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Book Reviews

THE PROTESTANT TRADITION.

By J. S. Whale. Cambridge University Press. pp. 360. 21/-.

In this work, Dr. Whale makes a notable attempt to analyse the different cross currents at work in sixteenth century Europe in order to uncover the foundations of what may be called "the Protestant Tradition". If the book bears traces of its mixed origin (the combination of two series of lectures, on *Classic Protestantism and Modern Issues*, and *Our Protestant Heritage in the Modern World*, recast and rewritten, together with additional material), yet the reader is gripped by the sweep of the canvas on which is developed the picture of the rise and expansion of the Protestant faith both in all its grandeur, and in its sometimes exasperating peculiarities.

A right understanding of Luther's teaching is of prime importance for an appreciation of the origins of Protestantism; yet how seldom is that massive theologian really studied, chiefly because he is no clear-cut figure. "Luther's mind is agile, inexhaustibly creative, bold to the point of recklessness. Often his most distinctive insights are expressed in paradoxes; in the daring synthesis of logical opposites." A number of these paradoxes are considered; law and gospel; justification by God's grace and justification by faith; the believer's assurance, though still a sinner; and the paradox of *Gabe*, the divine gift, which involves responsive human activity, *Aufgabe*. The last is of particular importance, and its emphasis would have prevented much of the antinomian attitude of some mistaken eighteenth century preaching. Against Luther's profound theological contribution, Dr. Whale sets the work of Calvin, whose "greatest gift to reformed Christendom was a sense of form". Yet here was no mere organizer, but also a profound theologian, whose finest achievement, the *Institutes*, is perhaps Protestantism's noblest treatise in systematic theology. Of much importance is Dr. Whale's assertion that Calvinism, so insistent on unity and discipline within the Church, has in fact developed in the direction of the "sect-type", with its local associations and decentralized communities, just because of its insistence on the personal, voluntary, and spiritual principles inherent in the Protestant faith. The author's analysis of the strength and weakness of non-conformity touches the profoundest issues: "too often it has had little realization of the sacramental principle, and the mediation of the 'inward' through outward forms. . . . It has been guilty of a radical and even anarchic individualism which its confident appeal to the New Testament cannot justify. It has been blind to the essential oneness of Christ's Body." This is strong criticism indeed from one who is himself a leading Nonconformist. But it leads him to the climax of the book, an eloquent plea for unity, in view of the menace of secular humanism, and the heresy which "virtually makes the institutions and assumptions of democracy into a religious faith". Far from

advocating that our traditional differences are unimportant, the author stresses that the delegates to the great oecumenical conferences received their deepest understanding of true catholicity from their own particular church loyalties, seeing the whole as made up of the several parts. The author conceives that the chief problems confronting the Church to-day can perhaps be resolved in the field of Christology, and his final plea is for a new attitude rather than new answers to the old questions.

This book makes stimulating reading; it contains sections both of considerable erudition and of more popular appeal. But for those to whom the Protestant tradition is of vital concern in its twentieth century outworking, it should bring a new understanding and a new hope.

COLLISS DAVIES.

CHRISTIAN WORDS AND CHRISTIAN MEANINGS.

By John Burnaby. Hodder and Stoughton. pp. 160. 9/6.

This book consists of a series of eight lectures delivered in 1954 by the Regius Professor of Divinity in Cambridge University, to form the public lectures of that year organized by the Faculty of Divinity. The lectures are intended for those who are not students of theology. The list of contents gives a good indication of their range: Faith and Knowledge; Revelation and Dogma; Love and Incarnation; Sin and Judgment; Forgiveness and Atonement; Sacrifice and Communion; Grace and Freedom; Salvation and Hope. These titles will whet the appetite, and arouse the interest of most of us who, to some degree, profess and call ourselves theologians! And we shall not be disappointed. In every chapter there is much upon which to ponder, and much to learn. One wonders actually whether the non-theologian would take to these chapters as keenly as one who has some knowledge of the problems at issue. The book would seem to be more suitable for, say, clergymen and teachers of divinity, than for an unlearned public.

Evangelicals may find themselves particularly interested, because these are the topics upon which they are wont to bestow most thought—as distinct, for instance, from such topics as the Church in all its aspects, liturgiology, etc.; and these lectures will challenge the minds of evangelicals on many points. The lectures are not the setting-forth of ideas unmistakably associated with any school of thought, but rather a fresh investigation into questions which are perennial in character. And who should be better qualified for such investigation than the author? He shows us clearly how faith passes into knowledge; that dogma presupposes “special” revelation; that the incarnation is the outcome of the love of God, and so on. All this leads to confirmation of the basic convictions out of which we preach and teach.

Professor Burnaby expresses his own opinion on many points. Thus: “It is greatly to be desired that the *Quicumque Vult*, to which the Anglican Articles most regrettably allow an authority equal to that of the Apostles’ and Nicene creeds, should be relegated to the theological text books. I myself should welcome . . . the substitution of

the plural *credimus* . . . for the singular *credo* " (p. 47). Punishment of sin is " the apparently insuperable obstacle to forgiveness " (p. 95). The Satisfaction Theory is subjected to the telling criticism that as it is based on an obsolete philosophy (the conception of Humanity as a concrete thing, following Platonic thought), so it cannot express the reality of forgiveness to men who think in different terms from this ; and he finds Moberly's exposition as giving a key to the better understanding of the problem to-day. The Substitutionary Theory, too, comes in for acute criticism. This is the chapter which the present reviewer found the most challenging to his evangelical convictions. And, as a retort to the author, in the shortest possible number of words, he would say : What about the Biblical revelation of hell in this connection ?

A book is valuable to a reader if it makes him think. This is a valuable book.

W. C. G. PROCTOR.

CHRISTIANITY AND THE STATE IN THE LIGHT OF HISTORY.

By T. M. Parker. *A. and C. Black.* pp. 178. 21/-.

In an age like our own, when certain countries in particular pose the question of the Church and State relationship in its most acute form, it is of great assistance to see this as a recurrent phase of an age-long problem. In his Bampton lectures for 1950, Mr. T. M. Parker proves himself a guide of outstanding erudition in the broad survey of his subject from the earliest times to the Reformation.

Beginning with a review of Biblical conceptions of Church and State, from the time when in Israel, nation and " Church " were virtually one, to the Apostolic age, the author proceeds to discuss what profession of the Faith would involve in the days of the early Church, and to give a searching estimate of the extent and purpose of the Roman persecutions. To adapt a modern phrase, the pre-Constantinian empire was much occupied with the problem of " taking Christianity into its system ", and even before Constantine it is possible to trace the pattern of a Christian Roman empire. With the advent of that emperor, however, a vital stage is reached in Church and State relationships. The historical and religious aspects of the conversion of Constantine and its consequences form one of the most absorbing chapters of the book. The author believes the emperor's conversion to have been due to the simplest, not to the most complex of motives, namely that he called upon the God of the Christians in the hour of battle, and gained a victory. Thereafter, though in some trouble politically over the Donatist question, his policy was for the Church to define orthodoxy and for the State to enforce it. For the the next century the outstanding fact was the extent to which the Church was called to take a large share in local administration.

After the break-up of the Roman empire, the Western Church developed into a group of national bodies, which naturally tended to fall under monarchical authority. Kings nominated archbishops and bishops, determined the agenda of councils, and even issued ecclesiastical laws. Charlemagne indeed " regarded it as his function to rule

the Church, no less than the State". The medieval attempt at a papal theocracy was only possible because of the rise of feudalism, and the development of a powerful nobility. But such secular conditions brought the opportunity, under pontiffs sufficiently strong, for the Church to assert the dominant claim of the spiritual power over the temporal. Under Pope Gregory VII, it was inevitable that the problem of Church and State relationships should reach a climax; but with an apparent spiritual triumph at Canossa, it seemed that the Church, having won her point in the so-called investiture controversy, could afford to be magnanimous. Yet as Mr. Parker shrewdly states: "as all experience of condominium shows, it is easier to assert the existence of parallel authorities than to determine their relations and the limits of their power". The hard core of the problem in the later medieval period lay in two factors: that through lack of an educated laity, the "civil service" of each country must necessarily be composed of clergy; and that the clergy claimed, as in duty bound, a power of censorship over lay morals, involving ecclesiastical censure of the temporal power. Hence the author pertinently enquires: "How can the independence of the State from the spiritual power be a reality when the State is thought of as standing to the Church in the relation of child or pupil?" He summarizes his argument by the remark: "The medieval crisis of Church and State is in the last resort but the acute perception of the dilemma almost necessarily involved, that the State must either dominate the Church or be dominated by it". The deeper causes of the break-up of the medieval world are traced in part to the secularization of the Church, due to the extent to which priestly, and particularly papal, authority was assimilated in theory to political power. It was largely the protests of Marsilius which led to the real cleavage in the sixteenth century, for men's minds had been conditioned by his secularist view of the State, which was in fact in accord with many other tendencies characteristic of the age.

The political and religious changes brought about at the time of the Reformation as they bear on Church and State relations occupy the final portion of the book. In closing, Mr. Parker makes the point that the whole problem cannot be regulated by a tidy formula, precisely because the eschatological element in the Christian faith forces the Christian to look beyond all earthly government and recall the fundamental statement of Our Lord: "My kingdom is not of this world". Though closely argued, this book does not make heavy reading, and it is lightened by the author's judicious comparisons between olden days and later events. We notice, for example, the parallel between the Christian Church in the Roman empire and the English papists in Elizabethan times; or more vividly, the adoption of the Christian emblem at the Milvian bridge and the painting of "liberation" signs on Allied aircraft (and it might be added, on Allied vehicles) for the Normandy invasion of 1944. We can be grateful to the author and publishers for giving us this masterly survey of a subject which so perplexes the modern, as it did the ancient and medieval world.

SEVEN STEPS TO HEAVEN.

By J. W. C. Wand. Longmans. pp. 99. 3/-.

The former Bishop of London—now Canon of St. Paul's—has left his mark on many aspects of life in his vast Diocese : but we doubt whether all his massive learning, and all his great administrative gifts, have brought greater benefit to his people than they will derive from this simple yet profound little book. It is unusual, as he points out in his Foreword, for the Bishop of the Diocese to write, and consequently to commend, the annual Lent Book that has for so long been a happy tradition in London : many readers will be grateful for the three weeks' disability that confined Dr. Wand to bed and so gave him the opportunity of compiling this member of the series. The Bishop modestly describes it as "elementary"; so it is in a sense, as elementary as the Gospel story itself; but it is also profound, with a searching directness that compels thought and pricks conscience.

The writer takes the classical stages of purgation, illumination, and union; and expands them into the seven steps that suggest the title of his book. This approach to devotional life might indeed lead the intending reader to fear either the dryness of a metaphysical treatise or the aridity of formalized religiosity: if so, he can at once set aside his qualms. Here we have the simplest Evangelical teaching—"There is only one refuge, and that is in the arms of Jesus. He has won forgiveness for our sins . . . we need to be kept in the arms of our Saviour": that is the emphasis all through. Nevertheless Bishop Wand, as a true and experienced teacher, sets out in direct and positive form the effort demanded from the saved sinner, the pattern of progress (and of failure) that he must expect, and the way in which he may hope to fulfil the injunction to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ". Nobody need be deterred by the occasional introduction of phraseology which is not of strict Evangelical *provenance*: and nobody who reads with care and prayer—and with conscientious self-examination—can fail to be both convicted and encouraged in the pilgrimage to the goal.

DOUGLAS F. HORSEFIELD.

THE YOUNG CHURCH IN ACTION.

By J. B. Phillips. Geoffrey Bles. pp. 110. 10/6.

A sequel to Mr. Phillips' *Letters to Young Churches* and *The Gospels in Modern English* was to be expected. The Acts of the Apostles, of which this is his modern English version, clearly lends itself to the treatment which has already made the Bible a new book to thousands.

At first a reader already familiar with the Authorized Version of the Acts may feel a trifle disappointed. The story seems to be carried through so slickly that its implications sometimes appear to be missed. But this is a superficial view. To a man who has never read the Acts through, or merely has vague memories of certain portions read in church or school, the astonishing story will come as a salutary shock; and, it is important to remember, he will not as he reads know how the story is going to end, or even how the plot will develop.

Here is something which really happened and which demands explanation. It will be difficult for the most hardened doubter, if he is honest, to dismiss the story as it now reads, in all its simplicity, as fiction. Behind the facts is a Providence; the old cliché that the book should be called "The Acts of the Holy Spirit" is given new strength, and the evidence for the Resurrection is plain.

In his Translator's Preface Mr. Phillips especially commends the book to "those intellectuals who assume that Christianity was founded on a myth in the first place and is in any case a spent force to-day", and to "the churchly-minded". He also urges certain facts on the attention of evangelists. Not everyone will agree with the implications which Mr. Phillips finds in the story of Peter and Cornelius, but his comments should certainly be considered carefully.

In an appendix the translator offers expanded versions of a number of the greater speeches of the book. These were originally broadcast on the Third Programme, spoken by a professional actor. "Although the addresses are no more than imaginative reconstructions," writes Mr. Phillips in a note, "I must confess that when I heard them read by extremely competent actors I found them strangely convincing". He has kept carefully to the theme of each speech, and undoubtedly these expanded versions add to the value of the translation as a whole.

Certain renderings in the main text ("To hell with you and your money") might be considered a little unfortunate, even if the words, as in this instance, are "exactly what the Greek means". But these are small blemishes.

It is probably true that *Letters to Young Churches* will maintain its unique position in Mr. Phillips' series, but his new work is without doubt a worthy companion.

J. C. POLLOCK.

THE APOSTOLIC PREACHING OF THE CROSS.

By *Leon Morris, M.Th., Ph.D.* Tyndale Press. pp. 295. 15/-.

When the present reviewer came across a brief article in "J.T.S." by Mr. Morris on the meaning of the term "blood" in Scripture, he had a conviction that he was witnessing the rise of a star of more than ordinary brilliance and of obviously thoroughly biblical hue. Opportunity for further knowledge of his work confirms first impressions. This is a notable book in more senses than one. It is probably the most significant fruit of a long-term policy on conservative-evangelical scholarship fostered by the Tyndale Press. It is both a fitting reward for patient planning, and the firstfruits of a harvest which is on its way—none the less welcome because overdue. It is equally significant in its own right and takes its place among the standard authorities of recent years, such as the trilogy of Dr. Vincent Taylor and the slightly older works of Dr. Denney.

Dr. Morris does not offer us a complete study of New Testament teaching on the death of Christ. He is frankly selective, but in his choice of themes he has made wise judgments. He has chosen six outstanding biblical words which lie close to the heart of the Atonement and expounds them at considerable length in a carefully documented volume of nearly three hundred pages. The method of treatment is

simple and helpful. Each word is traced back to its meaning in its Hebrew roots. Instances of its use in the Septuagint are given in generous quantity and with the necessarily brief but always apt comment. In a similar way the Rabbinical writings of the inter-Testament period as well as non-Biblical Greek sources are investigated. At every stage original meaning, historical development, and final shape or shade of meaning, as it lay to hand for the apostolic writers' use, are given with adequate wealth of detail. Indeed, one is tempted to suggest that the argument would sometimes have been made easier for some if slightly less attention had been paid to the stock-piling of evidence. To the superficial or antagonistic reader it may give an impression of special pleading. This is perhaps more evident in the long chapter on Redemption than elsewhere. But how happy must the advocate feel who is so embarrassed with a wealth of evidence to support his case! Four hundred words of comment does not permit of detailed examination. One must ask to be taken on trust in making the statement that here is a volume characterized by the patience and care of the scholar, the persistence and determination of the advocate, and the assurance of the devout believer—the first of its kind for a long time out of the conservative-evangelical tradition.

It is the duty of the reviewer not only to comment on, but (where he can) to commend to the public his author's wares. For whom was this written? Who will benefit by reading it? First, the preacher who wishes to keep at the heart of the Gospel committed to his trust. Taking his stand at the vantage point of the Cross the minister of the Word will be helped by Dr. Morris to declare the fullness and depth of God's salvation. Here is much, and accessible, teaching material. Second, the intelligent and industrious church member, be he undergraduate, professional man or mechanic. With the aid of a Young's or Strong's Concordance the learning of this study on the apostolic preaching of the Cross becomes readily available. Like most I.V.F. sponsored publications it is partly a good-value purchase and partly a generous gift to a discerning reading public.

W. LEATHAM.

THE TORCH BIBLE COMMENTARIES: THE EPISTLE TO THE HEBREWS.

By William Neil. S.C.M. pp. 140 8/6.

In form, this commentary follows the pattern set by earlier volumes in the series: attempting to provide an introduction to the main theme of the epistle, and stopping occasionally to explain special points in the text. Some of the comments are excellent: the Temptation of Jesus (pp. 53-54); the High Priest in the Cult (pp. 55-56); the passage on the "altar" (xiii. 10) (pp. 136-141). On the other hand, the quite erroneous finding of the Universal Fatherhood of God in ii. 11 and xii. 9, and the teaching that men are sons of God prior to the Atonement (pp. 41, 63) are objectionable. On the broad issue, nothing could be more important to ask of a commentary on Hebrews than what view of the Atonement is taught. Three deficiencies in his appreciation of the Old Testament hamper the author here: (1) He holds that the prophets were outright in their condemnation of sacrifice

as such (p. 90). (2) Consequently, he looks on sacrifice as something superseded by Christ because it was futile, rather than as something superseded because fulfilled in Christ. (3) He believes that Old Testament sacrifice rests in the theory that the life of the victim is released by death to become the "uniting factor" of two hitherto separate parties. It is odd, that, in spite of the futility of Old Testament sacrifices ("The Author now adds 'The ashes of a heifer' . . . It almost looks as if he added this as the acme of futility" (p. 93)), we are still expected to hold that Jesus took what we are told to be their basic principle as the means of effecting the Real Atonement. We are left, as always on this theory, without any real dealing with sin at all ("Nowhere in this O.T. theory of sacrifice is there any forensic element") (p. 94). He died because He believed that His shed blood released His life to be the uniting factor of God and man—a belief presumably as outmoded and futile as the sacrifices which depended on it.

J. A. MOTYER.

THE STUDY OF MISSIONS IN THEOLOGICAL EDUCATION, VOLUME I.

By O. G. Myklebust. *Egede Instituttet, Oslo.* pp. 459.

In a sense in which it was never so obviously true before we live in a time when all the major problems confronting us must be envisaged in global terms. This is *one* world, and it is a shrinking world. Willy-nilly we are all neighbours now. In this one world the meaning of the Church as the *Una Sancta* has begun to receive a wholly new meaning with the emergence of "the Younger Churches".

These two new facts about the world demand from the teacher of theology, whether in University or theological college, a new perspective, and would seem to suggest that there is hardly a subject in the theological curriculum which would not benefit from being reappraised in the light of that perspective. The agent for providing this perspective is the scientific study of missions.

Dr. Myklebust's thesis is that theology has everything to gain from taking this study of missions seriously, while the task of the Church in its missions needs the kind of scrutiny which will only come when the ministry of the Church has been trained to understand the real nature of the human situation and the light which missions throw upon it.

This first volume does not so much attempt to demonstrate the thesis as to lay the historical foundation by showing how slowly but surely the universities of the West have begun to recognize the importance of the scientific study of missions.

The English reader will be interested, and may be surprised, by the discovery of the extent to which the principle here advocated has in fact been accepted on the Continent and in America. Here in Britain, otherwise than in a now largely outmoded approach to the Comparative Study of Religion, practically nothing is being attempted, in any way comparable to what is a commonplace elsewhere. Perhaps part of the reason for this is to be found in the abortive attempt made at Edinburgh in 1867 to establish a Chair of Evangelistic Theology, the first Professor of which was the great missionary, Alexander Duff.

Dr. Myklebust deals very fully with this experiment and shows some of the reasons for its failure.

In the course of his most interesting study Dr. Myklebust shows by illustration how various theologians have answered the question as to whether the study of missions should be a separate discipline, with special chairs, or whether it should be "diffused" throughout the rest of the curriculum. This being a historical study of what has in fact been done so far, the author does not argue the case for either answer, though it is perhaps not difficult to discover where his own bias lies.

This first volume brings the story down to 1910 and makes the reader anxious to see the next volume with the hope that it will present as strongly as possible the argument for the course which Dr. Myklebust himself favours. Meanwhile the study deserves the most careful attention of those who, whether in university or theological college in this country, are teaching theology. Dr. Myklebust has raised an issue which cannot, in Britain, be shirked indefinitely.

Dr. Myklebust will leave all his thoughtful readers deeply in his debt. He would enlarge the degree of indebtedness if in the second volume he would translate quotations from the German into English. This could easily be done in footnotes. But a book which as to ninety-five per cent of its contents is written in English is not really embellished by being written as to the remaining five per cent in what for too many is an "unknown tongue".

M. A. C. WARREN.

LIKE A MIGHTY ARMY.

By M. A. P. Wood. *Marshall, Morgan & Scott.* pp. 142. 8/6.

We are living in a post-Christian era, when regular attendance at church has become almost an oddity, and in this book the Rev. Maurice Wood, against the background of his own experience of evangelism both in Islington and in the Greater London Crusade, aims to provide a basis for study, so that church groups can consider how they can help to reclaim for Christ the countless masses in England who are at most nominally Christian. The idea of lay evangelism has been in the air for some time, but Mr. Wood is concerned to show us how it works out in practice. As our Lord had an "inner circle" of seventy, so, says the author, every minister should have an "inner circle" of active Christians, who are ready to go into all the homes of the parish on the authority of their vicar with a magazine or news-letter, and so to win the confidence of those outside and bring them to a knowledge of Christ and to the fellowship of the Church. This is much easier to say than to do, and Mr. Wood emphasizes the need of sympathy, tact and love in this task, and above all of prayer. The weekly Hour of Prayer should be the centre of the Church's evangelistic activity, and every member of the parochial church council and every leader of a church group should attend it! No one can question the truth of this statement, but of how many churches is it true? To the plea, "I am busy". Mr. Wood answers, "Then you are too busy". This is not the pious cry of a visionary, and it should make some of us feel uncomfortable. This "inner circle" is also to agree to undertake a

course of instruction in evangelism, and the minister should see that such a course is provided.

The remaining two-thirds of the book is devoted to an exposition of Christian faith and doctrine. Perhaps Mr. Wood is right to devote so much space to doctrinal matters, for this is the age of the "expert", and no one will listen to a man or woman who is not sure of his or her facts. But we must ourselves possess Christ, before we can present his claims to others.

The harvest is there, and the Church of England with its parochial system has more than any other church the responsibility and the opportunity for the reaping. If clergy and people will co-operate on the lines here suggested, then (to change the metaphor) instead of sitting comfortably within its walls, a nonentity as far as the world outside is concerned, the Church will truly sally forth "like a mighty army" to capture the souls of those without for its Lord and Master—
 even Christ Jesus. F. H. PICKERING.

A HISTORY OF TRAINING FOR THE MINISTRY OF THE CHURCH OF ENGLAND, 1800-1874.

By F. W. B. Bullock. Budd & Gillatt. pp. 164. 20/-.

This is the latest of several able historical essays by Dr. Bullock. It is also the one of most general importance, and might have been so executed as to attract the general reader as well as the specialized student. But it is hardly likely to do so. Both the merits and the foibles of the author contribute to this. He eschews the literary graces and he fights shy of all exciting but speculative generalizations. It is typical of his approach that his chapter headings, for example, read tersely and bleakly "1832-1845", "1846-1859," etc. This is most uninviting to the general reader, who expects some indication of the contents of each chapter; and, as they are chronological stages, some comment on the movement recorded. Our cautious author withholds this—unnecessarily I think, for it is clear to the knowledgeable reader that his chapter periods are not in fact arbitrarily chosen. 1832, for example, is a key date for all nineteenth century English history; and 1874, our author's end-date, is so chosen because it witnessed the establishment of the Preliminary Theological Examination. A little more explicit signposting of the story Dr. Bullock has to tell would not, therefore, have been amiss. It might have gained for him many general readers without losing him the respect of scholars. One concession he does make—an excellent introductory chapter surveying the period 1539-1799 before his story proper begins. What a pity that he has not ventured a postscript linking 1874 with to-day!

Every serious student of the subject, however, will find this book indispensable. Here he will find in ample array the material he needs on which to form a judgment. It is presented somewhat haphazardly, but has been collected with judgment and then left to shine by its own light. It is Dr. Bullock's chief merit that he has the nose and the stamina for thorough historical research. He has a healthy sense of the confusion and complexity of human affairs. Therefore he prefers a comprehensive likeness, "warts and all," to a facile silhouette.

Yet he does not shirk the task of discrimination which the writing of history imposes on its exponents. He does paint a picture, not a square yard of canvas. It is a somewhat untidy picture, but that is because the age he deals with was one of rapid change and frequent experiment. Cranmer's plan of Cathedral Colleges to replace the dissolved Religious Houses never fructified. Yet its motivating ideal of a well trained clergy remained an intermittent stimulus, while its formal scheme was revived as a realizable project in the nineteenth century. The tentative emergence of this, and of other attempts to ensure a *professional* training for ordinands, sketched against the background of the changing pattern of University curriculum and aims, forms the main theme of Dr. Bullock's enquiry. What certainly emerges from it is the surprising number of proposals made and experiments attempted, not only in the nineteenth century, but also in the two preceding centuries. More information about this subject will no doubt accrue; but it is not likely that Dr. Bullock's investigation, nor its modest conclusions, will be superseded.

T. ELLIOTT.

GREEN AND PLEASANT LAND.

By John Lawson. S.C.M. Press. pp. 127. 7/6.

This is a very able and discriminating account of rural and urban Church life and relations written by a Methodist minister of long standing and of a wide and most tolerant outlook. It can be studied with great profit by the Churchman as well as by the Free Churchman.

It is of interest to be told that Methodists comprise ninety per cent of English rural Free Church life. Mr. Lawson naturally speaks with very full and most intimate knowledge of the many-sided organizations and societies within Methodism and the problems of its circuit system and activities, but he also has diagnosed fairly accurately the difficulties and problems of Church life in the rural and urban areas. He pays a generous tribute to the good spiritual results of what he terms the "fundamentalists", whose evangelistic efforts are "most fruitful", although he declares that their censoriousness sometimes leads them to an uncharitable condemnation of others.

With regard to combined village missions he deplores the practice of separate Sunday services in the church and chapel. He also stresses the great value of Holy Communion: "There is," he says, "no form of public profession of faith in Christ . . . more deeply grounded on Christian tradition and more helpful to those using it than the reception of Holy Communion". He comments on the rural ministry and reminds us that the "doctrine of the universal priesthood of all believers does not spell the universal liquidation of ministerial status, but the universal enforcement of evangelistic duty". The whole Church, he declares, is "a priestly society" with "the spiritual duty of seeking to bring men to God". He speaks of the clergy as "ministers of Sacraments", and seems to forget that they are ordained to be "ministers of the *Word* and Sacraments", and not simply to act as sacramental ministers. But he regards the service of Holy Communion as "the Church's general act of worship". He is strongly opposed to Methodist

lay administration of sacraments which, he avers, is gradually dying a natural death.

In his Epilogue, "One Flock," Mr. Lawson stresses the great urgency of reunion. "There is," he declares, "a loud call from the God Who speaks through history that His servants must now take effectual steps eventually leading to the reunion of the Churches". He declares that the Methodist response would be the acceptance of a *further* commission of episcopal ordination so that rural parishes can be merged with the Church and ministered to by episcopally ordained Methodists. "The pointer of the times," he asserts, is that the "essential life of the chapel should come to flow within the body of the parish church with its superior resources". He believes that official Methodism would welcome episcopal ordination on the lines of the South India Church, whereby its ministers would not have to disown their existing orders or refuse fellowship with other Christian bodies.

Mr. Lawson is strangely silent about much progress of recent years in the fellowship of Churchmen with Free Churchmen, such as in local Fraternal Gatherings or Councils of Christian Churches, and even occasional United Communion Services at special Conferences like the Keswick Convention. Such evidences of Brotherly Communion with Nonconformists are not now even limited to Evangelical Churchmen. This informative and stimulating volume should be widely read and circulated.

C. SYDNEY CARTER.

THE CAMBRIDGE SEVEN.

By J. C. Pollock. Inter-Varsity Fellowship. pp. 112. 6/- cloth, 3/6 paper.

"The Cambridge Seven," says Mr. Pollock in his Prologue to this fascinating story, "struck with force the consciousness of a generation which set much store by social position and athletic ability". God frequently chooses, and uses, "ambassadors whom men deny" or despise. But sometimes, as if to show "the excellency of the knowledge of Christ", He lays His hand on men who, from the world's angle, have much to lose. The testimony of these Seven who had found treasure, and "for joy thereof sold all that they had", impressed their contemporaries because they were freely relinquishing much that the public opinion of their day regarded as important. But, as Mr. Pollock traces the spiritual history of each of the Seven, it is salutary to note that stability of Christian character did not come immediately, or rapidly, to the members of this notable group. They were emphatically men of like passions with ourselves, trained and moulded by the Holy Spirit before He called them to service in China. Seventy years after their going forth, and at a time when Cambridge has been stirred by Billy Graham's campaign as it was stirred by Moody's Mission in 1882, it is thrilling to read what God did "in their days" (Psalm xlv. 1), and to set beside that record His Word to the prophet Habakkuk, "I am doing a work in your days" (Hab. i. 5, R.S.V.).

It was not within the scope of this volume to do more than launch the Cambridge Seven on their mission. The fact, and the manner, of

their going forth kindled a flame of enthusiasm throughout Great Britain, and particularly in the universities, which eventually brought blessing to many another land than China. But, as the Epilogue shows, the flame burned on in their own lives to the end. All the Seven "made good". As one who knew five of them personally, I can testify to the solid worth of their ministry on the field. Perhaps it is of interest to readers of *THE CHURCHMAN* that three of them spent their lives in building up the Church of Christ in the diocese of Western China.

FRANK HOUGHTON.

FURTHER REVIEWS

AQUINAS.

By F. C. Coplestone. Pelican. pp. 255. 3/6.

It is true that the marvellous advances in scientific and technological achievement present a challenge to philosophical thought at a time when it is not in a very happy position to accept it. Gabriel Marcel has lamented "the ever increasing aberrations in the sphere of ethical and reflective thought". Hence, eyes have been turned to the past to see whether it holds any effective message for our day. This revival of interest in medieval philosophy and in the writings of Aquinas in particular has been more apparent on the Continent and in America, than in England, but Fr. Coplestone's writings, and especially this short work, will doubtless lead people here to study him afresh.

Fr. Coplestone believes that there is much of permanent value in Aquinas, though his philosophy cannot simply be taken over without further development. In fact, he oftentimes sketches the probable response Aquinas would have made with respect to the important scientific discoveries, and is convinced that they would not have led him to alter his standpoint in any material manner.

The scope of this book may be seen from the chapter headings; Introductory; The World and Metaphysics; God and Creation; Man (1) Body and Soul; Man (2) Morality and Society; and Thomism. These chapters are rather long and might well have been subdivided. The introductory chapter needs careful attention. It shows how to read Aquinas and gives a warning about mastering the technical terms. The reader will find himself giving a modern meaning to these terms with consequent misunderstanding. He must master such terms as substantial form and first matter; essence and existence, etc. The hylomorphic theory, too, needs attention, for this dichotomy runs through all Aquinas' philosophy, theology and ethics.

Fr. Coplestone has produced a small, cheap and comprehensive review and his work will prove a valuable addition to the Pelican philosophical manuals.

G. G. DAWSON.

A CREED BEFORE THE CREEDS.

By H. A. Blair. Longmans. pp. 173. 16/-.

The purpose of this book is to show that in 1 Timothy iii. 16 we possess the secret credal formula of the Early Church, and to offer this

formula anew to the Modern Church as a basis for reunion. The book is in three parts : (1) Witness to the Truth : Having set the scene by showing evidence from the Fathers, and (very interestingly) from Pliny for the existence of a "secret creed", the author expounds Christ as the "Mystery of Godliness". (2) Doctrines of the Truth : By far the strongest part of the book, this contains a learned exposition of the three pairs of clauses of the "Homologia", amply justifying the claim that here is a credal formula centred on Christ, confessing Him as God, covering the distinctive doctrines of Christianity, uncompromisingly supernatural, and slightly (a conservative word) cryptic in its terms. The author throws valuable light on many vexed questions, especially the interpretation of 1 Peter iii. 18, and the Pauline doctrine of Principalities and Powers. (3) Pattern of the Truth : Having established the verse as an Homologia, and having discerned its basic pattern, the author turns to apply this key of knowledge to the rest of the New Testament, and shows, not very convincingly, that the pattern underlies the thinking of all the New Testament writers. The last two chapters deal, respectively, with the reason why this creed fell into disuse, and its relevance for the contemporary situation. It is hard, however, to see how a man of such learning and discernment can be naïve enough to think that the problems of a divided Church can be settled here. On its basic doctrinal positions all the Reformed Churches are already agreed ; and since even the author's great wealth of typological interpretation has failed to unearth the Papal Supremacy, he might know that it is bootless to offer it to Rome.

To commend this book as worthwhile is not to pronounce it to be "without controversy". "The Protestant view of justification" comes in for a customary censure for an individualism which (forsooth) excludes the truth that "the Christian is justified in the fact that the Spirit is shared" (p. 35). On the Atonement, "no theories of vicarious suffering, no ransoms paid, no revelations of an exemplary life, are satisfactory"; their place must be taken by an adaptation of Jung, to the effect that, since the act of God in Christ, men (apparently all of them) are "actually linked as the branches of a vine to its parent root" so that "all honestly directed effort is redeemed and justified in Christ, however vacillating, however much mistaken" (pp. 39-40). The greatest of all objections, however, is the way in which the Holy Communion is continually (and violently) made essential to the exposition, without warrant in the text. If the book has a keyword, it is "sacramental"; and the same word could aptly name the largest, and, scripturally, most devious bee in the author's bonnet.

J. A. MOTYER.

PICTURES AND PARABLES, STUDIES IN THE PARABOLIC TEACHING OF HOLY SCRIPTURE.

By G. H. Lang. *Paternoster Press.* 12/6.

In its expository power, this book will bear favourable comparison with any other treatment of the parables. Its 400 pages contain a detailed, helpful, challenging and provocative survey, and everyone who possesses it will value it, not only for its spiritual richness, but for

the light it brings to many a difficult place of Scripture. The author's position on the canons of parabolic interpretation is stated clearly : one essential lesson ; other details may or may not have separate significance ; such significance is allowed when they add to the completeness of the main lesson, but is disallowed if the matter introduced is foreign or irrelevant to it (p. 18). The Old Testament is skilfully (never fancifully) used to explain the New. Scripture is related to Scripture in a manner which not only adds weight to the exposition, but gives an impressive vision of the unity of God's Word. As is to be expected, some of the author's conclusions are unacceptable : not all will agree with him in tracing every evil in the Christian Church back to the appointment of the first bishop and the amalgamating of separate Christian bodies into a visible organization (pp. 101 ff.). Neither is he always fair to his opponents : it is hardly allowable to press exclusively for baptism by immersion (pp. 25, 349, etc.), to translate " John the Baptist " as " John the Immerser " (p. 26), and to rest the whole case on the fact that the verb βάπτειν means " to dip "—but not to tell the reader that this verb, used three times in the New Testament (according to Bruder, Schmoller, etc.), is never used with reference to baptism ! Likewise it is hardly good enough to dismiss the R.S.V. as " most injurious " and its translators as " anti-fundamentalist "—as if the latter term were self-explanatory. But, on the other side, there is ample compensation : the " sin against the Holy Ghost " (pp. 50 ff.) ; the justification of the parabolic method (pp. 58 ff.) ; the discussion of the " children of the evil one " (pp. 77 ff.)—these, and many others, are of major help in the understanding of the New Testament message.

J. A. MOTYER.

THE WAGES OF SIN.

*By Leon Morris, M.Th., Ph.D. Tyndale Press. pp. 30.
1/6 (Paper).*

" Read the really big books " is sound advice as long as we understand that the significant word is " really ". Some books are big in bulk but good for little. Weighty matters have, on the other hand, often been discussed in pamphlets, and with much success. Of such is this monograph, which is an examination of the New Testament teaching on death. Here is the careful, lucid, though compressed, work of a scholar, who is first a believer and secondly a preacher. In the New Testament Dr. Morris sees two concepts of death, one a natural phenomenon, the other completely unnatural and horrible. The former expresses relationship to the physical law of the universe, the latter to the moral law. It is this latter which is uppermost in New Testament thought. Hence the theme is developed under the figures of the Enemy ; the Enemy Territory (death and the Devil, death and sin, death and penalty, etc.) ; the Enemy in Battle ; the Enemy Defeated. Death is almost personified, and the evil becomes the Enemy who is a despotic ruler. Death is a state in which the Devil rules. Behind the New Testament idea of death there is sin. Man, the sinner, is dead. Thus the essence of death is loss of true relationship. Death is the negation of eternal life. Death is an

ordinance of God for the punishment of sin. Death invades the physical realm as the final evidence of the rule of sin. Against the Enemy the Gospel engages in battle. Christ has destroyed death and brought immortality to light. Identified with Christ in His death, the believer becomes a partaker of Christ's life. His death and resurrection proved decisive in the warfare. The resurrection of the body is the incontestable proof that the victory lies with Life Eternal. Here is *multum in parvo* which will repay careful reading, marking and digesting.

W. LEATHEM.

AN INTRODUCTION TO ORGANIC PHILOSOPHY.

By Lawrence Hyde. Omega Press. pp. 201. 15/-.

The writer is aware of the fact that this is an unusual treatment of philosophy. He says it will make serious demands on our attention, for its approach to truth is by a middle way which will be found unfamiliar and very likely perplexing. This is true. I have read it twice and am not sure that I have properly understood it. It is a pioneer effort. Time alone will show whether it is justified, but he hopes it will cause others to follow his line of thought.

He begins by asserting that we all yearn for harmony, peace and completion, and his book attempts to show how we may get to this delectable condition. Man is androgenous. His make-up is male-female. The male element is equated with cognition, intellect, conceptual thought and logical process. The female element is represented by feeling and emotion, which, in their developed form, seem to be "intuition", the immediate and emotional apprehension of truth. The male element is the rational. The female element he calls the irrational. A better term would be "non-rational". Similarly, he used the word "rationalization" where the more correct expression would be "ratiocination".

The domination of science in these days has caused us to lose sight of the fact that the irrational (non-rational) element in our experience is of equal importance with the rational; the female sensitiveness to quality is as important as the male sensitiveness to form. The logical manipulation of "ideas" gives no immediate "experience of being", he says. We unify ourselves by giving equal play to both intellect and emotion, and so we may become sensitive to the existence of "unseen spheres" of being. From time to time he suggests that some kind of discipline analogous to Yoga would be helpful in bringing about this unified condition. He then leads on to the conception of a hierarchical Universe. This is pictured as being in the form of concentric layers or spheres, of being shaped as a cone or pyramid. The Supreme Being is at the top and we are all unified in Him. The lower layers represent beings in different stages of development. The urge to attempt this upward progress is emotional, i.e. love.

Organic Philosophy seems to be an extreme protest against the mechanistic philosophy of this machine age, when man has become or is in danger of becoming the slave rather than the master.

A preliminary distaste has given way to a better appreciation of the book, and I am re-reading it.

G. G. DAWSON.

ST. PAUL'S IN ITS GLORY, 1831-1911.

By G. D. Prestige. S.P.C.K. pp. 262. 21/-.

St. Paul's Cathedral not only dominates the skyline of the City of London; its life and witness are woven into the fabric of the national life. In the second World War, the survival of the great cathedral amid the ruin and devastation around became a symbol of the victory of the right. The great cross still rises splendid over the city.

Dr. G. L. Prestige, late Canon and Treasurer of St. Paul's, has written what he calls a "candid history of the Cathedral, 1831-1911". It was the period of reform. "At its beginning," writes Canon Prestige, "the air was filled with agitated cries for reform, extending not only to revision of the existing system of parliamentary representation (which issued in the Reform Bill, introduced in 1831 and passed in the following year), and the redress of a number of grave social wrongs, but also to drastic improvements in the administration of the Church, with particular reference to the endowments of bishoprics and cathedrals". The method of reform for cathedrals was laid down in the Cathedrals' Act of 1840.

Dr. Prestige begins his account with the installation in 1831 of the brilliant and witty Canon Sydney Smith. The cathedral was conspicuous in those days for "its vast emptiness and encompassing dirt". A screen cut off the chancel, and it was here that the services were held. The rest of the great building was more a waste than a church. The lively Sydney Smith began the process of reform, and Canon Prestige gives us a brilliant and scintillating account of the distinguished men who, throughout the century, played their part in it—Milman, Hale, Gregory, Church, Liddon, Newbolt, and Scott Holland. The reform of the choir and music, and the great work done in this connection by Sir John Stainer are faithfully recorded. Entrenched behind their privileges and freehold, the minor canons, vicars-choral, and vergers, were resistant to change. What battles there were to secure victory! The vigorous Canon Gregory records in a notebook the attendance of the choir, and observations on the conduct of the services. He notes the disorderly processions into the choir, and the absence of the vicars-choral, and issues stern rebukes.

The process of reform reached its consummation with the great days, great in influence under Dean Church, with Liddon, Lightfoot and Holland. St. Paul's was well served by the good fortune of the brilliant men sent to her. This book is beautifully produced, a delight to read and to handle.

O. R. CLARKE.

THE BRIDGES OF GOD.

By Donald Anderson McGavran. World Dominion Press.
pp. 158. 7/6.

This book is described as a Study in the Strategy of Missions, and as such is in the same line of succession as Roland Allen's two most outstanding books, *Missionary Methods: St. Paul's or Ours?* and *The Spontaneous Expansion of the Church*. It is remarkable that the

theories of the indigenous Church principle of self-support, self-government and self-propagation are far more recognized to-day than when Roland Allen first challenged the Christian public more than a generation ago, and that the Three Self Movement in China, which embodies these principles in opposition to so-called Imperialism, is the product of a Chinese Communist Government, atheistic in outlook, which has exploited them for its own purposes.

For some years it has been recognized that the most difficult mission field in which to practise Roland Allen's principles (though they were in use among the Karens of Burma in the middle of the nineteenth century, long before Roland Allen practised them in Korea) was that of caste India, where profession of faith in Christ so often resulted in outlawry both from the community and the means of livelihood. It is, therefore, all the more interesting to find that Dr. McGavran writes from the standpoint of many years' missionary work in India. Sir Kenneth Grubb has written the Foreword, and Dr. Latourette an Introduction, which begins by stating, "Here is a book which deserves a careful reading by all who are concerned with the world mission of the Church". With this verdict we should heartily agree.

What worries the author is that in so many places missionary work has been carried on for generations without any real fruit in the shape of a living Church capable of expansion, self-government and self-support. So often, in such cases, the answer has been in terms of an appeal to the missionary society to pour in more reinforcements in men and money in the expectation that victory will eventually be won by this means. Meanwhile, big mass movements among outcastes have been regarded with suspicion, or at least deprived of the personnel and funds that might conserve the growing results. Dr. McGavran refers to the latter as People Movements and to the former as the Mission Station Approach. A quotation taken at random will illustrate what he means by the Mission Station Approach :

"A characteristic of static mission stations is that they have an institutional life many times greater than is needed for the little congregation and quite impossible of support by it. The congregation is made up quite largely of the employees of the big mission institutions."

While emphasizing strongly that only people as individuals can obtain everlasting life through Christ, the author shows that the preaching of the Gospel which results in whole families entering the Church of God is true to New Testament teaching, and is the only way by which a Church can grow successfully. He pleads for an emphasis on People Movements while not abandoning the Mission Station Approach where it is still necessary to maintain a witness. As he puts it, "The era has come when Christian Missions should hold lightly all mission station work, which cannot be proved to nurture growing Churches, and should support the Christward movements within peoples as long as they continue to grow at the rate of fifty per cent per decade or more. This is to-day's strategy."

Of course there is much more in it than that brief statement, and some might think that more is being read into the text of Scripture

than is warranted, but this is certainly a book that needs to be carefully pondered and prayed over in the light of the present revolutionary situation.

A. T. HOUGHTON.

CHRIST AND THE MODERN OPPORTUNITY.

By C. E. Raven. S.C.M. Press. pp. 88. 8/6.

"This volume," as the cover tells us, "consists of five addresses and a sermon delivered during a mission held in McGill University in 1955. They are published in exactly the same form as that in which they were originally delivered." This last sentence accounts for some of the rather curious and almost disconcerting turns of phrase, as well as the touches of humour, that run through the pages of a beautifully produced book.

The subject of Canon Raven's mission addresses were "The Claim of Christ To-day", "Christ in a World of Science," "Christ and Social Problems," "Christ and the Individual," and "Christ and Organized Christianity". It was emphatically *not* an Evangelistic mission, of the kind to which we are accustomed in our university missions in England: nevertheless the mission committee declare in their Foreword to the book that while there was not, so far as they know, one sudden conversion arising from the mission, there was "a widespread stirring of heart and mind".

The approach is—as we should expect—intellectual and philosophical: the book is decidedly one to be read with an open mind, and with concentration, for it does not run very easily. Some might feel that an opportunity of presenting the Gospel in terms of appeal and decision might well have been taken after the "softening-up" process of the lectures themselves—for they seem to classify themselves as "lectures" rather than as addresses. Perhaps the University authorities themselves will provide this further stage: in the meantime there is much that is stimulating, provoking and challenging in the book, which is redolent of the intellectual atmosphere of the Senior Common Room. And Canon Raven does not fail to make pointed judgments on some of the great and perplexing social and international questions of the day—particularly those on which his own views are strongly held and forcefully sustained.

D.F.H.

I.M.C. RESEARCH PAMPHLETS. S.C.M. Press.

(1) *African Marriage*. 2/6. (2) *Towards a Theology of Mission*. 3/-. (3) *The Christian Church and Islam in West Africa*. 3/-.

These Research Pamphlets of the International Missionary Council are being written by experts in their own field, and because of the varied nature of the topics discussed and their relative importance, they will naturally vary greatly in their appeal to the reader, but those that have been published are certainly of real value. A composite review can only indicate briefly the general contents.

African Marriage consists of a summary of the much larger work published in 1953 by O.U.P., "Survey of African Marriage and Family Life". The pamphlet is written by Thomas Price, who has had

missionary experience in Africa : while summing up the theme of the larger work it aims at stimulating thought over a wider area, and especially to discuss the subject of marriage and family life in Africa from a Christian point of view. Anyone with missionary experience knows how complicated a subject this is. One thing is certain, that to bring Christian principles to bear on the subject of marriage it is essential to have a thorough understanding of the racial, traditional or tribal customs and background, and this pamphlet will help to that end. The second pamphlet, *Towards a Theology of Mission*, written by a German Lutheran, Dr. Wilhelm Andersen, and translated by Bishop Stephen Neill, is profoundly important and will repay the most careful study. It arises from the Conference of the I.M.C. at Willingen in 1952, when the theological discussion of the missionary obligation of the Church was felt to be among the most searching debates of the Conference. One would like to quote freely from the pamphlet, for almost every page contains arresting thoughts and sentences, but it would require a much longer review to do it justice. Suffice it to say that the author traces the subject in its development in thought through Edinburgh (1910), Jerusalem (1928), and Tambaram (1938), and shows the appalling effect of liberalism at the Jerusalem Conference, where forces were at work to equate the non-Christian religions of the East with the Old Testament, and as of equal value as a background to the New Testament. Kraemer's recall to biblical realism in his book, "The Christian Message in the Non-Christian World," prepared as a basis for discussion at Tambaram, created a profound effect, and it was at Willingen in the post-war world that the Cross was "firmly placed in the centre". Dr. Andersen makes clear that "missionary activity belongs to the *esse* . . . of the Church", that "the missionary enterprise should find its place first and foremost in the development of the programme of biblical exegesis", and "that for theology it is a matter of life and death that it should be in direct contact with the missionary enterprise". The third pamphlet, *The Christian Church and Islam in West Africa*, is written by the Rev. J. S. Trimmingham, who served as a missionary in the Sudan and Egypt, and carried out a survey of Islam in West Africa on behalf of the C.M.S. and M.M.S. He makes some startling statements, such as that the effect of nominal Christianity on pagan tribes appears to be no better than conversion to Islam. He denies the value of the presentation of "an infallible Bible" to "an authoritarian religion like Islam". Everyone will agree that to reach the Muslim effectively one needs a thorough knowledge of Islam. Evidently he agrees with the author of "The Bridges of God" that missions are "bogged down with the static mission-station approach", and need to "put evangelism first and change from the individual to the community approach".

A. T. HOUGHTON.

HISTORY OF THE MORAVIAN CHURCH.

By Edward Langton. Geo. Allen & Unwin. pp. 173. 12/6.

We should describe this primarily as a "painstaking" book. Dr. Langton—who is not himself a member of the Moravian Church—has

laboriously worked through the authorities, and there are only ten pages in the whole book that do not bear footnotes referring the reader to "page so-and-so" of one of half-a-dozen other books on the subject. These footnotes, though indicative of the writer's diligence, tend to be irritating to the reader, who is incessantly told to "cf. Cranz, op. cit. p. 36" and so on, often referring to the same page of the same "op. cit." several times on a single page.

This gives the impression of a lack of originality in Dr. Langton's own work, for he seems to take pains to display it rather as a compendium of facts culled from the standard works. How far this is a just appraisal could be judged only by the interminable process of turning up every reference to Cranz, Hutton, Curnock and Bost.

But leaving aside the question of originality, we are given a plain (and rather pedestrian) factual account of the origin and development of the *Unitas Fratrum*. Our author does not attempt to gloss over their failings: indeed his strict impartiality makes the whole book rather colourless reading; but he indicates their devotion, high-mindedness, and staunch adherence to principle. The rigidity of the system which they sought to establish in early days could not, happily, quench the ardour of their spirits, and full value is given to the two most notable fruits of Moravian piety, viz., the influence on John Wesley, and the missionary fervour and heroism which has always characterized the Church.

Those who are interested in the story of the Moravians will find their knowledge increased—though we think not their imagination kindled—by reading this book: we would add that it is extremely well produced, and the price is not at all excessive.

D.F.H.

AND AFTER THIS?

By Harry N. Hancock. Longmans. pp. 115. 8/6.

DIALOGUE ON DESTINY.

By George W. Barrett and J. V. Langmead Casserley. Longmans. pp. 96. 4/-.

Both of these books come from America. The author of the first is the rector of a church in Connecticut; the authors of the second are Professors at the General Theological Seminary, New York. The first is a piece of straightforward exposition; the second consists of four "dialogue sermons", first enacted (hardly "preached") in a New York city church one Advent and now written up as conversations between a Parish Priest and an Enquiring Layman. Both cover much the same ground, seeking to interpret and re-state for the man in the street Christian teaching about death, resurrection, judgment, heaven, hell and (in *Dialogue on Destiny*) the coming of Christ. The first is a working pastor's book, practical and unpretentious, but saying what it has to say with grace, lucidity and forthrightness. The second was put together by two professional scholars, and bears the marks of its parentage. The discussion is of the Third Programme order, clever, sophisticated, riddling and evasive. The Parish Priest's meaning is sometimes obscure (the corrosive effects upon him of dialectical

theology are very obvious in places), and academic rhetoric makes his views obscurer still. The discussion as to whether we should look for the personal return of Christ is particularly mystifying. I question whether real Parish Priests would be well advised to talk to real Enquiring Laymen in quite so oracular a manner. From this point of view, *Dialogue on Destiny* is a disappointment, the more so since good popular statements of Christian eschatology are in such short supply.

A more serious criticism of both books concerns their subject-matter. Neither is Biblical enough nor Evangelical enough. Both skate over the wrath of God in their interpretation of Hell. *Dialogue on Destiny* omits all reference to justification by faith and its implications as to the state of those who have died "in the Lord"; Mr. Hancock only calls attention to the Prayer Book view that the faithful departed are "immediately 'in joy and felicity' as soon as they are 'delivered from the burden of the flesh'" (p. 79) in order to dismiss it. Both books teach a modified doctrine of Purgatory, and Mr. Hancock advocates prayers for the dead. Thus, though both books are able and contain valuable matter and some welcome emphases, neither is likely to satisfy Protestant Evangelicals.

J. I. PACKER.

SHORT REVIEWS

TEACH YOURSELF HEBREW.

By R. K. Harrison. English University Press. pp. 215. 10/6.

We welcome any attempt that is made to encourage Biblical students to take up the study of Hebrew, and Professor Harrison's contribution should be well used. It is essentially a book for beginners, and endeavours by its simplified presentation to allay the fears that the sight of some Hebrew grammars awakens in many would-be students of the language. In a sense it is a potted Davidson, but that in itself is a virtue, and we are happy to find that Davidson's introductory pages on the structure of the language, its accentuation and vocalization, are included in the pot. Chapter six, on "Preliminary marks and accents", would however have been better left until later (what beginner wants to be bothered with the *athnach*?) but that is our only criticism: the book remains a masterpiece of compression.

Its analysis is simple: of 200 pages in all, 45 are devoted to language structure, 100 to grammatical points with exercises, and the remainder to vocabulary lists, paradigms and key. A particularly pleasing feature is that by the time we reach p. 109 we are already being given the exercise of translating a passage in Jeremiah from the Hebrew Bible, which at once makes the student conscious that he is approaching his goal, and which is in keeping with the author's contention that "the student may be assured . . . that his efforts will bring a quicker dividend in the form of an ability to translate the original than would be the case with classical and other languages generally".

J. B. TAYLOR.

THE UNIVERSAL BIBLE.

By Solomon Schonfeld. Sidgwick and Jackson. pp. 186. 15/-.

Rabbi Schonfeld is a leading orthodox Jew. He believes that the Pentateuch is "the only Book of the Scriptures that claims to be both the direct word of God and a definite Guide to the way of life". But the Pentateuch was written primarily for Jews, and the writer's interest is in the Gentiles. He therefore selects those parts of it which he considers to be of universal application and retranslates them, with footnotes, adding the Authorized Version for purposes of comparison. The translation aims at being novel and practical: "literary beauty has been given second place". The result is a rendering of the Hebrew so slavish as to be neither English nor intelligible. . . . "At first, Almighty created the heavens and the world. . . . Almighty said: 'Light be!'—light was. Almighty saw light to be good, so Almighty separated between the light and between the dark. . . . Twilight was, dawn was, one period." The notes deal with a host of ethical matters arising from the text, such as pacifism, polygamy and prison reform; and they follow the exegetical tradition of rabbinical literature.

The book has a sub-title: Teaching for the Sons of Noah. That is to say, for all non-Jews who would abide by as much of the Law as their gentile birth permits. But there is nothing in either translation or commentary that will appeal to any but the most fundamentalist disciple of Judaism.

J. B. TAYLOR.

A NEW TESTAMENT WORD BOOK.

By William Barclay. S.C.M. pp. 128. 7/6.

This little book is a mine of information. For anyone who is sufficiently acquainted with Greek to understand the nuances of words, these short essays on some thirty-seven words used in the Greek Testament will be a delight. The author gives information as to the use of the word in the New Testament in general, and then in classical and later Greek writers. Each essay seemed to the present reviewer to be excellent, and gave the impression of proceeding from painstaking scholarship. A book to have beside one's Bible as one prepares sermons!

W.C.G.P.

THE HIDDEN YEARS.

By John Oxenham. Longmans. pp. 244. 6/-.

It is admirable that this famous book, first published in 1925, should be available to a new generation.

The Hidden Years is a fictional reconstruction of the boyhood of Jesus, as told by the son of the next-door neighbour at Nazareth. The story continues, with less detail, right through to the end, and to the Resurrection. John Mark and his mother make Nazareth their country home, and provide, so to speak, the continuity for the later stages.

The present reviewer, with vague memories of reading the book in his own boyhood, and noticing the date of the original edition and

the name of its author, a once-famous novelist and minor poet, rather expected to find a watery reflection of a somewhat poetical liberal protestantism. He was pleasantly disillusioned. The book is moving and reverent, and its fresh angle of approach makes for a fresh appreciation of the wonder of the Incarnation. It is a book that will draw a live Christian reader nearer to his Lord and which can be warmly recommended as an aid to evangelism, especially for boys ; provided, of course, that it is followed up with something more direct. J.C.P.

WESLEY'S JOURNAL. SELECTIONS.

Edited by Hugh Martin. S.C.M. Press. pp. 175. 8/6.

This is the first of a new series, *A Treasury of Christian Books*, and although, as Dr. Martin says in his Foreword, "it is inevitably a very brief anthology of Wesley's Journal," the sequence is so well maintained, that it gives us a very vivid picture of the life and activities of one whom the Editor rightly describes as "one of the most amazing men who ever lived". There is a short account of the "Holy Club" and also a very moving record of Wesley's last hours, in which he continued to say till the last, "The best of all is, God is with us". The Journal records his visit to Georgia, during which his Moravian friends convinced him of his need of a true spiritual awakening, and in May 1738 he experienced this at the Aldersgate Street Meeting, when "his heart was strangely warmed" and "he felt that he did trust in Christ alone for salvation".

The record of Wesley's missions tell of their marvellous spiritual results and of his frequent amazing deliverances from mob violence. Once his life seemed to hang "on a large gentlewoman who sat on my lap" in a coach, and thus protected him from the missiles hurled at him.

Wesley rose daily at 4 a.m. and preached several times a day, and till seventy never had a day's illness, and at seventy-three he says "he was far more able to preach than at twenty-three!" At eighty he records that it was twelve years "since he felt any such exertion as weariness". Wesley placed special value on old sermons and never burned them, "as he could not improve on them". This condensed account of the apostolic labours and trials of this prince of Evangelists is full of fascinating incidents, and it will introduce Wesley in a short compass to a very wide circle of readers who will not find in it a dull page.

C. SYDNEY CARTER.

THE DECLINE OF WISDOM

By Gabriel Marcel. Harvill Press. pp. 56. 5/- (Paper).

Philosophy seeks to understand the nature and import of all things. It is dependant on the state of knowledge at the time. The final philosophy can only come from omniscience. M. Marcel, in three essays on Industrial Civilization, Our Spiritual Heritage and Wisdom, relates modern technological knowledge and skill to his philosophy. He believes we are so intoxicated with new powers that we have no time for rational thought on human destiny. Man does not trouble

to use his powers wisely but seeks to enslave nature to further his own desires. Lessons from history and value judgments are ignored. What is modern is equated with what is right. A return to the past is not possible, for civilization then had its failings. We must return to two virtues, humility and charity, the latter defined as love of our neighbour. He does not mention that this depends on "love of God" as its pre-condition. These essays are a valuable contribution. He has blazed a trail which other thinkers are likely to follow. Scientific discovery must go hand in hand with moral and spiritual progress.

G.G.D.

FULFILLING.

By Dorothy Kerin. James Clarke. pp. 160 8/6.

This book is an account of Miss Kerin's experiences in founding and running a nursing home with a definitely religious basis. Notwithstanding the devoted nursing care which has evidently been lavished upon her patients, there is throughout the book a muddled combination of medicine and religion which obscures the real value of both to the sick person. The allegedly miraculous cure of Miss Kerin herself is described too subjectively and emotionally to be regarded as good evidence, while the story of the miraculous healing of her red setter taxes the imagination. The "healings" claimed by the "witnesses" at the end of the book are either inadequately reported for an intelligent assessment, or are easily explicable, unlike the miraculous healings of the New Testament, in terms of the natural history of disease. The most serious defect of the book is its confusion of physical and mental healing with spiritual conversion. It may be that the Church has been slow to teach its members to look upon disease and suffering in the light of the Biblical teaching on the subject, but books like Miss Kerin's will scarcely help to clarify the matter.

A. P. WATERSON.

LATE REVIEWS

LOVE SPEAKS FROM THE CROSS.

By Leslie Badham. World's Work Ltd. pp. 96. 7/6.

This book contains seven chapters on our Lord's Seven Last Words from the Cross together with a Prologue and an Epilogue. It is a book written with both heart and head, the work of an imaginative mind and a sympathetic insight. The writer has been deeply moved by his contemplation of Christ on the Cross, and what he writes is deeply moving. No one can read these pages without being made freshly and more fully aware of deeper values. Many will undoubtedly find in its penetrating treatment and suggestive comment both challenge and inspiration.

The attractive virtues of such writing, and indeed its genuine and unmistakable Christian spirit, easily blind one to its deficiencies, and certainly make one hesitate to criticize. Perhaps it should be positively valued for the good it has to offer, and left at that.

But to anyone who believes in theology, who glories in the primitive *kerygma* and the saving Gospel of divine grace, there is here something lacking. The deepest truth concerning Christ crucified is not fully discovered and disclosed. It is at best viewed at a distance with awe and wonder as unfathomable. What we have here is a profound spiritually-minded human appreciation of Jesus as a revelation of the heart of God rather than a divinely-inspired Scriptural interpretation of the full meaning of His sacrifice.

“ ‘ It behoved the Christ to suffer ’—that we might know He has a feeling for our bitterest experiences ”; but not that God’s will for sinners’ redemption might be done. It is the possibilities, which Jesus can see in the man, which offer the dying thief hope of a better day; not the atoning mercy of a finished sacrifice. Christ battles triumphantly through suffering and over evil and death itself, but chiefly to leave us an example, an inspiring vision, a reassuring witness. There is here no explicit testimony to the crowning expression of divine Love—that the Father sent His Son to be the propitiation for our sins.

ALAN M. STIBBS.

WILL THE CHURCH GO THROUGH THE TRIBULATION ?

Ed. by E. W. Rodgers. Pickering & Inglis. pp. 78. 5/-.

In the mind of E. W. Rodgers, the editor of this symposium, any doubt about this question is due to a failure to realize the three-fold character of God’s dealings with this world and of the coming of Jesus Christ in relation to each of the three elements concerned. The familiar words : “ neither to the Jew, nor to the Gentiles, nor to the church of God ” (1 Cor. x. 32) are given as a summary of this threefold relationship. The position of this worth-while book is fairly commonly accepted. The coming of Christ is related to each of these three peoples in ways of marked difference. To the Church His coming will be in the air, not actually back to this world. The Church will be raptured. This coming will be unheralded by many of those apocalyptic signs, which, recorded in St. Matthew and St. Luke, herald the coming of Jesus Christ as the King of Israel back to earth. This latter stage in the Return will be to the deliverance, though also to the judgment, of God’s ancient people of Israel, and will be associated with the battle of Armageddon. That many of the signs referring to this catastrophic event have not been fulfilled make it quite clear that the “ at any time ” belief as touching the coming of Jesus Christ must be related to the earlier happening, i.e., to His coming for His Church. So far as the Gentiles are concerned it is stated His reappearance will be in terms of judgment, indeed of destruction of the political set-up which will be found at His coming.

The four writers who contribute to this book are in agreement that it is confusion in the minds of many as touching these two aspects of the return of Christ which suggests contradiction as touching an unexpected and an expected manifestation.

In an argument sustained by Scripture it is pointed out that the *great tribulation*, which will herald the return to earth of the Messiah and that to the deliverance of those chiefly affected, i.e., Israel, will

take place after the rapture of the Church, and hence, it is argued, the Church will not go through that tribulation.

An interesting point is made and attention is drawn to the fact that the Pauline epistles, circulated to the Church before the Gospels, make no reference to the great tribulation. To tribulation in a general way, yes, but this epochal tribulation, definitely no. Indeed, these epistles are dominated by the thought of the "at any time" return.

An interesting chapter is given to the meaning of the word *parousia*. By a fairly well-sustained case, attention is drawn to the belief that this word implies more than a coming. It implies a *coming to stay* and hence is obviously suited to introduce the return of Jesus Christ for His millennial reign.

This book of but 78 pages gives quite a valuable summary of this school of interpretation and will interest many of those reawakened to Advent truth. C.C.K.

NOTES ON BOOKS RECEIVED

The Edges of His Ways by Amy Carmichael (*S.P.C.K.*, 10/6) is the latest Dohnavur book. From time to time during her long illness Miss Carmichael would circulate to her fellow-workers a meditation on some portion of Scripture. These notes were treasured, and now a number of them have been formed in a book. Those who know Miss Carmichael's works will need no assurance that this book will be most helpful for the Quiet Time. Each day of the year receives a portion, short or long.

My Spiritual Diary by Dale Evans Rogers (*Pickering and Inglis*, 8/6). In 1953 Mrs. Rogers, who with her husband, Roy Rogers, has dedicated her professional career in films and rodeo to the service of her Lord, "resolved to keep a spiritual accounting". In short passages, headed only by days of the week, Mrs. Rogers describes her work and her thoughts. Despite a certain sentimentality, which probably would not jar on American ears, a very moving document results. The Rogers' work for invalid children; their consistent witness to Christ in what must be an exceedingly difficult environment; the Harringay Crusade, in which they joined—all this forms a background to these intimate daily notes. It is a book that should prove particularly valuable as a gift to teenager girls, though that is certainly not the limit of its usefulness.

The New Silver Lining edited by Richard Tatlock (*Bodley Head*, 6/-) is the second anthology of readings, poems and prayers selected from the B.B.C. "Silver Lining" and "Break for Summer" programmes. Once again, an admirable anthology with an emphasis on counsel and encouragement for those in sickness or distress.

Portrait of a Parson by Susan Miles (*Allen and Unwin*, 10/6) is a brief biography of Father William Corbett Roberts, who died in 1953, by his wife. Well known as a socialist and Anglo-Catholic in the East End in the early years of the century, he was responsible for bringing George Lansbury back to the Christian faith. He was later Principal of Dorchester Missionary Training College, and for many years was Rector of St. George's, Lansbury.

New Hope in Africa by J. H. Oldham (*Longmans*, 7/6) is an account of the Capricorn Africa Society, recently founded "to turn in a new direction the tides of human thought, feeling and action that seem to be hurrying Africa to conflict and disaster". The very fact that Dr. Oldham should interest himself in it is sufficient recommendation for the C.A.S., which hopes by arranging personal

encounters between men and women of all races to put an end to racial discrimination and to plan a new society—not specifically Christian, but based on the Christian *ethos*—for Africa.

Growing Up Gracefully, edited by Noel Streatfield (*Arthur Barker*, 15/-). Like the late Dale Carnegie's famous book, *How to Make Friends and Influence People*, which though written to enable American business men to make more money, had much that was useful for a young Christian seeking to polish up his witness, this symposium will be helpful to Christians on the threshold of manhood or womanhood. The contributors (they include Gilbert Harding, Lady Barnett and Donald Wolfitt) deal with such subjects as: Manners, the art of introducing, bricks and solecisms, when and when not to make a fuss, etc., etc. Weeding out the worldliness, there is plenty to learn here, with amusing entertainment at the same time.

The Church Pulpit Year Book, 1956 (*Chansitor Press*, 12/6). This useful compendium presents, as before, two series of sermons for Sundays, and one for Holy Days. The first on each Sunday is based on the gospel for the day, and in the second the Revised Lectionary has generally been followed. The theme for the second series for Lent this year is the Person of Christ. As always, a mine of ideas, scriptural and practical, awaits excavation by busy preachers who want help in finding a Sunday theme, but are prepared to turn the outline into well thought-out sermons.

Bulletin Anglican (*S.P.C.K.*, 2/- per number, 7/6 per annum). THE CHURCHMAN is glad to draw attention to this small quarterly, prepared in French by a British staff of theologians as a contribution to ecumenical friendship. The early numbers were cyclostyled. The latest (No. 12) is attractively printed and draws on distinguished contributors.

NOTE

Owing to circumstances connected with a dispute in a section of the printing industry, this issue of THE CHURCHMAN goes to press rather earlier than was expected. The Acting Editor offers his apologies to contributors whose Book Reviews have consequently been received too late for inclusion in the present number.