

## Reviews

*Saint Peter*, by John Lowe. (The Clarendon Press, 10s. 6d.).

This book consists of three lectures, delivered originally at the General Theological Seminary in New York, in November, 1955. The publishers, in introducing the volume, comment on the fact that "the real St. Peter has tended to be submerged amid the storms of controversy between champions of Papal claims and their opponents," and claim that in this book the attempt is made to avoid interconfessional argument and to put together in brief compass the historical facts and probabilities about St. Peter on the basis of the earliest evidence.

In the first chapter, the evidence of the Gospels, Acts and the Epistles is examined (with the exception of *Matthew* xvi. 18, 19, which is reserved for later discussion). The material which suggests that Peter enjoyed a position of pre-eminence among the apostles is clearly presented and judiciously discussed. The following are some of the author's judgments on matters of detail. The idea that "bar-Jonah" in *John* i. 42 implies that Peter was a terrorist or an extreme Zealot is rejected (rightly, we consider, in spite of Cullmann's uncritical support of it in a recent publication). *Acts* xv. is taken to refer to the same series of events as *Galatians* ii. 1-10, and if this is so, the Apostolic Decree of *Acts* xv. is really later than the meeting described in that chapter. *1 Peter* is not regarded as authentic. ("One can only defend a connexion of *1 Peter* with Peter by a liberal use of the supposition that the language was somebody's else's, and that the somebody else was a person who had been influenced by Paul, and it does not seem to me a profitable exercise," p. 22). In view of Selwyn's Commentary one might have expected a fuller discussion of this point, even allowing for exigencies of space.

Chapter 2 gives a lucid account of the literary, liturgical, and archaeological evidence for Peter's martyrdom at Rome. We can only cite the conclusion of a carefully conducted discussion: "A combination of the literary and the archaeological evidence, and mainly the former, makes it appear highly probable to my mind (I would almost say 'morally sure') that Peter did come to Rome, suffered there as a martyr, and most likely in the Vatican district. There he was commemorated at least as early as the second half of the second century, and there, or thereabouts, his bones may rest" (p. 45). The author, in his preface, mentions the fact that *The*

*Shrine of St. Peter*, by Jocelyn Toynbee and John Ward-Perkins, was not available early enough to be referred to.

The third chapter is more dogmatic in its interest, and deals especially with the interpretation of *Matthew* xvi. 18, 19. Dr. Lowe accepts the saying as genuine, though with some doubt as to its present setting in *Matthew*. He considers that on the question of Peter's unique position as "foundation and leader," the Roman Catholic exegetes have had right on their side, as in increasingly recognized. On the other hand, "they go wrong in the assumption that the commission given to Peter included successors, and a very limited line of successors at that." This view is "definitely ruled out." "The laying of a foundation stone is a unique act, essentially unrepeatable. It has abiding consequences for the future but no one can take over Peter's function as the Rock man" (p. 62). Dr. Lowe goes on to argue that Peter's leadership of the whole Church was limited in time, and in a local sense was connected with Jerusalem rather than Rome. It is only in the early third century that this passage in *Matthew* is quoted in connexion with the claims of the Roman pontiff, and there is nothing in the text itself to warrant such an interpretation.

This brief survey of Dr. Lowe's argument does scant justice to the value of his discussion, but it will perhaps suffice to show that this is a useful and timely publication at the present juncture. We cannot but regret, however, that the space at the author's disposal is so limited and the price so exorbitant (10s. 6d. for 65 pages). Prospective readers will surely feel that Cullman's study, *Peter, Disciple, Apostle, Martyr* (which contains, one would estimate, at least four times as much material, for 18s.), offers far better value!

*The Pastoral Epistles and the Mind of Paul*, by Donald Guthrie. (Tyndale Press, 1s. 6d.).

This monograph, by a tutor in New Testament at the London Bible College, contains the text of the Tyndale New Testament lecture of 1955. It deals with the Pastoral Epistles mainly from a psychological standpoint, with particular reference to matters of language and doctrine, which are generally regarded as constituting the major grounds of objection to Pauline authorship. The author does not profess to deal with the historical problems involved nor with the ecclesiastical situation which is pre-supposed by the Epistles.

The differences between the Pastorals and the undoubted Pauline epistles in vocabulary and style are discussed in some detail, and some criticisms of Dr. P. N. Harrison's arguments offered (e.g. it is suggested that he attaches too great a significance to the statistical approach in dealing with "*hapax-legomena*," and makes insufficient reference to the LXX in the same connexion). On the

more theological side, the author admits that we find in the Pastorals a "less dynamic approach" and a more "formalized theology" than in the earlier Pauline literature, but argues that these are not such as to be incompatible with Pauline authorship. His findings may be summed up in these words: "We admittedly discover a Paul in his declining years, less original and more stereotyped, less creative and more reminiscent; but there seems no psychological reason for denying that it is a true picture. In fact, it may not be claiming too much to state that our understanding of the mind of Paul is enlarged by the inclusion of the Pastorals" (p. 29). It is suggested that there are more psychological difficulties involved in the so-called "fictional" and "fragment" approaches than in that which accepts the epistles as genuine.

The author reveals a wide knowledge of literature on the Pastorals, and writes in a temperate and controlled tone, without the acrimony which appears in the recent work by E. K. Simpson. But though certain points are ingeniously made, one wonders whether the argument as a whole is really convincing. For instance, is it characteristic of one "in his declining years" to devise what must be described as a more elaborate vocabulary, containing considerably more compound expressions than his earlier written work? On the theological side, what accounts for the intensified interest in the doctrine of God, the greater stress on monotheism, the place given to *eusebeia* in the Christian life, the emphasis on Church organisation (to mention only a selection of points)? Some of these matters do not come within the scope of this lecture, but they are closely related to its theme, and one wonders whether the author's limitation of the field of discussion is altogether satisfactory, though no doubt it was primarily dictated by the limited time at his disposal in a single lecture.

Reference might have been expected to the chapter on the Pastorals in the revised edition of McNeile's Introduction (which accepts the "fragment" view as our author terms it), and to T. W. Manson's brief comments in his article on New Testament Introduction in *A Companion to the Bible*, which are likewise challenging from the lecturer's standpoint (e.g. "the letters as a whole do not fit the Paul whom we know from the genuine epistles, nor do they fit the general Church situation in which Paul lived and worked.")

D. R. GRIFFITHS

*Great Lion of Bechuanaland*, by Edwin W. Smith. (Independent Press, 32s. 6d.).

Here is a magnificent story of missionary heroism which, for the first time, fully records the remarkable career of Roger Price (1834-1900). Born in a farmhouse amid the green fields of the Welsh countryside, Price displayed on the desert expanses of sun-

baked Africa such courage and strength of character through travels, adventures, successes and failures that he was deservedly known by the native name of Great Lion. No less, however, is this the story of two wonderful women who were successively his steadfast, courageous companions in tribulation and whose unflagging endurance reminds the reader that the greatest heroes in earlier missionary history were the noble wives, so many of whom left comfortable, sheltered homes to die at lonely outposts in faraway lands. Any who doubt this should read here the unforgettable account of the Prices' arduous trek by ox-wagon from Kuruman to Dinyati and back again—nineteen months of hardship, suffering and danger—which cost Price his wife and child and his health, as well as the deaths of seven of his companions. If ever there was a missionary epic this is it.

Dr. Smith goes on to describe the further adventures of Roger Price and his frail-looking second wife (daughter of Robert Moffat) who was terrified of spiders and mice but bore twelve of her fourteen children in the African wilds and withstood peril and privation with indomitable courage. But this book is more than an enthralling missionary biography. The fruit of extensive research, it is a notable contribution to the history of Africa—e.g. a long appendix provides an original study of the history of the MaKololo tribe—supplying much valuable information for students of the great continent and its peoples, while it throws light on, among other things, relationships between Livingstone and Price. On every page the skill, wise judgment and scholarship of the author are abundantly evident, and every reader will be deeply grateful to Dr. Smith for a book which is at once a thrill, a challenge and an education to read.

*Matthew Henry's Sermon Outlines*, ed. Sheldon B. Quincer. (Marshall, Morgan and Scott, 12s. 6d.).

Matthew Henry, the great Biblical expositor, is known to everyone, but Matthew Henry the preacher is by no means well known. Dr. Quincer has here selected and edited outlines of 35 of his sermons. Although of a now out-moded pattern, they provide clear and helpful interpretations of their respective texts as one might expect, combine the devotional with the practical and, whatever the source, never fail to point to Jesus. Many will no doubt find this volume a useful help in pulpit preparation.

*The Theology of the Sacraments*, by Donald M. Baillie. (Faber and Faber, 16s.).

So great was the demand for publication of the late Donald Baillie's lectures on the Sacraments that they have now been issued together with two other papers in this present volume. There is also a biographical essay by his brother. The whole forms a refreshing

book which for clarity and stimulus is a pleasure to read and, at a time when the sacraments are being so widely discussed, may be particularly commended. One of its more notable features is the author's gift for demonstrating that views usually regarded as far apart are not in fact by any means as irreconcilable as is commonly supposed. Baillie constantly endeavours to make extremes meet. Another outstanding feature is his emphasis on the fact that Grace is a living personal relationship and not a substance to be infused into the soul by means of the sacraments. By this conception of Grace, as the author shows, much light is thrown on many questions of sacramental theology.

Like so many others, however, even Baillie often becomes somewhat tortuous when he turns to the question of Baptism. Infant christening, he argues, is a more fitting symbol in the modern western world; to abandon it means that children of Christian parents are to be regarded, like pagans, as outsiders; for the Jew it would be 'natural' to have his children baptized with him when he became a Christian; infants need baptism for Grace to reach them. These are strange arguments. Do the sacraments depend on what is 'fitting' and what is 'natural'? We no more have to regard unbaptized children as incapable of worship than unbaptized adults; after all, even Church of Scotland services are open to the public and not confined to baptized and committed Christians, while there can be such a thing as the Christian community or congregation as well as the actual Church itself. To say it was natural for a Jew in New Testament times to have his household baptized with him is like saying that it is natural for a Congo native to have his harem baptized. And what becomes of Grace as a personal relationship if babies must be baptized for it to reach them, and if they must have Baptism why must they not also have Communion? Apart from all this, however, Dr. Baillie admits that immersion is a rich and a powerful symbol and indicates that in addition to the death-burial-resurrection motif Baptism represents cleansing, the outpouring of the Spirit, incorporation into the New Israel and spiritual renewal. Whatever one may think about some of his arguments on the subject of Baptism, no reader could fail to enjoy or profit from this splendid book which, for its attempt to re-think the sacraments and to express the author's thoughts in such a clear and interesting manner and with such an eirenic spirit, deserves the widest possible circulation, among Baptists as well as others.

*Into the Same Image*, by R. E. O. White. (Marshall, Morgan and Scott, 12s. 6d.).

The author of this splendid book, who has appeared in our own pages as a contributor and reviewer, is minister of the Grange

Baptist Church, Birkenhead. If this, his first book, is any guide to the spiritual fare served Sunday by Sunday from Mr. White's pulpit, his is a congregation being richly and edifyingly fed. In a series of expository studies intended for devotional use the author takes as his general theme the conformity to Christ which the Scriptures set forth as the purpose of salvation. He examines four New Testament metaphors describing the beginning of the Christian life, shows what the New Testament teaches about progress toward Christ-likeness and, finally, outlines a portrait of Jesus Himself, into whose image God would have His children to be transformed. Avoiding what he terms the "apt illustration and happy anecdote," Mr. Whites makes the Bible illustrate itself, with a wealth of Scripture references, for he intends the reader to refer continually to the Bible that he may better understand what it teaches on this central and vital theme of the new creation. In these days of multiplying evangelistic campaigns this is a particularly timely work because of its emphasis on the ethical implications of conversion and the need to grow in grace and knowledge. The fruit of prolonged study and reflection upon the nature and purpose of the new life in Christ as it is delineated in the New Testament, this is a rewarding book, most highly to be commended. Illuminating, enriching and challenging, it provides material for the preacher, guidance for the Bible students, sustaining food for the hungry soul and, to every serious disciple, wisely and helpfully showing how he may be "transformed into the same image."

GRAHAM W. HUGHES

*Richard of Saint-Victor. Selected Writings on Contemplation.*  
Translated and introduced by Clare Kirchberger. (Faber and Faber, 21s.).

The French Abbey of Saint-Victor, which was founded in the twelfth century by William of Champeaux, had a profound influence on the thought of its time, and through its principal spokesmen, Hugh and Victor, has had a lasting influence on later writers.

Richard is a difficult writer to classify. He reminds us most of all of Père Poulain, whose monumental work, "Des Grâces d'Oraison," would have been a constant joy to him. He has the Jesuit's interest in states of mind and soul which he carefully classifies and describes. He is, in fact, a psychologist whose interest is the spiritual life. His work is always based on Scripture but although he follows his master Hugh in trying to secure that the use of Scripture shall be emancipated from the old use of the three 'senses' so dear to the Early Fathers, the ingenuity with which he finds allegories in Scripture and twists the Bible to say what he wants to say is a matter for much wonder and not a little concern.

Miss Kirchberger has here translated for us the relevant parts of Richard's main works, the "Benjamin Minor" and "Benjamin

Major," and has added a short selection of other works including "Of the Four Degrees of Passionate Charity," and a Chapter Sermon. Some of this material has not been translated into English before and for that work, and for her careful and informative introduction we are very much in her debt. "Benjamin Minor" is really a psychological text-book. It does not treat of contemplation and is called a preparation of the soul for contemplation.

"Benjamin Major" brings us to the main theme. Richard held a broad view of contemplation, which he defined as a "free and clear vision of the mind fixed upon the manifestation of wisdom in suspended wonder." To this he adds a definition derived from Hugh: "Contemplation is the clear and free glance of the soul bearing intently upon objects of perception, to its furthest limits." He divides it into six kinds, and following his wide conception he applies contemplation to objects of sense (as by the artist) and objects of reason (as in the analysis of processes of thought) as well as to the being of God. The latter is, of course, the sense in which the term is now generally used. His classification is according to the powers of mind which are used in the contemplation. Thus, the fifth kind is above reason but not contrary to it, but the sixth "concerns the things which exist above the reason and seem to be beyond it or even contrary to it."

Richard is a devout student of Pseudo-Dionysius, though of this writer's many appellations the author uses that of "Denis." Here again, Richard's importance is not so much because of any original work, but because as a classifier and propagandist for the ideas of others, he made Denis's ideas known to many continental writers. St. John of the Cross may even be indebted to Richard for his doctrine of the Dark Night of the Soul. In our own country the author of *The Cloud of Unknowing* came to know Denis's work through Richard. It was thus through him that the Greek and Neo-Platonist ideas, with their dislike of any kind of imagery, found their way into the English mystical literature. Richard Rolle was also indebted to him.

This is not a book for the ordinary reader, but Miss Kirchner has certainly made a real contribution to the study of mystical theology in this country.

*The Art of Meditation*, by Joel S. Goldsmith. (George Allen and Unwin, 9s. 6d.).

This is Mr. Goldsmith's third book but there is a great similarity between them all. Mr. Goldsmith has had a genuine mystical experience which he is labouring to explain, without, apparently, knowing the nomenclature of mysticism. The result is a great deal of repetition and a rather bewildering avalanche of words throughout all three books.

He is in earnest about the spiritual life and it is humbling to learn that, although he goes off to his office daily, he never gives less than nine or ten hours in twenty-four to meditation, mostly at night. However, he does not seem to realize the difference between meditation and contemplation, and moreover that they are sufficiently well differentiated for St. John of the Cross to give exact tests by which to determine where and when the transition from one to the other can safely be made. He is unbendingly Dionysian and eschews all images. He also comes out decisively for monism, and the reader cannot but feel that if only he realized that what he is saying is really *tat tuam asi*, he would make his choice between Hinduism and Christianity, and would cease to try to squeeze a belief in Vedanta into Christian terms, with such alarming results on exegesis.

Yet Mr. Goldsmith is so obviously sincere, earnest and deeply spiritual that one cannot but admire him. It is difficult to judge his experience when it is related in such inexact terms, but it looks as if he has had real experience of the Spiritual Union, though it is a little disconcerting to see the moments of this sublime experience referred to as "clicks."

*In This will I be Confident*, by Walter Fancutt. (Carey Kingsgate Press, 6s.).

Mr. Fancutt has taken sixteen themes and treated them devotionally, by his own comments, scripture passages, a poem and a prayer in each case. One of the problems of this type of work in which the author mingles his own meditations with those of other writers is that the author's thought when kindled by a particular quotation sometimes flows off in a different direction from that suggested to the reader. But Mr. Fancutt is always worth following and he has some things to say worthy of our meditation.

DENIS LANT

*A Bird's-eye View of the Bible* (Vol. I—Old Testament), by G. R. Harding Wood. (Marshall, Morgan and Scott, 10s. 6d.).

This book is written from a conservative point of view, but is happily free from intolerant criticism of those who might differ. It is well done for what it is, and the kind of book that would help very many of our ordinary church members, without knowledge of critical questions. The writer gives a simple summary of the message of each book, with test questions at the end of each chapter. The purpose throughout is to encourage ordinary people to read, and to help them to understand, their Bibles. There is scholarship here, although a disregarding of most critical questions (which, after all, don't greatly concern most of our church members).



*The Cross of Christ—The Throne of God*, by F. J. Huegel. (Marshall, Morgan and Scott, 8s. 6d.).

"From no other throne (but the Cross) will Christ establish His kingdom" is the message of this book. The writer's own personal experience of salvation and his work in Mexico have undoubtedly given point and power to his emphasis on the Cross, of which he writes with conviction and persuasiveness. It is good to be recalled by one of such sincere faith to the central fact of our message, but we are sorry for his occasional jibes at the theologians (even if they might sometimes deserve it!) and were a little irritated by one split infinitive after another.

*What's my Line?* by E. Ormrod Rodger. (Independent Press, 6s.).

This book of forty children's address will provide many suggestions to any minister who reads it. Each talk is linked with a Bible text (even if sometimes a little artificially). Many of these addresses appear to be original, all are brief, and either the text or the address itself in most cases will give a starting-point to those who are ever seeking new ideas for their weekly "Children's address."

*The Best Story-book in the World*, by P. N. Bushill. (Carey Kingsgate Press, 6s.).

Many Baptists will recognize this book as a reprint of the one published over twenty years ago. It is well worth reprinting, for it is original in its design and method, and might well encourage young people, and older ones, to start on a course of Bible reading for a whole year. For each day there is a suggested reading, some original comment, a short prayer and a memory verse. This is a book with a difference, that might well quicken the interest of those who might be losing it in "the best story-book."

*The Covenant People of God*, by H. F. Wickings. (Independent Press, 9s.).

The writer of this book sets out to trace "the golden thread which runs through" the Bible—the thread of God's covenant, with a view to helping lay people the better to understand it. He largely lets the Bible speak for itself, quoting at length many passages, and linking them up together in a survey of the history of the Jewish people from the deliverance from Egypt to the ministry of Jesus. Necessarily much is left out, but we do have presented here a comprehensive and helpful survey that, e.g. day school teachers might well find of real help in the teaching of religious knowledge among the older scholars. We commend this book for its new approach and its not unsuccessful attempt to "make the Bible live for us today."

L. J. MOON

*Oxford Dictionary of the Christian Faith*, edited by F. L. Cross. (Oxford University Press, 70s.).

Should anyone wish to know who were the Bogomiles or the Hemerobaptists, what was the Feathers Tavern Petition or the Half-Way Covenant, who was Juan Maldonado, what was the Christian attitude to duelling and where further information about them may be found, all he needs to do is to turn to this new and welcome dictionary which will worthily take its place among the other well-known Oxford reference works. On the other hand it will also enlighten him on the Dead Sea Scrolls, the British Council of Churches, Edinburgh House, Religious Broadcasting, Demythologising, Billy Graham or Christianity in, e.g. Iceland, Russia or New Zealand. In other words here is a comprehensive one-volume store of accurate, factual information on almost every conceivable aspect of the Faith and the Church. It contains more than 6,000 entries, some brief and some lengthy, and—a most useful feature—short bibliographies appended to nearly 4,500 of them. The Editor (Professor F. L. Cross), his associates, the publishers and the printers are all to be congratulated upon the production of so notable a work.

Baptist contributors are Dr. E. A. Payne, Miss M. Reeves and the late W. T. Whitley. Among the bibliographical entries we noted the following Baptists: T. Helwys, J. Smith, R. Williams, Wm. Carey, A. Fuller, R. Hall, A. Judson, C. H. Spurgeon, J. Clifford, A. MacLaren, J. H. Shakespeare, H. W. Robinson, H. E. Fosdick and W. F. Graham, while M. Hoffmann, B. Hubmaier and T. Munzer also appear. It would be easy for a critic to suggest names or subjects which find no place in these pages (e.g. Timothy Richard, Christmas Evans, the Dissenters' Academies), but, of course, the limits have to be imposed somewhere. At any rate, here is an invaluable reference book which ought to be given a place on the shelves of every library and for which innumerable seekers after knowledge will, for a long time to come, have cause to be grateful.

*Harvest Sermons.* (Independent Press, 6s.).

Nine Free Churchmen each contribute a sermon to this book. It makes interesting and helpful reading and, no doubt, many a preacher will find in its pages starting-points for his own harvest sermons. As might be expected the sermons are of unequal merit, but the Baptist contributions are at least equal to any of the others. More than that perhaps one ought not to say. One wonders whether, however, the nine sermons were composed with a view to being printed rather than preached. Of the contributors four are Congregationalists, two Baptists (Dr. Townley Lord and Dr. E. A. Payne), one Methodist and one Presbyterian. No Anglican appears.

Some readers will, therefore, perhaps find it mildly intriguing to try and guess on what principle the selection was made.

*Crossing the Border*, by Guy H. King. (Marshall, Morgan & Scott, 7s. 6d.).

The numerous admirers of the late Canon Guy King's expository books will welcome this (posthumously published) series of studies in the Epistle to the Colossians. They helpfully clarify the meaning and message of the epistle in the lucid, homely and alliterative style with which his readers are familiar.

*A Handbook of Congregationalism*, by Ernest J. Price. (Independent Press, 3s.).

Copies on sale of this little book are free of the printing blemishes that marred the reviewer's copy. No prospective purchaser need, therefore, be deterred by his reference to these in the notice of the book in our July issue.

*Alfred North, 1846-1924*, by S. L. Edgar. (New Zealand Baptist Historical Society).

Born in Walham Green, brought up an Anglican but baptized by Spurgeon, the subject of this monograph was trained at Rawdon and held pastorates in Stalybridge and Birmingham before sailing in 1882 to become pastor of a church in Dunedin, New Zealand. There he soon made his presence felt, and in the years that followed won for himself a unique position as editor, missionary advocate, champion of Baptist principles and a vigorous and far-seeing leader of the New Zealand Baptists. Here Mr. Edgar well portrays the character of the man and by outlining his career, with quotations from some of his sermons and addresses, clearly shows why the life and work of Alfred North left an ineradicable mark for good upon his denomination. Those who have heard of North but know little of his career will be grateful for this booklet.

*Daughters of Eve*, by J. R. Batten. (Carey Kingsgate Press, 4s. 6d.).

Here a former President of the Baptist Women's League reproduces twelve talks on Old Testament women which she herself delivered to a Stockport women's meeting. The talks are pointed and challenging, the characters well portrayed and the illustrations apt. One wonders, however, whether both the men and women of the Bible should not now be given a long rest by speakers to women. Those who do not agree will be grateful to have by them such a book as this. We fancy that p. 35 miss-spells the surname of one Marilyn (not an Old Testament character) whose more noticeable assets are here assumed to be envied.