospel that fine verbal distinctions are frequently thrust at the reader and the (no doubt necessary) use of italics becomes rather overwhelming.

But there is none of the tedious hair-splitting of the over-pedantic academic. This is essentially an exposition by a man deeply concerned with the message of Philippians and its truth for this age. We have no critical introduction to the book but exposition from the first page.

On 1:23 we are told that Paul "is not in fact speaking at all about the life after death, but about the life of *Christ* and about what the death that perhaps awaits him might mean for that life". On 2:5 he says: "It is not by a reference to the *example* of Christ that Paul would strengthen what was said in vv. 1-4, but by equating the 'minding' there spoken of with the 'minding' that is commanded, that is our self-evident task, within the *order* designated by the formula *en Christō Iēsou* (in Christ Jesus)". On the following verse he comments: "In sovereign divine freedom he puts off the form of God, the whole knowability of his being—that is what *ekenōse* means, thus not only that he concealed it". Perhaps these examples show that the book is penetrating and often original but by no means easy.

R. E. NIXON.

THE EPISTLES OF JOHN : INTRODUCTION AND COMMENTARY.

By Neil Alexander. (S.C.M.) 173 pp. 12s. 6d.

The author lectures in the Department of Biblical Criticism in the University of Aberdeen and this is his first literary production. In his preface he acknowledges his indebtedness to the two full-scale commentaries by A. E. Brooke and C. H. Dodd and states that any writer on the Johannine Epistles today "can do little more than think these masters' thoughts after them". Consequently his own work is largely a summary of what can be found in much greater detail in the bigger books. That may be an advantage for some of his readers, but others will be sorry not to have a more independent approach such as that of Dr. Wm. Barclay in the St. Andrew series. There are approximately twenty-five pages of introduction to the three epistles; the rest is commentary and includes brief essays on John's two great affirmations "God is light" and "God is love". In an attempt to be colloquial, Mr. Alexander adopts at times a rather jerky style which can be irritating especially when interlarded with parentheses. But the work, for all its précis-like character, has been carefully done and alternative interpretations have been fairly represented. In the introduction there is a good account given of the heresy attacked in the first epistle.

L. E. H. STEPHENS-HODGE.

THE BIRTH OF THE CHRISTIAN FAITH.

By James MacLeman. (Oliver & Boyd.) 82 pp. 12s. 6d.

The author of this book is concerned to "get into the skin of the first years of Christianity" (p. 5), without falling prey to the usual mistakes of either the historian who equates history with dogma, or the theologian who works from history without submitting it to the "conditions of historical investigation" (p. 25). What Mr. James MacLeman (clearly an unacknowledged disciple of Bultmann) gives us is an analysis of the New Testament evidence surrounding the Resurrection, in an attempt to fix the point of origin of the Christian Church.

And what do we find? That in the "crucial period" following the crucifixion, the words "He is risen" gave place to the conviction "He was raised", which was then pressed back in time, and associated with an otherwise indefinite "third day". That this conviction belonged first to Peter, in the *post-crucifixion* confession at Cæsarea Philippi, which leads to the conclusion that the answer to the question of Christ's identity given in the Cross, rather than "an objective event 'of some kind'" (p. 48), is the *point de départ* of the Christian faith.

The writer faces honestly the confusion within primitive doctrines of Christian resurrection (p. 45) and the difficulty of containing the Messianic secret within the earthly ministry of Jesus. At the same time, he proposes a useful synthesis of the two Resurrection traditions, by regarding Galilee as the scene of private commitment (which need not, of course, preclude the Resurrection as an event) and Jerusalem as the centre of public declaration.

But some of his argumentation is curious. Why should uncertainty about the identity of the risen Jesus be used as an argument against His resurrection (p. 35), if the conjunction of physical and metaphysical which seems to have been the character of His resurrection body (overlooked in the discussion on p. 37) surrounded Christ's appearances with "unpredictable alternation"? And to maintain (as the writer does in his unsatisfying pointer to the quest for the historical Jesus, chapter 8) that the New Testament writers antedate the Messianic confession, is one thing; but to agree that Jesus "did not think that He Himself was Messiah" (p. 74), is quite another.

We are still left, in fact, with the question which Mr. MacLeman's book does not answer. If there was no resurrection-event, what *did* happen to give rise to the resurrection-conviction? And if the answer is nothing, upon what is our belief in Jesus as "the resurrection, and the life" (pp. 78f.) to be based?

STEPHEN SMALLEY.

ISAIAH 1-39: INTRODUCTION AND COMMENTARY.

By John Mauchline. (S.C.M.) 237 pp. 15s.

Dr. Mauchline is Professor of Old Testament Language and Literature in the University of Glasgow and his exposition is a model of helpfulness and careful scholarship. Frequent references to the Septuagint, to the Isaiah Scroll (Qumran) and to D. Winton-Thomas's *Documents from Old Testament Times* have enabled him to shed light on many difficult passages and full use has been made of the better renderings in the R.S.V. Sections marked by a world-wide vision or by the expectation of the Jews' return after exile to their own land have not been regarded as necessarily later than Isaiah's day but as wrought out of the prophet's own experience of God's power and faithfulness particularly during the crisis of the Sennacherib invasion in 701 B.C. This authentication of many disputed passages means that "Isaiah stands forth in even greater stature than before". The well-known prophecies about the Virgin's son, the Prince of Peace, and the Shoot from the Stem of Jesse, regarded as related to one another, are expounded from many angles. But although a cautious reference is made to their possible connexion with a New Year or Enthronement Festival

which *may* have been held in Judah, no assessment at all is made of their *actual* interpretation in the New Testament and by the Christian Church. One wonders why not. L. E. H. STEPHENS-HODGE.

A THOUSAND YEARS AND A DAY. OUR TIME IN THE OLD TESTAMENT.

By *Claus Westerman*. (S.C.M.) 280 pp. 21s.

The "thousand years" of the title are the span of the Old Testament, and the "day" is that of the crucifixion, towards which all events were moving. The great merit of this book is that it continually relates the Old Testament to this climax, and the two together to the church and world of the twentieth century.

A strong faith in the living God coexists, in the author, with a hearty acceptance of various schools of biblical criticism. These schools are puzzlingly juxtaposed: at one moment we are in the world of Martin Noth, at another we are in the stratified landscape of Wellhausen, while the general climate is that of the Biblical Theology movement. This gives the author rather too much play in his exposition, as is seen particularly in the freedom he feels to qualify the biblical estimate of Ahab or Elisha, and the "extreme caution" with which he feels he must approach the story of Moses (a caution which, happily, he soon throws to the winds).

The book takes the form of a historical progress through the Old Testament, from the Creation to the period after the Exile, in which the interest is theological and practical. With such an interest the author does not feel constrained to stop at all the historians' stations—though he does succeed in conveying a very clear picture of historical movement—but can pause at significant places which are nowadays neglected. One such place is the story of the brazen serpent, in which he points out the significant new demand for individual faith, a demand renewed in Isaiah's preaching and brought to the fore in the New Testament. Every few pages we look up, so to speak, from the ancient road we are on, to see our modern age from some fresh vantage-point; and the features that are pointed out to us are seldom the hackneyed ones that occur in all the guide books. When they are, they are usually presented from an illuminating angle, since the author's faith has been tried in fires similar to those that Israel passed through. He can, for example, enter into the feelings of the hunger-obsessed pilgrims, from the experience of hunger in a Nazi concentration camp; and he can also draw a parallel between the post-war urge, in Germany, for material reconstruction, and the similar urge which Haggai had to oppose in post-exilic Judah.

This is a book which should encourage the preacher to make better use of a great portion of his Bible. It is also one which will help theological students to get the feel of what God was doing with His people throughout this long period from the first Adam to the Last.

F. D. KIDNER.

LAW AND GRACE.

By *G. A. F. Knight*. (S.C.M.) 128 pp. 8s. 6d.

Professor Knight writes from the point of view of a moderate docu-

mentary critic, and consequently it is accepted without question that the Pentateuch is something of a conglomeration of various literary and legal strata. In addition to this, which, though it is a large-scale presupposition, yet does surprisingly little harm to the book as a whole, there are other single items of a questionable nature: the evasion of the full rigour of the doctrine of the finality of Holy Scripture (p. 14); the utterly strange attempt not to exclude "serious minded Confucianists and Moslems, and Hindus and modern agnostics" by making an unwarranted separation between covenant membership and kingdom membership—and, at the same time, insisting throughout the book on the uniqueness of the biblical revelation.

But these are incidental blemishes on a study which is otherwise wholly commendable and most instructive. The theme is a familiar one: what is the relationship between the Old and New Testaments? How can Christ be the "end of the law"? The solution reached is also a familiar one: in Christ all the older revelation comes to its fullest and final meaning. What always lay at its heart, but was necessarily concealed by the needs of the older setting, now stands in full view and significance. In the course of arriving at this conclusion, Professor Knight deals most penetratingly with the meaning of Law, Truth, Grace, Covenant, and many other words and themes. One is especially grateful for the explanation of the word "new" in the phrase "new covenant", and for the clarity with which the utter uniqueness of the Old Testament shines forth. A most rewarding book, and a worthy successor to Dr. Knight's earlier writings. J. A. MOTYER.

ALL THE MIRACLES OF THE BIBLE.

By Herbert Lockyer. (Pickering & Inglis.) 480 pp. 32s. 6d.

The modern convention speaker is seldom able to make any serious contribution to theological discussion. He is so preoccupied with the preparation of his all too ephemeral addresses and in travelling hither and thither. Dr. Lockyer, who is known as an able speaker at such gatherings throughout the world, has a long list of useful books to his credit, and now adds to it this remarkable study of the miraculous in Scripture. An endeavour of this magnitude, marked by a meticulous regard for detail and a most satisfying comprehensiveness, has certainly not been undertaken before. Moreover, it is apparent that every previous work of any competence on this subject has been consulted and pressed into service together with the other fruits of a wide range of reading.

Dr. Lockyer writes from the standpoint of a conservative Evangelical and begins the volume, appropriately enough, with a chapter on "The Miracle Book", declaring that "everything associated with the Bible is miraculous". He examines its inspiration, antiquity, accuracy, harmony, preparation, preservation, abiding power, and circulation. From this beginning we are taken steadily through every book in the Bible, examining as we go every manifestation of the miraculous, and receiving as we do so the most helpful exposition of the passages concerned.

Here and there we find unexpected views of familiar scenes, as, for

example, when the author regards the incarceration of Jonah in the belly of the fish as being not for his preservation, but for his destruction. "Personally we believe that the miraculous in this transaction was not in Jonah's preservation alive and conscious for three days and three nights in a living prison, but in his resurrection after having *died*." This is to make him a fitting type of the death and resurrection of Our Lord. There is a splendid description of the Transfiguration of Jesus, dealing specially with the many miraculous elements in it, and the analysis of Revelation from this angle is remarkably well done.

JOHN GOSS.

THE EPISTLES FOR THE SUNDAYS AND PRINCIPAL HOLY DAYS OF THE CHURCH'S YEAR.

By A. M. Stibbs. (Hodder & Stoughton.) 156 pp. 5s.

Eight small volumes cover the new series of Prayer Book Commentaries designed for the intelligent layman who has a desire to improve his knowledge of the contents of the Book of Common Prayer. Their publication is timely. They are non-technical in character. Clergy and teachers will not find illustrative material here, but the titles and sub-headings outline the main theme of each passage. The Rev. A. M. Stibbs is a past master of the art of exposition, and samples of his articles for *Church and People* will be found in these pages. Whether it is wise to "shut oneself up to the biblical text", or to limit its treatment to "ethics and doctrine", is doubtful. It has had the effect of robbing these studies of suggestiveness. Moreover, it is questionable whether we can handle the liturgical epistles in isolation. They are an unnatural product. Some of the studies are extremely "wordy". Evidently it is not *preached* material that is before us. One example (perhaps an extreme case), must suffice, "I must become one who has life, because I have as mine the Son of God in whom life is found" (p. 70). By contrast one of the gems should be cited. "'To love' is, so to speak, in heaven 'the perfect' tense of the verb 'to live'" (p. 50).

R. E. HIGGINSON.

HUDSON TAYLOR AND MARIA : PIONEERS IN CHINA.

By J. C. Pollock. (Hodder & Stoughton.) 223 pp. 16s.

At a time when the Mission which Hudson Taylor founded is nearing its first centenary it is fitting that, as the dust-jacket puts it, "a new, intimate portrait of a man who influenced millions" should be written. Mr. Pollock was given access to all the archives of the China Inland Mission, including the material upon which the two-volume *Life of Hudson Taylor*, by Dr. and Mrs. Howard Taylor, was based. He is the first non-member of the Mission to be so privileged, and he has made full use of his opportunity. But he decided not to attempt another full-length biography, but rather to focus attention on the "great love story" of Hudson Taylor and Maria Dyer. Thus the book ends with Maria's death in 1870, after twelve and a half years of very great happiness. Nearly half of her husband's life still lay before him, for he died in 1905 at the age of seventy-three.

In the judgment of the present reviewer, who was privileged to be one

of Hudson Taylor's successors in the Directorship of the C.I.M., this is a book which is bound to do good. There are multitudes of younger Christians to whom the name of Hudson Taylor is known only vaguely. They may not find time to read the two-volume *Life* (though some of them will turn to it with their appetites unsated by this smaller book !), but they cannot but be inspired by the story of two young people from very different backgrounds, fitted in very different ways for the task to which God called them. To this task they set their hands and never turned back, in spite of criticism in England and on the field—criticism that was, more often than not, unjust, and all the more difficult to parry because it came from members of other Missions in China as well as from the business community and some British officials. In days when his spiritual stature is so generally recognized perhaps it is useful to remember that another great missionary spoke of Hudson Taylor as "a dictator of the worst kind", and suggested that "the infant interdenominational mission was a monstrous mistake that must be strangled before it could grow"! One wonders, however, whether, even at this late date, the name of this honoured missionary, suppressed out of Christian courtesy by Mrs. Howard Taylor, need have been mentioned. If Mrs. Taylor sometimes erred on the side of an over-delicate reticence, one feels that Mr. Pollock's realism sometimes carries him too far. Without careful examination of the source-material it is impossible to judge whether the charge that Mrs. Taylor distorted some of the facts by selective treatment is justified. But the suggestion (in one of the "blurbs") that she represented Hudson Taylor as "a marble saint" cannot be substantiated. The sub-title of the first volume, "The Growth of a Soul," fairly describes the spiritual development of one who knew himself to be very far from perfect, but who, from the time of his conversion, responded to the influences of the Spirit until, shortly before his wife died, he entered into a richer experience of what it means to abide in Christ. In any case comparison with the two-volume *Life* is unnecessary, for Mr. Pollock's book will stand in its own right as a worthy addition to the Hudson Taylor literature.

FRANK HOUGHTON, Bishop.

PATERNALISM AND THE CHURCH : A STUDY OF SOUTH INDIAN CHURCH HISTORY.

By Michael Hollis. (Oxford University Press.) 114 pp. 9s. 6d.

This is a brave, timely study of the tragedy of the Indian Church. When a notable Bishop of Madras, first Anglican, later C.S.I., who has spent further years at the United Theological College, Bangalore, analyses the sin and weakness of the church he loves, his writing must command attention. Because India's tragedy bears close relationship to the tragedy of missions in China and elsewhere, the book must be read by all concerned with the expansion of Christianity at home and abroad.

Bishop Hollis is not attacking the Church of South India. His plaint is against the Western missions in the nineteenth and twentieth centuries, who brought to South India "an incomplete Gospel incompletely communicated and therefore doubly incomplete". Mission

attitudes today are in many respects unfortunate, and much of the admitted sin and weakness of the Church in South India stems from these origins.

The missionary who seemed to his compatriots, to some extent rightly, a man of self-sacrifice appeared to the Indians a man of importance, wealth, dignity, and authority. "The Indian villager . . . did not see him as a servant." And from that springs much of the status seeking, money grubbing, office hunting which mars the Indian Church.

We gave the Indian the idea that pastoral work was less important than administration; the higher the status the more concerned was a missionary with desk work. Money was the key to policy. Bishop Hollis castigates, lovingly but without sentimentality or compunction, mission understanding of the ordained ministry, Western and Indian; the missionary clergyman was often a "commercial traveller in the Sacraments", the Indian was often ordained only as a reward for long years of docile service.

Much of the book is a study of the contrast of the New Testament view of greatness and mission view (and therefore that of ex-mission churches). It is also an indictment of the Western failure to breed an *indigenous* Church in India.

Bishop Hollis discusses remedies; it could be wished he did so at more length. He pinpoints several, but in this context might have expanded his earlier remark: "greater belief in the present reality of the Holy Spirit might well have led to the appearance of a more responsible, more adventurous, more truly Indian and more truly Christian Church". Such churches *are* appearing here and there in Eastern Asia, and Bishop Hollis's book will bring the Church of and in South India nearer to renewal and power in the Holy Spirit.

J. C. POLLOCK.

AT WORK WITH ALBERT SCHWEITZER.

By L. Ostergaard-Christensen. (Allen & Unwin.) 117 pp. 13d. 6d.

"Albert Schweitzer . . . has his place among the chosen few who are known to scholar and layman alike," and what an odd effect he has on those who, like moths drawn to a powerful light, come within his aura!

Dr. Ostergaard-Christensen, a middle-aged Danish surgeon, spent some months in 1958-59 working at Schweitzer's dazzlingly famous but curiously old-fashioned hospital at Lambarene in tropical Africa, and to follow the worthy Dane is like going back to the nineteenth century: "the blacks", "the natives", etc., etc. His description of Life Among the Natives is littered with platitudes as archaic as Schweitzer's topee.

It should be said at once that this short book presents in Dr. Schweitzer an attractive, lovable character, and is well worth reading for its up-to-date focus on this titanic figure of "versatile genius coupled with unique endurance and capacity for work". But the Schweitzer dazzle leads the Dane to write as if no lesser man could have possibly created such a marvellous hospital in the tropics, whereas any leader with the slightest acquaintance with modern missionary

hospitals in far more remote tropical areas must gape at Schweitzer's deliberate medical slumming. And though a (medical) layman should not query a distinguished Danish surgeon, has not Schweitzer sold him on an out-of-date approach to leprosy?

The best part is the chapter on Schweitzer's religion and philosophy, an excellent portrayal (without platitude) of a humanist who believes, still, "in man's ability to find the right path," who counts ethics supreme to theology—Schweitzer's topsy-turvydom again—and reckons Jesus but a man. No one can doubt that Schweitzer by any gauge is massive and his influence on the great of the earth on either side of the Iron Curtain considerable. Does "reverence for life" and the absolute test of science and scholarship truly replace the redemption of the world by our Lord Jesus Christ? As Dr. Østergaard-Christensen asks, less dazzled in this section, What remains when every miracle, the divinity of Jesus, and the resurrection, are removed?

J. C. POLLOCK.

DESPATCH FROM NEW DELHI.

By *Kenneth Slack*. (S.C.M.) 111 pp. 3s. 6d. (*paper*).

NEW DELHI SPEAKS.

(S.C.M.) 80 pp. 2s. 6d. (*paper*).

The S.C.M. Press have done good service in making available promptly and cheaply an eye-witness impression of New Delhi 1961, and the basic documents issued by the Assembly.

Kenneth Slack represented *The Times*, and as Secretary of the British Council of Churches has close interest in and sympathy for the ecumenical movement, and leaves a realistic impression of what life must have been like at New Delhi. As he points out, none of the delegates went there for a holiday, and for most the accommodation was necessarily uncomfortable, with perhaps one of your room mates sitting up all night typing an urgent report. The sessions must also have been wearisome because of the slow pace dictated by necessities of translation, and Mr. Slack sensibly suggests that scripts should be edited and shortened.

His account, naturally in the nature of a hot newspaper despatch rather than of cool history, is well arranged to give a broad survey of the work, atmosphere, and intentions of the Assembly, and keeps a good sense of proportion, notably in the Russian admissions which too dominated the world's press. He is inevitably selective—there is no mention of the Archbishop of York's able presentation of Christian literature work, nor reference to the absence of delegates from Communist China. But this is a book that should be read by everyone concerned with the contemporary Church, especially those doubtful of W.C.C.'s aims and ideals.

Even more is this true of *New Delhi Speaks*, which contains the Assembly's Message, the Reports on Christian Witness, Service, and Unity, and the Appeal to All Governments and Peoples. It is a pity that it lacks a Contents page of sections and sub-sections, or alternatively an index, but this may be through pressure of time. It has a short list of questions for discussion.

To discuss the documents would be to discuss the Assembly, and is beyond the compass of a short review.

J. C. POLLOCK.

A HIGHWAY FOR OUR GOD : THE CHRISTIAN'S MISSIONARY RESPONSIBILITY IN VIEW OF GOD'S PURPOSE FOR THE WORLD.

By Eric S. Fife, (I.V.F.) 144 pp. 4s. 6d.

This is a paper-back which was first printed in 1961 under the title *Man's Peace, God's Glory* by the Inter-Varsity Christian Fellowship of America. After serving with the Royal Air Force in North Africa, where he became deeply concerned for the Moslem world, Mr. Fife was a pastor in England for some years, and a member of the Council of the North Africa Mission. In 1954 he crossed to the States as deputation secretary for the N.A.M. His ministry amongst college students was so appreciated that in 1957 he was invited to become Missionary Director of the I.V.C.F. There are three-and-a-half-million college students in the United States, and the book is obviously written with the American Christian public in mind. Your reviewer must confess to a little uneasiness that he cannot more wholeheartedly recommend this book. Chapter 2, on "The Need of Man and the Purpose of God", is cogent and heartwarming, but the book as a whole suffers from a lack of arrangement and cohesion. Apart from a footnote on p. 105 there are few statistics concerning the missionary enterprise, and no serious attempt is made to survey the unmet need in the unevangelized world. There are a number of Bible studies, rather scrappy and not altogether relevant to the theme suggested by the sub-title. For instance, in the chapter on Missions and Prayer, "six different forms of prayer" are mentioned, and six "conditions of effective prayer", but there is strangely little reference to Missions! Again, we are told that "a combination of motives exist for world evangelism", but who would have thought that "Love for Man" would rank first among them? Similarly, no attempt is made to list "missionary qualifications" in the order of their importance. All the books recommended "for further reading" on the back cover are, in your reviewer's judgment, more worth careful study than this one.

FRANK HOUGHTON, *Bishop.*

RELIGIOUS EXPERIENCE AND TRUTH.

Edited by Sidney Hook. (Oliver & Boyd.) 333 pp. 30s.

The Fourth Annual Meeting of the New York University Institute of Philosophy brought together some thirty-six of the top people in American and international philosophy to discuss problems of religious knowledge. The most tangible outcome of this meeting is the publication of their papers in this symposium entitled *Religious Experience and Truth*. With thirty-six authors each doing a party-piece and only some 320 pages to do them in the result is rather like a series of auditions prior to the really serious stuff. But the book is worth while if only as a miniature museum exhibiting what present-day American philosophers are thinking.

The book falls into three main sections. The first deals with "The Meaning and Justification of Religious Symbols". The second

deals with "The Nature of Religious Faith", and the third with "Meaning and Truth in Theology". No doubt hard-pressed theological students will find here much useful material to play about with when faced with exam questions like these: "What features of an image would warrant its claim to be revealed?" "Discuss the assertion that religion is concerned with the ineffable." But whether they will be helped towards finding the biblical solution to these questions is another matter. The book is of more help in showing what the problems are than in giving adequate answers.

Despite the fact that the book is a product of the post-Logical Positivist era, one cannot help being impressed by the fact that so many of its contributors are still positivists in their approach to religion. Following the lead given by Schleiermacher early in the last century, they regard feeling as the essence of religion and the elucidation of our feeling-states as the essence of theology. It falls to the editor himself to let the cat out of the bag by accusing Tillich of pantheistic atheism. But what is true of Tillich (who here is given the first and last word) is true of many. Can it be that in his deep concern for religion the modern philosopher of religion has missed God? Could it be that after all we must go back to the point which Schleiermacher and his successors have side-stepped and begin our philosophy of religion with the biblical notion of revelation?

COLIN BROWN.

COMPARATIVE RELIGION.

By Geoffrey Parrinder. (Allen & Unwin.) 130 pp. 16s.

In this attractive book, the author urges that the comparative study of religion should be taken seriously. There should be a continuing dialogue between the religious leaders of all faiths. The pressures of modern life make this "confrontation of religions" inevitable, especially of those great persistent world religions, which feed the spiritual life of millions of human beings.

In view of the menace to religion as such from atheistic world Communism, those spiritual religions which value the human soul, and regard man, not as his own master, but as responsible to God, should not regard one another as rivals, but as partners. No doubt, each religion has its deficiencies and corruptions, but these should not be the main point of interest for those who are not of that faith, but rather its permanent spiritual insights and values.

All this is well said. Confusion arises when he suggests that there can be no objective truth in religion, and at the same time points out corruptions and errors in the various faiths. He does not seriously grapple with the implications that in Christ, as Son of God, Christianity claims to be unique. To an outsider, it may look like spiritual arrogance, but it is surely a question of whether it is true or false.

A. V. M'CALLIN.

THE UNIVERSE: PLAN OR ACCIDENT? THE RELIGIOUS IMPLICATIONS OF MODERN SCIENCE.

By R. E. D. Clark. (Paternoster Press.) 240 pp. 16s.

This is the third edition of a book first published in 1949. This presumably means that quite a lot of people have wanted to read it.

It is rather difficult to fathom who are supposed to be the readers. If the book is designed to deepen the faith of Christians, it seeks to inculcate a rather limited and possibly dangerous view of nature (p. 117 : " . . . it should ultimately be possible to teach chemistry from a teleological point of view ") ; if it is intended to be apologetic, a non-Christian would have to be ingenuous to accept the arguments set forward. Dr. Clark is concerned with bringing up to date the classical argument for design as a proof of the existence of God. He convinces himself (p. 200 : " The evidence we have marshalled provides overwhelming justification for belief in a Mind behind nature "), but rather at the expense of glossing over some of the (albeit materialistic) suggestions made to account for the present world. The text purports to prove that matter and life could only exist in the way they do since things are the way they are (and hence God). Hume is quoted as arguing that " since we should not exist at all if things were other than that they are, all evidence of design is illusory ". This is the obvious rejoinder, and is not adequately answered. Clark presents his material from chemistry fairly well, but his biological deductions are poor. His sub-title is just not true.

The teleological view of nature is a possible one, but it is also a restricted one and fails to do justice to the scriptural doctrine of God's immanence. Moreover it tends to sterility of thought, as Hooykaas' studies of pre-Reformation science have so clearly shown. Thirdly, it leads to the temptation to attribute to God qualities of which natural religion cannot speak, a temptation into which Clark falls heavily (p. 198). Christianity is a revealed religion ; God is not wont to reveal Himself on a golf course, nor yet on the playing-fields of Harwell.

R. J. BERRY.

THE FUTURE OF UNBELIEF : CONTEMPORARY OBSERVATIONS OF A NON-CHRISTIAN.

By Gerhard Szczesny. Translated from the German by Edward B. Garside. (Heinemann.) 221 pp. 25s.

This strong attack on Christianity has, on the dust cover, the symbol of a shattered cross. The author maintains that the Christian faith was not really the best thing for European development, and makes much of the failure of Christianity. This game of " Something else might have been better " is interesting but speculative.

The author rejects " the three pillars of unreason ", i.e., man's immortality and freedom of will, and a personal God. He believes that " a society is morally secure when it has an ideal human image in terms of which members of this society can orient themselves in a spirit of genuine conviction " (p. 184). The Christian, with Jesus Christ in mind, agrees ; but the author will not allow him to hold, as a Christian does hold, that Christian morality which stems from revelation is consistent with the true nature of man. He prefers to look to psycho-analysis ; though why he chooses Freud rather than Jung is anyone's guess.

J. STAFFORD WRIGHT.