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Book Reviews

THE ANGLICANISM OF WILLIAM LAUD.

By E. C. E. Bourne. S.P.C.K. 12/6.

Mr. Bourne sets out to re-write the character of Archbishop Laud as "not a bigot nor intolerant". The Puritans, whose views he not only exaggerates, but often travesties and misrepresents, are of course the villains of the piece. He forgets the high ancestry of Puritanism from the stern and ascetic principles and prejudices of the early 13th century Friars, most of which they inherited. And he is very indiscriminating in the use of the term, since, copying Laud, he labels all Calvinistic Churchmen by this designation, although Laud's friend and biographer, Peter Heylyn, corrects this libel by declaring that "all Calvinians are not to be counted as Puritans, whose practices many of them abhor and whose inconformities they detest" (*Life of Laud*, p. 119).

Mr. Bourne sees Laud through rose-coloured spectacles, and it is rather far-fetched special pleading to assert that his insistence on uniformity was the outcome of his "passion for tidiness". Moreover, it is unhistorical to declare that "an Anglican is something different from a Protestant and a Papist," since the recognised 17th century division was into Papists, Protestants and Puritans, and the churchmen claimed, like Bishop Saunderson and others, to be true Protestants, *i.e.*, "pure Christians without any addition." Bishop Christopher Wordsworth in the last century correctly defined the traditional use of the term when he declared that "the Church of England became Protestant at the Reformation that it might become more truly Catholic". In other words, the Protestant is the truest Catholic—an assertion which Laud himself would certainly have upheld.

In dealing with the "Anglican Reformation" Mr. Bourne correctly defines its main aim as the preservation of the continuity and catholicity of the Church, but his dogmatic assertion that the Continental Reformers "rooted up the Catholic Church" and the "traditional Faith" is a libellous misrepresentation, since both the Lutheran and Reformed Churches fully accepted the great Catholic Creeds and paid the greatest respect to the teaching of the early Fathers. Neither is it correct to assert that some of the leaders of the English Reformation wished to "uproot the traditional Faith" of the Catholic Church, for they all willingly accepted the doctrine set forth in the Anglican Articles, as did also the later "Separatists" like John Robinson of Leyden. It is also a grossly extravagant statement to assert that these Articles "were framed with studied ambiguity" so that "almost anyone then and since" could interpret them as "best suited his conscience"! No one at that time doubted their Reformed teaching, and all, even extreme Puritans, welcomed them as enunciating the "Catholic doctrine of the Church of England"—the title which their first commentator bestowed on them.

It is surely carrying partisanship to an extreme when Mr. Bourne denies that Hooker held the "Receptionist" view of the Eucharist and when he dismisses his well known quotation to this effect as an "isolated statement" contrary to the general tenor of his Eucharistic teaching! Surely Hooker's own unequivocal statement, "I see not which way it should be gathered by the words of Christ when and where the bread is His body or the cup His blood, but only in the very heart of him who receiveth them," can admit of no doubt on this point. Again Mr. Bourne's claim that Cranmer and our Reformers taught the doctrine of the "Real Presence" is rather disingenuous, since Cranmer definitely asserted that the "chief roots" of the popish "weeds" of superstition were the "doctrine of transubstantiation and the real Presence of Christ's flesh and blood in the sacrament of the altar (as they call it)."

In dealing with Laud as Statesman Mr. Bourne, with much questionable philosophical argument—very serviceable for a Communist or Fascist dictatorship—argues that Laud's zealous support of "benevolent despotism" was the surest protection of the "people" against the selfish tyrannical class interests

of Parliament, so that "the cause of the people went down in ruin when the Parliament triumphed on the field of Marston Moor." He advances the novel view that the 17th century political struggle was not one between tyranny and democracy, but one between royal "government for the whole community and parliamentary government by and for the benefit of a particular class." Such a description of Puritan rule is certainly not borne out by the expressed principles of the outstanding Puritan Leader, since Cromwell exhorted the Parliament "to relieve the oppressed . . . and if there be any one that makes many poor to make one rich, that suits not with a Commonwealth." Mr. Bourne forgets that the fictitious unity achieved by a despotic paternal government, drilling and disciplining minds, is far more likely, as in France and Russia, to end in bloody revolution than even 17th century imperfect representative government which has developed in England into complete democracy—the equal rights and responsibilities of every citizen. On the other hand our author believes that Charles I's authoritarian control was founded on divine right and not on the consent of the governed, and therefore it was Parliament and not the King and Laud which was "trying to set up an arbitrary government"—a definitely reactionary interpretation of the historical struggle. For the whole contest revolved round the question of "Sovereignty." Laud maintained that it should be lodged personally in the King by divine right, whereas the Commons declared that it must reside in the "King in Parliament"—a principle now universally accepted in England.

Mr. Bourne makes very extravagant statements about the "incompatible" and "irreconcilable" conceptions of religion of Anglicans and Puritans, especially as he erroneously classes Church Calvinists like Abbott, Sibbes, Usher and Reynolds as Puritans. He believes that the episcopal ministry "is the distinguishing feature of the Christian Faith itself"; but his assertion that not merely the retention, but the "necessity of a diocesan episcopate" was "plainly taught by the Church" is simply untrue, even though Laud may have held it. On this point alone he is incorrect in claiming that Laud's ecclesiastical position was identical with that of the English Reformers, since they all accepted episcopacy as at most a preferable and allowable polity, but not as an *essential* note of the Church. Mr. Bourne himself quotes Whitgift to this effect. If he is correct in declaring that for Laud "ceremonies, like episcopacy, were of the very essence of religion," this also was certainly not the ecclesiastical position of the Reformers.

Parts of Mr. Bourne's treatise have the flavour of a political pamphlet, as it is most doubtful if any sober historian would endorse his statement that "the triumph of Parliament over the King was the triumph of sectional government over National"; or his further assertion that "already in practical details we are returning to a policy far nearer to that of the 'Stuart tyranny' than to that of the Parliament which overthrew it". Such an imaginary statement attributes to the Stuart rulers ideals and aims which never existed in their minds. Unfortunately, Laud's political solution of an "organic Society," which Mr. Bourne endorses, based on an idealistic doctrine of the Church which should influence and insure unity in the State, depends on the wistful and wishful thinking that all the people will become truly Christian and love their neighbours as themselves.

The whole treatise challenges criticism by its specious and subtle attempt to bolster up authoritarian government in Church and State. But it is an ably written, well informed apologia containing a mixture of truth and plausibility combined with a show of impartiality, coupled, however, with a partisan interpretation of many of the facts. Mr. Bourne's researches have only confirmed the conclusion on Laud's character which I reached nearly 40 years ago when I described him as "a great man, of considerable learning and ability, and a generous patron of letters, and of prodigious energy and activity" (*English Church in 17th Century*, p. 22). But he does not negative Gardiner's verdict, that "men were to obey for their own good and to hold their tongues" (*Puritan Revolution*, p. 76). And Laud's own statement that "Unity cannot long continue in the Church when Uniformity is shut out at the Church door" justifies my assertion that he confused "rigid external uniformity with unity" (*ibid.*, p. 38). Certainly three centuries have clearly proved that uniformity in worship does not secure unity.

C. SYDNEY CARTER.

THE ANGLICAN TRADITION IN THE LIFE OF ENGLAND.

By A. T. P. Williams. S.C.M. 6/-.

The Bishop of Durham has given us a worthy companion volume to E. A. Payne's *Free Church Tradition in the Life of England*. His book not unfittingly reflects some of the characteristics of the most typical, if not the greatest, of all Anglican writers, Richard Hooker. There is breadth of learning and sound scholarship; there is obvious devotion to the Church which is his subject; and there is the quality of judiciousness, an avoidance of excessive praise or blame, a sweet reasonableness which can give to every school of thought its due credit and its due criticism, while the writer identifies himself with none. One feels that perhaps the Bishop might not resent having applied to him the description which another Dean of Christ Church is said to have applied to himself: "A good middle-of-the-road Anglican."

It is this quality of moderation, and the scheme of the book itself, which give it a rather prosaic character. Dr. Williams has eschewed the attempt to write yet another history of the Church, and gives us instead an historical essay. This means that he is concerned to portray the main characteristics of the Church as they appeared in successive ages, in broad outline. He deals with tendencies of thought, prevailing customs, the modification of institutions, rather than with personalities. Not here are the vivid characters, the clash of temperaments, the ideals and the heroisms of the men of vision; not here are the agonies and the sacrifices, the despairs and the triumphs which go on in the souls of men, and not only form the inner life of the Church but are the mainspring of its outward activity. We are given a sane and balanced account of the Church as an historical institution, one of the abiding factors in English life which has exercised a powerful and on the whole beneficent influence upon the nation. This is not inspiring; but it is interesting and informative, and perhaps it is good for us to be made to see things as the outsider sees them. This is a book which all Christians will both enjoy and be humbled by; and both are salutary. It is not a book for the non-Christian, for it will do little or nothing to open his eyes to the eternal realities of sin and salvation, of the judgment and the Love of God, of the Church as the Body of Christ, the home of salvation and the bearer of the Gospel of redemption. These are verities of faith; they are beyond the more modest scope and purpose of the historical essay. We are presented with a good middle-of-the-road Church institution.

To turn for a moment to more detailed matters, it is perhaps a pity that the treatment of each century is longer than that of its predecessor; the space devoted to the 19th century leaves the reader with an uneasy (and untrue) feeling that the Church of England is essentially Victorian in character. The admirable chapter on the 18th century, based largely on the work of Dr. Norman Sykes, throws a fresh and unaccustomed light on a period commonly reckoned dull, and we could have done with more of this. The dogmatic Calvinism of the Elizabethan reformers such as Whitgift is insufficiently recognised, and the close and friendly relationships of Anglicanism with the Continental and Scottish reformed Churches throughout the 16th and 17th centuries (a relationship fully approved by the Jacobean and Caroline "High Church" divines) is passed over in silence. It is good to find that full justice is done to the Methodist and Evangelical Movements; and the important contribution made to the Church by the Liberal reformers of the eighteen-thirties, a contribution hotly resented by the Church of that time, is given an unaccustomed and most valuable recognition.

J. P. HICKINBOTHAM.

INTO THY COURTS.

By F. J. Taylor. Church Book Room Press. 5/-.

This is a book which all Evangelicals should read. Primarily it is written for the laity as a contribution to their understanding of "what they do in church," but the clergy who read it will find themselves better equipped to lead public worship with insight and devotion. It is a simple book, but its simplicity springs from clarity of thought and a concentration on fundamentals.

The Introduction makes clear to us our true situation to-day. Man has banished God to the periphery of life only to leave a void which must be filled, if only by the secular religions of Nazism or Communism. For man by the very

constitution of his being is a worshipping creature and the repudiation of Christianity does not destroy this fundamental instinct. To this situation the Bible, a book of worship, can still speak; but more, it is the indispensable foundation of all true worship, for alone it supplies its inspiration by revealing the love of God, the grace of our Lord Jesus Christ, active in the fellowship created by the Holy Spirit.

Beginning from the Bible the book then outlines the patterns of Christian worship as they developed from the worship of the synagogue and the rite of the upper room; and after this necessarily brief historical introduction sets out the essential features of the liturgical reformation which gave us the Book of Common Prayer. It is, however, the next chapter on "Some Principles of Worship" which is the real heart of the book. Worship, Mr. Taylor insists, is essentially sacrificial, dependent on the perfect sacrifice of Christ in the power of which men can draw near to the throne of grace, "there to offer what only is acceptable, what indeed they alone can offer, the sacrifice of themselves, their souls and bodies, to the living God". This corporate response to the initiative of Grace, set before us through the testimony of the primitive witnesses, is worship in spirit and in truth, in the proper sense of being enabled by the power of the Holy Spirit and rooted and grounded in the truth of the Gospel, in Him Who claimed to be "the Truth". That is why worship must be scriptural, why also it must be intelligible, but also why it requires all the dignity and care possible in its celebration. Nothing can be too much trouble, and no detail can have too much care bestowed upon it. What that means we are then told, and in detail; but what Mr. Taylor has done is to set before Evangelicals the essential principle of liturgy and to insist that to it we must be loyal.

Three Chapters follow on Morning and Evening Prayer, Sacramental Worship, and Forms and Ceremonies. Here will be found fresh and illuminating application of the Evangelical emphasis on the priestly activity of the whole church. "To replace Morning or Evening Prayer by some rite of the minister's own choice, however scriptural in its origin, is to strike a blow at the corporate act of the spiritual body, since the minister alone acts in such a service, except in the hymns. It is at this point that Anglican evangelicals differ most markedly from dissenters, whose conduct of worship, with few exceptions, is distinctly sacerdotalist." Here too are quotations probably new to most readers, of which two must suffice to illustrate the width of the writer's outlook. "No man can have any pretence to piety who does not receive it (Holy Communion), not once a month, but as often as he can." That is John Wesley. "The very majesty and holiness of the place where God is worshipped hath in regard of us, great virtue, force and efficacy, for that it serveth as a sensible help to stir up devotion, and in that respect no doubt bettereth even our holiest and best actions in this kind." That is Richard Hooker. The Evangelical is therefore left in no doubt of the richness of his inheritance. He is further told how to use it, always with insights derived from his own tradition, but all too often absent from the conduct of worship in our churches.

Finally, in "The Prayer Book To-day" we are given an important discussion of the principle of uniformity. It is no longer generally accepted, and if it is to be defended it must be on Scriptural and devotional grounds and not as an administrative device for policing Anglo-Catholics. It does not obtain in the mission fields, and it is not easy to see why a uniformity which conflicts with the principles of intelligibility and reasonable liberty when applied to other parts of the Anglican Communion should be required of the Mother Church. Of Prayer Book revision it is wisely said that "the theological understanding both of the church and of worship is not yet sufficiently wide or deep" for it to be undertaken, "nor is it to be desired that the passing moods of a civilization in decline should find lasting embodiment in our liturgical forms." Meanwhile the needs of the hour must be met and met liturgically in new ways if only to lead men into the forecourt where they can at least begin to understand what the offering of worship means. The Evangelistic passion of the Church of Christ cannot ignore the plight of the ordinary man nor fail to give him such help as is possible.

If the reader of this review has had his appetite whetted, let him go to the book. He will not be disappointed.

D. E. W. HARRISON.

FROM FAILURE TO FULFILMENT.

By John Martin. 164 pp. 7/6. *Allen and Unwin.*

This book, which has a foreword by Mr. Leslie Weatherhead, is described as "A Minister's note-book on psychological method". It is not claimed by the author that every minister should be a practising psychologist in the technical sense, but he does maintain that some knowledge of the subject would be of value to all, and the incidents related would seem to support the contention.

Most of us have learned to be wary of the psychological method, for so often, as Studdert Kennedy wittily points out in his poem "The Psycho-analyst," that person is adept at diagnosis and analysis but can offer little in the way of synthesis and integration. It simply is not true that a man can be put right with himself, his fellows and his God once he has seen his complexes, fixations, etc., for what they are. Mr. Martin knows this well and criticises those psychologists who, failing to integrate as well as analyse, wash their hands of the patient once his disturbance has been unravelled, claiming that it is no concern of the practitioner how his patient chooses to live once he has been "cured". Against all that, the author sets the positive Christian affirmations of a reconciling and healing God coming to grips with the individual man through the ever-living Christ—in other words, not by a negative assessment of a man's mental nature but a positive rehabilitation which faith in Christ effects. All this of course is in line with the mind of our Lord who spoke of the perilous condition of the man whose soul was swept clean but left vacant. In modern terms, that indicates the limitations of psychology and Mr. Martin leaves us in no doubt about his views upon it.

Another refreshing emphasis is that which is placed on the essentially personal relationship which must exist between the minister and the troubled soul who has come for help. There is no such thing as a typical case which can be so classified and pigeonholed as to be patient of a purely external technique. Every soul is unique and individual and has no duplicate, thus every man must be dealt with as a man and not as a specimen. Only by basically personal dealings can one man help another and this book helps to show how this can be done. It is written from within the Christian Faith, and if we call it "the baptism of the psychological method to be the servant of the Lord" we shall not be far wrong.

R. S. DEAN.

MOSES.

By Martin Buber. *East and West Library.* 12/6.

The Jewish scholar, Dr. Martin Buber, has won universal respect, and we welcome this new book from his pen. It is a masterpiece of scholarship, with detailed references to writers of every tongue. But it is far from being a précis of other people's views. The book has an atmosphere of majestic dignity about it that is deeply moving, as Dr. Buber traces the story of Moses and his work from the Burning Bush to the end.

To get the best out of this book it must be taken as it is and read for what it is, without trying to classify the author. Yet it does seem that the author is unduly cautious about miracles. One might summarize his approach as, "I will write only of those things of which I can convince you by rational argument. I must reject what may be legend." His opening chapter on Saga and History is a justification of his main line of approach.

The O.T. student will be interested to know a few of Dr. Buber's conclusions. "I regard the prevailing view of the Biblical text, namely, as largely composed of 'source documents' ('Yahvist', 'Elohist,' etc.) as incorrect. . . . There was a reworking of tradition, which, in the course of the ages, experienced various kinds of treatment under the influence of differing tendencies" (p. 6). The "Kenite" hypothesis that Yahveh was unknown to Israel before the time of Moses is decisively rejected (42f).

Dr. Buber finds the origin of the Sacred Name in an extension of the word *HU* (which originally may have stood as *HUVA*), meaning "He," the pronoun denoting God as the Unnamable Being. The cry "Yahuva" would be a cry of exultation, "O He!" at peak moments in the cult (p. 50). The sentence in Exodus iii. 14 is translated, "I shall be present as that which I shall be present," meaning that God will always be present, but not in any fixed form that

Moses or anyone else can magically conjure up. He chooses how He will manifest Himself (pp. 52, 53). The chapter on "The Word on the Tablets" is an able justification of the belief that the Decalogue, at least in its essential elements, belongs to the time of Moses.

The book is well printed and cleanly produced, and with 226 pages is good value.
J. STAFFORD WRIGHT.

NEW TESTAMENT PROPHECY.

By Harold A. Guy. Epworth Press. 12/6.

We gather from the preface that this book is a condensation and revision of a B.D. thesis. It is certainly a full and documented treatment, not only of N.T. prophecy but of O.T. prophecy and of prophetic movements among other nations. The author has read widely, and this book is the digested conclusions of his reading.

Yet in spite of the scholarship one has a feeling of dissatisfaction. Even though a thesis may have required a cold dispassionate approach, this revision might well have had a little life infused into it. One is forced to the conclusion that Bible prophecy is to Mr. Guy no more than an interesting study, without any great relevance to the Christian life. One's suspicions are confirmed by the fact that Jesus Christ is treated as no more than the greatest of the prophets; no mention is made of His Deity, and on page 117 it appears that the Virgin Birth is rejected. And what shall we say of a book of this kind that has no section on Messianic prophecy?

The book is designed to show the clear line of demarcation between the true Biblical prophet and the pagan "inspired" men. With this we agree but in his desire to press the difference, the author does not do sufficient justice to the other side. He ignores the verses in which Amos (ii. 11) and Hosea (xii. 10) and Jeremiah (vii. 25) regard themselves as in the line of the earlier *nebi'im*. From this we may conclude that the difference in the manner of inspiration between the canonical prophets and the earlier "sons of the prophets" was not so great after all.

We should like to have seen a much fuller treatment of the prophetic gifts and glossolalia at Corinth, since in 1 Cor. xii-xiv. we have valuable first-hand evidence of their nature. The relation between the two is evidently very close. It is not true that a prophet was distinguished from a speaker with tongues in having his gift under control (p. 115). 1 Cor. xiv. 27, 28 makes it clear that tongues were equally under control.

The omission of any reference to the relevant literature of psychical research and parapsychology is strange. A modern book on prophecy ought to take some account of, for example, the recent study of precognition. In general, one feels that there was a far stronger inspiration of the prophets than Mr. Guy makes out. It is perhaps significant that the author makes no reference to 1 Peter i. 10-12 and 2 Peter i. 21. This is the N.T. estimate of O.T. prophecy; we doubt whether it is Mr. Guy's.
J. STAFFORD WRIGHT.

ENGLISH HYMNS AND HYMN WRITERS.

By Adam Fox. Collins. 5/-.

The publishers are to be congratulated on adding to their "Britain in Pictures" series this attractive volume dealing with the subject of English hymnology; and the author is equally to be congratulated on treating the subject with such discernment and—within the severe limitations of space—in so comprehensive a manner. It is not easy to compress the story of four hundred years of hymnology within some forty pages, and to do so without becoming historically unbalanced or expressing undue personal bias; but Canon Fox has admirably succeeded in his task. After a brief reference to the origins of Christian song he unfolds the development of the English hymn from the metrical psalms of the Tudor period right down to the *Yattendon Hymnal* and *Songs of Praise*. He rightly recognises Isaac Watts as the pioneer of English hymnody and offers a just appreciation of his poetical gifts; but it is somewhat strange that among the references to Watts' works no mention is made of what is probably his finest hymn—possibly the finest hymn in the English language—namely, "When I survey the wondrous Cross." Charles Wesley is described as "in-

disputably the greatest English hymn writer" and an attempt is made to compare his verse with that of Watts: his more lyrical quality, jubilant spirit and passionate tone being noted. Dr. J. E. Rattenbury put the matter well when he said whereas Watts marches, Wesley soars! Wesley has been criticised for saying the same thing over and over again. To which we can only reply that it is the one thing that needs saying over and over again; and, as Canon Fox remarks, he is capable of doing it with unabated force and variety.

Of particular interest is the author's assessment of the hymns contributed by the Oxford Movement—Neale and Caswall, Keble and Newman—and his comments in the closing pages on modern hymn books. He pays high tribute to *Hymns Ancient and Modern* for its balanced character and comprehensive scope. The literary qualities of the *Yattendon Hymnal* are praised but it is criticised for its lack of theological content. Even more so is this true of *Songs of Praise*, in which "doctrinal assertion is avoided where it can be, and some famous hymns have been watered down for this purpose." Canon Fox does not favour the suggestion that for the Church of England there ought to be one official hymn book put forth and approved by authority. That, he says, would have the effect of freezing what is as yet a lively, flowing stream. "The compilers of a hymn book, like a good steward, take out of their store things old and new. There is still undoubtedly a harvest to be gathered from the past, and on the other hand new hymns and tunes are still being written and launched successfully on the hymn-singing public." Like others in this series, the book is enriched with a number of excellent illustrations, 8 in colour and 22 in black and white.

FRANK COLQUHOUN.

THE WORK OF CHRIST.

By P. T. Forsyth. 244 pp. + xxxii. Independent Press. 10/6.

This third volume in the uniform re-issue of Forsyth's works is enriched by a photograph of the author, a foreword by Dr. J. S. Whale, and a memoir of Forsyth by his daughter, Mrs. Jessie Forsyth Andrews. Dr. Whale, in offering what he describes as "the brief tribute of a grateful disciple," describes Forsyth as a "prince of the Church" who grappled with those final facts of human nature against which sentimental optimism is always powerless. "He knew that an undogmatic Christianity is a contradiction in terms. So far from being out of date, his work anticipated by nearly a quarter of a century the 'realism' of our modern theology (without the extravagancies into which it has been led by the excessive logic of Barthianism)."

These chapters on the Atonement were given as extempore lectures to a gathering of young ministers in connection with Dr. Campbell Morgan's Mundesley Conference in 1909. They followed immediately on the delivery of the lectures published under the title *The Person and Place of Jesus Christ*, which they supplement. The style of the book is governed to a large extent by the conditions under which the lectures were delivered; but despite the free, conversational mode of address there is no lack of solid, positive theological content. The book gets to grips with the profound mysteries of the Cross—sacrifice, reconciliation, atonement, judgment—and its saving effects as interpreted in terms of justification, sanctification and redemption. Forsyth insists upon the necessity of the Cross as consisting in the holy love of God and finely expounds its final, finished, objective character. "The most important thing in all the world, in the Bible or out of it, is something that God has done—for ever finally done. . . . For Christianity as a religion stands upon salvation" (p. 45). "The great problem in connection with atonement is not simply to show how it was necessary to the fatherly love, but how it was necessary to a holy love, how a holy love not only must have it but must make it. Without a holy God there would be no problem of atonement" (p. 79). "The real objective element in atonement is not that something was offered to God, but that God made the offering" (p. 99). Such quotations could be multiplied *ad infinitum*, but those given will at least be sufficient to indicate the "realism" of Forsyth's theological outlook. There is an especially fine passage in which he interprets the Cross as a penal sacrifice and distinguishes between penalty and punishment in reference to the work of Christ (pp. 145-8); and another, very striking, in which the Atonement is viewed as the holy judgment of God upon the human race with which Christ voluntarily identified Himself. "The holiness of God becomes our

salvation not by slackness of demand but by completeness of judgment. . . . The last judgment is past. It took place on Christ's Cross. What we talk about as the last judgment is simply the working out of Christ's Cross in detail. The final judgment; the absolute judgment; the crucial judgment for the race took place in principle on the Cross of Christ. Sin has been judged finally there. All judgment is given to the Son in virtue of His Cross. All other debts are bought up there" (pp. 160-1).

FRANK COLQUHOUN.

SHORT REVIEWS

ENGLISH CHURCH MONUMENTS, 1510-1840.

By Katharine A. Esdaile. Batsford. 21/-.

It is always a pleasure to take up a "Batsford Book": their profusion of illustrations, standard of authorship, excellence of type and binding, and, we may add, the attractive "jackets" which enfold them, are impossible to resist. This book by Mrs. Esdaile is an example of all these qualities. It deals with a subject which might well interest a larger class of people than are usually drawn to it. The monuments which are so conspicuous in our Cathedrals and ancient parish churches seldom receive much notice from visitors, who are apt to regard them as disfigurements, as indeed they sometimes are; but they are well worth more than a merely casual attention, for they often give valuable historical information, besides illustrating the changes in social tastes and craftsmanship as one age succeeds another.

Mrs. Esdaile's book may almost be described as two, for the admirable introduction by Mr. Sacheverell Sitwell occupies nearly a third of the volume, which introduces the reader to the whole diversified range of subjects connected with church memorials to the departed, from the stately monuments of kings to the simplest mural tablet. We are told of the artists who designed and the craftsmen who executed the monuments, the materials they used and the places from whence the materials came, and we learn something of the great variety of the persons commemorated. The book deals only with the period from 1510 to 1840, and thus is not concerned with mediæval art, though it is briefly referred to in the introduction. Among many other matters of interest concerning the subject, there is a chapter on epitaphs, of which some curious and striking examples are given. Many of these show convincingly enough that they are dictated not by mere convention, but by genuine affection and a deep sense of abiding loss. A most interesting and readable book.

W. GUY JOHNSON.

REFORMATION OLD AND NEW: A TRIBUTE TO KARL BARTH.

Edited by F. W. Camfield. Lutterworth Press. 18/-.

The charge is often made—and not unjustifiably—that British theology is insular and is ignorant of what is being done both on the Continent of Europe and across the Atlantic. But the thunder of Karl Barth's message has reached even our ears. He has long had his interpreters in this country; many of his books have been translated into English; he has given the famous Gifford Lectures. Even so, however, he is still much misunderstood. "Barthianism" is often far removed from the real teaching of Barth, and, as so often happens with master and disciple, a man's foes are they of his own household.

A welcome should, then, be accorded to any book which seeks to make plain for the English theological reader the message of Barth to-day. Such is the object of the book under review. The Editor is responsible for Part I. In a series of five chapters (four of them devoted to Barth's Doctrine of God) he deals with the Development and Present Stage of his Theology, basing his writing largely on Barth's great Dogmatic work which is now in process of appearing in a series of substantial volumes. Part II consists of a series of theological essays, chiefly by theologians and philosophers who have made themselves at home in the field of Barthian theology. For example, many will know Dr. J. McConnachie's book *The Significance of Karl Barth*, published as long ago as 1931. He writes on "Reformation Issues To-day" and in a fine essay compares the work and belief of Barth with that of the Reformers. There is an essay on "The Word of God and the Nature of Man," another on "The Rediscovery of the Bible," and so on.

The book may be commended to those who are prepared for some stiff reading, and who wish to get to grips with the mind of one of the most disturbing and realistic theologians of our day.

F. D. COGGAN.

THE COMING GREAT CHURCH.

By Theodore O. Wedel. S.C.M. Press. 7/6.

Here is a book from the United States, printed on this side of the water by the S.C.M. Press. Its author is Warden of the College of Preachers and Canon of Washington Cathedral. His background, as he tells us in the book, was originally Mennonite; he did not become an Anglican until he was in his late teens, and was not ordained until another twenty years after that. He would certainly repudiate the adjective "liberal" as applied to himself, if it were taken in its usual theological sense. He would prefer the description "neo-orthodox." He would be proud of the adjective "evangelical," though his evangelicalism is alert and critical.

These "essays in Church Unity" constitute a book of very real value—the kind of book which might well be used for group study. The author is conscious of a rising interest in the doctrine of the Church, and this book may well do much to increase that interest and direct it into right channels.

As the reviewer read this book, his mind went back to the time when he listened to Canon Wedel, sitting on the edge of his chair in the College of Preachers at Washington, expounding the relation of Spirit and Church by the use of the phrase *esprit de corps*. It was a thrilling experience, and something of that thrill of living theology is conveyed in this book.

The Ecumenical Movement, the Liturgical Movement, and the Return to Orthodoxy as three signs of the coming of the One Great Church: the relation of the Church and the Kingdom; the evangelical solution to the problem of authority along the line of the Fellowship of the Spirit living under the judgment of Christ; the theological apostasy of Rome; the value of the Reformation—these are but some of the issues on which Dr. Wedel writes with vigour and insight.

F. D. COGGAN.

WHITHER THEOLOGY? SOME ESSENTIAL BIBLICAL PATTERNS.

By W. Robinson. Lutterworth Press. 7/6.

This little book consists of the Louisa Curtis Lectures delivered in Spurgeon's College in September, 1945. Dr. Robinson has given us some live theology, set in an historical framework. His first chapter is devoted mainly to a swift review of the five great periods of theological activity which have marked the history of the Christian Church, the Creative (St. Paul to Augustine), the Scholastic, the Reformation, the Critical, the Confessional (or 'reactional'). Against this background, he examines the Biblical doctrines of the Living God, God and History, the Creatureliness of Man, and God and Man (Grace).

There are insights in this book (for example on the meaning of the Biblical story of the Fall and of the Transfiguration) for which we are grateful. There are emphases which ring true to the modern rediscovery of the Bible, in which we rejoice. There are minor points against which we find ourselves putting a question mark, for example, Dr. Robinson's contention (twice repeated) that *suntheke* would have been a better translation of the Hebrew *berith* than the New Testament *dialtheke*. Westcott taught us otherwise (see his *Epistle to the Hebrews*, p. 299). And there are a number of minor slips which a second edition will no doubt correct. (Ronald Knox's wonderful couplet in *Essays in Satire*—

"When suave Politeness, tempr'ing bigot Zeal,
Corrected 'I believe' to 'One does feel'")

is too good to be generalised into the footnote which Dr. Robinson gives us on p. 33).

F. D. COGGAN.

THE SCHOOL OF MANHOOD.

By Dorothy F. Wilson. 124 pp. S.C.M. Press. 6/-.

This volume, which purports to deal with "the more personal side of religion," is really a strange mixture of psychology, philosophy, ethical teaching and religion (it can hardly be called Christianity) which will not prove very acceptable to Evangelicals, or, indeed, to any orthodox Christians. The writer implies that the Doctrines of the Fall, the Virgin Birth, the Trinity, and the Atonement had no place in the original Christian teaching, but are "false accretions" which

"have overlaid the real thing" (p. 17). "Honest people" who "feel they can no longer believe in Christianity" through inability to accept these doctrines are told: "Most of the earliest Christians didn't know these doctrines either. You must not let them get in your way" (p. 18). Subsequently we are informed that religion is not free from illusion: "the expectation of a speedy, visible return of Christ to the earth" and "the idea of the infallible Church and infallible book" being among many illusions which have been gradually discarded (pp. 22-23).

Two irritating practices of the writer are her use of the vague term 'religion' as being synonymous with 'Christianity', and her regular employment of the small 'h' in personal pronouns which refer to Jesus Christ, often in sharp contrast to the capital 'H' which is always used when the pronouns refer to God—a practice which is possibly indicative of the writer's conception of our Lord. The great Christian truths, such as the Incarnation, Sin and Salvation, and the Church and Sacraments, have no place in this disappointing and unsatisfying book, the writer of which appears to believe that the entire Christian Gospel is capable of being summed-up in the phrase "The love and service of God and our fellows."

IVOR J. BROMHAM.

THE DATE OF EZRA'S COMING TO JERUSALEM.

By J. Stafford Wright. Tyndale Press. 2/6.

For some time there has been growing dissatisfaction with the "critical" date of Ezra's coming to Jerusalem (397 B.C.) and a definite swing back to the "traditional" date (457 B.C.). And now this notion of the Theological College Lecture room and discussion circle has taken more definite shape. There can be no doubt that Mr. Stafford Wright has presented us with a scholarly, balanced and convincing series of arguments which will help tremendously towards the re-establishment of the earlier date as the true one. It is a paper, therefore, which all Old Testament students should study very carefully.

But though the statement of the critical position is well done, and though the conclusion is clearly and concisely summarized, there are certain arguments for the earlier date which could have been more powerfully put. For instance, the great argument Mr. Stafford Wright relies on to counter the 397 date is the idea that when the Chronicler was writing (before 300) people would not get so confused in their dates that they would mistake an event which occurred within the memory of their grandparents. This may well be true; but people's memories, especially with regard to dates, are notoriously bad. Instead, he makes little or no use of the greatest argument of all against the later date—and that is the question of the Samaritan Pentateuch. The Samaritan schism occurred c. 330, and as the Samaritans had their copy of the law, it must have been completed so long before that it had time to become authoritative. For long the Jews and the Samaritans had been drifting apart, and no Samaritan would accept as authoritative something that was new as late as 397—especially after the treatment Nehemiah meted out to them in 444 and 432.

Similarly with the explanation of Ezra ix. 9, "The wall in Judah and Jerusalem". The word for wall used here occurs 12 times in the Old Testament and only once is it used as a literal town wall. Therefore the reference is bound to be to a metaphorical wall—and in any case a "wall in Judah" would have been a very big undertaking. Sound therefore as many of the arguments are, an even stronger case can be made out for the traditional date. But at least the first shot in the counter-offensive has been fired.

J. W. ROXBURGH.

WHY THE CROSS?

By H. E. Guillebaud. I.V.F. 5/-.

The doctrine of a Substitutionary Atonement through the blood of Christ is to some minds a revolting conception out of harmony with the teaching of our Lord Jesus Christ about God. It seems contrary to the teaching in the Gospels which shows God's readiness to forgive sins without any condition but that of repentance. The whole idea of vicarious punishment is felt to be fundamentally immoral. Also there is something mechanical and magical in supposing that the death of One who died nineteen hundred years ago can actually be the direct

means of my forgiveness. The book sets out to deal with these oft-repeated objections to the Evangelical doctrine of the Atonement, and this new edition of the book is timely. We feel it will prove eminently useful to others beside the non-theological students for whom it was originally written.

Archdeacon Guillebaud, by an examination of the New Testament writings, shows that the nature of God demands the Atonement and that it is therefore in the highest sense, moral and credible. He is anxious at every step to give full weight to all Scripture quoted by objectors, but he deals vigorously with those who draw pictures of God out of their own mind and then try to square Scripture with their conceptions. The chapters dealing with the teaching in the Gospels on the nature of God and the death of Christ are particularly valuable. The Gospels present us with the strange double picture of the Father who has a tender care for the smallest of His creatures and who is ever ready to forgive, while yet He says to others, "Depart from Me," and destroys both body and soul in hell. How can God freely forgive and yet at the same time be such a God as to send the impenitent into doom? This question, which is not clearly resolved in the Gospels, is answered by Calvary and the later Apostolic teaching about the Cross. The answer of the book to its title "Why the Cross?" is thoroughly Biblical and truly Evangelical. It will help many who are "being saved" to find in the Word of the Cross both the power of God and the wisdom of God.

R. J. COATES.

THE JEW OF TARSUS.

By Hugh J. Schonfield. Macdonald & Co. 10/6.

Periodically some writer launches a new theory which, if it were true, would demand a completely new view of Christ, the Church, and Christian doctrine. There have been several queer books on Jesus Christ; this author has written one himself, and now gives us a sequel on St. Paul and the early Church. Mr. Schonfield describes himself as a Jew, but also "a Nazarene, since Jesus is for me the Messiah." The book is based on real scholarship and wide reading; and for that it is valuable. But its theories, as distinct from its facts, are a nightmare fantasy. The early Church was an obscure Jewish sect, whose leader had been quietly executed. Paul believed himself to be the Messiah, and was enraged at a rival claimant. But after he had been convinced that Jesus was the Messiah, he adopted the idea that he himself was animated by the spirit of Jesus much as a medium is possessed by a spirit. Later on, building on Jewish esoteric ideas, he came to believe that others also might be incorporated into the Messiah.

The author makes great use of apocryphal writings, and the Bible is pushed and stretched to square with these. There is little doubt that the verdict of the future, as of the past, will be on the side of the Bible.

J. STAFFORD WRIGHT.

SACRAMENTS IN THE NEW TESTAMENT

By P. W. Evans. Tyndale Press. 2/6.

The title of this monogram (which comprises the Tyndale New Testament Lecture for 1946) is slightly misleading, for it does not deal with sacraments in general but almost exclusively with the sacrament of Baptism; while as regards this particular subject, the treatment is concerned very largely with the question of its origin. Did Christian Baptism originate as a Dominical institution or as an ordinance of the Church? In pursuing this inquiry Dr. Evans devotes particular attention to St. Matthew xxviii. 19, and, while frankly facing difficulties and objections, argues strongly for the view that the words are to be regarded as an authentic command of Christ. Within the limits of its compass the essay represents an excellent piece of New Testament apologetic which will prove of real value to the student of the Gospels.

FRANK COLQUHOUN.

THE GRACE OF GOD AND GERMAN GUILT.

Heinrich Vogel. S.C.M. Press. 2/6.

The author of this little book will already be familiar to many English readers through an earlier book published in 1941 with the title *The Iron Ration of a Christian*. This present work contains the translation of three important documents, a preamble to the declaration of the Brandenburg Confessional synod on the day of penitence 1945, an address on the fourth centenary of Luther's death, and a sermon preached on March 10, 1946, at the re-opening of Berlin University. Taken together these documents give a penetrating insight into the moral and spiritual problems which confront Christian leaders in Germany and shew the way in which they are being tackled.

F. J. TAYLOR.

MEN OF TASTE.

By Martin S. Briggs. Batsford. 15/-.

The story of patronage is an important and often neglected aspect of the history of art; and this book attempts to trace the influence of certain powerful patrons—the “men of taste”—on the development of the arts, mainly of architecture, painting, and sculpture, and on the lives of the working artists themselves. The list of patrons includes such diverse men as Rameses II, Pericles, Charlemagne, Cosimo dei Medici, Richelieu, Horace Walpole, Napoleon, the Prince Consort, Lord Grimthorpe, and John Ruskin. It is, indeed, open to question whether they all deserve the designation applied to them; but whatever their merits it cannot be denied that they had great influence on the art productions of their day. The account is historical rather than aesthetic, and will appeal particularly to students of the history of art. The book is excellently produced and contains over 50 illustrations in the form of photographs.

N.C.C.

THE LAND OF FRANCE.

By Ralph Dutton and Lord Holden. Batsford. 12/6.

THE WESTERN HIGHLANDS.

By Arthur Gardner. Batsford. 21/-.

EDINBURGH.

By G. Scott-Moncrieff. Batsford. 15/-.

Of these three books of travel, little more need be said by way of commendation than that they all fully attain to that high standard of excellence, as regards both matter and format, which we have come to associate with Batsford books in general. The second edition of *The Land of France* which was first published in the summer of 1939, is delightfully illustrated and informative. Scraps of history are mingled with architectural details of churches and cathedrals, and up-to-date notes on their present condition. The authors have travelled through every important region of France and it is difficult to decide which is the more attractive, the Chateaux of the Loire or Roman monuments in the South, the Ile de France or the Pyrenees. The map endpapers and full Index are of great help in following the text or planning a tour as soon as conditions permit.

The special feature of Arthur Gardner's *Western Highlands* is the magnificent collection of 300 photographs by the author, the result of his many years' wanderings in the highlands of Scotland. Here are views of all the familiar features, and many others besides; while in the accompanying text Mr. Gardner describes the conditions under which the photographs were taken and answers those questions which even the best photographs must leave unanswered.