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## Book Reviews

WILLIAM TEMPLE, ARCHBISHOP OF CANTERBURY : His  
LIFE AND LETTERS.

By F. A. Iremonger. 663 pp. + xv. Oxford University Press.  
25/-.

This is the story of a great man : a very great man : who might, indeed, have been greater still if health and environment had permitted. For he was attacked by gout when two years old, and from then till the final tragedy he was its constant if intermittent victim ; and he never had proper use of more than one eye, a grievous handicap to so great a reader and writer.

Not a little of his greatness can be traced to his parentage and upbringing. An outstanding note of the earlier pages of the book is the essential greatness of his father, Frederick Temple. His life was, in the main, austere. " He was a non-smoker and a teetotaler " all his life : his biographer cannot conceal his surprise at his " detachment " from " the minor pleasures of life," as he regards them. This he had from his parents. He was a lover of music ; a competent musician ; and rather fancied himself as a critic.

After Rugby, at Balliol, then a fellowship at Queen's. While still at Oxford he lost the great influence of his father. Clever to the point of precocity ; popular to the extent of being idolised ; eagerly sampling new ideas in political, social and religious life and thought : keeping an " open mind " as he felt befitted a teacher of philosophy, yet withal scrupulously honest: when he felt a call to the sacred ministry he told Francis Paget, Bishop of Oxford, that he could give only a " tentative assent " to certain essential articles of the Christian Faith. Paget with evident pain responded that he could not take the responsibility of sending him forth as a teacher. The shock was great : but it was salutary. He lay low for two years ; and then in humbler mind was able to convince Randall Davidson that he had arrived at theological sanity : and with Paget's approval now he was ordained at Canterbury. From thenceforth he does not seem to have looked back, although his letter to Ronald Knox (p. 161) is a little disquieting. It is interesting to note that in those two vital years he came under strong Evangelical influence at the Bermondsey Medical Mission, although Iremonger does not mention that Stansfield was an Evangelical.

His interlude as headmaster of Repton was not altogether good. He was persuaded to conform to the ritual practised by his predecessor, Lionel Ford, and the false step once taken could not be recalled. If his father had lived he might have been saved from it. His sojourn at Repton seems to have proved that he was not cut out for a schoolmaster : he had the power of evoking hero-worship, but not of far-sighted discipline.

The short experience of parochial work at St. James', Piccadilly (where he had the dumbing experience of his mother's death and the revivifying experience of a happy marriage) passed on to the

campaign for "Life and Liberty". The story of his journalistic work for the *Challenge* is marred by doubtful taste in the preliminary reference to other periodicals: and the laudation of the National Mission is in sharp conflict with the judgment expressed by Bishop Winnington-Ingram in my presence: and the enthusiastic story of "Life and Liberty" is told from a distinctly biased standpoint, and has many important omissions,—as also has the narrative of the woes and triumphs of the Enabling Bill and Act. He was three times offered a Canonry of Westminster: when he eventually attained the dignity he enjoyed it for two years only: but he had had two previous years also as Proctor. The pages that tell the story of his life and almost feverish activities between Repton and Manchester are some what ill-balanced in their proportion: but they are readable and thought-provoking.

But it was in 1920 (the book is confused in its dating) that the great chapter of his life commenced with his nomination to the big northern See of Manchester. He was the fifth bishop in a notable succession. His biographer lets himself go in a wealth of detail, but cannot quite resist the temptation to improve the occasion somewhat unduly. He was fortunate in succeeding to a diocese which had had four great organisers whose work he could follow on, in a city and county where the laity were ready to give a warm welcome to personality: but not a little of the Lancashire folks' appreciation was due to the charm of his wife. His policy differed greatly from that of his immediate predecessor, Dr. E. A. Knox: in one thing by the speedy division of the diocese, and the creation of the See of Blackburn. The mere catalogue of his extra-diocesan activities is bewildering; but he played a part in a wide field. The pages that relate to the unhappy attempt to alter the Prayer Book are penned from a standpoint that is at least lacking in balance, but no good purpose would be served by criticising them in detail here and now.

But even bigger responsibilities were ahead. Randall Davidson resigned Canterbury in 1928: and most obviously Cosmo Lang, who had been the power behind the throne, succeeded him. And William Temple went from Manchester to York. Here was the longest spell that in his crowded life was to be spent in one place. He had ten years there before the foundations of Europe were broken up: and he worked hard in what we now term the Ecumenical movement, in England, at Lausanne, Jerusalem, Edinburgh: but much of this started while he was still at Manchester (or even earlier). His letters to his wife from Jerusalem deserve special mention: indeed, his letters form one of the most valuable items in the book. He liked "the job" at York, and it contrasts with the more onerous one at Canterbury, to which his appointment was inevitable when Archbishop Lang followed Davidson's precedent in resigning. But at York he had a very difficult and unfortunate incident to deal with in regard to the invitations extended to two Unitarians to speak or preach in Liverpool Cathedral, challenged by Hugh Cecil (now Lord Quickswood).

He became the 98th Archbishop of Canterbury, and the Primate of All England, in 1942. I will not attempt to disentangle the threads of the story that has posed the biographer, especially as most of my

readers have in mind the main effect of the two-and-a-half crowded years that intervened between his enthronement and the final tragedy of 26th October, 1944.

The book is eminently readable, and, despite the somewhat perplexing shifts over necessitated by the practical impossibility of chronological precision, very interesting. The biographer had no easy task to make order out of what looks so like chaos, but he has won through. The illustrations are well chosen, except the last, which is neither attractive nor dignified. The index is not altogether to be relied on.

But the picture given is not complete. There was another side to William Temple's associations and affinities than that portrayed by his biographer. Whatever had been the case in earlier days, as his character matured his political and intellectual attitude came to be sternly controlled by his living faith in Christ as Saviour and King. And he was a better Protestant than Iremonger will allow. He had affinities with Evangelical Churchmen and learned from them; and they in return learned from him and loved him, for in old-time parlance they saw that he had the root of the matter in him. Those affinities show themselves in his *Readings in St. John's Gospel*. I have my own remembrances of fellowship not only in conference and committee but also in personal converse, and could write much. But as I began by saying that the story was of a great man, so I will close by emphasising that it is also of a good man: and it is not to be overlooked that some of the greatest value in the book can be traced to the collaboration of his devoted wife.

ALBERT MITCHELL.

#### THE MISSION OF THE ANGLICAN COMMUNION.

*Edited by E. R. Morgan and Roger Lloyd. S.P.C.K. and S.P.G. 10/6.*

This volume of essays produced by twenty-one contributors (including the two editors) can be regarded as a sequel to *Essays, Catholic and Missionary*, designed to present an up-to-the minute discussion of missionary activities and objectives. Its publication makes a timely contribution to the discussion which must now be maintained in our Church in this after-Lambeth period. It will inevitably challenge comparison with the volume edited by the general secretary of the C.M.S. entitled *The Triumph of God*. Indeed, a close study of these two companion volumes could be regarded as an essential preliminary to any attempt at estimating the significance of Anglicanism and its prospects in the twentieth century. The two missionary traditions in the Church which spring from the Catholic and Evangelical traditions are described by these two groups of essayists in their endeavour to declare what the Spirit says to the Churches in this moment of history.

The first part of the volume under review is more factual and less obviously theological than the corresponding section of *The Triumph of God*, but it is prefaced by an important essay on "The Theology of Missions" by the Rev. Norman Blow. The work of missions is not to be identified with evangelistic activity as such but "is the planting of the visible Church in all its completeness in areas where it

has never existed or has now ceased to exist." Thus the world must still be divided between Christendom and the mission-field, the latter phrase being descriptive of any area where the visible Church is not established in its fullness. The work of missions is to bring the Church to fullness of stature and to enable it to fulfil its mission to save the world. "When the whole of missionary work is finished there will still be millions of sinners to convert, there will still be millions of pagans to save, but this holy task will be continued by the Church established everywhere until the trumpets of the last day." Subsequent essays in this first part of the book do not explore, as *The Triumph of God* does, the message, the hope, the worship and the nature of the Church itself. They are devoted to an examination of the present historical position of the churches of the Anglican Communion in relation to the state, commerce, and secular society. In addition, three essays seek to define the relation of the Anglican Communion to the problems of church government, inter-church relations, and the organs of missionary service within the Church.

The second part of the book is arranged under the title of "Giving and Receiving" and is an exposition of the doctrine of the Body of Christ, "an organic fellowship, compacted of that which every joint supplies, rich in worship, in the morality of grace, in the hospitality of giving and receiving." It was a prominent feature of the teaching of Bishop Westcott that we should have no real understanding of the riches of the Gospel until strong and vigorous churches in India, Africa, China and the South Seas poured their treasures into the common store. The concluding essays give the reader some idea of the contribution that the younger churches are now capable of making to the life of the whole church. These essays by English missionaries and by members of some of the younger churches will illuminate for many readers the meaning of "common life in the Body of Christ" and show, both how precious a thing it is and how easily it may be crushed. It would be difficult to exaggerate the importance of a careful study of this book for an adequate appreciation of the mission of the Anglican churches in the modern world, but it ought to be undertaken in conjunction with *The Triumph of God* and the survey edited by the Bishop of London entitled *The Anglican Communion*.

F. J. TAYLOR.

#### EYES OF FAITH.

By P. S. Minear. Lutterworth Press. 15/-.

When the modern man sits down to read the Bible, or goes to Church on Sundays and hears a couple of passages read, is it true to say that he is invariably conscious of the presence of power in what he reads or hears? The answer is usually "No." He is frequently charmed by its beauty and sometimes challenged by its urgency, but he seldom approaches it with the sense that the Bible is a dangerous book, charged with power.

Many of the recent tendencies in regard to the presentation of the Bible give tacit agreement to this truth. "The Bible designed to be read as literature" and similar titles "give the show away" ingenuously. I suppose it would be possible for one's reaction on actually seeing an atomic bomb to be "What a beautiful bit of work,"

but one would be open to the charge of either not knowing what the bomb was or not treating it seriously, if that were all.

Dr. Minear's concern in this important book is to show the Bible as "full of potential atomic energy." He is convinced that most readers make the Bible ineffectual by fitting its message into their own thought-patterns and by adapting it to their own purposes—"thus stepping down the high-voltage current until it serves to light our bedside table." He seeks to correct this perversion in two ways. By making the reader aware of the perspective within which the Bible exerted its original power, and by making him aware of his own modern, non-biblical perspective.

The book is a study in the Biblical point of view. Dr. Minear sets down conclusions reached against his own inclination. He tells us that when he started the study of the Bible, he expected to reach conclusions exactly opposite to those to which his study led him. In particular, strands of Biblical thought which he imagined to be out-moded forced themselves upon his attention and stood out as axioms of spiritual reality.

He sums up his study in these words: "I have been increasingly impressed by what could briefly be stated as: (1) the strangeness of the Biblical perspective; (2) the unity of this perspective throughout the Biblical period; (3) the futility of trying to understand any segment of thought detached from its hidden context; (4) the germinal power and universal relevance that emerges whenever the context is uncovered and appropriated; (5) the unsuspected value of the more objectionable patterns of thought in locating distinctive dimensions."

That quotation indicates the range of the book and also the initial difficulty that some readers may find in getting accustomed to the style of the writer. There is no doubt that this is a book of real quality and imagination. There is nothing superficial about it; it grapples bravely with its subject. This is defined as "not constructing a Biblical theology, but providing a preface for such theology by charting its context of presuppositions, those axiomatic attitudes and convictions that lie so deep that they are taken for granted."

The Lutterworth Press has done a good service in bringing the work of a fresh and illuminating writer before English readers.

## GOD WAS IN CHRIST.

By D. M. Baillie. Faber. 16/-.

Professor D. M. Baillie has written a fine book which represents theological writing at its best. It is a mature work which really gets to grips with the fundamental problems of Christology. Tributes to its solid worth have been remarkably unanimous, and include a glowing testimonial from Professor Brunner.

"What think ye of Christ?" This is the question with which Professor Baillie grapples so manfully. It is with the central Christological problem of Him who was both God and man that this book is concerned. It contains a fair and searching examination of the various theories as to the person of Christ. It is particularly valuable for its account of the recovery of the historical Jesus, and the attacks made on this conception by the Form Critics. There has been a great

recovery of the Jesus of history, which has resulted in the end of docetism, and the rightful emphasis on the true humanity of the Master. This has been followed by a violent reaction. The Form Critics have declared that it is impossible for us to know very much about the Jesus of history; it is with Christ, the Lord, that the Christian is concerned. Professor Baillie neatly exposes the unreality of such teaching. If a person has come to accept Christ as Lord, he naturally expects to be able to learn something about the historical life of the one he knows as Saviour. The Form Critic presumably would tell him that he can know little or nothing about that life. Could anything be more absurd? The Gospels do not provide us with a biography of Jesus in our modern sense of that word, but they do provide us with enough material about His earthly life to enable us to do what we are often exhorted to do in the Epistles, to follow 'the example' of Jesus.

Professor Baillie is most helpful when he deals with the great mystery of the person of Christ as God and Man. "Jesus Christ is the One," he writes, "in Whom human selfhood fully came to its own and lived its fullest life, as human life ought to be lived, because His human selfhood was wholly yielded to God, so that His whole life was the life of God. That was the one life which was wholly human and wholly divine. He lived His life in such a way that it was the life of God incarnate; but also, since the initiative is always with God, He lived it as He did because it was the life of God incarnate. And thus through Him there came to those who knew Him a new revelation of God."

Professor Baillie is equally illuminating when he deals with the high doctrines of the Trinity and the Atonement. He ends his book with a beautiful epilogue on the Church. Truly a fine—a great—book.

O. R. CLARKE.

#### THE JUSTIFICATION OF GOD.

By P. T. Forsyth. Pp. 224. Latimer House. 10/6.

Was Forsyth himself aware how difficult he is to read? For difficult he certainly is. The tiring effect of the staccato bursts of phrase, coming like a chain of machine-gun fire, must make some readers, at least, feel a little dizzy as they follow the argument of the great theologian to its conclusion. Perhaps, then, he is prescribing the cure when, at the end of over 200 pages of close-nit and brilliant reasoning, he gives us, in his own words, a "*résumé* as *coda*." Let us look at this outline.

Life, says Dr. Forsyth, is a problem. It offers a task rather than an enjoyment. More people now than ever before feel life's problem sharply. The problem is disquieting, and even tragic. And we are actors in the tragedy, not spectators of it. But there is a solution to the problem. We are not, as Thomas Hardy believed, a sport for the Immortals. The riddle has its final answer. That answer, declares Christianity, is the gift of God. It is an answer provided in deed, not in word alone. So the solution is practical, not philosophical. Man conquers by faith, and not by philosophy. Faith is deeper than thought, if it is living faith in Christ, dead and risen; in His living, giving and saving God.

So the practical solution of life by the soul is outside life. This world is only complete in another—not a new tract of time beyond the grave, but another order and dimension of things. All the really great literary dramas are unfinished. The play shapes for something beyond. Pre-eminently this is true of the drama of the Cross. If it was a mere martyrdom, it only deepened the problem. Christ's faith would be the great illusion. The Cross alone is no solution without the solution for the Cross itself: the Resurrection, and all its train beyond. Only in this light can we dare to consider the "end" of history. But history can only be understood by something which is final in history as well as beyond it. The key to history is the historic Christ above history and in command of it. The optimism of Christians therefore is an optimism of actual conquest. We are not hopeful that the world will be overcome; we know it has been overcome on a world scale, an eternal scale.

Christ achieved His victory through the Cross as the Agent of the race. If He overcame the world, it was humanity that won. We are not so much conquerors by His side or in His wake; we are members of Him and His moral victory. That is why the solution of life's problem is a faith. We do not see the answer; we trust the Answerer. Christ crucified and risen is the final, eternal answer to the riddle of life. This faith is a faith for dark hours. Even a world war is less than the world judgment in Christ. Its horror is less dreadful than man's murder of the Son of God. "With such an Europe"—these words were written in 1916—"the unsettling thing would be if there were no catastrophe, no dreadful excision of the deadly growth that gathers within the nations that forget God." "It is a vanquished world where men play their devilries. Christ has overcome it. It can make tribulation, but desolation it can never make."

To those who are willing to read the book slowly and more than once, a rich reward will come: in a massive argument, conveyed by great ideas, like peaks of thought, and in scintillating epigrams. Careful readers will sometimes be jarred by overstatement: as that "the Father suffered in His Son even more than the Son did." They will note misprints, *e.g.*, in the use of Latin and Greek words and phrases. But they will be invigorated, as by a mountain climb, and read the newspapers of these fateful days with a calmer and braver mind.

R. W. HOWARD.

#### PAUL AND RABBINIC JUDAISM: SOME RABBINIC ELEMENTS IN PAULINE THEOLOGY.

By *W. D. Davies. S.P.C.K. 27/6.*

This is the first book, so far as the present reviewer knows, to come from the pen of the Professor of New Testament Studies in the United College, Bradford. We hope that it is the first of many, for it is a work of massive learning which will, no doubt, establish the writer as an excellent biblical scholar.

To tackle such a subject as the title of this book indicates makes great demands on the writer. He must, of course, be a competent

New Testament scholar, in itself no small thing, for the literature is extensive and ever-increasing. But good New Testament scholarship implies, almost necessarily, a fairly extensive knowledge of the Old Testament, its text, its literature, its general criticism, and so forth. Such a work as this, however, demands Rabbinic scholarship, and that, alas, in these days is a rare achievement. But Mr. Davies seems to be adequate to these demands. He handles his biblical sources with an independence of judgment which is formed only on a very full knowledge of what has been written. He quotes his sources in great detail and (generally speaking) with accuracy. Though he constantly uses the great work of Strack-Billerbeck, he has verified all his Rabbinic references in the original sources (in itself no mean feat). The ample indexes are a delight, and the production of this big work of 376 pages is something on which the S.P.C.K. is to be warmly congratulated in days when good production is no easy achievement. There are occasional inaccuracies of spelling, punctuation, reference, etc., but that is almost inevitable in a technical work of this kind, and a second edition will put them right.

'A technical work'—that is the right description. It is for the serious scholar—a book to put alongside his Burney, Deissmann, Lake, Manson, and other equipment. Indeed, it is a work to whose Biblical Index the student will often turn for new light and for cross-references.

Mr. Davies is fully cognisant of the Hellenistic background of the New Testament in general and of St. Paul's writings in particular, and he seeks to give it full allowance. But again and again he draws us back to those Rabbinic sources with which not so many scholars are familiar and in which he believes that the real *milieu* of the New Testament ideas is to be found. To take one example: Mr. Davies is discussing (Chapter 5) the 'Christ-mysticism' of St. Paul. He rejects the idea of St. Paul's primary indebtedness to the mystery religions, and deals some damaging blows to Reitzenstein, Bousset, Loisy, and Lake. E. R. Goodenough, with his theory (promulgated in "By Light, Light, the Mystic Gospel of Hellenistic Judaism") that the synagogues had themselves become homes of the mysteries, next receives his hard knock, and so does Schweitzer with his mechanical conception of the Christian life and his inadequate idea of Faith. He then brings his Rabbinic sources into play.

Naturally there are parts of the book against which the reader will put his question-mark. Is it necessary to regard those accounts of the Temptation which are derived from Q "as imaginative expressions of a midrashic kind"? Are they not more probably to be regarded, as Bishop Gore used to teach, as coming direct from the Central Figure of the Temptation to the disciples? Again, is it not simpler, and probably more in accordance with the facts, to take the reference to the beasts in St. Mark i. 13 as a word of encouragement to probable Christian martyrs at Rome under the Neronian persecutions rather than a reference to Genesis ii. 18f., bolstered by references to Strack-Billerbeck, 2 Enoch, and "The Apocrypha and pseudepigrapha of the Old Testament"? But these are comparatively minor points in a book of major importance.

F. D. COGGAN.

THE WORLD'S STUDENT CHRISTIAN FEDERATION. A  
HISTORY OF THE FIRST THIRTY YEARS.

By Ruth Rouse. 332 pp. S.C.M. Press. 12/6.

This book will serve two very useful purposes. For those who are closely concerned and vitally interested in the detailed development of the W.S.C.F. it will provide an authoritative history of the Movement from its beginning at the Castle of Vadstena in Sweden in 1895 to the year 1924. During a great part of this period the author of the book, Miss Ruth Rouse (well-known in the Church of England as the former Education Secretary of the Missionary Council) was at the heart of the Movement, co-operating closely with Dr. J. R. Mott. For those whose interest in the Movement is more general, and who are mainly concerned with the growth and development of the Ecumenical movement as a whole, it provides information without which the Ecumenical movement cannot be understood, and by tracing the course of one of the most vital movements in the life of the Universal Church during the last fifty years, throws important light on the course taken by the main stream.

The detailed history is perhaps a bit too detailed to grip the interest of the general reader—Conference follows Conference in a rather monotonous succession—but it is entirely right that this history should be fully and carefully told. It is interesting, and surprising to many, to find how big a part in the earlier history of the W.S.C.F. was played by the Y.M.C.A. and the Y.W.C.A. which in England we do not naturally connect with Student work. It is interesting to see the gradual inclusion of Oriental countries in the scope of Christian work among students, and later on, the effect of the first Great War upon the movement. The reader cannot help feeling a "heavy change" come over the scene after the Great War. Until 1914 the background feeling had been one of optimism and confidence. The motto of the early days, "The evangelisation of the world in this generation," expressed the boldness of men and women fired with a great enthusiasm, and aware of a tide running in their favour. After 1919, the aims undergo a subtle change. Attention is concentrated on the application of Christian principles to world affairs, and later on the integration of divergent ecclesiastical traditions into a real embodiment of the *Una Sancta*. As it happens, it is only along the latter line that any real and tangible progress can be reported. The tragedy of 1939-45 seems to indicate failure on the first of the two lines, but it may be important for the Christian voice on international affairs to be heard, even if there is little chance of its being heeded.

To the general reader, the special interest of this book is the light that it throws on the whole Ecumenical movement. The history of the W.S.C.F. is, in fact, the history of the wider movement in embryo. The great men of Amsterdam 1948 were to a large extent the great men of the Student Federation of twenty years before—John Mott, Visser 't Hooft, Joe Oldham, and so on. Some who have already passed on—William Temple and William Paton especially—rendered service without which Amsterdam could hardly have taken

place, and they too served their apprenticeship with the W.S.C.F. The observant reader notices too that the Student Movement was usually a move or two ahead of the general run of church organisation. What the Student Christian leaders were thinking twenty years ago, the rank and file are coming to think to-day.

One event is briefly recorded which may interest readers of *The Churchman*. It is the separation of the C.I.C.C.U. from the S.C.M. at Cambridge in 1910, which led in the end to the bifurcation of student Christian activities into two streams, the I.V.F. and the W.S.C.F. This separation has been quite disastrous in reducing by more than half the impact of Christian movements upon students. Even in small Universities the Christian witness is sharply divided—to the mutual loss of both its wings—and however willing individuals may be to co-operate, rivalry is inevitable when two bodies—with closely related aims—are working on the same limited field.

Enough has been said to show how wide are the ramifications of the thoughts raised by Miss Rouse's valuable chronicle.

R. R. WILLIAMS.

#### ABOUT WILLIAM LAW.

*By Arthur W. Hopkinson. 131 pp. S.P.C.K. 8/6.*

Any book about William Law is bound to be of interest and profit. It was a happy result of the salvage drive which brought the collected works of Law into Mr. Hopkinson's possession, and stimulated him to that study, and the consequent wider reading, which have finally produced this excellent survey and estimate.

The merits of Mr. Hopkinson's work are as evident as they are many and varied. The work has of course an interesting subject, and it is by one who has a genuine enthusiasm for that subject. The various aspects of Law's character and activity are all considered: the man, the controversialist, the moralist, the theologian and the mystic. There has been a good deal of solid reading about Law, but for the most part Law is expounded from his own works, and he is frequently allowed to speak for himself. Help has been sought from every quarter, not least from the valuable contemporary work on Mysticism and from the *Theology of Crisis* which in some respects repeats in our own day the eternal challenge which Law presented. His teaching is brought into the closest relationship with the contemporary situation, and the author is convinced that Law has a message of value for our own times.

Mr. Hopkinson's work suffers in a few small but not unimportant particulars. His effort to free Law from false adulation is good, but he is disposed to be too critical, especially of Law's character, and thus to weaken the impression of his very real greatness. His descriptions of Law's teachings are apt to be too fragmentary and discursive. The balance between discussion and exposition is not always evenly held, and although the author makes no claim to give a complete survey, a little more of Law's teaching and a little less of Mr. Hopkinson's estimation of that teaching would have been an advantage. The main weakness of the book seems to be a failure to make a clear-cut choice between undertaking a strictly scholar's study and

presenting Law's teaching in the form of a tract for the times. The attempt to pin upon the High Church Law a thorough-going post-Oxford Movement sacramentalism is less serious, but all the same it is ill-judged, unhistorical and quite misleading.

These blemishes notwithstanding, Mr. Hopkinson's book is one of real interest and value. If it did no more than stimulate to a wider reading of Law's own works, we are sure that the author would feel that his main purpose had been achieved. It certainly does do that, but it also does more. It gives to the reader the well-written, informative and enthusiastic guidance of one who has himself studied those works thoroughly and learned to appreciate their message.

G. W. BROMILEY.

### SHORT HISTORY OF THE CHRISTIAN CHURCH.

*By C. P. S. Clarke. Longmans, Green. 15/-.*

The republication of Dr. C. P. S. Clarke's *Short History* is an event which will be warmly and widely welcomed. To cover the entire history of the Universal Church in about 500 pages is something of a *tour de force*, and Dr. Clarke succeeds admirably in combining a general survey with such a wealth of illustrative detail that his book provides the reader with a really sound working knowledge of the vast subject. There is neither so much detail as to obscure the broad outlines, nor so much summarised generalisation as to leave the argument air-borne and without contact with the actual evidential facts. It is this that makes Dr. Clarke's work one of the best introductions to Church history with which the reviewer is acquainted. It has been widely used both by intelligent laymen and theological students, and it is good to have it in print again.

The new edition is completely revised, and has been improved at a number of points. The re-written sections on the Reformation period are admirable. It is also claimed that the book has been "brought up to date," but this has not been satisfactorily achieved. The missionary section breaks off with reference to the now out-of-date "World Call" Reports and is silent about such major developments as the International Missionary Council, the growing independence of the Younger Churches, and the Tambaram Conference. The section on social implications of Christianity ignores such things as C.O.P.E.C. or the Malvern Conference and the movements of thought with which Archbishop Temple was so largely identified. The Reunion section ignores the "Faith and Order" and "Life and Work" Movements and the World Council of Churches to which they have given rise. It also speaks of the Lambeth Conference of 1930 as still future. It is here, and only here, that the reviewer has noticed strong partisan bias in an otherwise magnificently impartial book. Reunion with Rome and Orthodoxy (the Old Catholics are curiously ignored) covers four pages, whereas the Reunion movement between Anglicanism and Protestant bodies and within Protestantism itself—which has far more to show in historical results—is dismissed in two pages. There is a grossly misleading paragraph in reference to the South India Scheme, in which two tendentious suggestions about it are made, of

which one was unanimously dismissed by the Archbishop's Committee of Theologians while the other has been disproved by events. It is also stated that the 1930 Lambeth Conference "refused to approve it (the Scheme) or to take any responsibility for it." In fact, of course, the Conference gave "general approval" to the scheme, and urged its implementation as soon as negotiations were completed. This is an unfortunate blemish on a fine work of scholarship.

J. P. HICKINBOTHAM.

### SHORT REVIEWS

#### REVELATION AND EVANGELISM.

By F. W. Dillistone. Lutterworth Press. 7/6.

This is a book which certainly ought to be in every missionary library. But it should be read also by missionary candidates, and would indeed be of searching benefit to those now engaged in the missionary task. Primarily the author is thinking of the man who takes the Gospel to lands where 'heathen' religions and cultures reign. What is to be his attitude to them? The book consists very largely of a review of various attitudes that may be—that have been—taken. For example, there is the 'relativist' view of such a scholar as Sir Sarvapalli Radhakrishnan to whom any idea of a final revelation within history is hateful. World, man, religion, are *evolving*. Or there is the 'absolutist' view such as we find in Islam or in the totalitarian States—to their particular absolute ultimate allegiance must be given.

Thomism, with its revival under men like J. Maritain, is then passed in review, as also is Reformation Theology with special reference to Karl Barth. Then comes 'Neo-Catholicism' (Temple, Quick, Baillie, and especially Farmer) and 'Neo-Protestantism' (especially Brunner). A fine chapter follows on "The Biblical Witness to Revelation," a chapter which is formative to the author's conclusions at the end of the book. Dr. Dillistone discerns in the Old Testament this authentic pattern—Election, Witness, Suffering, Blessing. In the New Testament, the 'form' of the Word spoken through Jesus is to be expressed in terms of the missionary career of the Servant Son of Man. His was a priestly life of identification and self-offering, a life of constant witness and identification with the needs of others.

In the closing chapters, there is a rejection of the 'relativist' and 'absolutist' approaches, a criticism of the Roman Catholic theology of Missions, a less thorough-going and very appreciative criticism of the position of Farmer and Brunner, and a final section in which is sketched an approach to Missions which is Biblical and realist.

F. D. COGGAN.

#### THE LIFE OF THE WORLD TO COME.

By R. J. Campbell. Longmans, Green. 12/6.

This book contains a most useful outline of the development of belief in the after life, from early forms of belief in Sheol to the final statement of the New Testament. The author works out and illustrates the reasons that, humanly speaking, formed links in the

chain of development, such as the final vindication of the individual saint, and the nature of the coming Kingdom. The relevant passages are set out from the Old Testament and the non-canonical writings.

Coming to the New Testament, Canon Campbell stresses the foundational importance of the Resurrection of Jesus Christ, and discusses the significance of the offer of eternal life. This life (*zoe*) is God's own life, and "if the *zoe* passages could be deleted from the New Testament, the Christian religion would vanish with them. The offer of *zoe* is the Gospel" (p. 129). This life is entered upon now, but reaches its climax in the future, when we shall be clothed with a new body perfectly fitted for eternity in the presence of God. But "there cannot be such a thing as a purely individual perfectibility; our spiritual goal is a glorified solidarity, a holy fellowship in Him who is the resurrection and the life" (p. 187).

The book is written specially to help anti-Christian spiritualists to see the Christian position. Dr. Campbell is well equipped to write in this way, both by his acquaintance with several spiritualists and their writings, and also by membership of the Society for Psychical Research, which spiritualists generally regard as a hostile body. Incidentally the Proceedings of the Society are not private (p. 2); Dr. Campbell is thinking of the Journal.

One's own feeling is that Dr. Campbell has given away rather too much to the spiritualists. He adopts the spiritualist doctrine of seven spheres round the earth. He comes very near to universalism, and treats too lightly the New Testament passages about punishment and hell. The distinctive Christian doctrine of the Atonement, which spirit messages continually denounce, is watered down far too much. It becomes Christ *with* us rather than Christ *for* us (p. 164).

J. STAFFORD WRIGHT.

## THE CHALLENGE OF SCHWEITZER.

*By J. Middleton Murray. Jason Press. 6/-.*

This little book is Mr. Middleton Murray's reaction to reading the recent biography of Schweitzer written by George Seaver. It is a rebel writing about a rebel: it is a revolutionary writing about a revolutionary. The crux is whether either revolution is constructive or destructive.

On the whole I think Mr. Middleton Murray's main thesis is correct. It is Schweitzer's claim that "the ethic of reverence for life" (the key to all his philosophy) "is the ethic of Jesus, brought to philosophic expression, extended to cosmical form and conceived of as intellectually necessary": this, especially in the insistence on its necessary intellectual logic, is not true.

Furthermore, Mr. Murray acutely points to two ugly possibilities: the first, that Schweitzer's insistence on the intellectual necessity of his thesis is an unconscious attempt to justify his missionary call, originally interpreted on quite other grounds as a specifically Christian vocation: and the second, that for all the heroism of his venture "on the edge of the primeval forest", Schweitzer has in fact escaped from or contracted out of the responsibilities and obligations of twentieth

century civilization, to which nevertheless he cannot help being indebted.

Mr. Murray would be the last to press the charge of megalomania against the hero whom he admires for his work and life, however much he may criticize his thought. But Schweitzer does suffer from the lack of Buber's essential reciprocity of real life; and in this he compares fascinatingly and terrifyingly with so many—in other ways more orthodox—Christian missionary pioneers.

And he comes from Alsace. I was with a German listening to his lectures in Oxford in the 'thirties and my friend's comment was to the effect that "he comes from Alsace: he could not say what he was saying if he came from either Germany or France!"

Schweitzer ended the Jesus of History, as the Liberals understood him. But has he himself lost Jesus altogether? Mr. Murray fears he has.

J. E. FISON.

#### WORLD CHRISTIANITY. YESTERDAY—TO-DAY—TOMORROW.

*By H. P. Van Dusen. 302 pp. S.C.M. Press. 8/6.*

Few men are better qualified to examine the situation of the Church in the world to-day and the prospect for Christianity in the world of tomorrow than Dr. Van Dusen, who is an outstanding leader in the Christian life of America in the world-wide ecumenical movement. Many Christians, and especially clergy and ministers, who have at heart the growth and unification of the world-wide Church will find here a valuable survey, and a careful balancing of the strong and weak points in the position.

The Church, says Dr. Van Dusen, has been rediscovered in our day and generation; by great thinkers like Einstein, who found it to be, in Germany, the one courageous champion of truth and moral freedom; by countless individuals and communities during the war. That war shewed the Church as the ministrant to human need, as many British and American soldiers, sailors and airmen found (vivid examples are here given), and as the one indestructible world community. Missions have produced this Church, especially in the last hundred years, in which they have exhibited, to a peculiar degree, the centripetal tendency which is characteristic of our Christian epoch, in contrast with the centrifugal trend which marked the first eighteen centuries (despite the aims and efforts of great Christian leaders, who have always sought unity). A detailed sketch of the rise of the 'ecumenical' movement gives us a valuable corpus of facts to refer to. Post-war co-operation by Churches, in relief work, in conferences, and the like, is described. The limitations of the movement are frankly faced, and the vital issues which make up the problem of reunion. A closing chapter on "Revival and Reunion" diagnoses our spiritual condition and claims that the Church has most strongly influenced the life of the community when she has fulfilled her central purpose—to bring the Gospel into human lives.

There are useful appendices, including a detailed chronology of Christian co-operation and union from 1795 to 1946, a list of members of the World Council of Churches, and a 'pedigree' of the ecumenical movement.

R. W. HOWARD.

## THE REUNION OF THE CHURCH.

By J. E. Lesslie Newbigin. S.C.M. Press. 10/6.

The importance of this book is derived from the fact that the author has worked as a missionary of the Church of Scotland in South India, participated in the work of theological preparation for the inauguration of visible unity in that land and now holds the office of bishop in the Church of South India. The book is particularly to be welcomed because it is a serious and sustained theological defence (so far the only such defence) of what has been represented in some quarters as a scheme gravely deficient in Catholic order and calculated to add yet another schism in the Body of Christ. Bishop Newbigin takes his stand on the fundamental Biblical proclamation of salvation in Christ and argues that it is not possible "to continue steadily testifying to men that the one thing that matters to them is their relation to Christ (and the Church, His Body) and at the same time steadily to maintain that many of the things on which Christians differ, matter so much that even the common bond of redemption in Christ is not big enough to transcend them." The quest for unity makes apparent the besetting temptation to Christians to add to the all-sufficiency of Christ.

There is hardly a page which does not bear evidence of shrewd insight, profound theological grasp and evangelistic passion. There are three chapters in particular to which attention should be drawn. All those persons who are in the habit of speaking somewhat easily about the Church as "the extension of the Incarnation" should be obliged to read, mark, learn and inwardly digest the examination of the phrase in Chapter V and the discussion of the true eschatological dimension of the Church's life. There has not appeared for a long time so masterly an exposition of the meaning of Justification by Faith as is contained in chapter VI. It is more than time that Evangelicals showed a capacity to expound this all important doctrine. In chapter IX the doctrine of the ministry is set forth by way of a careful criticism of the theory of *The Apostolic Ministry*. Such a stimulating book ought to be widely read and its conclusion carefully weighed. It would be hard to find anywhere better material for the opening up of ecumenical conversations between Christians of differing traditions.

F. J. TAYLOR.

## MEN AND WOMEN.

By Gilbert Russell. S.C.M. Press. 6/-.

## TOWARDS CHRISTIAN MARRIAGE.

By F. Barrie Flint. Lutterworth Press. 3/-.

The first of these is a great book by one who is qualified spiritually, medically, and psychologically to write it. It deals with the make-up and relationships of men and women, showing the sex instinct as a means of positively glorifying God and of contributing to fulness of life for the individual and for the family. Its line on birth control is similar to that of the Marriage Guidance Council. The book is valuable both for the minister who wants to give intelligent help as opportunity arises, and for the ordinary man and woman to read for themselves.

*Towards Christian Marriage* is a straightforward little book that

covers the subject of its title in a simple and helpful way. It is an admirable introduction, with chapters on Home, School, Church, Engagement, Marriage, Parenthood, and an appendix on more intimate matters.

J. STAFFORD WRIGHT.

**DACHAU SERMONS.** By *Martin Niemöller*. 64 pp. *Latimer House*. 5/-.

This little volume of sermons draws its chief interest from the personality of the preacher and the circumstances in which the discourses were delivered. Martin Niemöller had become, before the war, one of the outstanding figures in the world Church, and in the later stages of the war was still imprisoned in the notorious Dachau concentration camp. There on Christmas Eve, 1944, he was allowed to conduct a religious service for the first time in over seven years. His congregation numbered only six and comprised a Dutch cabinet minister, two Norwegian skippers, a British major, a Yugoslav diplomat and a Macedonian journalist. The sermon preached on this occasion and certain other sermons delivered in the same place before the end of the war are gathered together in this book. They show what a resolute sticking to the text can yield in the way of guidance and comfort to hard pressed men.

F. J. TAYLOR.

**PARISH AND PARISH CHURCH.**

By *P. D. Thompson*. *Nelson*. 12/6.

Dr. Thompson was for many years minister of Kelvinside Church, Glasgow, and Moderator of the General Assembly of the Church of Scotland in 1934-35. This book is an attempt to trace the growth of the parish system from its inception early in the Christian era to its final establishment throughout Christendom; to set forth in detail the unique organic unity of parish and parish church; to record their manifold activities and their more recent development; and, hardest task of all, to attempt a survey of their place and influence in history.

This book is an expansion of the Baird Lecture for 1935, delayed owing to the vicissitudes of war. Although the flavour is distinctively Scottish, the author has succeeded in drawing a clear picture of the wide influence of the Christian congregation and parish in these islands—in relation to the growth of democracy, to the care of the poor, to learning and education, to architecture and the fine arts, as well as to the life of the local community.

J. G. TIARKS.

#### NOTES ON BOOKS RECEIVED

**THE CRUCIALITY OF THE CROSS.** By *P. T. Forsyth* (*Independent Press*. 8/6). A welcome reprint of yet another Forsyth classic, which was first published in 1909. It is extraordinary that nearly twenty years should have been allowed to elapse before the appearance of a second edition. "Christianity," says Forsyth, "is concerned with God's holiness above all else; which issues to man as love, acts upon sin as grace, and exercises grace through judgment." This may be said to be the grand theme of the book from start to finish. The Cross is viewed in the light of God's holiness, and so viewed is seen to be central at once to the New Testament gospel and to Christian experience. The author insists upon the supremacy of the work of Christ as atonement to a holy God as against the humanistic interpretation of the Cross in terms of subjective influence and appeal. "Christ did not die simply to affect men but to effect salvation, not simply to move man's heart but to accomplish God's will." Or again: "The idea we are offered is a kingdom of man, with God to serve it, rather than a kingdom of God, with man to serve it. It is a consecration of the natural man by God instead of his redemption to God. It trusts to man's Christian culture instead of his conver-

sion." Such quotations could be multiplied indefinitely. This is a book of rich theological exposition in which the central theme of the gospel is unfolded with spiritual insight and passionate conviction.

**CHARLES SIMEON.** By *H. C. G. Moule (Inter-Varsity Fellowship. 6/-)*. Like the previous work, this is a reprint, the first edition of which was issued as far back as 1892. But it is a book eminently worthy of a fresh edition, and we are grateful to the I.V.F. for making it available again. As the Bishop of Sodor and Man remarks in his Foreword, there is always a tendency for a living tradition to become a dead letter, so that we need continually to "look unto the rock whence we are hewn" in order to rediscover the authentic tradition. The modern Evangelical Churchman who looks back to the life and times of Charles Simeon will rediscover many things of perennial importance, some of which are specified by Dr. Taylor in his Foreword. It only remains to add that this book, which is a classic of its kind, was written by one who was not only thoroughly competent to deal with his subject but was also perfectly happy in doing so. Handley Moule himself was a worthy inheritor of the great tradition which Simeon established.

**THE PARSON PREACHING.** By *Clement F. Rogers (S.P.C.K. 8/-)*. Books on preaching may in general be said to belong to one of two classes: either inspirational, designed to kindle in the soul of the preacher a sense of the majesty and solemnity of his task, or instructional, for the purpose of providing practical assistance in the actual art of preaching. Professor Rogers' work may be said to belong to the latter category. Based on lectures given at King's College, London, it is concerned primarily with the composition and delivery of sermons. It discusses in turn the collection of material, the putting together of the sermon, the storage of material for future use, and the technique of sermon delivery. There are a number of useful appendices, including among other things numerous suggestions for sermon subjects and an excellent bibliography.

**COLOSSIANS AND PHILEMON.** By *Crete Gray (Lutterworth Press. 5/-)*. These new Lutterworth Commentaries are obviously intended for a less instructed class of reader than the old R.T.S. Devotional Commentaries. Possibly this is a reflection on the present decline in Bible knowledge in our churches. At any rate, the present volume is certainly of a lighter texture than the late Dr. Dawson Walker's scholarly work on the same epistles in the previous series. However, as a piece of popular New Testament exegesis it will no doubt prove helpful to the kind of readers for whom it is intended. The work has the merits of clear writing, accurate exposition, and above all of thorough loyalty to the biblical revelation.

**THE ADMINISTRATION OF THE LORD'S SUPPER.** By *William Robinson (Bevan Press. 1/6)*. **EFFECTIVE MEMBERSHIP (S.P.C.K. 6d.)**. These two pamphlets, dealing respectively with the two Gospel Sacraments of Holy Communion and Holy Baptism, have at least one thing in common. They are both concerned with giving to the Sacraments a more central place in the worshipping life of the Church, after the pattern of primitive usage. Dr. Robinson writes from the viewpoint of the Free Church tradition, being associated with the "Churches of Christ," and his booklet is primarily designed to assist those who are called to conduct the eucharistic worship in his own denomination, where there is no fixed liturgy and the administration is not confined to the ordained presbytery. It might appear at first sight that his remarks would have little bearing upon Anglican worship; but in actual fact he has a great deal to say which is extremely pertinent and challenging, not least to the Evangelical Churchman. The pamphlet can be recommended as well worth reading and studying. In *Effective Fellowship* we have yet another plea for baptismal reform, with particular emphasis upon the fact that the Sacrament is not only an act of grace on the part of God, but an act of adoption on the part of the Church whereby the child is "received into the congregation of Christ's flock." The writer accordingly advocates a genuinely *public* administration of the rite at somewhat less frequent intervals than is usual, after due preparation on the part of parents and god-parents.

**CHRISTIAN ETHICS AND THE GOSPEL.** By *D. E. W. Harrison (Lutterworth Press. 1/6)*. A series of three lectures given originally at a conference of moral welfare workers. The second lecture on the relation of the Law to the Gospel is especially valuable, being a study in the Pauline Epistles, but all three addresses maintain a very high standard.

FRANK COLQUHOUN.