

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Baptist Quarterly* can be found here:

[https://biblicalstudies.org.uk/articles\\_bq\\_01.php](https://biblicalstudies.org.uk/articles_bq_01.php)

## Reviews

*Communion with God in the New Testament*, by A. Raymond George, M.A. (Epworth Press, 25s.)

This book is the Fearnley-Hartley Lecture for 1953 by the Lamplough Tutor in Systematic and Pastoral Theology and Philosophy of Religion in Wesley College, Headingley. Let it be said at once that it is a significant contribution to New Testament Scholarship.

Mr. George starts out to examine the type of man's communion with God in the New Testament. He comes to the clear conclusion that it is of the prophetic type which we usually associate with the name of Dr. Friedrich Heiler. After an exhaustive examination of the words used in the New Testament to describe man's communion with God, Mr. George concludes that the most satisfactory is *koinōnia*, and that the most satisfactory translation of that word is "communion." The argument is mostly linguistic, and obviously anyone who tries to assess the character of a man's devotion from the words he uses is committed to a delicate task. Most of us would hardly care to have our devotional life summed up on the basis of our public prayers in the pulpit. Moreover, an illustration of the pitfalls of applying critical analysis in devotional matters is provided when Mr. George sets out a summary of C. H. Dodd's statement of the *kerygma* of the early Palestinian Church. Mr. George comments: "There is no explicit reference to communion with God; indeed there is only one explicit reference to God at all." The latter comment reveals what queer conclusions might be drawn from the statement, and undermines our faith in the conclusions Mr. George draws from it concerning the type of devotion in the community it represents.

The author's whole-hearted support of the prophetic pattern of prayer leads him to attack Kirk's conclusions in *The Vision of God*, left, right and centre. He is also drawn into a full scale operation against mysticism and is put about to decide who exactly is the enemy. For the purposes of his investigation he makes the following classification of mysticism: Type 1—characterised by absorption into, or union with, God. Type 2—characterised by a warm I-thou relationship with God. Type 3—characterised by stress on man's separation from God, and using terms like sin and salvation rather than communion. After a scholarly discussion of the relevant New Testament references, Mr. George concludes that all New Testament communion with God is of Type 2; border-

ing on Type 3 in the case of the Synoptics and on Type 1 in the case of the Johannine and Pauline writings. Mr. George would be one of the first to admit that classification in such matters cannot be satisfactory. He repeats that ineffability is a mark of at least some types of mysticism, and this fact (which incidentally makes one wonder how he passes so easily over passages like *Romans* viii. 26-27, and *2 Cor.* xii. 2-4) would alone make it very difficult to assign any mystic to Type 1 with any certainty. It will always be a question how many Christian mystics were of this type at all.

Mr. George rightly insists that the pattern of all Christian piety is found in our Lord. But this fact raises serious difficulties for him, for the proportion of our Lord's prayer life which can be gleaned from the Gospels is obviously very small indeed. Surely His real communion with God came in those long nights when He was on the hills, and what the Gospels record are only the ejaculatory prayers called forth by the urgent situations of His public life and ministry. Is it conceivable that Mr. George's conclusion that Jesus' prayer was exclusively prophetic might have to be considerably revised if we knew more? For example, he says, "Yet perhaps the net result of these tensions . . . was that Paul had a greater preponderance of joy over sorrow than Christ." Even without the context, is it possible that this could be a warrantable conclusion with the overwhelming proportion of the evidence not available?

From all these considerations, and more, one emerges with two convictions. The first is that this book will find a place in the forefront of books on the New Testament on account of its scholarly and thorough study of prophetic prayer. The second is that the praying man is his own justification and his prayer is self-authenticating.

DENIS LANT.

*Church Relations in England.* (Carey Kingsgate Press, 6d.)

This is the report of a special committee set up by the Baptist Union Council to consider the Report, *Church Relations in England.* The Archbishop of Canterbury gave a fresh lead in his Cambridge Sermon of 1946 by suggesting that since the Free Churches had accepted the principle that episcopacy must exist with other elements in a re-united Church, a beginning might be made by their taking episcopacy into their own systems. This might open up the way, not to re-union, but to "A free and unfettered exchange of life in worship and sacrament." Appreciation of the Archbishop's leadership is rightly expressed in the present report.

Since the publication of Dr. E. A. Payne's penetrating and

scholarly pamphlet, *The Free Churches and Episcopacy*, and with the knowledge that no less a champion of re-union than Dr. Hugh Martin was doubtful of the possibility of advance along the lines suggested by the group of Anglican and Free Church theologians called together to consider what was involved in the Archbishop's proposals, it appeared unlikely that the Baptist reply to its report *Church Relations in England* would be favourable. The reply is, indeed, in the Baptist tradition, forthright and uncompromising. It undoubtedly represents the point of view of the great majority of Baptists in this country.

It would be a great pity, however, if we regarded this particular chapter in church relations as closed. All who care for the cause of Christ must surely agree with the judgment of the authors of the Baptist report: "We are not satisfied with church relations in England as they are at present." The existing situation is a grievous hindrance to the pressing task of evangelism. No doubt Anglicans have still much to learn about the workings of the grace of God in non-episcopal churches, and Baptists have much to learn about the place of order in the Church of God. Our increased attention to the ministry and the creation of our own episcopal element in the appointment of General Superintendents are evidences that we have begun to understand that order is not unimportant.

It is indeed to be hoped that "conversations between the Churches will continue." The present reviewer and perhaps other Baptists would have welcomed a more positive note in the Baptist report, and especially an exposition of our conception of a representative and constitutional episcopate. Along these lines Baptists have an important contribution to make to the thinking of the Church Universal.

JOHN O. BARRETT.

*Buddhism and Zen*, by Ruth S. McCandless and Nyogen Senzaki.  
(Philosophical Library of New York, \$3.75.)

Zen is the form of Buddhism taken to China by the rather frightening monk Bodhi-dharma in the sixth century. It aims at short-circuiting the weary round of death and rebirth, and finding release here and now by means of realising the true nature of being. When one realises that there is nothing to be born, and so nothing to die, release comes. The method is concentration on "emptiness" and use of the "Ko-an" to carry the student beyond the bonds of the intellect. The Ko-an is a problem not solvable by reason, such as "Two hands brought together produce a sound. What is the sound of one hand?" The book contains Ten Questions and Answers for enquirers as to the nature of Budd-

hism, notes on meditation including some items translated from Kei-zan (1268-1325), Sho-do-ka ("The Song of Enlightenment") written by Yoka-daishi in about 700 A.D. with notes by Nyogen Senzaki, some fragmentary notes on Bodhi-dharma's disciples, and some "Suggestions for Zen Students" by Zen-getsu (c. 800 A.D.). There is also a glossary, for which at least one Western reader is grateful.

DENIS LANT.

*Psychology for Ministers and Social Workers* (2nd ed.), by H. Guntrip. (Independent Press, 12s. 6d.)

The author's intention is to supply "knowledge that can be used." Part I, which he calls "Practical," contains much sane advice. Some of this the student of pastoral theology will have found in all the books, but there are three chapters on "The Problem of the Anxious Mind" (namely, "Sources of Anxiety," "Recognising Neurosis" and "Understanding the Maladjusted Personality") from which the most experienced must profit. To his second edition the author has added a chapter entitled, "The Leader and the Group," which provides many illuminating insights into the relationship of pastor and people. Nowadays, doctors are (a) so busy that they have little time to talk with anxiety-ridden patients, and (b) more willing than they have ever been to recognise that, in this respect, the minister can be of great help (33.3% of illness, according to the B.M.A., is due basically to anxiety). This book is valuable because, whilst including a timely warning against the pitfalls of amateur psycho-therapy, it does indicate how the minister can help in relieving "situation-neurosis" and in preventing more serious disorders. Part II (Theoretical) ably expounds the view that "the real psychic drama of human life is the struggle to become an integrated personality, a mature individual, so that the personal life of relationship to other persons can be lived." This edition contains a discussion of recent work by M. Klein, K. Horney and, most notable of all, W. R. D. Fairbairn, in which the Freudian concept of the self, as motivated entirely by the instinctual drives of the Id, is rejected for the idea of a "dynamic structure," whose impulses are its own strivings for good "object relations." Not the least value of this book is that it will leave the theologically-minded reader pondering. What is the relation of anxiety to sin? Is self-knowledge ("Man frustrates himself because he does not yet understand himself," p. 143) the whole answer?

W. D. HUDSON.

*The Graphic Bible*, by Lewis Browne. (Independent Press, 12s. 6d.)

This was first published three years ago and has now been given a second impression, unfortunately at a considerably higher price. It is a condensed narrative of the Biblical story, with a good bridge between the Old and New Testaments, accompanied by about 100 maps and charts. The story is excellently and vividly told and the maps are far more interesting than those to which we are accustomed, having been made by the author himself in the tradition of the ancient cartographers. With one or two possible exceptions they are fascinating in themselves and a valuable aid to the telling of the story. There is no attempt at a "critical" account of the Biblical narrative; it is a summary of the text as it is, but it obviously rests upon sound knowledge of the work of Biblical scholarship. We can commend the book as a helpful aid to teachers and for use in Bible classes not only for its narrative interest but also for its hints in methods of presenting the story attractively. The lettering on the maps has spelling deficiencies which call for correction: it varies between "Caesarea" and "Caeserea" and we have found "Jereboam," "Ancrya," "Zacheus," "Barnabes," "Orentes," and "beseiging."

*Eschatology*. "Scottish Journal of Theology Occasional Papers, No. 2." (Oliver and Boyd, 6s.)

This volume is small in compass but heavy in content. It consists of four papers read at the inauguration of the Society for the Study of Theology. Prof. W. Manson deals with "Eschatology in the New Testament." With its roots deep in the religion of the Old Testament it becomes in the New Testament, to use Dr. Manson's phrase, "plastic to Jesus Christ." There is a sense of fulfilment, a "realised eschatology," but faith is ever dominated by the hope of a consummation. The New Testament creates its own "Eschatology of Glory." Rev. W. A. Whitehouse treats of recent developments in the discussion of eschatology and the factors which theology has to face in its restatement of this teleological truth of the New Testament. Between these two essays Prof. G. W. H. Lampe examines the eschatology of the Patristic writers. A great amount of material is so compressed that it is difficult to see wood for trees. The third essay by Prof. T. F. Torrance on "The Eschatology of the Reformation" is mainly an excellent discussion of the differences between Luther and Calvin on this subject. By no means easy reading, this book will repay careful study. It raises many problems for the preacher as well as the theologian for it is not a technical study of Bible eschatology, but its concern, in Dr. Manson's word, is "with the

bearings of eschatology on the life of the world, on the character of the Church's mission and message and on the meaning and ultimate issues of history."

*The Trial of Jesus*, by G. D. Kilpatrick. (Geoffrey Cumberledge, Oxford University Press, 3s. 6d.)

The 1952 Dr. Williams Lecture is a careful examination of the Marcan narrative of the trial of Jesus. It was prompted by dissatisfaction with Hans Lietzmann's theory in *Der Prozess Jesu*, and with replies to this. Accepting Juster's arguments Lietzmann infers that the story of the trial before the Sanhedrin has no foundation but is part of the Christian attempt to add to Jewish responsibility. Dr. Kilpatrick reaches the tentative conclusion that the first task of the High Priest was to secure a unanimous decision from the Sanhedrin; this he did on the ground of the blasphemy against the Temple. They had not the power to carry out the death penalty; this must be done by Pilate and on a charge likely to claim his attention. This was secured, after the blasphemy "trial," on an examination of the prisoner. The High Priests' question would probably be "Art thou the King of the Jews?" and Jesus' admission led to the charge in these terms. The Marcan "Art Thou the son of the Blessed?" has been re-written in the light of late history. Though admitting lack of adequate evidence, both of the powers of the Sanhedrin at this time and of the details of Jewish law regarding capital offences, Dr. Kilpatrick sees no reason to question the general accuracy of Mark's account.

W. S. DAVIES.

*Power and Glory*, by Clifford Baylis.

*Goodly Heritage*, by Clifford Baylis. (Carey Kingsgate Press, 1s. each.)

*Cloud of Witnesses*, by Eric Shave and Robert Duce. (Independent Press, 1s.)

The first two of these little plays are well suited to Youth Fellowships. *Power and Glory* has parts for ten men and eight women, with a crowd of "supers," and tells very effectively a story set in the days immediately following the death of our Lord, which leads up to the martyrdom of two young Roman Christians.

*Goodly Heritage* tells the story of the Christian witness of King Oswald of Bernicia, one of the kingdoms of Britain in the seventh century. It is cast for nine men, seven women, and has scope

for crowd scenes. It is not as effective as *Goodly Heritage* and is rather marred by some heavy sermonising in the last Act.

*Cloud of Witnesses* is a play which was produced at the Festival of Congregationalism in the Royal Albert Hall in May, 1953, and depicts a scene before the Sanhedrin based on *Acts v*, three scenes depicting incidents in Congregational history, a scene on a modern housing estate, and a final excursion into symbolism in the style of T. S. Eliot. The historical incidents are excellent, the Church Extension scene might be more effective, and one is left to wonder what ordinary members of the audience got from the last scene.

DENIS LANT.

*The Cross and the Crown*, by Norman Beasley. (Allen & Unwin, 25s.)

This well-produced book, which has been twenty years in preparation by the author, gives an authoritative account of Christian Science from its earliest days and describes the leadership of the movement by Mary Baker Eddy. It would have been improved had the author resisted the temptation to attack the Churches and their ministers and had he not sometimes misrepresented their teaching as, e.g. on p. 406, where they are said to have inculcated fear, especially the fear of death, and to have taught that death is victor over life. Possibly Christian Science stands as a protest against the loss by the Church of the power to heal but whatever is positive and valuable in its witness tends to be overlooked when one's mind is distracted and irritated by the repetition of so many ancient heresies. Those, however, who want to know more of the origin, doctrines and development of the movement will find this history full of information.

GRAHAM W. HUGHES.

*The Baptist Union and its Headquarters*, by Ernest A. Payne. (Carey Kingsgate Press, 2s.)

Dr. Payne's pamphlet, *The Baptist Union and its Finances*, did much to make the work and needs of the Union more widely known, and now he has followed it with this timely booklet, written to commemorate the Jubilee of the opening of the Baptist Church House. It is an excellent piece of work, interesting, informative and well illustrated. The Carey Kingsgate Press is to be congratulated on the printing and format. What is now needed is for this booklet to get into the hands of ministers, deacons and the members of our Churches.



*The Bible and Preaching*, by H. H. Farmer, M.A., D.D. (Berean Press, 2s.)

It was a happy thought of Dr. Farmer's to choose this particular subject for the sixth Joseph Smith Memorial Lecture, in view of the celebration in 1953-54 of the 150th anniversary of the founding of the Bible Society. He begins with the obvious problem of the contemporary preacher, that of communication. How can the Bible, "a heterogeneous collection of extremely ancient documents," be genuinely related to our modern world? Dr. Farmer is inclined to think, from his own experience, that some preachers have not as yet grappled with, or perhaps even understood, that problem. Dr. Farmer's argument is that the Bible must always be central to Christian preaching, because the coming of Christ into human life, "saving history," is the heart of Christianity. It is the Bible which gives us the facts of this "saving history," both in the preparatory acts recorded in the Old Testament, and in the decisive act of the Incarnation in the New Testament, with which is bound up the apostolic response to God's redemptive action in Christ. As we should expect, here is a fresh and profound approach to an old problem, but was it necessary to coin such an ugly word as "inhistorisation" to bring out the fundamental characteristic of the Christian conception of the Incarnation?

*Alice in Bibleland*, by George Wills. (Philosophical Library, New York. \$2.75.)

This is an extraordinary production. Alice, the central figure of this playlet, is a thirteen-year-old girl "of enquiring mind," who has started to read the Bible through from cover to cover at the exhortation of her pastor. She is a quite incredible character, initially suggesting sheer stupidity, and subsequently revealing a remarkable aptitude for tying her pastor and a theological student, both poor specimens, in knots. Serena, the girl's grandmother, completes an unbelievable quartet. The conclusion of the playlet is apparently that the Bible, though containing much "that is true and wonderful and wise," contains also "some other parts that frankly are just trash." It is a pity that good paper, printing and binding have been wasted on expounding with such crudity so silly a verdict.

*A Biblical Approach to the Doctrine of the Trinity*, by G. A. F. Knight. *Scottish Journal of Theology Occasional Papers*, No. 1. (Oliver and Boyd, 6s.)

The emergence of the *Scottish Journal of Theology* has proved to be a notable event in British theological life. In the issue of this scholarly but attractively written monograph, origin-

ally lectures given to an Australian summer school of theology, the editors have launched out into a new venture, the publication from time to time of articles which are too long for the *Journal* but hardly long enough to be published as books.

Mr. Knight has gathered together and set out what might be called Old Testament materials suggestive of a Trinitarian doctrine of God. He points out how unfortunate it has been that the LXX, with its Greek rather than Hebraic outlook, has been so influential for Christian thinking about God. By going back to the Massoretic text he shows that the Old Testament idea of God is not abstract, intellectual and monadic but concrete, organic and compound, not Greek but Hebraic. It is all of a piece with this Hebraic outlook that we find in the Old Testament the Father-Son relationship. Israel is God's son (*Exodus iv. 22-23*, inter alia). This relationship found its characteristic expression in redemptive purpose. The Spirit has also a large place in the Old Testament record as the vehicle of God's action in human life. In the New Testament the Father-Son relationship is of course expressed in terms of God and Jesus Christ, and the doctrine of the Spirit is greatly developed, but both these cardinal conceptions are rooted and grounded in the Old Testament, and it is only as we understand this that we can enter into the richness of the Biblical doctrine of God.

*The Church under Communism.* (Philosophical Library, New York, \$2.75.)

This is the American edition of the Second Report of the Commission on Communism appointed by the General Assembly of the Church of Scotland in 1949. The first half of the book is a survey of church life under Communism in the Soviet Union, the Eastern European countries, and China, and the latter part expounds the lessons to be learned. The fundamental Soviet attitude to Christianity was stated by a Russian official in the following terms in 1951: "The destruction of religious survivals is a necessary condition of the training of conscious builders of a Communist society." Communism cannot live happily with any ethical system based upon supernatural sanctions. This survey brings out that though Communist tactics in dealing with the Church vary considerably in different countries the consistent purpose is to reduce it to a compliant servant of the State. It is a weakness of this section of the book that no indication is given of sources. Admittedly it may have been difficult or even dangerous to say much under this heading, but in such a factual survey something about sources is called for. What positive measures are needed to meet the thrust of Communism? The Report is most valuable at this point. It exposes the weakness of reliance on military force alone, emphasises in an acute discussion the need

of measures to raise the standard of living in poor countries—an aspect of the problem which has unfortunately not received the attention it urgently requires—and calls for a resolute attempt to educate church members on these vital issues. It is to be hoped that this Report will secure a wide circulation in the U.S., where its argument is needed even more than in Britain.

JOHN O. BARRETT.

*The Doubting Thomas Today*, by Russell P. Davies. (Philosophical Library, New York.)

The author is concerned at the state of religion in the Protestant churches of America. The teaching of science and the knowledge of its methods of reaching truth have undermined the faith of many. For lack of real religion the churches have thrown themselves into social service or retreated into a vague humanitarian philosophy. The remedy is to re-establish the historical and factual bases of the Christian faith. His main theme is that there is a Divine purpose in the world and in the history of religion. His method is to survey the period from Abraham to Constantine, describing the background of races, religions, and political and economic forces. He seeks to show God as continually revealing Himself, fostering faith, guiding the stream of development and using world movements to further His divine ends. He writes vividly and gives evidence of wide reading. Yet it is an unsatisfying book. The period is too vast, and the main argument is apt to be smothered in detail. Dogmatic and arbitrary statements, though inevitable in the circumstances, fail to convince. The reader sometimes feels that facts are being moulded to fit the theory. Finally, his portrayal of God is disquieting. He is sometimes represented as a magnificent opportunist and not as the Lord of heaven and earth.

*The Marriage of Divorced Persons*. (Independent Press, Ltd.)

Many ministers must sometimes have wished they belonged to an authoritarian church which decided for them this difficult question of the remarriage of divorced persons. This pamphlet, produced by a group appointed by the General Purposes Committee of the Congregational Union, surveys the Biblical background, states general principles and gives wise counsel for the guidance of ministers. It concludes with a summary of the legal position today. Most ministers have long since been compelled to make up their minds on the matter, but this report provides a useful and wise statement of the main elements in the problem.

F. BUFFARD.

*To Introduce the Family.* Ed. Ralph Calder. (Independent Press, 8s. 6d.)

Are Congregationalists more literate religiously than Baptists or, for that matter, members of other denominations which might be named? From their enterprising publishing-house comes a steady stream of books of many kinds. This latest volume is issued in order to introduce members of the world-wide family of Congregationalists to one another and to any others who may wish to know something about them. It takes the form of a series of sketches by various writers describing the origin, development, beliefs and practices of Congregational churches in land after land in almost every part of the world. The whole forms an interesting and handy volume which not only supplies a considerable amount of information but also summarises the vigorous story of a branch of the Universal Church which has put forth among its fruits spiritual vitality, a concern for liberty, Christian fellowship and idealism and a doctrine of the Church which, as a *Times* leader once declared "today ranks with Roman Catholicism and Presbyterianism as one of the three main categories of thought on the subject."

*Congregationalism—Plus*, by Norman Goodall. (Independent Press, 3s. 6d.)

In 1950 Dr. S. M. Berry, acting for the International Congregational Council, sent out to British and American Congregationalists working among younger churches an inquiry as to the ways in which certain fundamental Congregational principles and practices are combined with other traditions among churches on the mission fields and those of a Congregational background which are now, as in South India, in united churches. This small book presents extracts from the replies he received, and they are arranged by Dr. Goodall under four headings: the Gathered Church, the Priesthood of all Believers, Confession of Faith and Congregationalism—Sect or Principle? In his explanatory introduction Dr. Goodall observes that involved in this correspondence are three great issues which call for renewed thought—the idea of the Gathered Church, the relation between responsibility and authority and between spirit and form. Baptists no less than Congregationalists will profit from reading these informative and thought-provoking pages, which reveal such a diversity of opinion and practice and would form a useful basis for discussion in church groups, fraternals and similar bodies.

GRAHAM W. HUGHES.

*Transactions of the Unitarian Historical Society*, October, 1953, includes an article by John Rowland on Christ Church (Unitarian) New Road, Brighton, which originated in the preaching of the Baptist Universalist, Elhanan Winchester, and a former Calvinistic Baptist, William Stevens. Reviews include a note on the Maulden Baptist Church.

*Scottish Journal of Theology*, September, 1953, has articles on N. T. Eschatology, Predestination, the Growth of N.T. Theology and (by J. A. T. Robinson) on "The One Baptism as a Category of N.T. Soteriology."

*Scottish Journal of Theology*, December, 1953, has articles on The Time of Hope in the N.T., Karl Heim's theology, Kierkegaard, Theological Education, Soteria.

*Mennonite Quarterly Review*, July, 1953, includes articles on Christian Pacifism, Mennonites in Art. Mennonite education. There is a bibliography on the Mennonites of Manitoba and a review of an important new book, *The Anabaptist View of the Church*, by F. H. Littell, published by the American Society of Church History.

*Mennonite Quarterly Review*, October, 1953, includes articles on the "spiritualistic" tendencies among Dutch Mennonites, on Mennonite evangelism and education.

*The English Church at Rotterdam and its Norfolk Connections*, by Charles B. Jewson, first appeared in *Norfolk Archeology*, Vol. XXX, and has now been issued as a separate, 16-paged reprint. Those who want to know more of the origins and development of Nonconformity in Norfolk will find this competent and well-documented account of the mother church of Congregational Dissent in that county most informative.