

Book Reviews

THE DOCTRINE OF GRACE IN THE APOSTOLIC FATHERS.

By T. F. Torrance. 150pp. Oliver & Boyd. 12/6.

Probably all students of theology must have noticed the significant change in the understanding of the term 'grace' from the time of the New Testament onwards. Perhaps, too, they will have wondered how and why it was that the evangelical Apostolic message degenerated so completely into the pseudo-Christianity of the Dark and Middle Ages. It is the aim of Dr. Torrance in his small but important dissertation to supply an answer to both these problems. He does so by taking the word 'grace' and comparing the Biblical usage with that of the accepted Fathers of the sub-Apostolic period: the Didache, I and II Clement, Ignatius, Polycarp, Barnabas, and the Shepherd of Hermas.

The resultant study has a threefold value for the theologian. It has, first, a narrower linguistic and historical value as a contribution to the understanding of the conception of grace in the first hundred years or so of Christian theology. As the author himself makes clear in the useful Introduction, this question is not so simple as some readers might suppose, for the term grace had many meanings in Classical and Hellenistic Greek. It is important then to fix the exact connotation in the New Testament itself, and also to achieve an awareness of any shift of understanding in the immediate post-Apostolic period. The exegetical discussions at the end of each chapter have a considerable value in the accomplishment of this task.

Second, the book has a more general theological value in that it brings out clearly and fully the contrast between a genuine New Testament Christianity, and the partial or incorrect understanding which led ultimately to semi-Pelagianism and sacramentalism. The need for a constant correction of theology in the light of the Apostolic norm emerges clearly from this seemingly academic study, and Dr. Torrance has a good deal to tell us both about the New Testament teaching, and also about the subtle and no doubt unintentional misunderstandings which marked even the sub-Apostolic age.

Third, the work has value as a warning against an uncritical devotion to the first Fathers. The nearness of Clement or Ignatius to the Apostles did not save them from admixing error with truth, and to set up these Fathers as an additional or interpretative authority is to open the door to misunderstanding and corruption. The Fathers are not, of course, without value, and they lacked neither Christian faith nor devotion, but we cannot and dare not ascribe to them an authority—nor do we find in them the profundity—which belongs to the New Testament alone.

Dr. Torrance has brought to his enquiry many valuable gifts: a considerable linguistic equipment; a knowledge of the relevant literature; a fine theological discernment; and an ability to express himself with reasonable clarity. He makes his points well, and gives solid and convincing reasons for his important conclusions. The footnotes and bibliography bear witness both to the reach and carefulness of his

scholarship. The Reformed and Evangelical world is indebted to him for an illuminating contribution to the much neglected Patristic field.

The book has been very well produced, but one or two slips have been noted, especially in the mass of footnotes: the failure to indicate the fourth point in the section pp. 61f.; the wrong case-endings in 'freundlicher' (p. 7, note 5) and 'hellenistischen' (p. 53, line 12;) the superfluous 'n' in 'betont' (p. 80, note 7) and 'sogenanntem' (p. 128, note 8); and the inconsistent spelling of Klement in the title of Harnack's work (cf. p. 129, note 8 and p. 132, note 1).

G. W. BROMILEY.

THE THEOLOGY OF F. D. MAURICE.

By Alec Vidler. 244 pp. S.C.M. Press. 8/6.

It is sometimes said that the dangerous feature in the contemporary Anglican situation is the decline in central Churchmanship, so that there is no longer a strong group to hold the balance or bridge the gap between the warring extremes of Anglo-Catholicism and Evangelicalism. Those who share this regret may take heart from the publication of Dr. Alec Vidler's recent Hale lectures entitled "The theology of F. D. Maurice". Indeed there is much in the book that speaks to our condition to-day, whatever our ecclesiastical views.

Frederick Denison Maurice who was brought up as a Unitarian made the Trinity the basis of all his later thinking. The harmony of his own family had been much disturbed by religious divisions, so his adult life was marked by a passion for unity based not on the man made uniformity of a sect but on the united confession of the Name of God. Though he was influenced at one time by Calvinism and Evangelicalism, and later by Tractarianism, he subsequently reacted from them both, because in his view they were not based on God and the revelation of Himself in Christ but on the fall, and were consequently both exclusive and divisive.

It is not surprising then that he had an instinctive dislike of systems, a "system-phobia" as Dr. Vidler puts it. "When once a man begins to build a system," wrote Maurice, "the very gifts and qualities which might serve in the investigation of truth become the greatest hindrances to it. He must make the different parts of the system fit into each other; his dexterity is shown not in detecting facts but in cutting them square." The Church he held is not a sect united by the profession of certain opinions but "a body united in the acknowledgment of a living Person". At the same time he equally abhorred the idea of a "no-party" party indifferent to theological issues. "I had rather be the most vehement and mad partisan than one of those cold contemners of all parties and men." He would have us concerned not with parties or systems but with principles, and seek to draw out the principles contained in the witness of each party.

The Bible, the Creeds and the Prayer Book in his view do not propound a system but are a bulwark against all systems. "The Bible," he said almost in the later words of Barth, "is the history of God's acts to man not of men's thoughts about God." Therefore the task of the theologian is not to erect a system of which he is master but

rather to listen to what God has to say. The Prayer Book, he wrote, "is my protection and the protection of the Church against Anglicanism and Evangelicalism and Literalism and Romanism and Rationalism".

It is not so easy to follow Maurice in his positive and distinctive doctrines. Man, he held, has been created in Christ, and therefore redemption does not bring us into a novel or unnatural state, but into that for which we were created. The Church is in fact an exclusive corporation taken out of humanity but true humanity in the making. So far so good. But Maurice takes the Creation of man in Christ to mean that all men are in Christ by the fact of their creation, and that the difference between believers and unbelievers is simply in their belief in the fact of their being in Christ, not in the fact itself. Baptism in his view did not mark a change of state but simply a declaration of all men's state. "The Baptismal Covenant . . . interprets our existence to us, . . . it interprets the condition of mankind." This seems to be very far from the view of the New Testament. But in spite of the conclusions he drew from it there is real importance in the doctrine which he emphasised that we are created in Christ. It is not only important theologically if we are to grasp the full meaning of our redemption in Christ. Maurice also showed that it was important practically as pointing to the bond between theology and every department of life.

Dr. Vidler can have had no easy task in presenting Maurice's theology for Maurice was a prolific and sometimes obscure writer. Dr. Vidler has allowed Maurice to speak for himself in a considerable number of quotations. But the book is no mere annotated catena. The author's interpretation is always illuminating and serves not merely to set the ideas of Maurice in their historical and theological setting but also to assess their value and to point the moral for to-day. The epithets "seminal" and "generative" which Dr. Vidler applies to his subject can be applied with equal justice to his book.

W. M. F. SCOTT.

THE GLORY OF GOD AND THE TRANSFIGURATION OF CHRIST. *By Arthur Michael Ramsey.* 160 pp. Longmans. 9/6.

The writer of this book is the Van Mildert Professor of Divinity in the University of Durham and Canon of Durham Cathedral. In it he engages on a painstaking and rewarding study. His first aim is by a detailed examination of the use of the word "glory" and of its various antecedents in Hebrew and Greek in the Old Testament, the Septuagint, and the New Testament, to discover exactly what is the Scriptural significance and the ultimate fulness of content of this remarkable word.

This kind of attention to the Holy Scriptures as a unique theological library, which under the providence and inspiration of God has given to many common words a new and distinctive Biblical meaning, is a study which happily seems to be on the increase. Certainly this book is a good example of its worth-while character, and itself a proof that the late Sir Edwyn Hoskyns was challenging men—and particularly his zealous disciple, A. M. Ramsey—to no disappointing quest when he

asked, "Can we rescue a word and discover a universe? Can we study a language, and awake to the Truth? Can we bury ourselves in a lexicon, and arise in the presence of God?"

In the ultimate uses in the New Testament of the Greek word $\delta\delta\xi\alpha$ Professor Ramsey rightly identifies "one of the most signal instances of the impact of theology upon language." After first examining the Old Testament antecedents and the Septuagint translation, he comes for instance to the conclusion that ideas originally different were fused in the Septuagint by the use of $\delta\delta\xi\alpha$ to represent both the Hebrew 'kabod' and the Hebrew 'shekinah', thus producing a unified imagery of God's transcendent glory as Israel's King, and of His immanent Presence dwelling or tabernacling with His people. What is more, in the New Testament the use of the word $\delta\delta\xi\alpha$ is determined not only by this background of inherited Old Testament thought, but also and most of all by the new Gospel revelation of God in Christ. The person of our Lord here becomes the dominant fact. He expresses in His own person and work both the character and splendour of God; He is the tabernacling Presence. Thus all the Old Testament ideas of 'glory' are shown to find their true fulfilment and actual realisation in Him.

Further, so writes Professor Ramsey, "In tracing the doctrine of the glory we have, almost unwittingly, been disclosing the pattern of the faith of the Bible." Within this Biblical conception of glory "are contained the greatest themes of Christian Theology. The word expresses in a remarkable way the unity of the doctrines of Creation, the Incarnation, the Cross, the Spirit, the Church and the world-to-come." The glory of God has been disclosed in His created works. It is, however, in the revelation of the Son and in the gift of the Spirit that the Father's glory is fully disclosed. The Passion is an inevitable part of the journey to glory; indeed, it is itself part of Christ's glory. Also, as man Christ lived and died in order to bring the human race to the destiny of glory. The glory already in the Church is but a fore-taste of the glory that is to come.

Incidentally at this point such a study may guide us to a true view of the Church. Here it is surprising that Professor Ramsey explicitly asserts that "the New Testament knows nothing of the 'invisible Church'," when in the very same sentence he confesses of the Church that "its glory is hidden until the Lord's return." It is, he adds later, "a glory discernible without and realized within—only through faith. It is hidden from the eyes of the unbelieving world and can never be displayed for that world's admiration; and it is hidden also from the members of the Church and can never be enjoyed by them in a quasi-worldly manner. 'Ye died, and your life is hid with Christ in God' (Col. iii. 3). Only at the Parousia will the glory become visible." Surely, then, the glorious Church, the bride of Christ, is an object of faith not of sight; it is not a visible earthly institution.

In the second part of his book the writer goes on to enquire into the character and the significance of the Transfiguration of our Lord, as itself a peculiar and outstanding instance of the manifestation to men of the heavenly "glory". Here Professor Ramsey deals reverently

and constructively with the problems of the Transfiguration narratives and with the Theology of Transfiguration in the New Testament and in the later history of the Church. He claims that this Theology appears to have a special significance for the present time. One reason why this is so is because the contemplation of such themes as are surveyed in this book should turn students into worshippers, and increase worship through study of the Bible. In other words, having buried ourselves in a lexicon, we arise in the presence of God. Here it is not enough to feel grateful to the author of such a book. "God has declared His glory," writes Professor Ramsey, "to the end that all creation may give glory to Him." A. M. STIBBS.

MARCION AND HIS INFLUENCE.

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

This is an erudite and painstaking study of the outstanding semi-Christian and semi-Gnostic heretic of the second century whom Polycarp denounced as "the first-born of Satan". Mr. Blackman's aim is to show Marcion's influence on the Catholic Church, and to consider his work as an organiser of a rival Christian Church, a Biblical critic, and a maker of a Canon of Scripture. He considers Harnack's eulogistic interpretation of Marcion's influence on the Catholic Church as in many ways erroneous, although he regards the creation of the Marcionite Church as a 'great and striking achievement' and Marcion himself as a man "of unique impressiveness and organising capacity" of whose "sincerity there can be no question". Marcion offered men a Canon of Scripture—a revised New Testament consisting of 10 Epistles of St. Paul and a mutilated edition of St. Luke's Gospel which he had carefully emendated, since he maintained that the 'Judaizers' had contaminated the Gospels, which conflicted with his own docetic views and with his rejection of the Old Testament as the work of an inferior God. But this Marcionite 'Canon' has, our author concludes, very limited influence on the later Catholic Canon of Scripture, the formation of which he describes in detail.

Mr. Blackman discusses Marcion's dualistic views and says that his description of the Old Testament Creator, as sometimes 'evil' and at others 'just' was inconsistent. The Christian Church regarded its inheritance "of Hebrew monotheism too precious to surrender", and so consistently refused "to confess itself dualistic". Marcion's "isolation of the Redeemer from the World Creator was not difficult to refute" since Catholic theology "had on its side the strong argument of prophecy to show that Christ was the revealer of the same God who controlled the Universe and had brought it into being and who had chosen the Jewish people and inspired their sacred book". "Marcion's doctrine of two gods", he concludes, "reveals at once the strength and weakness of his system, it expresses his emphasis on soteriology to the neglect of cosmology". Dealing with Marcion's "Paulinism" Mr. Blackman says he was "a stranger to the consciousness of sin", and "contempt of the flesh is more characteristic of his type of piety than a sense of sin as revealed in the Bible". Marcion declared that the Old Testament was not a forerunner of Christianity, but our Author well replies that the "Old Testament belongs

inseparably with the New Testament as the testimony to certain saving acts of God upon which are based knowledge of God and hope of the ultimate redemption of the human race". "It was a true instinct," he declares, "which prompted the Church to designate Marcion a heretic". He was specially dangerous because "he was the founder of a Church with a definite organisation and a missionary programme". In a long Appendix Mr. Blackman gives much detailed evidence to show that the influence of Marcion's text on the Old Latin Versions was very slight. This is an instructive and valuable reference book for students of Early Church history. C. SYDNEY CARTER.

CHRISTIANITY AND FEAR.

A Study in History and in the Psychology and Hygiene of Religion.
By Oscar Pfister, translated by W. H. Johnston. 589 pp. Allen and Unwin. 30/-.

This book is a most comprehensive study of human fear, and it shows how Christianity both takes the sting out of fear and also uses it for the well-being of the individual and the Church. To read the book is not sufficient. It needs and is well worthy of serious study. To give a synopsis is almost impracticable, but it will be well to indicate the subjects with which the author deals.

The work has three parts. The first deals with the theory of fear and its place in normal and neurotic people. Over against Freud's "thorough and successful treatment of the psychological problem of fear" he places I John iv. 18 "which" he remarks is "framed almost like a proposition in neurology," and commands "our utmost admiration." "There is no fear ($\phi\acute{o}\beta\omicron\varsigma$) in love ($\acute{\alpha}\gamma\alpha\pi\acute{\eta}$); the perfect love casteth out fear; because fear hath torment. He who feareth is not made perfect in love". He points out a diametric difference between Freud and the text, for "the author of the Epistle treats love in a spiritual sense, whereas Freud takes it in its primary and sexual meaning (libido)" (page 50). The author thus attempts a synthesis between purely scientific psychology and biblical teaching and his work is lifted on to a high plane. As a preliminary to this synthesis he investigates the place of fear and its power in collections of individuals, e.g. the Mob, a loose connection of individuals, and Society—an organised body. The second part is historical and deals with fear and its solution in various phases of religious thought, *i.e.*, primitive, Jewish, Jesus, St. Paul, Catholicism, Luther, Zwingli and on the post Reformation era. This section is very provocative and instructive, in view of his statement, "If we know the unconscious needs and cravings, the entanglements and attachments, the repressed fantasies and wishes of a man, we can often predict with certainty in which community or faith he will or will not find spiritual peace and satisfaction" (page 78). In part three he comes to real grips with his problem—which he calls the "fundamental solution of the problem of fear through Christianity" or the Hygiene of Religion. Contrasting the Christian treatment with the Medical treatment of fear he asserts that the goal of the former is the Optimum Realisation of Love, which is realised in the Love of God, neighbour and self. These three are the essential ideals of life and possess an inner unity.

He says quite truly that mere psychotherapeutic treatment by analysis is bound to be incomplete, because, as yet, we have not discovered a satisfactory method of psychological synthesis. The Christian religion however provides a complete and satisfactory synthesis of the individual into a full and unified personality in Jesus. He shows the place of piety in making this synthesis, and urges that there is no *one and only* type of piety sufficient for every individual. The type of piety successful in synthesising depends on the psychological make-up of the person, hence both catholic and protestant types have their place. In the final chapter, he relates the various subjects of dogmatic theology to love.

English readers will find themselves in a different psychological atmosphere for the writer quotes from a large number of German theologians and psychologists. He has performed a monumental task and his work is a most welcome addition to our English literature dealing with psychology and Christianity.

G. G. DAWSON.

THE PRINCIPLES OF CANON LAW.

By Hubert S. Box. 76 pp. O.U.P. Geoffrey Cumberlege. 5/-.

This well printed, albeit only paper covered, booklet commands attention, as it has a foreword by Dr. R. C. Mortimer, now Bishop of Exeter, one of the leading Canonists that we have to-day, and already an acknowledged Anglo-Catholic leader. It is to be noted that Dr. Mortimer uses the term Civil Law in its right connotation to denote the Roman law, and not in the inaccurate sense common to most Anglo-Catholics. In commending the booklet he expressly relates it to the 1946 Report of which he was one of the main authors.

Dr. Box's booklet has a highly learned appearance because of its extensive Latin footnotes. But close perusal reveals that in the main it is based on the work of Thomas Aquinas who is treated as almost inspired, and at least highly authoritative. This is in itself significant of the line that is taken and of the principle that lies behind the appeal to the authority of "the Church", nowhere defined but obviously more or less identified with the medieval polity. Dr. Mortimer in his foreword speaks of "Church Law, or Canon Law" deriving its authority "from the Church, the Body of Christ"; and he hopes that this may be "the first of many books which a renewed interest in the subject may be expected to produce".

A few years ago most Evangelical students would have been tempted to lay aside such a treatise as this with a smile, as wholly an anachronism: but during the last quarter of a century things have moved so swiftly that such a policy would to say the least be short sighted. We are facing a recrudescence of medievalism that is far more serious than the average Churchman has yet realised: and it is the wisdom, even the duty, of Evangelical colleges and teachers to make themselves competent to deal with the position that is developing faster than even two decades since would have seemed matter of practical politics. To-day the long accepted postulate of a new start in the sixteenth century is not so much challenged as treated as outmoded.

Chapters III and IV are the most important. The former treats

of the nature of Canon Law and the second of the governmental authority in the Church. The claims made for the authority of Canon Law and for the almost exclusive autocracy of the episcopate (identified as the successors of the Twelve) are of the most definite character. They need to be weighed to be understood. Although there is more or less hesitating concession of a place of the lesser clerics, at least in synod, there is unhesitating exclusion of any lay right except that of auditory : although chapter V on Custom and an interesting appended note might seem to open a loophole. But the booklet must be read to realise clearly the stiff and stubbornly medievalist resuscitation of thought that is permeating our English Church. From this point of view the booklet is valuable and requires the serious attention of Evangelical leaders. The appended note already mentioned indicates how early in the primitive church conceptions that appear to be inconsistent with the spirit of the Gospels and Epistles made headway, and our author boldly seeks the authority of Holy Writ and the Articles for his conclusions. The continuity in thought and principle of "the Church" to-day with unreformed Christendom is assumed throughout. The Reformation might never have been !

ALBERT MITCHELL.

PSYCHOLOGY FOR MINISTERS AND SOCIAL WORKERS.

By H. Guntrip. Independent Press. 8/6.

Of the few good books on pastoral psychology this one must take a high place. Incidentally it is extremely good value, with nearly 300 closely-printed pages. The author is a psycho-therapist of Leeds University, and also a Lecturer in Pastoral Psychology. He is up-to-date, and does not stop short with Freud, Jung, and Adler, but includes what is relevant in the work of Melanie Klein, Karen Horney, and Erich Fromm.

The book is divided into the two main sections of Practical and Theoretical. In the first section the minister is shown how far a knowledge of psychology can enable him to understand his people, and how far it can be a snare. There is a revealing section on preaching, suggesting some of the underlying reasons why ministers adopt certain types of preaching : there is scope for self-analysis here. Chapters 4-6, "The Problem of the Anxious Mind" are packed full of useful facts on the sources of anxiety, on neurosis, and on maladjusted personalities.

The theoretical section begins with the important work that is being done nowadays on the nature of personality. though the treatment here is brief, since this field of study is in such a fluid state. What follows, concerning the functioning of human personality, owes much to Jung, though the author varies the four standard Jungian functions of thinking, feeling, sensation, and intuition, preferring to speak of the extravert feeling functions of assertion and affection, and the introvert thinking functions of observing and judging or evaluating.

In the next chapter on the process of integration and moral education, there appears to be a failure to follow St. Paul's reasoning. Thus we read on page 186, "To take Romans vii. literally would mean that psychologically there is a dualism in human nature that is ultimate

and cannot be overcome. Integration or wholeness of personality would be impossible. . . ." But the whole point of Romans vii. is that it is an introduction to Romans viii. which gives the full Christian solution.

The theme of personality comes up again in "Personal Relationship", which considers the setting in which personality must develop. A chapter on "Conscience and Authority" has much to say on the relations between parent and child, and draws the distinction between authority and authoritarianism. The final chapter is a brief treatment of "Psychology and Ethics", and is suggestive rather than exhaustive. A short bibliography of classified books rounds off the volume. The book is illustrated throughout by practical examples from clinical experience. Altogether it should help to establish a better understanding between the Christian minister and the psychiatrist.

J. STAFFORD WRIGHT.

PROBLEMS IN CHRISTIAN EDUCATION.

By L. Millar. Faith Press. 7/6.

Dr. Millar was formerly Director of Education for the Episcopal Church of Scotland. He is therefore an authority of considerable standing. He has spent some of his ordained life in the Church of the Province of South Africa, which will serve to indicate that his doctrinal position is not that of the Evangelical. But this is a book which an Evangelical can read with real profit. Sometimes he will have reason to question whether his author is Roman Catholic rather than Anglo-Catholic, such is Dr. Millar's zeal to defend Roman ways, and such is his attitude of conscious superiority towards Christians who are not "Members of the One Church". Yet the Evangelical reader who is content to accept such things from whence they come will find here conveniently and clearly set forth much sound educational theory informed by the light of the Christian faith, and based upon a wide range of reading.

Dr. Millar is a keen advocate of the clerical school-master, and he knows that a Christian education can only be provided by convinced Christians. But is he justified in suggesting that a Christian education can only be provided in a denominational school? A brief but inspiring chapter on the teaching vocation ends with a warning against the Achilles' heel of many an experienced teacher—mental ossification. Perhaps the chapter on Religion, Culture and Education is the most difficult one in the book, but it is also extremely informative, first in its analysis of culture, and secondly in the application of its conclusions to education, and thirdly in its discussion of the relationship between culture and civilisation. The chapter ends with some sagacious words on the attainment of a home atmosphere in which a child will naturally grow up in the acceptance of, and in allegiance to, Christ.

The place of criticism in education is a difficult subject. Dr. Millar's chapter on this theme is the best in the book. He distinguishes true criticism from mere adverse comment (an easy substitute), shows the value and also the difficulty of developing the capacity for the real thing, and demonstrates the serious results which follow on its loss when men become content with "the parrot cries of ostriches". The

penultimate chapter on the relationship between belief and conduct is an adequate reply to liberal notions, and a forceful statement of the importance of dogma in Christian Education, supported by quotations from such diverse sources as Kirk, Kierkegaard, Karl Adam and Karl Barth! Altogether this is a stimulating book from which those who are not educational specialists will gain many new insights.

H. J. BURGESS.

THE BIBLE.

By C. F. Evans. S.P.C.K. 1/3.

This booklet of sixty pages is intended as an introduction to the study of the Bible by a discussion group. It is in fact an exposition of the prevalent line of theological thought technically known as "Biblical Theology", and it exhibits the few strong points and many weaknesses of that position. Biblical Theology, as witness the books of A. M. Hunter, Alan Richardson, A. G. Hebert, R. V. G. Tasker and many others, is an attempt to reconcile as much of the positive truth of the Bible as possible with the Wellhausen literary hypotheses, to which its exponents obstinately cling. The result of this attempt to reconcile the irreconcilable is complete confusion, the resolution of which is unsuccessfully attempted by cumbersome argument. For example, after reading A. G. Hebert's book on *The Authority of the Old Testament* one does not know what he believes about the Bible, though one has some idea of what he would like to believe.

This confusion finds its way inevitably to some extent into the pages of this little book. The author tells the story of a Bible which is the inspired record of a revelation, indeed is unique as such, and is in general true, but is so subject to the errors and weaknesses of its human authors that no single part of it, when taken in isolation from the whole, can be relied upon. Thus the shadow of suspicion and mistrust falls upon every page of the Bible.

Even the story of the Bible as a whole, as it is given by the author, is distorted. For in common with the other exponents of his school he follows Wellhausen in placing the law after the prophets. The work of the Manchester school of Semitic scholars, the discoveries at Ras Shamra (now twenty years old), and the voice of archaeology as summed up, for example, by Professor Albright in his *Stone Age of Christianity*, are all ignored. So intoxicated are the "Biblical Theologians" with the destructive nineteenth-century criticism, that they do not stop to think why a levitical code, if composed during and after the exile, never was or could have been put into practice, or to consider many other similar points where common sense might have led to different results.

We can at the same time be thankful for some of the positive side of this teaching, which is due to the influence of the Barthian movement introduced to the scholars of this country by the late Sir E. Hoskyns, and appearing in this booklet. The last chapter for example has some good things to say on the inspiration of the Bible and on the work of the Holy Spirit in connection with it, things which if they truly take hold of the mind of modern theology must lead sooner or later to the throwing overboard of the Wellhausen theories and the reconstruction of Biblical criticism.

There has however from the beginning been a tendency towards the exploitation of the positive aspects of "Biblical Theology" by the Anglo-Catholic school of thought. This tendency is fully represented in the present booklet. The mind of the church is set forth as the true interpreter of the Bible, the Protestant view of inspiration is summarily dismissed, and it is even suggested that the Reformation brought views about Scripture which were inconsistent with those of the apostles and fathers. Indeed, the New Testament is represented as the first critic, in the Wellhausen sense, of the Old. This seems contrary to all evidence. There is a useful bibliography at the end of each chapter, but not a single Evangelical book figures in the lists. In fact many will feel that a booklet, which sets out to outline the main theme of the Bible and in so doing omits even to mention the atonement, will scarcely be of as much value as an introduction to the study of Scripture, as the author without doubt sincerely expected it to be.

B. F. C. ATKINSON.

CHRISTIANITY AND COMMUNISM.

By J. C. Bennett. 128 pp. S.C.M. Press. 7/6.

Professor John Bennett was one of the influential figures at the Amsterdam Assembly of the World Council of Churches in debating the order of God which should be manifest through the Church and the disorder of man which is all too evident in the distress of contemporary society. This book examines the same theme as it is illustrated by the struggle between Communism and the Gospel for the soul of man, and is intended to be a concise and simple statement of the author's conception of the relation between Christianity and Communism. The author is concerned to deliver Christians from any unworthy and unnecessary fear of Communism by reminding them that "Christianity has no stake in the survival of capitalism," nor is it necessarily identified with Western civilization, even at its best. The book expounds the thesis that Communism as a faith is a compound of half-truth and positive error, but as a movement of power is a threat which must be resisted—to essential forms of political and personal freedom. It is the element of truth in it which makes it so much more seductive and devilish in its appeal, alike to the underdog and to the person with an awakened social conscience. The analysis of Communism as the promise of a new order, an interpretation of life and a revolutionary method, seeks to expose illusions and make clear the real truth about its power and its philosophy. There is no attempt to hide the ugly things, viz. the regimentation of culture, the ruthless use of tyrannical power, and the hard crust of self-righteousness.

The growth of Communism cannot be checked by negative propaganda or military power but by a sounder faith and a better programme to meet human needs. Humanity needs to be delivered from a one-sided form of Christianity as well as from Communism, and the Church must realize and repent of its share of the blame for current developments. The author quotes with approval the saying of Berdyaev, "the sins of historical churches have been very great, and these sins bring with them their just punishment". Nevertheless at essential points Christianity and Communism are in profound conflict,

and these are defined as atheistic absolutism, the method of dealing with opponents, and the ultimate status of persons. The Christian, by reason of his understanding of the meaning of creation and of the ethic of love, will have an enduring social imperative. There is indeed no other faith which can compare with Communism except Christianity when its full meaning is not hidden by one-sided teaching.

As a guide to responsible Christian thought and action in face of the great social issue of our time this book could not have been better in its clarity and penetrating analysis.

F. J. TAYLOR.

THE SHAKING OF THE FOUNDATIONS.

Paul Tillich. 186 pp. S.C.M. Press. 10/6.

Professor Tillich is one of that group of leading German theologians who found refuge from Nazi persecution in the United States before the outbreak of war. He is best known in England by his writings in preparation for the Oxford Conference in 1937 and the Amsterdam Assembly of the World Council last year. His only previous work published in this country is "The Interpretation of History" which appeared in 1936.

Like most German theological writing, Dr. Tillich's is not very easy for the English reader to follow. His theology is conditioned to a marked extent by the experiences which he and his fellow-countrymen have undergone and we, who have grown up in a more liberal environment, find ourselves emotionally out of tune with much of their thinking. This volume claims to present the writer's thought in a simpler form; it is not a systematic treatise but a collection of sermons which have been preached to a student congregation. It is doubtful whether it succeeds. In the first place, Anglican readers will be unfamiliar with the purely Biblical and expository approach and with a "text" which sometimes consists of an entire chapter. In the second place, the sermon must inevitably be a distillation of the preacher's philosophy of life and thought and those who are unfamiliar with his background and personality will find it extremely difficult to fill in the outlines. In the case of Reinhold Niebuhr, who is in some ways comparable to Tillich, English readers have the advantage of being able to read his theological works and so are able the better to understand his sermons.

Nevertheless, this book will repay study. Tillich is particularly concerned with the working of God in history and with seeking an explanation, in theological terms, of the times in which we live. He is in no sense a prophet of gloom, but having faced squarely the full implications of the contemporary situation, he still believes that God is in charge of the world and that His purpose is being worked out. The sermons in this volume are essentially practical, designed to help men and women to make an act of faith in God's loving purpose, and having understood it, to co-operate with Him in working it out in their lives. Several of the sermons deal with the problem of suffering and others expose the various forms of pseudo-Christianity with which people try to bolster up their lack of true faith.

Clergy will find the book useful and will gain from it some original and disturbing ideas. It is doubtful whether the average layman will follow the writer's thought. It is hardly fair to expect that he should.

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IS THE BIBLE INSPIRED?

By *John Burnaby*. 120pp. *Duckworth*. 6/-.

In this brief study the author sets out to make plain the difference between "the traditional Christian belief in the inspiration of the Bible and the view which has emerged" as the result of modern criticism. It is taken for granted that there is only one such view, namely that which is here expounded. He states indeed (p. 28) that the "Roman Catholic and the Fundamentalist" still maintain "what Christians from the earliest times had believed", and agrees that the abandonment of the universal belief of the early church "is no light matter".

But he conceives it to be necessary because "the Bible contains inconsistencies and contradictions, not only on points of historical fact, but in matters of 'faith and morals'" (p. 115). He offers a view which regards all inspiration, within and outside of the Bible, as comparative which accepts the Incarnation as a matter of faith, but which thinks that a miracle can only be established "to a greater or less degree of probability" (p. 115).

There is a welcome emphasis upon the Cross, upon the need of faith, and upon the operation of the Holy Spirit, without which the response of faith cannot be made. But the authority of Scripture is frankly rejected; there is no authority but that of 'fact' (p. 119). The efforts of some theologians to divide the Bible into a human element which is fallible and a divine element which can be trusted are dismissed as unsatisfactory; but the position in which the reader is left is no better, for apart from the central faith in Christ all is open to question, so that after all the individual must choose for himself what parts of the Bible he will, and what he will not, believe—an unsatisfactory result indeed.

G. T. MANLEY.

THEY BUILT ON ROCK.

By *D. Leatham*. 236 pp. *Celtic Art Society*. 15/-.

The whole history of Christian missions has perhaps no more inspiring story than that of the ancient Celtic church, with its abundant vitality, its creative originality, and its long catalogue of heroic and often lovable saints. Individual parts of the story have often been told, both by the historian proper and also by the more popular writer, but seldom has the full story been presented in a single volume. We are all the more indebted then to Miss Diana Leatham for undertaking this task, and for the enthusiasm and diligence with which she has accomplished it. We are also indebted to the Celtic Art Society for their enterprise and ability in publishing and illustrating the volume.

The method chosen by Miss Leatham is that of grouping her material around the leading characters. Thus her chapters deal successively with Martin, Ninian, Patrick, David, Brendan, Kentigern, Columba, Columban, Cuthbert and Brigid. Attention is drawn to the fact that, Celtic monasticism had its origin directly in the 'pre-Benedictine' Egyptian forms. The interesting episcopal arrangements of the Celtic church are also mentioned: bishops were first consecrated for every village, and each monastery would also have its bishop, who came under the jurisdiction of the presbyter-abbot. The piecing together of the intricate story of Celtic evangelism gives to the book its main

interest. Stress is laid upon the importance of the monastic house of Tours and Ninian's White House in Wigtownshire, and the inter-relationships between the leading characters are well brought out. The ordinary reader will perhaps not be quite so interested in these matters as the historian, but the outstanding personalities and achievements of the great Celtic saints give to the story an interest and charm which no Christian reader could well resist.

G. W. BROMILEY.

NOTES ON BOOKS RECEIVED

PAROCHIAL SERMONS OF BISHOP CHAVASSE. SECOND SERIES. Ed. H. D. S. Sweetapple (S.P.C.K., 9/6). The first volume of sermons by Bishop F. J. Chavasse of Liverpool was issued under the same editorship in 1938. Those sermons, which happily are still available, cover the Christian Year from Advent to Whitsunday. The present volume completes the course by providing sermons for the Trinity season, including the Saints' days. The sermons are selected from a large number preached in the Church of St. Peter-le-Bailey, Oxford, in the library of which the manuscripts of over 600 of the Bishop's sermons are stored. The selection has of course been limited by the fact that the Sermons are normally based upon the Epistle or Gospel for the Sunday or Saint's day in question; and this has precluded the insertion of any from the Acts or the Old Testament, where, the editor explains, the Bishop was often in his happiest vein. However, the sermons thus presented preserve a remarkably high level and are effective even in the printed form. In almost every respect they are a model of what parochial sermons ought to be: expository and evangelical in character, well expressed, clearly arranged, and of moderate length. As no sermons were found in the Bishop's collection on St. Luke or SS. Simon and Jude, Dr. Sweetapple has supplied two excellent sermons of his own in order to make the series complete.

AN ANTHOLOGY OF PRAYERS FOR SCHOOLS. Compiled by H. Hartley Macdonald, 6/-). The fact that Professor M. L. Jacks, Director of the Department of Education in Oxford University, contributes a Foreword to this book and warmly commends it "to all who have to do with boys and girls as they grow up" is sufficient to indicate the quality of the anthology here presented. It will undoubtedly meet a need on the part of teachers, more especially in view of the fact that, following the lead given by the Ministry of Education, almost every school in the land now opens with an act of corporate worship. The clergy will also find a valuable store of devotional material for use at children's services. Whether for school or church, here will be found all that is required in the way of opening sentences, suitable prayers, and benedictions. The prayers, which cover a wide field and are grouped together under subjects, are drawn from many sources. Included in the book is an interesting and quite impressive collection of over fifty prayers written by children. In selecting the prayers importance has rightly been attached to brevity and simplicity as well as to dignity and beauty. It is worth adding that the volume is excellently produced and that with its 164 pages it is quite remarkable value for six shillings.

THE LAND OF ITALY. By Jasper More (Batsford, 18/-). This is an addition to the Batsford books on the countries of Europe, and like all Batsford books it is magnificently produced and beautifully illustrated. There are four plates in colour, about 160 photographs in sepia, and endpaper maps of Northern and Southern Italy respectively. The book would serve as an ideal guide to the visitor who has as yet little or no acquaintance with the country; but it will also appeal strongly to the 'armchair traveller' on account of its many illustrations and 250 pages of descriptive matter. The writer, Jasper More, is an authority on art and architecture.

THE BRITISH EMPIRE. Edited by Hector Bolitho (Batsford, 21/-). The chief purpose of this book is to give a comprehensive and informed survey of the countries comprising the British Commonwealth of Nations, to glance at their lands, their peoples, and products, and to indicate what is likely to be their future development. The writers are all individual experts on the various countries concerned. There are nearly 200 very fine photographs and eight coloured plates.

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