

Book Reviews

THE TRUTH OF VISION.

By Max Warren. Canterbury Press. 9/6.

To apply the message of the Old Testament and the challenge of the New to the Church of Christ in the dark and confused world-situation of to-day calls for prophetic insight of exceptional depth and range. Dr. Max Warren has that gift: "the truth of vision" is surely his. And it has been developed and enriched for him not merely by his previous contact with the student world at Cambridge and his work as General Secretary of the Church Missionary Society, but, since the war, by his travels in Canada, America and in the East, to meet there with the other leaders of the worldwide Church.

The theme of this striking book is built up on the idea of withdrawal and return, God's and ours. God withdraws from men in judgment, but returns in mighty acts of deliverance, supremely at the Cross and in the Resurrection. The Church, and Christians, must withdraw from the world to worship God and return to serve their fellows, and His purpose, by helping to prepare the way for the supreme end of history, when God's ways in history will be triumphantly vindicated.

The book is therefore instinct with hope. The Christian hope offers a better solution to the world's bitter need than the Communist's forward-looking hope for society or the scientist's dazzling dream of a universe made thrillingly plastic by the discovery of atomic energy. For the Christian sees the clue to history, and the firm basis of hope, in the twofold conviction that in Christ we know the nature of the end; we know what Christ is going to do by what He has already done. And at the same time we shall only fully understand what He has already done as we come to see what He is going to do in the future. "We build according to a plan. We build, not the Kingdom, but a road for the King. We are buried beside the road, but the road goes on,—on to the city of God." To accomplish this, the Church must be a sign to the world that its prophecy is true. It can only prepare the world for repentance and faith by being itself a demonstration of repentance and faith.

To understand its unique responsibility and hope the Church must recognise three facts about itself: its worldwide outreach, through missions; its movement towards unity; its embodiment in groups that are still but tiny minorities in their countries. Such groups must seek for themselves not to claim rights from the state, but the privilege of pressing God's claim on the state.

In an illuminating chapter on the need of Africa for education Dr. Warren faces, with courageous realism, the Christian Church's need for a policy which will aim at quality, rather than the quantity which it cannot now hope to supply.

The growth of the World Church, made an accomplished fact at Amsterdam, and the importance of the contribution to it of the Anglican Communion, which may find its relationship to that Church a delicate problem, are next considered with much insight and care. Supreme as the Church's task is the duty of evangelism, not merely by

word of mouth but by a translation of the Good News through a demonstration of its own Gospel and teaching and cultus as a way of life which is noticeably different from that of the world.

Outwardly expectant, the Church must be inwardly expectant too ; its life is one of " being by faith what we are becoming." That faith depends for its maintenance upon withdrawal and return in worship :—worship, penitent, thankful, self-dedicating ; that looks to God's acts in the past but no less to His acts in the future. Such worship alone can send the worshipper back into the world to share God's divine work of preparation for the ' end ' towards which He surely moves.

This is a brilliant book, brilliantly written, and should be on as many clerical shelves as possible. It is a tonic for our troubled times, and will come to many as a message from the living God. The Bible is its substance, and by it both Old and New Testaments find vivid and relevant fulfilment as applied to the needs of man to-day.

R. W. HOWARD.

THOMAS TENISON. HIS LIFE AND TIMES.

By Edward Carpenter. S.P.C.K. 30/-.

Dr. Carpenter, for this very welcome Life of Tenison, has drawn largely on MSS. in Lambeth Library to furnish many valuable and interesting details of the Archbishop's life previously unknown or omitted in the sketchy "Memoirs of his Life and Times" written shortly after his death.

Born of a clerical family (his father and grandfather were both beneficed clergymen) Tenison was privately ordained in 1659 by Bishop Duppa, and after holding several cures he received the important Crown living of St. Martin-in-the-Fields in 1685 where he was soon engaged in the fierce Roman controversy occasioned by James II's attempt to subvert the Protestant faith. He fearlessly denounced Popery as "not founded on Scripture," and Burnet declares that "he took much pains to fasten the charge of heathenish idolatry on the Church of Rome" (*His own Times*, p. 130). After the Revolution Tenison was active in unearthing Popish and Jacobite plots. He also took an eager and active part in the attempt made in 1689 "to bring Dissenters to our Communion" through a 'Comprehension Scheme' so that the Protestant ranks could be closed against Roman aggression. English Dissenters would receive conditional ordination because they had neglected episcopacy "where it was by law required"; but foreign non-episcopal ministers might be received, as before 1661, without reordination. The terrible sufferings of the persecuted Huguenots and Vaudois aroused Tenison's deepest sympathy and indignation, and he translated and circulated an account of these in 1686 which James II ordered to be burned by the common hangman! Tenison was instrumental through National appeals in raising much money to relieve the distress of these Protestant refugees. As Bishop of Lincoln (1692) and then as Primate (1694-1715) Tenison's one great aim was to defend the Protestant Succession and the 'Protestant Reformed Religion' of the Land. He was a firm friend of William III, an ardent Whig and a resolute upholder of the Revo-

lution Settlement. Thus he eagerly promoted Whig churchmen to high offices in the Church. He was zealous in reforming clerical abuses and neglect and specially concerned for the proper testing and training of well equipped ordinands who should normally possess a University degree. He favoured the practice of Occasional Conformity, so obnoxious to High Churchmen, because he felt it to be a charitable method of reconciling Dissenters to the Church. He was a generous patron of education, founding Free Schools and a Library and was most solicitous for the success of Church efforts in all parts of the world. He was the first president of the newly formed S.P.G. and keen about its missionary work amongst the Red Indians. He was specially concerned to secure episcopal oversight for the Church in America and left an endowment for 'two Protestant bishops' for that Continent. Had his bequest taken effect then, Wesley might never have set apart Dr. Coke as an American Methodist bishop.

Dr. Carpenter by his laborious researches has given us an instructive picture of the Archbishop's very full life, which witnessed the overthrow of Church and Crown, the "rule of the Saints" and Cromwellian dictatorship, the careless license of the Restoration, the stirring crisis of the Revolution and the serious struggle to preserve the Protestant Succession. Tenison described the re-established Presbyterian Church of Scotland as "not so perfect a Protestant Church as the Church of England," so that a recent claim that after 1660 English Protestants were confined "to nonconforming sects" (Hardman, *History of Christian Worship*, p. 159) would have been quite absurd and incomprehensible to him and other contemporary churchmen. That Tenison was disliked and reviled by many High Church Tories was to be expected, but from all accounts he was disinterestedly good, of a pious, sober and serious disposition and full of concern for the welfare of the Church of England. His High Church friend John Evelyn declared that "he was of an exemplary holy life, took great pains in constantly preaching and incessantly employing himself to promote the service of God both in public and private" (Diary, 19th July, 1691).

C. SYDNEY CARTER.

CHRISTIAN OBEDIENCE.

By W. G. D. MacLennan. Nelson. 8/6.

A characteristic mark of the Church of Scotland is the scholarship of its Ministers. Every three years one of them, and he a younger one, is chosen to deliver the Kerr Lectures, and many eminent men have enriched the Church by their contributions to the series.

In November, 1945, the Lectures, now published, were delivered in the University of Glasgow under the title "Christian Obedience." Mr. MacLennan summarises his theme thus: "Obedience to the will of God is the key to the solution of the world's problems and difficulties, for only as men are living in that obedience will their own lives and the communal life run on the right lines." He develops the thesis in a series of studies beginning with "Jesus and Obedience" and "Obedience in Paul and the Early Church." We then come to the monastic ideal where the value of the contribution of the early monks

is sympathetically assessed. To the common criticism that monasticism is a selfish concern, a deliberate refusal to face up to life and its problems, a coward's way out of a hard situation, the lecturer replies: "the early Monks would simply not have understood such imputations. To them the religious life was the way of literal obedience to the commands of Christ, and that not of His more easily obeyed, but of His most forbidding and stringent demands."

This method had to be replaced by something else as circumstances changed. The original loyalty to the Lord of the Church was being transferred to a rule of law, the reason for this being that (in the words of Sohm) "the natural man desires to remain under law. He longs for a legally appointed Church, for a Kingdom of Christ, which may be seen with the eyes of a natural man. He desires a rock which his eyes can see—the visible Church, the visible Word of God." From these impulses of the natural man Catholicism has arisen. Herein lies the secret of the enormous power it has had over the masses who are "babes"; it satisfies these cravings. The Lecture is worth pondering. It presents another side of the Church of Rome than that glamorous appearance, which dazzles many.

The era of ecclesiastical domination was succeeded by the Reformation, when there was a danger of an impersonal standard of loyalty being set up, *viz.* the Bible. An appreciation and criticism of Luther leads to an examination of the work of Calvin. "Had not Calvin used his genius to give the Reformed faith a clearly defined doctrinal position in all its aspects, it must have gone down before the cleverly conceived attacks of the counter-Reformation." There is room for difference of opinion about the judgments passed in this section of the book. Due weight is given to the influence of the Mystics, who appear and re-appear, bearing their witness to the power of the Holy Spirit speaking directly to the heart and mind of man.

It is in the last two Lectures that the situation of to-day is faced. They are stimulating, and absolutely on the point. Modern knowledge in this wonderful age has endowed man with amazing powers, but he is using them amiss. The age of Plenty succeeding the age of Scarcity, has given man his finest opportunity to fulfil the will of God and to make the world what it should be. But alas, there is no hope for the world without repentance and obedience to God. The secret of blessing, indeed the only way of escape, is Christian Obedience. No mention is made from beginning to end of the return of Our Lord to establish His Kingdom.

HAROLD DROWN.

THE REACH OF THE MIND.

By J. B. Rhine. Faber & Faber. 10/6.

Christians should be aware of the important experiments that have been taking place at Duke University and elsewhere. This is probably the best book to give the facts, since Dr. Rhine (who is Professor of Psychology at Duke University) has been the pioneer in this form of research. The existence of telepathy and clairvoyance has been accepted by some people from time immemorial. There was, however, always the objection from a scientific standpoint that the manifes-

tations were too spasmodic for accurate assessment, and could not be repeated under laboratory conditions.

Dr. Rhine and his helpers set out to devise cast-iron proofs of these faculties, which came to be described by the letters ESP—Extra-sensory perception. The full story of how they did it is told in this book. Their methods and proofs were attacked for several years, but critics were convinced one by one.

Further surprising results followed the preliminary experiments. It was demonstrated under laboratory conditions that mental concentration could affect the fall of dice, so that when high numbers were willed, high numbers turned up more often than on a chance average, and when the same dice were willed for low numbers, the reverse happened. This phenomenon has been given the name of PK—Psycho-kinesis. Experiments also have proved the fact of precognition.

All this is of very great importance for the thinking Christian. The contact of mind with mind apart from physical means has demonstrated the existence of mind apart from the physical brain, and this has a bearing both upon the probability of survival after death and upon God's communication with the mind of man. PK has a bearing on those physical miracles that are recorded in the Bible. It may be used by critics to disprove the miraculous, in the sense that what Christians believe to be the work of God may be no more than a human PK effect; but it can be used by the Christian to show that such miracles cannot be dismissed as scientifically impossible. The fact of precognition also has a bearing on predictive prophecy. The Rhine experiments are now taken seriously by reputable modern philosophers, such as C. D. Broad and H. H. Price. Theologians must also be alive to them.

J. STAFFORD WRIGHT.

ST. PAUL, ENVOY OF GRACE.

By Robert Sencourt. Hollis and Carter. 16/-.

Of the making of books on St. Paul there is no end. Nor will there be. Nor should there be. So powerful is he in his thought, so incisive in his spiritual insights, so mighty in his exposition of such a theme as that of divine grace, that the passage of time fails to brand him 'out of date'. Indeed, he exercises on every age an influence out of all proportion to the size of his extant writings. More than one major spiritual revival in the past has owed its genesis to a rediscovery of the meaning of St. Paul. Who knows but that the revival for which we long will not have a like beginning?

Such a book as Mr. Sencourt's is, therefore, to be welcomed. It is, in fact, quite a remarkable book. Clearly, it is written by one who has intimate and detailed knowledge of the lands where the Apostle travelled and worked. That is an enormous advantage for one who seeks to write on the Acts and the Pauline Epistles. Moreover, Mr. Sencourt has obviously steeped himself in the literature of the Graeco-Roman period, and in much of the theological writing which has to do with St. Paul and his contemporaries. Nor is his reading restricted to English authors. A glance at the references shows his knowledge of

French, German and Italian writings. The reader feels that the writer knows what the critical problems are, while he does not obtrude a discussion of them so as to hold up the progress of his story. Nevertheless, references are given so that the student may go further, if so he wishes.

The work involved in the writing of such a book as this is, of course, very great. It cannot but happen that a careful reader will find points of disagreement. For example, the Christ whom Stephen saw at his martyrdom is not reported, as Mr. Sencourt states (p. 34), as 'sitting.' No; 'See the Christ—*stand!*'—ready to succour and receive the first martyr. Again, it may be doubted whether, so early as the time of the apostle's baptism, the trinitarian formula was used (p. 40). The evidence of the Acts would suggest that men were baptised into the Name of Jesus. Again, is 'the good life' an adequate translation for *dikaïosune* in Gal. ii. 21? I doubt it.

But let not these criticisms be regarded as signs of ingratitude. They are not that. Mr. Sencourt has given us a book full of good things—and readable withal. F. D. COGGAN.

TWO HEBREW PROPHETS.

By *H. Wheeler Robinson*. 6/-.

THE HEBREW PROPHETIC CONSCIOUSNESS.

By *Harold Knight*. Lutterworth Press. 10/6.

There have been few greater teachers of the Old Testament in our day than the late Dr. Wheeler Robinson, Principal of Regents Park College, Oxford. There will therefore be a ready welcome for the posthumous publication of two courses of his lectures under the title of *Two Hebrew Prophets*. The first series, entitled "The Cross of Hosea," was given in 1935 to a summer school for former students at Regents Park College. Dr. Robinson used wide reading and deep spiritual insight to illuminate his equally profound knowledge of the Old Testament. The result is a short study which is a model as well as a mine for the expositor. It is indeed fit to stand beside his earlier work, *The Cross of Jeremiah*, among the best popular works on Old Testament books in the English Language.

On Ezekiel Dr. Robinson is less happy. His lectures delivered in 1943 at the Oxford Vacation Term for Biblical Study clearly show that he found the subject less congenial. Indeed, the critical movement which has added so much to our understanding of the prophets has always found Ezekiel something of a stumbling-block. His exposition lacks the whole-hearted enthusiasm that he gave to Hosea. He was like an advocate who feels that he has a weak case. In particular he apologises for Ezekiel's emphasis on God's concern for His own honour, though he himself hints that it is just this stress which leads to the New Testament stress on grace. For we can only be sure of God's favour if the basic motive of His action is not in man with all his fickleness and sin, but in the necessity of His own unchanging character. The book is nevertheless a fitting epilogue to Dr. Wheeler Robinson's published works. If it reveals the limitations of his outlook, it also reveals his greatness shown in his intellectual integrity, his wide and

deep learning, his moderate and balanced criticism and his very great powers of exegesis.

In *The Hebrew Prophetic Consciousness* Dr. Knight takes Wheeler Robinson's method of studying Hebrew ways of expression and thought, particularly about man, and following up their implications for Christian doctrine. But he does it in no spirit of slavish dependence but with considerable ability and originality. He starts with the Hebrew conception of man, and shows that Canonical prophecy, which is far less akin to Canaanite ecstatic prophecy than to divination, is basically different from both. Its essence is not in the psychological or over pathological forms which it inherited from these two sources, but in the reality of the communion with God which underlay it, in which the prophet's soul was directly confronted with God. He then proceeds to examine the light that this analysis throws on the nature of man and of God, the process of revelation and the relation of time and eternity. Though the subjects are well worn, Dr. Knight's treatment is fresh and often throws new light; but interesting and valuable though the book is, it leaves the reader with some insistent unanswered questions, of which perhaps the chief is whether one can have a clear view of revelation while concentrating one's gaze on the experience of the recipient. To put it another way, Dr. Knight stresses the kinship between God and man that is implied in the prophetic revelation: but can that kinship be seen truly except in relation to the sternness?

W. F. M. SCOTT.

THE GOSPEL AND OTHER FAITHS.

By E. C. Dewick. *Canterbury Press.* 6/-.

A book of this nature is best written by someone who has had first-hand experience of other faiths. The Rev. E. C. Dewick has been Principal of two Colleges in India, and can approach his subject from both an academic and a practical standpoint, and in a spirit of sympathetic understanding as well as criticism.

After an introductory chapter on the present status of Christianity, there are five well-documented historical chapters dealing with the attitude of the Old Testament and of the Christian Church towards other faiths, up to the present time. The closing chapters are an assessment of the present position, classifying the methods of approach made by different Christians under the headings of Conflict, Fulfilment, Co-operation, and Discontinuity. The value and the limitation of each of these is well treated, and there is a particularly clear summary of those points in the religious teachings of the world that cannot be reconciled with the Christian message.

The book is thus factually useful. But from the standpoint of definite Evangelicalism one is bound to criticize it for its interpretation of the facts. After reading it through, it occurred to the reviewer that there was not much emphasis on the atonement. He therefore ran through the book again, and succeeded in finding only one incidental reference to the atonement, even though a section of the book is concerned with an exposition of the relevant doctrines of the New Testament. Can a book deal adequately with the relation between

the Gospel and other faiths without making the Cross central? In this respect one must contrast this book with a similar one published by the S.C.M. Press not long ago, *Many Creeds : One Cross*, by C. E. Storrs.

There is also some precarious use of texts to justify the idea that the early Church was sympathetic, or at least not entirely hostile, to non-Christian faiths. Thus: "St. James's speech at the Council of Jerusalem (Acts xv. 13-21) advocates a generous policy towards the heathen, and claims that this is authorized by the Old Testament" (p. 55). But the Council was discussing *converted* Gentiles, not unconverted heathen. St. Paul "can also speak of the heathen as if they were a part of God's larger family, seeking Him in partial, but not total, blindness (Rom. i. 19)" (p. 54). This is a strange interpretation of St. Paul's scathing denunciation of the Gentile worship in these verses.

On page 51 there is a most dangerous interpretation of Ephesians iv. 21, deduced from the Moffatt version, which is here an interpretation rather than a translation of the Greek. "The last phrase (*i.e.* 'The real Christ who is in Jesus') surely implies that for him 'Christ' has a larger connotation than 'Jesus,' in whom 'Christ'—or (as St. John would say) 'The Logos'—was manifested." Although the author immediately points out that St. Paul frequently identifies "Christ" with the historic Jesus, there is a Gnostic flavour about the other sentence that can carry very non-Christian implications. Ephesians iv. 9, 10 shows what St. Paul's thought was when he wrote this Epistle.

J. STAFFORD WRIGHT.

THE BIRTH OF THE CHRISTIAN RELIGION.

By Alfred Loisy. Translated by L. P. Jacks. Allen and Unwin. 18/-.

Dr. L. P. Jacks has performed a useful service in providing us with an English version of Loisy's *La Naissance de Christianisme*. It is useful in that it presents us with the conclusions of an outstanding scholar on the vital questions of the origin and development of Christianity in its classical form.

That is not to say that Dr. Loisy's argument and conclusions commend themselves to the reviewer. His thesis is that Christianity began with Jesus and His disciples, who believed in Him as the coming Messiah. Loisy dismisses theories which deny the historicity of Jesus as "air-drawn fabrics." The Christian religion demands an historic Jesus to explain it. So far so good. But the rest of the thesis might with some justice be itself described as an "air-drawn fabric." The Resurrection is explained away as the outcome of subjective visions based on the conviction of Jesus' immortality. The early preaching of Jesus as a Messiah who though dead lives in heaven and will come again in glory, was quickly expanded by the Hellenists of whom Stephen was the earliest leader. The spread of the preaching among the Gentiles, for which Paul was largely but not wholly responsible, opened the doors to an inpouring of Hellenistic ideas based largely on the mystery-religions. Jesus becomes the God of a mystery cult; Baptism and the Eucharist become transformed from simple

ceremonies into the sacramental means of mystical incorporation into the Divine Head; and so classical Christianity is a mystery religion built upon the foundation of a simple Jewish Messianism. All this, of course, demands a tremendously radical criticism of the New Testament books. Though the historical truth may be dimly discerned behind them, their presentation of the facts is to be taken on balance as the fruit of pious mysticism and not as the historic ground of faith. It is not the place of the reviewer to rebut the thesis of the book which he introduces to the reader. It will be sufficient to point out that the trend of modern scholarship is strongly away from the more radical criticism and towards an appreciation of the New Testament as a substantially true presentation of first century rather than second century Christianity; and that there is a growing consensus of opinion that the New Testament is Judaic to the core and owes little or nothing to Hellenistic thought or to that process of syncretism against which Christianity from the first so strongly set its face.

J. P. HICKINBOTHAM.

FATHER DOMINIC BARBERI.

By Denis Gwynn. Burns Oales. 12/6.

Father Barberi is known to history as the man who actually received John Henry Newman into the Roman Church, and his biography has a topical interest for Roman Catholics since a movement is afoot to beatify him. Anglican readers will be attracted by the book simply in its character as the biography of a singularly devoted and single-hearted Christian.

Barberi's work in England was marked by simple, single-hearted missionary enthusiasm. He accepted hardship, persecution and derision gladly, and he had his reward. Especially to his credit was his concern for the vast new industrial slums so shamefully neglected by the Church of his day. He was not a learned or an academic man, and his part in introducing the great Oxford scholar to the Roman Church is one of the strange accidents of history. He never understood all that was in Newman's mind, and it was little more than chance that it was he who actually received Newman and his friends. This same simplicity it was, rather than lack of charity, which led him all through his life to equate Protestantism virtually with heathenism. His attitude to Anglicans was that of a zealous missionary in a practically unevangelised territory. It shows the danger of denominational insularity. Barberi could never understand that the issue is not a clear-cut one between the Roman Church and secular humanism, that the Reformation was in fact a revolt against humanism and paganism in the Church and a re-assertion of the grace of God to sinners. The book is interesting for the light it casts on the way of life practised by Newman and his friends at Littlemore: their enclosed introspective existence and their extraordinary (and even to Barberi's mind exaggerated) physical austerities and self-imposed penances. It is no wonder they were racked with doubts and eventually sought peace by a total surrender to claims against which their innermost souls—at least in Newman's case—never altogether ceased to cry out.

J. P. HICKINBOTHAM.

THE FOURTH GOSPEL AS HISTORY.

By A. C. Headlam. Basil Blackwell. 7/6.

"The history of New Testament scholarship during the last hundred years is the gradual destruction of the critical position by new discoveries." So writes Dr. Headlam in one of his footnotes, and this work of his on the Fourth Gospel may be taken as illustrative of the remarkable trend of the best scholarship of the day in the direction of the traditional viewpoint with regard to the authorship and authenticity of the New Testament writings. The book is notable for its acceptance of the view that the author of the Gospel was the beloved disciple, whom tradition has always identified with the Apostle John, the son of Zebedee. The writer reaches this conclusion after carefully sifting the internal and external evidence. In doing so he exposes the strange habit of modern critics in giving credit to late and obviously inaccurate authorities when they say something which agrees with the critics' own view, while blithely ignoring or explaining away other evidence which is not so congenial. Thus he dismisses the single obscure passage of Papias as quite inadequate evidence for the existence of a John the Elder as distinct from John the Apostle. He bears witness to the high standard of critical capacity in the theologians of the early Church and well reminds us that "the Canon of Scripture and the history and literature of the Church do not come from an age of ignorance"; while with regard to modern criticism in general he remarks, "As I look back on the experience of these sixty years, I feel more and more how unsound are the methods and ephemeral the conclusions of the majority of German critics on early Christian history."

This posthumous work by the late Bishop of Gloucester, completed the week before he died, is to be warmly welcomed and commended. In addition to the chapters on authorship it discusses the purpose, historical value and teaching of the Fourth Gospel, with an appendix on the historical value of St. Mark. Agnes Headlam-Morley contributes a most interesting biographical sketch of the author by way of an introduction.

FRANK COLQUHOUN.

NOTES ON BOOKS RECEIVED

THE TRIAL OF JESUS CHRIST. By Frank J. Powell (*Paternoster Press*. 6/-). The trial of our Lord raises a number of acute problems. For the sake of convenience they may be grouped under three headings: topographical (the question of sites); legal (the jurisprudence of the trial); and historical (arising out of the literary criticism of the Gospels). Mr. Powell, writing as a lawyer and magistrate, is naturally chiefly concerned with the legal aspect of the subject. His purpose is to re-examine the trial of Jesus Christ before the Jewish and Roman courts in the light of the historical and political background of the Gospels and of the laws by which the respective courts were bound. He does this, it need scarcely be said, after giving due weight to the findings of the best Christian and Jewish authorities. The result is a work of very great interest for the student of the New Testament. With regard to the Jewish trial, Mr. Powell reaches the conclusion that the conviction was based on a "confession" made by the Accused in court and procured by illegal questioning on the part of the presiding judge: that the Prisoner was condemned without being afforded an opportunity to be heard in His own defence and without the evidence of witnesses; and that the claim of Jesus to be the Messiah of Israel was dismissed without any attempt whatever to investigate it. The "trial" was, in fact, no real trial at all, its

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result having been previously determined by the judges. The trial before the Roman procurator is shown to be equally devoid of any serious effort to administer justice. Pilate's chief concern was to extricate himself from the dangerous and embarrassing situation created by the rancour of the Jewish authorities and was finally swayed by considerations of expediency and personal advantage. Mr. Powell writes for the general reader, but as a work of reference his book will assuredly find its place on the shelves of the preacher and teacher.

THE NEW TESTAMENT DOCTRINE OF BAPTISM. *By W. F. Flemington* (S.P.C.K. 10/6). The present interest in the administration of Christian baptism and the problems more particularly associated with the practice of infant baptism demand a closer attention to baptismal theology, and above all to a biblical theology, in order to discover the earliest Christian belief and practice in regard to this sacrament. For this reason Mr. Flemington's work is of peculiar interest and importance. Writing as a representative of the Methodist tradition (he is on the staff of Wesley House, Cambridge), he has given us a fine piece of New Testament scholarship. While it may not cover any particularly new ground, it has the merit of doing what it sets out to do, namely of making a thorough and systematic examination of the New Testament evidence on the subject. The first part deals with the antecedents of Christian baptism: Jewish proselyte baptism, the baptism of John, and our Lord's own baptism in the Jordan. The author insists upon the eschatological significance of John's baptism, which he interprets in the light of the Old Testament as a "prophetic" action, at once the symbol and instrument of the divine will. With regard to the baptism of Jesus, he draws special attention to the emphasis upon the gift of the Spirit and the witness to Sonship as having an important bearing upon the spiritual meaning of Christian baptism. In the second part of the book the remaining New Testament evidence is examined in turn; the Acts, the Pauline and Johannine Epistles, Hebrews and the General Epistles. In the final section there is a discussion of the Dominical authority for Christian baptism, and a very excellent essay on infant baptism, in which the author shows how this rite, more than "believers' baptism," bears witness to the primary truth of the Gospel of the Grace of God.

THE HOLY SPIRIT AND OURSELVES. *By G. F. Nuttall* (Basil Blackwell. 5/-). Following his larger work, *The Holy Spirit in Puritan Faith and Experience*, Dr. Nuttall has given us this shorter and simpler study dealing directly with the doctrine of the Holy Spirit and its implications for ourselves to-day. The first three chapters are concerned respectively with the gift, the power, and the character of the Spirit. Useful as these are, the three chapters that follow are undoubtedly the most valuable part of the book. There is an especially good chapter on the guidance of the Spirit, in which it is stressed that such guidance is a normal element in Christian experience: yet not the guidance of visions and voices—which is the abnormal—but of reason and conscience. These are the usual ways in which the Spirit guides, though the author recognises that there is also "the compelling element of immediate intuition" which at times may run counter to purely rational considerations. In the chapter on the discipline of the Spirit Dr. Nuttall insists that we could all attain a higher standard in the things of the Spirit—"if, that is, we were more serious about it. The trouble is that we will not trouble to fulfil the necessary conditions. . . . We would call ourselves Christ's disciples? Then we must accept His Spirit's discipline." The concluding chapter passes from personal to corporate experience and shows how that Christian life finds its full development in the community of the Spirit.

THE SIGNIFICANCE OF JESUS. *By W. R. Maltby. **FINDING GOD.** *By A. Herbert Gray. **REASONABLE LIVING.** *By T. E. Jessop* (S.C.M. Press. 2/6 each.) These three books are recent additions to the Viewpoints series. The first two are reprints of works which have already had a wide circulation. Dr. Maltby's book is now in its seventh edition (revised), and Dr. Gray's in its fourth. Professor Jessop's book is a new one and is well worth reading. After surveying the irrationalities of the current scene and insisting upon the true function of reason in its widest conception, he applies the subject in turn to religion and politics. He rightly deprecates the attempt to divorce reason from religion, and says, "Applied to religious belief, reason in the wide sense gives it on the one hand a broad sanction, and on the other hand guards it against the superstition**

that is always trailing at its heel." The service of God, argues Professor Jessop, demands the whole of our personality : not merely the response of the heart and of the will, but of the mind as well. " When, as happens all too commonly, a person devotes everything to God except his brains, his power of critical and constructive thinking, he lessens his practical worth in the world, his ability to co-operate in its improvement and redemption, and raises to heaven a gift that is smaller than the great occasion of worship requires."

RUSKIN : PROPHET OF THE GOOD LIFE. Edited by J. Howard Whitehouse (Geoffrey Cumberledge, O.U.P. 4/-). This book contains the tributes paid to Ruskin at a luncheon of the Ruskin Society in February, 1948. The speakers included the Minister of Education, Viscount Samuel, Robertson Scott, Sir Arthur Salterand, D. R. Hardman, in addition to the editor of this volume, who is President of the Ruskin Society.

THE BELOVED COMMUNITY. By Roger Lloyd (Latimer House. 7/6). A considerably revised edition of Canon Lloyd's book originally published under the same title in 1937. The opening chapter discusses the persistent tension between the community and the individual, and this is followed by a study of the biblical conception of the Church. Later chapters relate the idea of community to the subjects of Authority and Evangelism, while the final chapters deal with the notes of the Beloved Community, and the Church and the Cross. We cannot pretend to agree with all that Canon Lloyd writes, as for instance when he interprets St. Paul's thought as being that " the individual convert secures his union with Christ through his union with the organism which is the Body of Christ " (p. 46). Surely St. Paul's thought is just the opposite of this, *viz.* through Christ to the Church. Canon Lloyd also lays a good deal of stress upon the idea of the Church as being the extension of the Incarnation—a conception which has come in for a good deal of criticism of late. Nevertheless, there is genuine help and inspiration to be derived from these pages, and the author has the gift of expressing himself in a fresh and attractive way.

THE CHURCH OF ST. MARY THE GREAT. By W. D. Bushell (Bowes and Bowes, Cambridge. 7/6). **A HISTORY OF THE PARISH CHURCH OF ST. MARY, TRURO, CORNWALL.** By F. W. B. Bullock (A. W. Jordan, Truro. Paper 5/-, cloth 8/6). Mr. Bushell's record of the history and antiquities of the University Church at Cambridge is introduced by a foreword written by Professor G. M. Trevelyan, who writes of the author's " assiduous scholarship " which has been " admirably employed in collecting and ordering this large mass of material, all of it interesting in one way or another to Cambridge folk." This is sufficient to indicate the quality of the book, which is excellent value with its more than 200 pages and nearly a dozen full-page illustrations. Canon Bullock's work on the Parish Church of Truro is in the nature of an historical study, beginning with the twelfth century and leading up to the present day. The author admits that his book is " not light and easy reading ; the manner of construction is solid and elephantine " ; but this merely means that it is a work of patient and accurate scholarship, with the sources carefully checked and the authorities fully annotated. The Bishop of Truro contributes a foreword.

A LIFE'S THRILLS. By Albert B. Lloyd (Lutterworth Press. 6/-) Archdeacon Lloyd's reminiscences of fifty years' pioneer missionary work in central Africa is a very readable book which well lives up to its title. Here are stories of heroic adventure which cannot fail to grip the attention of the reader ; but the biggest " thrills " of all are the records of the transfiguring power of the Gospel in the lives of wild pagan tribes.

THE TWO BROTHERS. By A. F. Webbing (Edmund Ward, Leicester. 10/6.) This book is a sincerely written account of what the author, who is a clergyman, believes to be communications from his two sons, one of whom died in infancy and one in the recent war. Those who already accept the doctrines of Spiritualism and Reincarnation will like it. As with all spiritualist communications, there is no reference to the Deity of Jesus Christ, nor to His atoning death as the means of our forgiveness and spiritual life

FRANK COLQUHOUN.