

## Reviews

*The Unity of the Bible*, by H. H. Rowley. (Carey Kingsgate Press, 15s.)

The C.K. Press has done us good service in publishing these Whitley lectures by Dr. Rowley. After a long period in which the main emphasis of Biblical studies was upon the diversity of the books of the Bible, we find the main stress today on the underlying unity, without which, as the author says, no satisfactory Biblical Theology is possible. Full justice is done to the diversity, but in it there is seen a process of development—no merely human discovery and development, but “the unity of the Divine revelation given in the context of history and through the medium of human personality.” Dr. Rowley finds the uniqueness of the Divine revelation in the fact that it is mediated through a complex of personal and impersonal factors.

As he traces the lines of development, Dr. Rowley has many sound things to say—and many misconceptions to correct—on such matters as the relation of the prophets to the cultus and the significance of sacrifice in Hebrew religion.

Not the least valuable and timely part of the book is the treatment of the relation of Old and New Testaments as one of mutual necessity. The lines of development from the one to the other are clearly shown. Much of the Old Testament is taken for granted in the New—it is an indispensable background for it. But it is no mere continuity. Just as in the Old itself, part of the development consists in the superseding of certain elements in teaching and practice, so the most significant bond of unity between the two Testaments is, paradoxically, often in the fundamental differences.

In the New Testament we have the fulfilment of hopes which were never realised in the Old. In this connection the author says many valuable things, and his chapters on “The Fulfilment of Promise” and “The Cross” are most instructive. Of very practical value, too, is the connection of the Christian sacraments with the main theme of the book. Dr. Rowley shows how the Biblical principles which he has been affirming are illuminating for the understanding of both Baptism and Holy Communion.

Dr. Rowley has once again placed us deeply in his debt. The work is of the quality which we have come to expect from him, and it is richly documented with his usual erudition. Here is scholarship wedded to a warm faith.

W. S. DAVIES.

*Calvin's Doctrine of the Word and Sacrament*, by Ronald S. Wallace. (Oliver and Boyd, 18s.)

More Calvin! The day will come when we shall get a critical estimate of Calvin's theology from the modern point of view. But that day is not yet. We are still at the stage of exposition aiming at making clear what Calvin taught. This book is another of this kind. Its purpose is to say what Calvin taught on the great theme of Revelation involving a study of his doctrine of the Word and the sacraments, and incidentally his view of the Church—to quote the jacket, “a clarification of the doctrines which lie behind the traditional Reformed Church practice.” The writer limits himself to the one theme. In doing so he gains the advantage of being able to write a comparatively short book and to achieve a clarity of exposition which is valuable. On the other hand he has to leave out such themes as justification by faith, election and predestination, though of course he is aware that these ideas lie behind the doctrine of the Word and Sacraments.

The author quotes Calvin's actual words to a great extent—frequently giving the Latin or French in footnotes which conveniently are placed at the bottom of the pages. The quotations are mostly from Calvin's Commentaries. This makes the book the more valuable. The author must have spent much time in reading the numerous and voluminous commentaries, and the selection of quotations from them is admirable. So far as I can judge, the commentaries do not at any point modify the teaching of the final edition of the Institutes, but it is good to have that teaching confirmed and further illustrated by passages from the Commentaries.

The theme of course is vital—not only for an understanding of the Reformed theology but also for an appreciation of much of the theology of today. Barth and Brunner have made “the Word of God” one of the categories of modern theological thinking, and both go back to Calvin. On Calvin's idea of the Word rests his views of preaching, of the status of the ministry, of the two sacraments, and of the Church. All these are vital issues in the thought of today, and Calvin has something really important to say on every one of these subjects. Calvin raises the right issues and on each has something to say which can become the starting point for modern thinking. Is that why there is so much interest in him?

Incidentally we Baptists need very much to clarify our minds on these very issues as indeed the discussions on inter-communion have shown. At one period in our history a large section of our denomination was greatly influenced by Calvin's teaching. But how far did this go? Was it solely his doctrine of election and

predestination that our fathers imbibed? Did they ever accept his view of the necessity of an ordained ministry? They certainly never accepted his teaching about the "flesh of Christ" in his doctrine of the Lord's Supper, nor his views on infant baptism. There is clearly room for research by some Baptist scholar on this line.

Meanwhile it would be very good if our ministers were to take this book and work steadily through it, bringing a critical mind to bear on Calvin's teaching at every point. A man might well spend a year on it. At the end of the year he would find himself greatly enriched theologically. I regard the book as of great importance. It is a very scholarly piece of work—well done and well produced. No student of Calvin will ignore it.

A. DAKIN.

*Companion to Congregational Praise*, edited by K. L. Parry, with notes on the music by Erik Routley. (Independent Press, 30s.)

The publication of *Congregational Praise* (noticed in our April, 1952 issue) was an event of some importance for others beside Congregationalists. Now—largely the work of those two notable hymnologists, Rev. K. L. Parry and Dr. Erik Routley—comes this handsome volume which makes the recent Baptist counterpart look, in appearance at any rate, like a poor relation. For every hymn and tune in *Congregational Praise*, historical and explanatory notes are supplied, while biographical notes are provided on every author and composer; a treasury of interesting, scholarly information. In addition there are special articles on the names of hymn-tunes, Bach chorales, Welsh hymn-tunes, metrical psalms and kindred themes. Miss Elsie Spriggs contributes a useful three pages on children's hymns in which she rightly protests against making children sing so many nature hymns and thus having God presented to them "as a celestial zoo man." This is not all, for there is a brief but comprehensive account by Rev. A. G. Matthews of the history of hymnody, with a chapter by the late Dr. A. J. Grieve (to whose memory we Baptists who knew him would wish to pay grateful tribute) outlining the development of hymnody among the Congregationalists. Various lists and indexes add to the value of the book. If it be true that to praise God well is more important than to do anything else, the editors are to be congratulated upon producing a work which is in every respect so excellent and which, if rightly and widely used, will richly contribute to the worthy praise of the Most High God.

GRAHAM W. HUGHES.

*A Baptist Bibliography, Section BIN-BZ*, edited by Edward C. Starr. (American Baptist Historical Society, 1953).

The third section is now to hand of the monumental Baptist bibliography to which attention was called in our issues of April, 1948 and April, 1953. Three hundred and forty-five duplicated pages make up this section. Among entries of special interest to British Baptists are the lists of the publications of Isaiah Birt, W. H. Black, Carey Bonner, Abraham Booth, F. W. Boreham, John Brine, Charles Brown and John Bunyan. An introductory note to the last of these reads: "We consider Bunyan 'an irregular Baptist.' Most important biographies of him are listed. Only those of his writings are listed which have a Baptist editor or a Baptist publisher." The entries number 117. For Charles Morton Birrell read Charles *Mitchell* Birrell. The care with which this work is being prepared is illustrated by the inclusion in this section of recent works by our friends, Mr. Walter Bottoms and Mr. Percy Bushill. All our Baptist libraries should secure a copy of this important publication.

*Proceedings of the Seventh International Congregational Council*, edited by Ralph F. G. Calder. (Independent Press Ltd., 15s.)

Though paper covered, this is an excellently printed and produced record of the meetings of the International Congregational Council held in St. Andrews, Scotland, in June, 1953, and contains much of interest and value to others besides Congregationalists. Some of the addresses are inevitably of an ephemeral kind, but there are also weighty pronouncements by scholars like Dr. Lovell Cocks, contrasting views of the standing of councils and synods within the Independent tradition by able protagonists like Dr. Douglas Horton and Dr. Russell Stafford, and informative discussions of the present ecclesiastical situation. The message to the Churches shows modern Congregationalism as eager for church unity but determined not to relinquish the customary open invitation to the Lord's Supper and the ordination of women to the ministry. The International Congregational Council is differently organised from the Baptist World Alliance, the constituency being very much smaller. The Council consists of 235 members, 75 members from the constituent churches of the United States, 75 from the British Isles and 75 from other constituent churches, with an Executive Committee consisting of the Officers and 18 members. The meeting in St. Andrews was attended by a number of associate delegates and accredited visitors.

ERNEST A. PAYNE.

*Supreme Authority*, by Norval Geldenhuys. (Marshall, Morgan and Scott, 10s. 6d.)

This book, as the sub-title tells, is a study of the authority of the Lord, His disciples and the New Testament. There is much careful and conscientious work in the gathering of relevant passages in the New Testament. The ultimate conclusion, in the writer's own words, is that "in accepting the authority of the New Testament we are bowing before His (our Lord's) authority and not to a book as such." With that conclusion it is difficult to disagree, but one feels that Mr. Geldenhuys has gone a long way round to this conclusion. The authority of Christ is something more, something richer and deeper, than can be asserted by the accumulation of many texts. As to the authority of the apostles, the author seeks to show that an absolute authority was transmitted by our Lord to the original apostles—and later to Paul—which covered the establishment of the Church and was the guarantee of the canon of the New Testament. And this authority the apostles did not hesitate to claim for themselves. Mr. Geldenhuys has surely exaggerated the situation. Honoured as the apostles were for their nearness to the Lord and as the missionaries of the Gospel, one feels that the author goes beyond the evidence of *Acts* and the Epistles and anticipates later estimates of the official position of the apostolate.

*Young People's Hebrew History*, by Louis Wallis. (Philosophical Library, New York, \$2.50.)

*The Approach to the Old Testament*, by G. Henton Davies. (Carey Kingsgate Press, 1s. 6d.)

Both these little volumes approach the problem of the Old Testament from the "critical" side, but their results are considerably different.

Mr. Willis seeks to free the Old Testament from what he calls the "academic ban." This he does with a thoroughgoing evolutionary view of the growth of Hebrew religion. While he has sound things to say about development in belief and about the influence of economic conditions upon the life of Israel, he seems to see only a "development from within," and it is not easy to see wherein is the uniqueness which he claims for it. The period of the settlement in Canaan, which constitutes the main part of the book, is a sort of matrix for the great prophets from whom stems the plant of Hebrew monotheism. But how odd to read even so short an account of Israel without even a reference to Moses!

The other work is the inaugural lecture from the new Chair of

Old Testament Studies in Durham. Professor Henton Davies emphasises the necessity to see the Old Testament in its international context. To begin, however, from the circumference, as do some schools of Old Testament study, is to be in danger of missing one's way and losing the significant features of the Old Testament. The alternative method of beginning at the centre and working outwards is excellently illustrated by the story of the Settlement in Canaan, a transition from one mode of life to another. This process has many parallels, but the Old Testament is distinctive in offering an interpretation of the transition in terms of faith. Mr. Davies faces the same factors as Mr. Wallis, the development and the influence of economic conditions, but in contrast he can use such words as these: "Moses returns to his rightful place as the Founder of Israel and the prophets find theirs not as pioneers but as reformers within the Mosaic achievement." From Mr. Wallis one gets no sense of a real revelation. Mr. Davies's lecture draws the two Testaments together with an emphasis on the Covenant conception which gives us a vastly different view.

W. S. DAVIES.

*The Old Testament and Present-Day Preaching*, by Sydney Myers. (Independent Press, 4s. 6d.)

With the intention of helping more particularly non-collegiate ministers and lay preachers the author, who acknowledges his indebtedness to Wheeler Robinson and whose conviction is that preaching today should be "solidly Biblical, determinedly doctrinal," here reproduces in revised form three lectures he has given to ministers and students. His purpose is to draw attention to the gems of truth which preachers may mine from the Old Testament, and to the great themes there dealt with which ought to be preached upon more than they are. All who preach will find in this useful, well-written little book wise and stimulating guidance and many helpful sermon-suggestions. Its circulation should help to effect a much-needed improvement in present-day preaching.

*The Pitt Minion Reference Bible*. (Cambridge University Press, 60s.)

For those who prefer, in their Bibles, an appearance worthy of the contents, here is an edition which is in every way attractive. The text is the Authorised Version and the full list of twenty-nine styles, including editions with Concordance, coloured illustrations

and various supplementary material, ranges in price from 13s. 6d. to 67s. 6d. This particular volume has morocco binding, with overlapping covers and leather lining, India paper and a clear, dignified type which is a modified version of Times New Roman. In addition, there is the new "Bold Figure Reference" system which, by giving the reference material by means of black numbers in the central reference column, does away with the conventional, distracting letters and figures in the text and so makes for easier reading with a no less efficient reference system. There are also maps and a long and useful list of words with their pronunciation. Seeing this Bible, no-one will dispute the publishers' claim that it is "clear to read, beautiful to look at and convenient to handle." A splendid example of British craftsmanship, it would make an ideal gift.

GRAHAM W. HUGHES.

*The Climax of the Ages*, by F. A. Tatford. (Marshall, Morgan and Scott, 15s.)

Dr. Tatford has written a popular though careful commentary on the prophecies of Daniel. The introduction is brief and the author rightly accepts the unity of the book, even though many Old Testament scholars would disagree. He believes that Daniel was a contemporary of Jeremiah and Ezekiel and not of Antiochus Epiphanes, and that the prophecies in Daniel relate to the days of Antiochus and also to the period following the second advent when the church has been removed from the earth. It is only fair to the author to say that he does not obtrude this unfortunate theory until late in the book, chapters 11 and 14f. Otherwise the exegesis is in the main helpful, for Dr. Tatford shows good knowledge of the works of previous commentators, not all of one school, and enlivens his exposition by quotations and illustrations. The book also contains an appendix on "The Chronology of Daniel 1 : 1," by Mr. F. F. Bruce, of Sheffield University.

G. HENTON DAVIES.

*Helping the Lay Preacher*, by John Wilding. (Independent Press, 6s.)

This is a practical and wise, comprehensive and helpful little book which we heartily recommend to lay preachers and theological students; and not a few ministers would get many helpful hints from a reading of it. It is very good value for money, and achieves the aim of the writer in getting down to the level of the beginner and dealing with elementary and fundamental matters. Mr. Wilding generously passes on many varied suggestions for

sermons and children's addresses. We were surprised that he made no reference to the Revised Standard Version, much to be preferred to the Revised Version which he advocates.

*The Way Ahead*, by Wilfred Winterton. (Rush & Warwick, 1s. 6d.)

There are some important facts in this book which we wish were more widely known—if they were there would be more temperance advocates, and more active opponents to the brewers. Mr. Winterton rather spoils his writing by a tendency too much to blame those who do not think entirely like himself. He does not appear to appreciate that the decreased interest in the temperance movement may have other causes than personal intemperance or social apathy. We hope this book will be widely read.

*God's Workmanship*, by Oswald Chambers. (Marshall, Morgan & Scott, 7s. 6d.)

This book consists of over fifty short devotional studies or sermonettes. There seems to be no particular order in the arrangement of them. The language and thought is sometimes a little obscure, but there are many deep insights into Christian truth in this book, and much to stimulate both the mind and heart of the thoughtful Christian.

L. J. MOON.

*A Layman in the Ministry and More Sermons of a Layman*, by Bernard Lord Manning. (Independent Press, 7s. 6d. each.)

Many will be grateful for the re-issue of these sermons and addresses, not least those of the generation which was too young to know Manning personally and to whom he is already something of a legendary figure. In these volumes we meet, primarily, Manning the expository preacher rather than the redoubtable Free Churchman of *Essays in Orthodox Dissent* or the scholar of *The Protestant Dissenting Deputies*. Yet the whole of the man went into his preaching—the prophetic note, mental power, humour, directness of utterance, the confidence of deep Christian conviction. It is no idle hope expressed in the preface to *A Layman in the Ministry* that many will be strengthened by that faith in Jesus and the Resurrection which was Manning's life. Apart from the sermons it contains, *A Layman in the Ministry* ought to be very widely read for the address entitled "Effectual Preaching" and for "A Charge to the Church at its Minister's Ordination." And one may leave the matter there, for those who get that volume will certainly want the second.

G. W. RUSLING.