

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_churchman_os.php

Book Reviews

MANDELL CREIGHTON AND THE ENGLISH CHURCH

By *W. G. Fallows*. (*Oxford University Press*.) 127 pp. 21s.

The Principal of Ripon Hall is right in his belief, expressed in his preface, that there is room for a short study of Creighton for those who cannot devote time and effort to reading Mrs. Creighton's great two-volume biography of her husband. He gives us a pleasant and well selected account of an attractive person who was original in many respects and yet at the same time a very typical late Victorian Englishman.

Creighton was an exceptionally able man, with great wisdom, common-sense, and pastoral devotion; yet his impact on the life and thought of the Church proved to be surprisingly slight. He had all the virtues of a middle-of-the-road Anglican who prized liberty and tolerance, and respect for the beliefs and practices of others, above all else. He had, too, the characteristic defects of a humane, liberal-minded man who believed that there were only two ways of dealing with religious opinions, that of Gamaliel and that of the Inquisition, and took Gamaliel as his model: in particular, a failure to appreciate both the strength of conviction and also the unscrupulousness which confronted him as Bishop of London from the Anglo-Catholic clergy and from their more extreme opponents, and which in the end wore him out physically and brought about his death.

To some extent, though Mr. Fallows hints at this rather than states it explicitly, this weakness seems to have been due to the fact that Creighton was not a systematic theologian. He shared the view which he ascribed to the English people, who, he said, are "not primarily interested in theological questions from a strictly theological point of view", but are suspicious "of any form of theological opinion which they think even remotely threatens that idea of freedom which they rightly hold dear". It was typical of his whole outlook that Erasmus was one of his heroes whereas he wholly failed to understand Luther. The strictly impartial historian of the Papacy could not sympathize with Luther's character, and Mr. Fallows rightly calls attention to the consequent weakness of the last volume of his great work. He believed that ideas were only "the garb with which men covered the nudity of their practical desires"; so that "if the Pope would have left off pillaging Germany, 'justification by faith only' would have created only a languid interest". Consequently, he valued the English Reformation chiefly as the movement which brought into being a "church of the New Learning".

In Creighton's eyes the appeal to sound learning was the distinctive mark of the Church of England. It was this, and the conviction that this church, above all others, prized freedom and comprehensiveness,

which made him "a fanatical Anglican". He loved the church because he believed it to be the religious expression of English ideals; for he shared Hooker's conception of the Church as identical with the nation in its spiritual aspect, and, as a true Victorian, he had no doubt that this meant that the Church of England represented the best form of church that man had ever devised, and the most consonant with the divine intention. Mr. Fallows quotes Creighton's rash admission, "I am not ashamed to own that I am an Englishman first and a Churchman afterwards", and explains that "being an Englishman was for him a religion, and a very good religion".

What really appealed to him was the Church of England as a system: a system which succeeded in harmonizing the claims of truth, freedom, and order. It was this which caught the imagination of Creighton the moralist and the historian, a man who, while still head-boy of Durham School, could warn the monitors that their "every glance of the eye is a blessing or a curse to everyone on whom it falls". Within this system there could be the widest possible tolerance. He was an enemy of sacerdotalism because this, like all Romanizing tendencies, was un-English and a potential threat to liberty. Confession as a regular discipline would indicate a weakening of the moral fibre of the English character. In a system of ordered liberty rules are good servants but bad masters; hence Creighton adopted a very liberal attitude both to the remarriage of an innocent party to a divorce and to the admission of non-Anglicans to communion. Indeed, in his view, a rigid system of law, such as the Western Church possessed before the Reformation, was unworkable without a correspondingly wide system of dispensations.

Creighton's love for the Anglican system was matched by genuine pastoral concern, both in his younger days as a parish priest, after he had served as a Fellow of Merton, and later as Bishop successively of Peterborough and London. A bishop must be, as he believed, "a pastor and not a policeman". Unhappily, his devotion to tolerance, combined with insistence on the maintenance of traditional Anglicanism against Romanizers, brought him hostility from both sides. He was too fair-minded to be able to hold his own against illiberal party enthusiasts. He also seems to have failed to realize that the tradition of "Englishness" by which he lived was no match for the convictions of men who, for all their narrowness, believed in their different ways that theology matters.

G. W. H. LAMPE.

MERVYN HAIGH.

By F. R. Barry. (S.P.C.K.) 221 pp. 27s. 6d.

Bishop Barry opens his Preface by remarking that this is his first attempt at writing a biography. One can only wish that having now retired his pen will be put at the service of some other ecclesiastical personality, for he has made a splendid job of this book. Indeed, the neatness of his presentation of material and the character of the subject here portrayed could, with benefit, have filled a volume twice the size of this modest book. "Mervyn Haigh" in his day was a name with which to conjure in the Church. Every chapter of his life bears out the author's judgment of him as a man of distinction, ability, and devotion.

One of his former colleagues said that he was "one of the greatest servants whom the Church of England has ever had". If that reads exaggeratedly, Mervyn Haigh's spiritual and mental calibre goes far to support the assertion. And yet such was the complexity of this man and "so cruelly short are human memories" his name will inevitably fade with the years.

There are regrettably tantalizing omissions in the book. Why, for instance, are we given so little of Haigh the undergraduate at New College, Oxford? Three pages and a photograph leave one unsatisfied. Haigh stood at the pivot of events in church and state for most of his ministry, and his years as principal chaplain at Lambeth enthralled him—"the time of my life" he called it; "surely one of the most influential and responsible posts in the whole of the Church of England", remarks the author. So the chapter on Lambeth contains interesting sketches of Davidson and Lang, and of life with them. Alas, however, the relationship with a later archbishop, William Temple, is given little more than a passing reference. Yet we are told that Temple's death hit him with shattering effect: "the deep sorrow, the sense of overwhelming disaster for mankind, the personal loss of his light and leader and friend, struck his whole nature" (and Haigh was Bishop of Winchester at the time and in his mid-fifties). Would that Bishop Barry had allotted a chapter to this friendship and not just two brief and relatively innocuous letters from Temple. More fortunately there is, at any rate, a remarkable sketch of Haigh by Temple's successor, Archbishop Fisher.

Part of this book's success lies in the author's acceptance of the enigma of Mervyn Haigh. This acceptance by one of Haigh's closest friends, with its brilliant elaboration of this enigma in the opening pages of the book, means that the puzzling aspects of Haigh's character are presented and commented upon but not necessarily explained or explained away or soft-pedalled. Thus the reader is left an area of freedom in which to make his own assessments, stimulated in this interesting exercise by Bishop Barry's facility of writing. It may be that "nobody can know more of a man than he chooses to let them see" (or one might add than the press allows our public figures to retain), and to some Haigh seemed a "holy icicle". Yet surely few men unwittingly revealed their character more than Haigh. He was the most sensitive of men, and his sensitivity dictated his reactions.

In an excellent chapter on "Central Work" the author writes of Haigh's work in the Church Assembly. I well recall several years ago a new member, professionally versed in the law, finding some anomaly in (I think) the Bishops' Retirement Measure just when Haigh had almost concluded piloting it through to the final approval vote. For a moment it seemed as though the measure had been thrown into the melting pot, and even now I can see Haigh rushing on to the platform keyed up and afire to defend the measure and counter the point. It would not have been in his nature to have taken the matter calmly "in his stride"—he felt too deeply, and the depth of those feelings could not be hidden. But none of this overshadowed the skill of his comments.

At one time the name of Mervyn Haigh was constantly being men-

tioned as a possibility for Canterbury, and in 1942 he was called to Downing Street on Temple's death. Years previously Archbishop Davidson had said of him, "Haigh could be Archbishop of Canterbury tomorrow". It is no disservice to his memory or to his biography to venture the opinion how unwise a choice it would have been. How could his limited physical resources or sensitivity have withstood that strain? How would his valiant straining after perfection (often greatly taxing mind and body to achieve it) have fitted into the endless pressure of affairs at the top? Would not his inability to delegate (that which to have is almost a prerequisite of successfully holding high office) have detrimentally affected the day-to-day smooth administration, to which indeed he always attached so much importance? Would not his streak of critical indecision have proved fatal at times? Bishop Barry poses the question what might he not have become had his body not fallen down beneath him? It is legitimate to speculate, it is difficult to find the right answer.

Behind the Haigh of Knutsford, Lambeth, Coventry, and Winchester what else of the man himself are we permitted to see? The loneliness that stemmed from the unhealing wound of a love-affair that had ended in painful separation (he never married); the hours spent in mental stress preparing sermons; the inner physical and spiritual toll of the Coventry raids, with his cathedral and his churches destroyed and his friends killed (any reader too young to remember the air-raids should study the Coventry chapter to obtain a telling picture of the ordeals of this provincial city in the war); the lighter moments of recreation; the pathos and the peace of the final years in North Wales, with bursts of energy and hours of prostration; the call to the life beyond five days before the consecration of the rebuilt Coventry Cathedral. For all Haigh's achievements (and they were many and unbroken), for all his power and position in the Church, for all his perception and repository of wise advice, sought relentlessly by all and sundry, for all his innumerable acts of kindness and deep suffering for the welfare of others even though the exterior of the man hid so much of this, for all the love and affection that he received from so many and valued so endearingly, this book yet remains a sad book. From its pages emerges and lingers the image of a man who never quite found himself, and paradoxically, because of that, many more may find an unexpected tangible link with him and a fund of inspiration from him.

The author wrote this book whilst Bishop of Southwell and hopes that the twenty-two years of that experience may add some realism to its pages. It certainly does. For instance, the slight lifting of the curtain on the silence that enshrouds the "bishops' meetings"; the shrewd comments on the Prayer Book controversy of the twenties ("How much more will the Anglo-Catholic wing give up? how much more will the Evangelical swallow?"); the footnote concerning crown appointments on page 111, and much else are all valuable opinions. A word too of commendation for the index, unobtrusively compiled and eminently succinct.

Barry's Haigh is indeed a worthy successor to Lockhart's Lang, Iremonger's Temple, Smyth's Garbett. It should delight and fascinate a wide circle.

MALCOLM MCQUEEN.

HENRY THORNTON OF CLAPHAM, 1760-1815.

By Standish Meacham. (Harvard University Press.) 206 pp. 40s.

Among the lay figures connected with the early years of the Evangelical Movement, Henry Thornton has been unduly neglected, and this timely biography is correspondingly welcome. But Dr. Meacham takes the opportunity not only to give a vivid picture of this leading member of the Clapham Sect, but also to set Thornton within the context of the contribution made by the Evangelicals to the life of their times, thus producing a valuable and critical assessment of the movement as a whole.

We are given in some detail the picture of an evangelical home and family life, and the emergence of a man whose interests are concerned with the world of banking, with party politics, with the burning issue of the slave trade, and with the outreach of the Gospel through the foundation of the new missionary societies. If to many this will be familiar ground, yet the author brings an original mind to bear upon a number of significant issues—for example, England's monetary policy, patriotism, and party allegiance. Nor are social factors overlooked. The criticism has been levelled that Clapham's social conscience did not reach beyond faith in a static social order; distress was therefore met more often with relief than with reform, as the Hammonds have been quick to point out. But Dr. Meacham is entirely right to retort that Thornton's attitude (and indeed, that of most of the Evangelicals) was that of the majority of Englishmen at this time, and to judge them by the standard of the twentieth century is as unfair as to condemn a man for not travelling by train in the era of the stage coach. "An Evangelical saw little point in altering the social order in this world, thus risking consequences of the sort that were plaguing France, when all so clearly had the chance to earn an equal place within God's heavenly kingdom—the only world that truly mattered. . . . Men would succeed in bettering their conditions only when they recognized a primary duty to their own souls" (pp. 142f.). Conscience and a sense of duty to be a "good steward of the manifold grace of God" are, as the author points out, twin pillars of the early Evangelical legacy.

Two appendices trace the inter-relationships between the Clapham families, and supply a map of Clapham Common at this period—a most useful guide to the houses of Thornton and his friends. Examination of the footnotes reveals the author's wide reading, while his access to diaries and letters increases the value of this study, which is based on careful and thorough research. This book may be especially commended to those unfamiliar with the period, as it forms an admirable introduction to the Clapham personalities, and to the foundation truths of Evangelical belief and practice.

COLLISS DAVIES.

THOMAS THIRLBY, TUDOR BISHOP.

By T. F. Shirley. (S.P.C.K. for The Church Historical Society.) 252 pp. 57s. 6d.

"Popishly affected" was Strype's description of Thirlby (cited on p. 44). Even Mr. Shirley, who is a most sympathetic biographer,

admits " he was not an outstanding personality " (p. 107). Thirlby spent a fair proportion of his life in routine civil service administration at home and in diplomatic missions on the Continent. These latter providentially kept him out of the way when events in England might have cost him his position and worse. He was reasonably able in law and carried out his civil service with diligence and a certain efficiency. His reward from Henry VIII was the bishopric of Westminster which Edward VI suppressed, translating him to Norwich. Later, under Mary, he was preferred to Ely, before being deposed under Elizabeth for refusing the oath of supremacy. He was then incarcerated in the Tower and later confined with Parker, Archbishop of Canterbury.

The Church Historical Society have done valuable service over the years in publishing studies of forgotten historical figures, yet this is not in their best class. Thirlby is an unattractive character. He did nothing exciting, or even particularly important. He showed little spiritual vitality. He was just a competent episcopal bureaucrat, a kind of Vicar of Bray drafted into the higher échelons of the civil service without ever quite reaching the top. It is significant that, for all his diplomatic service, Henry VIII left him out of the Council along with Gardiner. Gardiner's exclusion was probably because Henry did not trust his zeal in religion (cf. p. 110), but that can hardly be the reason for Thirlby's omission. More likely he lacked the stature. His interventions in the famous 1548 communion debate are not as important as Mr. Shirley seems to think (pp. 97ff.), and, not surprisingly, have attracted the attention of few historians. The kindness shown him by Matthew Parker when he had been deposed and placed under house arrest and the constant and lifelong friendship which Cranmer offered him are in marked contrast with Thirlby's own attitude to Cranmer at his degradation which Thirlby carried out and with his persecution in Ely diocese. Mr. Shirley's attempt to excuse the degradation affair by contrasting Thirlby's moderation with Bonner's gloatings (pp. 158ff.) is unconvincing. So are his efforts to show that Bishop Cox, Thirlby's successor at Ely, conducted a vendetta against him. He writes of him as choosing unflinchingly to stand by Gardiner in his trial (pp. 108f.), yet the evidence he cites proves Thirlby's characteristic diplomatic evasion of leading questions. It is not real support for Gardiner to whom he had close theological affinities.

One must acknowledge some diligent fact-finding in a rather restricted field of sources, but the book is as dull as would be the biography of any run-of-the-mill Whitehall civil servant today. Thirlby typifies the less admirable stream of English episcopacy, an ecclesiastical bureaucrat without obvious piety or spiritual stature, a man who trims his sails to most prevailing winds, and is not unduly worried by sudden changes. The type is still with us today. Moreover one has an uneasy suspicion that Mr. Shirley is really an amateur—albeit a high class one—in sixteenth-century history and theology. His book, which is in practice a selective history of the times with extra space given to Thirlby rather than a biography, shows little grasp of the great issues of the day, nor any reading in the century. It relies too much on secondary sources, never gives a proper evaluation of Thirlby's theology, and fails to distinguish between those bishops who

followed the royal supremacy out of principle (Cranmer's agonizing final dilemma and Jewel's curbing of his Puritan sympathies) and others who followed out of expediency or latitudinarian motives. The end product here is like the Tudor prelate himself—workmanlike rather than scintillating, pedestrian rather than penetrating. It is, I fear, despite filling some useful gaps in history, definitely C.H.S. grade two.
G. E. DUFFIELD.

JOHN WESLEY.

Edited by Albert C. Outler. (Oxford University Press.) 516 pp. 52s.

THE OXFORD MOVEMENT.

Edited by Eugene R. Fairweather. (Oxford University Press.) 400 pp. 50s.

The two books under review are the first to appear in the series entitled *A Library of Protestant Thought*, the purpose of which is "to illuminate and interpret the history of the Christian faith in its Protestant expression", and to do so by allowing the voices of Protestantism to speak for themselves without being unduly obstructed by comments and explanations. The project is finely conceived and these first two volumes, excellently produced as they are, promise well for what is to follow. Naturally, devoting a single volume to a single personage or movement means that selection has to be made from a great wealth of material, and this lays the selector open to criticism and obloquy from those who for one reason or another would have chosen differently. It is properly only the *opera omnia* that can be described as exhaustive and this Library has wisely set before itself the ideal of presenting those writings which are most representative and in general giving them at length rather than providing an anthology of briefer extracts.

Dr. Outler's avowed design is to exhibit Wesley the theologian. He complains that Wesley's "theological essays have, for the most part, gone unread by the generality of 'the people called Methodists', who are more inclined to honour Wesley as their founder than as their mentor". In an admirably perceptive introduction he traces the influence on Wesley's mind of certain of the patristic writings and also of à Kempis, Jeremy Taylor, and William Law, and, significantly, of his reading of Jonathan Edwards' narrative of the revival in New England not long after the famous Aldersgate experience. We concur with Dr. Outler's judgment that one of the causes of the Wesleyan Revival in England was the Great Awakening in New England. The year 1738 also taught Wesley the great truth that justification is by faith alone. In the acceptance of this cardinal doctrine he was entirely at one with Calvin and Edwards; it was over the doctrines of the freedom of the will, sanctification, and final perseverance that he differed from them, and from Whitefield.

The selection offered by Dr. Outler is both judicious and unusually interesting. It is divided into three sections: the first, theologically autobiographical; the second, specifically doctrinal; and the third, controversial and ecumenical. Particular mention may be made of

Wesley's *Earnest Appeal to Men of Reason and Religion* in which he vigorously but eirenically defends himself as a loyal and conscientious member of the Church of England—a document highly relevant to the struggle of evangelicals to vindicate their position in the Anglican world today—and his *Letter to a Roman Catholic* in which, though to the end of his days he remained the staunchest of Protestants, he extends the right hand of fellowship to a friend in the papal church on the ground that, however great their differences, they hold certain essential beliefs in common.

Professor Fairweather admits that there is “an element of incongruity in the appearance of a volume of Anglo-Catholic classics in a Library of Protestant Thought” and his attempt to justify the association does not carry much conviction. This volume, however, will serve as a useful companion to Professor Owen Chadwick's book *The Mind of the Oxford Movement*, which has a much more extended introduction leading to an anthology of short excerpts from the early Tractarian publications. One must certainly agree with Dr. Fairweather that the Oxford Movement “seriously altered the accepted patterns of Anglican thought and practice”, but it is impossible to approve of his assertion that it “did much to prepare the Anglican Communion for the modern ‘ecumenical dialogue’”, excepting in so far as it applies in an Eastward direction; for it is precisely the rigid Anglo-Catholic doctrine of episcopacy and sacramental grace which constitutes the greatest single barrier in the way of reunion with the Free Churches. The authors represented in this selection are Newman, Keble, Pusey, W. G. Ward, Isaac Williams, and R. I. Wilberforce. The selection itself is ably assembled, though it could have been further enhanced in worth and perspective by the addition of extracts from Newman's *Apologia pro Vita Sua*. PHILIP E. HUGHES.

THE LIBERALISM OF THOMAS ARNOLD.

By Eugene L. Williamson. (Alabama University Press.)
261 pp. \$5.95.

“But is he a Christian?” wrote J. H. Newman after paying generous tribute to Arnold's influence among his pupils. Thus Newman epitomized the attitude of those who believed in a revealed religion towards the fundamental liberalism of a man like Arnold. Newman knew Arnold's ability and his lofty ethical ideals and the integrity of character on which he insisted, but could his latitudinarianism possibly come within the ambit of the faith once delivered to the saints? The setting of this book is nineteenth century, but the questions it raises do not date.

Dr. Williamson traces four main influences on Arnold—his educational background at Winchester and Oxford, his intercourse with those Lakeland romantics of the Wordsworth and Coleridge families, his study of history, and his friendship with the Prussian savant Christian Bunsen, who combined interests in politics, theology, and history. Arnold's liberalism in his approach to the Bible is faithfully mapped out by the author, but it is of little significance, since it was characteristic of many of his day, though it is interesting that even Arnold

found the German radicals a bit too much of a good thing, and he hoped the English would moderate them. Arnold's real importance is to be seen in his concern to apply Christianity to every walk of life and to refuse to divide life up into pieces in which God is interested and others from which He is excluded.

Arnold faced a delicate situation. The Oxford Movement wanted an episcopal sect, since it regarded the government as hostile to the church. The powerful coalition of nonconformists and utilitarians sought to cut down the position of the established church. Arnold had drunk deeply at the springs of Hooker, and he knew disestablishment would mean a country with no religion at all. He therefore set about advocating a series of reforms which have an astonishingly contemporary ring about them. Nonconformists must be brought into a comprehensive national church so that they could be wooed away from their unholy alliance with the godless Benthamites. Arnold's ideas on ecumenism and on christianizing society were admirable. The tragedy was that his liberal theology was insufficient to give him a sound basis for action. He was doctrinally latitudinarian, and his liberalism never quite enabled him to see why doctrine mattered to others. He blasted the Tractarians not only for their bad history and inadequate biblical theology, but because Arnold disliked dogmatic religion. Arnold epitomizes in himself all the strengths and weaknesses of liberalism—doctrinal indifferentism but lofty idealism combined with vigorous reforming campaigns.

Dr. Williamson has told the story well—Arnold's preaching, his writing, his journalism, his idealism, his social reforms, his church reforms, and his influence on those who followed (Matthew Arnold, A. P. Stanley, Archbishop Tait, Archbishop Temple, and others) which are sketched out at the end of each chapter. A good book and an important one.

G. E. DUFFIELD.

AN INTRODUCTION TO F. D. MAURICE'S THEOLOGY: BASED ON THE FIRST EDITION OF *The Kingdom of Christ* (1838) AND *The Faith of the Liturgy and the Doctrine of the Thirty-Nine Articles* (1860).

By *W. Merlin Davies*. (S.P.C.K.) 212 pp. 30s.

As much as anyone, F. D. Maurice is the father of a great deal that passes for Anglican theology these days. He stressed the need for atonement, but rejected penal substitution. He regarded himself above all as a theologian, but his voluminous writings bear little trace of precise biblical exegesis. He rejected the extremes of Catholicism and Evangelicalism, but believed he had the best of both. He never tired of denouncing doctrinal systems, and believed he had found a refuge from systematic theology in the Anglican liturgy.

If such views are widely canvassed today, it is hardly because his writings have been eagerly devoured by the past two generations of Anglican clergy—although one or two of his more important works have been reprinted, and Dr. Alec Vidler and the Archbishop of Canterbury have both contributed notable studies of Maurice. Rather, it seems to be due to a similarity of temper of which Maurice was the

nineteenth-century pioneer. His deep-seated hatred of systematic thinking was coupled with a flair for ignoring contradictions. The uncharitable might say that he had a blotting-paper mind. He had an almost incorrigible reluctance to press a point to its logical conclusion and face its full implications. And whilst he had a positive, Christian faith, he was nevertheless prone (like Humpty Dumpty) to make ideas and doctrines mean what he wanted them to mean. To Maurice it was all part of digging down to the real meaning of the faith; to others it cannot but seem a grand imperviousness to what the Bible actually says.

This new study of Maurice by the Archdeacon of Akaroa and Ashburton in New Zealand confines itself to the two works mentioned in its sub-title. Of these the more important is the first edition of *The Kingdom of Christ* (1838). Four years later Maurice republished his *magnum opus* in a radically revised form, and it is this second edition which has been reprinted in recent years. Nevertheless, on account of its greater clarity, Mr. Davies has chosen the former for the basis of his introduction. The other work treated here, though less important than several others that could have been chosen, is characteristically Maurician. It is included, as the author regards it as the best short summary of Maurice's theology. Others might regard it as an exercise in giving assent to the Articles without committing oneself to their precise teaching. Mr. Davies' account of it is enhanced by the quotations drawn from other works which he uses to bring out the distinctly Maurician emphases.

Even Maurice's greatest admirers frankly admit that his English was turgid and his thought involved. The same cannot be said of Archdeacon Davies' able and lucid exposition. But as a general introduction to Maurice his work is handicapped by its limited scope. Its value would have been doubled by the addition of a biographical sketch, tracing the vicissitudes of Maurice's theological pilgrimage and placing him in the context of the great debates of his time. Moreover, the book does not attempt an appraisal of Maurice either in the light of biblical theology or in the light of Anglican formularies. As the publishers say, the work is "an interpretative abridgement" of the two works mentioned. We are left to reflect for ourselves that, despite his polemic against systems, Maurice's principles were as doctrinaire as anyone's. Not least was his view of the whole of mankind in Christ which profoundly affected every significant area of his thinking (cf. pp. 176ff.). Despite the formlessness of his thought, Maurice had a very real system of his own. Nevertheless, Archdeacon Davies has performed a valuable service in making the substance of these two works available in such a digestible form. Apart from the Maurice-specialists, few will henceforth want to seek out the originals.

COLIN BROWN.

ZWINGLI: THIRD MAN OF THE REFORMATION.

By Jean Rilliett. (*Lutterworth*.) 320 pp. 30s.

The need for a good book in English on Zwingli is great, for in view of the influence of Zurich on the Elizabethan settlement (and probably a good deal earlier as well), it is strange that studies of the Zurich

reformers are conspicuous by their absence in this country. Dr. Jean Rilliet is a Swiss Reformed pastor from Geneva, and the author of a popular book on Calvin. This book is an English translation of a similar book on Zwingli.

Dr. Rilliet sketches the background of the Swiss reformation, delineates Zwingli's basic theology, and shows his break first with Erasmus and then with the Anabaptists. A section is devoted to Zwingli's eucharistic controversies, and finally a section on his last years. Zwingli appears as a great preacher whose sermons are pastoral and surprisingly free of polemics. Like Calvin later, he produced his maturest theology in a book dedicated to the King of France, who showed signs of favouring reform. Like all Reformed humanists, he was a diligent student of the Bible in the original languages and worked long hours with his theological tomes. But Zwingli was also a family man, whose pastoral concern for individuals made him a popular minister. The Marburg Colloquy is described in detail, and Rilliet rightly underlines its modern ecumenical relevance. The mediating influence of Bucer and the Strasbourg men is seen, and although the *Consensus Tigurinus* later healed the eucharistic breach in Switzerland, differences with certain groups of Lutherans remain to this day. By 1531 Zwingli the patriot lay dead on the field of battle. He was greatly mourned, but he had laid Reformed foundations in German-speaking Switzerland, and his influence was felt beyond his own country, only for it soon to be overshadowed by the prophet of Geneva.

Zwingli badly needs reinstating and rescuing from all the opprobrium that customarily goes with the term "Zwinglianism". For this reason alone Rilliet's book is welcome. Yet I cannot think it is the permanent solution, for it falls between two stools. It tries to be popular, yet frequently discusses German Zwingli scholars of whom most people have never heard. Its chapters are irritatingly short and effectively prevent the reader getting into any section of Zwingli's thought properly. The translator has not helped either. I have not read the original, but the English reads strangely in parts. It is to be hoped that the greatness and importance of Zwingli will not be obscured by such shortcomings, for the book deserves widespread reading till it is replaced by a better one.

G. E. DUFFIELD.

BISHOPS AT LARGE : SOME AUTOCEPHALOUS CHURCHES OF THE PAST HUNDRED YEARS AND THEIR FOUNDERS.

By Peter F. Anson. (Faber.) 593 pp. 70s.

With painstaking industry the author has gathered together a huge amount of information which by its very nature was widely scattered and difficult to obtain with any accuracy. His concern is with those men who in recent times have founded sects not by the proclamation of a message but by the possession of "valid" episcopal orders—"valid" in this case usually meaning within the apostolic succession as judged by the strictest standard, namely that of the Roman Church. These orders are then used to bestow untold blessings on mankind : bishops, priests, and deacons who are doubtful of the validity of their own ordination are invited to come and have the matter put right ;

and meanwhile a sect is founded and given some "bridge" title which is likely to include several such words as "Ancient", "Catholic", "Orthodox", "Evangelical", and "Reformed", which suggest the preservation of all traditions within a primitive unity.

Were these men cranks? Yes. It is unlikely we will have met any members of the 150-odd churches mentioned in this book, since most of them have existed mainly in the imaginations of their founders; and few of the bishops have had a cathedral more extensive than a room in a private house. Were these men then rogues? Some, perhaps. But some were plainly most sincere and well-meaning: incredible idealists devoted to a vision of reunion or the brotherhood of all human beings, and animals. On the other hand it is impossible not to see that many were misfits in their original communions and had a hankering after episcopal regalia and ceremonial, which became for them a source of satisfaction whether their authority had any substance or not.

Mr. Anson's book must be authoritative. He has taken the trouble to consult a great number of people, and the facts have been checked and rechecked. So it is a pity, incidentally, that the first paragraph, in ascribing ignorance to Cyril Lucar, Patriarch of Alexandria and later of Constantinople, for stating in 1610 that the differences between English and Greek churchmen were "all but shells", suggests instead the ignorance of the author. The man who became Archbishop of Canterbury in the following year was a Calvinist, and Cyril Lucar was himself deposed and finally murdered for attempting to convert the Greek Church to Calvinism! But when all the information from text and footnote had been piled up, one can only ask, to what purpose? Various small points might be made in answer to this question, such as the useful information we find in passing about the customs of such ancient bodies as the Nestorians and Copts (e.g., p. 151). But the real value of this book is in the realm of ecumenical dialogue, as Henry St. John realizes in his Introduction. Only, the *reductio ad absurdum* of the *episcopi vagantes* which he mentions is also a *reductio ad absurdum* of apostolic succession of orders as constitutive of the Church. We are forced to see that true episcopacy lies in the possession of oversight, which these lacked because they were self-appointed and had a negligible following. But are there not "non-episcopal" churches which possess both orthodoxy and oversight? J. E. TILLER.

A HISTORY OF CHRISTIAN MISSIONS.

By Stephen Neill. (Penguin Books.) 622 pp. 10s. 6d.

It is questionable whether there ever has been any justification for including a separate volume on missions as an appendix to a series on church history. It is certain that the adoption of this arrangement by the "Pelican History" (of which this is Volume 6) will look very archaic in ten years' time. But whoever lets any such quibble of principle stand in the way of his purchasing and reading this volume is doing himself a grave disservice. For this is in fact one of the most useful books that any Christian could possess. It has no rivals. Only

here, within the limits of a paperback binding and a popular price-range, may we enjoy such a writer on such a subject. Almost every reader, naturally, will find that one of his favourite missionary stories, characters, or even societies, has been left completely unmentioned. But the breadth of view, the depth of learning, and the sheer hard industry of the author are quite astonishing. Facts and figures are woven into what never ceases to be a narrative, told at all times with mature judgment, humanity, humour, and a continuous grasp of essentials. Space is always allowed for standing back and taking stock, so we never get lost. Perhaps most impressive of all, is the complete frankness with which Bishop Neill records the pettiness, selfishness, cruelty, and treachery which have all too often sullied the name of Christ in missionary work. There is no attempt whatever at justification, and right at the end we discover why: "It is hard to say which is more to be wondered at—that men should be so unfaithful, or that God should be able so marvellously to work through their unfaithfulness" (p. 576).

The footnotes and the bibliography taken together form a valuable guide to further reading. Two notes on pp. 425 and 458, perhaps unintentionally very similar in their wording, give an amusing impression of one particular writer. Maps were evidently out of the question, but obviously the average reader will learn far more if he has a good atlas handy. When this book has been read, the issues of the Christian world today will stand in their historical perspectives. There is much that applies to the problems of church order in the younger churches, "westernized Christianity", the debate with other religions. Two interesting points are the growth of non-denominational societies in recent years; and the present divorce between the ecumenical movement and the missionary movement out of which it sprang, with member churches of W.C.C. contributing barely one sixth of current missionary effort. The last chapter sets the context in which the Anglican Congress at Toronto spoke, presumably after the chapter had been written. Nevertheless, the author is so attuned to the missionary scene, that the final impact of the book is one with that of MRI: "The age of missions is at an end; the age of mission has begun" (p. 572).

J. E. TILLER.

SCHISM IN THE EARLY CHURCH.

By S. L. Greenslade. (S.C.M.) 253 pp. 16s.

The publication of a paperback edition of this well-known book, with notes and bibliography brought up to date, is something in itself to be warmly welcomed. But what adds greatly to the significance of this event is the addition of a new introduction dealing with the criticisms of the first edition made by Abbot Butler of Downside in his book *The Idea of the Church* (1962). In some ways Butler's arguments demanded this new edition, because he had taken Professor Greenslade's work as representative: "From our point of view, Dr. Greenslade is the able and scholarly spokesman of a school of thought" (*op. cit.*, p. 138). What is at once noticeable is the Regius Professors' imperturbability in the face of the charge that he is running counter to

the whole of patristic thought with his contention that schism may be within the Church. In a few masterly pages of new writing he dismisses the Abbot's definitions and deductions as irrelevant to the Church as "a unique society", and that therefore the Church need not necessarily be visibly contained within one communion; he sticks fast to his original agreement with Cyprian that Church, ministry, and sacraments are inseparable, it being inconceivable that Christ's ministry or sacraments, understood as gifts to the Church, could be exercised outside of it; and that therefore, since ministry and sacraments of a number of denominations are evidently both valid and efficacious, schism must take place within the visible Church. He also concludes from Augustine that "the notion of the invisible Church points to truths which need to be safeguarded" (p. xvii); and shows in a new note that he has not misunderstood the text of Augustine in this matter. Furthermore, he places a serious question mark against Butler's idea of the development of doctrine. It is perfectly consistent with Greenslade's argument set out in this book for him to state "that each minister receives his authority from Christ through the Church to exercise it in the whole Church" (p. 218); and it is therefore a little strange for him to be quite so satisfied with the proposed service of Reconciliation with the Methodists as he has expressed himself in the *London Quarterly* of July 1963.

J. E. TILLER.

SUMMA THEOLOGICÆ.

By Thomas Aquinas. Latin Text and English Translation. Edited by Thomas Gilby, O.P. (Eyre & Spottiswoode.) Vol. 1: 165 pp. 30s. Vol. 2: 239 pp. 35s. Vol. 3: 117 pp. 30s. Vol. 4: 138 pp. 30s. Vol. 13: 227 pp. 35s. Vol. 22: 140 pp. 30s.

This new translation of the *Summa Theologiæ* is being carried out by a team of English Dominicans, as was the last one of some forty years ago. A comparison of the two reveals certain significant differences. In the first place, the former was no more than a straightforward translation, whereas this, after the commendable fashion of the Loeb edition of the Classics, gives both the original text and the translation on opposite pages. This arrangement will be welcomed by the serious student. Secondly, the new translation is much freer and more contemporary than the former and is a brave attempt to break through the language barrier of medieval philosophical terminology. And thirdly, each volume of the new edition (there are to be sixty all told) is provided with an introduction, notes to the text, a glossary, and appendices or excursuses relating to the main themes treated in the text. It is, therefore, a comprehensively conceived operation of scholarship and the end-product is likely to prove definitive for a long time to come.

It is a sobering thought that had Aquinas accepted the archbishopric of Naples which was offered him in 1265, the year in which he started work on the *Summa*, his *magnum opus* would almost certainly never have been written. He was then forty years of age and had only another nine years to live. This circumstance throws into relief the

problem, even more real today than was the case 700 years ago, whether theologians should become archbishops, and if they do whether they can possibly continue to function as theologians. Yet there can be no doubt that the Church badly needs theological minds at the head of its affairs.

The following extract (in fact the fifth of Thomas's famous five ways of proving the existence of God) will enable the reader to sample the flavour of this new translation :

The fifth way is based on the guidedness of nature. An orderedness of actions to an end is observed in all bodies obeying natural laws, even when they lack awareness. For their behaviour hardly ever varies, and will practically always turn out well ; which shows that they truly tend to a goal, and do not merely hit it by accident. Nothing however that lacks awareness tends to a goal, except under the direction of someone with awareness and with understanding ; the arrow, for example, requires an archer. Everything in nature, therefore, is directed to its goal by someone with understanding, and this we call God.

The success of this new translation will depend on the success with which it interprets the greatest mind of the medieval Church to our contemporary age. This it seems well set to achieve.

PHILIP E. HUGHES.

THE SECOND SESSION : THE DEBATES AND DECREES OF VATICAN COUNCIL II. SEPTEMBER 29 TO DECEMBER 4, 1963.

By Xavier Rynne. (Faber.) 390 pp. 30s.

In recent years Roman Catholic apologists have developed a technique which might with some accuracy be termed *backpedalling*. It has been employed to good effect in the writings of Evelyn Waugh, Morris West, and Hans Küng. On page after page the writer discloses the faults of the Roman Church, but before he has done he has somehow got over the impression that mother church is right after all.

The same approach has made its appearance in the now numerous books on the Second Vatican Council, not least in the two by Xavier Rynne. Like its predecessor, *Letters from Vatican City*, this new book takes its readers behind the scenes at the Council. First, we are introduced to the two heroes, John XXIII and Paul VI. But already the seamier side of things begins to obtrude in the way the reactionaries first tried to block their way to the top and then nullify their reforms once they had got there. Aligned with the two progressive popes are many of the younger Continental theologians and certain French, Belgian, German, and Austrian bishops. Obstructing their path is the Roman Curia and the aged, now almost blind, but powerful Cardinal Ottaviani. Page after page of the book is given up to accounts of the diplomacy, the tactics, the caucuses and the speeches of the two sides. At first the effect is like a douche of cold water, and one wonders whether the Church of England might profit from an equally frank account of the inner workings of its councils. But after reading speech after speech, what might have been a mood of exhilaration gradually turns into a dull anxiety which asks when it will all end.

There can be no doubt that a reformation is taking place within the Church of Rome. This big question is : What kind of a reformation ? To judge from the writings of Hans Küng and Xavier Rynne the answer seems to be twofold. On the one hand, there are many who want to adapt Rome for the twentieth (and twenty-first) centuries. This may include union with the Orthodox and Protestant churches. Certainly, much of the Council's time has been taken up with defining the church (and whether this includes the "separated brethren" formerly excluded by numerous bulls, encyclicals, and pronouncements). On the other hand, there is a powerful movement urging decentralization. This appears, perhaps, in the permission granted by the Council for the use of the vernacular in certain parts of Roman worship. Moreover, it is argued that just as the First Vatican Council of 1869-70 defined the power of the pope (including his infallibility), the task of the Second Vatican Council is to define the authority of the bishops. (One member of the Council ruefully remarked that perhaps there will one day be a Third Council to define the place of the laity.) Of themselves, these two interrelated trends are not new. Long before the Reformation and long after it, there was the Gallican movement in France which sought to build up a church which was Catholic in doctrine, yet relatively free from papal interference. The movement had its parallels elsewhere. What seems clear so far is that no one is urging any profound doctrinal reformation, least of all in questions of soteriology.

How far Xavier Rynne's account is accurate is impossible for the outsider to say. The fact that his name is a pseudonym may well have ample justification, but as well as shielding the author it also makes it difficult to take the author's name as guarantee of the accuracy of his writing. However, the book is abundantly furnished with detailed references, tables, and summaries. Not the least interesting of its features are the texts of the pope's opening and closing addresses, the communiqué on the Jews, and the final chapter on the pope's visit to the Holy Land. (The latter is seen as an integral part of the Council's work. It was not so much a personal pilgrimage as an opportunity to meet on neutral ground the Patriarch Athenagoras, and so re-open the question of union between Rome and Orthodoxy.) For the Protestant reader, perhaps the best guide to Xavier Rynne's worth as a historian is the judgment passed on his first volume by the Abbot of Downside, himself a member of the Council, who observed in *The Tablet* that "a critically alert public will be able to get a fairly adequate idea from it both of the excitements and of the significance of the first stage of the Council". But the reader has also to remember that a book like this is not only a chronicle of events ; it is itself part and parcel of the forces already at work shaping future events within the Council.

COLIN BROWN.

ECUMENICAL DIALOGUE AT HARVARD : THE ROMAN CATHOLIC PROTESTANT COLLOQUIUM.

Edited by Samuel H. Miller and G. Ernest Wright. (Belknap Press.) 385 pp. 40s.

In March 1963 the Harvard Divinity School invited 160 scholars to

three days of discussion on Roman Catholic-Protestant issues. This book contains the record of all this—the main papers, the programme details, and summaries of the discussions. The first chapters include the three C. C. Stillman lectures given by Cardinal Bea, to which G. H. Williams provides an introduction (more interesting than the lectures) where he traces the tensions created within Rome by Roman ecumenism. Bea's lectures take the form we should expect—accounts of the rise of Roman biblical scholarship, the Secretariat for Unity, the changed atmosphere of today, non-Roman observers at the Council, and so on. He makes crystal clear that Rome has no intention of changing her teaching.

Gregory Baum examines the Vatican's alleged decentralization, and shows that the scope given to bishops in no way affects their obedience to higher authority. Most of the Roman writers in this volume seem anxious to impress us that they are up to date with modern trends and scholarship and yet on the other hand to show that Rome is not changing at all in fundamentals.

Among the Protestant writers James Robinson traces out the development of biblical interpretation. He plainly does not think any more than does the reviewer that the new found Roman Catholic "freedom" in interpretation is the same as that in Protestantism since its conclusions are merely an appendix to church teaching. W. D. Davies thinks that Paul was bound to a received tradition, and that this opens up new avenues of ecumenical exploration. Perhaps, but surely it was all *one* apostolic tradition. Dr. Richardson gives the worst paper in the book, merely re-echoing the shibboleths of Liberal Catholic teaching on sacrifice and eucharistic representation, without any real grasp of Reformation theology. The final main section deals with the problems of conscience in a pluralistic society.

The volume *in toto* is interesting and on the whole focuses the differences between Roman Catholicism and American Liberal Protestantism well, though Evangelicals do not appear to have been invited to the discussions.

G. E. DUFFIELD.

ROYAL THEOLOGY.

By R. A. Ward. (Marshall, Morgan, & Scott.) 218 pp. 18s. 6d.

Dr. Ward's book is sub-titled "Our Lord's Teaching about God". It is a thorough delineation of this theme, largely consisting of careful linguistic studies of the text of the synoptic gospels, on the basis of which all the key passages are subjected to systematic exegesis.

It would be interesting to speculate why modern evangelicals have fought shy of the synoptic gospels. Since Ryle's *Thoughts* we have waited half a century for serious expository works like Geldenhuis on *Luke* and Lloyd-Jones on the *Sermon on the Mount*. Dr. Ward has produced a highly significant work, which provides a shining example of how—with all the resources of modern scholarship—it is still possible to justify the contention of the Reformers that the written Word of God in all its parts forms a self-consistent whole. Here is a powerful demonstration that evangelical theology is truly and purely scriptural

theology, whether one moves primarily in the teaching of Paul's letters, or of John's Gospel, or of the synoptics, or simply adopts the less sophisticated attitude of the "simple Bible reader" and treats them all alike. What our Lord is heard teaching in the pages of Matthew, Mark, and Luke is precisely what He is heard teaching in John's gospel and what the Spirit says to the churches in the Epistles.

Dr. Ward performs several useful services in the course of his book. He carefully distinguishes the main aspects of God's character as seen in the teaching of Jesus—His severity on the one hand (100 pages) and His benevolence on the other (30 pages). The greater space accorded to the first theme seems amply justified in view of the deep-seated misconceptions found in the minds of both theologians and the general public alike—one of the saddest and most deadly effects of religious liberalism. There follows a study of our Lord's teaching on His passion and death (35 pages), a packed chapter surveying the Fourth Gospel and two arresting chapters of synthesis and application (30 pages). The book abounds with examples of delicate and well-informed exegesis. Dr. Ward never glosses over a difficult or an apparently contradictory text. He faces problems, quotes authorities, and builds up his own expositions carefully, honestly, and reverently. In such a useful reference book an index of biblical passages would have been more useful than the bibliography supplied, but this remains a minor blemish compared with the work's other excellencies.

Here then is a book whose scholarly treatment makes it suitable for the graduate layman's library, a fine present for any minister and an ideal gift for any theological student. It might well be used to turn waverers, unsettled by a heavy diet of liberal theology and a surfeit of purely literary criticism, into decisive witnesses for evangelical truth. Though there is not the space for a running commentary of full exposition and exhortation, Dr. Ward leaves us in little doubt that his book is meant to serve this purpose, and he has done his task well. May it find wide circulation among those who need it most.

It is a pleasure to be able to congratulate this publishing house on good value for money. On this final count also the book takes an assured position in the "best buy" class. O. R. JOHNSTON.

THE SETTING OF THE SERMON ON THE MOUNT.

By W. D. Davies. (Cambridge University Press.) 547 pp. 63s.

Those who have admired the erudition and profited from the judiciousness of Professor Davies' earlier works, notably *Paul and Rabbinic Judaism*, will be even more amazed and even more indebted to the author for his *Setting of the Sermon on the Mount*. This superb piece of scholarship, printed with all the distinction and accuracy we have come to associate with the Cambridge University Press, furnished with excellent indices of every kind, not to mention fifteen appendices and a massive bibliography, will long be hailed as an example of British (I dare not say English!) scholarship at its best. Indeed, it is of a quality matched in this generation only by T. W. Manson and C. H. Dodd.

Quite apart from its major aim, accurately described in the title,

this book provides a veritable quarry of information on the background to the New Testament, and there must be few scholars who can afford to be without it. There are six main divisions to the book. The Sermon on the Mount is examined against its setting in the Gospel, against the background of Jewish Messianic expectation, of contemporary Judaism, of the various currents in the early Church, and finally in the context of the ministry of Jesus Himself. In the course of this survey Dr. Davies allows a strong, though by no means overriding, Pentateuchal motif in Matthew's understanding of Jesus' achievement. There is a sense in which the Sermon is the new Messianic Torah. Qumran, he thinks, helps us to understand the apparent oscillation between particularism and universalism in this Gospel. The form of the Sermon may owe something to the impact of Jamnia on the Church, but its content is not to be seen as a reaction against Paulinism. Indeed, there is not a great deal of difference between Paul and Matthew in their understanding of the Law of Christ. We are wrong to set the new law over against grace. Both hang together. The indicative of the kerygma is never heard in Scripture apart from the imperative of the kerygma. Jesus does indeed summon men to decision, but it is decision for a life illuminated by His teaching. The words of Jesus thus become a new law, the grounds of a new casuistry; we see the process beginning, thinks Davies, in the source M, which he sees as less absolute and radical than the pre-Easter Q material, and more concerned to apply and interpret the words of Jesus. Nor is this transposition of key necessarily a distortion of the purpose of Jesus. He is too big to be comprised within one solitary category. Was He not the sage as well as the eschatological preacher? He is total demand as well as total succour. "The words of Jesus the Messiah bring us to the climax of God's demand, but they do this in the context of a ministry which is the expression of the ultimate mercy" (p. 434). The Sermon, in fact, must be seen in the total setting in which Matthew puts it.

Professor Davies has done contemporary theology the signal service of rescuing ethics from the position of a Cinderella, by showing what an important part in the teaching of Jesus, of the rest of the New Testament, and the sub-apostolic age is played by the "law of Christ". Indeed, he bids us ask whether the holding together of Gospel and law may not prove the bridge between Calvinist and Lutheran, Protestant and Roman in the wholeness of biblical truth.

E. M. B. GREEN.

JESUS AND CHRISTIAN ORIGINS : A COMMENTARY ON MODERN VIEWPOINTS.

By Hugh Anderson. (New York, Oxford University Press.)
368 pp. 49s.

Professor Anderson is one of the Scottish theologians who has left for greener pastures in the New World. He is best known for his competence in the Old Testament field, but in this book he shows a remarkable mastery of the current New Testament debate, particularly as it rages in Europe. It is a little unfortunate for him that other

scholars like Kümmel and most recently Stephen Neill (*The Interpretation of the New Testament, 1861-1961*), not to mention less qualified guides like Hebert and Zahrnt, have made useful evaluations of the same evidence. But his own approach is individual and constructive. He acts throughout not merely as chronicler but as assessor, while he traces the significant theological landmarks from Schweitzer at the beginning of the century to the post-Bultmannian era. A feature of his work is his concern both with history and philosophy. It is not every theological assessment that would give so much space to a philosopher like Macquarrie, though it is interesting that Henderson gets no look in. Indeed, the omissions are remarkable. Modern Catholic scholars of the calibre of Benoit, English radicals of the stamp of Nineham, German post-Bultmannians like Wilkens cannot find a mention; it is even more amazing that Anderson seems almost unaware of the work of Richardson, a man who is as concerned with the relation of philosophy, history, and theology as he is himself.

However, he deals well with the interaction of Schweitzer and Barth, of Barth and Bultmann, the reaction of Stauffer, the critical sobriety of Cullmann and Jeremias; and there are fascinating comparisons, such as that between T. W. Manson and G. Bornkamm on the historical Jesus. Anderson gives a good account of the nature and the differentia of the "new quest of the historical Jesus", and his last two chapters reveal some important interests of his own. The first is concerned with the historicity and significance of the resurrection; the second with the interaction of earthly humiliation and heavenly glory—the pattern both for the Lord and for His Church, which must live *with Christ* if it is to understand Him, and must be expendable *for others* if they are to come to know Him.

My impression is that he gives away far more than he need to scepticism. New Testament scholars are by no means so agreed as he supposes about the influence of the Hellenistic Redeemer myth on the New Testament, nor on the historical untrustworthiness of the speeches in Acts. And while his emphasis on the resurrection is important, that it is a vindication by God of this same Jesus, not a substitution for Him of a heavenly Christ, the treatment of the whole is disappointingly defensive.

There are detailed notes to each chapter, showing a great breadth of reading; the spelling is American, of course, and there are many expressions such as "epochal", "unleash a call", "to climax", "elemental" for elementary, and so forth, that will ring strangely in his native Scotland. These, however, are small defects in a careful book which should prove useful even if it will inevitably prove dull.

E. M. B. GREEN.

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT.
VOLUME I: A-Γ.

Edited by Gerhard Kittel. Translated by Geoffrey W. Bromiley.
(Eerdmans.) 793 pp. \$18.50.

The monumental task of translating Kittel's famous *Theologisches Wörterbuch zum Neuen Testament* has been undertaken by Dr. Geoffrey

Bromiley. There is no one better qualified than he to carry through so formidable an assignment with distinction, and the fruits of his immense industry will be admired by all. Here we have the first volume, and there is much more to follow! We have hitherto had the advantage of English translations of a number of articles from Kittel on the more important themes, published under the general title of Bible Key Words. But in so far as these have undergone a measure of adjustment and abridgement they have not been precise reproductions of the original articles. But now we are being offered an English version of Kittel unaltered and in the fulness of its stature. This ought at least to please the purists.

Dr. Bromiley explains that the task of Kittel is "to mediate between ordinary lexicography and the specific task of exposition, more particularly at the theological level" and that "for this reason attention is concentrated on theologically significant terms, and on the theologically significant usage of these terms". None the less, students of Kittel should give due heed to the stern criticisms that have been directed by Professor James Barr, not so much against the theology it purveys as against the linguistic methodology or technique which underlies its whole structure. His censures are not lightly to be dismissed. The stature of its contributors is such, however, that it will long continue to be an influential book of reference.

PHILIP E. HUGHES.

ESSAYS ON OLD TESTAMENT INTERPRETATION.

Edited by Claus Westermann. (S.C.M.) 363 pp. 45s.

Simply to consider the names represented by the essays in this symposium is to recognize the importance of the volume which contains them: we find Von Rad, Bultmann, Noth, Zimmerli, Vriezen, Eichrodt, whose works are readily available in English; but also there are others whose writings are not so plentifully translated, Westermann, Baumgartel, Wolff, Stamm, Jepsen, Hesse, and Pannenberg. Old Testament students can only be extremely grateful for this array of contemporary and influential talent now presented.

Equally gratifying is the manifest mind of these men to take the Bible seriously. They recognize how arid was much of the work done in the hey-day of "criticism", and they aim to take the Bible and make its meaning plain. One of their consequent points of insistence is the unity of the Old and New Testaments: it is urged that Christians come to the Old through the New, and that they must do so, and that only by doing so will the Old Testament yield up its proper meaning.

The declared aim of the book is to inquire into the methodology of Old Testament study, and if one word could be thought sufficient to sum up the manifold points of view adopted then "typology" would be the surest candidate. With hardly a dissentient voice, the validity and correctness of typology is accepted—in Von Rad's notable phrase, "the same God who revealed himself in Christ has also left his footprints in the history of the Old Testament covenant people" (p. 36). Needless to say, of course, we are not led by these specialists into the mysteries of the "tabernacle types". They would disclaim

any possibility of laying weight on individual items of Old Testament information. Their concern is with the broad sweep of God's dealings with Israel, and their thought should more correctly be called analogical than typological. As to details, they sit as loose to the actual data of the Old Testament as is possible. We cannot, for example, accept the Old Testament witness to Abraham, "because we know that this Abraham never existed in this way" (p. 298); we must walk warily even when we hear the formula "Thus saith the Lord", for "Yahweh can often do more to veil than to reveal the living God" (p. 300). Indeed this process is taken further, and even the course of the historical narrative is questioned: the history is highly stylized; it cannot be accepted at face value, because "for us the Old Testament history has received in essential points a quite different aspect from that which it could have had for a generation untouched by the historical work of the last two centuries" (p. 232). In consequence we cannot allow the New Testament to teach us a typological method, for the New Testament has a notion of the "historical factuality" of the Old Testament which is now impossible.

It is regrettable that such a wealth of scholarly work and of brilliant insight into biblical texts should be married to an approach to Holy Scripture imported from other sources. Nevertheless, here is a book of tremendous importance and significance, which, in its positive merits, calls for and requires the most serious consideration.

J. A. MOTYER.

THE MEANING OF THE QUMRAN SCROLLS FOR THE BIBLE :
WITH SPECIAL ATTENTION TO THE BOOK OF ISAIAH.

By William Hugh Brownlee. (Oxford University Press.)
xxi+309 pp. 52s. 6d.

This is an extraordinarily valuable book. Here is no re-telling of the story of the Scrolls' discovery, or discussion of the nature and beliefs of the Qumran community (except incidentally): it is a thorough and many-sided correlation of the Scrolls with the canonical Scriptures. There is first a chapter of forty pages on Old Testament textual and critical points (apart from those in Isaiah, which are reserved for extensive study in the second part of the book), ending with a discussion of the significance of the Prayer of Nabonidus for the book of Daniel; then follow two shorter chapters on data to do with the Old Testament canon and with geography, and nearly fifty pages on matters of Old Testament interpretation, again excluding Isaiah. Such famous texts as the "Shiloh" prophecy in Gen. 49: 10, the Voice in the Wilderness in Is. 40: 3, and Habakkuk's "the just shall live by his faith", together with many others, are discussed partly in this chapter and partly in the two chapters that deal with New Testament questions—and this raises the question of the only serious shortcoming in the book, namely the absence of an index to the Scripture references. The careful scrutiny of biblical material and the comparisons of translations and readings form so large a part of this book's usefulness that it is a great pity to have them scattered over a number of chapters without any sure means of running them all to earth.

Of the two chapters on New Testament matters, the one which deals with "The Teacher of Righteousness and the Uniqueness of Christ" is particularly helpful for its thoroughness and fairness. It is not just concerned to bring out the points of contrast between Jesus and the Teacher of Righteousness (though it does end by expounding eleven such points very cogently); it also gives full value to the deep interest of the sect in the prophecies of the Servant of the Lord and of the New Covenant, setting out the biblical passages and the allusions to them in the Thanksgiving Hymns for comparison.

The remainder of the book, amounting to nearly half its length, is a special study of the complete Isaiah scroll. It shows extremely acute observation, not merely in the realm of the facts (which is only to be expected) but in seeing the relevance of such facts to all kinds of unexpected topics great and small, from puns and points of metre to the structural scheme of the whole book of Isaiah. It is a discussion which any future study of Isaiah will have to take into account.

Altogether then this is a highly important contribution from a first-class authority. And it has the additional merit of being written with clarity and vigour.

DEREK KIDNER.

THE METHOD AND MESSAGE OF JEWISH APOCALYPTIC, 200 B.C.-100 A.D.

By D. S. Russell. (S.C.M.) 464 pp. 60s.

Principal Russell is already well known to more recent theological students by his small book *Between the Testaments*. He now offers us a much more massive volume, which may well become the standard text-book for some years to come on certain aspects of the inter-testamental period, for we can hardly expect a new Qumran to throw all our views into the melting pot once again. The serious student will find here, either fully stated or in references to other books, all that he is ever likely to want to know about apocalyptic literature, unless he wants to specialize in it. It is doubtful, though, whether he will really have come to understand it, for its writers are left a mystery. Who were they, and what did their contemporaries think of them? And what are we really to learn from them?

Though he does not disguise the differences between many of the apocalyptic writings, the author is mainly concerned with finding what they have in common. Experience has shown us that the study of differences is apt to be more rewarding than that of similarities. There is no evidence that the inclusion of Daniel in the Canon was ever questioned at a later date by the rabbis, yet there is also no evidence that any other apocalyptic book was seriously considered for inclusion. (2 Esdras is an appendix to the Vulgate and was never in the LXX.) Indeed Daniel has certain features that make it unique among the Jewish apocalyptic writings. If we once begin to study these in detail, the more apt we shall be to find the traditional critical dating of Daniel an embarrassment; it raises far more problems than it answers.

We are given a description of the writers of apocalyptic as expounders of the prophets, but the Qumran discoveries should make us hesitate

to accept it. That this Essene sect was interested in apocalyptic seems certain, but their *pesharim* (commentaries) show that they approached prophecy from a very different angle. A main feature of apocalyptic is its pseudonymity; how is it then that the Revelation makes no secret of its author John, whether or not he was the apostle?

An ingenious explanation of this pseudonymous element is offered, but no attempt is made to explain why the same is not true of Talmudic tradition. If in fact the writers of apocalyptic felt they were in the true tradition of Enoch, or some other great figure of the past, so did the rabbis believe that they were in that of Moses. But while they claimed that the oral law was given to Moses on Sinai, they carefully recorded the names of the rabbis who provided the stages in its development. It might well be that an investigation along these lines would provide us with a truer picture of apocalyptic in that strange mixture of movements and thought that marked Palestinian Jewry in the two centuries before A.D. 70.

It should be added that teaching experience with his previous work has shown the tendency of students to pick up the author's almost casual remarks on highly controversial points. It will be even worse here. A student has the right to be warned, when a writer is merely pontificating, and there are major differences of opinion among scholars. The book has been beautifully produced, like all other volumes in this series. There are full indexes and a very good bibliography.

H. L. ELLISON.

THE DRAMA OF THE BIBLE :

By *Philip J. Lamb*. (Oxford University Press.) 206 pp. 30s.

This is an unusual and important book and readers should not be misled by the title into thinking that all we have here is another literary reverie about the Bible. It is a serious work and, although not everybody will be able to accept its aim as a valid one, a good case can be made out for the validity of the aim and a still better one for the skill with which Canon Lamb has pursued it.

Canon Lamb is the Principal of St. John's College, York, where he has the task of teaching the Bible to teachers in training, not all of whom share any real conviction about the truth of the biblical message. In his lectures and subsequently in this book he has tried to explain what the Bible is all about, but in terms which do not *at this stage* demand any belief in the supernatural happenings or meaning of the Bible. He has not done what so many have tried to do in the past, namely to produce an account of the Bible with the supernatural left out. What he has done is to produce an account of the Bible in terms of what its writers believed and were trying to say. He does not in the text of the book commit himself or his readers to believing that what they said was true or valid. What he says is, "here was somebody who believed this and that and this is how he put it down".

Clearly such a task cannot be carried through without a very sure knowledge of the literary and historical background of the biblical books. Reading between the lines of the book with Christian faith,

one can see exactly how in the writer's mind the drama of the Bible develops into a coherent and convincing theme.

It must be accepted as a point in evangelism and apologetics that a point of contact must be found with the mind of those who are being addressed. Canon Lamb has found it in a common attempt between author and reader to understand the minds and outlook of the writers of the Bible. I can only give it as my personal testimony that I have found the book not only interesting and skilfully written but also enlightening. I have seen the correlation of parts of the Bible in a new way and I commend the book to any who are prepared to read it with an open and sympathetic mind.

RONALD LEICESTER.

BIBLE TRANSLATION IN INDIA, PAKISTAN, AND CEYLON.

By J. S. M. Hooper and W. J. Culshaw. (Oxford University Press.) 226 pp. 10s. 6d.

This is an extraordinarily difficult book to review. In one sense there is no doubt that it should have been written. There must be a record of the herculean and saintly labours of those who have tried since the early eighteenth century to put the Word of God into some of the no less than 150 languages involved. The faith and persistence of both the pioneers and those who have laboured since is beyond any human praise.

And yet—does this painstaking account make a book which will be read? I cannot believe that anyone who is not already deeply interested in these great Asian countries would do more than give these pages a cursory glance. The style is uniformly dull and prosaic, and suffers from having to compress a vast amount of information, and a vast number of names, into a reasonable compass. The result is indigestible and unappetizing. Even the one exciting photograph (very badly reproduced), which purports to show the printing press which the Rev. Benjamin Bailey constructed in 1829 from directions given in the *Encyclopædia Britannica* turns out to be of dubious value. On page 81 the author simply says *en passant* that Bailey "is said to have himself constructed the press, etc.". Was it not possible to check the truth of this fascinating story?

At the risk of seeming churlish towards those who have laboured long and faithfully I cannot really see much future for this book. And I cannot give the Oxford University Press a good mark for using paper which appears to be a left-over from war-time supplies.

J. B. PHILLIPS.

TELL EL AMARNA AND THE BIBLE.

By Charles F. Pfeiffer. (Baker Book House, U.S.A.) 75 pp. \$1.50.

Now that we have more than enough books on the general archeological background to the Bible, there is the need for books that concentrate in some detail on peoples and periods. This need will be met by the Baker Studies in Biblical Archeology, of which this is the second. Charles Pfeiffer writes well, and makes a good arrangement of his material. After a chapter on the discoveries at Amarna, which was the city built by Pharaoh Akhenaton, there are two well told

chapters on Akhenaton himself and his ideals, with the story of his new capital. An estimate of his new religion shows that, while monotheistic in the sense that the Son was exalted as the one God, it was not the same as the monotheism of Moses. It is good to have the noble Hymn to Aton set out in full.

A chapter on the contemporary history naturally discusses and quotes from the Amarna Letters, which indicate the unsettlement in Palestine. Dr. Pfeiffer regards the violent 'Apiru as bandits rather than invaders. Chapters on trade and art lead on to the collapse of Atonism and the reign of the young Tutankhaman. A short closing chapter sums up some further links with the Bible.

The book has photographs and maps. The only misprint that I noticed is in the last stanza of the Hymn on page 41, where "they" should be "thy".

J. STAFFORD WRIGHT.

THREE WOMEN : MILDRED CABLE, FRANCESCA FRENCH, EVANGELINE FRENCH.

By W. J. Platt. (Hodder & Stoughton.) 219 pp. 25s.

Ever since the "Three Women"—the Misses French and Cable—passed on to their reward, their friends, and the wider circle of the thousands who read their books or heard them speak, have hoped that a worthy biography would be written. And here it is at last—written by Dr. W. J. Platt, a missionary for many years in Africa, and then a member of the staff of the British and Foreign Bible Society. It was in that capacity that he met the Trio, who had recently retired from the China Inland Mission, and were living at Willow Cottage, near Shaftesbury. Members of the C.I.M. who may have hoped that the task would be undertaken by someone who had personal knowledge of their work in Shansi, and then in Kansu and Sinkiang, will be glad to know that Dr. Platt came to know them intimately in their later years, and had access to their private correspondence. Naturally, also, he was able to draw on the information contained in such well-known and well-loved books as *Through Jade Gate* and *Something Happened* and *The Gobi Desert*, which Dr. Platt rightly describes as their *magnum opus*. One hopes that the biography will be read not only by those who knew them and will be grateful to be reminded of all that they accomplished for Christ, but also by younger people who should be thrilled by the story of the journeyings of these dauntless, intrepid women who, after rendering splendid service to the established Chinese church in Shansi (largely through the schools for which they were responsible in Hwochow) heard the call to leave their settled work, and to face the hardships of the far northwest. They left behind them, in the loving care of Salvation Army friends, the deaf and dumb Mongolian child whom they adopted—known to us all as "Topsy". Truly they climbed the steep ascent of heaven, and they call us to follow in their train.

FRANK HOUGHTON, Bishop.

THE UGLY MISSIONARY.

By John Carden. (The Highway Press.) 172 pp. 3s.

Here is a valuable survey, illuminating and vividly expressed, of the work of the Church Missionary Society in Africa and the East. As one

who himself served as a missionary of the Society in Pakistan, Mr. Carden knows that the rôle of the twentieth century missionary is very different from that of earlier pioneers. Even if we did not intend to be imperialistic, or to lord it over God's heritage, we exposed ourselves unconsciously to criticism of this kind—though much of it was exaggerated and some of it undeserved. We did not always remember that our Lord came not to be served but to serve, and that the disciple is not above his Master. So intending missionaries, and indeed all who are concerned for the progress of the Gospel and the establishment of Christ's Church in every land, will profit from reading this book.

But having said so much, your reviewer is bound to add that he questions the necessity, or the wisdom, of the title—"The Ugly Missionary". True, it is based on a book entitled, "The Ugly American" which criticizes "the appalling insensitivity and cultural isolationism" of many Americans who, "in almost every undeveloped country in Africa and Asia", are "offering aid of one kind or another" through their economic and cultural missions. We, too, need to beware lest, as Christ's missionaries, we fail to follow the pattern of lowly service set by our Master—or, as Myers puts it in his poem "St. Paul"—"craving an honour that they gave not Thee". But is Mr. Carden right in quoting on his title page the words of Isaiah 53: 2—"He hath no form nor comeliness; and when we see Him, there is no beauty that we should desire Him", and then suggesting that, since we identify the Suffering Servant with Christ Himself, *He* may be called "the Ugly Missionary" in whose steps we must follow? To one reader, at least, the idea is not only crude but lacking in reverence. And surely (as one commentator on the verse in Isaiah 53 puts it), "there is here no suggestion that the Servant was lacking form, or comeliness, or beauty. What is stated, and emphatically, is that man was blind to His beauty".

FRANK HOUGHTON, Bishop.

PREACHING IN ENGLAND IN THE LATE FIFTEENTH AND SIXTEENTH CENTURIES.

By J. W. Blench. (Blackwell.) 378 pp. 50s.

Dr. J. W. Blench, who is Lecturer in English in the University of Aberdeen, presents us with a study of English preaching during the Reformation period, extending from approximately 1450 to the close of the reign of Elizabeth I. The book is based on a dissertation which the author submitted to the University of Cambridge for his degree of Doctor of Philosophy: a fact which at once establishes the quality and style of the work.

There are six chapters in all which not only cover the subject in a thoroughly competent way but also explore a good deal of new ground. The first chapter opens up the matter of the interpretation of the Scriptures; and here it is interesting to observe how the preachers of the early part of the period nearly all favoured the allegorical approach, much of it highly fanciful and some of it quite fantastic. The next two chapters are concerned with the form (*Dispositio*) of sermon construction, and the style (*Elocutio*) adopted by the preachers of the time.

After a short chapter devoted to the use and sources of classical

allusion, the author deals at length with the important matter of sermon themes. Here he traces "the development of the English religious sensibility from the morbid piety of the 'waning of the Middle Ages', through the turbulence of Reformation and Counter-Reformation, to the serene and wholesome spirit of devotion found in Hooker and Andrewes". The final chapter examines the influence of the preaching themes on the poetry and drama of the late Middle Ages and the sixteenth century.

Clearly enough this is very much a book for the specialist—for example, the ecclesiastical historian—rather than for the general reader. All the same, within its pages there are to be found matters of more than purely academic interest. Among other things this detailed study of preaching in England during an extremely important and formative epoch of church history throws considerable light upon the religious tone and temper of the times, and also illustrates in an unmistakable way the theological progress of the English Reformation. The illustrations used are drawn from a wide field, and we are introduced not only to the familiar pulpit figures of the age but to many who have long been forgotten and are now virtually unknown. In particular Dr. Blench gives detailed treatment to two neglected preachers of Henry VIII's reign: John Longland, Bishop of Lincoln, and Rodger Edgeworth, Canon of Bristol.

The book represents a painstaking and patient piece of research and is marked by genuine scholarship. It is excellently produced, and is replete with a full bibliography (occupying just over 18 pages) and a very good index.

FRANK COLQUHOUN.

GOD'S TIME AND OURS.

By Leonard Griffith. (Lutterworth Press.) 212 pp. 18s.

The minister of the City Temple, London, has established a firm reputation as a preacher, and several volumes of his sermons have already been published. The present book contains a selection of sermons for the Christian Year, including all the main festivals, together with a number of additional occasions, such as Bible Study, Church Anniversary, and Harvest Thanksgiving.

The sermons are full of good things—things which arrest attention and challenge thought. For example: "The Feast of Christmas celebrates God's Gift to man—the birth of His own Son to be the Saviour of the world. The Feast of Epiphany celebrates man's gifts to God, symbolized in the treasures which the wise men presented to the Holy Child Jesus." These are the opening words of the sermon for the Epiphany, dealing with the significance of the gifts thus offered. It is an excellent sermon, marred for me only by the mistaken references to the Bethlehem "stable" and "manger" in connection with the story of the Magi.

There is a powerful Easter sermon which rightly insists that the distinctive Christian message is not the vague hope of immortality (inherent in many other religions) but the definite hope of *resurrection*, namely the resurrection of the body. As Dr. Griffith says, "immortality involves the belief that the spiritual part of man will survive

death, but resurrection means hope for the survival of the man himself"—that is, the whole personality.

These two illustrations must suffice to whet the appetite. Here, in my opinion, is modern preaching of a very high order. The book can be warmly commended to those who enjoy reading sermons with a strong doctrinal content, and particularly to preachers who are looking for suitable themes and illustrations (there are plenty of these) for their own sermons.

FRANK COLQUHOUN.

THE MINISTRY OF THE WORD : THE NEW TESTAMENT CONCEPT OF PREACHING, AND ITS RELEVANCE FOR TODAY.

By F. D. Coggan, Archbishop of York. (Lutterworth.) 128 pp. 7s. 6d.

THE DILEMMA OF MODERN BELIEF.

By Samuel H. Miller. (Hodder & Stoughton.) 113 pp. 15s.

The Ministry of the Word is a revised edition of a book first published in 1945. If it had been written today, some things would have been expressed differently and references would have been made to later books. The footnotes tend to date the book—as the author says. But they date its *origin*. Dr. Coggan would wish to make little change in the main message, the substance of which, I believe, will remain as long as this age of grace remains. "Between man . . . and the Word of God . . . stands—the Christian preacher!" "He is the legitimate heir of the Old Testament prophets." "Through the preacher, the creative work of God in Christ goes on." These are welcome words and should be pondered long by all whose aim (like that of a certain naval chaplain) is "not to bore the men—for ten minutes".

Three chapters are devoted to the character of the preacher, as exemplified by our Lord, John the Baptist, and St. Paul. Their imitation would enliven many a pulpit. On the parable of the Pharisee and the Publican: "Do you *pray*—or do you *patter*? This is preaching for a verdict". Or think of John the Baptist: "'Generation of *snakes*!' Crooked, twisted, without religious and moral straightness!" The thought of the judgment seat of Christ did not terrify the apostle but steadied him and added seriousness to his mission and dynamic to his message.

We cannot even summarize the challenge of the content, the hallmarks and the purpose of the preaching, but the tenor is suggested by such words as boldness, certainty, assurance. "The early preaching throbbed with enthusiasm and joy." "They expected results since 'the Lord was working with them'." By what must have been a slip there is a reference to the Church as the extension of the Incarnation. I am quite sure that Dr. Coggan believes, with Bishop Stephen Neill, that the true extension of the Incarnation is the Holy Spirit.

In the atmosphere of today the treatment of the subject is refreshing and stimulating. Every clergyman ought to invest his modest seven-and-six in the certainty of a large yield.

Dr. Miller's book is a far cry from the famous Lectures on Preaching delivered on the same Lyman Beecher foundation by Bishop Phillips

Brooks in 1877. Prebendary J. B. Phillips hails them as "a deadly accurate diagnosis of the present human predicament, a ruthless exposure of how, by retreating from the reality and tragedy of life, we have made God superfluous". Who are "we"? Dr. Miller felt that he could not deal with preaching until he had faced a much deeper issue, the climate of the contemporary mind. The impact of a technological culture has caused religion to find itself uncomfortable or even somewhat unintelligible. "Preaching which assumes that proclamation is all that is necessary, disregarding the nature of contemporary consciousness, I think is too facile and too arrogant to commend itself as more than an ecclesiastical presumption. . . . The answers required of us simply cannot be stolen from our ancestors."

The motive is commendable. Many sermons have been preached on Ezekiel's "I sat where they sat" and no doubt reference has been made to "the principle of the Incarnation". But it has its dangers: the original view may be lost and "they" may exercise too strong a persuasion. For example: ". . . the heaven of our hopes and dreams has moved farther away from us than ever before and is confused by all kinds of uncertainty, so that we do not know what to count on near at hand or in the long run". Once again, who are "we"? In spite of secularity, maturity, and religious atheism, is the preacher who has been sent by God and who proclaims that "Christ died for our sins" to be regarded as facile, arrogant, presumptuous, repeating clichés stolen from our ancestors?

"They will not listen to us." Did they listen to Noah, Jeremiah, Jesus? The preacher who reads this book will learn much of what is being thought by many people and he will find some illustrations. He will "listen" to what men say. But if he is faithful to his trust he will spend more time listening to the living God whom he knows in Christ His Son; he will immerse himself in Holy Scripture; and then he will come forth from the secret place to proclaim the authentic Word of God whether they hear or whether they forbear. He will contradict the errors of unbelief and will proclaim the truth of God. For the preacher, as opposed to the man who merely occupies the pulpit, has no dilemma. He knows Him whom he has trusted.

RONALD A. WARD.

THE COUNTRY PARISH TODAY AND TOMORROW.

By Frank West. (S.P.C.K.) 132 pp. 15s. 6d.

As a result of the Paul Report, C.A.C.T.M. has decided to set up a "working-party" to consider the great and fundamental question of the pastoral ministry of the Church. It is much to be hoped that this is a step in the right direction, away from the cymbals and spot-lights which heralded Mr. Paul's book, and towards the recollection and affirmation of those basic principles which are revealed when the question is asked, "Why the Church"? To recover a true appreciation of the divine commission to feed the sheep and tend the lambs is the most urgent need of all Christians today. The best field for such a party to enter for its essential spade-work is the truly rural parish.

In view of this, the republication of Bishop West's book is most

timely. He tells us that, when the first edition appeared, he was taken to task by the Bishop of Grimsby—that dyed-in-the-wool countryman who should write a similar book himself—for paying too much attention to the past and the present and too little to the future. So he has given us some valuable thoughts as to what may be the pattern in the country in the coming days, and how, in the face of the man-power shortage, best use may be made of the opportunities.

It is surprising how writer after writer falls into the common error of denigrating all that belonged to the Victorian order of things in the Church. Whatever was "old-fashioned" must be undesirable, seems to be the attitude, and anyone seeking to maintain the *status quo*, or something approaching it, is a crank and a reactionary party-man. Bishop West, like many others, regards the "new order" with its altars, choir-stalls, chanting, and processing, as a great step forward, only accomplished by much faithful endurance on the part of the reformers. The present tendency to reverse this process may suggest that our grandfathers were not so backward after all, and knew a thing or two about congregational worship and the preaching of the Word.

There is a great store of commonsense in this book which immediately appeals to the clerical reader who has usually passed much the same way as the writer, apart, perhaps, from high preferment. How many of us will wholeheartedly agree with his observations on the parsonage house fiasco we have witnessed in recent years! "The overlarge, dilapidated parsonage had become a byword . . . so it was taken for granted that what every parson and his wife really wanted was a neat little box of a villa with the tiniest of gardens." The result is that "as many are declining livings because the house is too small as had refused them in the past because it was too large".

JOHN GOSS.

THAT THEY MAY HAVE LIFE.

By Theodor Bovet. (Darton, Longman, & Todd.) 249 pp. 25s.

This is a new edition of the well known handbook on pastoral care first published in German in 1951. In his preface Dr. Bovet tells us that the ten years since the book first appeared have taught him much, and that many of his views and opinions have changed. The weight and direction of this change can be assessed only by those who have the first edition, but to the present reviewer the influence of the prevailing wind on the Continent is apparent, and suggests the possibility of a diminished emphasis on scriptural fundamentals and a tendency to overrate the efficacy of methods adopted by Roman Catholic moral and pastoral theologians, and to underrate those of their Protestant counterparts.

To take the matter of confession as an example, we are told that "The Catholic practice of the confessional—so often harshly misjudged—is, when wisely used, an incomparable means to this end" (bringing about a genuine confession of sins). We are given a list of questions for self-examination from a Roman Catholic manual, with the wish expressed that Protestants might use such means. Does the writer really believe that any devout Christian omits this necessary exercise, or that Protestant ministers never advise it? There is also reference

to the methods of Moral Re-Armament, whose "absolutes" are extolled as if they were some new discovery.

The sexual side of life is given a good deal of attention, and some of the remarks have a South Bank ring about them. People should be warned to avoid sexual relations outside marriage because of the subjective effects of the lack of the positive unity which marriage can give. There is no reference to the divine will or the divine law, and, of course, such relationships do not involve adultery. "It seems to me quite impossible to dismiss all extra-marital sexual relations out of hand as 'unchastity', when sometimes they exhibit a depth of psychical and spiritual love which is lacking in a great many marriages."

In his section on the personal life of the pastor, Dr. Bovet stresses the Roman Catholic doctrine of priesthood with its sharp distinction between the minister as an officiating priest and as a man. He seems to feel that the Protestant minister is at a disadvantage in being denied this dichotomy. He has to be "on duty twenty-four hours a day". Is not the Christian, whether minister or layman, always "on duty"? Are we not exhorted to "be instant, in season and out of season"? The need for a human *pastor pastorum* need never trouble the true man of God, whose delight is in the law of the Lord, in whose Word he meditates day and night. If we abide in Jesus we shall never lack a Shepherd for our soul.

JOHN GOSS.

THE OPEN SECRET OF MRA.

By J. P. Thornton-Duesbury. (Blandford.) 142 pp. 12s. 6d.

This little book is intended as an answer to Mr. Tom Driberg's pamphlet *MRA—A Critical Examination* which appeared in the summer. Unfortunately its publication coincides with the appearance of Mr. Driberg's full-scale work, *The Mystery of Moral Rearmament*, for which the pamphlet was a trailer, and as a result it has received less attention than it deserves. It is a pity the Master of St. Peter's could not have contained himself a little longer.

The argument between MRA (earlier the Oxford Group) and its detractors is of long standing. Mr. Driberg has been at it for over thirty years and Mr. Peter Howard for nearly as long. The significance of Mr. Thornton-Duesbury's book is less in its subject-matter, which breaks little new ground, than in the moderation of its language. Unlike other spokesmen for MRA he does not go in for orotund, often meaningless, phrases and smears on the other side. He is concerned with particular allegations and treats them in a serious and scholarly manner. Far from exaggerating the qualifications and achievements of himself and his colleagues, he conceals the fact that he took three Firsts at Balliol under the phrase "results which opened the door to an academic life". Such modesty is rare in the Movement.

The refutation of Mr. Driberg's charges seems convincing, though it can be of only limited interest to those who have not followed the debate. Whether Buchman was pro-Nazi, whether Dr. Hensley Henson was justified in his charges, what lay behind the strictures in the 1955 Report of the Social and Industrial Council of the Church Assembly, whether it is fair to say that MRA interferes in Trade Union

matters—these are all important questions for those engaged in the debate but less so for the general public. Suffice to say that Mr. Thornton-Duesbery deals convincingly with several of the accusations that have stuck, for example, the famous charge that Buchman lied in stating in "Who's Who" that he studied at Cambridge University: in fact, in 1920/21 he was a guest, and treated as a senior member, of Westminster College and he attended Professor Oman's university lectures. (But even so Buchman's entry in "Who's Who" was by most standards a good deal longer than it need have been.)

Buchman is the hero of this book. He is drawn as an outstanding muscular Christian, with an infectious spiritual life. Even his relations with Hitler and Himmler are cogently explained away. But, considering how MRA developed after the Second War—its misleading advertisements, its blinkered anti-Communism and so on—one wonders whether the portrait is based more on the early Group days than on the later years when the humility was less in evidence.

The darker side of MRA is, perhaps unconsciously, betrayed in an Appendix to the book which gives the transcript of Peter Howard's television interview in 1963. For sheer evasion of the questions and use of the attorney's skill in abusing the other side when no defence is left, it is hard to beat.

It would have been good to read Mr. Thornton-Duesbery on the wider issue of MRA's role in the future. He must surely be one of its best advocates. He is one of several good and humble Christians associated with the Movement. But, however noble some of the individuals may be, there is a canker at its heart which one fears must frustrate their attempts to keep it pure.

DEREK TAYLOR THOMPSON.

THE MAN BEHIND THE MINISTRY.

By Basil C. Gough. (Falcon Books.) 64 pp. 3s. 6d.

It is good to have available a little book of this kind to put into the hands of those preparing for the work of the ministry, or those newly ordained. It presents in broad outline a survey of the minister's life and work, beginning with his call and his theological training. Later chapters deal with such matters as his home life, his devotional life, his pastoral work, his preaching ministry, and some hints are offered with regard to a man's first curacy and first living.

Throughout the book stress is rightly laid upon the fact that, humanly speaking, so much of what is achieved in the ministry of the Church depends upon the minister himself, and particularly upon the quality of his life as a man of God. Mr. Gough, now Principal of Clifton Theological College, writes with considerable pastoral experience behind him. His style is clear and simple; his approach is utterly practical and down-to-earth; and what he has to say is marked by a lot of sanctified common-sense.

I have no doubt that this book will help many a young man whose thoughts are turning towards the ordained ministry and will present him with a worth-while spiritual challenge.

FRANK COLQUHOUN.