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Book Reviews

THE NEW MORALITY

By Arnold Lunn and Garth Lean. (Blandford Press.) 154 pp. 5s.

This is a timely and trenchant book. The authors (a Roman Catholic and an Anglican) are deeply disturbed by what they describe as the "erosion" of traditional Christian morality. We face, they bluntly affirm, "a moral Dunkirk".

They point out that the faith is not only being assaulted from without (this is no new thing) but also being subverted from within (and this is the new and shocking thing). They complain that those who have publicly promised to banish and drive away all false and erroneous doctrine are responsible for promoting and propagating it. This is the thing which they find so profoundly disturbing. How can an institution survive when its ordained representatives subvert the faith they have solemnly pledged themselves to uphold?

The authors delicately suggest that there is, among other things, a question of intellectual integrity involved. In the concluding section they raise this issue: "We wish to remind our readers once again that sexual morality is only a part of morality, and that we are mainly concerned in this book with declining standards of intellectual integrity. We are far less disturbed by the agnostics than by the Christians who defend the New Morality, for the former may be honest, whereas it is difficult to believe in the intellectual honesty of those who ignore evidence which refutes their theory and, by a technique of selective quotation, produce a travesty of Christianity which the apostles would have rejected with horror. In brief, we are less worried by the increase of sexual immorality among the young than by the increase of intellectual immorality among the middle-aged".

The authors of this work believe that the situation is critical. They believe that we must take seriously Burke's warning: "When bad men combine, the good must associate; else they will fall, one by one, an unpitied sacrifice in a contemptible struggle". They are concerned to refute the lax doctrines of the New Morality. Is it true, as Professor Carstairs alleges, that "charity is more important than chastity"? Is it true, as Dr. Alex Comfort claims, that "chastity is no more a virtue than malnutrition"? Is it true, as some of these publicists infer, that pre-marital chastity is an outmoded anachronism?

It is not surprising that the ordinary person, seeking moral advice and guidance, is baffled and confused. Sir Arnold Lunn quotes the testimony of his friend, Sir Richard Livingstone, who says: "When I was young there were still moral fences. Admittedly they did not always prevent trespass, but at least we knew the fences were there. Since then, most of the fences have gone".

This is the new and alarming feature of the contemporary situation.

Of course, fornication is not new ; what is new is the brazenness, the shamelessness, of those who now practise it. " Victorian writers who went to bed with a mistress," the authors add, " did not feel it necessary to persuade themselves and others that fornication was enlightened and adultery progressive ". They did not rationalize their guilt nor hypocritically claim a virtue they did not possess. Sir Arnold Lunn continues : " In the Oxford of my youth the hedonists suffered from no missionary urge to impose on others their own way of life. The frankly immoral were far less censorious of the moral than those prigs of the New Morality who are for ever holding forth on the prurience of the pure and the inhibitions of the chaste. Some examples of this peevish propaganda are quoted in this book ".

The authors argue cogently that no society can long survive without the imposition and preservation of moral restraints. They quote the considered judgment of Dr. Unwin (no mean authority) that : " Any human society is free to choose either to display great energy or to enjoy sexual freedom ; the evidence is that it cannot do both for more than one generation ". They buttress this conclusion by quoting the profoundly disturbing statistics in England for illegitimate births and venereal disease among adolescents.

The authors of such books as *Towards a Quaker View of Sex and Honest to God* make a passionate plea for compassion. But the way of compassion, as the Bishop of Leicester reminds us, is not the way of concession. What Christ said to the woman taken in adultery was : " Go, and sin no more ". And what the Apostle Paul said was : " Flee fornication ". The New Moralists " appear to think it more compassionate to condone sin than to convince people that, in Christ, can be found the power to conquer it ". The *Daily Telegraph*, in an editorial, was moved to write that what the New Morality does is to " make justified sinners of us all ".

The authors of this book are to be congratulated on the way in which they have pricked the bubble of this outrageous conceit. The tragedy is that morality, under the cloak of charity, is being assailed and that the faith of the ordinary man is being insidiously weakened if not destroyed. No doubt there will be many who will be tempted to echo Hotspur's impatient words :

" And such a deal of skimble-skamble stuff
As puts me from my faith ".

STUART BABBAGE.

A LAYMAN LOOKS AT THE CHURCH.

By *Kenneth G. Grubb*. (*Hodder & Stoughton*.) 190 pp. 5s.

This is a modest, an invigorating, and a tantalizing book—modest because of the nature of its author, invigorating because of the pungency of its comments, tantalizing because it could be the harbinger of a greater work.

Its somewhat prosaic chapter headings—" What are the laity for ? ", " The Church and the lay witness ", etc.—should in no way deter the reader, for most of the book is good reading, grounded often in wisdom, always in common-sense, and for all its outspokenness fashioned in a

constructive setting. Indeed, so apposite and telling is it in places that one longs for its author to break away from his sense of limitations. For in what other book of recent years have the members of the Church, ordained and lay, been so frankly revealed? "There is an intellectual distance of metres to be traversed between the mind of a layman and that of a clergyman. . . . Sometimes this distance exists because the clergyman affects a superiority which he does not possess, or asserts one which he does. In either case, the result is off-putting". "It is frankly hard to advise the clergy. To the wise a hint is usually sufficient, but not to a clergyman. . . ." If this is not strong medicine, what is? Yet the utmost sympathy and regard is shown for the clergyman in his difficult rôle, so that none should feel offended, and indeed it might be of benefit to study carefully Sir Kenneth Grubb's remarks.

Laity who have contact with bishops will surely echo many of the comments on them—honourable men; often suitably ambitious; not all would go to the top in a large and competitive business or profession, are examples. Or again: "Bishops, even archbishops, cannot be relied on automatically to talk sense: they have their off-days and these usually fall on weekdays". Bishops probably feel that they are seldom free of lay criticism, yet how true (for whatever the reason) is Sir Kenneth's comment: "I find it harder to be frank with a bishop than with anyone else of equal standing and length of acquaintance". I have read nowhere such salutary observations.

For one who has spent so much of his time working in the Church at the centre it is surprising that Sir Kenneth is able to take so detached and often so unflattering a view. "One sees the worst of the Church at the centre". "There is something rather repellent to many ordinary laymen in the way in which clever clerics will manipulate ideas and produce policies that do not necessarily answer the needs of the ordinary humble parishioner. Too many things at the World Council arise not from a conscious call for help, but from the dangerous conviction that there is a 'mission' to do something". In the aftermath of the statistical sociological Mecca envisaged by the Paul Report the weight of these opinions should not be lost. Of course, the author rightly finds plenty to praise in central organizations, but their dangers and shortcomings are relentlessly exposed. The corollary of this is his stout defence of the work and existence of our Church's missionary societies, continually under modification in the light of existing circumstances, but still able to play a unique rôle in evangelism. (Incidentally, it is strange that Sir Kenneth omits to mention the Church Pastoral-Aid Society by name in his list of societies in which the Earl of Shaftesbury was interested, for that great man records in his diary: "I was never called by God's mercy to so happy and blessed a work as to labour on behalf of this Society. I heartily thank God for the day when I first became a member of the Church Pastoral-Aid Society".) Again, those who are impatient with the seemingly anachronistic way in which the Church often functions should take note of Sir Kenneth's defence of the patronage system—a welcome and effective antidote to the Paul Report's vehement and ill-conceived attack on the religious patronage trusts.

Perhaps the laity are treated the most kindly of the three orders,

though the book subjects them to plenty of criticism, but the thrust of the author's basic approach is to beg the Church to take the laity seriously, and vice versa. Thus the Church must take the laity much more into its confidence (in all this the World Council of Churches is commended). The chapter dealing mainly with church government is precise and to the point ("to be usefully concerned with the Church Assembly a man needs long patience, fair judgment, and no fear of bishops"). At the same time all this is notably set in the sphere of lay vocation and witness, and it concludes with a comprehensive survey of various types of laity. The author has more than one dig at the Church's conservative elements "paralysed by antiquity": "ecclesiastically, no one can be so conservative as a conservative layman. This is what makes him so delightful and impossible a character". Yet it is typical of the book to see the other side of the picture, and the author does well, for instance, to remind his readers that the Church's liturgy often appears outmoded through a lack of understanding that its services grow on a man in a developing process. I am sorry that Sir Kenneth has kept off the subject of parties in the Church, for these different emphases of churchmanship (before the Paul Report would extinguish them) form the very essence of the Church of England, and not to devote a section to their history and present status leaves a fundamental gap in any review of the Church.

The author's innate shyness tends to reduce the effectiveness of his public utterances and personality. This book goes a long way to making good this handicap, for here is evidence of one of the most acute brains in the Church. Every now and again personal traits of character are illumined. For instance, on the subject of World Council of Churches' meetings he writes: "My own impulse, as soon as the meeting is over, is to walk off to my room and speak to nobody. Naturally this hardly tends to popularity". Even that admission (shared perhaps by others who find solace in solitude) may help his friends to know this man better, and for that they will be grateful. The author observes that it is twenty-five years since he last wrote a book. In writing as he has, Sir Kenneth Grubb has courageously staked his reputation. It must be hoped that this book will give him sufficient encouragement to put pen to paper again, and then to realize his full powers and place us in his debt with a "classic".

MALCOLM MCQUEEN.

ERASMUS AND CAMBRIDGE: THE CAMBRIDGE LETTERS OF ERASMUS.

Translated by D. F. S. Thomson. Introduction, Commentary, and Notes by H. C. Porter. (University of Toronto Press. London: Oxford University Press.) 233 pp. 52s.

The title of Frederic Seebohm's book, *The Oxford Reformers: Colet, Erasmus, More*, the first edition of which appeared nearly a hundred years ago, might well have given the impression that, of the English universities, Erasmus was associated with Oxford rather than with Cambridge. The fact is that the famous Dutch scholar spent only two months in Oxford, in the autumn of 1499, whereas his stay at

Cambridge extended over a period of two-and-a-half years, from August 1511 to February 1514. As Mr. H. C. Porter remarks, however, "it would be nearer the mark to describe Erasmus as a London Reformer," since "his affection for England was almost wholly a loyalty to London". London meant for Erasmus the kindred spirits of Colet, Grocyn, Linacre, and More. His letters show that he never really settled down in Cambridge—though in subsequent years he was to speak with affection of the university. He found the climate taxing and felt that he was cut off from the mainstream of events. He was afflicted with various illnesses, particularly the dangerous sweating sickness and the stone, a most painful complaint which he believed was aggravated by the inferior quality of the Cambridge beer and caused him to make periodic requests for casks of the best wine to be sent to him from London. And he was frequently short of money—indeed, he reveals himself as a beggar, by methods both direct and indirect, soliciting benefactions from those in a position to give him financial patronage.

But, even if the years at Cambridge were not altogether happy years, they were years of remarkable industry and productiveness. The most interesting letter in the present collection is one written some months after leaving Cambridge, in which he tells the prior of Steyn, Servatius Rogerus: "In the last two years I have (among many other things) revised St. Jerome's letters; I have slain with daggers the corrupt and interpolated passages, while I have elucidated the obscure parts in my notes. I've revised the whole of the New Testament from a comparison of the old Greek manuscripts and have annotated over a thousand places with some benefit to theologians. I have begun a series of commentaries on Paul's Epistles, which I'll finish when I have published this other work. For I have made up my mind to die in the midst of Holy Writ". With regard to the "many other things" at which he laboured while he was in Cambridge, there was his Latin version of the New Testament, which he completed there; there was the revision and expansion of his *Adagia*; there was his translation into Latin of writings of Basil, Plutarch, and Lucian; there was his editing of the letters of Seneca; there was the composing of several books designed for use in the instruction of the young; and there were a number of shorter works which he sent off to the printer for publication. This was indeed a period when Erasmus was at the height of his powers. And, in addition to the long hours of elucubration in his rooms in Queens' College, there were the lectures that he gave.

It is exciting to think of Thomas Cranmer, Hugh Latimer, and Thomas Bilney being up at Cambridge during these years and, in all probability, coming into personal contact with Erasmus; for it was the *Novum Instrumentum*, published by Frobenius in 1516, that was destined to be the spark which set alight the English Reformation. Bilney, earliest of the Cambridge martyrs of the Reformation, though allured not so much by the truth as by the beauty of Erasmus' Latin, discovered the Gospel and salvation when reading the second edition of 1519, and subsequently by his testimony brought Latimer to conversion. In his preface, Erasmus expressed the wish that "the Scripture of Christ should be translated into all tongues that it may be

read diligently of the private and secular men and women"; and he added: "I would to God the ploughman would sing a text of the Scripture at his ploughbeam, and that the weaver at his loom with this would drive away the tediousness of time. I would the wayfaring man would with this pastime expel the weariness of his journey. And, to be short, I would that all the communication of the Christian should be of the Scripture". Thus we see how Erasmus constructed the prototype of a yet more famous saying of William Tyndale, the greatest of all Bible translators.

The letters collected in this volume number 64 in all. They include 31 written by Erasmus from Cambridge, and eight addressed to him while he was there, and another 25 letters or extracts from letters subsequently written by and to Erasmus concerning Cambridge. Professor Thomson's translation of them is excellent. They show the many sides of the Dutchman's character: urbane, witty, critical, sometimes querulous, and always generous in appreciation of his friends and their qualities. The majority of them are addressed to his Italian friend, Andrea Ammonio, who was in the papal service in London. Six of the letters are to John Colet. Mr. H. C. Porter's Introduction, which takes up half the book, is a work of erudite virtuosity. It and the letters are enhanced by many valuable footnotes, and there is also a biographical register of the correspondents who appear in these pages. The volume is an important contribution to serious Erasmus studies. The failure to provide an index is an unpardonable deficiency in a book of this significance.

PHILIP E. HUGHES.

THE REFORMATION.

By Owen Chadwick. (Pelican Books.) 463 pp. 7s. 6d.

We have long needed a good up-to-date reliable history of the Reformation to replace T. M. Lindsay's two-volume work, and now Professor Chadwick has given us one. He starts with the pre-Reformation period showing the almost universal desire for reform of administration and even morals, but the unexpected surprise that Luther's reform of *doctrine* brought. It is much to be hoped that this distinction will be noted by future writers so that the myths of the Reformation as simply a reform of medieval abuses on a larger scale are not repeated again, for at present they dominate history books. Luther is portrayed as an unsophisticated countryman, strongly nationalistic, a family man, a great preacher, a zealot for God's truth.

The picture of Calvin is rather less satisfactory. He is a "man of books, texts, authorities" (p. 90), and Professor Chadwick is surprised at the tenderness he shows on the death of his wife. It is a pity the Calvin of Calvin's letters does not come through, for there he reveals his pastor's heart, writing a gentle and loving letter to a friend who had returned to the Roman fold, various encouraging letters to the persecuted and those awaiting martyrdom, advising all and sundry across Europe from simple folk to kings and religious leaders.

Cranmer was "first and last a quiet scholar" (p. 115), but was he "ruled more with his assent than at his direction"? Perhaps, but

maybe Cranmer, in his gentle way, moulded Henry at points, and maybe that is why Henry trusted and protected him when he did not do the same for others like Wolsey and Cromwell. The author accepts Foxe's view that Bonner and Gardiner were largely responsible for the Marian burnings, and from the evidence of the Spanish ambassador refutes the frequent attempt to dump the burden of guilt on to the Spaniards.

The amorphous group known as the Anabaptists are carefully surveyed. Their chief distinctive tenet is a belief in the gathered church (p. 194), and that in the reviewer's opinion is why they cannot be regarded as part of the Reformation. Professor Chadwick takes us on through into the seventeenth century examining post-Reformation developments on the Continent, in New England, among the Orthodox even, and tracing the Roman missions as far afield as Japan. He considers the main difference between the Puritans and the Arminian Laudians to be devotional rather than doctrinal (p. 226), but did this not, increasingly, as the century wore on, spring out of a divergent theology?

One or two terms may cause misunderstanding. Zwinglian is a term that ought to be dropped from eucharistic theology, since it is doubtful if Zwingli ever held "Zwinglian" views, and is it fair to call the Travers/Hooker dispute Geneva *v.* Canterbury (p. 214)? Most will take this to mean Travers is following Calvin, and may draw the mistaken conclusion that Calvin was a rigid Presbyterian, but I suspect Calvin would have taken Hooker's part in defence of the national church, just as other Anglican leaders were able to cite him against the extremest Puritans.

If I have dwelt on one or two criticisms, it is not to depreciate the book, but simply because of its excellence, and because it is likely to become a standard work—and justly so. G. E. DUFFIELD.

JOHN JEWEL AS APOLOGIST OF THE CHURCH OF ENGLAND.

By John E. Booty. (S.P.C.K.) 244 pp. 50s.

It is heartening to see Reformation studies once more coming back into their own. The progress is still slow, and the impetus mainly transatlantic, but at least something is happening. Dr. Booty, who is a scholar from the American Episcopal Church, has given us not a biography (that is still lacking) but a detailed and well-documented study of Jewel's apologetic method, first against the Puritans and then more particularly against the Romans.

Jewel had much sympathy with the Puritans, but in the end he resisted their claims for two reasons—obedience to the Crown and the desire to show Protestant unity against the Roman charges that the Reformation led to anarchy. The dispute with the Louvain Romanists was rather more of a team affair with Jewel and Harding the figure-heads, each being assisted by scribes, copyists, and readers. Dr. Booty shows that, for all Jewel's great respect for the Fathers, he subordinated them to the Bible. Both Jewel and Harding made mistakes in scholarship, but generally Jewel, with his vast humanist knowledge of antiquity, came out of the debate the better. What

does not really come through Dr. Booty's account, at any rate with sufficient clarity, is Jewel's contention that the Reformers could claim the catholicity of the early Church, whereas the Roman sectarianism could find no support in the first six centuries.

Considerable space is very properly given to the doctrine of the godly prince. It was this that led the major Reformers to deny the right of Christians to rebel, and led them to be rather uneasy about the activities of Knox and his friends in Scotland. But I doubt whether Dr. Booty is right to assert (p. 194) that "the supremacy of the Prince was at least partially a fiction to Jewel", nor do I think he has quite understood the exclusion of the prince from the ministry of Word and Sacrament. This latter is not a case of giving the clergy "spiritual supremacy", but rather a recognition that in the Christian state, with its godly prince, based on Old Testament Israel and the Constantinian pattern, the prince was supreme but certain functions were still reserved to the ordained ministry. It cannot have been "spiritual supremacy", for in that case how could the Crown have retained control of the ecclesiastical courts? In the former matter it was surely rather a question of Jewel feeling his way to the limitations of the supremacy of the prince, something which received its final form in Hooker only to be perverted by the Laudian divine right of kings. From Tyndale and Cranmer onwards the Reformers were thinking out and developing their doctrine of the godly prince.

Dr. Booty is right to point out that the Reformers had a national programme which was in contrast to the Roman internationalism (p. 42), and that has not lost its relevance with our own Common Market debates. It is interesting to see how Jewel and Nowell argue their case biblically. Another important contribution made by Dr. Booty is his analysis of the influence of Martyr and Bucer on Jewel, one more nail in the coffin of those who are unhistorical enough to try to drive a wedge between the English and Continental Reformations.

This is quite the best book on Jewel. It is fair and balanced, learned but still readable. Its value is enhanced by an excellent index and bibliography, together with an appendix of a work of Jewel's previously thought lost. Its style is that of scrupulous objectivity, but yet I could not help wondering whether this has not been a little overdone (for example, Dr. Booty's criticism of Jewel's use of Jerome on the basis of Bishop Wand's views; but is it not possible that Wand is the biased one?), leading to a certain coolness and aloofness, and in the end even a missing, albeit unintentional, of the greatness of Bishop John Jewel as the greatest of Anglican apologists. But detachment is the modern vogue, and every reader will be exceedingly grateful to Dr. Booty for his labours.

G. E. DUFFIELD.

AN APOLOGY OF THE CHURCH OF ENGLAND.

By John Jewel. Edited by J. E. Booty. (Cornell University Press.) 157 pp. \$4.

Jewel's great defence of the Reformed doctrine, liturgy, and order of the Church of England has been the subject of a considerable amount of recent study. This edition is one of the series of "Documents of

Tudor and Stuart Civilization " produced by the Folger Shakespeare Library.

The editor supplies a full and informative introduction, setting Jewel's controversy with Harding in its historical context as the spearhead of Cecil's literary counter-attack against the powerful body of accusations emanating from Continental Roman Catholicism. Their main burden was the allegation that the Reformers were schismatic, heretical, divisive, and immoral. Jewel had opened the Protestant campaign with a full-scale attack on popish doctrine in a notable sermon at Paul's Cross in November 1559. This was followed in 1561 by the *Epistola cuiusdam Angli*, which the present editor has identified and which was in some degree a preliminary sketch for the *Apology* that appeared in the following year: "the first methodical statement", as Creighton called it, "of the position of the Church of England against the Church of Rome, and the groundwork of all subsequent controversy". The introduction also gives a brief account of Jewel's personal history and the particular bitterness which arose out of his relations with Harding.

The version of the *Apology* which is here reproduced is Lady Ann Bacon's translation of the Latin, with modernized spelling and punctuation. The reader is thus enabled to appreciate the vigour and lucidity of Jewel's arguments, the liveliness of his style and his piquant wit—as in his answer to the accusation that reformation spells disunity: "Of a truth, unity and concord doth best become religion; yet is not unity the sure and certain mark thereby to know the Church of God. For there was the greatest unity that might be amongst them that worshipped the golden calf".

The editor has attempted to expand and make intelligible Jewel's marginal notes, often referring the reader to the fuller footnotes in the Parker Society edition. These could, with advantage, have been further clarified. More information is often needed; the reader is given no indication, for instance, of how "Pope Zosimus corrupted the council holden at Nicæa in times past". Occasionally the notes are careless: we are told of Jerome's letter to Pammachium (*sic*), and the emperor "Arcadio". St. Bernard's date is given as "1000 to 1053". It would have made this volume much more useful if Jewel's patristic references had been transferred to standard modern editions so that any reader who wished to examine Jewel's appeal to the Fathers could have found them without trouble. There is a useful bibliography.

G. W. H. LAMPE.

THE PROBLEM OF CATHOLICISM.

By Vittorio Subilia. (S.C.M.) 190 pp. 30s.

In this outstanding work by the Professor of the Waldensian Theological Faculty in Rome, a convinced Protestant takes a long, hard, unprejudiced look at the contemporary theology of the Church of Rome. The book appeared in Italy in time for the beginning of the Vatican Council, and now the S.C.M. Press has produced this highly important contribution to the contemporary ecumenical debate in a pleasant translation by Reginald Kissack, Methodist minister in Rome.

Though gracefully written, the book is closely argued and a short review cannot do justice to its riches and penetration of thought. Starting from the apparently novel tendencies in present-day Roman thinking (Küng, Congar, etc.), Professor Subilia examines papal pronouncements, "Protestant" emphases, and reforming tendencies of various types in recent writing by Rome's theologians. His conclusion is that in the realms of teaching there has been no retreat and no change. Indeed, things still happen to those whose criticism of the institutional framework exceeds the most moderate limits—a book disappears from circulation (p. 68), a monk is expelled from his order (p. 70), the possibility of worship in the tongue of the people is decisively ruled out (pp. 79-84). There is no possibility of dogmatic reformation.

In chapter 4 Professor Subilia gives the historical outline of his explanation of the radical transformation which Christianity underwent to become the "catholicism" of later centuries—"a grandiose synthesis of syncretism and authority" (p. 103). He shows how, as early as Ignatius, Pauline usage, under the influence of the Gnostic myth of the "total man", had been twisted into an ominous amalgam of New Testament concepts and pagan thought, later given the full weight of Augustine's support. In this picture of Head and Body—*totus Christus*—he finds "a deviation that opens the door to irreversible error"; the faith sustains deep-seated damage which is incalculably serious.

Chapter 5 is the longest and forms the climax of the book. It is entitled "The Ecclesiological Disagreement" and demonstrates from Reformation and modern sources on both sides of the great divide what is the essential nature of the Roman doctrine of the Church—teaching as sole representative of Christ the Prophet, mediating as sole representative of Christ the High Priest, and governing with the full *potestas* of Christ the King. It is especially notable to see Luther's and Calvin's interpretation of the New Testament doctrine of antichrist seriously examined with reference to this last claim. In Rome we are faced with a self-authenticating body claiming to speak with divine authority because she is the divine life visibly manifested upon earth. The body has claimed the authority of the Head, and "the church passes from the state of *Servant* to the rank of *Mistress*". In his pregnant concluding pages Professor Subilia asserts (and surely rightly) that the truth or falsehood of the Church and its unity depends on the question of God and the problem of authority.

There is no doubt that this is a work of deep scholarship; the author is widely read in French and German writings (Roman and Protestant) as well as Italian. In depth and breadth of vision the book will stand comparison with Berkouwer's *Conflict with Rome*—a book which Professor Subilia does not appear to have read—and the conclusions reached are strikingly similar.

Whether the author is able to echo with fullest confidence the *sola gratia* and *sola Scriptura* of the Reformers is not quite clear; after all, his book is not primarily a study of Protestantism. He allows the word "catholic" to Rome without qualification, and sometimes seems more anxious to find a tension in the Protestant position than a form of sound words or a faith once delivered. These criticisms

apart, it cannot be doubted that we have here a superbly well documented study of contemporary Roman Catholic thought set in a just historical perspective, and a healthy corrective to the ignorant sentimentalism which beclouds so much of the discussion of Christian unity in our day. The book is beautifully printed.

O. R. JOHNSTON.

HISTORY SACRED AND PROFANE.

By Alan Richardson. (S.C.M.) 328 pp. 35s.

In the Bampton Lectures for 1962 Dr. Alan Richardson has made a most valuable contribution to the continuing debate about the meaning and significance of history. It is no exaggeration to say that he has clarified in a new and illuminating way the issues involved. He traces the changing concepts of history from classical times to the present day, and concludes by challenging the way in which existential theology has sought to accommodate the Christian revelation to the arbitrary categories of positivist thought.

Until the nineteenth century, history tended to be interpreted in terms of philosophy. The natural sciences succeeded in liberating themselves from the control of philosophy in the seventeenth century, Dr. Richardson points out, but it was not till the end of the nineteenth century that history escaped from a like subservience. "The historical revolution in human thinking, which was accomplished in the nineteenth century," he claims, "is just as important as the scientific revolution of two centuries earlier."

We are slow to appreciate this fact. We still tend to think in positivistic terms. We apply to history the generalized categories which are appropriate to science, and we forget that history is concerned with particular events. "The question whether a particular event happened," he rightly insists, "is an historical question and cannot be solved by philosophical ratiocination; it can be settled only by the employment of the methods which historians use in the assessment of historical evidence".

The most eminent leaders of Continental theological thought, however, attempted to disengage the Christian revelation from history by speaking of a realm of "sacred" history or existential thought apart from "secular" history. "The reason why they felt obliged to adopt this desperate strategy of withdrawal," he insists, "was that they had come to accept the positivist theory of history as the indisputable scientific account of it". Now that the positivist view of history has disintegrated, "it is time", he says, "to reopen the question and to ask whether there are any good *historical* reasons for supposing that a divine revelation, such as the Bible attests, cannot have been vouchsafed in the midst of ordinary, everyday 'secular' history". Having made this point, Dr. Richardson submits to searching criticism Bultmann's view "that history is a naturalistic continuum of causes and effects, in which 'miracles' do not happen and in which the activity of God cannot be a factor in casual explanation". "It is an error to imagine," he says, "that in order to be 'objective' or 'scientific' we have to accept certain presuppositions

which all historians (including non-Christians) are supposed to share ; it is positivistic philosophy, not historical method, which decrees that the resurrection of Christ cannot be regarded as an historical event. To accept the kerygma of the New Testament means to know that God acts in history and to be liberated from all theories which enslave the human mind by dispiriting fables of a continuum of causes and effects in which the arm of the Lord is powerless to intervene. The kerygma of the whole Bible is a proclamation that God is a God who intervenes in history and is Lord of history."

Where so much is given it is perhaps churlish to complain that more has not been given. One could have wished that there had been a serious discussion of the place of moral judgments in history (Sir Isaiah Berlin is summarily dismissed in a footnote, and W. F. Allright does not even gain that measure of cursory recognition.)

STUART BARTON BABBAGE.

TOWARDS A THEOLOGICAL UNDERSTANDING OF HISTORY.

By Eric C. Rust. (Oxford University Press, New York.) 292 pp.

This is Eric Rust's third major work on this subject. In 1946 he published a first draft, *The Christian Understanding of History*, material from which has been revised for incorporation in this new study, and in 1963 *Salvation History: A Biblical Interpretation*. This work has also been used for the present study. The author says: "In this volume I am building on this foundation of biblical theology, drawing out its implications for our contemporary thinking on history". This work, then, is clearly the result of prolonged reflection and intensive reading.

Dr. Rust makes the point that, strictly speaking, we should speak of a Christian *understanding* of history rather than a Christian *philosophy* of history. "Because sin and evil, freedom and contingency introduce the irrational element into history, the Christian faith does not offer a philosophy of history in the sense of a strictly rational system". This enables Rust to criticize all naturalistic interpretations of history (whether "scientific" with Buckle, or "biological" with Spengler, or "cyclic" with Toynbee, or "immanentist" with Comte, or "dialectic" with Marx).

Dr. Rust is aware of the dangers implicit in Bultmann's approach. The followers of Bultmann are tempted, he says, to "divorce the meaning from the historical actuality . . . until, for some extremists, it would not appear to matter whether the resurrection was an actual event in world history so long as the Church itself could affirm its faith in a risen Lord". Those who adopt this point of view are dissolving the faith into "a modern form of neo-Platonic mysticism" in which history does not really matter.

In this significant study Dr. Rust is concerned with the basic issues of man's alienation and his experience of salvation. Following in the steps of Augustine he grapples with the themes of creation and providence, sin and judgment, incarnation and atonement, not only in relation to faith but also in relation to history. At some points he is perhaps unduly concessive to changing fashions of contemporary

theological thought (particularly in relation to the Second Coming), but, taken as a whole, this is a stimulating and suggestive study of an important theme.

STUART BARTON BABBAGE.

A NATION SO CONCEIVED : REFLECTIONS ON THE HISTORY OF AMERICA FROM ITS EARLY VISIONS TO ITS PRESENT POWER.

By Reinhold Neibuhr and Alan Heimert. (Faber.) 155 pp. 21s.

In this interesting book, two able American thinkers describe the growth of American self-consciousness down the years since the time of Jonathan Edwards. After a Preface by Marcus Cunliffe and a short introductory chapter on the American character, the subject is dealt with under three different aspects : the quest for national identity and unity ; the development from an agrarian to an industrial economy ; and the American sense of mission. As far as the last aspect is concerned, the story is neatly summarized at the end : " The rapid rise of our nation from continental security and irresponsibility to global responsibility and insecurity " (p. 154).

The original element in America of evangelical, middle-class private enterprise contributed, as in England, to the growth of early liberalism, with its doctrine of "*laissez-faire*" and acquiescence in present social injustice on the grounds first that freedom rather than coercion was the best means of achieving the harmony of divine creation (p. 28) ; and that, in any case, " individuals and corporations who controlled industrial capital best understood the nation's needs " (p. 77). This separation of government from economics was the very spirit of Jacksonian democracy, but its hypocrisy became apparent when the upholders of " wage slavery " in the North criticized the " chattel slavery " of the South (p. 39). Nevertheless, this early liberalism survived much longer in America than in England, to the end of the nineteenth century in fact, and was thought by many to be part and parcel of the American way of life. In step with this outlook the Protestant churches preached an individualism expressed by Lyman Abbott in the following terms : Christ made " no attempt to change the social order ", but " if individuals were made right, society would right itself " ; consequently " there is no short cut to the millennium by a manufactured social order " (p. 93). This ignored the fact that Christians, like the prophets of Old Testament times, are called upon to demand social justice, not in order to procure the salvation of society or bring heaven on earth, but because the very character of God requires it.

The deplorable neutralism on religious questions which has subsequently become a characteristic feature of the American constitution may, at the end of the day, prove to be no more possible than its previous economic indifferentism. The authors feel able to make the complacent observation that " clearly, a pluralistic and open society has developed a tolerable answer to the religious question " (p. 64). T. S. Eliot, in an earlier work from the same publishing house, has already put a question mark against this feature of American society.

J. E. TILLER.

GREAT HISTORICAL ENTERPRISES AND PROBLEMS IN MONASTIC HISTORY.

By David Knowles. (Nelson.) 231 pp. 30s.

The first part of this book contains four addresses delivered by the author as President of the Royal Historical Society and dealing with four famous co-operative ventures in the publication of historical material, each being the work of scholars in a different country. First Professor Knowles deals with the Bollandists, a small unofficial group of Belgian Jesuits, who today, despite many variations of fortune down the years, continue the project of the originators in the seventeenth century, namely, the collection and publication of all the original sources for the lives of the saints. The pertinacity they have shown in tackling this immense task, by its very nature beset with all manner of critical problems, is all the more remarkable in view of the fact that there have never been more than six Bollandists at any one time, and only sixty or seventy all told to date. The next group are the Maurists, Benedictine monks of the Congregation of St. Maurus, which interpreted its rule in terms of a house dedicated to historical research. From about 1640 the scheme snowballed, until, by the time the French Revolution put a stop to production, a vast quantity of material had been published. The third venture, the "*Monumenta Germaniæ Historica*", beginning in the nineteenth century and continuing today despite many alterations and much political involvement, has not only become a virtually complete library of the literary and diplomatic sources for the early history of Germany, but a norm for all standards of critical scholarship. Finally, the author describes the characteristic English haphazardness which produced the Rolls Series, or "Chronicles and Memorials of Great Britain and Ireland during the Middle Ages".

The second part of the book contains the Birkbeck Lectures delivered by the author in 1962. He examines the relationship between the "Regula Magistri" and the Rule of St. Benedict, and between the "Carta Caritatis" and other primitive Cistercian documents. He shows how historians, not by co-operation this time, but by pitting their wits against each other, have attempted to reconstruct the hidden story behind the textual variations.

J. E. TILLER.

CONFESS YOUR SINS: THE WAY OF RECONCILIATION.

By John R. W. Stott. (Hodder & Stoughton.) 94 pp. 3s. 6d.

This book will be given a specially warm welcome by readers of *The Churchman*, not only for its own sake, but because it is the first in the *Christian Foundations* series produced under the auspices of the Evangelical Fellowship in the Anglican Communion, and edited by Dr. Philip E. Hughes. In his general foreword to the series the Archbishop of Sydney states that by these books "Anglican evangelical scholars address themselves to themes, theological and practical, which are of vital significance to the Christian Church". If the series continues on the high level on which it is launched, it is likely to make a much-needed impact.

Confess Your Sins is written in Mr. Stott's customary style—closely argued, grounded in Scripture, well documented, not perhaps easily digested by the trivially minded, but very wholesome to those prepared to chew. Wisely he sets the vexed question of "confession" (as the word is generally used) in the wider context: a goodly part of the book concerns secret confession to God, private confession to an offended individual, and public confession to the church, discussed in the light of Scripture, scholarship, and experience, before he turns to the matter for which most readers will be specially seeking his wisdom: the true attitude towards auricular confession to a priest.

The question is taken back to its roots. It is examined scripturally in the light of the whole counsel of God. He is very fair to those who believe that "confession" is a necessity, or at least a commendable option for all Christians, and his arguments for the absence of scriptural or doctrinal warrant for the sacrament of penance and spiritual direction (in the sense used by those who deny the Reformation position) are so conclusive that a contemporary journal reviewing the book from the angle of those who uphold auricular confession was forced to lean mainly on the argument that the Holy Spirit has given more light to the Church on this subject in recent years!

The same reviewer correctly pointed out that Anglican writers quoted in support are all of the last century. This indicates the paucity of scholarly evangelical writing on the subject; the running has been made by those who would have Anglicans cast away their evangelical heritage. All the more reason, then, for books of the calibre of this, which cannot be ignored. May the rest in the series follow Mr. Stott's lead, to be (in Archbishop Gough's words) scriptural, contemporary, and truly catholic in scope, speaking with clarity and charity.

J. C. POLLOCK.

BUT FOR THE GRACE OF GOD : DIVINE INITIATIVE AND HUMAN NEED.

By Philip E. Hughes. (Hodder & Stoughton.) 95 pp. 3s 6d.

Though written at a popular level, this book reflects the revival of evangelical scholarship within the Church of England which has slowly been gathering momentum since the war. In fact, it is doubtful whether evangelicals could have produced such a book in the inter-war years, for those then commonly recognized as evangelicals had sunk into a sort of inter-denominational pietism, excessively individualistic, not much concerned with sacraments, tending to be anti-theological and even anti-intellectual, and all the while claiming to "stick to the simple Gospel". Historically that represented a sad decline from the evangelicalism of a Cranmer, a Baxter, a Wesley, or a Simeon into the quagmire of anabaptism.

Dr. Hughes' book is the second in the *Christian Foundations* series, of which he is Editor, and, despite its small size, the reader is taken back into the mainstream of theologically-minded evangelical churchmanship. Such evangelicalism is firmly biblical, but yet appreciative of the Fathers. It is well-versed in scholarship past and present. It is willing to correct certain misleading or erroneous tendencies in

evangelicalism today. It is fearless in examining all modern scholarship and ecclesiastical utterances in the light of a sound biblical theology.

The theology of grace which Dr. Hughes gives is consistently biblical, which is more than can be said for some "evangelical" soteriologies that have been propagated in the last hundred years. A true balance is struck between human responsibility and the sovereignty of God as expressed in the divine initiative, between Word and sacrament, and between common and saving grace. The book contains apposite quotations from Tyndale, Cranmer, Latimer, Jewel, and Hooker among the Reformers, from the Fathers, especially Augustine, as well as from more recent scholars.

The sections on grace and law and grace and the covenant are especially needed today; the former because modern liberals and philosophical personalists have followed Marcion in ditching the Old Testament, and have become virtually antinomian, and the latter because theologians as a whole have all but forgotten the concept of covenant, something which in evangelical circles accounts in part for the confusion over infant baptism.

Two controversial matters are examined. First, the matter of bishops. A Protestant might well wonder what they have to do with a book on grace, but in so much official Anglican thinking today episcopacy appears to dominate the discussion, so the trenchant criticism of Lambeth pronouncements and the present Methodist Report are timely. A second chapter covers the question of Mary, and shows that contemporary Roman teaching undercuts the whole biblical concept of salvation, and is in danger of leading to even worse things.

For a short summary of the theology of grace this book is hard to beat. It should be a great asset to the intelligent layman and to the busy cleric. Perhaps the next printing will further improve it by correcting some of the damaged letters, and by including references to modern editions of the Reformers' works, since the Parker Society must be inaccessible in the remoter parts of the Anglican Communion today.

G. E. DUFFIELD.

THE PRIMITIVE CHURCH.

By Maurice Goguel. Translated from the French by H. C. Snape. (Allen & Unwin.) 610 pp. 63s.

The appearance of this translation of *L'Eglise Primitive*, which was published in Paris seventeen years ago, makes available to English readers the whole of Goguel's trilogy on Jesus and the Origins of Christianity, the two earlier volumes of which were *The Life of Jesus* (1933) and *The Birth of Christianity* (1953). Maurice Goguel, who died in 1955, was one of the leading representatives of liberal protestant scholarship in France during the first part of this century. In 1905, at the age of twenty-five, he was appointed professor at the Faculté Libre de Théologie Protestante in Paris, and there he remained for the remaining fifty years of his life. His successor in this position is Dr. Oscar Cullmann. Goguel described himself as one who "felt himself

more religious than Christian, more Christian than Protestant, and more Protestant than Lutheran". The judgments of this large volume will not meet with universal agreement, but the themes with which they are concerned are of vital significance, and they will be weighed with respect by every serious student of the first hundred years of the Church's history. Quite apart from critical matters, however, the work is a mine of information, distilling as it does the research and thought of the lifetime of one who was a great scholar in his own right.

In discussing the question of the ministry, Goguel distinguishes between two types and conceptions that were present in the Church of the first century, namely, the charismatic ministry, which depended on spontaneity rather than organization, and a more specific, functional, and organized ministry, which was associated with the laying on of hands. He insists, however, that, "although the two ministries differ from each other, they do not comprise two clear-cut categories", and that "still less are they opposites". Moreover, he maintains that "the formation of the Church's organization was neither the execution of a systematic plan nor the result of chance; it was the response to an internal necessity". It is a matter of considerable interest that the modern Church, which seemed to have lost almost entirely the concept of the charismatic, spontaneous, non-official type of ministry, is now beginning to think seriously, and to show some manifestations, of the charismatic ministry and the dynamic contribution it makes to the life of the Church.

"Jesus did not foresee the Church; He did not found it," Goguel asserts. But, as he sees it, "the movement which led to the birth of the Church was a phenomenon of natural selection". From this opinion we feel bound to dissent. It is too "naturalistic", and Goguel seems to us to have missed the full content of the Christian Gospel. We can, however, stand with him when he declares: "A religion can only resist those forces which tend to replace it by a metaphysic, an ethical system, or loyalty to an ecclesiastical institution, by perpetually returning to the sources from which it sprung. It can only live by constantly renewing its youth and a continual resurrection. However traditional and ancient it may be it must always be young and new". This is a valid principle of reformation at all times, though unfortunately there might not be agreement over the mode of its application.

PHILIP E. HUGHES.

THE TEXT OF THE NEW TESTAMENT: ITS TRANSMISSION, CORRUPTION, AND RESTORATION.

By Bruce M. Metzger. (*Oxford University Press.*) 268 pp. 42s.

The purpose of the textual criticism of the New Testament is, by a diligent sifting of the available evidence, to arrive as closely as may be possible at the authentic text of the original. It is a discipline the importance and fascination of which scarcely need stressing. Unknown to the world at large, an immense amount of painstaking work, involving the comparison and collation of different manuscripts, the listing and enumeration of variant readings, the classification of texts as far as possible into "families", and the elimination of errors, is

being carried on year after year by scholars behind the walls of academic institutions in many different parts of the world. The moment is opportune for the provision of a new and up-to-date book on this whole complex subject, and there are few who are so well qualified to write such a book as Dr. Bruce M. Metzger, Professor of New Testament Language and Literature at Princeton Theological Seminary. The volume he has given us is an admirable piece of work. Dr. Metzger develops his theme with exemplary clarity and competence, presenting it in three main sections, namely: the materials for the textual criticism of the New Testament, the history of New Testament textual criticism as reflected in printed editions of the Greek Testament, and the application of textual criticism to the text of the New Testament. The volume is enhanced by the inclusion of sixteen pages of photographic plates, and a check-list of the Greek papyri of the Greek New Testament.

Dr. Metzger emphasizes the fact that "no single manuscript and no one group of manuscripts exists which the textual critic may follow mechanically", since all known witnesses of the New Testament "are to a greater or less extent mixed texts, and even the earliest manuscripts are not free from egregious errors". It is true that "in very many cases the textual critic is able to ascertain without residual doubt which reading must have stood in the original", but at the same time there are numerous instances where he can reach only "a tentative decision based on an equivocal balancing of probabilities". In some places he may feel constrained to adopt the method of conjectural emendation. Accordingly, Dr. Metzger concludes that "in textual criticism, as in other areas of historical research, one must seek not only to learn what can be known, but also become aware of what, because of conflicting witnesses, cannot be known".

This volume will be a valued handbook for both instructors and students in the field of New Testament studies for years to come.

PHILIP E. HUGHES.

THE NEW TESTAMENT IN CURRENT STUDY.

By Reginald H. Fuller. (S.C.M.) 159 pp. 7s. 6d.

This book is subtitled "Some Trends in the Years 1941-1962", and most of the trends are in some way or other connected with the work of Rudolf Bultmann or with reactions to it. It is based on lectures given to clergy of the Protestant Episcopal Church at the School of the Prophets in San Francisco in June 1960, when Professor Fuller was asked to deal specifically with Dr. Bultmann's work. As he has translated Bultmann and knows his work better than most English speaking scholars, it is good to have such an interesting and informative work from his pen.

Dr. Fuller clearly has considerable admiration for Bultmann and in certain respects is prepared to follow him, but by no means uncritically. He can assert that "we can, for historical purposes, eliminate from the sayings of Jesus anything which clearly presupposes the post-Easter situation, and which reflects the faith of the post-Easter church. . . . Secondly, we can eliminate any material which can be paralleled in

contemporary Judaism", but he is then prepared to admit that "these methods are not foolproof" (pp. 40f). He is prepared to believe that the quest for the historical Jesus is relevant in so far as "we must at least try to show that the history of Jesus can bear the weight of its post-Easter interpretation in the kerygma" (p. 38). He can quote with moderate approval the jibe about the Christ event taking place "when Dr. Bultmann ascends the pulpit at 11 a.m. on a Sunday morning" (p. 22). He makes a shrewd criticism of Bultmann's presuppositions when he says that "there is latent in Bultmann's thinking a kind of unitarianism of the third person. If, unmythologically speaking, 'Holy Spirit' means the redemptive event as a present reality in the church's kerygma, God encountering us in the word responded to in faith, God *pro nobis*, it needs to be complemented by a doctrine of the 'second person', which demythologized, means God going out in revealing and redeeming activity in his word, made flesh in the event of A.D. 1-30. The kerygma is the extension of this event, not the event itself in and of itself" (pp. 74f.).

There is much else that is revealing in the book, about Dr. Fuller as well as about the Continental theologians, and it must be accounted as a short work of considerable importance for all who wish to have an introduction to this approach to New Testament study which has not, on the whole, found a great deal of favour in this country. But it is a difficult book, difficult in its ideas, full of jargon ("new questers", "facticity", etc.), and containing an unduly large number of misprints.

R. E. NIXON.

THE SPIRIT AND THE KINGDOM.

By J. E. Yates. (S.P.C.K.) 268 pp. 30s.

"When was the Baptist's promise of a baptism by Holy Spirit fulfilled?" The answer normally given to that question would be: "At Pentecost". Mr. Yates, in an erudite but rather obscurely written book, suggests that that was St. Luke's answer and that, because he goes on to describe the event of Pentecost in Acts, we have always looked at the other gospels through Lucan spectacles. But this he believes was not the view of Mark and Q.

What then was the primitive understanding? The author suggests that the ministry of Jesus was itself a baptism of Israel, a visitation of the people by God in power in the person of His Son. The Gospel of Mark "purports to inform us of the essential facts on which the Christian faith rests and in and through which it arose: what Jesus did to Israel, and what Israel did to him, the divine presence and action lying behind it all. But at one and the same time this also involves what Jesus did to Peter, James, and John, and the other apprentice-disciples; how he 'initiated' them, through many trials and misunderstandings into 'thinking the thought of God' (Mark 8. 33), and even more important into sharing his work" (pp. 44f.). And ". . . as in Mark, so also in Q, 'He will baptize you with the Holy Spirit' is most probably intended to refer to the whole action of the ministry and not least to the initiation of the apprentice-disciples into the ministry, which is no less than God's ministry, together with the

continued cleansing, reproof, and access of life this involved" (p. 78). (Perhaps this idea of "baptism" could be the key to the understanding of 1 Peter 3. 21 where the word seems to signify more than just the Christian sacrament). Matthew also supports this view and he says that "Matthew and Mark are 'open-ended', the risen Lord working with the disciples till the day of manifestation. Luke appears to close this phrase and reopen another with his account of Acts, which in many ways justifies the description 'the Gospel of the Holy Spirit'. Certainly, the Holy Spirit is the abiding divine presence in this presentation and replaces the conception of the exalted Lord being with his disciples, confirming their work" (p. 213). The Fourth Gospel also supports the emphasis of Mark and Matthew.

Mr. Yates has assembled a great deal of useful material and unearthed some important facts. His work will need to be taken into consideration by scholars working on this ground. But he has perhaps tried to drive too much of a wedge between Luke and Mark and not given sufficient attention to the Johannine and Pauline evidence.

R. E. NIXON.

THE DAY OF HIS COMING.

By Gerhard Gloege. (S.C.M.) 302 pp. 16s.

"This," says Dr. Gloege in the opening words of his preface, "is my first book without footnotes". It is written for the S.C.M. Greenback series which aims to link the public with authors who have something fresh to say. The absence of footnotes is certainly a boon, but even more so is the vigorous style ("electric" the publishers call it) which the writer and his translator combine to give us. We have here a volume which is at once learned and exciting. Other scholars please note!

The book begins with a vivid sketch of later Old Testament history especially in its relationship to the great world empires, showing the way in which the world was prepared for its Saviour. "The 'day of his coming' begins in the evening, when day is drawing to a close in the rest of the world" (p. 105). There is the evening of the teaching and death of Jesus before the Day comes on Easter morning.

Dr. Gloege, who is now Professor at Bonn (he was previously at Jena in East Germany and belonged to the anti-Nazi "Confessing Church" under Hitler), is clearly influenced by many of the current trends of German theology. He is less radical than the school of Bultmann and accepts the gospels as historical sources of overall reliability as well as documents of faith, though there are occasions when he feels that we hear the voice of the Church, not that of Jesus. His christology is adoptionist and he says that "the century-long efforts to express the divinity of Jesus are fruitless as long as an abstract concept of God is involved and as long as an attempt is made to assimilate Jesus to such an ideal of God" (p. 174). He believes firmly in the Resurrection as an event prior to the message. Like Bonhoeffer he upholds situation ethics. As an existentialist he makes the point with some force that the Christ event needs a response: "It is not enough to change circumstances; it is man who needs changing" (p. 202). In a fine

epilogue he contrasts the Christian with Sisyphus of the Greek legend : "The Gospel of Jesus of Nazareth declares that Sisyphus has already been rescued from himself. It happened at Easter. The stone has been rolled away . . ." (p. 293). R. E. NIXON.

NEW TESTAMENT WORDS.

By William Barclay. (S.C.M.) 288 pp. 7s. 6d.

THE ALL SUFFICIENT CHRIST.

By William Barclay. (S.C.M.) 142 pp. 7s. 6d.

Reviewers seem to have exhausted most of the epithets that can be used in praise of Professor Barclay's extraordinary literary output. He embodies most of the virtues of the quality daily newspapers, being not only required reading for "top people" and "lively minds" but also "readable, reliable, and realistic". In these two S.C.M. paperbacks he has not let us down.

New Testament Words combines in one volume the previously published *A New Testament Wordbook* and *More New Testament Words*. The studies first appeared in a weekly series in *The British Weekly*, and as "an attempt to popularize the Greek dictionary" they have been amazingly successful. Dr. Barclay's familiarity with the *koinē* Greek, as well as with the biblical background of the various words, means that he very often produces from the papyri just the right homely illustration to make his point vividly. The Christian virtues are shown to be based on response to God's activity. "Christian *agapē* is impossible for anyone except a Christian man . . . practically a man cannot live it, until Christ lives in him" (p. 22). Perhaps he is being rather over dramatic when he says that John faced the problem of Christianity's speaking with a Jewish vocabulary—" . . . suddenly he saw the solution. *Both Jew and Greek possessed the conception of the logos of God.* Could the two ideas not be brought together?" (p. 187; his italics). There are also some unavoidable drawbacks in the use of transliterated Greek, as for instance in the sheer ugliness in English script of a word like *splagchnizesthai*, and the need to think twice when you read that, "They are all *agape* for the murmur of the crowd . . ." (p. 265). Yes, he meant *agape*, not *agapē*!

The All Sufficient Christ is a study guide to Colossians. It seems to have had its origin in America though neither author nor publisher specifically say so. Dr. Barclay deals with some of the background problems and then with his usual skill and his word cameos leads us to the heart of the letter's message. He follows Deissmann in his insistence that it is a letter rather than a more formal "epistle". It is something of an exaggeration to say that if the pope had sent a hundred missionaries to Kublai Khan in 1271 "there would have been no such thing as Mohammedan Turkey, no such thing as pagan India, no such thing as Red China. The East would have been Christian from end to end". But this is his way of showing the relevance and uniqueness of Christianity, and in this he is a faithful disciple of the apostle.

R. E. NIXON.

THE GOSPEL ACCORDING TO MATTHEW.

Commentary by A. W. Argyle. (Cambridge University Press.)
228 pp. 15s.

This is the first volume of the *Cambridge Bible Commentary* to be published, a series under the general editorship of P. R. Ackroyd, A. R. C. Leaney, and J. W. Packer. The text of the New English Bible is printed in sections, alternating with the commentary proper. The book is aimed at teachers and students concerned with the General Certificate of Education at "O" and "A" Level.

It is a bold venture. It has been said that the New English Bible is excellent for the first impact in evangelism but unsuitable for academic purposes. Perhaps we shall have to amend this to "higher academic purposes". The standpoint is mildly liberal. For example, the early Church's interpretation of the Parable of the Sower is "forced". One feels that the voice is the voice of Jeremias. This is no slur on the author, whose evangelical faith is well known; and it was all but inevitable if the fruits, the results, the findings of modern scholarship are to be made known to the general reader who is assumed to have no specialist knowledge. Will he realize, however, that the "findings" really mean "what some scholars think"? "The hypothesis is very far from having been proved", as Mr. Argyle says, and not every scholar accepts the theory that the interpretation of the parables is the product of the Church. On the other hand there is also a mild strain of conservatism. The "Messianic secret" need not be explained as Mark's invention; and a symbolic interpretation of the Feeding of the Five Thousand "need not cast doubt on the historicity of a miracle so well attested".

The comment can be apt and helpful. In the future the disciples will sit on twelve thrones, judging the twelve tribes of Israel: "When sin has ceased, the task of the judges will be purely administrative". In the Dereliction our Lord "experienced the real significance of sin which is separation from God".

There is a useful introduction which goes beyond the discussion of sources and the question of authorship and date. The summaries, not least that of the teaching of the gospel, will be useful to clergy as well as students and teachers. A plan of the Temple, a map of Palestine, and an index and glossary add to the usefulness of the book. Within the limits of space and an English—not a Greek—text, Mr. Argyle has done well. But he must have longed to launch out into the Hellenic deep! He was expounded the New English Bible in the light of his own Greek scholarship.

RONALD A. WARD.

WORSHIP IN SCRIPTURE AND TRADITION.

Edited by Massey H. Shepherd. (Oxford University Press.)
178 pp. 32s.

To the publications of Faith and Order Commissions there is now added this little volume by members of the North American Section of the Commission on Worship. It consists of six main chapters of varying length on themes ranging from the nature of worship to its

relation to theology. The work is not in any sense a report. It presents something of the working materials used in the study of conflicting patterns of worship, especially on the American scene. Rather oddly, there is no Canadian representative.

That there are in the collection many valuable and stimulating things goes without saying. If the essays are not of equal merit—that of Dr. Shepherd himself is perhaps consistently the best, and that of Dr. Schmemmann of the Orthodox Church the most challenging—they all have something to say, and for the most part they say it with clarity and force. Liturgical study and discussion will certainly be the richer for this slender volume.

In a work of this kind it is inevitable that there should be points where qualification is demanded. Detailed discussion is difficult, however, and in some cases the authors successfully qualify one another on our behalf. Hence it will perhaps be more useful to raise certain general questions which might well be put to the Commission in the light of their work.

First, is there not just a little more than a tendency for the liturgical experts simply to exchange their own profound and illuminating views on worship rather than represent the genuine thinking of the bodies to which they belong. To be sure, there is a problem here. Little good can accrue from the mere repetition of denominational clichés. On the other hand, can the discussion of what are ultimately personal opinions really advance the unification of the churches?

Secondly, do not the essays, in spite of their good title, tend to make Scripture and tradition more an object of study than an objective criterion? If one thing is certain, it is that unity, like all else, will come only by concentration on a common centre and subjection to a common control. Now it is true there must be study if we are to know what biblical and traditional worship really is. It is also true, however, that this must be humble and teachable study of the norm. Scripture is not a starting-point for speculation. It is a final control. Unity is the result of increasing subjection to this control.

Thirdly, does not the final paper leave us with a final challenge whether we can afford to allow liturgy to control theology rather than *vice versa*? This is a particularly important question for Anglicans, who have a notable tendency to share Dr. Schmemmann's view. Of course, under true biblical control liturgy can be a strong centre and even a secondary norm of sound theology. But surely this does not mean that it can itself be exempted from theological scrutiny. The truth is rather that neither liturgy nor theology can claim autonomy. Each must be subject to the same prophetic and apostolic norm. If theology needs the help of liturgy, it is no less true, perhaps even more so, that liturgy needs that of theology if it is to be the authentic liturgy which is both unified and unifying.

G. W. BROMILEY.

UNITY IN THE DARK.

By Donald Gillies. (*Banner of Truth.*) 118 pp. 3s. 6d.

ECUMENISM AND THE BIBLE.

By David Hedegard. (*Banner of Truth.*) 235 pp. 4s. 6d.

Both these books are hostile to and critical of the World Council of Churches and the Ecumenical Movement, and though the reviewer remains unconvinced, anyone who is really ecumenically-minded ought to be willing to consider what any group of Christians has to say. It is the reviewer's fear that the wilder comments and the selective evidence will prevent the books being read outside evangelical circles.

Mr. Gillies is a Presbyterian minister from Northern Ireland. He accuses ecumenism of being more concerned with political and social issues than the salvation of souls, and of being sacramental rather than evangelical in theology. He considers that ecumenism's attitude to Romans and Orthodox involves a denial of the Reformation. He weakens his conclusion by overplaying his hand, thus: "The Ecumenical Movement is an affront to truth. It is a blatant repudiation of the faith of the Reformers . . . a grievous offence against the God of our salvation. Ecumenism is the enemy of the Gospel of regeneration by the Spirit and justification by faith alone" (p. 106).

He criticizes (with some justification) A. T. Houghton's case for participation. (It was untheological and opportunistic and certainly would not have convinced the present reviewer.) Mr. Gillies confesses sympathy with the Editor of *The Churchman's* plea to participate without compromise, but thinks he is misguided. Evangelicals are not to participate on the grounds of "witness", because witness in the Bible should only be to non-Christians.

Mr. Gillies has rightly noted the weakness of evangelical thinking on unity, but unfortunately he himself reflects this, since he seems content with denominationalism and a purely invisibilist form of unity. He makes his case for all unity going Romeward, helped by the anti-dogmatic liberalism of some Protestants, by a certain selectivity among the evidence. But apparently he has not read the strictures of such scholars as Bishop Aulen, and the excellent critique by Professor Wilhelm Niesel, who concludes that all we can learn from Rome is how not to be the Church. These men are both prominent in the W.C.C. The W.C.C. is not wrong to concentrate on social issues, but I agree with Mr. Gillies that it has done so ineptly, often in an unbalanced left wing direction, and sometimes with pitiful theological inadequacy, pandering to current crazes instead of standing boldly as a prophet for God. The recent study of Religious Liberty was an example of this.

The real difference of evangelical opinion is on the doctrine of the Church, where Mr. Gillies is rather doubtfully Presbyterian and certainly against Calvin whom he cites. Significantly he omits to mention the crucial part of Calvin, his castigation of Anabaptist separationism (especially *Institutes* IV, 1 and 2). All the Reformers strove for the biblical visible unity of the church of the region. They would not have stood for denominationalism (cf. Calvin's hatred of the term Calvinist), nor did they hold the sort of perfectionist doctrine of

the church Mr. Gillies holds. Are all in the Presbyterian Church from which he comes so loyal to the Bible? If not, ought not Mr. Gillies to leave them on his own principles? At root it seems that his real problem is the doctrine of the Church. Are we to separate from every trace of error like the Anabaptists, or are we to have a Reformation doctrine of the Church, recognizing that the Church, like the individual, is *simul justus et peccator*, that it will never be free from some error, but that this does not justify separation on an Anabaptist independent principle?

Dr. Hedegard's is a more learned and better documented book. It is a new and expanded edition of his earlier work which appeared first in Scandinavia and then in America. The argument is basically the same as that of Mr. Gillies, but he goes further, linking the Orthodox with Communist activity (pp. 158f.). He is quite right to note that Rome is unyielding and unchanging (despite Küng), that she still wants to swallow up everyone else, and that the Orthodox think similarly. All this is in healthy contrast to the foolish claims of change by some ecumenical officials. One of the most urgent tasks of evangelicals is to enter ecumenical discussions with their biblical theology, resist the pressure to conform to official lines and to the usual doctrinal latitudinarianism, and perhaps above all challenge these utterances from ecumenical officials. The basic issues for evangelicals are whether we believe in a perfectionist gathered Church constantly separating over differences of doctrine or whether we accept a regional multitudinous Church, seeking to reform it from within; whether we consider the W.C.C. so set and rigid that it is uninfluenceable or whether we regard it as open to biblical argument; and whether we believe the pattern of regional churches, adumbrated at New Delhi, is the right corrective to the pan-denominationalism, which is threatening to sweep away our Reformation heritage. Do we go in uncompromisingly to influence or stand aloof and fire off broadsides?

G. E. DUFFIELD.

THE ANGLICAN-METHODIST CONVERSATIONS: A COMMENT FROM WITHIN.

By E. W. Kemp. (Oxford University Press.) 44 pp. 4s.

Canon Kemp was one of those who signed the recent Methodist Report, and in this pamphlet he first sketches in the background from Lambeth 1920 to Dr. Fisher's famous Cambridge sermon, then traces the developments that led to the Report, and concludes by seeking to commend the service of reconciliation. *En route* he makes his customary plea for breaking parliamentary control of Anglican worship, accuses the critics of what the Report said about changes in the establishment of being unfair, and he also accuses the Methodist dissentients of going back on the terms of reference previously agreed. I doubt whether he substantiates either of these accusations.

The first two sections of the book are useful and interesting. The third is the usual attempt to erect a principle of theological agnosticism about the reconciliation service. This argument would surely have horrified the author's father-in-law (the late Bishop Kirk) just as it will leave evangelicals unconvinced. Do we really think it is adequate

to say that God alone knows what is happening in this service? Of course its sounds superficially very polite and charitable to say we Anglicans will not pass judgment on the Methodist ministries, but everyone knows this is only a cloak to allow a certain view of the historic episcopate to slip in. If this service succeeds, diplomacy will have triumphed over theology.

Canon Kemp gives his case away at the beginning and the end of his booklet. After declaring his own Liberal Catholic position, he neatly excludes all serious criticism by saying there is no hope ecumenically in attitudes which set Scripture apart from tradition and beyond criticism, which take the confessional Anglican position seriously, or which are based on scholasticism. In other words to be a good ecumenical you must follow the Liberal Catholic line. (That is unfortunately only too true of much official Anglican action these days.) The implications of this are seen at the end of the pamphlet where the Methodist dissentients are adjudged—probably correctly—as only being interested in Protestant reunion, because they will not have the episcopacy advocated. We must insist on the historic episcopate, with its unbroken succession, because this will bring in Rome and the Orthodox. To reject it is to offend Anglicans. This is a thinly veiled way of trying to persuade Protestants to capitulate to the "Catholic" doctrine of the ministry under the guise of ecumenical progress.

The background information and the factual accounts of recent events are of value, but the rest of Canon Kemp's case tells us nothing we have not heard before. To a perceptive reader it is simply an exercise in Liberal Catholic ecumenical propaganda veiled with a cloak of ecumenical charity and a specious plea to be the way forward. So long as this Liberal Catholicism predominates, we can expect opposition to ecumenical schemes from Evangelicals and Tractarians.

G. E. DUFFIELD.

LETTERS TO MALCOLM : CHIEFLY ON PRAYER.

By C. S. Lewis. (Bles.) 159 pp. 12s. 6d.

Towards the end of this posthumously published book C. S. Lewis proclaimed that he would never attempt to write a good book on prayer. Yet this is what he has done. He has provided a valuable and unusual book on prayer and some other matters, for prayer for him was not set in a narrow mould. He has cast his book in the form of letters. The adoption of this convention enables him to pass on the fruit of his experience of prayer, its problems, and graces, with a directness and intimacy otherwise impossible. Virtually the whole ground of private prayer is covered but the most striking and original treatment is reserved for intercession and its intellectual problems and for thanksgiving. He assumes rightly that in prayer we are all plodders, so he writes with such simplicity that the beginner and equally those who have prayed for years will want to read and re-read the Letters meditatively. Those who are held back by intellectual difficulties from the full Christian spiritual life will find here great encouragement and understanding. At times the Letters are controversial, but controversy is treated with such gentleness and humility that they are,

especially so far as they touch on different traditions within the Church of England, profoundly irenic.

There are many side allusions, and those dealing with demythologized Christianity in particular are devastating, charitable, and witty. The reader, whatever his good prejudices may be, will probably find himself so wisely opposed at one point or another that he will be moved to re-examine his grounds. This is a book to keep and to lend.

GUY MAYFIELD.

MINISTERS OF GOD.

By Leon Morris. (I.V.F.) 128 pp. 4s.

In this book Dr. Morris sets out to remedy the lack of up-to-date evangelical books on the doctrine of the ministry, which is so often a storm-centre in contemporary ecumenical debate. It is remarkable how much information he manages to compress into 128 pages, and it is a credit to his perspicacity and clarity that they are so readable.

One of his avowed intentions is to show up the gaps in our knowledge, and as a result a gay agnosticism becomes one of the leading features of the book. We do not know that Jesus instituted a ministry, that the apostles ever ordained anyone, how extensive the apostolate was, or whether it contained women. We do not know whether the Seven were deacons, whether the Jews ordained their elders by the imposition of hands, if the "gifts of ministry" (I Cor. 12) survived the apostolic age, or whether the apostles appointed the first bishops! (On this latter point, as a matter of fact, he neglects the patristic evidence that John, in his old age, appointed bishops, just as his treatment of *cheirotoneo* neglects the ecclesiastical use of the term and Ehrhardt's important discussion on the subject.) This agnosticism, albeit overdone, is a healthy corrective to the dogmatism so often encountered on the thorny problem of the ministry.

The other main characteristic of the book is a demonstration of the stronger points of episcopalian, congregational, and presbyterian church order in the light of the New Testament, coupled with a refusal to regard any of them as normative. All our ministries, he claims, are defective, and it is sheer impertinence for any church to refuse to have fellowship with other churches on this ground. He urges that the prime New Testament quality of love should replace the current overemphasis on ecclesiastical rectitude of forms of ordination; and that if err we must, let it be on the side of charity and not of pharisaism.

A general criticism that could be raised would be the selective use made of patristic material, though this is perhaps excusable in a book devoted primarily to the New Testament doctrine of the ministry. Mention should be made of two short, but potent appendices on the *shaliach* and the apostolic succession (eight points for and fourteen against!). All in all, this is a useful introduction to the subject, and in his footnotes, Dr. Morris gives plenty of pointers for further reading.

E. M. B. GREEN.

HEIRS OF THE REFORMATION.

By Jacques de Senarclens. Translated and edited by G. W. Bromiley. (S.C.M.) 343 pp. 37s. 6d.

The title of this book is something of an enigma. *Heirs of the Reformation* is not about post-Reformation thinkers (though it mentions them). It is not even a survey of the Reformation heritage (though this too comes in for discussion). The heirs in question are not the subject of this book but its readers. Are the Protestant churches today really the heirs of the Reformation? Or are we more like those Jews who met the preaching of John the Baptist with the rather hollow claim that they were in the succession of Abraham? No question could be more to the point.

The first part of the book examines the starting point of faith. Where do we get our theology from? Oddly enough, much modern Protestant thinking is essentially a reversion to Roman Catholicism. Whereas Rome supplements revelation with an appeal to reason, Neo-Protestantism is inclined to dilute God's revelation of Himself in His Word with a concern for human values. Both are inclined to shift the centre of interest from God to man. And in so doing both are apt to lose sight of genuinely human values. By contrast, the Reformers confessed the Lordship of Christ. Their theology was the outworking of their confession. The second part of the book looks more closely at this confession. In particular, it examines the person and work of Christ and their bearing on our view of Scripture, the Church, and the life of faith.

What Professor Senarclens has given us is, in fact, an extended essay in theological method. His book might even be described as a *Church Dogmatics* in miniature. For the questions he asks are Karl Barth's, and the answers he gives have a distinct Barthian flavour. Moreover (again like Barth), his argument is often cogently illuminated by lucid expositions of the great thinkers and debates of the past and present.

It would be a pity if this book were neglected because some of its teaching is inclined to be Barthian rather than biblical. It would be tragic if the questions it raises were pushed to one side because they do not happen to fall within the well-worn categories of examination requirements or ready-to-hand preaching material. For nothing would be greater proof that we are no longer entitled to call ourselves the heirs of the Reformation.

COLIN BROWN.

THE CHRISTIAN FAITH.

F. W. Dillistone. (Hodder & Stoughton.) 190 pp. 12s. 6d.

SAVING BELIEF: A DISCUSSION OF ESSENTIALS.

By Austin Farrer. (Hodder & Stoughton.) 157 pp. 16s.

LAST THINGS FIRST.

By Gordon Rupp. (S.C.M.) 63 pp. 4s. 6d.

After a year in which Southbank and Cambridge apologetics have made most of the running, it is a change to see three more or less orthodox essays take the field.

The Christian Faith by Dr. F. W. Dillistone is the first of a new series of paperbacks on Knowing Christianity. Its aim, writes the general editor, Dr. William Neil, is to "provide for thinking laymen a solid but non-technical presentation of what the Christian religion is and what it has to say in this atomic age".

Dr. Dillistone has taken his brief seriously. Since relevance is the great criterion of our age, he has made it his job to expound the Christian faith in terms of relevance. In particular, people today are troubled by four big questions: the quest for security, the struggle for freedom, the need for order, and the problem of finding meaning in life. After reviewing these questions the author tries to show how the Christian faith in the Triune God helps with the answers. The author's approach to many strands of biblical thought is often suggestive. But as an account of the Christian faith some of its intended readers may find it somewhat oblique. At the outset Dr. Dillistone frankly admits his intention not to go into great detail on the Incarnation, the Atonement, the Church and Sacraments, Sanctification and Eternal Life. And more than once the reader may find himself nodding in agreement at the author's account of some aspect of biblical thought and yet wondering whether there are any compelling reasons why he should believe the same.

Another book which (though in a rather different way) does not quite manage to live up to its title is Dr. Austin Farrer's *Saving Belief*. Broadly speaking, Dr. Farrer tackles the doctrines of the creeds, ranging from the existence of God to the last things. But as the reader goes on, he gets the feeling that Dr. Farrer has not so much expounded the doctrines of the creeds as shown how neatly holders of the doctrines may side-step their objectors. He does so in a way which tends to be "Catholic" rather than Protestant, and philosophical rather than biblical. But, despite limitations, Dr. Farrer is often slick, entertaining, mind-stretching, and helpful.

Just before he died, C. S. Lewis wrote a sort of foreword to *Saving Belief*. It looks as if perhaps Professor Lewis's mantle as an apologist has fallen upon Dr. Farrer. Time after time he shows the same knack of unravelling the trickiest knots by sheer Christian common sense. But there is at least one difference. Professor Lewis usually reserved his whimsy for his allegories. Dr. Farrer brings his out at every end and turn.

Some ministers will find Professor Gordon Rupp's *Last Things First* a very good buy if only for its non-stop stream of sermon illustrations. Here is neither philosophical defence nor biblical exposition. Instead, Professor Rupp piles up illustrations of the workings of the human heart and mind up and down the centuries when confronted with eternal reality. In these four lectures (first given in the University of Bristol in 1963) the author looks at the last part of the creed: the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. To the outsider (and many an insider) this booklet will be a help towards understanding what Christians are getting at when they talk about these things. And to all it will be a refreshing reminder to get our priorities right.

COLIN BROWN.

PERSPECTIVE IN MISSION.

By Max Warren. (Hodder & Stoughton.) 121 pp. 16s.

PROBLEMS AND PROMISES IN AFRICA TODAY.

By Max Warren. (Hodder & Stoughton.) 63 pp. 3s. 6d.

Perspective in Mission is not an easy book to review, since it consists of six lectures given by Canon Warren to such very different audiences, as the Theological Faculty of King's College, London, university groups in Scandinavia and Finland, a learned group studying theological questions under the chairmanship of the Dean of St. Paul's, the Conference of Principals of Theological Colleges, the Evangelical Fellowship for Theological Literature, and the clergy of the Scottish Episcopal Church in the diocese of Glasgow. All these are loosely strung together, with the idea of a sense of perspective, "some ability to discern the proportion of events and their relation to one another", as the link between them. Your reviewer found the last of the six, with its emphasis on the ministry of the whole people of God, and the danger of too sharp a distinction between clergy and laity, the most satisfying and suggestive. The danger of "clericalism", and of "the doctrine of Apostolic Succession, as commonly interpreted", is mentioned in several different contexts. In view of the Leslie Paul Report, the warning on page 83 concerning the danger that "in church affairs a managerial structure is being encouraged in the name of efficiency", seems particularly relevant. "There is a place for more up-to-date machinery," but only "in those parts of the Church's life which are susceptible to the good working of machines"!

Here and there one is unable to accept Canon Warren's dicta. For instance, is it really true that "when I go to meet men of another culture and another faith, I will expect to meet Christ in them"? Does not St. Paul very bluntly remind the Ephesian Christians that before their conversion they were "*without Christ . . . having no hope, and without God in the world*"? The missionary makes his approach in all humility, and with a deep consciousness of his own complete indebtedness to the mercy of God. He dares to believe that he can say, as Christ did, "He that sent me is with me". He looks expectantly for the Spirit to begin a work in some of those to whom he goes, but surely they are "dead" until He gives them life. True, God has not left Himself anywhere without witness, but is it fair to interpret that phrase as evidence that "He has left no single individual without . . . some *testimonium internum Spiritus*"?

The paperback, *Problems and Promises in Africa Today*, contains the Lichfield Cathedral Lectures on Divinity delivered by Canon Warren in 1963. He writes of the significance of urbanization in Africa and Asia, of Africans disenchanted with the new world into which they have been so suddenly introduced, and—in the case of some of them—disenchanted with the Christian Church, associated in their minds with colonialism and imperialism. The third lecture, dealing with the question "as to how far the Church through its actual structure is equipped for its evangelistic task" repays careful reading and should stir us to prayer.

FRANK HOUGHTON, *Bishop*.

END OF A BEGINNING.

By *Margaret Ford*. (Hodder & Stoughton.) 191 pp. 21s. net.

Here is a sequel to *John Flynn, Apostle to the Inland*, the man who inspired a Flying Doctor service to the outback of Australia, and the establishment of the Australian Inland Mission, whose padres (and their wives) give themselves the task of "patrolling" areas where there are no churches, and few if any services are held from one year's end to another. They not only hold services in the most remote "stations", but drive through impossible country, crossing impassable swamps and rivers and sand dunes, in order to visit isolated homesteads where (for instance) the owner's wife has not seen another white woman for as much as a year or more. This story is told by Margaret Ford, wife of one of these padres. It is clear that they are both very practical people, expecting to face hardships every bit as real as in overseas mission fields. Only once does Mrs. Ford admit that her heart failed her, in a particularly gruelling experience when their Land Rover gave out completely in the farthest north of Queensland. From her description of their intercourse with whites and aborigines it is obvious that they won the hearts of both by simple friendliness, and so opened the way for their message. One of their triumphs was the building of "a four-bed hospital and an eight-bed hostel" (for children) in a place called Coen not far from Cape York, the northernmost tip of Australia. "It was erected," says Mrs. Ford, "by people who cared for people who mattered". "All our worship and our preaching is in vain unless we serve those to whom we take our message, and we are only sanctified as we are sanctified for their sakes". In his Foreword the Rev. Fred McKay, Superintendent of the A.I.M., gives evidence of the solid support and encouragement which he gives to the pioneers.

FRANK HOUGHTON, *Bishop*.

CHRIST'S WITCHDOCTOR: FROM SAVAGE SORCERER TO JUNGLE MISSIONARY.

By *Homer E. Dowdy*. (Hodder & Stoughton.) 241 pp. 18s.

The author of this fascinating story is said to be a prominent Michigan newspaperman. He spent a considerable time in the jungles of British Guiana, gleaning information not only from the missionaries (members of the Unevangelized Fields Mission) but also, though mainly by interpretation, from the Christian tribespeople themselves. In fact, the story is told from the standpoint of Elka, the chief of the Wai Wai tribe, but Mr. Dowdy talked at length to Kirifaka, Yakuta, and many others who truly come to life in the record of their experiences.

As a child Elka came under the influence of a witch-doctor, one who, for the most part, used his supposed contact with the spirits for beneficent purposes. It was not long before Elka himself was believed to be able to cure the sick by blowing over hot pebbles on to their bodies and chanting strange spirit songs which he learned while in a state of trance. But while he may have been what used to be called a "white witch", he was no more free than the rest of his tribe from

debauchery and immorality. Very slowly, after the first missionaries settled amongst his people, he began to be attracted to the "way of God", while hoping that he could still follow the way of his people. How the Spirit of God finally triumphed in him, until he forsook his witchcraft completely, and ultimately, as chief of his tribe, led scores of others to the Saviour—well, the story is told so well, and is so obviously authentic, that it leaves one praising God and praying that Elka and his friends may be kept by His power, and used to spread the Gospel amongst many jungle tribes that are still unreached.

FRANK HOUGHTON, *Bishop*.

TAKE MY HANDS: THE REMARKABLE STORY OF DR. MARY VERGHESE.

By Dorothy Clarke Wilson. (Hodder & Stoughton.) 217 pp. 21s.

The author of this book, described without any exaggeration in the subtitle as "the remarkable story of Dr. Mary Verghese", is the wife of a Methodist minister in Maine, U.S.A. Her biography of Dr. Ida Scudder, founder of the Vellore Christian Medical College and Hospital in South India, is a worthy record of a truly great woman, who won and held the admiration and affection of multitudes. It was while collecting material for this biography that she came in touch with Dr. Verghese, and *Take my Hands* is the result. Dr. Verghese comes of Syrian Christian stock in Kerala, South India. Her home background and strong family ties are skilfully described. But it was after she began to study medicine at Vellore that she entered into a clearer and more vital Christian experience through the influence of Dr. Scudder. She would probably have become—and remained—a gynæcology specialist if it had not been for a tragic motor accident which, in addition to other injuries, left her paralysed from the waist down, a permanent paraplegic. The chief *dramatis personæ* in the subsequent story are Dr. Scudder and Dr. Paul Brand, whose amazing successes in surgical work amongst lepers are so well known. Dr. Verghese submitted to a long succession of operations which alleviated her condition to some extent. But it was quite as much the spiritual inspiration of Dr. Brand's life and words which helped her to believe that, in spite of her disabilities, she might yet render valuable service as a surgeon. So, while seated in her wheelchair, she performs the most delicate hand and face operations, and has become a fully qualified rehabilitation specialist at Vellore. The title *Take my Hands* is, of course, quoted from Frances Ridley Havergal's hymn, "Take my life, and let it be Consecrated, Lord, to Thee". Other limbs might be useless, but could not our Lord take her hands and use them for blessing? It is impossible to read the book without marvelling at the grace of God in Mary Verghese.

FRANK HOUGHTON, *Bishop*.

MASTER SERMONS THROUGH THE AGES.

Selected and edited by William Sadler. (S.C.M.) 228 pp. 25s.

For obvious reasons it is not altogether easy to review an anthology, and an anthology of sermons is no exception to the rule. Yet it can

be said at once that this representative volume of "the world's best preaching from the fourth century to the twentieth", comprising thirty sermons in all, is a very fascinating volume and will make a special appeal to those who are called to the ministry of the Word.

The editor explains in his preface that the idea of such a book originated in an experiment he began in his church of St. Thomas, Manhattan, in the autumn of 1960. Once a week, at a regular noontide service, a sermon by one of the past masters of the pulpit was read. Because of limitations of time, the sermons had to be abbreviated and adapted to the occasion. Nine of the sermons in the present collection were used in that way, and others have been added to make the work as comprehensive as possible. Each sermon is prefaced by a short biographical note about the preacher.

The sermons as thus selected and edited are grouped under three headings. Under the title of "The Gifts and Demands of the Gospel" there are eleven sermons with a markedly evangelical flavour. They began characteristically with John Wesley's famous sermon on "The Almost Christian". Other preachers who appear in this section are Thomas Chalmers, John Henry Newman, Alexander Maclaren, Charles Haddon Spurgeon, and Henry Sloane Coffin.

In the second group, which is called "Christian Piety and Sacramental Living", we are introduced to such pulpit giants as Martin Luther, John Calvin, Jeremy Taylor, and Frederick Robertson. The sermons in the third section deal mainly with the festivals and seasons of the Christian year. Here we listen to St. Augustine on the Epiphany, to St. Chrysostom on Fasting (a sermon for Lent), and to St. Thomas Aquinas on the Body of the Lord (Maundy Thursday). But the majority of the sermons here are modern rather than ancient. Among them are P. T. Forsyth, characteristically preaching Christ crucified in a powerful plea for overseas missions; J. H. Jowett, with a magnificent sermon on the Pentecostal fire; Geoffrey Studdert-Kennedy on the Ascension ("History is not the story of the descent of man from the apes, but the ascent of God in Man to the angels"); Dean Inge on "the things that cannot be shaken"; and D. M. Baillie, who shows that the Festival of All Saints is in reality the festival of all sinners; for the saints are sinners who have been saved by grace.

Here indeed is great preaching, spanning a wide area of time and marked by a vast variety of theme and style. Yet there is an underlying unity in these "master sermons", for all the preachers represented took the Word of God seriously and rightly regarded themselves as servants of that Word.

FRANK COLQUHOUN.

HE SPEAKS THE WORD OF GOD : A STUDY OF THE SERMONS OF NORMAN VINCENT PEALE.

By Allan R. Broadhurst. (World's Work.) 107 pp. 15s.

Dr. Vincent Peale is undoubtedly one of the phenomena of the American religious scene today. By means of his books, broadcasts, lectures, and sermons he exercises an enormous public influence. His best known book, *The Power of Positive Thinking*, has achieved a world circulation of well over two million copies. As pastor of Marble

Collegiate Church, New York, he addresses capacity congregations every Sunday. His radio talks enter something like a million homes each week, and his TV programme is carried by over a hundred stations. At present in his mid-sixties, he is apparently at the height of his powers. Yet he is not without his critics, as the author of this book readily admits. There are those who consider his teaching to be sub-Christian, humanistic, deficient in its doctrinal content, and who dismiss it as "the cult of self-assurance".

Mr. Broadhurst's purpose is to make an assessment of Vincent Peale's popularity and influence by examining the content of his preaching. The kind of questions asked are: What themes constitute his basic theology? How often do these themes appear in his preaching? What recurring patterns can be found among the themes? The answer arrived at is that seven themes are fundamental to Dr. Peale's preaching. They occur in 50 per cent or more of the sermons used by way of analysis, as follows: the theme of God/Christ, 97 per cent; the Thought theme, 65 per cent; the Prayer theme, 59 per cent; the Faith theme, 58 per cent; the Problem theme, 57 per cent; the Personal Relations theme, 58 per cent; and the Defeat/Death theme, 50 per cent.

This analysis is sufficient to indicate that in his preaching Dr. Peale is concerned not so much with the subtleties of the Christian creed as with the realities of Christian living. There is admittedly a place for this kind of emphasis in the ministry of the pulpit; it is imperative that doctrine should be related to life. Further, it may well be that it is just here that not a little of our evangelical preaching falls short. Yet it is also true that the preacher is required to declare the whole counsel of God, and it is difficult to avoid the conclusion that Dr. Peale's message is strangely one-sided. There is surely a danger to be faced when so much is made of the subjective elements of faith and "thought" apart from the great objective truths of the Christian Gospel. Here is one lesson we can doubtless learn from this book. But maybe we can also learn something about how to reach people—and especially *men*—with the Christian message, and how to relate that message to their conscious need.

FRANK COLQUHOUN.

BAPTISM AND CONVERSION.

By *John Baillie*. (Oxford University Press.) 121 pp. 15s.

This book comprises a series of lectures delivered on several occasions as a whole or in part by the late Dr. John Baillie, whose widow has prepared them for publication. In them the distinguished Scottish theologian gives a brief survey of the topics of conversion, regeneration, and baptism in Christian thought, both Roman and Reformed. The book bears the marks of all Dr. Baillie's writings—lucidity, wide learning lightly worn, a firm but unrhetoical style, utter fairness and lack of prejudice, and a discriminating but very real sense of gratitude for his own Calvinistic upbringing.

This is a small work, however, and it remains a survey. There is no detailed consideration of biblical teaching. As an introduction to the doctrines of the various churches it serves a useful purpose, though

on no church is it comprehensive (the Church of England fares badly here ; her teaching is misrepresented on pp. 32f) nor in many cases do references enable the reader to follow up a particular topic in more detail. Nevertheless, here is a skilful and penetrating outline of the main problems in the field of Christian initiation and how these problems have been answered. The best course for the reviewer of a book such as this is to suggest who might read it with most profit. It would be a most useful guide to the intelligent layman needing a good introduction to these complex and delicate issues, or to a sixth former wishing to take an inquiring first look into the conflicting traditions of doctrine and experience within the Christian Church.

Finally one might suggest that to the index be added "Blank pages—2, 4, 12, 50, 66, 88, 90, 114". If one adds to these the full title pages which introduce each of the book's five sections, one realizes that from the reader's point of view over 10% of the pages are dispensable. Even without this it would be a dear book by most standards.

O. R. JOHNSTON.

CHURCHES AND PUBLIC BUILDINGS.

By Helen May Petter. (Oxford University Press.) 95 pp. 13s. 6d.

The full range of architecture, ecclesiastical and secular, through the centuries is encompassed by this book in less than one hundred pages, half of which are black-and-white illustrations of the subject matter. It begins with Stonehenge and ends with twentieth century town halls, cinemas, civic and community centres. Brief in content, the letterpress is cogent and straightforward, comprising a wealth of information clearly and engagingly illustrated.

The last pages form somewhat of an anti-climax. However attractive post-war buildings are internally (and the spatial effects of many being built today are superb), externally a modern matchbox cannot commend itself to the reader's eye after feasting on such gems as the Abingdon Town Hall or the Sheldonian Theatre. Or what hope has the interior of many a contemporary church after one has looked at the first Methodist chapel, Wesley's New Room at Bristol (built albeit purposely with an insignificant exterior)? The result is that the present-day examples seem out of keeping in the context of this historical survey and swamped by the glories of the past. I much admire Coventry Cathedral, but I should not want to see it immediately after visiting a Wren church. The transitional churches of the twelfth century carry the reader happily from Norman Stewkley to perpendicular Northleach, but nineteenth century gothic does little to ease the transition from Wood's Guildhall Banqueting Room at Bath on page 65 to Plymouth's Market illustrated on page 83.

This is but one train of thought produced by studying this book. For the layman and the student this unpretentious survey is excellent value and a first-class introduction to the periods, styles, and influences of public building in this country.

MALCOLM MCQUEEN.

THE STORY OF THEOLOGY.

By R. A. Finlayson. (Tyndale Press.) 55 pp. 3s. 6d.

Subtitled "Studies in the historical development of Christian doctrine", this book rests on the belief that there has been a "gradual unfolding and formulation of the doctrine in the New Testament" and that this development follows a logical order: the fact of Christ raises the question of the Unity of the Godhead, but if Christ is God how are we to understand His own Nature as God-Man. The settlement of matters relating to the Godhead and to Christ left the Church leisure to turn to the doctrine of man, and salvation, the appropriation of salvation by faith, and, when internal dissension on this last matter rocked the Church, there had to be settled the final question of Authority. Professor Finlayson deals with these six questions in relation to the great figures in the history of doctrine with whom they have been respectively associated: Tertullian and the Trinity, Athanasius and the Person of Christ; Augustine and Man, Anselm and the Atonement, Luther and Justification, Calvin and Authority.

The studies have that clarity which those who know the author will expect, and within their brief compass provide quite a satisfying review of Christian doctrine. The question is, however, whether it had to be so brief, and whether a longer book and a larger price might not have paid better dividends—at least for the reader—in the long run. For example, by the end of chapter one, we know a good deal more about Tertullian than we did before, but we are left wanting to know a great deal more about the doctrine of the Trinity. And this could be passed as a general comment on the book. Without abandoning its historical orientation which is most valuable as well as interesting, this book could have given a more thorough exposition of the doctrines treated. We might also suggest that future editions be supplied with a more extensive book-list.

J. A. MOTYER.

THE GOD-POSSESSED.

By Jacques Lacarrière. Translated by Roy Monk. (Allen & Unwin.) 237 pp. 35s.

This could almost be termed the Early Church version of William James's *Varieties of Religious Experiences*, for it contains a wealth of peculiar ideas and activities of the eccentrics and extremists who created monasticism in Coptic and Syrian Christianity in the fourth century and afterwards. The book could serve as a collection of ecclesiastical novelettes, a sort of holy Newgate Calendar for those who like dipping into that sort of thing; especially as the author (ably translated from the French) has an amusing turn of style as well as brilliance of research and perception. It could serve, too, as a psychological study of religious fanaticism of a kind which, as the author shows, had its roots very deep in the conditions of the time.

The God-Possessed is an important contribution to Early Church history for the general reader since, as every (theological) schoolboy knows, the rise of monasticism in the West was a derivation from the aims and achievements of Antony and others in the East. The first part of the book seeks to understand why the monks and anchorites of Egypt, Syria, and Cappadocia went to the desert. The second and

longer past describes what they did there, using contemporary or near contemporary sources.

Beyond all else the book provides a moving study of the tragedy of a Christianity which has got itself divorced from a tolerable grasp of Scripture. Here are men who identified the flesh with evil and sought to escape the world to achieve their own salvation by asceticism. Some sought to get nearer to God by the simple expedient of climbing on pillars and staying there. Others were so certain the end of all things was at hand that they decided to hasten the end. Their strange doings in that distant age have a curious relevance for the present.

J. C. POLLOCK.

THE CHRONICLE OF RICHARD OF DEVIZES.

Edited by John T. Appleby. (Nelson.) xxvii+85+106 pp. 42s.

This addition to Nelson's Medieval Texts is a lively contemporary account of events in the first three years of the reign of Richard I (Sept. 1189 to Oct. 1192), by a monk of Winchester who possessed a very cutting turn of phrase. The bite is still there today; although occasionally the biter is himself bit when the work is read with twentieth-century moral judgments in mind. Certainly his thought-patterns are formed by the Latin Classics far more than the Scriptures. Quotations of the latter are largely taken from the Psalms, which indicate no more than the routine of monastic worship; whereas quotations from the Classics are about four times as many, though they virtually all come from five standard authors (routine of monastic education?).

Richard's work is of the greatest value, not only because it is strictly contemporary (being finished probably within a year of its closing point); but also because it is completely independent of all other known sources of information while proving itself at the same time to be a very reliable account of events in England (with one exception which the editor discusses in detail). The account of the Third Crusade is not so reliable. As a monk and a patriotic Englishman our chronicler could hardly escape the popular idolization of Richard the Crusader, but he views the struggle between Count John and William Longchamp in a detached, critical manner which is most illuminating. The text, of which two manuscript copies only are known, has a considerable amount of material in the margin. In large measure this division corresponds to that between events in England, and the crusading fortunes of the King. In this edition, the marginal paragraphs are each marked with an asterisk. The editor is to be congratulated on a fine piece of work, and in particular a magnificent translation.

J. E. TILLER.

THE FOURTH WORLD CONFERENCE ON FAITH AND ORDER: THE REPORT FROM MONTREAL 1963.

Edited by P. C. Rodger and L. Vischer. (S.C.M.) 126 pp. 12s. 6d.

This book consists of an introductory chapter outlining the events at Montreal and their significance, the reports of the five sections, and a

number of appendixes. What came out of it all? Certainly no dramatic statement, but then that is all to the good, since it means theologians are facing real problems which nobody but a fool or a starry-eyed optimist imagines can be solved in a short time. A lot of reports appeared with some interesting, some disturbing, and some encouraging things in them. If one judges by the bookstall, *Honest to God* was the bestseller. But perhaps the best answer was that of the delegate mentioned by the Bishop of Bristol in his foreword—"a most promising chaos". The chaos has not been made by the W.C.C. It is there already, and the encouraging thing—indeed, the first step to resolving any of the problems—is that the chaos must be faced squarely and not glossed over.

Those who value their protestant heritage will continue to look anxiously for some clear statement of the complete supremacy of the Bible over tradition. They are not likely to be enthusiastic about non-communicating attendance at ecumenical communion services; yet the "all in each place" section shows an encouraging stress on the sinfulness of denominations. That is why Faith and Order congresses are so much more important than pan-Anglican gatherings like that at Toronto, which, however far it be from their intentions, encourage a most unhealthy and indeed anti-ecumenical pan-episcopalianism seen in documents like *Mutual Responsibility*.

This book is one which churchmen should read, not because it is easy reading, but because it is important to be informed as to what is really happening in W.C.C. circles, rather than gather one's information from rumours. There are tendencies in the W.C.C. with which no evangelical can be happy, but on the other hand some issues are far more open than many evangelicals are inclined to think.

G. E. DUFFIELD.

COMMUNITY, CHURCH, AND HEALING.

By R. A. Lambourne. (Darton, Longman, & Todd.) 179 pp. 18s.

The author of this book is both a medical doctor and a theologian. For a number of years he worked in general practice. He has also worked in hospitals and as a medical officer in the army during the war. In 1956, convinced of the need to explore more deeply the theology and philosophy of healing, he began a course of study in the Theology Department of the University of Birmingham. The present book is the outcome of his B.D. researches.

This is not another book on "faith healing"—that is, the curing of diseases and infirmities without recourse to normal medical means. What the author is concerned to do is to investigate the relation of sickness and healing to the life of the community and the church. The church is called to be a therapeutic community. In its acts of mercy Christ becomes "really present" in the church.

No doubt, some questions are begged (for example, the author's views of the nature of the sacraments, and his contention that the shedding of blood means the release of life). The question of healing cannot be discussed satisfactorily without also a satisfactory discussion of miracles

in Scripture and today. There is much that is provocative, as, for example, the author's claim that "the Christian sacrament of ministering to the sick is a sacrament of unity in which the local community is made whole-in-Christ". But Dr. Lambourne raises issues of immense importance for our understanding of the working of God and for the day-to-day life of the local church. And his book presents them in a lucid and compelling way.

COLIN BROWN.

THE CHRISTIAN AND THE COUCH: AN INTRODUCTION TO
CHRISTIAN LOGOTHERAPY.

By Donald F. Tweedie, Jnr. (Baker Book House.) 240 pp.
\$3.95.

Gradually conservative evangelicals are producing first-class books on aspects of Christian psychotherapy. Readers should not be deceived by this subtitle into thinking that the author has some cranky system; he has already explained the logotherapy of Frankl in an earlier book, and the name does not matter much. What does matter is the sure touch of Dr. Tweedie both as an evangelical Christian and as a trained psychotherapist. In the latter field he knows the books and he speaks also from clinical experience. What I like about the book is the way in which he continually refuses to be pushed into an either/or position. The choice is not either Christianity or psychology, but Christian psychology, involving man as a unity and looking for a proper relation to God.

The level of the writing is that which can be followed by the minister, worker, or student who has done some basic reading and knows the elements of pastoral counselling. A complete beginner might be a little lost. But once we have begun to think of clinical theology, this is the sort of book that helps to answer our questions. How are we to assess man and his needs? What are the dimensions of personality? What is man ultimately searching for? What is the nature of mental illness? What is the standard that we call *normal*? How is the personality disrupted? How far can a non-Christian therapist help a Christian, and how far may a Christian therapist impose his Christianity on a non-Christian patient?

From here Dr. Tweedie goes on to give some insight into stages of the counselling process, though the ordinary reader must remember that Dr. Tweedie has been technically trained, and so can employ approaches, such as hypnotism, which the minister, as minister, should not touch. Some useful case records enforce what has been said, and the book ends with answers to some questions that the author has been asked in his lectures.

I hope some publishers or agents will make this book easily available in Britain.

J. STAFFORD WRIGHT.

PSYCHOTHERAPY: A CHRISTIAN APPROACH.

By E. N. Ducker. (Allen & Unwin.) 126 pp. 21s.

This is a follow-up of Canon Ducker's *A Christian Therapy for a Neurotic World*. It is more a series on vital subjects than a consecutive

treatment. The author perhaps assumes a greater knowledge of unconscious processes than the average person has, but he is prepared to prove his points about the attitudes that shape our lives for good or evil—self-sufficiency, inordinate authority (the chapter is called provokingly, "Authority as an Enemy of Life"), the inconsistencies of parents, and terrors of self-punishment. Very few of us have Canon Ducker's ability to read dreams and fantasies, but the chapter on these carries conviction. The chapter that I found most helpful was that on Emotion and Physical Health, especially the significance of some attitudes towards food and eating in relation to mental conflicts.

Readers of *The Churchman* will be specially interested in the psychological assessment of *Honest to God* and the essays of H. A. Williams in *Soundings* and *Objections to Christian Belief*. Psychologically, as well as theologically, damage can be done through rejecting the image of God "out there" and the New Testament interpretation of the Atonement; while Williams' attempts to let out the "shadow" are seen to be suspect from the psychological standpoint. Canon Ducker himself is aware of the needs of both the twice-born and the once-born.

J. STAFFORD WRIGHT.

PSYCHOLOGY'S IMPACT ON THE CHRISTIAN FAITH.

By C. Edward Barker. (Allen & Unwin.) 220 pp. 28s.

The author has a fine practical insight into the deeper needs of man, but he has perversely chosen to set the teachings of Jesus (whose deity he appears to reject) over against St. Paul. To make his point he naturally has to be selective with the texts that he uses, and he does not believe, for example, that Jesus taught the atoning significance of His death. In his anxiety to contrast Paul unfavourably with Jesus in his belief in original sin, he ignores what Jesus says about the heart of man in Mark 7: 20-23. In fact he is so obsessively anti-orthodox in his views that one feels that he himself has some repression with which he still needs to come to terms. He had a ministerial training.

The usefulness of the book is its treatment of the causes and manifestations of obsession. His scheme of infancy reaction is grounded on Klein and Fairbairn, with their emphasis on good and bad relationships, and the early split in the self. He expounds a positive reaction to Christ and the acceptance of His love and the need for self-forgiveness, but in my opinion he has too little understanding of the sorrows of the twice-born type. I was glad of his acceptance of parapsychological phenomena, but Rolf Alexander's cloud-busting by mental concentration (p. 125) should be treated with caution; see the article in the *Journal of the Society for Psychical Research* for December 1956.

J. STAFFORD WRIGHT.

WOMAN AND MAN: THEIR NATURE AND MISSION.

By F. X. Arnold. (Nelson.) 151 pp. 21s.

This is an unusual book for a Roman Catholic priest to write, yet it naturally carries a *Nihil obstat* and an *Imprimatur*. It is well translated from the German by Rosaleen Brennan. What is remarkable is not

simply the happy and positive approach to the place of woman and marriage in God's creation, but the chapter in which the author opens the door, as far as he possibly can in loyalty to his Church, to methods of birth control in addition to the two that Roman Catholics commonly recognize—that is, complete abstinence and the so-called safe period, which this author does not regard as safe.

The chapter on woman's place in the Church is a balanced treatment of the place of married and unmarried women, and, while not suggesting the admission of women to the ordained priesthood, the author shows how women have an equality with men in the priesthood of the laity and in Catholic Action. The mention of Catholic Action is a reminder that this is not a protestant work—though at times it is surprisingly protestant. But it is best read as a finely written theological, psychological, and historical saga of woman and man, especially woman.

J. STAFFORD WRIGHT.

THE CONDITION OF THE CHRISTIAN PHILOSOPHER.

By Roger Mehl. Translated by Eva Kushner. (James Clarke.)
217 pp. 21s.

The theme of this book, by the Professor of Theology of the Reformed Church in the University of Strasbourg, is the age-long tension between philosophy and theology, reason and faith, brought up to date. It is in the Neo-Barthian tradition of Biblical Realism. The autonomy of philosophy to reach truth is denied, for truth lies deeper than rational analysis can reach.

Reason, together with all other human powers, has been affected by the Fall. While it has its legitimate place in philosophy, only faith—that is, commitment to judgment under the Word of God, given by revelation in the Bible, can reach the truth, in its fulness. Man is a sinner who cannot find spiritual reality until he is redeemed, and so able to open his life to the expanding experience of salvation, which gives him renewal of mind.

Christian truth moves in the realm of values and not merely in scientific or conceptual categories. It is found in the historical Jesus who remains indissolubly bound up with the glorified Christ. Unless a man is in Christ in this sense, he cannot begin to understand reality in its depth. God comes as *presence* to men, not as the conclusion of an argument. Rational theology therefore, though not useless, is inadequate to grasp the fulness of revelation. Only by commitment to the personal God and involvement in history and life and awareness of the eschatological situation can we realize Christian truth.

There are sixty-seven authors and ninety-two books listed in the bibliography. There is not a single English or American theologian or philosopher mentioned amongst them. Whether this is due to continental isolationism or not, it is hard to determine.

A. V. MCCALLIN.

PITIRIM A. SOROKIN IN REVIEW.

Edited by Philip J. Allen. (Duke University Press.) 527 pp.
\$10.

The impression this book makes on a reader is of *immensity*. The

subject under review has been head of Harvard University Sociology Department for some thirty years. His seventeen reviewers are eminent men in their own fields, with special knowledge and experience in sociology. Sorokin has written thirty-five books and ninety published articles. This is the matter which is under review by the other contributors from all over the world. To each a reply is given by Sorokin. A short review which is adequate is impossible.

The astonishing thing is that Sorokin began with every appearance of disadvantage; the son of an illiterate peasant mother in Northern Russia who died when he was three leaving him in the care of an alcoholic father, who also soon afterwards died. His primary education was sketchy in the extreme. Yet by sheer mental ability, he shot up to the heights of creative work. If it is true that genius is the infinite capacity for taking pains, then Sorokin is a modern genius. One can only compare him as a polymath with Aristotle, Aquinas, Hegel, and William Temple.

He analyses with great care the data of social reality and finds there are five fundamental solutions:

- (1) The *ideational* premise—"true reality" is suprasensory.
- (2) The *sensate* premise—"true reality" is sensory.
- (3) The *idealistic* premise—both these aspects are inseparable from one another.
- (4) The *sceptical* premise—"true reality" is unknown and unknowable.
- (5) Reality is "known only in its *phenomenal* aspect, while in its *transcendental* aspect it is unknowable".

The conclusion of his life's work could be summed up by saying that he has demonstrated in sociology the objectivity of moral values. To this all his admirers and critics bear witness in this interesting and fascinating study. Philosophers, sociologists, moralists, statesmen, and teachers will find much to chew over.

A. V. MCCALLIN.

GOING ON: WHAT A CHRISTIAN BELIEVES AND WHAT HE SHOULD DO.

By Ernest F. Kevan. (Marshall, Morgan, & Scott.) 142 pp.

This guide to the Christian Life originated as a London Bible College elementary correspondence course in twenty-two short lessons under the title, "The Christian Life". The course divided each lesson into three parts, the first being instruction, the second memorizing of Bible verses, and the third a short set of questions for "marking" either by the London Bible College or (if the course was used locally) the local minister. It has been a source of real regret that this correspondence course, which was quite the simplest course of instruction known to me, had to be discontinued.

Dr. Kevan's present book consists of twenty-two chapters, reprinting almost word for word, with some changes of order, the first (instructional) sections of the twenty-two lessons. They deal with such matters as assurance, joining a church, worship, prayer, the Bible, what Christ has done, when we die, and so on. Their virtue remains the extreme simplicity of thought, coupled with a firm exposition of

biblical truth. Denominational issues are impartially dealt with, on the few occasions that they arise.

Perhaps the chief value of the book, coupled with its direct and simple approach, is hinted at in its title : the reader is not encouraged to acquire an academic mastery of Christian belief—an understanding of mere facts. Rather he is urged forward in his walk with Christ, so that understanding and experience go together. It would make an admirable study-guide for a group of new converts, or an invaluable handbook for a new Christian in isolated circumstances.

TIMOTHY DUDLEY-SMITH.

THE THREE RINGS.

By Paul Borchsenius. Translated from the Danish by Michael Heron. (Allen & Unwin.) 244 pp. 30s.

After his description of the final destruction of Jewish national hopes in A.D. 135, and then in a second work of the rise of the state of Israel, Dr. Borchsenius has now tried to describe the most brilliant period in Jewry's medieval history, namely, the time of their sojourn in Spain. He covers approximately a thousand years down to their expulsion in 1492. Though it is little known, except to the specialist, the story is one of rare fascination.

The three rings of his title are Christianity, Judaism, and Islam, and are derived from a story in the *Decameron*, so brilliantly used by Lessing in his *Nathan der Weise*. He uses them to try to impose some inner unity on a story that has very little cohesion. Since he has not merely to span a millennium but also to move to England, the steppes of Russia, to Palestine and Old Cairo, the tale takes on something of the quality of an old tapestry or illumination in an old manuscript. This element is increased by his willingness to use avowed legend, where it suits his purpose. We learn what happened, and it is well that we should know it, but it will call for the exercise of much historical imagination to discover just why it did. Above all, it is not easy to pass behind the great names introduced to us—it is in keeping with the style of the book that their imperfections are but lightly touched on—and to visualize the humble masses in their lives of obscurity and suffering crowned all too often with martyrdom, mostly unrecorded, for "the sake of the Name". We owe the author thanks for a fascinating book.

H. L. ELLISON.

PRAYERS OF LIFE.

By Michael Quoist. (Gill & Son, Dublin.) 135 pp. 12s. 6d.

This is a translation of a series of prayerful meditations by Abbé Quoist of Le Havre. Though published under a Roman episcopal *imprimatur* and containing comments on the stations of the Cross, Christ's sacrifice being eternal, and such sentiments as, "I need another human vehicle to continue my Incarnation and my Redemption," placed in the mouth of God speaking to a priest, it is, nevertheless, in the more biblical stream of much continental Romanism. Biblical texts are placed at the head of each meditation, and the author has

made a real, and largely successful, attempt to make his thoughts and prayers relevant to modern life. He is never cheap as some who try to make theology "relevant" often are, and his castigation of empty formalism is much needed. Meditations are included on the telephone, the underground, an excellent one on the pornographic magazine which goes round an imaginary office, and a disturbing one (for any Christian) on housing. This is a useful book for the discriminating reader, and the pity is that the reviewer can think of nothing similar from a more reliably biblical pen.

G. E. DUFFIELD.

PRAYER AND PREACHING.

By Karl Barth. (S.C.M.) 126 pp. 9s. 6d.

Any lingering suspicions we might have that Barth is merely an academic theorist and a fairly negative one at that must surely be dispelled by *Prayer and Preaching*. Here (as always) Barth's concern is the Gospel of God's grace in Jesus Christ. But whereas the *Church Dogmatics* are half-practical and half-exegetical, here Barth is almost entirely practical.

In the first three chapters Barth thinks aloud about the practice and difficulties of prayer. He includes a phrase-by-phrase exposition of the Lord's Prayer. In the last three chapters (in the French original a separate booklet) the theme is preaching. Barth ranges from reflections on what we are actually doing when we preach to hints and tips on sermon preparation. He even includes three sermon outlines and a complete sermon preached some years ago in Basle prison.

This may not be Barth's greatest work, but what he has to say is often profound and very much to the point in the Church today.

COLIN BROWN.

CONSECRATION OF THE LAYMAN: NEW APPROACHES TO THE SACRAMENT OF CONFIRMATION.

By Max Thurian. Translated by W. J. Kerrigan. (Helicon.) 118 pp. 16s.

Max Thurian, one of the brothers in the Taizé Community, originally wrote this book in 1957, and now it appears in translation. The claims of the subtitle are not really borne out, for Thurian is simply following quite uncritically in the footsteps of the late Dom Gregory Dix. Both want to make a distinction between water baptism and baptism in the Spirit, the latter being linked with the seal of the Spirit and sacramental confirmation. As Professor Lampe has shown, this case cannot be proved from the Bible, so Thurian resorts to the usual technique of reading back the views of certain (not by any means all) fathers into the Bible. He is critical of the Reformers who react, so he incorrectly imagines, against medieval corruptions. (When will reputable scholars realize that the Reformers were not simply tidying up medieval abuses but returning to the primitive purity of the apostolic Church?)

This book is neither original nor very helpful. Its theology is as unreliable as are the references to Otto Cullmann (p. 7), C. W. H. Lampe (p. 49), and J. C. Davies (p. 112). The translation is, unfortunately, only a little better.

G. E. DUFFIELD.

EVERYDAY LIFE IN ANCIENT EGYPT.

By Jon Manchip White. (Batsford.) 200 pp. 21s.

This is a companion to the similarly-named studies on Old and New Testament times and on other periods and places, and it lives up to the ideal of making the subject come alive to the ordinary reader. Mr. White moves fully at ease through the enormous length and breadth of the available subject-matter, making skilful use of the rich array of ornaments, utensils, pictures, furniture, and models which supplement the literature of Egypt and which balance the massive monuments. The impression of stiffness and pomposity which the official memorials of the pharaohs convey is seen to be only one side of the national culture; the other side is full of charm and delicate artistry.

The scheme of the book is to set out first of all the broad outlines of the land, people, and times with which it is to deal, and then to devote a chapter each to the subjects of the buildings, the personal possessions, the professions and trades, and finally private interests, of the men and women of dynastic Egypt. All this is done with a light but sure touch, and the reader is beguiled and instructed by plentiful photographs and line-drawings, a hundred and twenty of them, so well chosen that there is not a dull one, as there is not a dull page, in the book.

DEREK KIDNER.

MELODY IN YOUR HEART : A CONCISE HISTORY OF HYMNOLOGY.

By Edgar Newgass. (Callam.) 68 pp. 15s.

Books about hymns are so numerous that some special angle of approach seems necessary to justify an addition to their ranks. The brevity of this paperback is at first sight such a qualification; there would seem to be room for a short and inexpensive introduction to the subject; but the whole advantage of it is cancelled by the price. One would pay only a few shillings more for a full-length study. Within its limits it is a useful survey, and a foreword by Erik Routley sets a seal on its reliability. Yet inevitably it has to hasten from one great name to another: the Middle Ages get less than a page, Isaac Watts is fortunate to get nearly two, John and Charles Wesley between them a page and a half, and Philip Doddridge nine lines. The book reads, in fact, like a single lecture on this vast field.

DEREK KIDNER.