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SPIRIT OF GOD.

By Eduard Schweizer and others. (A and C. Black.) 108 pp. 15s.

It is fortunate for English students of the Bible, particularly those who do not have German, that important, selected articles from the famous *Theologisches Wörterbuch zum Neuen Testament*, edited by Gerhard Kittel and Gerhard Friedrich and now in resumed production, are being made available in translation. One of the most recent is the article on *pneuma* by Eduard Schweizer and others, which has just appeared in a translation by Anthony Harvey.

This article is the longest in Kittel's *Wörterbuch*, and to bring it within the range of this series, some of the material has necessarily been omitted. Wisely the theology of the concept has been given greater prominence than the history of the word, and this means that the translated article now consists of a section by Friedrich Baumgärtel on the Old Testament, followed by part of Erik Sjöberg's treatment of the notion in intertestamental Rabbinic Judaism. This leaves the important contribution of Eduard Schweizer himself, which culminates in his exhaustive study of *pneuma* in its New Testament setting. Apart also from a glance at the Apostolic Fathers, there is a bibliography and a complete *index locorum*. The entire work is well annotated, with reference to all the important recent contributions to the subject; though here, as throughout, the translator has been aware of the purpose of this edition, and omitted all reference to untranslated work in German.

The first brief section reminds us that the concept of *ruach* in the Old Testament is as much ethical as dynamic and creative. The use of *ruach* in Psalm li. 10 (12) with reference to *man* is not considered by Baumgärtel, however, and all the more surprisingly since it is the developed relation between the Spirit of God and the spirit of man that is selected for particular treatment during the consideration of the Dead Sea Scrolls in Section II (pp. 17f.). The meaning of the term in the New Testament (Section III) is an invaluable study which leaves

no stone unturned, and so provides us with a veritable gold-mine which is inevitably more akin to a text-book than a work of biblical theology. On the way through, suggestions are made that are interesting (*cf.* the suggestion made about the grammar and theology of *koinōnia tou hagiou pneumatos*, II Cor. xiii. 13, pp. 83f.), but also surprising (*cf.* the unqualified denial of the Pauline authorship of both Ephesians and the Pastoral Epistles, pp. 97ff.).

All in all, we are going to remain very much indebted to the authors, translator, and publisher of this important volume.

S. S. SMALLEY.

THE GOSPEL ACCORDING TO ST. MATTHEW.

By Floyd V. Filson. (A. and C. Black.) 319 pp. 28s.

THE GOSPEL ACCORDING TO ST. MARK.

By Sherman E. Johnson. (A. and C. Black.) 268 pp. 25s.

There is a real demand today for commentaries which are reliable in scholarship and at the same time relevant to the Church situation; witness the popularity of Torch, Tyndale, and now Black's commentaries. The aim of this series, under Dr. Chadwick's editorship, is to be moderately priced, full enough for academic study, but primarily concerned with what the writer is saying and its relevance to the community for which he wrote it, and to ourselves.

Professor Filson, Dean of the McCormick Theological Seminary, Chicago, has produced a worthy contribution to the series in his commentary on Matthew. It is by far the most significant full scale treatment in England since McNeile's *magnum opus* in 1915. Filson differs from McNeile in several ways. His comments are based on the English text (his own translation) not on the Greek. His treatment is by paragraphs, not verse by verse. This has the advantage that the reader does not lose the wood for the trees, but the disadvantage that the commentary is, perforce, far less full. A further contrast between them is McNeile's concentration on the Aramaic background, and Filson's neglect of it to a great extent. Filson's aim, of course, is different; his main concern is not literary but religious. He does not attempt to reconstruct possible sources, but rather to grasp and state the meaning of the author—how Matthew understood the Christian gospel, and what he intended the Church to learn from his book.

The forty-four page Introduction is brilliant. He pays attention to the importance of Matthew's Gospel in the early Church, to its leading features and prominent themes, to its authorship and date (in his view, an unknown Jewish Christian with wide missionary concern in the eighties). While paying due respect to the views of Kilpatrick and Stendahl concerning the purpose and origin of the gospel, his own suggestion is more balanced and satisfying than either. The conflicting attitude to the Gentiles apparent in the Gospel is resolved in a most mature consideration; and the so-called "church interest" of the evangelist is seen in its true light as the present embodiment of the Kingdom. Only in his understanding of Matthew's eschatology does he

fall short of his own high standards. He does not appreciate the Transfiguration, the Ascension, the giving of the Spirit, and the Destruction of Jerusalem as proleptic elements of the Last Day, with its themes of glory, kingship, power, and judgment. Thus he does not account for the evangelist's distinction between "these days" and "those days" in chapter xxiv, the tension between realized and unrealized eschatology.

In the commentary itself he is, broadly speaking, conservative, and intent on allowing the text to speak for itself. Criticism is his servant, not his master, and there is a refreshing humility in his attempt to understand what the gospel has to say, rather than to import into it his ideas and theories. Where the narrative raises doubts, he leaves the reader to choose between alternative explanations. He is unimpressed by the extreme advocates of the Form Critical approach, and is critical of the tendency of that school to take refuge from hard sayings or actions of Jesus in the supposed creativeness of the early Church, though he thinks it likely in a few cases. He doubts, for instance, the authenticity of the explanation appended to the parables in chapter xiii (alas, he has not read Cranfield or Carrington). Filson is interested in theological issues. The Virgin Birth, Baptism, and Transfiguration are judiciously treated; he is not unaware of the light shed on the date of the Last Supper by Mlle. Jaubert; he does not shrink from the finality of hell as expressed in the word *aionios*. From time to time, of course, there are disappointments; the parable of the sheep and goats, for instance, is not interpreted Christologically in the light of vii. 17, 22, 23, but as teaching that the "faithful and humane are saved". Nor does his appreciation of the purpose of the parables approach the insight of Professor Torrance. But these are minor blemishes on a book which is readable, reverent, balanced, and should enjoy a wide circulation.

Any current commentator on Mark runs into two difficulties because of the vast number of predecessors in this field: unless he takes account of their views he is branded as unread; if he does, he is in danger of becoming a mere *pedisequus ac breviator* of their views. Dr. Johnson does not altogether escape either horn of this dilemma. And an even more pressing difficulty is the publication of a brilliant commentary on Mark by the former Archbishop of Quebec. Comparisons between these two works, originating from the same side of the Atlantic in the same year, are inevitable. There will be many, I dare say, who feel that if Carrington is twice the price, he is more than twice the value.

None the less this is quite a useful book. It fulfils the aim of the series to provide commentaries both reliable and relevant, untechnical yet full enough for serious academic study. Dr. Johnson, who is Dean of the Church Divinity School, Berkely, California, tries to present the gospel from the viewpoint of the evangelist, and in this he frequently succeeds, though at times the professional theologian gets the better of him. A great deal of carefully selected and thought out information is packed into the 238 pages of commentary on Dr. Johnson's own translation from the Greek. His acquaintance with the literature of the subject is extensive; his rabbinic love and familiarity with Amaraic are constantly and helpfully in evidence, and he is at home both in the

classics and among the early fathers. Of particular interest to English readers will be his indebtedness on critical matters to Lohmeyer and Grant whose views are too little known in this country. He introduces us, *en passant*, to the writings of many American scholars, but appears ignorant of a good many English writers, Taylor and Cranfield among them.

In *prolegomena* he briefly surveys recent trends in Marcan studies. He has a guarded respect for form criticism (though to him, Caesarea Philippi marks a real advance, and "one reason for writing the book is surely that of collecting the primitive traditions that are in danger of being lost") and is more impressed than most scholars by Wilfred Knox's nine written sources for the gospel, supplemented by oral tradition. He accepts the Roman and Petrine affinities of the gospel, but does not think it could have been written by John Mark of Jerusalem; he is reduced, in consequence, to an unknown, unevicenced, and improbable Gentile Christian author at Rome. He inclines to a date between A.D. 71 and 75.

Some of his *obiter dicta* are not entirely felicitous. To be told in this year of grace that I John is a second century production sounds somewhat dated, and in general his criteria of criticism are puzzling. For instance on page eight we read: "The words of institution at the Last Supper are developed slightly" (how does he know?) "but there is not yet" (*italics mine*) "a command to repeat the celebration" (1 Corinthians was written, on his dating, nearly twenty years earlier!).

This is a useful book, though not reaching the high standard of some volumes in this series. The student who quails before massive tomes on Mark will turn to Johnson with relief and no small profit. It is not, however, a great book.

E. M. B. GREEN.

THE SYNOPTIC GOSPELS.

By James Hardy Ropes. (Oxford University Press.) 117 pp. 7s. 6d.

That four New Testament lectures delivered in 1934 by a Harvard Professor, however distinguished, should reappear in a completely new edition in 1960, may seem unnecessary labour on the part of his publishers. No one would suggest that New Testament scholarship has not developed considerably since Professor J. H. Ropes first gave these lectures on the character of the Synoptic Gospels. But, as Professor D. E. Nineham says in his new preface to this edition, the direction and conclusions of these studies provide not only an illuminating commentary on the progress of New Testament discussion in the 1930's, but also a valuable point of reference today.

Professor Ropes worked against a background of intensive and detailed attention to source-criticism, which in his day drove a scholarly wedge between the Fourth Gospel and the Synoptics. So he follows here the then prevailing disposition to label St. John "late", (pp. 90-92), but concentrates his whole attention not so much on the *sources* of the Synoptists (the conclusions about these abroad at the time he mostly assumes) as on their object and method. And in the course of a lucid

analysis Ropes makes some acutely perceptive deductions. He questions, for example, the existence of "Q", and in so doing voices an uneasiness which is still felt about this particular suggestion.

At the same time the author is forced by his own thesis—that we must take seriously the personality and aim of each Synoptist if we are to understand him—into the difficult position of denying that the writers of the first three Gospels were "authors" in the same sense as St. John (a questionable enough way of stating the case even then), but insisting none the less that the Evangelists deliberately "shaped" their material, to the point, sometimes, of invention (*cf.* Mark's "elaboration" of interesting stories, for instance, p. 19; and Luke's treatment of reported speech, p. 61).

Yet this is a penetrating book which needs to be pondered still, and which has indeed helped to crystallize a good deal of our current thinking about the Gospels. That we may not recognize the part Professor Ropes has played in this, is in itself sufficient justification for the republication of a book that deserves to be more widely known than perhaps it is.

S. S. SMALLEY.

COMMENTARY ON I AND II TIMOTHY AND TITUS.

By William Hendriksen. (Banner of Truth.) 404 pp. 15s.

This commentary was first published in the U.S.A. in 1957 as part of the author's New Testament Commentary. Like his commentary on St. John, it was reprinted in this country in 1959 as one of the volumes in the Geneva Series of Commentaries, the first of which, Calvin's commentary on Joel, was published exactly 400 years before! Biblical studies have not stood still during that period and Dr. Hendriksen has to deal with many problems unknown in Calvin's day.

There are forty-two pages of introduction, most of which represent a vigorous defence of the Pauline authorship of the Pastorals, in tone somewhere midway between the deft parrying of Donald Guthrie and the darting counter-thrusts of E. K. Simpson. Dr. Hendriksen is abreast of most of the modern writing on the problem (though Guthrie's work was not available to him) and he deals with much of it with considerable thoroughness. A long footnote also tackles the problem of the *hapax legomena* in Tit. ii. In the introduction he also attempts a detailed reconstruction of Paul's movements after his release, though he admits that his suggestions lack certainty.

The theology of the commentary does not discredit the series to which it belongs. In I Tim. ii. 1, 4, 6, "all" is taken to mean "all men without distinction of race, nationality, or social position", not "all men individually, one by one". (However, the parallel instances adduced for this usage of "all" are hardly compelling for this passage.) In II Tim. iii. 15f. full weight is given to *theopneustos* and the idea that it is adjectival in this sentence is dismissed. Bishops come in for a fairly thin time and *episkopos* is normally rendered "overseer". The interpretation of II Tim. ii. 14 is perhaps surprising, in that God's

remaining faithful is taken to refer to His faithfulness in carrying out His threats to those who apostatize.

Despite some elaborate diagrams and the occasional alliterative aid, this is not an easy book to read. By today's standards (however much they may be deplored) 400 pages make a long commentary on the Pastorals and there are instances of too much repetition. Italics are strewn along our path in unhappy profusion and the author's didactic manner does not always commend itself. But there is a great deal of solid worth in the book and at 15s. it is, of course, a bargain.

R. E. NIXON.

I AND II PETER AND JUDE : INTRODUCTION AND COMMENTARY.

By C. E. B. Cranfield. (S.C.M.) 192 pp. 12s. 6d.

Mr. Cranfield's new volume on the Petrine Epistles and Jude is a welcome addition to the S.C.M. series of Torch Bible Commentaries. The section on *I Peter* is a revision of his earlier commentary, published in 1950, and the clear and practical approach which we learned to appreciate and expect from the author of that book reappears also in this.

The modest size of the commentary encourages its author to avoid total immersion by criticism, and to draw out the theology and application of the Epistles in well-defined language. But it may well be that for some this very fact proves frustrating when it means that important critical issues are treated summarily. This will no doubt be the case in the Introduction to *Jude* and *II Peter* (pp. 145ff.). For while Mr. Cranfield defends the apostolic authorship of *I Peter* against the claims of pseudonymity (pp. 13-16), and opts for Jude the Lord's brother (on the Helvidian theory) as the author of that Epistle (pp. 146-8), he rejects out of hand the Petrine authorship of *II Peter*. He feels that the evidence points conclusively to the use of *Jude* by *II Peter*, and dates the former not earlier than 70-80 A.D. He believes, also, that the specifically "Petrine" references (such as i. 16-18 and iii. 1) are too good to be true—it seems that we are caught both ways—and that patristic attestation tells against Petrine authorship. He therefore concludes that *II Peter* is a pseudonymous (though authoritative) document belonging to the first half of the second century. There are several issues not faced here—including the evidence suggested by the christology, eschatology, and hellenism of the Epistle—without a consideration of which the denial of apostolicity is perhaps over-hasty.

Mr. Cranfield has his own solution for the composition of *I Peter*, and takes up a position mid-way between the proposals of Professor Cross and Professor Moule mentioned on pp. 12f., namely, that an already extant (baptismal?) sermon was incorporated in a letter addressed to the churches mentioned in i. 1, together with fresh material "written with the present situation of those particular churches in mind" (p. 13). His treatment of the *descensus*, also (pp. 102ff. and 109f.), should not be overlooked.

No one will fail to find illumination from the exegetical skill of Mr. Cranfield apparent throughout this book, particularly since he writes

with both a devotional and a scholarly reference. All three commentaries will prove helpful for both purposes.

S. S. SMALLEY.

JEREMIAH.

By *H. Cunliffe-Jones*. (S.C.M.) 287 pp. 15s.

However excellent the idea underlying the Torch Bible Commentaries published by the Student Christian Movement Press, as it expanded the series was bound to run into major difficulties. If 127 pages are needed for Hosea and 150 for Isaiah xl-lv, it is obviously impossible to deal adequately with Jeremiah in 287. To have produced a larger commentary would have been to burst the limits of the series—it is already the most expensive of the volumes published—to have divided it into two would have meant small sales for the second, for this is the inescapable dilemma to the commentator on Jeremiah. Dr. Cunliffe-Jones deserves all praise for having attempted this almost impossible task and having done so well in it. We cannot doubt, however, that the reader will constantly find himself asking questions which the commentary makes no effort to answer.

The main weakness in the work has been created by the problems of literary criticism. Though the author has been influenced by recent works which minimize the amount of editorial matter, he has not been prepared to go all the way with them. In addition he has been unwilling to recognize that a certain amount of possible editorial matter is in fact in the spirit of Jeremiah, and our interpretation of the book as a whole will be little influenced by our views on their authorship. The general reader is apt to be unsettled by a constant question mark being raised as to the authorship of certain passages and phrases. This has, however, more serious results. One of the greatest weaknesses of the older literary criticism was its willingness to simplify the understanding of the prophet and his message by the elimination of everything that did not conform to a preconceived picture. This led in turn to a frequent failure to understand the prophet fully. There are traces of that here. An example is the application of the concept of prophetic "exaggeration" to chapter ii. So far from this chapter showing exaggeration, it deals with plain facts, but facts as seen by God, not man.

If there is a reprint, it would be an advantage to include a table of the chronological order of the main sections. H. L. ELLISON.

A COMMENTARY ON THE PSALMS.

By *David Dickson*. (*Banner of Truth*.) 538 pp. 15s.

David Dickson lived from 1583 to 1662, and laboured both as a local minister in Ayrshire and, later, as Professor of Divinity at Glasgow and Edinburgh successively. This "Brief Explication of the Psalms" was part of his contribution to a series planned by a group of his fellow ministers to provide "short, plain, and practical expositions upon the whole Bible". Accordingly, it is not an all-purpose commentary: one should not go to it for guidance on a point of translation (for it is based solely on the English) or for light—except in passing—on dark sayings;

it has rather the merits and consequent limitations of a good "Bible Reading", in which the object is to edify rather than inform.

This object is fulfilled by an exposition which is always careful and always Christian. The reader is kept to the text, and to the context. Each verse or passage is first cited in full, then related to the flow of the Psalmist's thought, then applied, as its component phrases are turned this way and that for the display of their various facets, to the Christian in terms of the new covenant. It is a sober and responsible handling of the Psalms, not as objects of antiquarian interest but as "written down for our instruction, upon whom the end of the ages has come". If its best service to the reader is this constant relating of the old to the new, perhaps its chief merit after that is its patient attention to the apparently commonplace phrases in the text, over which he might otherwise be tempted to hurry in pursuit of the rarer delicacies.

Spurgeon is quoted as describing this commentary as "a rich volume, dropping fatness". Hardly that; but—what may be better—plain fare, homely and nourishing.

F. D. KIDNER.

THE LORD'S PRAYER.

By Thomas Watson. (Banner of Truth.) 241 pp. 8s.

Thomas Watson, minister of St. Stephen's, Walbrooke, was ejected by the Act of Uniformity in 1660. Three hundred years later this reprint by the Banner of Truth Trust enables us to perceive what a wonderful and faithful expositor this man was and to regret the harsh treatment which he and so many other good men of God received at the hands of the Establishment. But no doubt the Puritans themselves could be awkward customers, and their political allegiance was often suspect!

Watson's style is similar to that of Matthew Henry and Samuel Rutherford. His exegesis of the Lord's Prayer is microscopic in its detail and intensely practical in its application. From the assertion that God is our Father he draws out no less than thirty different lessons. He lists twenty-seven subtleties of Satan whereby "he seeks to corrupt and flyblow our holy things". To the question "how many steps may a man take in his way to the kingdom of God, and yet miss it?" he gives no less than six answers. Illustrations abound and are drawn from classical and ecclesiastical history as well as from the Bible; there is a sprinkling of Latin epigrams and a wealth of pithy, pungent sayings and analogies, such as, "prayer is the gun we shoot with, fervency the fire that discharges it, and faith is the bullet which pierces the throne of grace".

This is the third and final volume of Watson's exposition of the Westminster Assembly's Catechism, all of which has now been reprinted. At 8s. its price is extremely reasonable even if the type is rather small.

L. E. H. STEPHENS-HODGE.

THE KIRK IN SCOTLAND.

By James Bulloch. (St. Andrew Press.) 230 pp. 25s.

The quatercentenary of the Reformation in Scotland has been followed with interest south of the border. In Scotland itself a number of

books have issued from the press in which the great events of 1560 and succeeding years are once again put on record and interpreted for men and women of today. Dr. Bulloch's is one of these. A well printed volume, the book is written in an informative and captivating style, and should be read by all who wish to understand the Scottish Reformation. Quotations from the Scots Confession of 1560 and contemporary writings help us to visualize the tremendous transformation brought about by the rediscovery of the Word of God and the re-establishment of the supreme authority of Holy Scripture over against the usurped authority of a corrupt church which no longer brought to men the transforming message of the Gospel.

In the Bible men heard again the voice of God, and in obedience to that voice they found a new quality of life and a new understanding of what the Church is for. Yet they had no intention of founding a new church. It was still the old church, cleansed and revived, but brought again into line with what it had been in the first century of our era.

It is a pity that our Scottish Episcopal brethren boycotted the 1960 celebrations. For the settlement of 1560 was not anti-episcopalian. The dioceses remained—in charge of superintendents, and, in public worship, frequent use was made of the English Prayer Book of 1552 in the preparation of which Knox himself had had a hand, as well as Knox's own freer liturgy. The "hard" Presbyterianism of Andrew Melville, itself a counter-blast to Bancroft's doctrine of the divine right of bishops, had not yet arrived; nor had the later Puritanism which was to make the worship of the Church of Scotland similar to that of English non-conformity. Against these and other subsequent events (many of them largely political), the settlement of 1560 seems innocuous enough, and a joint participation in the celebrations might have created an atmosphere more favourable to reunion.

There were differences, of course. The English Reformation was led by bishops, the Scottish by laymen. The emergence in Scotland of the elderate meant that the layman was no longer prepared to play a purely passive part in Church affairs. He must be given spiritual responsibility, in face of this strong and vigorous expression of the priesthood of all believers, the notion of prelatical episcopacy was bound to fall, especially when the deeds of men like Cardinal Beaton were still remembered and abhorred.

So the impasse remains. How can it be resolved? Surely as Dr. Bulloch says, by looking, as the men of 1560 looked, "past the church to Christ for the answer," not in terms of "the words of man, but the Word of God". Only a rediscovery of the authoritative Word of God in Scripture can bring us together in true fellowship and make the Church once more the living messenger of God to a world which has forgotten Him.

L. E. H. STEPHENS-HODGE.

PRESBYTERIAN AUTHORITY AND DISCIPLINE.

By John Kennedy. (St. Andrew Press.) 118 pp. 15s.

In spite of its title, this book should be read by every Anglican incumbent and its contents put over to the members of his congregation. For it deals with a problem which is common to all who exercise a

pastoral ministry, the problem of lax membership. Why do those who consider themselves members of the Church sit so loose to their obligations? Why is there so little pastoral concern for one another among those who belong to the same congregation?

The reason, says Dr. Kennedy, is the loss of allegiance to the Bible as authoritative for daily living. "Non-churchgoing and unopened Bibles go together . . . if the Church is to exercise salutary authority it can only do so by awakening its members to the authority of the Word of God." Agreeing with Dr. Bulloch that the rediscovery of that authority four hundred years ago produced the Scottish Reformation, he goes on to urge that the same discovery be made again today.

Discipline has taken extreme forms in early Presbyterianism, and is not a popular word today. But it is a part of mutual Christian love. To discipline someone means to treat him as a disciple. It means helping each other to worship God and to serve one another.

The assumption that the average man does not need leadership is wide of the mark. He needs it desperately. Each church member, whether he be on the Kirk Session (or P.C.C.) or not, should be prepared to exercise leadership on behalf of others. This can only come about by "a shared interest in the Gospel". Not more rules, but a greater intimacy, a greater concern for others, is needed here. For to live the Christian life is to live under the authority of the Word of God in the fellowship for the Church. There is no room for the *laissez-faire* individualism which has become the scourge of so much Protestant religion. For the authority of the Pope the Reformers substituted the authority, not of each man's own wish to do as he pleases, but of the Scriptures with their demand that each man live for others and for God.

L. E. H. STEPHENS-HODGE.

THE CHURCH OF CHRIST.

By James Bannerman. (Banner of Truth.) 2 Volumes. 480 and 458 pp. 30s. the set.

This is "a Treatise on the Nature, Powers, Ordinances, Discipline, and Government of the Christian Church". It consists of lectures repeatedly delivered in New College, Edinburgh. They were first published in 1869, and are here reprinted. The treatise provides a full and thorough treatment of its subject. By present day standards it is somewhat wordy and repetitive; but the style is clear and coherent.

After a brief exposition of the nature of the Church, there is extended discussion of the relation of Church and State, and of the authority rightly to be exercised by the Church in regard to both faith and worship. In connection with the latter there is detailed consideration of the use of the Christian Sabbath, the character of the ordained ministry, and the nature and efficiency of the Sacraments. Finally, there is an examination of the different forms of Church polity and government, in which the presbyterian system of the author is compared and contrasted with the papal, episcopal, and independent systems. Appendices occupy the concluding 110 pages.

As an example of the author's exhaustive and analytical treatment, and of his special interest in institutional development, we may notice

that he distinguishes no less than five meanings of the term "church", all, he contends, to be gathered from the Scriptures. There are (1) the whole body of the faithful, living and departed, who are spiritually united to Christ; (2) all those throughout the world who outwardly profess the faith of Christ; (3) the local congregation; (4) a number of congregations associated together under a common government; (5) the local congregation as represented by its rulers and office-bearers. He finds scriptural support for the last two uses of the word by declaring, first, that after the addition of many thousands "the Church at Jerusalem" must have consisted of more than one congregation; and, second, that the command of our Lord to "tell it to the Church" must, in the light of current Jewish synagogue practice, have been understood to mean—refer it to the elders or authorized rulers. Presumably, therefore, he would be more ready than the present reviewer is to claim scriptural support for using the term "church" both of a denomination and of its administrative hierarchy.

ALAN M. STIBBS.

INTRODUCTION TO DOGMATIC THEOLOGY.

By E. A. Litton. Edited, with an Introduction and Notes, by Philip E. Hughes. (James Clarke.) 608 pp. 27s. 6d.

The current fashion of reprinting the works of earlier generations of theologians undoubtedly carries with it a measure of rebuke towards the contemporary church, for it would certainly seem that we lack the giants that used to live in these parts. However, few rebukes could be received with such readiness and welcome as we must extend to this old friend in new apparel. The publishers most certainly deserve thanks for providing Litton in a volume which it is a pleasure to handle and read—a vast improvement on the crabbed print, not to mention collapsing spines, of treasured second-hand copies!

Litton's own theological position may be described as a moderate Calvinism. The remarks wherein he supposes himself to have grasped the nettle of particular redemption (pp. 233ff.) reveal how far he is prepared to go, and where he tries to draw his main lines of doctrine. Nevertheless, though thus taking up a position himself, he is able to give clear indications of the major trends of opinion on every topic he discusses. The greatest gift he brings to the immense task of a book of this scope is his ability as a historian of doctrine. Often his own statements of the more complicated doctrines (notably, the Person of Christ, pp. 203ff.) are lacking in clarity, but rarely does he fail to communicate the mind of the great teachers and writers.

Of course, Litton has his defects. It may be petty to ask for everything, but none the less we could do with a much greater discussion of Inspiration than he gives; and certainly the doctrine of the Holy Spirit should be made the topic of a special section, and not be relegated to incidental references. Litton seems to have a blind spot when it comes to dealing with the Old Testament. To speak of it as "the Jewish revelation" (p. 95) is an unpromising start. He holds "the Levitical ritual" to be "a system of dumb elements until we study it in conjunction with the Epistle to the Hebrews" (p. 25); his treat-

ment of circumcision and passover (pp. 453ff.) fails to discern the true scriptural setting and meaning of these ceremonies, and in consequence (Litton's blind spot) Infant Baptism is totally inadequately treated.

The editor has touched the work of Litton so skilfully that every reader will wish for more. His footnotes, far from numerous, are models of exactness and lucidity, and touch those points of Litton's argument where he is most in need of help or correction. We could allowably ask, however, for greater use of sub-headings in some of the longer sections—notably the very valuable discussion of the Pelagian Controversy (pp. 145ff). It would also have been valuable if he had supplied an up-to-date book list to accompany each section of the work. Since few readers will share with the reviewer the mind-stretching experience of reading Litton from end to end, and most will wish to use him as a reference book, it is a pity that this edition lacks a Subject Index—there was a brief Index of Matters in the 1882 edition: even this would be better than nothing. Even if the additional material necessitated an increase in price, it would be well worth considering for any future reprintings.

J. A. MOTYER.

THE DOCTRINE OF OUR REDEMPTION.

*By Nathaniel Micklem. (Oxford University Press.) 115 pp.
12s. 6d.*

This is a reprint of the Lent book which Dr. Micklem wrote in 1943 at the invitation of Archbishop Temple. Whether books on the atonement have any right to be charming is, perhaps, open to question; but, at all events, this is a charming book. It is written in a vein of fastidiously refined and carefully calculated sentimentalism, which might well please cultured Oxbridge very much. Like Cardinal Newman, Dr. Micklem has a sharp, manly mind at the service of a feminine sensibility, and it is the latter of which one is most conscious here.

The book is a series of vignettes of biblical thoughts and Christian theologians. It is so slight a book as not to have required more of its author than to beautify with his own graceful style some of the things that the standard text-books say. Thus, the biblical section takes for granted the views that in Scripture blood sacrifice signifies, not the ending of life in death, but the release of life to invigorate, and that propitiation means the removing of man's guilt and defilement, but not of the divine wrath which that guilt and defilement has evoked. It is of a piece with this that God's penal wrath against sin is nowhere mentioned, and that justification, being a legal word, and one that expresses the averting of legally required retribution, is dismissed as an inadequate term for expressing a personal relationship based on grace. Even in the chapter on the Reformation, with its fine quotations from Luther and Hooker and Bunyan, Dr. Micklem carefully conceals (for one cannot believe that so perceptive a scholar does not know) the fact that the central religious, and therefore theological, concern of these men was to find peace with God from the terrors of an awakened conscience, and that the reason why they glorified in the cross and the imputed righteousness of Christ was that these things spelt to them a God-sent deliverance from God's own just wrath against their sins.

By deleting God's wrath from his theology, Dr. Micklem sentimentalizes grace ; God's love to sinners is thus reduced to humanitarian pity, and becomes something we can take for granted. Hence we are not surprised to find Dr. Micklem taking up with a wishful universalism. It is a natural progression of thought.

Our judgment is that theologically this book is not serious. The charm of Dr. Micklem's sentimental journey through the golden groves of æsthetic theology is no substitute for careful attention to what the Bible actually says.

J. I. PACKER.

DOCUMENTS OF THE BAPTISMAL LITURGY.

By E. C. Whitaker. (S.P.C.K.) 220 pp. 30s.

This volume (No. XLII of the Alcuin Club Collections) is welcome because it makes available in an extremely handy form a compilation of evidence concerning the doctrine and practice of Baptism in the Church during the first seven or eight centuries of its history. It brings together not only the different liturgical rites of which the extant literature gives us knowledge, but also sets out extracts from the patristic authors that are relevant to the subject. The book is also helpfully annotated.

Welcome though it is, it must be said, however, that this work is symptomatic of the currently fashionable practice of running to the patristic writings as though they were authoritative or normative for us as we reconsider the needs and situation of the Church today. There is much that the Fathers have to communicate to us, it is true ; yet, as Bishop Jewel admonished long since, " we may not build upon them, we may not make them the foundation and warrant of our conscience, we may not put our trust in them." Despite all the good things that we find in them, a study of their writings shows how soon, and often at points of vital importance, the pristine teaching of the New Testament was contaminated by superstition and complicated by alien accretions. This is quite definitely the case where the sacrament of Baptism is concerned, as these pages sufficiently demonstrate. There is so much in these ancient documents that is remote from the evangelical simplicity of Holy Scripture. They reflect for us the threat to Christianity that constantly lurks in the inevitable development and organization of ecclesiastical life and labour. We must ever be ready to go back beyond the Fathers (as indeed they themselves would have wished us to do) to the pure fount of our religion. That is the only proper road of the reformation of the Church, in every age ; and that is precisely what the Reformers of the sixteenth century endeavoured to do, while at the same time they valued the Fathers and sought to retain all that was best in their writings.

A desideratum is now a companion to this volume which will set out the documents of the baptismal liturgy which owe their origin to the spiritual revival of the Reformation in the sixteenth century, together with suitable citations from the writings of the Reformation Fathers. Our revisers of the present day seem all too prone to pass over these men to whom, under God, the Church owes so much. Let them, in going back to the Fathers, go back by way of the Reformers ; and, above all,

let them go back to Holy Scripture as the supreme authority and norm for all that is taught and done in the Church. PHILIP E. HUGHES.

CHRISTOPHER DAVENPORT, FRIAR AND DIPLOMAT.

By John B. Dockery, O.F.M. (*Burns and Oates.*) 180 pp. 21s.

Christopher Davenport, nephew of John Davenport, the Puritan patriarch of New England, was a Coventry boy who committed his conscience to the Pope while at Oxford, probably in 1613. Having become a Franciscan monk and a theological teacher of some distinction at Douai, he returned to England in 1630 under the name of Franciscus à Sancta Clara to help run the reconstituted English Franciscan province. This was his work for half a century. He belonged to the ecclesiastical retinue of two queens, Henrietta Maria and Catharine of Braganza, and was evidently something of a courtier. He won some distinguished converts to the Papal faith, including Godfrey Goodman, Bishop of Gloucester. This book chronicles Davenport's career in painstaking detail. One wishes that the learned author had been less exclusively concerned with Franciscan fortunes, and had laboured a little harder to bring Davenport to life; as it is, the book is rather dull.

Davenport's chief claim to fame is that he was the first to show in print (in *Deus, Natura, Gratia*, 1634) that if you put upon the words of the Thirty-Nine Articles a non-natural and unintended sense, you can make them teach the doctrine of the Council of Trent. He wrote this demonstration, apparently, to encourage Charles 1 to pursue his rosy dream of a concordat with the Pope. (After all, even a king has a certain duty to please his wife.) Davenport wanted to convince Charles that the Church of England was already nearer Rome than was commonly thought. But his book was censured by the Roman authorities, who, then as now, were not interested in the idea of concordats with Protestants, and Englishmen generally found it offensive rather than convincing; though it had a certain vogue at Charles's court, where admiration for things Roman was regarded as a mark of good taste. The book came into its own, however, in the last century, when Anglo-Catholics sought justification for subscribing the Articles while holding Tridentine opinions. Newman knew it, and is said to have based Tract XC on it, and Canon F. G. Lee published an ornate translation of it in 1865.

In these days, when the Papacy professes such deep interest in reunion, the story of how the Papal authorities snuffed out Davenport's endeavours after a reunion between Rome and Canterbury based on mutual recognition makes timely reading. For it is an article of the Papal faith that the Roman church never changes, and was never wrong. J. I. PACKER.

VICTORIAN MINIATURE.

By Owen Chadwick. (*Hodder and Stoughton.*) 189 pp. 25s.

The growing list of Professor Chadwick's writings already affords ample proof of his versatility as a historian and of his gifts as a literary man. This, the latest addition to the list, is a little gem. It is a

vignette of life in a small English village during the middle years of last century, with the spotlight focussed on the two leading personages of the village, the parson and the squire. The Reverend William Wayte Andrew, Vicar of Ketteringham in Norfolk, and Sir John Boileau, squire of the community, were, as Dr. Chadwick acknowledges, "two good men"; both were gentlemen of integrity, sincere and conscientious in the discharge of the duties attaching to their respective positions and closely attentive to the welfare of the village and its inhabitants. Sir John, inclined to be passionately imperious, regarded the whole village, including the church and the vicar as *his*. Mr. Andrew, on the other hand, regarded the religious spheres as his proper preserve. The recurring tensions over the years were, however, the result of regrettable misunderstandings, which, in most cases, might have been avoided had the two men consulted each other as man to man instead of acting independently, rather than of fundamental incompatibilities of temperament. The Vicar, indeed, was a zealous and faithful pastor of his flock, diligent in instruction and visitation, persevering in intense private prayer for his parishioners by name (including the squire and his family), and an earnest proclaimer from his pulpit of the doctrines of divine grace—a model, in fact, which could, with great advantage, be studied and followed by the country parsons of our day. In the end the victory was God's, triumphing in the heart of His servant (with all his faults) and, through his earnest ministry, in the hearts of squire and people: we see a village carefully attentive to biblical preaching, squire and parson are touchingly reconciled, and the squire's household is blessed with the assurance of evangelical experience. Although this delightful book is not a religious tract for the time, the story it tells points clearly to the blessing which follows a faithful ministry, as well as to the failures and frailties which hamper the service of even the best of men. It is, in short, an intensely human story in which the grace of God, always secretly at work, has the last word. We are grateful to Dr. Chadwick for telling it with such effective simplicity.

PHILIP E. HUGHES.

A STUDY OF HISTORY.

By Arnold J. Toynbee. Abridgement by D. C. Somervell.
(Oxford University Press.) 1,003 pp. 45s.

To abridge the ten tomes of Mr. Toynbee's *magnum opus* into a single volume is no minor achievement, and Mr. Somervell's work of condensation is praised by Mr. Toynbee himself as "masterly". This has been done by stages: the abridgement of Volumes 1-5 was first published in 1946, the abridgement of Volumes 7-10 eleven years later, and now there will be a welcome for the entire abridgement within the covers of a single book. Mr. Somervell, indeed, has not been content to be a mere abbreviator, but has brought into play his own powers of exposition and has even, with Mr. Toynbee's sanction, introduced illustrations from his own mental storehouse.

Mr. Toynbee sees the distinctive contribution of the historian as being "to give us a vision of God's creative activity on the move in a frame which, in our human experience of it, displays six dimensions". To

the four-dimensional frame of Space-Time in which the physical cosmos moves there is added a fifth dimension, namely, that of life, evolutionarily conceived. And the historical angle of vision shows us "human souls, raised to a sixth dimension by a gift of the Spirit, moving through a fateful exercise of their spiritual freedom, either towards their Creator or away from Him". It would, however, be a mistake to conclude that Toynbee's is a distinctively Christian approach to the study of history. That it is not, but is marked by religious relativism and moulded by humanism (albeit of the most cultured type) is apparent both from this work and from his other writings. His attitude to history is not, in fact, and on his presuppositions could not be, governed by biblical premisses.

Convinced that only in the light of an intelligible whole can an understanding of the parts be obtained, Mr. Toynbee sets out to focus attention on the whole of history. The pattern which he claims to discern in his study of human civilization is one which, he contends, recurs with each successive civilization, namely, a universal state or empire emerging from a time of troubles, followed by an interregnum during which there appears the establishment, internally, of a Church and the external phenomenon of a barbarian *Völkerwanderung*, both of them the products of a dying civilization. The work is a comparative study, in terms of this pattern, of the twenty-one societies which Mr. Toynbee has identified throughout the course of human history. However strong may be the disagreement either with his governing concept or with questions of a more incidental nature, the intrinsic value of Mr. Toynbee's contribution to the study of history cannot be gainsaid and the remarkable scope of his erudition will not cease to be admired. The book has been excellently produced by the publishers.

PHILIP E. HUGHES.

ANIMALS AND MAN IN BIBLE LANDS.

By S. F. Bodenheimer. (E. J. Brill, Leiden.) 232 pp. 36 Dutch guilders.

The various Faculties of the Hebrew University at Jerusalem have already established a fine tradition of research into local problems. In this book Dr. Bodenheimer, lately Professor of Zoology there, brings together a great mass of historical material concerning the development of human and animal life in the regions around Palestine, extending from Iraq in the north-east to Egypt in the south-west. The treatment is methodical and the whole is set out as a scientific paper, which indeed it is.

The early chapters cover briefly the geology and topography of the area, before dealing with the faunal history as recorded by the palaeontologists. The findings in the Mount Carmel caves are set out in detail, showing that the fauna of the Pleistocene period, which began about a million years ago, are now well known, while much has also been discovered about early man in this area. Authorities agree that the climate of this region has not suffered major changes since those days and that the climate today is not noticeably harsher than it was two or three thousand years ago.

Dr. Bodenheimer devotes his second main section to detailing the animals revealed in the written records of Ancient Palestine, Ancient Mesopotamia, and Ancient Egypt, examining all the conclusions of earlier writers and attempting to check identifications by using all the lines of investigation available. The classical authors have been thoroughly searched and their index of citations fills some sixty column inches. Scripture references are listed in another appendix, but there is no bibliography of the numerous modern authorities, nor are the titles always mentioned.

The third section covers the period from the Neolithic to the end of the Iron Age (4,500 to 300 B.C.) and it is largely a history of animals and their relationship to man in that time. As might be expected, the books of the New Testament are largely omitted from treatment, though there are references to fishing, pearls, and scorpions in the Gospels and the Revelation. The author accepts the findings of the extreme higher critics and his final chapter seeks to collate the zoology of the Bible, particularly in the sacrificial codes, with Frazer's analysis of comparative folklore. This, however, does not seriously affect this erudite and painstaking work, which will be of tremendous value to all interested in the historical aspect of animal life of Bible lands.

Such a work is inevitably heavy going for the layman but it is heavier than really necessary, for the English is sometimes stilted and difficult, while a number of words and expressions are hardly current English. This is a great pity. The translation from the original Hebrew is by the author himself and his command of English is extremely good; there are many who would gladly have checked his manuscript and proofs and thus amended such words as "evertbrate animals" and such misprints as "3,000 B.C." for "300 B.C." GEORGE CANSDALE.

AN ALL ROUND MINISTRY.

By C. H. Spurgeon. (Banner of Truth.) 396 pp. 10s. 6d.

The background of this book is Charles Spurgeon's work of training young men for the Ministry, beginning in 1855 with one student.

The "pickings" in this book are precious and full of wisdom. Much of its considerable bulk is of human interest, intimate and humorous, but of historical value only in giving a picture of Spurgeon and his time. One has to remember, too, that these talks were addressed to eclectic Christians of a century or so ago, and also many of the allusions and controversies are in quite another perspective these days. The remainder is more than valuable. Spurgeon approaches his work as a Baptist, a Calvinist, and a Puritan. Many who share these ingredients will scarcely follow through Spurgeon's views and methods regarding the Church of England if one may judge by experience in interdenominational and ecumenical work. His picture of the Church of England in his treatment of the return of superstition is hardly in perspective taking the "home Church" as a whole, and certainly not of "Evangelicals timid as hares"; and of the High Church Party being more consistent with the Prayer Book (apart from the Articles).

Many of his men must have been saints indeed, facing poverty and loneliness. Some, as allusions show, lost a sense of vocation, some

became proud with success, and some became place-seekers. The trials and temptations of the ministry are much the same in each generation and in every denomination.

Spurgeon begins by inquiring whether the candidate has the *gift* of preaching—otherwise he ought to seek another sphere. Learning is called for, for ministry demands mind, but the main business is to be well instructed in theology through a study of the Scriptures. Non-theological preaching is full of blunders. "When grace abounds, learning will not puff you up." Leadership is a necessity involving a development of "individuality". Egotism must be avoided at all costs, but so must its opposite. Ministers are stewards, that is, put in trust with their Master's goods—"the mysteries of God". The call then is for consecration and devotion—a consecration which out of weakness has learnt sympathy and the place of supplication, and is marked by self-sacrifice facing financial poverty and drudgery where necessary.

Within this book lies a challenge to any form of Christian ministry presented with compelling conviction, lucidly expressed in penetrating phrases with lively imagination, and enlightened with most apt and telling illustrations.

HUGH JORDAN.

THE MINISTRY OF THE SPIRIT.

Selected Writings of Roland Allen. Edited by David M. Paton.
(World Dominion Press.) 208 pp. 12s. 6d.

Roland Allen was born in 1868 and died in 1947. His first major work, with the provocative title *Missionary Methods: St. Paul's or Ours?* was published in 1912, nine years after ill-health had forced him to resign from his work as a missionary of the S.P.G. in China and return to England. This book, and its sequel, *The Spontaneous Expansion of the Church and the Causes which hinder it* (published in 1927) are those by which he is best known. They startled multitudes of missionaries and many missionary organizations into a difficult and sometimes painful rethinking of the principles upon which virtually all overseas missionary work has been based in the last 150 years. If Roland Allen occasionally made extravagant assertions, if he sometimes swept aside too lightly criticisms based upon the difference between conditions in St. Paul's day and ours, it is more and more generally admitted that his main line of argument is unanswerable, namely that it is the business of missionaries (representing the Christian Church) not only to preach the Gospel but also to plant churches, and churches which from the outset should be truly indigenous—self-governing, self-propagating, and self-supporting. As Dr. H. R. Boer has said, Roland Allen was "a man of singularly clear vision and prophetic outlook". If, as Dr. Alexander McLeish points out in the brief Biographical Memoir here printed, "we have begun to learn again to subject customary church and missionary practice to the scrutiny of the New Testament," that re-appraisal is due to Roland Allen more than to any other single person. It is interesting to find that "he prophesied to his son that his writings would come into their own about 1960"!

But the present volume contains valuable and sometimes lengthy

extracts from other works of Roland Allen which are now out of print. First, and perhaps most important, are the sixty pages from a small book, *Pentecost and the World*, published in 1917. It is virtually an examination of the Acts of the Apostles, in which he patiently and very cogently makes it clear that the whole book is "the story of the coming, and the results of the coming, of the Holy Spirit" (p. 3), "that the Spirit created in the apostles an internal necessity to preach the Gospel" (p. 27), that "it was the coming of the Spirit of Christ into the souls of men which led them to see the need of their fellowmen" (p. 33), that "the apostles, moved by the Spirit, went forth as ministers of the Spirit" (p. 39), and that "St. Luke considered the gift of the Holy Spirit necessary for every Christian" (p. 49). Moreover, "the gift of the Spirit" is "the sole test of communion" (p. 52), and if that is so, how tragic "if Christians acknowledge that others have the Spirit, and yet do not recognize that they ought to be, and must be, because spiritually they are, in communion with one another" (p. 57). Space forbids further comment. The book deserves to be pondered, prayed over, and most of its findings accepted and put into effect.

FRANK HOUGHTON, Bishop.

FAITH'S VENTURE : A SHORTER LIFE OF HUDSON TAYLOR.

By Mrs. Howard Taylor. (*China Inland Mission.*) 160 pp. 6s. 6d.

Within four years of the centenary of the founding of the China Inland Mission, a paper-back shorter life of its founder, Hudson Taylor, is published by the C.I.M. in conjunction with its agents, the Lutterworth Press. Written by his daughter-in-law, Mrs. Howard Taylor, it is actually a reprint of the shorter Life first printed a good many years ago in North America, at a time when Marshall Broomhall's shorter Life, entitled *The Man who Believed God* was having a phenomenal sale in this country. It must be remembered that in our own generation there are many thousands of Christian people, even including many missionary enthusiasts, who are not steeped in the Hudson Taylor literature, and who ought to be challenged with the story unfolded with simplicity, artistry, and deep spiritual fervour in *Faith's Venture*. As a young curate, the writer of this review propped the second volume of the larger Life against a hot water jug at meals in his lodgings, and after reading it twice, he could do no other than offer for service with the C.I.M. *Faith's Venture* may well have a similar effect.

FRANK HOUGHTON, Bishop.

A PRESENT HELP.

By Marie Monsen. (*China Inland Mission.*) 103 pp. 5s. 6d.

Miss Marie Monsen is a Norwegian missionary, now over eighty years of age, who, in 1959, published an account of some of her adventures in China. 17,000 copies were sold in the first six months. This little volume is a translation from the Norwegian by Joy Guinness, herself the daughter of C.I.M. missionaries well known to Miss Monsen. The missionary community generally know her primarily as one whom God used mightily in a revival in North China which began in 1927. Now

she has written, to the glory of God, a record of some of His mighty acts in delivering her over and over again from bandit dangers. Factual as they are, these stories may seem incredible except to firm believers in the supernatural. They lead up to a longer record of Miss Monsen's capture by Chinese pirates. For this greater test of faith the earlier experiences had prepared her. No wonder that she was ready to be God's instrument in revival, since in such intimate ways He had proved Himself to be a God nigh at hand, "a very present help in trouble".

FRANK HOUGHTON, Bishop.

ZAMBEZIA AND MATABELELAND IN THE SEVENTIES : *The Journals of F. H. Barber and R. Frewen.* Ed. by Edward C. Tabler. (Chatto and Windus.) 212 pp. 45s.

The journals of two travellers in Matabeleland and around the Victoria Falls, in the eighteen-seventies have been brought together to form an important source-book for the early colonial history of that part of Southern Africa. Frederick Barber was a South African born hunter, who also painted the Falls. Richard Frewen was a well-connected Englishman, a somewhat unpleasant character, who blamed upon the missionaries the bad attitude of his servants, whose loyalty he was incapable of holding, and fermented trouble between the British and King Lobengula.

The interest to the missionary historian is marginal, but the journals have been excellently edited, and it is good that they should be thus preserved for posterity.

J. C. POLLOCK.

CEYLON, NORTH INDIA, PAKISTAN : A STUDY IN ECUMENICAL DECISION.

Edited by Stephen F. Bayne, Jr. (S.P.C.K.) 257 pp. 8s. 6d.

It is nearly fourteen years since the Union which created the Church of South India. The Ceylon Scheme and the North India/Pakistan Plan are slowly but steadily moving towards a similar climax, which is in sight. In January 1960, the Metropolitan of the Church of India, Pakistan, Burma, and Ceylon was authorized to inquire whether other parts of the Anglican Communion would be prepared to enter into relations of full communion with the proposed united churches. To assist their decision, Bishop Bayne has brought together the documents in the case. They should be studied by every Anglican concerned with the forming of opinion. Bishop Bayne restricts his editorial matter to a minimum; the subtitle is somewhat a misnomer for this book is not a study but the essential source book for a study in Ecumenical Decision. After reading the editor's admirable introduction, the general reader, unfamiliar with the ground, might be advised to turn directly to Archdeacon Sully's paper (pp. 233ff.) for a digestible account of the development of the North India Scheme; then revert to page ten and, by way of the C.I.P.B.C. decision of January 1960, embark on the documents—the Scheme and the Plan; Lambeth's Counsel; changes since 1958.

Neither editor nor documents make quite clear to the uninitiated that

the American Baptists, who apart from the Anglicans form the only major Christian group in East Pakistan (as also in Assam, India), never joined the negotiations. British-connected Baptists in East Pakistan, a small group, have withdrawn since the present volume went to press. In West Pakistan and North India the (British) Baptists remain important participants.

Close attention will be paid to the Lambeth counsels and the reaction to them, both by C.I.P.B.C. and the Negotiating Committee. And every Anglican concerned for the growth of Christ's Church overseas will look forward, informed by this excellent compilation, to the answers given by the Anglican Communion during 1961, and to the final decision by all participating churches, in 1963. J. C. POLLOCK.

INDIAN PILGRIM.

By Rosalie Wheaton. (Salvation Army.) 164 pp. 5s. (paper).

Narayana Muthiah (1872-1959) was the son of a secret Tamil Christian in Palamcottah, South India. As a boy he was an ardent Hindu, and he attended a Salvation Army tent in order to heckle, and, if necessary, persecute. Converted, he became an ardent Christian, and spent a lifetime of devoted service as a Salvation Army officer. He was the first Indian to be made Commissioner, and his travels in many parts of the world made him widely known. While the primary interest will be to Salvationists, all Christians will profit from this record of a faithful life. J. C. POLLOCK.

THE SELECTION AND TRAINING OF MIXED CHOIRS IN CHURCHES.

By Charles Cleall. (Independent Press.) 132 pp. 9s. 6d.

To read Mr. Cleall is to be encountered by an enthusiast and a craftsman. He has expert knowledge, and ideas of his own, about the technique of choral training, to which he gives two informative chapters, and about the task of securing the right membership of a choir, which he approaches with a firmness only equalled by his resource (there is an intriguing account of a choir whose lack of good tenors was overcome not by tolerating poor ones but by enrolling ten women "who could sing comfortably and effectively an octave below middle C"). But church music is no mere craft to this author, nor even an applied art: it is not to be harnessed to serve the ends of evangelism (which is regarded with the deepest distrust) or of teaching, but is to exist in its own right as a thing of beauty, and thereby as a path to God. He quotes with approval the dictum: "Religion is, a search for values, and an attempt to secure them"; and its corollary: "we are unable to differentiate religion from aesthetics and ethics."

It would be a pity if this art-theology were to lose this book any potential readers, for the writer's passionate concern for artistic integrity is, though wrongly based, a fine thing and a worthy rebuke to the opportunism of those who would cheerfully conjure up, if not the devil, at any rate his tunes, in the interests of "giving the people what they like". F. D. KIDNER.

LEAST OF ALL SAINTS.

By Grace Irwin. (*Paternoster.*) 256 pp. 10s. 6d.

ANDREW CONNINGTON.

By Grace Irwin. (*Paternoster.*) 251 pp. 10s. 6d.

These two books are well written and easy to read. They tell the story of Andrew Connington, heir to a family business, who decides to go into the ministry, and then, after popular success as a preacher, undergoes an old-fashioned conversion experience—and meets difficulties. He is sustained in these (they appear mainly in the second of these novels) by his wife, until even she is estranged by some of his attitudes, only later to realize that he has been faithful to the truth. Finally driven out of his fashionable Toronto church, Andrew finds rewarding work in a slum district on the outskirts of the city.

These two books are above the ordinary run of religious novels, mainly because there is a sustained narrative interest (though the sequel, *Andrew Connington*, is inclined to be a bit episodic) and sense of conflict, and the main characters, are well conceived and delineated. One is always puzzled, however, by this sort of book, and the greater the technical qualities the greater the puzzle. For whom is this type of literature intended? It cannot compare in subtlety and precision with the psychological novel that now holds the field. Its slant also disqualifies it from achieving any wide general appeal. Indeed, even those who are sympathetic with the point of view expressed may well share Keats's suspicion of literature that has such a palpable design upon us. In these novels that design is always to the fore, in some instances with a rather repulsively ungenerous narrowness. At times one even feels that Andrew is right too often. This tendency, together with one or two embarrassingly sentimental and melodramatic incidents, represents the main weakness of Miss Irwin's work.

For those who like this sort of thing these novels will be very acceptable, for there can be no doubt that in general they are good of their kind; but those who don't are not likely to be converted by them. They are not as good as that.

ARTHUR POLLARD.

ST. FRANCIS DE SALES; SELECTED LETTERS.

Translated with an Introduction by Elizabeth Stopp. (Faber and Faber.) 318 pp. 25s.

This is the latest volume in Faber's series of Classics of the Contemplative Life. In it Miss Stopp has made a selection of some one-hundred-and-twenty-five letters from St. Francis de Sales' voluminous correspondence. The letters cover a period of nearly twenty years from 1603 to 1622, and are addressed to numerous correspondents, but two or three of these stand out from among the rest, notably Jane Frances de Chantal, co-foundress with St. Francis of the Order of the Visitation, Madame de la Fléchère, and Madame Angélique Arnauld of Port Royal and later a Jansenist. The book is furnished with an excellent introduction, useful indices, especially one of correspondents with brief biographical notes attached, and a good bibliography.

St. Francis is well known as a mystic and contemplative writer. He was born and spent the greater part of his life near Geneva, and from 1602 to his death in 1622 was bishop of Geneva (although, of course, the Romanists were excluded from the city itself). During this time, however, he visited Paris and was much in demand as a preacher and confessor. It was there that he came to know Madame Arnauld. He died at Lyons in the last days of 1622 and was buried in his home town in the church of the first Visitation convent at Annecy.

There is much in this volume to show St. Francis's powers as a spiritual director. There is a fine balance and unruffled quality about his advice. It is not therefore surprising to find him telling Madame de la Fléchère that "the most important thing of all is to make sure of having tranquillity, not because it is the mother of contentment but because it is the daughter of the love of God and of our will's resignation". With this there goes a continued and understandable stress on humility, a quality abundantly manifested in St. Francis's own life. This also involves an emphasis upon renunciation. In their turn these qualities of humility and renunciation require for their attainment "great desire to practice our exercises faithfully and well in what concerns prayer and the virtues".

Much as we may find admirable in this volume, there remains, however, much that is reprehensible. Reading books of this kind gives one a renewed cause of thanksgiving to God for the Reformers. There are the usual authoritarian claims of Rome (only the Church can interpret the Bible aright, for example), there is commendation of the practice of flagellation, and there are traces of a sort of sacramentalism that is well nigh superstitious. Miss Stopp, apparently, finds no difficulty in accepting everything. Competent as her work is and useful as it will be, she must pardon many of her readers if they find themselves unable to follow her as far or as unquestioningly as she herself goes.

ARTHUR POLLARD.

THANKS BE TO GOD.

By Robert H. Rodenmayer. (James Clarke.) 126 pp. 9s. 6d.

This is the first British edition of a book by an American clergyman. It is an eminently readable series of studies based on passages in the General Thanksgiving. Mr. Rodenmayer writes out of an obvious wealth of pastoral experience, and he writes, moreover, as a man who has benefited from that experience and now uses it for the benefit of others. Here is a wise pastor. Sentences such as the following illustrate this fact: "An act of thanksgiving, however small and unimportant it may seem, always enlarges one's horizons." In the course of the book, Mr. Rodenmayer touches a wide range of topics from the Creation to the Crucifixion, from sin to faith in and love towards God. All of them he illustrates with a supply of anecdotes and stories at once appropriate and impressive. There is nothing profound or original about this book; it is a frankly popular attempt to say a little about the central truths of the Christian faith within the framework of a series of meditations on the General Thanksgiving. As such it is successful.

ARTHUR POLLARD.

BRIEF NOTICES

An event of real significance in Evangelical publishing is the appearance of the first volumes in the BANNER OF TRUTH paper-back reprints. The following are now available: Bishop J. C. Ryle's FIVE ENGLISH REFORMERS (160 pp., 2s. 6d., originally entitled LIGHT FROM OLD TIMES) and FIVE CHRISTIAN LEADERS (192 pp., 2s. 6d., originally entitled CHRISTIAN LEADERS OF THE LAST [i.e. 18th] CENTURY; Andrew Bonar's ROBERT MURRAY MCCHEYNE (192 pp., 2s. 6d.); Henry Law's THE GOSPEL IN GENESIS (188 pp., 2s. 6d.); Brownlow North's THE RICH MAN AND LAZARUS (125 pp., 2s. 6d.); Louis Berkhof's SUMMARY OF CHRISTIAN DOCTRINE (191 pp., 3s.); and THE LETTERS OF JOHN NEWTON (191 pp., 2s. 6d.). These books are within the range of every pocket, young and old. They should be purchased and read, and given away as gifts.

Another important reprint from the same press is MEN OF THE COVENANT (534 pp., 15s.), Alexander Smellie's *chef d'œuvre*, which brilliantly tells the story of the Scottish Covenanters and their struggle for survival in the face of appalling religious intolerance and persecution—a book to be read, pondered, and treasured, especially by the youth of our day who will be inspired by the serene, more-than-conquering faith of these Christian heroes of three hundred years ago.

JUNGLE DOCTOR PANORAMA (Paternoster, 144 pp., 35s.) gives a comprehensive pictorial impression of the work and environment of the Jungle Doctor in Central Tanganyika. The many eloquent photographs, taken by Ossie Emery and Edwin Udey, are accompanied by a commentary by the Jungle Doctor himself, Paul White, and provide a graphic record of contemporary missionary activity. It is a book for adults rather than children.

RIVAL THEORIES OF COSMOLOGY (Oxford University Press, 64 pp., 9s. 6d.) brings together three talks given on the B.B.C. in 1959 by Professor H. Bondi, Dr. W. B. Bonnor, and Dr. R. A. Lyttleton on modern theories of the structure of the universe and the subsequent discussion by them, under the chairmanship of Dr. G. J. Whitrow, of the differing points of view they propound. The symposium forms an admirable introduction for the man-in-the-street to the rival theories of the origin and constitution of the universe which are currently being considered by physicists and astronomers. Dr. Bonnor champions a relativistic theory, Dr. Bondi the steady-state theory, and Dr. Lyttleton an electrical explanation of the latter. These stimulating talks form an excellent sequel to Professor (now Sir) A. C. B. Lovell's Reith Lectures on THE INDIVIDUAL AND THE UNIVERSE, and remind us that we are living on the threshold of an exciting new age of cosmic physics.

All who have an interest in the Reformation will be happy to see a new printing of the THE SCOTS CONFESSION OF 1560 (St. Andrew Press, 80 pp., 10s. 6d.) which, until superseded by the more extensive Westminster Confession of 1647, was the official doctrinal statement of the Church of Scotland. This reprinting is enhanced by a helpful introduction, mainly historical in character, from the pen of the late Professor G. D. Henderson and a modern English version of the Confession prepared by Dr. James Bulloch. We would recommend that this famous statement of faith of 400 years ago could with benefit be studied in conjunction and comparison with the Thirty-Nine Articles of Religion by parish groups in our own Church of England, for in this way many may learn to appreciate more adequately the richness of the spiritual heritage that has come down to us in trust from the Reformation.