

## Book Reviews

### THE CHURCH OF ROME, A DISSUASIVE.

By Richard Hanson and Reginald Fuller. S.C.M. Press. 8/6.

This is a useful and timely book. The Roman controversy is always with us and is in essence always the same; but many things have happened in the three quarters of a century since Salmon wrote *The Infallibility of the Church*, and it is good that members of the Church of England and others should be reminded of the present state of affairs. The reader will not find in this book the majestic finality of Salmon, and he should not expect it. The writers are young crusaders, intelligent and well-read; they write with verve, sometimes a little amateurishly, sometimes pungently, almost always with relevance. One of them has the great advantage of being an Irishman, and is therefore free from the illusions about the Church of Rome to which the English are peculiarly liable.

The tone of the book is just. There are many things in it with which Roman Catholics will not agree, many to which they may take exception; but I do not think that they will be justified in claiming that the limits of charity have been overstepped. In a book of controversy, it is impossible not to be controversial. But the statement of the case is moderate and reasonable, and full justice is done to the great and splendid achievements of the Roman Church. But the writers again and again, and rightly, bring the question back to the issue of truth. Does the Church of Rome teach the truth of God? It is shown that, judged by the standards of Scripture, by the tradition of the undivided Church, and by the traditions of the Church of Rome herself in her better days, modern Rome teaches not truth but error. Therefore, the conclusion is drawn, though an Anglican may be very conscious of the defects of his own Church, to desert a Church which though imperfect is always reformable for another which, under the guise of infallibility, both teaches error and has made its own reformation almost impossible, is to commit an act of treachery against the truth of God.

But our writers give us more than a polemic against Rome. They treat us to an original and valuable defence of the Anglican *Via Media*. For this they have one unusual qualification—they do know something about the Reformation. Anglican writing on Luther, even that of some of our most acclaimed theological leaders, is lamentably marked by ignorant foolishness. These writers have taken the trouble to ascertain what Luther actually said, and to attempt to discover what Luther really meant. In the light of this achievement they have no difficulty in showing that the Reformation was not the invention of some new-fangled heresy, but a serious recall of the Church to the great tradition of Biblical orthodoxy. When this has been grasped, the mission of Anglicanism can be defined:

It is, we would assert, the mission of Anglicanism, no doubt as yet unattained, but clearly adumbrated in its formularies, to hold in synthesis the Catholic apprehension of the organic unity between Christ and His Church and the Protestant recovery of the gospel of salvation through Christ alone (*p.* 139).

This is grand. And the Evangelical of true Anglican stock can add "That is exactly what, though very imperfectly, we have always stood for." Alas, the Evangelical has often been frightened by alien developments into a timid Low Churchism, such as would have horrified Charles Simeon and his contemporaries.

The principal weakness of the book is a tendency to depreciate the Protestant Churches. No one familiar with the wonderful work of these Churches in the mission field, and with the history of the German Church struggle, can doubt that they have immense spiritual reserves, and as great a power of recovery as we have ourselves. As Anglicans, we may venture humbly to believe that we have inherited, in greater measure than any other Church, the full truth of the Gospel of Christ. But surely it is prudent to recognise that, though in a wider synthesis we should have many good things to share with the Protestant Churches, it is probable that we should also have many good things to gain from them.

STEPHEN NEILL, *Bishop*.

### THE LIGHT OF THE WORLD.

By Greville Cooke. 454 pp. Hodder & Stoughton. 15/-.

Any man who produces a new life of Christ must be prepared to run the gauntlet of very searching criticisms, for there is a widespread and understandable prejudice against all such efforts. The prejudice (using the word in the strict sense of a pre-judgment) rests on three main grounds. (1) Any interpretation which adds to what is to be found in the Gospels must necessarily be a personal reinterpretation, and thoughtful Christians are reluctant to allow such personal interpretations in such a sacred matter as the life of Our Lord. (2) There is the critical objection that our Gospels are not intended as biographies and cannot be edited or harmonised in order to become such. (3) There is the theological objection that the life of Christ cannot be separated from that understanding of His Person given us in the Epistles and in the full faith of the Church. These three objections added to the fact that most "lives of Christ" represent peculiar and odd interpretations combine to make any reviewer more than suspicious of any such book as *The Light of the World*.

Having put this point as strongly as possible I can go on to say that Mr. Greville Cooke's book cannot be fairly criticised under any of the points mentioned, except possibly under objection 2. He keeps remarkably close to the Gospels and allows himself very few flights of imagination. He has in fact presented a harmony of the Gospels with the one major addition of a great deal of local colour. In this respect the work is very scholarly and I for one have learned a lot from it about the geography, natural life, habits, etc., of Palestine in the time of Christ. He is particularly happy in deducing from the parables Our Lord's interest in many aspects of common and natural life, and his work is particularly suggestive in this way. Moreover, he prefaces and concludes his book with an anthology of passages from the Old and New Testaments. The latter group have been chosen from the Epistles and from St. John's Gospel, and they prevent the writer from being charged with writing a book about "the Jesus of history" rather than "the Christ of faith".

On the critical score objections could be levelled. He has evidently decided to put out of his mind all "modern" views of the Fourth Gospel, which he treats on exactly the same historical basis as he does the Synoptics. Sometimes he harmonises over-confidently as, for example, when he quite happily calls Levi "Levi-Matthew" and when he identifies Mary of Bethany with the woman who was a sinner in Luke vii. and quietly assumes two anointings by her. He also solves the problem of the Last Supper by asserting as a fact that it was an ante-dated Passover.

It would, however, be churlish to press these points, which arise when ordinary people read the Gospels just as much as when they read a book like this. It will not be everybody who wants or desires anything in addition to the Gospel story as given us in Scripture, but there may well be many in the parishes who would get a new vision of Christ from reading this book, and from that point of view it can be heartily recommended. The reviewer remembers clearly the new light which came to him when he read Paterson Smyth's *A People's Life of Christ* in his adolescence, and it may well be that Greville Cooke's work will perform a similar service for a new generation. The book is attractively produced and very suitable for presentation use.

R. R. WILLIAMS.

#### THE BEGINNINGS OF WESTERN CHRISTENDOM.

By L. E. Elliott-Binns. pp.412. Lutterworth Press. 25/.

Most well-stocked theological libraries contain a good many volumes devoted to the history of the early centuries of the Christian Church and any new addition must have unusual features to commend it to the attention of students of this period. Dr. Elliot-Binns, who is already well-known for his contributions to the understanding of later periods of Christian history, has presented in this volume the fruits of a good many years of attention to the subject. In the autumn of 1933 he was in Rome and took the opportunity thus afforded him of examining early Christian inscriptions in the catacomb of St. Sebastian. Prolonged consideration of this and similar evidence enabled him to have a manuscript ready when the outbreak of war interposed a long delay in its publication. This delay was not without some compensating advantage since it enabled the author to make use of the most recent contributions to the subject in his final published version. The result is a volume worthy in every way of a place in the Lutterworth Library and a notable contribution to what must always be a period of supreme importance for the life and thought of the whole Christian Church.

There are three features in the book which make it an important contribution to early Church history. In the first place, Dr. Elliott-Binns has attempted to give due authority to the evidence afforded by archaeology. His contention that most other writers in this period have given insufficient attention to this source of information is justified, and his discussion of the evidence is particularly welcome. His discovery of the fact that the majority of these early inscriptions placed the name of St. Paul before that of St. Peter led him to a reconsideration of the position of Rome in the early centuries. Thus

the second leading feature of the book is the contrast instituted between eastern and western forms of Christianity from the first days (a contrast, it is suggested, which owes a good deal to differences between the eastern and western parts of the Empire dating from pre-Christian times), followed by a description of the geographical expansion of the Gospel in the West. Here, Dr. Elliott-Binns believes, there was a unity of culture which gave a certain distinctive unity to western Christianity before the rise of the papacy and in some measure made possible the later position of the papacy. This section of the book is fascinating in its masterly treatment of the combination of the unvarying "given" element of the Gospel with the new circumstances of each fresh territory conquered for Christ. The third feature is to be found in the importance attached to the evidence of early Christian apocryphal literature. These documents which seem so valueless compared with the canonical writings of the New Testament or with modern standards nevertheless have great value as evidence for the outlook and practice of ordinary Christians in the second, third, and fourth centuries. From this position the reader is treated to some illuminating comments on the growth of dogma, the emergence of the ministry, the beginnings of art, and the development of worship. A final chapter surveys the historical importance of the expansion of the Church in the first centuries, preparing the soil for the growth of a new civilization. Dr. Elliott-Binns has succeeded in providing a book which will repay the most careful perusal alike by the scholar and the interested layman.

F. J. TAYLOR.

#### FREUD AND CHRISTIANITY.

*By R. S. Lee. James Clarke. 8/6.*

Of the "Big Three"—Freud, Adler, and Jung—it is hardest to fit Freud into the Christian scheme. This book attempts to do so, and the worth of its contents may be judged from the fact that it gained its author his D.Phil. Although Dr. Lee apologises for the condensed account of the discoveries and theories of psycho-analysis, he does in fact give a remarkably clear exposition of Freud's teachings.

The book is in two parts. The first outlines the Freudian system of psycho-analysis. The second relates it to Christianity, and endeavours to show the strength and the weakness of the main forms of Christian experience. The reader who applies this section to himself will find it somewhat humiliating to have his treasured experiences put through a kind of third degree. But there is no harm in facing the facts.

Dr. Lee concludes that the orthodox emphasis on salvation through the atoning death of Christ, even when it includes identification with Christ, is not psychologically healthy, though its shortcomings are commonly made up through the Christian learning from the Bible the way of fuller release through the life of love. Otherwise the result is the autocracy of the Super-ego, without true freedom for the Ego. The form of Christian experience that psycho-analysis would regard as sound, is "identification with Jesus out of love and trust rather than out of fear and guilt, identification out of life and achievement, not out of suffering and death" (p. 184). This gives an even balance of tensions between the Super-ego, the Ego, and the Id.

To give these brief conclusions, without the arguments that accompany them, is hardly fair to Dr. Lee. But it does seem as though he has taken the attitude that Christian experience must stand or fall by Freud. The same attitude appears in another form, when we are given a picture of a psychologically healthy heaven. "In Heaven there must be frustration, striving, and pain, for these are the conditions by which the life instinct is able to develop to new and higher things" (p. 107). Here the psychologist has gone right outside his legitimate realm.

It is not clear why Dr. Lee fails to follow Freud to his logical conclusions about the Holy Communion. In *Totem and Taboo* Freud develops his theory of the primal father, killed and eaten by his own sons, and adroitly works this out so as to harmonise with the Christian Communion, "in which the band of brothers now eats the flesh and blood of the son" (p. 153 in Pelican edn.) Dr. Lee on pp. 189, 190, fails to explain Freud's argument here, and leaves us at a loss as to how he himself views the transition from the idea of eating the father at the totem feast.

It is obvious that, if Christianity is the truth, it must harmonise with all forms of truth. But it is possible that the Freudian scheme is not wholly true. One cannot attempt here to assess the merits and demerits of Freud, though one may express the hope that, since this book is one of a series, a later one will deal with Jung and Christianity, and that it will be by someone who knows Jung as well as Dr. Lee knows Freud.

J. STAFFORD WRIGHT.

### THE CROSS OVER ASIA.

*By Bishop Stephen Neill. Canterbury Press. 8/6.*

Bishop Neill's new book is the result of a fourteen-week journey during which he visited most of the non-Roman Churches of Asia as an ambassador of the World Council of Churches. So vast a journey undertaken in so short a time would with most people leave vivid but very confused impressions. Bishop Neill's book is a model of clarity and shows how his first-hand contacts brought into sharp focus the problems with which he had long been familiar at secondhand. The report is not impersonal. There is frequent evidence of the Bishop's nostalgia for the ancient cultures of the East and his fear that their grace may soon be hidden by the shirt and shorts which are replacing traditional male attire in many countries, their leisurely beauty drowned in "a stagnant fen of coco-cola".

The book consists of reports on the various Churches and countries visited, the Philippines, China, Formosa, Japan, Korea, Indonesia, Siam, Hongkong, Burma, and India and Pakistan. In each report a balanced statement of the present political and cultural situation of the country gives us a context in which the problems and prospects of the Churches are clearly set out. The recent Asian Conference on Indonesia shows the determination of the Asian countries to play a part in world affairs commensurate with their great size and rapidly developing importance. No serious Christian therefore can neglect to learn the place of the Church in the new Asia and what, humanly speaking, her prospects seem to be.

Bishop Neill's book shows the importance of not confusing the Gospel with any particular economic or political programme and also shows how the one serious challenge in almost all Asian countries is presented by the conviction and self-sacrifice of the communist movement. Youth all over Asia is asking the question put to Bishop Neill by a student of the National University of Peiping: "Why have not the Christians a complete programme of social action, as the Communists have?" Islam remains solidly entrenched in many countries, but it is the dead weight of materialism and its active communist manifestation which is the greatest challenge to the Gospel. Although there are many evangelistic opportunities the Church as a whole is failing lamentably to take them. The diagnosis of the whole situation given by Bishop Neill should be most carefully studied. From every country comes the kind of remark made to the Bishop from Korea: "The time of opportunity is very short. Don't imagine that the Church will disappear if Communism takes possession of the whole country. But all help from outside will be cut off, and the opportunities for expansion will be very small. If you want to help, now is the time to do it." The facts and challenge of this book should be preached from every pulpit and presented to all who might go to serve the Church in Asia.

L. W. BROWN.

#### A GUIDE TO THE GOSPELS.

By W. Graham Scroggie. Pickering & Inglis. 25/-.

It is impossible to handle this massive volume without being impressed by the amount of solid work and patient study which must have gone into its compilation. The table of contents alone occupies 15 pages, and in addition to this detailed synopsis there are four indices and numerous bibliographies. The author's large output in the field of biblical studies has thus been crowned with a veritable *magnum opus*. Dr. Scroggie is a definitely conservative scholar, but he is not in bondage to any "fundamentalist" view of the Scriptures. He frankly recognises that a critical examination of the sacred writings is not only permissible but absolutely essential; indeed, he describes his own work as exhibiting "the critical and expository foundations of the Gospels." That he is by no means bound by merely traditional views is seen in his chapter on the Day of the Crucifixion. Dr. Scroggie regards the Friday as impossible and argues for the Wednesday. (Westcott favoured the Thursday.) The problem is more than a little involved, and perhaps Dr. Scroggie has somewhat over-simplified it. With regard to questions of authorship, he accepts Matthew the tax-collector as the writer of the First Gospel, and John the son of Zebedee as the writer of the Fourth. In dating the Gospels he parts company with most modern scholars by assigning a very early date to St. Mark (50 A.D.), while he regards both St. Matthew and St. Luke as having been written *before* the destruction of Jerusalem (he dates them 56-58 and 58-60 respectively). It is perhaps significant that in the bibliographies there is no reference to some of the more recent commentaries on St. Mark; e.g., those by Rawlinson and Turner are omitted. And strangely enough there is no mention in the bibliography on St. John's Gospel of William Temple's *Readings*.

However, the work as a whole is a mass of really valuable material on the Gospels. In viewing them synthetically and subjecting them to minute analysis Dr. Scroggie displays his outstanding gifts as a Bible teacher. In the first part of the book the Gospels are treated as a whole, with reference to such matters as their geographical setting and historical background, their authorship, origin, inspiration, number, and their mutual relations. Here also is to be found a "harmony" of the Gospels and a discussion of the Synoptic problem. In the second part—the largest section, comprising over 300 pages—the Gospels are separately analysed. The treatment in each case is very detailed, dealing with such matters as the following: author, readers, date, authenticity, sources, style, design, peculiar matter, O. T. references, Christ's teaching, His discourses, parables and miracles, special features of the Gospel and a comprehensive analysis of contents. In the third part of the book we are offered a series of Christological studies of real exegetical value, including chapters on the Messianic prophecies, the genealogies, the birth of our Lord, His person, teaching, death, resurrection, ascension and return. Here is a wealth of material for the expository preacher.

This whole work, running to 664 pages, is magnificently produced, beautifully printed, and remarkably free from misprints. Every student of the Gospel will wish to have it at hand for ready reference.

FRANK COLQUHOUN.

#### ISLAM AND CHRISTIAN THEOLOGY. PART I. VOL. II.

*By J. Windrow Sweetman. Lutterworth Press. 18/-.*

Dr. Sweetman has set himself the task of tracing the inter-relation of the theology of Islam and of the Christian Church. This volume completes the first section of his work, bringing us to the end of the period of Christian ascendancy in the Near East. Volume III will study the Mediaeval developments and Volume IV will be a critical and constructive study on "The Word of God to the Muslim". Judging from the two volumes now published, this series will take its place as the standard work on the subject and will be invaluable to all concerned with the work of the Church in Moslem lands.

Both Islam and Christianity are religions of a Sacred Book, which is claimed to be a direct revelation from God. Both rest their belief in God on revelation rather than on rational argument. Both, in face of the prevailing polytheism amidst which they were born, stress the Unity of God. Surrounded by idolatry and lewd pagan rites, both strenuously oppose anthropomorphism, which suggests that God can be represented in human form; both stress the power and majesty and transcendence of God. Islam has its trinity, the Eternal Speaker, the Eternal Word and the Preserved Tablet. It is only accidental that the Christian doctrine has a parallel with this conceptual trinity, since its premises are in revelation and experience of the Father, Son and Holy Spirit. The problem before Islam is the means of contact between a transcendent God and created man. Mediation through angels is frequently referred to in the Qur'an. Mr. Sweetman's analysis of the logos doctrine is pertinent to this question. In Christianity the logos was identified with the Incarnate Christ. Islam

rejected the incarnation yet was faced with the statement in the Qur'an that Christ is the word of God. Islam regarded the Logos as a transcendent impersonal principle manifested through the Prophet in the words and letters of the Qur'an. The task of early apologists was therefore two-fold : to ensure that only one version of the Qur'an existed and to maintain the claim of verbal inerrancy in the face of its manifold self-contradictions. These are fully set out in the second appendix to this volume.

One of the greatest contrasts between Islam and Christianity in this period was that the Muslim had to seek the solution of all difficulties by reference to the once-given teaching of the Prophet, whereas the Christian looked forward to the leading of the Holy Spirit, in accordance with Christ's promise that He would lead the Church into all truth.

Again, in the doctrine of sin and forgiveness there was great divergence between the two religions. In Islam sin was regarded as a debt, just as good deeds were regarded as credits to the one performing them. The arithmetic value of such debits and credits was carefully worked out by the theologians. While it is true that some of the Christian Fathers favoured a similar legalistic view, it was never accepted by the Church. Both Islam and Christianity recognised pride and self-will as the root of sin, but Islam stressed predestination and the Will of God almost to the extent of denying any freedom of action to man.

In both religions there were fierce controversies about the relative place of faith and works in salvation, and in the period under review there is a striking parallel in their ideas of salvation. Neither had an adequate doctrine of atonement. For the Greek Fathers, redemption tended to be regarded solely as union with God through the cleansing of the intellect from error and from the dominion of sense. For Islam theologians, salvation was escape from hell, and the primary means was the identification of the individual with the community of the elect of God, to whom had been entrusted the teaching and practice of the Prophet.

No less than nine indices at the end of this volume make it a model book of reference.

H. A. WITTENBACH.

#### TERTULLIAN'S TREATISE AGAINST PRAXEAS.

*Edited by Ernest Evans, with an Introduction, Translation and Commentary. 342pp. S.P.C.K. 21/-.*

Amongst the earlier Trinitarian documents Tertullian's Treatise against Praxeas is one of the ablest and most influential. It is chiefly remembered to-day by the brilliant introductory phrase, "He put to flight the Paraclete and crucified the Father", but the Latin statement of a doctrine of essential Trinity was an important landmark in Trinitarian development in the West. Many translations of the Treatise already exist, but there is always place for a new critical edition of these basic works. Dr. Evans has accomplished a useful piece of scholarship in reproducing the original text with introduction, translation and notes.

In the text itself the editor follows closely the earliest manuscript authorities, comparing them always with the printed editions of a

later period. He has done the work of translation carefully and well, discussing doubtful or disputed renderings in the notes, which are a depository of patristic and other learning. In the introduction he handles with skill and interest the main problems relating to the treatise: the Monarchian heresy; the influence of Tertullian's work, and his debt to those who preceded him; the difficulties of theological terminology; and the connection of the author with the Montanist movement.

One of the most valuable features of the work is the extended discussion of such basic Trinitarian terms as *substantia*, *persona*, *gradus* and *forma*, all of which played an important part in later Western theology. The editor challenges the assumption popularised by Harnack that the words *substantia* and *personae* were used by Tertullian in the purely legal sense of property and persons with legal rights. In the wider field the editor inclines to the interesting hypothesis that Praxeas was a pseudonym for Bishop Callixtus. If this were so, then Hippolytus might be regarded as an anti-papal bishop who yet represented the conservative party in Rome. The argument that Tertullian knew only a more sober and purely rigorist type of Montanism is not quite so convincing, for although he avoided the wilder excesses of the Asiatic form, he still pleads even in the famous phrase of this Treatise for the prophesying and spiritual gifts of the Montanists.

Taken as a whole this edition of the Treatise is an excellent example of English Patristic scholarship, carefully prepared, full of suggestive material and ideas, and free from the common faults of tendentiousness and partisanship. It should prove invaluable to students not only of Tertullian himself but also of the development of Trinitarian doctrine.

G. W. BROMLEY.

### THE PROBLEM OF THE BOOK OF JONAH

By G. C. Alders. Tyndale Press. 2/-.

### THE NEW TESTAMENT BASIS OF MORAL THEOLOGY.

By F. D. Coggan. Tyndale Press. 1/6.

These two pamphlets represent the Tyndale Old Testament and New Testament Lectures respectively for 1948. Dr. Alders is professor of Old Testament in the Free University of Amsterdam. His lecture is a scholarly defence of the claim of the book of Jonah to be regarded as a record of history. With painstaking thoroughness he examines one by one many of the critical suggestions which have been made concerning the character and origin of the book in order to show that they do not carry conviction of their probability, still less compel conviction of their truth.

An introductory section is given to "the whole story" in order to remind readers that modern evidence of actual cases shows that it is at least now known to be physically possible for a man to endure and survive such an experience. The main reasoning of the lecture is, however, directed against the idea, so widely held in modern times, that "the aim of the author was not to give an account of historical events but to present a fiction with a moral tendency". The main conclusions reached are (1) that the character of the book of Jonah

is certainly not in harmony with the characteristics which other Old Testament parables and allegories exhibit; and (2) that there is not one single decisive argument in favour of the theory so widely propagated by modern writers. All this implies (3) that we are bound to conclude that the author really intended to write history.

Only in two brief final paragraphs is the decisive witness of our Lord introduced to confirm these independent scholarly findings. For He "undoubtedly accepted the events narrated in the book of Jonah as truly historical", and as having a significance in God's sight, both as a sign which brought some to repentance in this life, and as a witness which will confirm in the day of judgment the rightness of the condemnation of those who reject the greater sign of Christ and His resurrection.

Dr. Coggan's lecture is, so to speak, better than its formal title might suggest. It may well be alternatively described as an exposition of "The Biblical way of God-like living". For it is no mere theoretical exposition of the schools based on one Testament without the other. As all true Christian theology must, it starts from the Old Testament revelation of God. Yet it sets in striking contrast the legal and evangelical ways of ethical living, one as a hopeless endeavour to win life by keeping laws, the other as a grateful expression of life already received by grace alone, through faith alone. Similarly, as all true Christian theology must, it finishes in the context and amid the challenge of practical daily living. God's servants in whom He "energizes" are none the less called themselves to toil mightily at the achievement of the spiritual life. So in the Church from very early days "kerygma" and "didache" developed side by side.

Brief as it is (only 13 pages), it breathes the vitalizing freshness of an exposition that is on the one hand truly scriptural, and on the other hand fully spiritual—that is, expressed in terms of the daily outworking of the quickening grace of the indwelling Spirit. Those who would truly appreciate it must be those who are prepared in spirit not only to study with diligence but to walk in faith and obedience. Such readers should find it make a difference to their understanding, their preaching, and their living.

A. M. STIBBS.

## THE REVISION OF THE PSALTER

By Harold Riley. S.P.C.K. 8/6.

"The matter of improvement or revision cannot be shelved or indefinitely postponed." So wrote Professor Ratcliff about the Prayer Book Psalter in *Liturgy and Worship* in 1932. In this little book the Rev. Harold Riley has made an original attempt to carry the matter forward. He has produced a new translation of the Psalms, which removes a large number of obscurities, and substituted a fresh distribution of them among the days of the month in place of the old "rough-and-ready method" which was obtained by following the numerical order. The result is that approximately the same number of verses is enjoined for use on each day. He has provided ten canticles as alternatives to *Te Deum*—a great boon, but why not also the *Magnificat* at least? The book includes a useful introduction which puts this particular matter of Prayer Book revision in the whole setting

of Anglican worship. It contains information about previous modifications and revised translations of the liturgical Psalter, but is marred by an indiscriminating condemnation of the 1928 Prayer Book. The whole work deserves attention. Much of it can only be judged by use over a period of time. If criticisms are offered that is because this is the best way of paying respect to an honest and humble piece of work.

The fact that it is a Psalter designed for liturgical use is no justification for ignoring the Hebrew original. At the same time Mr. Riley's translation departs so much from the Prayer Book version that it loses many of those "over-tones of significance that Christian devotion has heard in the traditional versions of the Psalms" (p. vi). Mr. Riley ignores the desire which has shown itself in this century to reduce the length of psalms and lessons. The Amended Lectionary takes account of this desire, but this Revised Psalter will, e.g., cause 61 verses to be sung at Evensong on Christmas Eve, 49 on Easter Day and 53 on Trinity Sunday. To suggest a reduction in that quantity is not to minimise the value of psalmody. Mr. Riley rejects out of hand even the meagre omissions of verses which the 1928 Prayer Book permitted; but there appears to be a lack of moral sensitiveness in a Christian's using as the vehicle of his worship words and phrases which it would be sinful, dishonest or meaningless to use in any other situation. Following the 1928 Book the last four verses of *Venite* are often omitted, not because of indifference to the moral challenge which they contain but through awareness of the shocking impression made on many minds by the weekly, perhaps daily, viewing of the picture of God swearing in His wrath. But a short review is no place to argue such a matter. The opposite point of view to Mr. Riley's was stated by the Rev. E. W. Heaton in a letter on the use of the Psalter in *Theology*, December, 1948, and in a broadcast talk introducing *The Broadcast Psalter*, which has been printed as the Supplement of *The Christian News-Letter*, No. 335 (13th April, 1949).

C. W. J. BOWLES.

## THE CHURCH AND THE SOCIAL ORDER.

By S. L. Greenslade. S.C.M. Press. 6/-.

Amongst many other important claims, the Christian Church stands for the redemption and regeneration of human society. The political and social order abounds in injustice and inequalities, but every Christian believes that the Christian religion contains the panacea for every kind of evil in the world around us. But the Church is not alone in making this claim, and it is being challenged on every hand to-day. Can we now present our case with the same confidence as our forefathers and hope for the same results?

This book gives an excellent outline of the record of the organised Church in the political, economic and social life of the people in every civilized country. In the words of the Preface, "It is an attempt to map out the lines of an answer to the question, 'What has the Church done?'" It has made much progress since the time when Lord Melbourne could say that "he had a sincere respect for the Church of England as an Institution" and give as his reason for this

respect that, "it was the best Church and the *least meddling*"; A great change has taken place since these words were spoken and in fact in recent years the Government of the day has given frequent signs of its complete agreement with the pronouncements of the Episcopate and of the leaders in the Free Churches. There can be little doubt that the present Archbishop of York has become the most influential Honorary Ambassador in the world to-day!

Canon Greenslade has written a really valuable and useful book. Its subject matter has probably been "tried out" on the Theological students in Durham University but it is none the worse for that. Many of them will be anxious to get a copy and its moderate cost will make it easy for them to do so. It ranges from an excellent first chapter on the Early Church to the work and influence of the Church in England during the 18th and 19th Centuries. The three intervening chapters deal with the Barbarian Invasions and the Church's work in the early Middle Ages. This is followed by an excellent section on the Later Ages which deals with the Clergy in Politics and Administration, The Church and Economic Life, and the Abuse of Ecclesiastical Power. This latter section contains some wise words to the clergy against becoming obsessed with too much serving of tables!

The book is well documented and it contains many apt quotations from the works of theologians and publicists of every school of thought. The last chapter is an excellent summary of practically all the religious and social problems of the 18th and 19th centuries.

We frequently meet with clergy who have become fainthearted in their public utterances and laity who are doubtful of the value of a daily public witness for Christ. This book can be strongly recommended to them. A close study of it will renew their faith and strengthen their conviction that even in these dark days, God is working His purpose out.

J. W. AUGUR.

## POETRY AND POETS OF THE OLD TESTAMENT.

*By Theodore H. Robinson. Duckworth. 6/-.*

This latest addition to the Duckworth Theology Series is well up to the high standard of its predecessors. It will be of great value to theological students, especially as the substance of it has been given as lectures at Cardiff University; but the material has been written up in a form that can readily be followed by those who have not much theological training.

A clearly illustrated discussion of the forms of Hebrew poetry is followed by a summary of all the isolated poems of the Old Testament, before passing to chapters on the main poetical books. Two chapters are devoted to Job, three to the Psalms, and one each to Proverbs, the Song of Songs, and Lamentations. Dr. Robinson has a sense of poetical appreciation that keeps the book alive all through. His sensitive treatment of the contents of the book of Job is specially noteworthy.

The treatment of each book of the Old Testament contains general introductory matters of date, authorship, and structure, with comments on some of the problems. Naturally one who is more conservative than Dr. Robinson finds a number of fundamental points on which

he disagrees with him ; but apart from these there are several places where one can make small criticisms. Thus in the Psalms he does not deal with those verses which many believe to refer to life after death. There is a casual allusion on page 99, but one looked for a fuller treatment on page 143 in the discussion of Psalm xlix. Dr. Robinson's summary of the psalmist's conclusion in this Psalm is altogether inadequate, in view of the balanced contrast between the wicked who stays dead and the upright who is redeemed from Sheol. In the light of verse 10, the reference cannot be merely to deliverance from some immediate threat to life.

In spite of difficulties, the Song of Songs does appear to be a continuous dramatic piece. Dr. Robinson asks for parallels for any suggestion of an Israelite literature dealing with a passionate love relationship. "Matrimony is usually much more a *mariage de convenance*" (p. 196). Surely the Book of Ruth is an approach to the sort of thing that Dr. Robinson means. And if there is no known parallel to the dramatic form in Israel, there is equally no parallel to a collection of love poems of this sort.

J. STAFFORD WRIGHT.

THE BHAGAVADGITA. WITH AN INTRODUCTORY ESSAY, SANSKRIT TEXT, ENGLISH TRANSLATION, AND NOTES.

By S. Radhakrishnan. Allen & Unwin. 10/6.

The Bhagavadgita is without question the most important of the Hindu Scriptures. And Prof. Radhakrishnan is probably of all living Hindus the best qualified to interpret and expound his faith to Western readers. This new translation and commentary is therefore an important book.

Part of the difficulty in understanding the Gita arises from the fact that in it are found echoes of various parallel strains of thought which afterwards hardened into the Sectarian systems of later Hinduism. "Those who worship Me with devotion, they are in Me and I also in them." This is the way of *bhakti*. But the ways of mental concentration and of disinterested action are also set forth. "The renunciation of works and their unselfish performance both lead to the soul's salvation. But of the two, the unselfish performance of works is better than their renunciation." Similarly, later commentators found in the Gita support for the dualism of the Samkhya System, for the absolute non-dualism of Sankara, and for the theism of Ramanuja. Prof. Radhakrishnan seeks to shew how these different lines of thought can be harmonised. "It is not a question of either an Absolute with an apparent multiplicity or a living God working in this pluralistic universe. The Supreme is both this and that. Eternity does not mean the denial of time or of history." This approach is typical of modern liberal Hinduism, and indeed of the Hindu genius down the ages. And there is no doubt that this position did receive its first classic statement in the Gita.

Prof. Radhakrishnan uses much Christian language and his book is full of biblical allusions or direct quotations ; but he is well aware of the decisive points at issue. "So far as the teaching of the Bhagavadgita is concerned, it is immaterial whether Krishna, the teacher, is a historical individual or not. The material point is the

eternal incarnation of the Divine." Or again: "These (Hindu and Buddhist) systems do not believe in any exclusive revelation at one unique instant of time." Here above all is the parting of the ways between his position and the Christian Faith. C. S. MILFORD.

### SHORT REVIEWS

#### COMMON PRAYER.

*By Albert Mitchell. Church Book Room Press. 2/-.*

This book is a reprint of articles which originally appeared in the magazine *Church and People*. Broadly speaking they are a defence of the 1662 Prayer Book. The services of Morning and Evening Prayer, Holy Communion, and Holy Baptism are discussed with historical references and devotional commentary. There are papers on the Catechism, Common Prayer and the use of Holy Scripture in the Prayer Book. The author has clearly read widely about Christian liturgy and knows the background of the English Prayer Books. As an Evangelical and a layman he deserves high commendation for this. Most readers will find their knowledge increased by this work, but there are times when there is an unnecessary imparting of detailed information. In spite of precise catalogues of facts we are not always shown how in 1552 the 1549 Book was "made fully perfect". Many good points are made in the work, but it also raises queries. Battifol's theory of the origin of the daily offices is stated, but no others are mentioned. Interested readers will find a different viewpoint in Professor Ratcliff's article in *Liturgy and Worship* edited by Lowther Clarke. The place of the Church in Common Prayer would appear to be only "a realization of fellowship and brotherhood". The use of the Bible in the Prayer Book is very much more than the reading of lessons, but this is not noted. The author seems to prefer the baptismal creed with its statements of belief in "the resurrection of the flesh and everlasting life after death". There appears to be an unnecessary effort to minimise Cranmer's dependence on Lutheran sources. It is stated that the order of the Communion Service of 1552-1662 is "a very great devotional improvement" and more helpful to the worshippers than the 1549 order, but surprisingly enough this arrangement, where Cranmer showed a daring originality, is not given any doctrinal justification.

On page 20 for 'Firminius' read 'Pirminius'.

C. W. J. BOWLES.

#### CHRISTIANITY IN SOUTHERN FENLAND.

*By R. F. McNeile. Bowes and Bowes. 12/6.*

This is a fascinating book in which Church History comes alive. Canon Charles Smyth in *The Genius of the Church of England* expresses his opinion "that the History of the Church of England should to some extent be studied *regionally*. We learnt from Eileen Power that in economic history you cannot generalize about the country as a whole, and I am sure that the same is true in ecclesiastical history." He continues: "I want someone to tell me why East Anglia has

always been a stronghold of Puritanism . . ." Mr. McNeile has attempted this task, and considering that so little historical work has been done by first class historians on the regional history of the Church in South Fenland his task was no easy one, and the author can be congratulated on the praiseworthy result of his painstaking researches.

The growth of the Christian Church in the Fenland counties is traced from its early beginnings through the period of the Danish Invasion to the time of the Restoration. In the story of the religious life in the Fenland parishes and monasteries in the mediaeval period, as in the account of the Reformation and the growth of Puritanism, the author fuses in a delightful manner historical narrative and anecdotes both grave and gay. Some of these anecdotes are not without contemporary interest. For instance, in these days of heated discussion on the proposed vestment canon, it may surprise and amuse readers to be reminded that "in St. John's College in 1565 three hundred of the Fellows and Students appeared in the college chapel without the hated vestment—*i.e.*, the Surplice! Whereupon Cecil wrote a vigorous letter to the Vice-Chancellor denouncing this action as a 'manifest invading of the authority of the Prince by a willing breaking of Common Order in the University and a lewd leprosy of libertines, riotous shaking off the yoke of Obedience and Order.' The Vice-Chancellor replied by a plaintive letter asking if he could deprive a man for not wearing a Surplice . . .!"

This absorbing book can be recommended to all who are interested in the story of our Church.

S. F. ALLISON.

### CHRIST AND NIETZSCHE.

*By E. Wilson Knight. 238 pp. Staples Press. 15/-.*

This book has as a sub-title "An Essay on Poetic Wisdom," and one feels it should have been the main title. Professor Knight, so far from confining his attentions either to Christ or Nietzsche, has traversed a vast amount of territory both ancient and modern, both English and Continental. He has many informed comments on poets as various as Shelley and Goethe, Marlowe and Flecker, Shakespeare and Pope, and has read and thought about a good deal else besides. But when he turns to the New Testament his treatment is without insight and in places even nauseating. The nature parables of Jesus are really fertility stories in the sexual sense, and Jesus spoke and thought as He did because He was a celibate. Similarly in his treatment of the Old Testament we find the Old Marcionite idea of Jehovah as bloody and cruel, but unlike Marcion, Professor Knight appears to approve that conception. What are we to make of a sentence like this? "If we are prevented by twentieth-century respectability and bloodless sanctimony from acceptance of Jehovah in all his pagan tyranny, we shall fail equally before the equally living . . . God of Jesus' contention." That gives the clue to the author's intentions, which are to think a little less of agape and a lot more about some good full-blooded Eros. The result is a book which for all its poetic wisdom is horrible in parts, and yet, fortunately, so tediously and ungainly written as to lose much of its horror.

R. S. DEAN.

## ACTS OF THE CONVOCATIONS OF CANTERBURY AND YORK.

*Edited by A. F. Smethurst and H. R. Wilson. pp. 139.  
S.P.C.K. 7s. 6d.*

This book consists of the resolutions passed by both houses of the Convocations of Canterbury and York between 1921 (the year of the last reformation of convocation) and 1947, together with some important resolutions passed by one House alone. Such a compilation will be most valuable to any member of either convocation as a record of business transactions and decisions taken on many of the matters which came up for considered judgment during this fateful quarter century. A wide range of topics is set out under suitable headings, so that it is possible to find out very quickly what decisions have been taken by Convocation on any important point.

Two or three further comments may be allowed. The book only contains decisions, and for any just estimate of the value of convocation must be supplemented by the Journals which record the debates. On many topics there is much more material from the York convocation than from Canterbury, which would suggest that the smaller numbers at York, together with the frequent use of full synod, makes it possible to transact business much more expeditiously than in the southern convocation, with the much larger numbers and its habit of sitting in separate houses. The lower house of Canterbury seems to contain many more members who in the judgment of an earlier age would have been labelled as mere 'precisionists'. A perusal of these decisions prompts the question, What is the effective authority of convocation? Are its decisions known and implemented by most churchmen, or does it only reflect the majority opinion at any particular moment and so register what are in fact already prevailing customs?

F. J. TAYLOR.

## THE SOCIAL APPLICATION OF CHRISTIANITY.

*By Guy Kendall. Duckworth. 5/-.*

The Colet Library has been established to provide really good books on modern Christian thought and teaching. The fact that the Dean of St. Paul's is the General Editor will convince most thoughtful people of their value and importance. The book under review is the seventh in the series and it can be strongly commended. What exactly is the teaching of the New Testament and the early Church about wealth and property, military service, trade and usury, the family, and such like questions? These are the urgent fundamental problems of human society in every country to-day. The Christian solutions in which most of us have been brought up are no longer generally accepted throughout the civilized world. Modern communistic states under the control and leadership of the Soviet are abandoning all the ethical precepts associated with the Christian Faith. In this book Mr. Guy Kendall maintains that the social implications of the Gospel are no "secondary and derivative aspect of Christ's teaching". They are a vital and fundamental part of it, and the modern world must not ignore them. The following important subjects are carefully discussed in detail: Wealth and Property,

Slavery, Military Service, Trade and Usury, Christian Socialism, Family Life and Religious Education. The last chapter, amongst other matters, deals with the duty of the Christian priest or minister in relation to party politics. Can there be, with advantage, a specially Christian party? J. W. AUGUR.

### THE RESURRECTION PATTERN.

*By Geoffrey Hoyland. Duckworth. 5/-.*

Readers of a brilliant essay by Geoffrey Hoyland published a few years ago with the title *The Tyranny of Mathematics* will be prepared to enjoy this new piece of writing by the same author. The whole discussion will make an immediate appeal to the scientifically-minded reader, and there can be nowhere else so clear and brief an account of the revolution in scientific thinking occasioned by the work of Einstein. Mr. Hoyland never claims too much and frankly admits the difficulties inherent in any attempt to understand relativity. Nevertheless he is convinced that modern scientific thinking presents a different and in some ways a more hospitable environment for theological thinking. He has no doubt of the central importance of the Resurrection in the Gospel and of the pattern of the Resurrection for Christian life. The book could with profit be put into the hands of intelligent sixth-formers and undergraduates as well as the great company of those who believe that scientific discovery is the only road to truth. F. J. TAYLOR.

### THE ROLE OF WOMEN IN THE CHURCH.

*By C. M. Ady. Press and Publications Board. 7/6.*

This small volume presents within the covers of one book a vast amount of information about the work which women have done and can do for and through the Church, together with some account of the available opportunities for study and training. The work can be classified under three heads—members of religious communities and deaconesses, professional workers (Church Army Sisters, Women workers) and voluntary workers. The scope of the work available is very great, offering much variety: educational service, parochial work (especially amongst women and children), social work, moral welfare work in approved schools, shelters, maternity homes and baby hostels, and the service of youth in one of the recognised organisations. There still remain openings for women's work in the forces. All these jobs require trained service; a worker must not only be a Christian but also competent in her job. The importance of a knowledge of Theology becomes ever greater as the general educational level rises and more spheres of work are opened to trained women. This is an encouraging but at the same time a challenging book. "There remaineth yet very much land to be possessed." F. J. TAYLOR.

### ENGLISH HOME LIFE 1500 TO 1800.

*By Christina Hole. Batsford. 15/-.*

A succession of books has come from the pen of Miss Hole dealing with varied aspects of English life and lore. In the present work she presents a study of English home life, beginning with an account of the Elizabethan home and continuing the story into late Georgian

times. It is a fascinating study, excellently written and enhanced by a wealth of contemporary illustrations—some 80 in all—which bring the text vividly to life.

Among the subjects treated are marriage, fashions, education, worship, pastimes, travel, holidays, sickness, and the curing of disease. Of particular interest to us was the chapter entitled "The Things of the Spirit," which deals among other topics with religion in the home, the place of theology in the training of children, and religious tolerance—or intolerance, as the case may be. There is a further chapter on church-going and the observance of Sunday in which appreciative reference is made to the work of the Wesleys and the Evangelical Revival. F.C.

### THE LONDON SYLLABUS OF RELIGIOUS EDUCATION.

The supreme advantage of the present system of local Education Authority Agreed Syllabuses is that each L.E.A. in framing its syllabus has the advantage of being able to examine schemes already in operation and thus has the opportunity for further improvement. As might be expected the London Syllabus is thoroughly in accord with modern scholarship both in the psychological and the biblical fields.

In the fields of education there is little ground for criticism and much for praise. The chapter on worship deals with the approach in infants' primary, and secondary schools (separately), clearly and wisely. There is nothing original, and the bibliography on worship omits important books like those of Mrs. Ferguson and Miss Starmer Smith, but the chapter is generally sound. In the teaching section the work is well graded, and there is a praiseworthy chapter on the value of memory work. The weakest part of the syllabus is the almost complete absence of stress on membership of the church visible—as a vital part of the Christian life.

The General Bibliography is fairly comprehensive, but is somewhat dated and omits important Old Testament studies like those of Hebert, Snaith and Phthian-Adams. H. J. BURGESS.

### NOTES ON BOOKS RECEIVED

THE PSALMS. VOLUME TWO. *By W. Graham Scroggie (Pickering and Inglis. 12/6).* Dr. Scroggie's expositions of the Psalms, originally published in four parts in the Study Hour Series, are now being reissued in somewhat more elaborate form in three handsome volumes, the second of which has now come to hand. The first volume covered Psalms 1-50, and also had a useful introduction to the Psalter. This second volume is concerned with Psalms 51-100 and follows the same general lines. Each psalm is first printed in full, set out in such a way as to indicate its structure in accordance with the principles of Hebrew poetry. This is followed by an exposition of the psalm in the form of analytical notes and brief commentary; while at the end is added a devotional thought and a selected quotation by way of illustration. Dr. Scroggie's exegetical gifts, together with his aptitude for pithy comment, here find ample scope.

THE GOSPEL ACCORDING TO ST. MARK. *By A. M. Hunter (S.C.M. Press. 7/6).* This is the first of the Torch Bible Commentaries, to be issued under the general editorship of Canon Alan Richardson, Dr. John Marsh, and the Rev. R. Gregory Smith. The publishers state that the aim of this new series of Bible commentaries is to provide the general reader with the soundest possible assist-

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LUTTERWORTH COMMENTARIES : THE JOHANNINE EPISTLES. "The Lutterworth Press are indeed to be congratulated on the succession of commentaries they are issuing, and their uniformly high standard. The latest by C. J. Barnes is no exception." 5s. net

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ance in understanding the message of each book considered as a whole and as part of the Bible. It is not intended to lay stress on minute points of scholarship, of language, archaeology, or text, but rather to direct the mind of the reader to the essential Gospel contained in the various books of the Bible and to expound the living message of the living God. Professor Hunter's volume on St. Mark's Gospel makes a notable introduction to the series. He brings to his task all the qualifications demanded of a good commentator: not only scholarship of the highest order, but a deep reverence for the sacred record, spiritual insight into its meaning, and clear exposition of its message. Here is a book which can unhesitatingly be recommended to all who are concerned with the teaching of this Gospel. If subsequent volumes in the series maintain the same standard of excellence, then we may look forward to many good things to come.

**THE PASTORAL EPISTLES.** By *Burton Scott Easton* (*S.C.M. Press*. 10/6). This commentary comes from one of the leading New Testament scholars in the U.S.A., Dr. Easton being Professor of Literature and Interpretation of the New Testament at the General Theological Seminary, New York. He adopts a strongly "critical" view with regard to the authenticity of the Pastorals. He has no doubts at all as to their non-Pauline authorship. He dates them somewhere between A.D. 95-105 and places them in the order: 2 Timothy—Titus—1 Timothy. The "Pastor"—as he designates the anonymous author—was an admirer and follower of St. Paul but not a thorough-going Paulinist. He was not a mystic, as Paul was; his doctrine of the Spirit is deficient; both his theology and vocabulary differ in many points from those of the great Apostle. These are some of the opinions expressed in the comprehensive introduction to the book. In the pages that follow we are offered a new translation of the epistles, together with an exposition of the text and additional notes on specific problems, and at the end over sixty pages of original word studies. This last is perhaps the most interesting and useful feature of the entire work. As a commentary it is somewhat disappointing. The approach is too academical, and there is a lack of real exegetical insights; but the student who is anxious to dig into the origin, meaning and usage of Greek words will find here plenty to reward him.

**THE JOHANNINE EPISTLES.** By *C. J. Barker* (*Lutterworth Press*. 5/-). This is the third of the new Lutterworth Commentaries to appear and without doubt it is the best of the series to date. The Johannine Epistles present many difficulties to the ordinary Bible reader; like the inquirer in the Acts he might well ask, "How can I understand except someone guide me?" Mr. Barker sets out to provide just the sort of guidance needed, and he has admirably fulfilled his task. The method of treatment is the same as in the previous volumes. There is a brief introduction dealing with the authorship and the historical background of the epistles; then comes the commentary, section by section, based upon the text of the Revised Version; and at the end there is a very useful section entitled "Scripture References and Suggestions for Further Study". For five shillings this book of 116 pages represents very good value.

**THE JESUS OF HISTORY.** By *T. R. Glover* (*S.C.M. Press*. 7/6). It is good to see this book in print again. Since it was first published in 1917 it has become something of a religious classic, and the publishers inform us that it has gone through 24 British editions alone. Archbishop Randall Davidson contributed a foreword to the book when it was first issued in which he remarked, "I believe no one will read Mr. Glover's chapters, and especially his description of the parable-teaching given by our Lord, without a sense of having been introduced to a whole series of fresh and fruitful thoughts". A generation of readers has unhesitatingly endorsed that opinion.

**JOHN WESLEY IN NORTHUMBERLAND.** By *H. Pollard* (*S.P.C.K.* 1/-). This pamphlet is an addition to the *Theology Occasional Papers*. Mr. Pollard writes for both Anglicans and Methodists, more especially those in Northumberland. In his foreword he remarks, "If Anglicans could shake off their apathy and Methodists their sentimentalism, both could learn much from the story of Wesley". That is undoubtedly true. The story here sketched is concerned principally with Wesley's work in and around Newcastle where despite enormous difficulties, the Gospel of the grace of God won some astonishing victories. There

appears to be a mistake on page 7, where Mr. Pollard implies that the Holy Club at Oxford was founded in 1729 through John Wesley's influence. This honour actually belongs to his brother Charles, who a year or two earlier first gathered round him the little band of enthusiasts dubbed by their fellow students "Methodists". It was in 1729 that John Wesley, on his return to Oxford from Epworth, joined the Methodists and inevitably assumed the leadership.

NOTES ON THE GOSPEL ACCORDING TO ST. MARK. *By J. E. Fison (S.P.C.K. 1/3).* These notes were originally designed for the use of the Royal Army Chaplain's Department. They are certainly worthy of a wider public. The notes are excellent—pungent and pithy and, as we would expect from Canon Fison, far from merely conventional. They are remarkable alike for their versatility and topicality. The preacher and student will find here an abundance of stimulus and suggestion.

SCOTTISH JOURNAL OF THEOLOGY. March, 1949. (*Oliver and Boyd. 3/6.*) This new theological journal has now entered upon its second year. Recent issues have maintained a very high standard of excellence. The current number, in addition to some exceptionally interesting articles—including two on Calvin—includes a penetrating review of the recent pamphlet entitled "Catholicity". This is contributed by Dr. T. F. Torrance, one of the editors, and Evangelicals should make a point of examining his searching (one might almost say scathing) comments on this Anglo-Catholic tract. The annual subscription to this journal is 15/-. post free.

FRANK COLQUHOUN.