

Book Reviews.

WILLIAM TEMPLE : AN ESTIMATE AND AN APPRECIATION.

Various Writers. James Clarke. 112pp. 7/6.

To attempt both an estimate and an appreciation of one of the greatest men in intellectual and spiritual stature who has ever occupied the seat of Augustine is a formidable task, and to perform this in 112 pages is well nigh impossible. The net result is that there is much more of appreciation than of estimate in this book, which is made up of six essays by well qualified writers whose work differs considerably in style as well as quality. The themes of the essays are : William Temple as Thinker, Diocesan Bishop, Church Reformer, Social Thinker, champion of the Oecumenical Movement, and as a Man.

By far the best is the opening essay on "William Temple—the Thinker," by the Dean of St. Paul's, for Dr. Matthews pays the greatest honour to the Archbishop by submitting much of his thought to a careful and shrewdly critical analysis. The Dean has rightly assumed that the most mature thought of Dr. Temple is to be found in his Gifford Lectures entitled : *Nature, Man and God*, and his two essays *Mens Creatrix* and *Christus Veritas* ; though the same masterly treatment is also to be found in the other and manifold volumes which came from the Archbishop's pen—notably *The Nature of Personality*. We agree wholeheartedly with Dean Matthews when having said, "in this survey . . . I have ventured to suggest disagreement and criticism of details," goes on to add, "such a proceeding surely is the proper way of showing respect to a thinker of his eminence, for he would have welcomed the signs that his thought had stimulated thought in others more than the docile assent of a disciple." To comment critically on such themes as Dr. Temple's philosophy, his doctrine of the nature of mind, his theory of value, his view of revelation and of human personality, as well as his theology, and all in the space of 17 pages, is a remarkable achievement, and Dr. Matthews has both placed us in his debt and paid no small honour to an incomparable Archbishop. If the essay leaves us in even greater admiration of William Temple's thought the Dean will not be other than pleased about that. It is much to be hoped that the clergy particularly will be inspired by this essay to grapple with the Gifford Lectures for themselves, for that work has certainly not received the attention it deserves. Such a study would do much to show the arrant absurdity of the jibe once frequently heard that William Temple was a "political Archbishop"—whatever that may mean.

Canon Harrison of York writes capably on "William Temple as Diocesan Bishop," as does the Dean of Exeter on the matter of Church Reform, though these essays do not really give an estimate of the Archbishop's work in these fields. "William Temple as Social Thinker"—dealt with rather abstrusely by the Rev. W. G. Peck—seems to be more the mirror of Mr. Peck's own thought than an appraisal of Dr. Temple's ; but it is a thoughtful essay nevertheless. "William Temple and the Oecumenical Movement" breathes a truly universal spirit, and this essay written by Mr. Carl Heath of the Society of Friends reminds us afresh of our great loss in Dr. Temple's passing. All his outstandingly great gifts of mind and heart and spirit were summoned especially in the cause of the unity of the Body of Christ, and our loss is immeasurable if not irreparable. The book is brought to a close by a study on "William Temple—the Man," by Canon A. E. Baker, who obviously knew him well and loved him. It is evident to the most casual student of Temple that deep spirituality and a real humanity met in him in an almost unparalleled way, and we are grateful for this essay and for the framework of the Archbishop's personal life which it provides. It seems, however, a pity that with all the field to choose from in the way of great positive affirmations with which all Christians would agree, Canon Baker should single out a controversial subject like prayers for the dead in which, he says, the Archbishop believed.

The book would have been considerably enhanced in value by a further essay on William Temple as an expositor of the Bible, for his *Readings in St. John's Gospel* have given spiritual food to thousands who have thanked God from their

hearts for William Temple. But on the whole it is a praiseworthy book, and the real test of its merit will be the degree to which its readers are stimulated to study for themselves the work of a great man, a great Archbishop, and a great, yet simple, saint of God.

R. S. DEAN.

DESIGN FOR RESCUE.

By Robert C. Walton. S.C.M. Press. 68pp. 1/6.

YOUR REASONABLE SERVICE.

By Anthony Hanson. S.C.M. Press. 68pp. 1/6.

Design for Rescue is a book with a grand theme and with some very commendable features, obviously written by an author of real ability; and yet at several points (at least to the present reviewer) it is fundamentally disappointing. The author says: "This book examines again God's 'design for rescue'—the birth, life, death and resurrection of Jesus of Nazareth—and seeks to interpret its meaning." The chapters deal with (1) "The Fact" of the life and death of Jesus; (2) "The Living Fact" of Christ in the experience of men; and (3) "Interpreting the Fact"—(a) Why Christ came, and (b) Why Christ died. There is valuable emphasis on the historical and factual basis of the Christian faith. The full Deity and true humanity of Jesus are explicitly asserted. Sin is declared to be a reality, which means permanent separation from God. There is acknowledgment that the death of Jesus saves us.

Disappointment arises just because so much of good makes deficiencies or undesirable features so painfully unwelcome. "The Fact" is narrated too much like any other human tragedy. There is no indication at the start, as one gets in the Gospels, or as the title leads one to expect, that God Himself is intervening in history to save. The fear of the Lord or due recognition of God is not made the beginning of true understanding. The Gospel of this book is virtually a Gospel without the Holy Spirit, Who is all but unmentioned. Man is left to come to the best decision he can after weighing the evidence, and to make the best response he can to Christ after hearing His call. There is no proper recognition of a Divinely inspired word to record "The Fact," nor of the Spirit of revelation to enable men to understand "The Fact," nor of the Spirit of regeneration to make sinful men new creatures. Some elements in the Gospel records must be rejected as unauthentic. All men are treated as already children of God. Christ's call separates those who already belong to the Kingdom from those who do not. Entering the Kingdom is something I do with my life, not the gift of new life from above. Repentance and faith, justification and peace with God, are not given the indispensable priority which belongs to them in the Apostolic preaching. Illustrations of the reality of the living Christ are chosen which on the one hand throw needless disparagement on arguments about His death, and on the other hand give unhelpful prominence to "a crucifix" and "a stained-glass window with a figure of Jesus." The eternal hope that Christ's victory makes ours is not introduced; the thought is all of this world.

This book is the kind of literature we very much need. The writer's aim is most praiseworthy—to present the Gospel to twentieth century young people. But it is this reviewer's belief that we cannot do this with the full blessing of God, and expect to see young people really rescued from sin, unless we do it with a more complete loyalty to the Scriptural Gospel.

The second book, *Your Reasonable Service*, gives in 64 pages an imaginary discussion about worship. It has some welcome positive merits, and is likely to be of practical value in helping many, who have yet to discover the meaning of worship, to advance in understanding. The writer makes plain what are the fundamental nature of the Christian faith and the consequent distinctive character of true Christian worship; namely, that Christianity is based on historical facts—the action of God become Man in Christ to save men from evil—and so Christian worship must be primarily thanksgiving and praise for this Divine act of redemption, and can only be worthily done in the company of fellow-Christians (i.e., by attending Church), and with the help of the guides to worship handed down by the saints who have gone before. It is such worship that is our "reasonable service."

In a book with so much of good some of its features are a little disappointing or unwelcome. The exposition does not go all the way in indicating how to

accept Christ and to appropriate His grace. The reader is left to look to the Church as the place to find Him. Personal application of Christ's saving work to one's individual need is almost deprecated. There is no clear evangelical appreciation of Christ as the one Mediator between God and men. The writer is willing in passing to speak of "the drama of the Mass", and to say that St. Thomas Aquinas was in the opinion of some the greatest theologian of any age. While mention is made of the importance of the sermon, and a desire expressed for its more frequent inclusion in the C. of E. Communion service, indication of what worship involves is limited rather too exclusively to this service and to mystical participation in its dramatic performance. If our worship is to be a fully "reasonable service," those who would render it need to be told more clearly how necessary it is that it should be informed and tested by Biblical standards, and complemented and completed in the "living sacrifice" of a whole life devoted in all its activity to the will and glory of God. A. M. STIBBS.

FOOL OF LOVE. THE LIFE OF RAMON LULL.

By E. Allison Peers. S.C.M. Press. 127 pp. 6/-.

Here we are given a readable and interesting account of a faithful soldier and servant of Jesus Christ, who, in addition to his missionary labours, was courtier, mystic, poet and philosopher, being numbered among the most influential writers of the Middle Ages.

The opening chapter, which is, probably, the most inspiring in the book, describes Ramon Lull's remarkable conversion, his conviction that "Our Lord God Jesus Christ desired none other thing than that he should wholly abandon the world and devote himself to His service," and his three resolves—"to write books on apologetics, to work for the provision of missionary colleges, and, finally, to lay down his life as a martyr."

The next two chapters are devoted largely to outlines of some of Lull's literary works, including his *magnum opus*, "The Book of Contemplation."

In the following three chapters, others of Lull's literary works are briefly examined, and accounts given of his combat with the Averroists, his meeting with Duns Scotus, and his three Missions to Africa. The first was to Tunis, where, after preaching for a short time, he was arrested, ill-treated and sentenced to death, this sentence being later commuted to one of banishment; the second to Bugia, where he was again ill-treated, imprisoned and, ultimately, expelled from the town (subsequently, at the age of seventy-five, suffering ship-wreck and being rescued with a handful of other passengers); and the third to Tunis again, this mission—traditionally his most successful—being soon terminated in 1315 or 1316 through his martyrdom by stoning.

The concluding chapter is a survey of the attitude to Ramon Lull through the centuries, and an assessment of his importance and the value of his writings for us to-day.

In his account of Lull, Professor Peers has, as far as possible, omitted legends and "traditional wondrous deeds," making a sincere and successful attempt to present a portrait of the "real" man and his work, divested of the accretions of age.

The author (as he states in his Foreword) has drawn the life of Lull "only in outline, so that its essentials may stand out the more clearly"; yet, though the outlines which Professor Peers gives of Lull's literary works are most interesting, and in no way to be depreciated (and, possibly, necessary for an understanding of the man himself), yet the book would perhaps have been improved had a greater proportion of the space at the author's disposal been devoted to a rather more detailed account of Lull's missionary experiences.

This book should be an inspiration to many, at a time when (again, to quote the Foreword) "the watchwords of the world are Reconstruction, Advance and Progress."

In these days when evangelism, and our country's need of evangelism, are occupying our thoughts, this invigorating book is a welcome reminder of the converting and regenerating power of the Gospel of Jesus Christ. It should encourage the reader to seek for himself (or to seek afresh) an experience like unto Ramon Lull's, and then to strive like him, "the Fool of Love," to lead others to a similar experience, reckoning it as gain to be accounted "a fool of love, for Christ's sake."

IVOR J. BROMHAM.

THE NEW TESTAMENT LETTERS.

By J. W. C. Wand. Oxford University Press (Mr. Geoffrey Cumberlege). 220pp. 7/6.

Of the making of many translations of the New Testament there would appear to be no end. A great many modern versions already exist and two others have appeared within the last year or so—the Knox translation in this country and the more important Revised Standard Version in the U.S.A.

The distinctive feature of the present work—which, as the title indicates, includes only the Epistles—is that it does not claim to be a translation so much as a paraphrase. In actual fact, most modern versions partake of this character, but that fact is not always realized by the incautious reader. Dr. Wand makes his intention perfectly clear in his preface. After pointing out that the present decline in Bible reading may have something to do with the piece-meal way in which it has so often been read in the past, as well as with the archaic language of the official English versions, he says, "I have tried to put the Epistles into the kind of language a Bishop might use in writing a monthly letter for his diocesan magazine, which, provided one's style is neither too stiff nor too colloquial, should offer a medium very like that of the original. . . . The result may be called either a free translation or a close paraphrase. But as the aim is to reproduce the argument of each writer in a readable form rather than to repeat his phrases with verbal accuracy, perhaps 'paraphrase' is the better term." The Bishop adds a word of explanation to the effect that the book was first published in Australia in 1943, and that it is now re-issued with a certain amount of emendation and revision.

The general verdict will probably be that the book admirably succeeds in the purpose it sets out to fulfil. The style adopted is most readable and in every case a clear sense is conveyed, even of the most involved passages. Of course, a paraphrase permits of a certain amount of interpretation and it is not likely that Dr. Wand's interpretation will always satisfy his readers. It may be doubted in certain cases whether his interpretation really represents the meaning of the original. For example, in the Epistle to the Romans, does the rendering of ch. i. 17, "In it (*viz.*, the Gospel) the justice of God's way is made clear in proportion to our belief," convey an adequate idea of St. Paul's use either of righteousness or of faith? And in the same verse the quotation, "The just shall live by faith," is translated "Belief is the good man's very breath of life." This can hardly be considered satisfactory. The R.S.V. is surely nearer the mark with its rendering: "He who through faith is righteous shall live." Again, to take another illustration from Romans, the translation of ch. v. 7 fails to bring out the distinction between the "righteous man" and the "good man", the latter expression being used in both instances.

However, defects like these are not common or representative of the work in general. There are cases where the freedom to paraphrase rather than translate is distinctly useful, such as in giving the correct sense to a difficult verse like 1 Peter i. 2. No literal rendering can convey the idea that was in the apostle's mind, namely, a reference to the inauguration of the Old Covenant (as described in Ex. xxiv) when the people promised "obedience" to God and were in turn "sprinkled" by the blood of sacrifice. Dr. Wand brings out this meaning by paraphrasing the verse: "You have been consecrated by the Spirit so as to become obedient to Jesus Christ, and by the sprinkling of His blood you have entered into fellowship with Him, as the old Israel did with Jehovah through the blood of the old Covenant."

It would be possible to give scores of similar illustrations where the meaning is made plainer by the paraphrase. We were particularly struck by the rendering of the Epistle to the Colossians, which has been described as the most difficult of all the epistles for the ordinary Bible reader to understand. The translation here is excellent and without being technical elucidates the nature of the false teaching against which the apostle is warning his readers.

Each epistle is prefaced by a short article, dealing with its historical background and the circumstances in which it was written. In this respect it is interesting to note that Dr. Wand defends the Pauline authorship of the Pastoral Epistles as against "the fashionable view in the learned world of to-day." But he himself adopts the "fashionable view" with regard to the authorship and authenticity of 2 Peter and dates it somewhere round about A.D. 110.

There are one or two small misprints in the book, the worst being an unfortunate mistake in the chapter divisions of the Epistle to the Galatians. The second chapter is wrongly divided into two, with the result that the succeeding chapters are wrongly numbered and the total number of chapters is made to be seven instead of six.

FRANK COLQUHOUN.

WILLIAM TEMPLE AND HIS MESSAGE.

By A. E. Baker. Penguin Books. 1/-.

Among the Penguin Books this is outstanding, and it deserves, and has surely received, a special welcome, both for its subject and its subject matter. The Bishop of Chichester, with whom William Temple was so closely associated, contributes an able and fascinating memoir, enriched by intimate personal knowledge. The portrait he draws of the late Archbishop ends with the reminder of that greatness that made him "not only a British but a world figure," of his vision, imagination and courage, his intellectual and spiritual power and his industry, his serenity of mind and child-like simplicity. "William Temple," he adds, "had all the vividness and swiftness of a flame. It was like a flame that he sped through our whole firmament, filling every corner of it with a new splendour. It was like a flame that he communicated warmth and light to all who saw or heard him. We cannot expect to look upon his like again in our life-time."

Dr. Temple was a prolific writer and a fluent preacher and speaker, on a wide variety of subjects and to a wide variety of readers and hearers. That he had many messages on many subjects, no one who glances down a list of his publications or indeed has any acquaintance with the problems and tasks of the last generation can for a moment doubt. But had he a single coherent Message, a dominating, compelling vision of truth, a clear and defined philosophy of religion, a central experience of Christ that he was eager for all to share, a unifying knowledge of the Gospel of the Kingdom in its relation not only to the past but to modern needs? Unquestionably he had, and it is essential to grasp this inner secret of his life's work if we are to estimate in any degree his great contribution to the Church and to human thought and endeavour.

How shall we find this message? How glimpse its simple realities underneath the brilliant eloquence of tongue and pen? Canon Baker believes we can do this, and by a series of carefully chosen and introduced passages from his books and pamphlets. He himself has brought considerable skill and knowledge to his task and has succeeded in a remarkable manner in conveying to the casual reader an impression not only of the spiritual greatness of the late Archbishop, but of his astonishing versatility, and powers of insight and expression. One of the obvious perils that faces the compiler of an anthology (for despite the disclaimer of the Preface this remains the nature of the book) is that of giving to the reader who reads no more than a catena of passages, and their brief though apt introduction, a very inadequate account of the Archbishop's teaching. Extracts wrenched from their setting and context can assume quite a different meaning from that of their author's intention. Canon Baker has, however, effectively guarded against that. He takes some thirty-six subjects. All are illuminated by well-chosen passages containing each something of the deep thought and quick and prophetic understanding as well as of the fearlessness of utterance that characterized Dr. Temple. The impression left, if not a complete picture, is at least so far a true one, of a great and glowing personality with a vital message for his time, and indeed, for the new world he did not live to see.

That William Temple passed from us so soon, in the fulness of his powers, "before his pen had glean'd his teeming brain," and in an hour the Church and nation sorely needed him, is one of the mysteries of the Divine Providence. We may not, and we do not, question that, but we are enriched in our thinking and inspired in our actions now by the living words that still speak to us and by the lasting memory of a great leader; and for that we thank God and take courage.

That we have so much that is precious beyond rubies obtainable for a modest shilling is a tribute to the enterprise of the publishers and the skill of the compiler. What a book for the pocket for the holiday tramp or the train! What a seed-packet of thoughts for meditation or discussion! Your reviewer put it into his ruc-sac and found only one draw-back: the danger of its somewhat flimsy binding disintegrating before its treasures had been garnered. S. NOWELL-ROSTRON.

THE SEARCH FOR GOD.

By Marchetta Chute. 262pp. Ernest Benn. 8/6.

Whatever may be said about this book by the strictly orthodox, it can hardly be denied that it is most certainly an uncommon one. It purports to be a fresh presentation of the Bible as embodying that age-long search for God to which the Epistle to the Hebrews refers in xi. 14, describing "the writers of the Old Testament as men 'in search of a country of their own'." The search, of course, culminates in Jesus. This search is the distinctive as well as the unifying feature of the history of the people of Israel. The book is divided into four parts—The Right to Search, The Object of the Search, The Search, The Finding. This search for God is the dominant theme of the Bible.

A large part of the book inevitably consists of quotation from the Bible, but considerable freshness is provided by the particular translation used. It is one not familiar presumably to English readers. It hails from the University of Chicago and is styled "The Bible: An American Translation." The translation, so far as one can gather from the numerous quotations scattered over the book, is a free but extremely interesting one. We will give one or two from the New Testament: "What are we going to do about the fact that this man is showing so many signs? If we let him go on, everybody will believe in him" (Jo. xi. 47 and 48), which is rather an improvement on Moffatt. "Why is it that you do not understand what I say? It is because you cannot bear to listen to my message" (Jo. viii. 43). "Nobody lights a lamp and then covers it with a dish or puts it under a bed, but he puts it on a stand, so that those who come in may see the light" (Lu. viii. 16).

The Author has certainly a very charming, effective and vigorous method of re-telling the story of the Bible. It opens rather unexpectedly with an account of the book of Job and closes with the Crucifixion and Resurrection. All the way through the Author succeeds in imparting exceptional freshness and interest to the accounts and stories with which many people are only too familiar. And that in these days is well worth doing. We must get the laity back to the Bible and what more effective way of doing this than by re-telling the great incidents and delineating again the great characters of the Bible with freshness and vigour? And so we welcome this book, not because it is really particularly original, but for those special reasons which we have just mentioned. It should be brought to the notice of those who have long since ceased to read their Bibles and who doggedly believe that it never can be arresting. In that way this book is likely to perform a useful function apart altogether from the fact that its message may constitute for some searchers a real "find" in the sense in which the author would use the term. It deserves to be widely read and we are not surprised to read that it has already run through several editions in America.

C. J. OFFER.

THE ERA OF ATOMIC POWER.

S.C.M. Press. 83pp. 2/.

It seems but a few months ago since, on two unsuspecting cities of Japan there burst the destructive fury of the atomic bomb. The worst, it would be almost true to say when the horror of it all was grasped, was stunned by the occurrence. Even at an age already familiar with indiscriminate slaughter, the immensity of the destruction seemed almost beyond belief. That one bomb should practically wipe out an entire city in a flash was something new in the experience of man. Many, when they heard the news, must have felt, even before the full implications of the event could be gauged, that here was something charged with incalculable consequences for mankind. At last man had been given the power to destroy himself with a swiftness and completeness hitherto undreamt of.

Naturally, such an event challenged the Christian conscience and provoked reflections of a very searching nature. As a result a special Commission was appointed by the British Council of Churches, composed of a number of eminent men distinguished in different walks of life, under the Chairmanship of Dr. J. H. Oldham. These have issued this report in a commendably short space of time. The whole subject is of such importance for all of us that it is to be hoped wide-

spread notice will be taken of this document. The value of the Report is not so much in any distinctive "findings" and suggestions as in its comprehensive survey of the problems that must be faced in the new atomic era that now has dawned.

It was not so long ago that General Smuts warned the world that man's inventive genius threatened to outrun his capacity to control it. The Report endorses this. "Before men have learned to control wisely for human good the powers which they already possess, they have had given into their hands, for good or evil, powers of infinitely wider range." But perhaps the most serious consequences of the discovery is the sense of insecurity for the future which it may bring into the life of contemporary society. "We may expect," they say, "that one of the consequences of the discovery will be a slackening of interest in all planning for the future, because such planning demands a sense of social perseverance." This is a very serious statement demanding most earnest consideration. "The main discovery of the atomic bomb itself," they go on to add, "even if it is never used, might well create such strains in our society as to destroy it." And obviously the danger will be that "in such a state of insecurity, most men and women would be forced back into a life that accepted impermanence as some inevitable, and would live only for the present." Could anything be more disastrous for the future of society? No wonder the Chairman of the Commission commenting on this Report in the *Christian News-Letter*, stated that one of the American scientists who took a leading part in atomic research and is the holder of a prize for his work in nuclear physics, says in an article that has been given wide circulation in America "that all the Scientists he knows are frightened men." And the Commission themselves remind us that, in the course of a debate in the House of Lords, Lord Russell remarked that "the problem that confronts us is whether a scientific society can continue to exist." Thus it is perfectly obvious that the era of atomic energy is going to increase the problems already facing the Christian Church, and this Report, especially in its later chapters, should act as a powerful incentive to all Christians to equip themselves more fully and effectively for life in an age which will need, and need desperately, all the help and guidance that they have to give.

C. J. OFFER.

AN APPROACH TO CHURCH MEMBERSHIP.

By Conrad Skinner. Epworth Press. 152pp. 5/-.

There are few persons in England with more experience of young people than Conrad Skinner. For nearly thirty years he has been Chaplain of The Leys School, and during that time it has been a part of his work to conduct preparation classes for Church Membership. This book is the fruit of that long experience and it is an exposition of "The Invitation to Membership of the Methodist Church."

In these days when there is such a leakage in numbers of those who have been prepared for Confirmation, and the corresponding services in the Free Churches, many who are responsible for conducting such classes will be glad to seek inspiration from someone who has spent the major part of his ministry among boys. In his introductory chapter he deals with some of the obstacles and misunderstandings which arise in the minds of youth, and certainly he succeeds in resolving many of the doubts and objections made about the Christian faith and life. Apparently, the writer sees in the definite dogmatic statements of the Creed a stumbling-block to many who are being prepared, and he persuasively suggests that it is not necessary at the beginning of our membership to have to accept all the beliefs outlined in the Creed. Here many would disagree with the implications of this point-of-view, for it is apparent that one of the failures of the Church to hold its members has been due to the lack of definite teaching, and the preparation classes provide an excellent opportunity for such teaching to be given. One criticism we would make of this volume is that it is at times not definite enough, and especially we felt this in the chapter on the Church. Here, too, anyone not familiar with the problems of Reunion would imagine that it was dependent merely upon goodwill and brotherly affection. Would that it were so!

There is a bad mistake on page 53, when the writer refers to Carlyle's remark

that it was a "mere matter of a diphthong (in Greek) that severed the Eastern from the Western Church" ! But this remark was made about the Arian controversy, and the Easterns, except for such few of them as became Arians or semi-Arians, held as firmly as the West to the divinity of Christ. The final breach of East and West was partly ecclesiastical and partly political, and the doctrinal difference centred in the introduction of the Filioque clause in the Nicene Creed. Any Orthodox Christian reading this paragraph would be gravely shocked by the innuendo that only the West holds the Divinity of our Lord.

The book is written in a delightful and easy conversational style and is marked by a number of good illustrations. Many things are well said, and familiar truths illustrated by a freshness of expression. The last chapter, if slightly re-written, should be reprinted separately as a pamphlet and so made available to a much wider public. There is much that is helpful in the volume to anyone who is entrusted with the instruction of youth. Yet most of us would value something more definite in its teaching about the Sacraments and about some of the central truths of the Faith.

E. J. G. ROGERS.

WORDS WORTH WEIGHING IN THE GREEK NEW TESTAMENT.

By E. K. Simpson, M.A.

PAULINE PREDESTINATION.

By The Rev. Francis Davidson, M.A., B.D., D.D.

These two pamphlets, published by the Tyndale Press at 2/6 each, comprise the Tyndale New Testament Lectures for 1944 and 1945 respectively. They were delivered at conferences of the Inter-Varsity Fellowship in Cambridge.

Mr. Simpson's lecture will be of interest to all students of the language of the New Testament. He warns us against an over-emphasis on the "vernacularity" of the New Testament, and (quite rightly) reminds us that the very content of the Christian revelation enhanced and ennobled many of the words used. He then proceeds to take a number of New Testament words and phrases and, by comparison with classical and contemporary usage, to suggest renderings more accurate and appropriate than those usually given in the translations and commentaries. This is a booklet deserving of careful use alongside of one's Greek Testament.

In the second booklet, Dr. Davidson, after reminding us that St. Paul, so far from originating a doctrine of predestination, was the true descendant of the Hebrew prophets and indeed of our Lord in his doctrine of election, proceeds to a consideration of the Pauline vocabulary which deals with this doctrine. He then reviews the Pauline doctrine in the light of the vocabulary used. One quotation may be noted: "Foreknowledge is . . . *dynamic* not static, and is the prolific origin of subsequent activities, whose direction is towards the uplift of man. . . . The foreknown are also *foreordained conformists* with the image of God's Son; their destiny is likeness to Christ." That is an emphasis which all exponents of this great Biblical doctrine should bear in mind.

F. D. COGGAN.

THE FOURTH GOSPEL.

By H. P. V. Nunn. Tyndale Press. 1/6.

This brochure is uniform with the two mentioned above, but is published at a specially subsidized price. It deals with the problem of the authorship and authenticity of St. John's Gospel in the light of modern criticism. Special attention is paid to the somewhat enigmatical "John the Elder," referred to by Papias, while the evidence of the Fathers, of early heretical sects, and of the catacombs is passed in review. Mr. Nunn has done well in pointing out the obvious flaws in the critical argument with regard to the fourth Gospel and in reaffirming the claims of the traditional view that the writer was John the son of Zebedee.

F.C.

THE CHURCH OF ENGLAND IN THE TWENTIETH CENTURY.

By Roger Lloyd. 260pp. Longmans Green. 15/-.

In the introductory chapter of this book (which is marked Volume One) Canon Lloyd justly observes that the true history of the Church of England is not so much the story of its great movements and leaders, but the story of its parishes—its pastors and its people. "It is the parish church," he says, "not the Lambeth Conference or the Church Assembly, which really makes the history of the English Church. Its rôle is decisive. The Church might possibly survive a whole generation of impossible bishops and dead cathedrals. Not even in the worst days, happily, has this test been laid upon it. But it could not possibly survive a whole generation of bad vicars and lethargic parish churches."

If then the heart of the Church is in its parishes, the history of the Church is the history of its parishes. This being so, it is strange that the author has seen fit to exclude practically all reference to the work of Evangelical Churchmen in the parishes of our land. To most readers of this journal this will appear to be the chief blemish in this book, and in the interests of historical accuracy it is somewhat difficult to explain. There is, indeed a grudging tribute paid to the early Evangelicals of the nineteenth century, with their urgent sense of social responsibility as well as their intense evangelistic zeal; but it is assumed that these men lacked any proper sense of churchmanship, were narrowly sectarian in their outlook, and more or less disparaged the Sacraments. And as for their successors in the twentieth century, they, as we have indicated, are almost completely ignored—treated for the most part as though they never existed and played no vital part in the life of the Church. We look in vain for any recognition of the faithful pastoral work of thousands of Evangelical clergymen during the period under review.

The fact is, the Evangelicals as such are never seriously mentioned, unless the author includes them in his contemptuous references to the "Protestants"—whom he identifies, apparently, with the Church Association and Mr. John Kensit, and for whom he cherishes an ill-concealed dislike. It is difficult to escape the conviction that Canon Lloyd's treatment of the Evangelicals is a quite deliberate attempt either to ignore them as unworthy of serious attention or to brand them as effete, cantankerous and narrow-minded. His disparaging references, for instance, to such fine men of God as Prebendary H. W. Fox, of the C.M.S., and Bishop Taylor Smith, as Chaplain-General, confirm this impression and give evidence only too plainly of a strongly biased mind.

The reader will probably have gathered by this time that it is the Anglo-Catholics who are the real heroes of Canon Lloyd's story and who occupy the centre of the picture. The "Modernists," admittedly, receive a certain amount of attention, being allocated a chapter all to themselves; but the final verdict on them is that of "fundamental failure." The Anglo-Catholics, on the other hand, never failed. Of all parties in the Church, says the writer, they proved themselves the most loyal both to the letter and the spirit of the Prayer Book. A wonderfully glowing picture is given of the Anglo-Catholic priest at work in the parish; there is a highly coloured account of Anglo-Catholic worship at a "typical" High Mass on a Sunday morning; while nearly a dozen pages are devoted to a description of the Anglo-Catholic training centre at Kelham, which is shrouded in a halo of sanctity and industry not to be found elsewhere.

Undoubtedly, the best sections of this book are those which deal with the missionary work of the Church and the beginnings of the Oecumenical Movement. But of course the writer forgets to say that the story of Anglican Church missions owes its primary debt to the Evangelicals, who have always led the way in world evangelization and who, through their great missionary societies, have done more than any other party to advance the Gospel of Jesus Christ among the nations.

For the rest, the book is written in an interesting style, is well documented (with the kind of evidence the author requires), and gives entertaining sketches of certain leaders and movements in the Church during the period in question. But when the time comes for the story of the Anglican Church in the twentieth century to be recorded, it will need to be done by an historian with a surer judgment and a more catholic outlook than the writer of this book.

FRANK COLQUHOUN.