

Book Reviews

SPACE AND SPIRIT.

By Edmund Whittaker. 149 pp. Nelson. 6/-.

Of late there has been a marked change for the better in the relations between science and religion. The work of physicists in particular has destroyed many assumptions upon which materialism and evolutionism are built. Belief in a Creator and Ruler of the world has again become reasonable. The *rapprochement* might be hastened if theologians on their side would attempt to follow the latest scientific development, and if scientists in return would study more carefully the philosophical implications of their discoveries.

Sir Edmund Whittaker, an eminent mathematician and convinced Roman Catholic, makes a valuable contribution towards that end. He aims in this work to examine the bearing of recent advances in physics upon the arguments of St. Thomas for the existence of God (the Five Ways). Such an examination is necessary because many of the terms used by Thomas in an Aristotelian sense have changed their meaning with recent investigation.

The book, a masterpiece of compact and lucid statement, contains a fine analysis of Thomas' arguments: from motion, from causality, from contingent being, from grades of perfection, from order; and the stages which led up to it are clearly shown. A short history of the progress from Aristotelian physics, through Ockham, the revived Platonism of the Renaissance, Copernicus, Galileo, Descartes and Newton to the modern relativity and quantum-physics is then given.

For the theologian the most interesting part of the work is at the end. Sir Edmund shows how the Deterministic and Deistic world-view, natural to Newtonian physics, has now been shattered. The concept cause—used by Newton only in the sense of efficient cause—has been largely overthrown, first in favour of predictability, latterly of mere probability, with at the most a statistical regularity (in the movements of electrons). He mentions the fact that in wave-motions it is impossible to specify both the location and the velocity of electrons simultaneously. More than that, if the universe is expanding, then its age is limited: a point borne out also by the fact that stars cannot maintain an infinite loss of heat-energy. Thus a natural origin—a creation—of the world must be postulated.

Of its kind this is a book of exceptional interest and quality. Two questions are raised, however. The first is, that although Sir Edmund can argue from physics to a Creator God, he still cannot advance in that way to a moral and personal Deity. Reasonable assurance of the existence of God at all is no doubt important, but the philosophical and scientific approach has, of itself, definite limitations. The God who is an outstanding mathematician (as God is), is not adequate to moral and emotional creatures. Theology can at best only regard work of this kind as marginal, not central. No doubt the author himself understands this well enough, but his book leaves the impression that arguments of this kind are—or ought to be—essential, at any rate, for the conversion of scientists. But the possibility of the existence of a controlling mind hardly leads anyone to the knowledge of a God of Love, although it can lead to the expectation of a self-revelation on the part of that mind.

The second question is wider and more radical: In view of the fact that man is sinful, is there really any place at all for natural theology? Sir Edmund takes as his basic assumption the Roman Catholic teaching: *Eadem sancta Mater Ecclesia tenet et docet, Deum, rerum omnium principium et finem, naturali humanae rationis lumine e rebus creatis certo cognosci posse*. He thus takes it for granted that he performs a useful apologetic task. But if the assumption is not true, then the main value of the work is as the confirmation of the faith of the believer, and from this angle it ought to have been written.

The problem is too large to discuss in this context, but the salient points are these. If reason is unaffected by the Fall, then the author's assumption is valid.

But if reason has been damaged, and man sees a creature, or his own imagination, instead of the Creator, then neither philosophy nor science avails to lead to the true God. God can only be known in Jesus Christ : everything outside that knowledge is false, whether it asserts the existence of a god, or the non-existence of a god. The question of faith can be decided only in relation to Jesus Christ, not in relation to philosophical and scientific arguments. The arguments can be a confirmation, but not a preparation. In the case of the unbeliever they will only provoke to counter-argument.

It is not the author's business, of course, to discuss this particular problem, but his whole presentation does depend upon the side which he takes (without argument) at the outset. His whole view of the relationship between science and Christianity also depends upon it. That is not to detract from the very real merits of the book, which will give both information and assurance to the Christian who cannot go into these matters for himself, and may, in the grace of God, do something to clear a way for the Divine revelation in the case of those whose minds are still open to conviction. For a concise and informed account of the position of the Christian in relation to physics old and new one cannot do better than turn, and return, to this little volume.

G. W. BROMLEY.

WOMEN IN THE CHURCH.

By F. D. Bacon. 146 pp. Lutterworth Press. 8/6.

The purpose of this book is to provide the historical background for the consideration of the question of the admission of women to the ministry of the Church on equal terms with men, and to furnish such information on the general subject of the contribution of women to Church life and work as shall be "a stimulus to reform and to new adventures of faith."

This important matter has been thrust into prominence and even urgency by the contemporary situation. There is a powerful movement in many spheres of work towards the equality of women with men in responsibility and remuneration. The war has developed enormously the employment of women, and they have undertaken and effectively carried out many duties hitherto done only by men. In Christian work women have given in every generation, and not least to-day, unquestionable proof of great spiritual gifts. There is at present a startling and even critical shortage in the Ministry. Some denominations have thrown open the Ministry to women. One Bishop of an Overseas Diocese of the Anglican Communion has ordained a woman to the priesthood. It is therefore probable that the whole question will come before the Lambeth Conference next year. It has, indeed, been carefully considered at these Conferences in the past. But now, in the light of new developments, and because opinion is sharply divided amongst Church leaders, it would seem inevitable that the issues involved should be frankly faced.

How does this book help us? By tracing the history of the status of women within the Jewish and Christian Churches, and so describing it in New Testament days, in the order of Deaconesses, in the religious orders and conventional life of pre-Reformation times, and after in the different Churches and denominations of Christendom down to to-day. In the course of his interesting chapters there will be found much that is informative and valuable, together with some matter that seems only indirectly relevant. Some of the statements, too, should be critically considered. "The New Testament was not collected together until the fourth century, and in the early years the only Christian writings possessed by local churches were those sent to them by the Apostle" (p. 111), is one example of many loosely made assertions, though it is sometimes not clear whether the writer is expressing his own views or those of others. The brief sketch of the conventual life and the religious orders appears somewhat surprisingly to be written from the point of view of almost unqualified admiration of the system, which has indeed been unhappily reputed for very grave abuses. Many would strongly maintain that the Christian life of prayer demands not just times of going apart for quiet communion with God, but rather a whole life of seclusion and solitary devotion, or that in a religious house may best be experienced "the peace which passeth understanding." The quotation from Bishop Gore about a religious order for men as a city set on a hill that all men

may see—what the Christian life means “ might well have been balanced by the truer words of Keble,

“ We need not bid, for cloister'd cell,
Our neighbour and our work farewell.”

It is in the strain and stress of ordinary life that true sainthood is fashioned and revealed. To be “ in the world ” and yet “ not of the world ” is the highest type of Christian discipleship.

The question of the ordination of women can only be answered by reference to the teaching of Our Lord. This again can only be gathered from the Gospel records, from the teaching of the Apostles, and from the practice of the early Church. The author of this book might perhaps have devoted a larger space to a consideration of the attitude and teaching of Jesus as indicated in the Gospel narratives, for this is a primary source of authority. But the summary given clearly establishes the universally agreed fact that for our Lord men and women had entirely equal status as children of the one Father. In Apostolic teaching, St. Paul's first Epistle to the Corinthians and 1 Timothy must obviously be examined, and not all will agree with some of Mr. Bacon's comments and interpretations. In regard to the early Church the book describes in some detail the place and function of women in its life and ministrations, and the writer is clearly well acquainted with the relevant history and literature of the subject.

S. NOWELL-ROSTRON.

THE MOVING OF THE SPIRIT.

By R. W. Moore. Longmans Green. 2/6.

The Bishop of London's Lent Book for 1947 has been written by one of the most distinguished laymen in the Church of England to-day. Through his public speeches the Headmaster of Harrow has given a powerful witness to the Christian faith and although, in his introduction, he renounces any claim to be numbered amongst the theologians, that does not make us any the less ready to hear what he has to say on a subject of so great importance. For, as the Bishop of London says in his Foreword, “ The subject chosen is most timely. In an age of increasing doubt and frustration there is nothing we need so much as a new consciousness of power . . . the power that strengthens character and enables it to use, rather than be crushed by, its environment. Such power can only come through the Holy Spirit.” Mr. Moore's book is designed simply to show us the way in which he himself has tried to “ orientate and focus ” his apprehension of the Holy Spirit.

After an opening chapter devoted to a consideration of what happened in the Upper Room on the Day of Pentecost, Mr. Moore goes on to deal with six general themes, all of which are in some way related to the activity of the Spirit. First he treats of Spirit and Personality. To say that God is a Spirit means that “ His nature is connected with the mysterious, unpredictable, dynamic, overriding part of our human being, that power not of ourselves that makes us at our best what we are and has its origin in Him.” In other words man attains the fullness of personal existence only through the transforming influence of the Spirit. Next we are led to the thought of the indwelling God ; the God who was uniquely immanent in the Christ dwells in man through the Spirit. The close relation between Christ and the Spirit is further expounded in a chapter on “ The Mediation of Christ,” while the attempt is made in a chapter on Enabling Grace to describe the “ incessant spiritual influence of God upon the spirits of men.” “ The presence of the Spirit in Grace is not to be known by any specific emotion or thrill : it is tested only by its effects on life and action, which at their most effective are definable only in terms of the activity of love . . . Grace is the term which expresses the quality of this love in God towards us in the effluence of the Holy Spirit which is agent.”

The last two chapters examine the phenomenon of Inspiration and the character of Life in the Spirit, while an epilogue contains a meditation on the two great metaphors associated with the Spirit—the Wind and the Fire. The final conclusion is that the greatest need of our “ stricken and paralysed world ” is for the re-emergence of the fellowship in the Spirit. Out of the intense togetherness of souls living in relationship with Christ and the Spirit progress may yet come in the establishing of the Kingdom among men.

While one may be truly thankful for a book which bears witness to the reality of the Spirit's activity in so sincere a fashion, one cannot avoid certain feelings of disappointment in regard to the book as a whole. In the first place the language seems unnecessarily complicated and diffuse: one would have expected a layman to speak more simply and more directly to his fellow-men. In the second place the thought tends to lack any clear orientation or definite focus such as the author speaks of in his introduction. Doubtless the different chapters contain many suggestive thoughts on their respective themes, but in general the treatment seems too abstract. This at least is my personal impression. I hope I may be wrong, for I have the greatest admiration for Mr. Moore's work in other departments of life. But for some reason he has failed to give me the illumination or the inspiration that I had expected through the printed page.

F. W. DILLISTONE.

THE RISE OF CHRISTIANITY.

By E. W. Barnes. Longmans. 15/-.

Any work by Bishop Barnes calls for notice. His new book—a study of the origins of Christianity—is a challenging account, not only of the history, but also of the nature and content of the Christian faith. He states the aim and method clearly in the Introduction. He writes as one who accepts both "the methods of analytical scholarship" and "the postulate of the large-scale, or finite-scale, uniformity of nature." He professes an impartial desire to know the truth. He thinks that when mistaken assumptions and crude imaginings have been dispelled by scientific criticism, "a lovely and satisfying faith"—no less for the intellectual than for the ordinary man—will emerge.

For those who accept the Bishop's presuppositions, the volume is a masterpiece of condensed and yet comprehensive statement. It sketches the three civilisations from which Christianity derived—Semitic, Greek and Roman. A short and pithy account is given of the Mystery religions—useful for the theological student. In a chapter on miracles the attitude of mind of the first-century man is discussed. When the Bishop turns to the Gospels, he accepts a fully critical view, assessing the date, authorship, method and value of each book, disentangling the real facts and Jesus' real teaching, examining the events of Passion Week. Dr. Barnes next brings under review the achievements and works of the two great Apostles. For the Romish traditions about Peter he has little time. He has equally little for the so-called Petrine writings. To Paul he will allow most of the Epistles—substantially—but he has no sympathy with Paul's thought. A fairly full account is given of the early Christian writings, most of which are dated late and do not meet with the Bishop's approval. There is a section on the Dominical sacraments, which are associated with the Mysteries, and shown to be neither Dominical, nor, in their present form, Christian. In relation to the Empire, Christianity is presented as a socialist, pacifist and internationalist movement. The book ends with a consideration of the Apologies, and a very abrupt concluding paragraph.

What is the value of all this? It has a personal value, in that it shows beyond mistake where the Bishop stands. It has value for theological students who want a short and yet lucid presentation of some New Testament and Church History problems. It has possible value for those who in any case share Dr. Barnes' world-view, but cannot express their thought so clearly and do not see what may be salvaged from the wreck of the Christian edifice. What its value is for those who have cast off Christianity altogether is doubtful. The Jesus presented—a religious genius, with little culture, little learning, but with deep religious experience, a command of essentials, and a gift of self-expression—this man will hardly commend himself to the modern historico-scientific expert. Possibly even Dr. Barnes would query his true vocation to the ministry if as an aspiring ordinand he revealed so appalling an intellectual incapacity!

It is hard to see, indeed, what really useful purpose this finely written book will serve. If the author's presuppositions are right, then there is no place for the Christianity of the Gospels or of the Church in the world to-day. What can be salvaged is only our own opinions, and there is no need to tag these on to Jesus and say that this is basic Christianity. In any case this Christianity cuts no ice in the world. But what if the Bishop's presuppositions are wrong? He

assumes that every intellectually honest person must share them. But if God is a Transcendental Creator, not bound by laws of His own ordering ; if man is in some cosmic sense a sinner, who needs more than a way of life ; if Jesus is indeed the Son of God : then what becomes of all this analysing and dissecting, and sometimes rather supercilious judging ? It is the twentieth-century man of science who is the fool, not the first-century believer.

The book is not beyond criticism in points of detail. Dr. Barnes adopts radical theories which are opposed by scholars of undoubted standing—but without proper argument. He dismisses Form-criticism unheard. He dates and discusses the early Christian writings in very cavalier fashion. For tendentious reasons he exalts the Didache, but pushes back I Clement to 125 A.D. Controvertible points are endless. In every case, however, the ultimate issue is theological. Those who share the Bishop's view will rejoice in his conclusions. Those who do not will find them unfair, painful at times, and generally mischievous.

Perhaps the great value of the book is that it reveals in all its depth the gulf which separates humanistic and scientific modernism from Christian orthodoxy. It makes it plain how far an ecclesiastic who espouses the modernist cause may be led from the confessional truth which nominally, as a responsible pastor of the Church, he is pledged to teach and uphold. It serves as a warning that ultimately—in essentials—no compromise is possible. The truth cannot lie both with Dr. Barnes and with the historic Confessions. At this point theologians must make a choice upon which the maintenance of Christian truth depends.

G. W. BROMLEY.

THE PROGRESS OF THE JESUITS (1556-1579).

By James Brodrick, S.J. Longmans. 16/-.

This is the second volume of a work by an English Jesuit which was inaugurated by the publication in 1940 of *The Origin of the Jesuits*, designed as a tribute on the fourth centenary of the foundation of the Society of Jesus in 1540. Its historical value is very great, for it is based on the collection of original Jesuit letters and papers contained in the *Monumenta Historica Societatis Jesu*. Moreover it deals with a subject of paramount importance in the history of sixteenth century Christendom, for the Jesuits turned the confused retreat of the Roman Church into a victorious advance. A great deal of European territory originally occupied by the forces of the Reformation was recovered for the Pope and fresh advances achieved both in the Americas and in the far East. The present volume tells part of the story of that recovery and advance and we are shown from a vantage point such as the General of the Order and his chief subordinates alone could have possessed in those days the rapid expansion of work and the high hopes that accompanied it. Indeed, the skill with which the author has held together the many and diverse threads of Jesuit activity makes his book an absorbing narrative to read. The effect is heightened by the way in which the story has for its background almost the whole world. "The reader will sometimes go to sleep in Yamaguchi and awaken in Pernambuco. It could not be helped, because the Jesuits of those days were such inveterate wanderers."

The passing of judgment upon the Jesuits is inevitably affected by the fact that they were the chief engineers of the Counter-Reformation, and the chief obstacle to the success in Europe of the evangelical movement. Nor has their name acquired a sinister ring without good reason. We cannot but believe them to have been grievously in error both in the objective they set before themselves and in the methods which all too frequently were pursued in the attainment of the object. Yet these pages will demonstrate a whole-hearted devotion and a missionary zeal which has rarely been surpassed in the history of Christianity and can only make the reader marvel at the power of human endurance pledged to a cause.

The death of Ignatius in 1556 imposed a serious strain upon the order and there was much scheming to prevent the election of Laynez as his successor. Despite the fact that the founder was a Spaniard, a good deal of criticism arising from anti-Jewish prejudice came from Spanish sources. But those internal strains and stresses did not prevent rapid expansion. When Ignatius died he was the Superior of close on two thousand disciples scattered over the earth

westward from Japan to Brazil. This remarkable growth had occurred in sixteen years, for in 1540 Ignatius had begun with nine companions. The two chapters entitled "The Testimony of Blood" and "Prester John's Business" show the Jesuits playing a leading part in papal missionary enterprise in all parts of the world. Many a sketch depicts a heroic figure like Fr. Barreto washing away the accumulated filth of the dungeons occupied by the slaves of Tetuan. The first attempt to bring Abyssinia within the papal fold is here described in detail and full length portraits are provided of such leading figures as Francis Borgier and Laynez, the second General. In company with other monarchs, Mary Queen of Scots appears on the stage as the Jesuit efforts to help her are described. The faults of these early Jesuits are not concealed by the author, who endeavours where possible to let his characters speak for themselves. No one who wishes to be well acquainted with Christian history of the sixteenth century can afford to neglect this important and fascinating book.

F. J. TAYLOR.

THEOLOGY AND SANITY.

By F. J. Sheed. *Sheed and Ward.* 12/6.

The purpose of this carefully written book is to set out "the indispensable minimum of theology that every man needs in order that he may be living mentally in the real world." It is, in fact, designed for the intelligent layman and not for the professional theologian, so that the reader is not distracted by many references to other writers, although it is obvious that wide reading and careful thought lie behind the text. There is, however, one exception to this absence of references in a considerable use of Scripture. Evangelical readers will be interested to observe this familiarity with the text of Scripture on the part of a Roman Catholic laymen and the way in which it is used.

Mr. Sheed declares his concern to be with "the intellect rather than with the will: this is not because the intellect matters more in religion than the will, but because it does matter and tends to be neglected and the neglect is bad . . . We can never attain a maximum love of God with only a minimum knowledge of God." Modern evangelicals can well agree with the author that the balance between sanctity and sanity has not been preserved as well as it should have been during this century. Too many Christians have been content to nourish their minds on devotional literature and have neglected the serious work of striving to understand their faith in the setting of contemporary thought. Sanity is defined as "living in the real world" and this definition leads to the conclusion that it is plainly the duty of man to acquire enough theology to have in his mind a map of the real world.

From this beginning the reader is conducted through the whole range of Christian doctrine. Part I expounds the meaning of faith in the Triune God. Part II deals with creation, the fall, the mission of Christ, redemption, the sacraments, the Church (including the position of Peter), and the last things. Part III, entitled "Ourselves," speaks of "habituation to reality" which is accomplished by the life of grace. The whole exposition is completed on the basis of Roman Catholic orthodoxy. Readers of this journal will probably not be familiar with the language and controlling ideas of such an approach which asserts that "for the soul's full functioning we need a Catholic intellect as well as a Catholic will." But it would be hard to find a better introduction to the faith of a modern Roman Christian written in a clear and vigorous style. The need for a comparable volume to serve Evangelical Christians is made still more evident by the publication of this book.

F. J. TAYLOR.

THE HOLY SPIRIT IN PURITAN FAITH AND EXPERIENCE.

By G. F. Nuttall. *Basil Blackwood.* xii. + 192 pp. 15/-.

There are few richer pastures for the soul than the experimental writings of the great 17th century Puritans. They stand unrivalled for sureness of hold upon the inner verities, coupled with a robust masculinity and fervid expression. In the secret of their vitality lies the hope for 20th century spirituality so pathetically characterized by a paralyzing uncertainty or a shallow obscurantism. Any guide who can lead us to the treasures of this classical era of the Spirit and the Inner Life is to be heartily welcomed.

In the volume before us we are treated to an historical introduction in which is exposed the barrenness of medievalism concerning the doctrine of the Holy Spirit. This our author attributes to the vague concepts of the Spirit in the minds of the schoolmen and also to the faulty idea of the Christian experience which had by that time degenerated into legalism enforced by clericalism. With the Reformation there comes a momentous change. The overthrow of priestcraft, the production of the Scriptures in the vernacular with the new emphasis on private judgment and the priesthood of believers, all led inevitably and directly to a desire for another authority and interpreter of the Christian life as personally and immediately "in Christ" and "in the Spirit". But the development of the doctrine, as distinct from its discovery, had to await the advent of the 17th century Puritans. The Reformers had been concerned mainly with the problem of man's justification. The 17th century theologians turned their thoughts to the secret of his sanctification. In this theology was in line with the prevailing mood of the times which was distinctly subjective and introspective.

From this point, Dr. Nuttall proceeds to distinguish varying emphases in Puritan and related thought, noting particularly the Right and Left Wing Puritanism as represented by Richard Baxter and John Owen respectively. Over against them in what they believed to be the struggle for the liberty of the Spirit stood the Radicals representing Congregational individualisms and beyond them in Left Wing extremism were the Quakers. With these divisions in mind, the author examines their emphases on such important and relevant matters as the relation of the Spirit to the Word, the Ordinances, the Fellowship of the Church, Preaching, Prayer, etc. Of course, it is impossible in a review of this length to follow him in detail as with a wealth of quotations he reveals the strength and uncovers the weakness of men, most of whom were spiritual giants in their day. However, a broad generalisation might be permitted to state that the main stream of Puritan thought represented by Baxter, Howe and Owen, sought the *normal* working of the Spirit through the channels He had Himself erected. The Radicals somewhat reversed this judgment believing that the Spirit frequently dispensed with all agencies and worked directly on the soul, though they acknowledged the Word as the criterion of His work. The Quakers pushed this position further and claimed for themselves the same degree of inspiration as in the Apostles in the Word, and also insisted on placing the inner witness of the Spirit above the external Word. On the whole, whilst recognising the very real insight granted to each, the reviewer is most impressed by the judgments of the great orthodox Puritans, whose grasp of truth as a whole and of its paradox, together with their power of evaluating its many and unequal facets, evokes admiration.

The writer can see three great values in this book. First, in its immediate purpose to introduce us to the experimental theology of the Puritans. Second, as a correction to the emphasis of extreme Barthianism, which, in the glamour of a newly-discovered and much-needed objectivism, is in danger of losing the true subjectivism of genuine Christian experience. Third, at a time when the problems of re-union turn so largely upon the question of the relation of the Spirit to the ministry and sacraments, this volume may lead to a due acknowledgement of the best Puritan thought.

There was one weakness (amongst others, particularly in the final chapter) which was felt acutely. Whilst esteeming the detached spirit of the historian one missed the conviction of the theologian. Conviction is infectious.

WM. LEATHERM.

THE OXFORD PASTORATE.

By G. Ian F. Thomson. Canterbury Press. 160 pp. 6/-.

Oxford, the cradle of Tractarianism, showed, even before 1833, great resistance to evangelical influences and views. After that date it became one of the centres of the Anglo-Catholic movement with Pusey House, Keble, and the Cowley Fathers standing out in the ecclesiastical landscape. Sixty years ago evangelicalism hardly had any footing in the University. Even the Council of Wycliffe based a certain crucial decision on the unlikelihood of any effectual future for evangelicalism in Oxford. To-day the situation is very different.

Evangelical Churchmanship has a recognised position and in some matters, it is a position of leadership. Its work is of sufficient volume to justify the Bishop of Oxford holding a confirmation for undergraduates in St. Aldate's, the Pastorate Church, every term.

This change has been chiefly due, under God, to the vision and initiative of Bishop F. J. Chavasse (Rector of St. Peter's, Old Bailey, 1877-89, and Principal of Wycliffe Hall, 1889-1900) and of his son, Bishop C. M. Chavasse (Rector of St. Aldate's, 1922-28, and Master of St. Peter's Hall, 1928-39). They had a major share in the conception and execution of evangelical policy in Oxford, as well as considerable influence in making many of the major evangelical appointments. They were largely responsible for the moulding and even the creation or adaptation of the principal instruments of this evangelical infiltration. Wycliffe Hall, the Oxford Pastorate (with St. Aldate's Church now its centre and focus) and St. Peter's Hall.

The spearhead of this infiltration has been the Pastorate, whose story is so vividly told in Mr. Thomson's interesting and most readable book. This is no merely academic treatise but is rich in biographical detail which will recall for many Oxford men memories of great spiritual experiences of undergraduate days and of the men to whom they looked for leadership and inspiration. For, as Mr. Thomson shows, the Pastorate chaplains worked in close co-operation with the Wycliffe Hall staff, sympathetic college chaplains and local evangelical incumbents. So most of the evangelicals working in senior Oxford during the past fifty years find a place in this book.

But its chief importance is as the account of the outworking of evangelical strategy in face of a difficult evangelistic and ecclesiastical situation. Mr. Thomson is not concerned to point the moral, but it is not hard to see through his narrative to some of the secrets of the success of the work. We find repeated mention of teaching of doctrine and of the Bible; we see evangelistic enterprise, pastoral care, and sound learning going hand in hand; we find a wide degree of evangelical co-operation, broad in its outlook, concentrated in its objective.

The fifty years of Pastorate history have also marked the rise of the S.C.M. and of those tendencies within it which have led evangelicals to break away and form the O.I.C.C.U. and the I.V.F. Mr. Thomson is disappointingly reticent on this matter and on the resulting problems and explosions. The S.C.M., in so far as it has a place for evangelicalism, tends to look for it in the Free Churches. On the other hand, the evangelical unions have a natural fear of too close relationship with a denominational body such as the Pastorate, and sometimes a suspicion of those who cast out devils but "follow not with us". So both the Pastorate has much to give—to the S.C.M. the full-blooded evangelistic and evangelical emphasis—to the O.I.C.C.U. an understanding of Churchmanship, intellectual strengthening and the experience of somewhat older heads. But Oxford men will be able to read between Mr. Thomson's lines and see how this job is being tackled.

In fact, Mr. Thomson has given us a most vivid and valuable study. Readers who have been to Oxford will not be able to put it down, but it should also be read by all who are interested in the problems of winning students for our Lord and his Church.

W. M. F. SCOTT.

THE INNER LIFE.

By W. F. P. Chadwick. *Canterbury Press.* 6/-.

Here is a book concerning Devotional Life which Evangelicals will find refreshing and stimulating both to thought and experience.

Many Evangelicals have been brought up on "Keswick Teaching", i.e., the teaching given year by year at the Keswick Convention concerning the possibility of living a Spirit-filled life. The object of the Convention is described as the "deepening of the spiritual life." This teaching has brought life and liberty, peace and power, to a multitude, but there is a danger in thinking that if certain conditions are fulfilled fullness of spiritual blessing is assured, for to the shallow thinker it can become rather like signing on the dotted line and the insurance policy is yours! Certainly there are many Evangelicals who rest content with the Keswick experience and fail to realise that this should be but a start on a pilgrimage to an increasingly devotional life.

The writer of this book, whilst building on a true Evangelical foundation for spiritual experience, has read widely and penetrated deeply into the writings of all types of spiritual teachers. He is not afraid to dig and discover precious gold buried beneath the strange sacramental teachings and ritualistic practices of those of whom many Evangelicals disapprove. It may come as a surprise to some of his readers to find such depths of spiritual experience revealed in the lives of those who in many ways are so far removed from them.

This is a book which will satisfy and inspire those who are a little tired of the sameness of the more usual type of Evangelical devotional book. It is not light reading. It demands close attention, but provides abundant reward in opening up vistas of the possibility of amazing growth in spiritual experience. It challenges the mind to agree or disagree (sometimes the reader may justifiably disagree); it challenges the heart to respond (sometimes the reader in shame may be forced to confess past failure to respond). It challenges the whole man to full and utter consecration of spirit, soul and body.

Much spiritual experience to-day is at best second-hand, and at worst insincere. Reading this book we realise the contrast between the depths of spirituality of those servants of God in past days and the shallowness of our own in the present. Unintentionally the book reveals the cause of the weakness of the Church of Christ and of its failure to win men to God. "The salt has lost its savour." For revival amongst the multitudes of the unconverted there must probably first be revival within the Church.

This is a book to be read and re-read. It is just the book for Evangelicals, so correct in their orthodoxy and so mass-produced in their type of experience—and therefore so uninspiring.

H. R. GOUGH.

THE HOLY SPIRIT IN THE LIFE OF TO-DAY.

By F. W. Dillistone. 121pp. Canterbury Press. 6/-.

In the preface to this slight but interesting volume, the author tells us that he prepared it during the closing weeks of his residence in Toronto as a sequel to *The Significance of the Cross*, and was aided in his task by the "splendid library facilities" of Wycliffe College and the University. Traces of this may be seen in the great number and the variety of the quotations the book contains, ranging from C. E. Raven and L. S. Thornton to Bertrand Russell and *A Record of the Oswiecim Concentration Camp*.

"The results of the Spirit's activity" are dealt with under the four heads of Life, Power, Order and Glory. To each of these words a chapter is devoted, which opens with a series of quotations, intended to exhibit its meaning, or rather the variety of its meanings, in contemporary thought. This is followed by the attempt to relate these meanings to the uses of the same word in Holy Scripture, as applied to the Holy Spirit. This is done on the lines of Snaith's *Distinctive Ideas of the Old Testament*, by tracing the Hebrew or Greek word first as used by the prophets, and then in the Gospels and Epistles. This method is objective, and has its own advantages, but leaves on the reader's mind a somewhat confirmed general impression rather than clear ideas and practical conclusions. It stands in contrast with the treatment of this all-important theme by that great teacher, Dr. Moule, whose accurate scholarship, profound doctrine of sin and direct personal application, have proved helpful to so many in their personal experience. In the book before us much emphasis is laid upon the church or "community", but we miss the clear evangelical note which accompanies the reformed doctrines of justification and sanctification.

Nevertheless, we can be grateful to the author for calling attention to the confusion of thought in much recent literature, for his attempt to apply Scriptural teaching to world problems, and for some suggestive lines of study. The features of the "Life", "Power" and "Glory" in the work of the Holy Spirit which are here treated from the academic point of view, find a vivid concrete illustration in the remarkable movement now taking place among the Christians in Ruanda, as described in Dr. Stanley Smith's *Road to Revival*, which might well be read as a companion volume to that now under review.

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war may come." Such words convey a warning which becomes still more impressive when it is recollected that they were issued by the Federation of American (Atomic) Scientists. The book *One World or None* drives home by its sober factual survey the truth of such a statement. If only for that reason it ought to be read, marked, learned and inwardly digested by every Christian.

The theologian in the middle of the twentieth century is thus receiving unexpected assistance in his task of rebuking human pride and recalling men to obedience to the laws of God. The structure of life means that life will really only work one way—the way the Creator planned. What the theologian dare not do is to rejoice in the predicament of modern man as though history were obligingly providing the Christian Church with a long awaited justification. The theologian is himself involved in this predicament and bears his share of the responsibility for it. To him is committed the grave responsibility in common with the men of science of leading what Lewis Mumford has aptly called "mobilisation for survival." The scientist and the sociologist can speak of the need to overcome "our frustration, our hatred, our aggressiveness by removing both the inner and the outer blockages to sympathetic understanding and loving co-operation," but it is the theologian who is to bear witness to the only way in which the flood waters of hate and aggression can be controlled. If it is true as Mumford asserts that when society is in danger it is the individual who first must be saved then the theologian has been given his cue by modern society. Responsible speech is his solemn calling in the modern world.

BOOK REVIEWS (*continued from page 96*)

THE GOSPEL AND THE LAW OF CHRIST.

By C. H. Dodd. 22 pp. Longmans, Green. 1/6.

What is the relation of Law and Gospel in Christianity? For the Faith is not only Gospel but also a system of moral obligation. Is the duty of a Christian man dictated by "inner light" or by the recorded teaching of Christ and the Apostles? Are the precepts of the Sermon on the Mount practicable rules for daily conduct? What is the relation between the Law of Christ and "Natural law," and what is the authority of the latter?

This is a slight pamphlet, but is weighty in thought and insight, out of all proportion to its size. There is more honest biblical exposition and spiritual perception in it than in many theological books which sell at 8/6! There is a steady progress of thought from the opening statement of the embodiment of the Gospel in the apostolic *kerygma* to the argument that Gospel and Commandment are "two sides, or aspects, of a single reality, or rather activity, which is *agape*, the love of God, the divine charity; and *agape* in action is the glory of God revealed, whether it be His own redemptive act in Christ, or the simplest act of charity, which His lowliest creature is enabled by His grace to perform." There are two memorable little flashes of illumination on the biblical idea of covenant as "bi-lateral agreement"; and on conscience as "a kind of palimpsest."

Enough. If the appetite is whetted, let it be satisfied. If the phrase may be allowed, the expenditure of 1/6 will be a very good Dodds-worth!

J. G. TIARKS.