Book Reviews

THE LIFE AND TIMES OF ST. LEO THE FIRST

By Trevor Jalland, M.A., B.D. Published for the Church Historical Society. (S.P.C.K.) pp. viii + 542. 21s. net.

A work on this scale, the obvious fruit of much exact and painstaking research, is a great achievement under any circumstances, but particularly so in times like the present. The writer has produced a work of first-rate importance and of great value to any student of the Church of the fifth century, for there can be no question that the study of Church History is always of great importance in helping to preserve a balanced judgment on many ecclesiastical problems. And it can be said at once that this work will deservedly take its place alongside those ecclesiastical biographies which have already won their place as standard works on the subject about which they treat; and it augurs well for those Bampton Lectures which the Author will soon be delivering at Oxford.

The method of treatment adopted by the Author differs from that of many similar studies in being not strictly chronological. It deals with the various aspects of Leo's life and administration under distinct headings, but the treatment is extremely thorough, and the references and quotations from original authorities are generous in the extreme.

One of the first questions which a reader will ask himself on completing a perusal of this work will be Wherein lies Leo's reputed greatness? And the answer will most probably be that it was as a staunch upholder of the Papal position; not indeed in the form of its later claims, but as the natural arbiter of the ecclesiastical affairs of Christendom. Whether the maintenance of such claims is sufficient ground for ascribing the title "great" to Leo will depend upon the theological presuppositions of the reader. In no other direction, so far as the present work enables us to see, can Leo claim outstanding ability or capacity. He was a born administrator. Therein lies his claim to fame. But admitting the somewhat severe limitations to Leo's claims upon the admiration of posterity, one must not minimize the force of character, the resolute determination and administrative capacity that marked his Pontificate. He never voluntarily relinquished a solitary claim so far as the See of Rome was concerned, and watched with jealous eyes for even the semblance of the beginnings of possible rival claims on the part of any existing see. This was notably the case with the See of Constantinople whose activities caused him no little anxiety from time to time.

One of the outstanding characteristics of Leo was his great respect for Canon Law which emerges at all times when he has any special problems of ecclesiastical conduct to solve. Of one group of letters the Author writes in this connection: "This group of letters serves to enlighten us considerably as to Leo's main preoccupation, namely

the maintenance of the place and good order of the Church. Whether it was a question of the administration of sacraments, or the promotion of the clergy, or the reconciliation of sinners, or even so mundane a matter as the care of church property, his decision was conditioned by this one aim. In him there was one chief way by which it might be secured, namely by the due observance of canon law " (p. 95).

In describing this and other features of Leo's rule the Author of the work is no mere panegyrist even though he appears to take a rather more favourable view of Leo's character and achievement than others may be disposed to take. Thus he is well aware of some of Leo's limitations, for he writes with reference to Leo's conception of authority that " Its chief weakness lies in the absence of any real historical evidence for the exercise of powers such as Leo describes, whether by St. Peter or by any of the earlier bishops of the Roman See during the first three centuries. Nor can it be denied that, when history is silent, Leo is prone to give reign to his imagination or rather to replace real history with something little short of fantasy. For it can scarcely escape notice that in describing the divinely appointed work of St. Peter he makes little allowance for the better-known and better-attested work of St. Paul. Earlier Popes had not hesitated to emphasize the twin-apostolic origin of the Church of Rome. Leo's work, on the other hand, shows the development of a process of rewriting history in which the importance of St. Paul is gradually forgotten, while his fellow-Apostle becomes the central and unique figure on the Roman canvas." This is an illuminating comment and reveals Leo as one of those dominating personalities who did much to consolidate the claims of the Roman See. The work provides still further evidence of the way in which mundane and political forces contributed so powerfully to establish the ecclesiastical pre-eminence of Rome.

If there are some who will not endorse all the Author's judgments and verdicts, there will be few who will not be filled with gratitude for a work of such value, interest and importance.

C. J. O.

JAPAN IN THE WORLD CRISIS

By S. J. Stranks. (Published by the Sheldon Press, Northumberland Avenue, London.) 1s. 6d.

This is a most interesting book, and it shows how the Japanese nation, who were peaceful and industrious, have now become a peril in the world.

In the past, Japan learnt much from China. She learnt order, courtesy, and, above all, the arts. But Japan saw that the Western nations were succeeding in material things and, because of intercourse, trade and wealth, had become powerful. So she decided to follow the same course, and thus to become a powerful nation.

Japan had become a federation of provinces, each with its Daimyo, and its own army. These Daimyos kept up continual strife among themselves. The Emperor nominally was supreme, but really had little power. Then the wonderful thing took place. In 1868 the Emperor summoned all the Daimyos to Tokyo and told them that he

was going to assert his ancestry, as the son of the gods, and his position as father of the nation, and in his hands would be all authority, and ruling power. He demanded that they should give up their authority and their wealth, and their armies, and commit the whole rule to him. It shows how they did acknowledge him as the son of the gods, that they bowed their assent, and the bloodless revolution took place.

The result was, Japan prospered, and became rich and influential. They built up their Home Office with its postal and telegraph service, its police, the Army and Navy, hospitals and Foreign Office. And the land had peace.

The idea took root, and further ambitions were created. "Why not extend the Emperor's rule to other neighbouring nations?" "As he is the son of the gods, he ought to rule not only Japan, but other nations. And as Japan has been prospered by his rule, so will other nations be."

These "benefits" were extended first to Korea, by its conquest. It certainly brought railways to that land, and police, and safety to life and property, and judges, such as had not been there before. It brought roads and stable government. It also brought other things which are usually concealed, assassinations, torture in prisons. And the Korean national flag was forbidden.

Then why should not Manchuria receive the same "benefits"? Its turn came next. And certainly there were reciprocal benefits to Japan—living space for the overcrowded people, markets, and mines.

And so the idea grew. "Why not extend the Emperor's Rule to China and to the whole world? Should not all have its 'benefits'? As son of the gods, and as Japan was the first creation of the gods, should not he be acknowledged all over the world?"

Thus the war with China was begun. It is proclaimed as a "Holy War," to bring heavenly blessings to all, and glory to the son of the gods, who has the right to rule all.

A holy war?? With its massacres and murders, its cruelties, its ravished women and homes burnt, its destruction of Colleges and hospitals and churches? its opium and drugs, ruining the bodies and killing the souls.

But many of the high-minded amongst the Japanese were and are against the war, though they were not allowed to know of the darker side. So the nation had to be educated in Nationalism. To the Japanese this was summed up in Shintoism. That was the cult of the worship of the Emperor as the son of the gods. So Shintoism had to be revived, and its shrines must again be frequented.

But there were many Japanese, both Christians and irreligious people, and others, who would object to going to the shrines to worship, so the Government made a distinction between "State Shintoism" and "Religious Shintoism." A large number of shrines were pronounced by the Government to belong to "State Shintoism," and they declared that such shrines had nothing to do with religion, but only with patriotism, and attendance at them only manifested love to their country and loyalty to their Emperor.

Many Japanese say that this is an untrue distinction, and that the ceremonies at all the shrines are religious. Certainly the Shinto

shrines have always been accepted as religious institutions, and the people have gone to them to satisfy their religious needs.

Thus a serious problem is faced by every Japanese Christian.

Thus the Government is seeking to establish the overlordship of Japan in China. And they are looking for further openings in the countless small islands of the Pacific, in Indo-China, the Dutch East Indies, Malaya, the Philippines, Australia. And so the nation has to be aroused by insistent propaganda, working the people up to the necessary frenzy of patriotism, and devotion to their Emperor.

All this is well worked out in this book of 70 pages. It certainly should be read by everyone who is interested in the progress of the Gospel in China and Japan and the Pacific.

And it clearly proves the necessity of preaching the Son of God, and His saving power, and His glorious Kingdom, in Japan. And of showing there the world-wide kingdom that God has planned, and will set up.

B. F. B.

THE ORIGIN AND SIGNIFICANCE OF THE NEW TESTAMENT BAPTISM

By H. G. Marsh, M.A., B.D. (*Manchester University Press.*) *7s. 6d.*

It is well to admit that Evangelicals in the Church of England are rarely at ease about Baptismal doctrine. It is not hard to understand why this should be so. They fully recognize both the place of this Sacrament in the Christian tradition and its practical value. But not less are they conscious of the dangers that attend wrong thought and practice of Holy Baptism. Further, they have deep sympathies with all that otherwise is best in the experience and outlook of some who exaggerate the significance of this Sacrament and of others who belittle it. And all the time they are vaguely conscious that both for themselves and for others nothing is more necessary than a fresh, free, fearless approach to the whole question of Baptismal practice and doctrine.

If such an approach is to result in anything more valuable than a mere rearrangement of our doubts and prejudices it must be bold enough to go back to the recorded origins of the whole matter and submit them to patient investigation. Error and uncertainty on such an issue will vitiate all that follows. Yet this is one of the most difficult and perplexing aspects of our problem. New Testament baptism followed earlier practice and cannot have been entirely independent of it. Exactly what the nature and influence of that practice was few of us have any adequate notion. And, to add to our difficulties, the men who gave to us our New Testament Scriptures were neither equipped nor concerned with detailed technical knowledge of ecclesiastical procedure.

It is the chief merit of Mr. Marsh's work that he tackles these remote and basic problems with skill and dispassionate determination. He writes with modesty and caution, but it is clear that he has undertaken the most patient and thorough research, and makes available a mass of carefully investigated information. No chapter in the book is more important or valuable than that which he devotes to " The Johannine

Rite," and he reaches the probable conclusion that "both Johannine and early Christian baptisms were similar to, and derived from, the Jewish *tebilah*." The distinctive feature of Johannine baptism was its initiatory relationship to the new community of the new Kingdom, repentance being an indispensable preliminary condition. Christian Baptism is, in nature, in direct succession to that ordinance.

Mr. Marsh sufficiently proves that Pauline teaching was in this great tradition, that it is probably quite independent of mystery cults and their secondary influences, and that although he had a sacramental outlook which some Protestants find it convenient to overlook, he gives no authority or support for the idea that baptism possesses magical powers or, the rite, being properly performed, can be trusted to work automatically. That is the point that must always be safeguarded, and in this respect Evangelicals have a special responsibility in and through the Anglican Communion.

This book is not "easy reading"; the thought is too concentrated, the problems too many, the facts too detailed, for that. But it is a scholarly treatment of an important issue, and to read it carefully is very well worth while. Incidentally the manner of its production is greatly to the credit of the Manchester University Press.

T. W. ISHERWOOD.

CHRISTIAN REUNION. A PLEA FOR ACTION
By Hugh Martin. (*S.C.M.*) 6*s*.

The author of this book is a well-known Baptist who is one of the Honorary Secretaries of Friends of Reunion and has been one of the Free Church representatives in the "Lambeth Conversations" since 1930. He has written a book which will clear the minds of many on the important and urgent question of Reunion. He sees that the Œcumenical Movement is a rope of three strands. The first is the Missionary Strand. "Edinburgh 1910" is in some ways the starting-point of the modern unity movement. The latest World Conference, Tambaram, was held in 1938. The Second Strand is "Faith and Order." That, too, goes back to 1910 and has been followed by Lambeth and Lausanne Conferences. The Third Strand is "Life and Work" and this was evidenced in 1924 by the great conference called "Copec." These strands are now intertwining with stronger bonds of Christian fellowship, thought and action.

The author makes no secret of his denominational loyalty. He certainly does not compromise on the subject of believers' baptism. But he suggests to his Baptist brethren that they ought to face frankly the question whether in fact Baptist Churches possess a membership that is more consecrated to Christ's service than that of Churches where infant baptism is practised. He asks: "Does loyalty to conviction really demand that Baptists should continue to stand aloof from all unity schemes?"

Evangelicals who read the book—and all of them ought to read it—will be most thankful for its careful study of Apostolic Succession. This is one of the difficulties in the way of reunion. It gives point to the remark that the Anglican Church is distinguished alike for initiating unity discussions and for providing the difficulties which prevent them from arriving at any conclusion.

The plea for action is, in our judgment, justified. The long succession of Conferences has resulted in no very obvious change in the policy of our leaders. Apart from a few invitations to Free Churchmen to preach in our Cathedrals little that is noteworthy has been advanced from the Anglican side. The demand so frequently made that those outside Anglicanism shall accept things on which two points of view are permitted in the Church of England is unreasonable. Differences that are permissible within a denomination ought not to be made barriers to a wider union. We like this book. It has been written by one who possesses the gift of clear statement. It will help forward the cause of Christian Unity, a cause "implicit in God's word." We wish all readers of THE CHURCHMAN would read it carefully and prayerfully.

A. W. PARSONS.

A LETTER TO GREAT BRITAIN FROM SWITZERLAND
By Karl Barth. (*The Sheldon Press.*) 1s. 6d. *net.*

The Sheldon Press is doing a real service to thoughtful people by issuing under the general Editorship of the Warden of St. Deiniol's Library the Christian News-Letter Books. Amongst them this (No. 11) containing not only a letter from Karl Barth to Great Britain, but, as an Appendix, two letters to French Protestants, one written before and the other after the French collapse, take an important place.

Whatever Karl Barth writes commands immediate and widespread attention. His own position, as living and working in a country at least nominally neutral, is a difficult one. He does not, however, disguise his convictions or his sympathies. He has no doubt that "this war is being fought for a cause which is worthy to be defended by all the means in our power—even by war." It is a war that "could not be avoided." "We Christians can only say 'Yes' to this war." "Whoever to-day is for Hitler, or is not wholeheartedly against him, deserves to receive by the will of God through 'the Revolution of Nihilism' his due reward."

Karl Barth is, however, concerned by doubt as to our agreement with him on fundamentals, and in particular, in regard to British Christians, by the apparent confusion between what he terms "Natural Law" (i.e., "Western civilization," "the liberty of the individual," "freedom of knowledge," "the brotherhood of man," etc.) and the peculiarly Christian truths on which the Church is founded, and especially by the "ultimate reason" for resisting Hitler—the Resurrection of Jesus Christ. With gentle courtesy, and real admiration for the endurance of our people, he points to the "pelagianism" that, he considers, still after so many centuries characterizes much British Christianity, he warns against painting fantastic pictures of the future, emphasizes the humility and sincerity of true faith, and reiterates his conviction that in the end Great Britain will conquer.

One thing the letter makes clear—that Barthian teaching is not just concerned with the transcendental and the heavenly, as many have thought, but very deeply with this life and the present conflict. With almost prophetic insight he reminded the French Protestants

in his first letter that there are such things as " the miracles of the anti-Christ," and that Europe might have to live " a life of dishonour under the rule of an undisguised Lie," till God's *Il faut en finir* brought deliverance. In his later letter Karl Barth's concern is lest Hitler having conquered their country should also conquer their souls. Humility before God does not mean defeatism before man. The crucified Christ must also be preached as the risen Christ. There can be no armistice between the Church of France and Hitler.

These letters will well repay reading, thought and discussion. They raise many questions we do well to ponder, and point in clear terms to the central issue at stake to-day.

S. N-R.

THE PHILOSOPHY OF DAVID HUME. A CRITICAL STUDY OF ITS ORIGINS AND CENTRAL DOCTRINES

By Norman Kemp Smith. (Macmillan & Co., Ltd.) 25s.

The reader of philosophy, and we may add the philosophical theologian, is already heavily in the debt of the Professor of Logic and Metaphysics in the University of Edinburgh for, among other writings, his commentary to Kant's " Critique of Pure Reason " and his edition of David Hume's " Dialogues Concerning National Religion." Now there comes from his pen this new and authoritative interpretation of the philosophy of the great Scots thinker. Of late years there has been a revival of interest in David Hume and many important books have been published on various facets of his thought and influence but it is safe to say that for a long time to come this distinguished book will remain a standard authority.

If Hume's influence disturbed Kant from his " dogmatic slumber," it is interesting to reflect that it was the Ulsterman Francis Hutcheson who first awakened the young genius of Hume. This is the prime thesis of this book and at last does timely justice to this too much forgotten Irishman. Hutcheson's contention that moral judgments were based on feeling and not on rational insight led Hume to find here a solvent of philosophical problems in general and in particular of those to which Locke and Berkeley had drawn attention.

Unlike Hutcheson, Hume was " no Christian," and unlike Hutcheson he gave a naturalistic interpretation of morals independent of all theological implications. Though Hume spurned the epithet " atheism " as applied to his teaching, he has never been forgiven for his attack on " the argument from design " for the existence of God. This book, however, casts a new light on Hume as it presents him not in the role assigned to him by the polemical interpretation of Mill, Bain, Green, Leslie Stephen and others as a hardy sceptic, but as an exponent of " naturalism." If this no longer makes the theologian tremble for the ark of God as it did in the dark period of the sadly decadent Calvinism of Scotland, it is almost entirely due to the fact that theologians to-day know their Hume and no longer speak with the crudity he so trenchantly attacked.

It is because this book will enable the theological student to know his Hume better that we must regard it as a most valuable study. In this respect it is quite indispensable. Incidentally it casts an entirely

new light on why Hume, who was so primarily a political theorist, economist, historian and man of letters, was deflected for ten years into what was in his own life-time the unprofitable work of "A Treatise of Human Nature." We are grateful for this fresh interpretation of a great genius who is no less a genius though his part in the history of speculation was to appear to so many as an *advocatus diaboli*. Under God the whirligig of time has already brought in its revenge.

A. B. LAVELLE.

THE MASTERY OF EVIL

By Roger Lloyd, Canon of Winchester. (*London: The Centenary Press.* 1941.) 3*s.* 6*d.*

Experience of this war is leading many minds to face afresh the great problem of evil. It is a problem which dates back to man's primeval state. It might have been thought that nothing more can be said about it. The book before us, however, makes it plain that the problem may still be treated with freshness. We are, first of all, invited to look evil in the face, not seeking to make excuses for it, but rather with a view ultimately to its being overcome. We are glad that the writer lays stress upon the doctrine of Original Sin. He points out that, after all, it is only the recognition in formal theological language of the obvious reality that there is something wrong with the roots of the universe, and with our own roots as part of it. There may be a few thoughts in which we are not quite able to follow Canon Lloyd, but he undoubtedly "touches the spot" when he traces the source of evil to the malignity of the devil. We are glad to discover that he sees no justification for an abandonment of belief in the personality of the devil. The fact that the cause of Christ will ultimately triumph should not blind us to the fact that the anti-Christ stands to-day in an exceedingly strong position. We must not, however, allow ourselves to be overcome of evil, but must overcome evil with good. The Gospel is the only remedy for human sin, and the working-out of the Gospel is itself centred in a dire tragedy—the tragedy of Calvary. The problem of apparently defeated good in contrast with the boastful insolence of successful evil is an old problem which has tormented great souls in all ages. The author is on firm ground when he states that the true way to the possession of spiritual serenity of heart and mind is to hold fast the assurance that, in spite of everything which is happening, God reigns, and that His will is certain to be vindicated. The defeat of evil and the victory of good are certain.

We recommend this volume, which is one of the Christian Challenge Series, as likely to strengthen our hold upon God, and to provide us with much food for further profitable thought.

D. T. W.

FAITH IN DARK AGES

By F. R. Barry, Canon of Westminster. (*S.C.M.* 1940.) *pp.* 96 2*s.* 6*d.* net.

The fact that Canon F. R. Barry has just been elevated to the episcopate makes any book from his pen of additional interest. *Faith in Dark Ages* is written in a popular and attractive vein for the educated Christian reader. As the title indicates, Canon Barry en-

deavours to face the problems of our age from the Christian point of view. Various attempts have been made during the past few months to write a Christian theodicy, but this work will take its place as one of the ablest. It is refreshing to note Canon Barry's repudiation of liberalism : " We cannot encounter the challenge of Nazidom armed merely with kindness and humanity and a vague belief in liberal civilization. . . . The truth is not that Democracy is a mistake and that we in our turn must go authoritarian if we are to survive the crisis. It is that Democracy has lacked something without which it is like a shorn Samson—the note of authority at the heart of freedom, the secret strength of an ultimate conviction." The writer has many equally pungent and striking things to say, but it is unfortunate that he does not base his reasoning on a systematic doctrinal foundation, which would give some solid and secure anchor in the midst of the present maelstrom of conflicting views.

S. B. B.

THE EVANGELICAL DOCTRINES OF CHARLES WESLEY'S HYMNS
By J. Ernest Rattenbury, D.D. (*The Epworth Press.*) 12*s.* 6*d.*

The stature of the Wesleys grows with the passing generations. It is a striking fact that, after all these years, the full riches of their great message is being more and more revealed. The 7,300 hymns of Charles Wesley are " a rich and largely unworked field " and we cannot be too grateful to the author that he has so successfully broken the back of the difficult task of a systematic treatment of the theology embodied in their multitudinous variety. For our own part we cannot think of anyone with greater gifts for this purpose than the author of *The Conversion of the Wesleys.*

Charles Wesley was no formal theologian and the experimental quality of his religion makes it virtually impossible to say where experience begins and doctrine ends. " Other experimental theologians may have been greater thinkers than Charles, but since St. Paul none has learnt or taught more through sheer experience of religion ; none, not even St. Paul, has been able to use, with its wonderful advantages, the medium of verse." While we endorse this verdict we are sorry that Dr. Rattenbury has not elaborated this point at more length, and a comparison of Charles Wesley and, say, such a different person as Thomas Aquinas, or even Dr. Isaac Watts might have been most instructive and helpful.

It is quite impossible, then, to speak of the evangelical doctrines of Charles Wesley without taking into account the man. And the scheme of this present volume reveals very clearly the indissoluble nexus between his teaching and experience. " His poetical works are regarded in these pages not only as theological but as biographical material in some ways analogous to that of St. Augustine's Confessions. His hymns, at times, were so frequently written that they became a daily confessional box ; they are indeed, his true Journal." Part I of this book deals with such matters as biographical facts, literary characteristics of the hymns and John Wesley's use of his brother's hymns, and has an introductory chapter on " Charles Wesley, theologian."

Part II and III have respectively as their subject-matter the hymns which unfold the fundamental doctrines the Wesleys inherited and enriched by their evangelical experience and the hymns which teach the distinctive doctrines of the Methodist Revival.

Being ourselves firmly convinced that a renascence of Evangelicalism in our own day must come in part through a more considered giving of thought to those fundamental doctrines of God and of His Salvation which are its heritage, the hymns of Charles Wesley are a document of first rate importance. Not only do they safeguard that transcendent view of God which must lie behind any adequate view of the Atonement, they also give an evangelical interpretation of that Eucharistic approach to Christ which safeguards the vital truth of man's co-operation with the Grace of God. " I now found myself at peace with God and rejoiced in the hope of loving Christ," are the words of Charles Wesley on his conversion and without keeping them constantly in mind his hymns are a closed book.

Whatever doctrinal defects there were in the teaching of the Wesleys—and there were defects—we are on solid ground when we state that their lives speak to us to-day more than ever. We heartily commend this book. Its perusal has been to us a spiritual experience. In the dark days that are before us it may well prove to be the case that the thorn in the throat of Charles Wesley will give his voice a new relevance to our own condition. All this—and much else—makes Dr. Rattenbury's book well nigh indispensable not only to the specialist student but to all who truly care for " the freedom wherewith Christhas made us free."

A. B. LAVELLE.

CHRISTIAN DOCTRINE

By J. S. Whale, D.D. (*Camb. Univ. Press.*) *7s. 6d.*

This book contains eight lectures delivered in the University of Cambridge to undergraduates of all Faculties during the Michaelmas Term, 1940. The delivery and publication of such lectures are welcome as a sign of the increasing return of the thoughtful to the serious study of Christian doctrine. For, as Dr. Whale himself says, " An undogmatic Christianity is a contradiction in terms; the Church is now paying dearly for its latter-day contempt for dogma."

Dr. Whale's work has some excellent qualities. He treats his subject in a refreshing way, and knows how to hold the interest of the reader. His expositions are lucid and well-balanced. His writing includes not a few striking epigrammatic summaries of truth. He makes penetrating and illuminating distinctions, e.g. between the Greek and the Hebrew ways of thinking about God. But technical expressions and terms of foreign origin would have been better omitted. They tend to mystify the very people whom the lectures are intended to help.

In this book many evangelical truths are clearly and unmistakably enforced. There is a grand emphasis on the fundamental importance of Christ's Resurrection. The writer recognizes that theological understanding is incomplete without responsive faith and adoring worship. He magnifies the wonder of God's forgiveness of sins as

" the most amazing fact in the world." He asserts that any doctrine that salvation is impossible apart from the priestly hierarchy is " indubitably alien both to the letter and the spirit of the New Testament." The personal note, " the evangelical experience of the saved soul " is recognized as " the only authentic note of true religion." Eternal issues are, in the closing paragraphs, plainly summed up. " I need salvation. Nothing else will meet my case." " It is possible to neglect this great salvation and to lose it eternally."

But while many things chosen for mention and enforcement are extraordinarily good, some readers, who will most warmly appreciate their mention in such strong terms, will find themselves sometimes left wondering how far Dr. Whale accepts their full implications. For instance, there is a grand exposition of the Christian significance of history, and especially of the particular historical events of the Incarnation. " Christian faith lives on historical realities and refuses to disown them." " History matters." Yet Dr. Whale himself elsewhere disowns these realities, and writes as if the historicity of Biblical narratives did not matter, when he says, " Adam's fall fills no historical calendar." " The Fall refers not to some datable aboriginal calamity in the historic past of humanity——." " Paradise before the Fall—is not a period of history."

There are, too, places where Dr. Whale's presentation is not wholly satisfying. On the subject of Authority he speaks of " the threefold operation of the Holy Spirit in the Bible, in the Church, and in the soul of the individual believer " ; but he fails fully to recognize that as a witness to the Truth the Bible has an objective character, permanence and priority, and therefore a finality, not possessed by the other two.

When he deals with the Atonement he is much better in his appreciation of the character and benefit and New Testament interpretation of Christ's work than in his own explanation of its method. Sacrifice is explained as the surrender of the life to God. The main purpose of blood-shedding is therefore to release life—not as Scripture teaches to remit sin. There is no adequate recognition that the blood shed in death was a consequence of sin and an expression of Divine judgment upon sin. " Propitiation " is called a misleading word. Obviously Dr. Whale's motive is good. He desires to avoid language which often alienates the modern man, and to make plain that no man-made theories are sacrosanct. But it is a pity that in explanation he does not clearly take his stand where in faith he admits that the New Testament writers unreservedly do.

In his exposition of the Sacraments there is clear and welcome emphasis on the Word and the action as both of more importance than the element in conveying grace. " The heart of the Sacrament is divine Action not divine Substance." But it is dangerous to regard infant baptism as the best example of the significance of that sacrament. Such emphasis tends, however unintentionally, to encourage a magic rather than a moral view of the sacraments. For in their full and proper use the sacraments, like the Word, demand an interpreting mind and a responding will on the part of the recipient. Further, that part of the interpretation of the Lord's Supper in which

the Table becomes "the earthly image of the heavenly Altar" is a fanciful and unjustified addition, not in harmony with the excellent manward interpretation of the rest of the chapter.

One's last word about this book must be a word of grateful appreciation. The production of a book of this character and quality makes it plain that doctrinal preaching is no longer to be regarded as out of date or out of fashion. If we are to be sound and balanced in the way we face a changing world situation, we need as Christians, and particularly as preachers and teachers, to secure for ourselves, and to be able to pass on to others, a systematic appreciation of the whole field of revealed truth. Dr. Whale's book should help many to see these things and to make them known with greater clarity and conviction.

A. M. S.

SOME MORAL DIFFICULTIES OF THE BIBLE

By the Ven. H. E. Guillebaud, M.A. (*The Inter-Varsity Fellowship of Evangelical Union.*) 208 *pp.* 3*s.* 6*d.*

Those who are acquainted with the late Archdeacon Guillebaud's admirable book, *Why the Cross?* will especially welcome news of this further volume. It has been produced under difficulties, as the author left for Africa in August 1940: the completed text of eight of the chapters is substantially as he left them, and his more or less extensive notes have been used by various friends to compile the remaining five. As the book was passing through the press, the news came of his lamented death—a circumstance which should lead to a desire on the part of many to seek possession of his latest thoughts on the numerous great subjects considered here.

Some idea of the wide scope of these subjects will be gained if we summarise the chapter-headings, though these are far from revealing the full number of detailed problems dealt with. After two opening chapters on the question why sin was permitted to enter the world, and on the problem of suffering (the latter including an impressive section on the power of Satan), Chapter III takes up the special favour shown to the Jews. Two others examine the doctrine of predestination—"What the Bible Says," and "Objections Considered." In the next one, we have Old Testament difficulties and our Lord's attitude to the Old Testament; and then two with the titles, "Is God Jealous and Cruel?" and "Jehovah is a Man of War." The titles of the five remaining ones are as follows: "Strange Saints," "Evil Spirits from God," "Vindictive and Imprecatory Psalms," "The Cursing of the Fig-tree, and other New Testament Problems," and "Difficulties in the Book of Revelation" (*viz.* difficulties of the kind dealt with in the volume before us.)

Here are a number of topics covering matters which are continually being raised by way of enquiry in Christian circles. The chapters constitute a valuable handbook for workers who have to meet such questions, either from perplexed believers or from sceptics and unbelievers. Certainly no difficulties are evaded: where no convincing answer is available, we are several times reminded, in one way or another, of the great fact that those who know how to trust in Christ

will not be unduly disturbed by the limits of human understanding. Thus, " the meaning of suffering to us is entirely different according to whether we belong to the world or to God." Another helpful point, stressed with reference to at least three of the subjects dealt with, is that the difficulties connected with them do not arise out of the Bible alone ; they are inwoven with the facts of experience or of history.

Different portions of the book will appeal to different readers according to their own needs or their special outlook. Perhaps two of the discussions will seem especially impressive to a number of readers, as they have done to the present reviewer—those relating to predestination, and to our Lord's attitude to the Old Testament. In connection with the former subject, difficult points in Romans ix. are examined, and we are reminded that " in the proclamation of the Gospel we are only concerned with the universal invitation. The fact of election concerns God alone." The latter discussion includes one of the most effective and convincing answers which could be found, in refutation of the frequently heard assertion that our Lord set aside and corrected the teaching of the Old Testament, in Matthew v. and elsewhere.

One very small apparent misprint may be mentioned for the benefit of the publishers, because it can be so easily overlooked. Should not the word " but " p. 193, line 14, be " not " ?

A most valuable feature of the volume is found in the two indexes, particularly the " Index to Scriptures Discussed." This covers just over two pages in double columns—a fact in itself suggestive of the variety and fulness of the discussions ; instant reference can thus be made to any passage in this very considerable list. The book is attractively produced, and the Inter-Varsity Fellowship deserves the thanks of the Christian public for the great care taken by so many friends in its production—and, let it be added, it deserves also the support of the public for a widespread circulation !

W. S. HOOTON.