

# Book Reviews.

## THE MINISTRY OF THE WORD.

By F. D. Coggan. *The Canterbury Press.* 6/-.

This is the first of a new series of books to be called the St. Paul's Library. The General Preface by the Bishop of Sodor and Man indicates a need that has been long and widely felt of a fresh expression of the distinctively Anglican interpretation of Evangelical theology, and a welcome is assured to such an enterprise as this. The general line of approach to the subjects chosen endeavours to avoid on the one hand the vague humanitarianism of Liberal Protestantism and on the other the obscurantism of "unreasoning Conservatism", and to combine the advantage of both in loyalty to the Apostolic Faith with "boldness to examine and faith to trust all truth." There is no doubt that considerable attention and weight will be given to the series, which is being planned to cover a wide field of Anglican teaching, and that the issue is significant of the vitality of the Evangelical school of thought in the Church of England today.

The first subject on the list is naturally and properly the Ministry of the Word. Unfortunately there has grown up in certain circles a tragic separation between the two parts of the ministerial commission in the Ordering of Priests. Of these the Ministry of the Word is *primus inter pares*, but there ought surely to be no antagonism, or exaltation of one above the other. The Ministry of the Word is in a true sense sacramental, as Dr. Coggan affirms (p.91), and that of the Sacraments is, as the Prayer Book indicates, a definite and inseparable Ministry of the Word.

The Ministry of the Word is more than preaching; it touches all pastoral work; but preaching is its main function. That is in itself a vast subject, with many aspects. Dr. Coggan has chosen one, and given to us a study of what he describes as "the New Testament concept of Preaching and its relevance for to-day."

Bishop Phillips Brooks in his classic "Lectures on Preaching" defines preaching as "the communication of truth by man to man," or as "Truth through personality." Dr. Griffith Thomas in his less well-known, but most suggestive and able treatment of the same subject interprets it as "God's word to man through man," Dr. Coggan's purpose is to help the preacher to master the art, "at which the New Testament preachers were such experts, of proclaiming the truth of God in the language of the common man" (p.101), through a fresh consideration of New Testament teaching.

The plan he adopts is to ask and answer the four questions, Who? What? How? and Why? In other words, What should be the character of the preacher? What should be the content of the preaching? What should be its hall-marks? What should be its purpose?

The first question is answered by a study in turn of Our Lord, John the Baptist and St. Paul as the Preacher. These brief studies are packed with good points and apt quotations. Each provides an outline for the reader that could with great profit be filled in through further thought, and each provides for every preacher a searching test and a humbling standard of his own ministry of the Word.

The second question—the content of the preaching—demands for answer a close examination of the New Testament use of the word, and of the sermons recorded in the Acts and contained or suggested in the Gospels. The reader is throughout the book encouraged to "lexicon" work, and of this there are many and illuminating illustrations in this section. A concise summary of the chief points of the primitive *kerygma*, including that of St. Paul, draws out the fundamentals of the Christian message as first proclaimed, and infers that these must have like place in the preaching of our time.

What then are the characteristics, as distinguished from the content, of Christian preaching of every age? Dr. Coggan singles out seven, drawn from the New Testament. There are others, but many of them will be found to be included in his arresting and stimulating treatment of these. As we read these pages we are carried from point to point with a wealth of supporting and ex-

planatory references, ranging over a wide field of literature but ever turning to the New Testament for the main source of knowledge and inspiration, and ever insisting on the spiritual qualifications of the preacher.

A short chapter on the purpose of preaching, as exemplified by the teachers of the early Church, brings this little volume that contains so much to its close. The last note to be struck is that of Fellowship in the Body of Christ, which was to St. Paul so vivid a reality, and, as Dr. Coggan says, underlay his preaching activity, giving it power and passion.

We hope this book will be read and re-read by Evangelical preachers, teachers and students, and by many of other schools of thought and practice. No one upon whom rests the responsible and heart-searching duty of the Ministry of the Word can fail to open it without profit, or without hearing through its pages the voice of One Who gives to His disciples of to-day the same commission as of old. We are glad that these Lectures, which have already helped many in Canada and here in England, should now appear in this permanent form, so that they may continue and extend their usefulness. S. NOWELL-ROSTRON.

#### STRANGE VICTORY. A STUDY OF THE HOLY COMMUNION SERVICE.

By M. A. C. Warren. Canterbury Press. pp. 124. 6/-.

This is a striking and unusual book, and difficult to review. The present reviewer has read it through twice, carefully, before attempting the task. It is not a theological thesis, but it contains very much sound Evangelical theology; it is not a liturgical study, but the author is imbued with the liturgical spirit; it is not an historical essay, but it has an historical background. It is primarily devotional, with a strong mystical tone. Two books have greatly influenced the author: *Christus Victor*, by Gustaf Aulén, now Bishop of Strangnäs, and Edward Bickersteth's century-old *Treatise on the Lord's Supper*; and he shows, and in places acknowledges, indebtedness to other writers. The hardest chapter to read (as the author warns us) is the first, and he indicates that it was the hardest to write.

He accepts Aulén's nomenclature and calls the interpretation of the Atonement that dominates his book the "classic view", as Aulén phrases it. Readers of *Christus Victor* (which the present writer reviewed in *The Record* when it first appeared) will not forget that this classic view is both Pauline and in general agreement with English Evangelical thought. "It is the very core of the Gospel that the atonement is made by God Himself" (Warren). Our author is clear as to the Substitutionary character of Christ's death, and he does not confuse it, as so many do, with its Vicarious aspect. In one or two places he divides the word "atonement" into "at-one-ment." Although philologically this is how the word came into being, yet the hyphenated form does not express anything like the full content of the word, as is witnessed by the common use of our language. But our author seems quite to recognise the fuller meaning of the word as used in Holy Writ and in the Liturgy. It is true that the R.V. translates *katallage* as "reconciliation" instead of the A.V. "atonement"; but it must always be remembered that the reconciliation was not a coming together of mutually offended equals, but the healing of an estrangement caused by rebellion, and that the Atonement, made by God Himself, includes the idea of redemption: "God was in Christ, reconciling the world unto Himself."

It is impossible in a review to do justice to Part I of the book, which expresses the doctrine on which it is based. All I can do is to say that it duly emphasises both the Cross—the death—and the Resurrection—the victory. Was it not Alivsasos who said that the theology of the West centred in the Death of Christ, but the theology of the East centred in His Resurrection? Dr. Warren tries to give full force to both attitudes, and therein he is true both to the New Testament and to our Liturgy of 1662, to which he has enthusiastic devotion; nor does he desire to see any change in it.

Part II passes nominally from doctrine to liturgy, but really they cannot be separated. In four chapters he works through the Order of Holy Communion, taking the Preparation, the Adoration, Memorial, Communion, Sacrifice, and the Mystery. Whatever may be thought of these headings, the substance of the chapters is fully Evangelical, although the liturgiology is slight. In Preparation he emphasises the Ministry of the Word, and regrets any separation between Word and Sacrament, and would have a Sermon with every Administration.

He returns to this point later at pp.114 and 120. He shows that the Preparation ends with the Comfortable Words. Adoration commences with the *Servus corda*, and culminates in the *Ter sanctus*. He puts in a plea for "liturgical silence" at this point before we pass to the Humble Access, which he treats as the proper close of silent worship. Then he reminds us that "the prayer called the prayer of consecration, the Communion, and the sacrifice of praise and life which follow are all part of the same action," and that "the Sacrament is fulfilled only with the act of Communion and with" what he speaks of as "the prayer of Oblation" (a title not used in the Prayer Book). While he uses the word "Memorial" instead of the more precise word "Remembrance" he seems to make it clear that it is manward—"effected before our eyes"—"made known to us"—"the remembrance of the Cross"; and he insists that "it is of primary importance that the action of the Upper Room shall be visible and the 'manual acts' of the celebrant be seen by the people"; so he rightly says that "the communicants should attend to this prayer with their eyes open, intently watching" and that "it is a mistaken form of devotion at this place to have the eyes closed." Logically this affects the position of the Minister at the Table. His quotations from Cranmer are good, although strangely enough he cites through Bickersteth. He seems to recognise that the following Lord's Prayer belongs to the actual Communion, but his words are a little doubtful. But he well says that the Reformers of our Church were right in moving "this prayer of our sacrifice away from the Memorial of Christ's Sacrifice": and he fully vindicates the alternative use of the two post-communion prayers and almost seems to show a preference for the second prayer; but this is not quite clear. Then he passes to the Mystery—the great hymn of triumph, the *gloria in excelsis*, which in two places he indicates should preferably be sung. He says nothing as to posture, but the writer would add that it should be sung (or said) standing.

In the rest of the book (Part III, A Goodly Heritage) he accentuates the emphasis placed upon the Sacrament by the early Evangelicals, and shows that increased use of and reverence for the Sacrament was a fruit of the Evangelical Revival. Here he instances Grimshaw, and Wesley and cites from Simeon, Daniel Wilson, Basil Woodd, and others beside Bickersteth. But his emphasis is upon regularity rather than frequency of communion, and he pleads for serious preparation. This reminder of the place of this Sacrament in the teaching and practice of our Evangelical forbears leads the author on to plead for a re-discovery of emphases which in later days "have too commonly been lacking," and "for humble exploration together of the Victory of Christ our Lord." He reminds us that we Evangelicals "have a rich heritage to safeguard, and a great tradition to enshrine, and it must not go by default."

The strength of this book is in that it is wholly positive in its approach and teaching, and not negative; and it is a valuable addition to Evangelical literature on "the most comfortable Sacrament" from this point of view. If it has a weakness—if the word may be pardoned—it is that it may be fully appreciated and understood only by those who are already familiar with the history of the Sacrament and the controversies that have gathered about it during the centuries. The serious student will need to supplement it by other more fully liturgical studies. But our author has given us of his best: and it is a very good best; and thoroughly and explicitly Evangelical. ALBERT MITCHELL.

## THE BOOK OF COMMON PRAYER.

By D. E. W. Harrison. The Canterbury Press. 6/-.

Evangelicals have many commentaries on the Prayer Book to their credit. We recall at once such names as R. P. Blakeney, N. Dimock, Bishop Drury and A. R. Faussett, and more recently W. P. Upton, Dyson Hague and Albert Mitchell, not to mention text Books like the *Tutorial Prayer Book*.

It is therefore somewhat of a bold venture to add to this number, but I think those who read this concise outline by Archdeacon Harrison will at once agree that he has furnished us with a fresh, up-to-date history which is certainly needed. It is the fruit of many years careful study and lecturing on this very important subject. He states that his aim is "to set the main contents of the Prayer Book against the historical background of the development of worship in the Church of God"—in other words to relate them to the early worship of the

Primitive Church. There is little doubt that he has achieved his purpose. In a valuable opening chapter the Archdeacon clearly and concisely expounds the meaning and basic principle of worship, which he asserts is "dependent on revelation." And "Christian Worship is dependent upon the revelation of God in Christ." But he is careful to add that the Word of God "must first be proclaimed before the true response of the worshipper can be called forth." "Freedom of worship," the Archdeacon declares, was at first safeguarded by the "common faith known to all through the Apostolic ministry"—and he shows how the Lord's Supper came naturally to take a pre-eminent place in Church worship because it was through this unique fellowship service that "witness was borne to the saving acts of God," and "grace and faith, love and grateful response together constitute our communion with God."

In chapter two we get a short but very useful summary of the nature and development of early Christian Worship as illustrated from the Didaché, Justin Martyr and Hippolytus, and Archdeacon Harrison reminds us that fixed forms of worship were not normal till the end of the 4th century, and that before this date the heart of the Eucharistic service is a prayer with no special formula for consecrating the elements. He also shows the clear distinction between the practical prayers of the Western liturgies and the more theological and ornate services of the Eastern Church. He points out that Cranmer based our English rite on the Latin Service, while he recalls the fact that the primitive position of the celebrant was Westward—facing the people.

The interest in these early liturgies for the ordinary Anglican Churchman is mainly concerned with their contribution to our own Prayer Book services, and Archdeacon Harrison sets this out very clearly. He notices the long and careful preparation of the early catechumens before baptism, which should be paralleled to-day by similar care with Confirmation candidates. He traces the development of our daily Morning and Evening Prayer and declares that the liturgical principle of all this early Christian worship was "the setting forth of the saving acts of God." In a most careful account of worship in the Medieval Church the Archdeacon shows the harmful effect of the *Latin* services which prevented congregational worship and tended to separate the clergy and laity, leaving the central Mass Service as the virtual monopoly of the priest and so practically destroying the corporate character of Christian worship. As a medieval writer expressed the prevalent view, "God is more compassionate and generous through the priest than of Himself, for He does more kindnesses through him than through Himself." At the same time preaching had largely died out. As Archdeacon Harrison points out, with the general ignorance of the Scriptures the sacramental channels of grace were controlled by the priesthood, while in the West exclusive emphasis was laid on the sacrificial aspect of the Mass, which by the 9th century had developed into a definite doctrine of a miraculous transubstantiation of the elements, which were offered as a propitiatory sacrifice for the living and the dead. This involved the serious loss to the worshipper of the sacramental aspect of the rite, and the communion with the Risen and Living Christ. The Archdeacon declares that by this significant change "men had come to worship a different God and a different Christ from that of the Early Church." The Eucharist had been changed to a propitiatory offering of man to God rather than being a precious gift of a loving heavenly Father to His reconciled children.

The Reformation restored the early and truly Catholic view of the Lord's Supper, and the Archdeacon pays a glowing tribute to the wide learning of Archbishop Cranmer, declaring that "he was probably the greatest liturgical scholar in Europe." He justifies the revolutionary changes made by the first two Reformed Prayer Books and also the need for the abolition of the medieval superstitions and unscriptural practices and ceremonies which these new Liturgies effected. And our Author rightly stresses the fact that in the liturgical and doctrinal formularies of the English Reformation Cranmer's appeal was primarily to Holy Scripture, because "on the supremacy of Scripture and the doctrine of justification by faith the whole work of our Reformers stands or falls." He also shows that the Prayer Book worship is based on the doctrine of the priesthood of all believers and the rejection of a mediatorial conception of the Ministry, since for the Reformers worship is "essentially the response of faith to the Word of God." The doctrine of the Sacrifice of the Mass contradicted the New Testament doctrine of justification. Consequently Cranmer restored the Communion as

an *anamnesis*—a "bringing to remembrance before men," and "not a memorial before God" (p.81).

Archdeacon Harrison emphasises the conservative character of the English Reformation in contrast to the Continental, the radical character of which he certainly exaggerates when he asserts that "The Continent produced a new doctrinal structure . . . and within a few years the liturgical structure of the worship progressively disappeared" (p.64). Oblivious of the fact that the Finnish Liturgy retained a daily divine service and most of the Canonical Hours the Archdeacon declares that "nowhere else (except in England) has a daily office survived"! Again, the Swedish Communion rite closely resembles the Anglican. The Calvinistic French Church also strictly observed its prescribed Liturgy and as one of its Professors declared, "set forms of Liturgy were prescribed by the several authors of the Reformation as in Germany, France, England, Belgium, etc., varying as little as might be from the *ancient forms of the Primitive Church*." (See Carter, "Reformation and Reunion," ch. vi.) It is therefore scarcely accurate to assert that "Geneva and Zurich sought to establish Scriptural rites without reference to existing forms" (p.76). Again, it is difficult to find confirmation for the Archdeacon's statement that our Articles "represent a slightly different phase of the English Reformation" from the Prayer Book, because in the Elizabethan revision they were altered in a Calvinistic direction" (p. 66). But, as Archdeacon Hardwick points out, for the changes made in 1562, "Parker and his friends, instead of drawing hints from 'Swiss' Confessions . . . had recourse to a series of Articles of 'Saxon' origin," and thus the additions then made to our Articles X, XI, XII, and XX were drawn from the *Lutheran Confession of Wurtemberg* (*Hist. of Articles*, p.123)!

The Archdeacon does well to point out that our Prayer Book does not contemplate compulsory auricular Confession "as a normal means of grace." But when he adds that "it is available for all who need it" (p.84), he is surely confusing the medieval system of Confession and Absolution with the offer in our First Exhortation of "spiritual counsel and advice" for the disturbed conscience! In commenting on our Consecration prayer our author is careful to remind us that the "Prayer Book properly understood has no moment of consecration," and "has neither oblation of the elements—the heart of the Mass—nor memorial before God." He well adds that "there is no warrant that Our Lord willed us to make His memorial before the Father," while he insists that "our whole Consecration prayer has in view a manward and not a Godward action" (p.87). He also stresses the fact that "it is neither a historical accident nor of negligible doctrinal importance," but rather "the essential character" of our Reformed Service that in it "the prayer of oblation follows Communion," since "we offer ourselves because we have first received the Body and Blood of Christ, we present our bodies a living sacrifice enabled by God's self-giving to us" (p.18).

Archdeacon Harrison's comments on, and explanation of, the chief Prayer Book Services are very instructive and helpful. Most Evangelicals, at least, will agree when he pleads for a revision of our Baptismal Office and when he condemns the practice of indiscriminate baptism as "lowering the Sacrament to a semi-magical rite" (p.109). He explores carefully the thorny question of a modern revision of the Prayer Book and he makes several suggestions which will invite criticism. He apparently would like our present Morning Prayer to be superseded by a Parish Communion, and he thinks our present Consecration prayer needs enriching by the mention of the Resurrection, Ascension and the gift of the Holy Spirit.

We congratulate Archdeacon Harrison on the production of this treatise, which is a most valuable scholarly exposition of the Evangelical teaching and worship of the Church of England. "St. Paul's Library" will fulfil a real need if it succeeds in publishing books of a similar learned type, which like our authors' are, as the Bishop of Sodor and Man puts it, very "readable alike to the intelligent amateur and to the trained student." The latter may not find in this short comprehensive treatise so much detailed information on the medieval Liturgies as Dr. O. Hardman's *History of Christian Worship* provides, but he will escape the partisan treatment of the post-Reformation period which so mars the value of Dr. Hardman's most useful text book.

We forecast a wide circulation for Archdeacon Harrison's contribution to "St. Paul's Library."

C. SYDNEY CARTER.

## THE COLLAPSE OF DOUBT.

By F. W. Camfield, D.D. Lutterworth Press. 108pp. 5/-.

That we are living in a day of widespread disbelief in religion, its dogmas and its sanctions, needs no elaborated proof. Disbelief rather than doubt is a prevalent mood of our time. It is, indeed, probable that there is less religious doubt abroad than was the case a quarter of a century ago. But we do well to reflect that doubt will die for either or the other of two quite opposite reasons. Paradoxical as it may seem, it dies when men surrender a belief in God. The tragedies and anomalies of human experience no longer challenge the spirit and may cease even to perplex the mind. And it dies in proportion as it is resolved in terms of a sound and assured faith in the living God. The ultimate question, therefore, is not so much whether doubt will collapse as the direction in which the collapse will take place.

To the consideration of this question Dr. Camfield has turned in the very thoughtful and stimulating book now under review. Its concern may be said to be twofold, diagnosis and prescription. How do doubts arise, or, more correctly, what is the origin and cause of religious doubt? And how is doubt to be resolved?

Dr. Camfield contends, with vigour and conviction, that a primary cause of doubt is the wrong kind of belief. "The root of the trouble, in regard to the doubts of the average man about God, is that the god in whom he believes, or half believes, or imagines he believes, is not the true God." He is, in fact, anything but "the God and Father of our Lord Jesus Christ", the God of Biblical revelation. On the contrary, he is "the god of our natural reason", a being whom we have conveniently, and perhaps inevitably, created in our own image, even though the image may be magnified to as near infinity as the human mind can conceive. Trouble arises when he disappoints us, when he seems to behave in a way that we could not suppose ourselves to behave were we in the position in which we have placed him! The point may be exemplified, and amplified, in a variety of directions. It is most common and most crucial, as the author indicates in more than one passage, when we come to grips with the idea of divine omnipotence. If omnipotence in relation to God is what we mean by power raised to the *n*th degree, the door is wide open for doubt, of a finally fatal intensity! It is no accident that such a conception of divine omnipotence so frequently leads to the denial of any kind of real personality to God. Nor is it insignificant that so many who frequently speak of "The Almighty" have already, consciously or unconsciously, taken up this position. "It is difficult to resist the impression that men often use this designation because they do not want to give real and personal attention to God. He is for them just there, and they want to leave Him just there. He can apparently be left out of account until He is wanted. When He is wanted He must, of course, be called in, and if He does not show Himself as 'The Almighty' He can justifiably be refused all credence."

The development of Dr. Camfield's distinction between a wrong and a right conception of "The Almighty" may be said to provide the turning point in his argument. The closing chapters of his study put their chief emphasis on prescription and indicate both the nature of, and the way to, a true and triumphant faith in God. The God in Whom man is called to put his trust is a God Who is concerned with the radical issues of life; a God Who deals with causes when we want Him to be content with tackling symptoms; a God Who is characteristically active and manifest in Atonement. And whatever else Atonement means, it means the ability of God to deal with the past, the sinful past which both challenges His holiness and conditions every moment, and every aspect, of the present. Dr. Camfield is clearly right in his assertion that nothing less than the kind of redeeming activity which we can describe in some such phrase as "objective atonement" will avail to meet the situation which actually exists in respect of human sinfulness. The thesis ends with the closely argued contention that to be met by the redeeming love of God in Christ is to know also the secret and the meaning of a sure and certain faith.

The book abounds in stimulating aphorisms. "Men exercise true power when they have come to the end of their ability." "The laws and forces, the motives and decisions, which determined the history of Jesus were those which determine the life and being of God." "In the atonement we are confronted with a power which demonstrates that God is verily Lord of evil, even of that

kind of evil which nothing that we know as power, even if it were extended to infinite dimensions, could meet." It is this capacity for crisp statement that sustains interest even when the argument is closest. That it is close will be evident from the merely spatial fact that some paragraphs in the book are two pages in length!

A provocative and positive argument will always present even the most sympathetic reviewer with points of detailed disagreement, and lest critical capacity should seem entirely suspended we mention one of them. It is an over-simplification which finds man "differentia" solely in the fact that he has a "past". Not less fundamental is the fact that he has been made for, and can only truly live in, fellowship with God and fellowship with his fellow men. And the implications of this fact have their relationship to some of those problems of faith and doubt which Dr. Camfield tackles so courageously. But of the value of the book as a whole there can be no question. There is every reason to expect that the writer's own hope will be fulfilled—"that some may be helped to find a faith which will not be dependent on the changing fortunes of life and the vicissitudes of history." To this end an appendix providing "Questions and points for discussion in study circles and discussion groups" is a valuable help.

T. W. ISHERWOOD.

ISLAM AND CHRISTIAN THEOLOGY: A STUDY OF THE INTERPRETATION OF THEOLOGICAL IDEAS IN THE TWO RELIGIONS. PART I. VOLUME I.

By J. Windrow Sweetman. The Lutterworth Press. 215pp. 16/-.

Most people are content to specialize in one subject. Mr. Sweetman in this book shows an expert acquaintance with Oriental languages, Philosophy, Christian Theology and Islamic Theology!

The work is published under the auspices of the Department of Missions, Selly Oak College. The Author is a lecturer at the Henry Martyn School of Islamic Studies, Aligarh, India.

There are to be three parts to this work. The first part (2 Volumes) deals with Origins; the second will deal with the Scholastic Development; and the third with Critical Reconstruction.

The Foreword or the Preface of a work of this kind is usually the easiest part to read. Mr. Sweetman in his most interesting foreword gives his reasons for writing a book of this nature. "Why compare light and darkness?" he says. To any one working among Moslems the arguments brought forward in this preface are very strong indeed. A book of this kind is really needed. As the author says, "The Moslem thinks that the Church holds many superstitions." Very rarely in a book written by a Moslem do you see a correct appreciation of the theological position of a Christian. The gravest philosophers attack a Christian doctrine, beliefs which Christians themselves would repudiate.

The book is very well written and one admires the result, bearing in mind all the difficulties. Most of the work for this volume was done in India and one can well imagine the busy time spent in theological libraries by the author when on furlough in England. A non-missionary may find it hard to appreciate that tantalizing feeling one has on realizing that the book one wants is only a few thousand miles away! A missionary often knows this feeling. We understand from the preface that the international situation added to the difficulties, and the first manuscript lies at the bottom of the sea.

In this first volume of Part I Mr. Sweetman has a section on the introduction of Philosophy into Islam. Here the author includes a translation of *The Shorter Theology of Ibn Miskawaih* ("Al Fawz Ul Asghar"). This occupies ninety-two pages of the book and is given so that the reader may form an independent judgment on the subjects which were discussed by the philosophising theologians in the early period. Ibn Miskawaih died in A.D.1030. With this translation there are footnotes indicating parallel ideas to be found in early writers.

We shall look forward to the other parts of this work. To an Evangelical it is pleasing to read that "it is in the hope that the Evangel may become the power of God unto the Muslim that this book is written"; and again, in the final words of the Preface, "Lastly it is hoped that this book in spite of faults may stimulate the assistance of theologians in the task of presenting the Evangel to Islam."

CECIL GREEN, Casablanca.

## WILLIAM CAREY : ESPECIALLY HIS MISSIONARY PRINCIPLES.

*By Dr. A. H. Oussoren. Leiden (Holland). Fl. 7.50.*

For the last twenty-five years missionary method has more and more come to be discussed in the Councils of the Missionary Societies and among missionaries themselves. Dr. Oussoren has given us a most comprehensive and valuable addition to the available literature on this subject. The Protestant Churches should be especially grateful to him for this study in missionary approach. The Church in Holland has done a remarkable work in the Dutch East Indies, the only field where there has been any marked response to the Christian message among Muslims. So this book is especially welcome. To have collected and sifted all this mass of material in an enemy-occupied country under war conditions is a notable feat, and we congratulate Dr. Oussoren on the result.

The book is a detailed comparison of the methods adopted by William Carey and those adopted by the Moravian Missions, and incidentally, too, of the Reformed Church in Holland. It commences with a sketch of Carey's life. This is followed by a detailed inquiry into the missionary principles on which Carey founded his work. This is followed by a study of the principles adopted by the Pietists in their missionary work, and especially of the Moravians. The two outlooks are then compared. There are some valuable appendices at the back of the book.

The impression gained from reading the book is the great breadth of Carey's outlook and the phenomenal industry shown in the lives of him and his two friends in the work. While his outlook was broader than that of the Moravians—for he hoped to alter the whole basis of Indian life—he owed a great deal to their influence and he was one with them in the great essentials of missionary work, especially in the intense zeal which he and they showed for the salvation of those without Christ, at any cost to themselves. Both were agreed, too, in their emphasis on the atoning death of our Lord as the basis of Christian life, and in the reliability of the Holy Scriptures and the urgent necessity that they should be translated and given to the new converts.

Some astonishing facts emerge from the book which perhaps are not so clear in the biographies of Carey. That he should have been able, during his lifetime, not only to support himself but to pay £40,000 into the Society's accounts, seems to-day almost incredible. That he was himself responsible for the translation of the whole Bible into six different Indian languages, and the New Testament into twenty-four other languages, will seem a complete impossibility. Yet this is what he did. The missionary of to-day will be equally surprised to find that Carey (and, seemingly, the Moravians, too) permitted divorce and remarriage to those who became Christians and whose wives refused to follow them, though, of course, polygamy itself was condemned.

The book is a large one of three hundred pages. The printing is good and the English surprisingly so, though we would have preferred the author to avoid "don'ts" and "can'ts" in his writing.

The book is a mine of information and should be studied by all who are leaders in missionary work or interested in its problems. It will fill the average missionary with a sense of shame that we have attempted and accomplished so little in comparison with this man.

WILFRID STOTT.

## GOOD NEWS.

*By Cyril Alington. Blackwell. 7/6.*

Dr. Alington rightly stresses the fact that Christianity proclaims a Gospel, good news of what God has done for us in Jesus Christ, good news that what we could not do, He has done, good news that through Him we are right with God. So it is that the true Christian, as he more and more realises the amazing depth of the love of God, must constantly be expressing his thankfulness for all that God has done for him in Jesus Christ. "... The first result of believing such good news," writes Dr. Alington, "must be that we should endeavour to show God's praise, not only with our lips, but in our lives." The author argues in this book that in our presentation of Christianity we have not stressed sufficiently this fact that it is good news. He thinks that we have been too preoccupied in



mphasising first the fact of man's sinfulness. "If our evangelists are right," says Dr. Alington, "and Christ spoke of Himself as a bringer of good news, the conclusion seems unavoidable that many so-called Christians have failed to accept it. We shall suggest that this is due to Christian preoccupation with sin rather than with its remedy."

Dr. Alington argues his case attractively, but it is difficult to agree with him. Surely the trouble with so many people to-day is that they have so small a sense of sin. They are satisfied to say that they are as good as their fellows. This lack of a sense of sin is one of the main reasons why it is so difficult to bring home to modern man the saving truths of the Gospel. If you have no sense of sin, you can feel no need of a Saviour. There must be conviction of sin before there can come home to the human heart the full knowledge of Him Who can save us from its power. Yet while we cannot agree with Dr. Alington's main thesis there is much in his book for which we can be grateful. He is right to remind us of the place of joy and thanksgiving in the Christian life, and that "an unhappy or gloomy Christian is a contradiction in terms." O.R.C.

### THE BOOK WHICH DEMANDS A VERDICT.

*By Mildred Cable and Francesca French. S.C.M. Press. 6/-.*

Every one of us in the Christian Ministry experiences a sense of failure and despondency from time to time. On these occasions it is good to remember that responsibility for results does not rest solely with ourselves. There is an inherent power in the Word of God that we are commissioned to preach. Even with little or no preaching to accompany it, the Bible has repeatedly done a work that stamps it as indeed the Word of God.

In this new book Miss Cable and Miss French give what may well be a tonic to discouraged Ministers, though they have probably not written with this aim in view. But they present, in their usual vivid fashion, the story of the impact of the Bible on the different countries of the world. Here will be found illustrations of the world's reactions to the Bible—sometimes accepting, sometimes rejecting, sometimes persecuting, but always feeling obliged to give some active verdict on this unique Book.

This book is well worth buying for ourselves and circulating amongst others. Besides speaking of the past, it faces the present and the future in its last two chapters, and pictures in terrifying form the needs of a world that is fast becoming literate. In many countries it will be a race between the Bible and atheist literature, as new readers clamour for books. The point is, will the Church be sidetracked into secondary channels, or shall we be moved by the desperate spiritual need into sending the Book that has already proved its unique worth? The Book "demands a verdict" from us as well as from the heathen.

J. STAFFORD WRIGHT.

### AN INTRODUCTION TO THE BIBLE.

*By Stanley Cook. Penguin Series. 1/-.*

The title of this book might easily prove misleading. It is not one to put into the hands of the ordinary reader to help him in his Bible study, but is rather a statement of the contents of the Bible as seen from the point of view of liberal criticism, and a statement of the author's reflexions upon its place in the religious literature of the world, and in the development of religious thought generally, past, present and future.

Prof. S. A. Cook is an expert in Hebrew, in Old Testament archaeology and in comparative religion, and possesses an extraordinary wide range of knowledge; at the same time he is intensely interested in the Bible and in all the philosophical questions which surround its interpretation. In consequence of this he treats more fundamental themes than can receive adequate treatment in so small a space, and raises more questions than can be answered. In presenting the contents of the Bible he succeeds in his attempt to be objective, once the critical approach is conceded, and it is interesting to note in passing that he frequently observes how "scholars differ seriously" as regards their critical conclusions.

In presenting his own views, there is an interesting admixture of reverent admiration, of wide-ranging comparisons, and of philosophic questioning as to the ultimate meaning of words and expressions. He can speak of the Bible as "The Word of God," and believe that "a Divine Spirit moves through it," and he concludes that "in it men have found that which answered their deepest needs, and it has something to say for every crisis." But he is careful to add that these statements apply to the spirit of the Bible and not to the letter; and there is little in the book to which the extremest modernist would take exception.

G. T. MANLEY.