

## Book Reviews

### THE CLAIMS OF THE FREE CHURCHES.

By Henry Townsend. 316 pp. Hodder and Stoughton. 15/-.

Your reviewer took up this book with keen anticipation and put it down with a sense of disappointment. Perhaps it was a mistake to suppose that it would do for the Free Church position what the Archbishop of York's book *The Claims of the Church of England* has done for the Church of England. But this book is chiefly concerned with the defects of the Established Church—plain enough, indeed, to the Anglican of 1949—in days gone by.

It is refreshing to know that there are still Free Churchmen who oppose in the principle the notion of state establishment of religion. A positive statement, from the Free Church point of view, on the present relation of the Church of England to this principle, would be welcomed by all reasonable Churchmen. But this book is heavily overloaded with purely destructive criticism of the Anglican Church in its worst patches. A better title for it might have been "The Blains of the Church of England in the 18th Century".

It was a modern Anglican Archbishop, William Temple, who gave his honest judgment that freedom in England "has its origin chiefly in the claim of Dissenters from the Established Church to worship God as their conscience might direct. It was rooted in faith . . . and the self-government of the local chapel has been a fruitful school of democratic procedure". Evangelical Churchmen gladly agree with that judgment and give honour to Free Churchmen for their splendid contribution to the religious and social well-being of the country. The absence of any acknowledgement that there is a large section of the English Church which watches the work of the Free Churches with keen sympathy is, to put it mildly, misleading. This is a controversial book, but it is none the less an unhappy feature that it conveys the impression that a rigid, authoritarian view of the Church and episcopacy is the view held by all Anglicans. Such a view is not even the official view of the Church of England.

Yet for all its one-sidedness, Dr. Townsend's book is a considerable achievement and gives a sketch of the history of religion in England since the Reformation. There are some generalizations, especially about the Middle Ages, which will not bear historical examination. But a great range of knowledge is exhibited and a vast amount of ground is covered. Nevertheless, it would not be honest not to draw attention to the fact that, in a wide historical sweep, many real achievements of the Anglican Church are passed over in silence. For instance, in the section on World Evangelism, not a word is said about the glorious work of the Church Missionary Society during the past 150 years, to mention only one of the Anglican missionary enterprises.

The heart of Dr. Townsend's book is a treatment of the two great pillars of Free Churchmanship—the repudiation of sacerdotalism and of the possibility of a State Church. There is a great body of Anglican Churchmen who share the repudiation of sacerdotalism. That same body of Anglicans feels able to believe that the connection of the Church

with the State does no violence to New Testament principles. This latter is, of course, a point of real divergence between Free Churchmen and Anglicans. And Anglicans sincerely welcome any positive statement from Free Churchmen on any principle they hold with conviction. But many will regret the appearance in 1949 of a book which might have been a useful contribution 50 years ago. The issues raised are of real importance in 1949, but the treatment of them is sadly out of tune with the times.

JOHN G. TIARKS.

**THE ATONEMENT: MODERN THEORIES OF THE DOCTRINE.** *By Thomas Hywel Hughes.* 328 pp. *Faber and Faber.* 15/-.

This is a posthumously-published work of the late Dr. T. H. Hughes, at one time Principal of the Congregational College, Edinburgh. The publishers insert a note to say that Dr. Hughes asked them to arrange with Dr. J. T. Hornsby to prepare the work for the press. He has done this with great care, and added a valuable bibliography and index.

The book itself is rather unusual. It is not a history of the doctrine of the Atonement, although a good deal of history is included by way of illustration. It is a survey and analysis of "modern" theories of the Atonement, but the word "modern" is liberally interpreted, for it goes back as far as Bishop Westcott and McLeod Campbell. The writer's method is this. He begins by laying down in an introduction certain principles by which any theory of the Atonement must be judged. He arrives at these by a preliminary survey of the leading ideas and problems which have come to the fore during the comparatively modern discussion of the subject. He then proceeds to consider the modern representatives of eight or more principal schools of thought, dealing for instance with the satisfaction theories, the penal theories, the moral influence theory, and so on. There is an interesting chapter called "Back to the Bible" which deals with the important contributions to the subject of men like W. Manson and Vincent Taylor, and one headed "Psychology and the Doctrine of the Atonement." Psychology was one of the leading interests of the author, and he wrote several books on it. Finally, as we have come to expect in all such books on the Atonement, there is a chapter called "A Constructive View," in which Dr. Hughes gives us his own thoughts on the matter to which he has given such long and reverent study.

His method in each chapter is to give a brief introduction to the "theory" under discussion, usually with a few quotations from the classical exponents, *e.g.*, Anselm and Abelard. Then he picks out a number of modern words exemplary of the point of view, and analyses them in fair detail. He ends each chapter, or part of a chapter, with a critique, bringing out the strength or weakness of the view put forward. This rather unusual method contributes to both the strength and weakness of Dr. Hughes' own work. On the one hand, to read this book is to make a renewed acquaintance with the whole of modern British thought on this profound subject. One moves in the company of Dale, Denney, Forsyth, McLeod Campbell, and many other great thinkers. It is a wonderful refresher course for the theological teacher,

who will have no difficulty in setting his pupils some useful essays after reading this book ! But the chapter-by-chapter survey of book after book, necessarily in highly condensed form, makes the study of the book curiously laborious. The book reads more like the *notes* for a book than a book itself, so closely packed and concentrated is it. Its method also involves the reader in a great deal of unnecessary repetition. As each book is considered, the same subjects—the view of sin, “objective” or “subjective,” faithfulness to scripture, conformity with man’s moral sense—come up with rather wearisome monotony. This reduces the pleasure of reading the book, though it is a mine of information, most useful for reference, and at times very stimulating.

Dr. Hughes’ own approach is that of a reverent scholar who has been deeply influenced by what might be called, for short, the “liberal” view of the Atonement, but who is anxious to do justice to the elements of permanent truth preserved, or concealed, by other views such as those of Dr. Denney or Dr. Forsyth. He sees the weakness of the Abelardian view, but in making “conformity with our moral sense” his own effective criterion, he makes difficulties for himself in dealing with what has been called “the roughness of the Biblical material.” It may be doubted whether the psychological chapter will be felt to be of permanent importance : its interest seems to be concentrated in the ideas most prevalent in the twenties of this century when psychology was considered the big “new idea” in theological study. The author’s own final chapter is not without interest. His most pregnant thought is the suggestion that the Atonement represents God’s own “involvement” in the questions and problems raised by man’s sin. This is an idea which has to be thought out and expressed with great care, but it is certainly suggestive. Hughes quotes with approval a remark of the present Bishop of Bristol in a B.B.C. broadcast to the effect that “God took responsibility for sin in the Cross, and made an effort to eradicate it.” If Dr. Hughes’ view can be expressed in a sentence, that is it.

R. R. WILLIAMS.

#### WILLIAM PATON.

*By Margaret Sinclair. S.C.M. Press. 15/-.*

Those of us who had the good fortune to know “Bill” Paton in his Oxford or Cambridge days (for he enjoyed the hospitality of both universities) will agree that he had a genius for friendship. He was the kind of man with whom, after an interval of years, one could pick up instantly the threads of earlier intimacy or co-operation. No gift could have been more valuable in one who was destined, in a unique way, to be a pioneer of the Ecumenical Movement. Such a man must, above all else, win the confidence and respect of Christian leaders of many churches ; men diverse in opinion, outlook and dogmatic conviction. And sincere personal friendship is the quickest solvent of prejudice and misunderstanding. Such friendship William Paton gave, without stint, throughout the life here so sympathetically recorded. It is a clear picture, drawn with intimate detail from boyhood to the close.

From Whitgift School he won the school classical scholarship to

Pembroke College, Oxford, and went up in 1904, before he was eighteen. Here he found himself quickly in the main stream of the Student Christian Movement, then making the missionary challenge and missionary study the main planks in its platform. Frank Lenwood (whom older readers will remember) was the vital and magnetic leader at Oxford of Christian students. He made them face their vocation in the presence of God. He trained them for evangelism by duty as officers, in schoolboy camps, or in open-air services in the villages round Oxford.

After Oxford came three years at Westminster College, Cambridge, which put him under lasting debt to the Principal, William Skinner, and deepened into lifelong firmness his roots in Presbyterianism. It was while he was a student there that a series of preaching engagements at Bexhill brought him into contact with Miss Grace Macdonald, the minister's daughter, whom he was to marry in 1912 (on £165 a year).

"Edinburgh, 1910" shewed the Student Christian Movement clearly that if missionary recruits were to come forward to meet the overwhelming new opportunities abroad, the Christian community at home must be educated to the point where it would be willing to sacrifice them; and the future recruits must be strengthened in Christian belief and in a sense of missionary vocation. Only a whole-time secretary could grapple with this problem; and William Paton was the obvious man.

So began a period of service at home, and of travel abroad, which was to put him into the centre of missionary understanding, co-operation and leadership. Able administrator, keen student, quick in making friends, with breadth of view and statesmanlike grasp of essential policy, he possessed, above all, that inner personal conviction of the Gospel as the one and only "power of God unto salvation" which from St. Paul onwards has been the driving force of all great missions and missionaries. Very illuminating is the incident recalled, after Paton's death, by D. S. Cairns, the veteran Scottish leader:

"I remember when we were discussing the change in thought from the days when the great missionary motive was the salvation of the heathen from the universal damnation to which many believed they were all doomed, I said to him: 'What would you put in its place as a motive force?' He looked up at me and said: 'Who loved me and gave Himself for me'. Bill was in all my knowledge of him so averse to conventional pietism, and so wholesomely reticent on the most sacred things, that the word came with revealing force."

Soon afterwards he became Assistant General Secretary of the Student Christian Movement. A year with the Y.M.C.A. in India, on army work, in 1917-18, just after his own ordination to the Presbyterian ministry, introduced him at first hand to the problems of India, and led to a permanent appointment there with the Y.M.C.A. But not for long. For the National Missionary Council of India soon claimed him as one of its secretaries. Now indeed he was in the full tide of the pulsing movements of India and the Indian Church:

education, medical work, nationalism, relationship to England, to all these he brought a fresh view and a creative contribution.

Meanwhile, through personal friendship with Indian leaders, from Gandhi downwards, and with Indian Christians, he was gaining priceless assets for the work of the International Missionary Council which was now to be his main task in life. He began it in 1926. He it was who planned, from London, the Jerusalem meeting of 1928. The conference itself had a profound effect upon him :

“ William Paton reflected very clearly, in the message that he brought away from Jerusalem, the particular application of the uniqueness and universality of Jesus Christ to the problems of the mission field, and he was forcible in his reminder that the claims of ‘ unevangelized fields ’ included not only geographical expansion, but extension over all departments of life. ‘ We dare not forget,’ he wrote, ‘ that the revelation of God in Christ is not only for all men, but for all of each man. There are “ unoccupied fields ” that are not geographical, tracts of human life and experience where Christians are only beginning to learn that Christ has a word for them.’ ”

Tours in China, Korea and Japan gave him fresh contacts with Christian leaders and their problems. Meanwhile, the World Council of Churches was growing into childhood. Stockholm, Lausanne, Tambaram, all these contributed to its development. It could not even be arrested by the war, during which the care of the ‘ orphaned ’ missions claimed much of his thought and care. But his chief concern was the strengthening of the National Christian Councils, and the place of the younger Churches in the World Council of Churches ; in particular, their responsibility for the evangelisation of the world. “ Really, I think I belong to the World Church,” he had said, near the end of his life. That end had surely been hastened by his unremitting labour, on behalf of “ the field which is the world ”. It is perhaps significant that his last fatal illness overcame him while he was doing his favourite mountain round on the fells of Westmorland. He loved the heights, the open spaces, the wide vistas—especially if his friends were climbing with him.

Miss Sinclair’s book will be a treasure to ‘ Bill ’ Paton’s many friends. To all who care for the missionary and ecumenical work of the Church it will reveal how much our own and future generations will owe to this energetic, wise, humorous and very lovable Christian leader. It will also trace, through his own record, the development of the national and international missionary movement, with its growth of councils and secretariats, as an integral part of the now firmly established World Council of Churches.

R. W. HOWARD.

## BEGINNINGS OF THE CHRISTIAN CHURCH.

*By Hans Lietzmann. Translated by Bertram Lee Woolf. 303pp. Lutterworth Press. 21/-.*

In 1924 Professor Hans Lietzmann succeeded to Harnack’s famous Chair of Church History in the University of Berlin. We are not surprised therefore to find that this volume on the “ Beginnings of the

Christian Church" is characterised by accurate scholarship based on first-hand source material and painstaking research. Professor Lietzmann, who died in 1943, made himself a master of epigraphy and paleography; and this is strikingly demonstrated in a remarkable chapter on "The Jewish Diaspora". The task of laborious reconstruction has been well done. He points out that "the entire rich culture of Hellenistic Judaism which had been carried by many millions through the whole of the post-classical ancient world and far beyond the eastern border of Mesopotamia, had been systematically annihilated, with terrible consequences. Talmudic Jewry destroyed its Greek-speaking sister, pulled down her buildings and ploughed up her sites . . . Whole centuries of Jewish history have been silenced by their own people." Nevertheless, despite this fact Lietzmann succeeds in piecing together the evidence that can be gleaned from the shattered remains of synagogues and burial places, and from occasional scraps of parchments or papyrus. In his final composite picture he presents an authentic account of both the numerical and cultural strength of the ancient Jewish Diaspora. On the one hand, he shows that at the beginning of the Christian era the Jews numbered no less than seven per cent of the total population of the Empire; on the other hand, that Jewish religious propaganda met with such success that Seneca, in a biting epigram, complains that the customs of this accursed people have spread over every country: "The conquered have given their laws to the conquerors."

This volume covers the background and writings of the New Testament and of the sub-apostolic age. Other volumes cover later periods in the history of the Christian Church. It is no detraction from Lietzmann's considerable achievement to say that his work on the sources of the New Testament, and especially on the literary structure of our Gospels, will be felt to be less satisfying than his purely historical work. The former is already, to a certain extent, "dated", and his opinion on the authenticity of some of the Epistles will not meet with general acceptance.

Nevertheless, Lietzmann's interpretation of the baffling history of the Apostolic age is profoundly provocative of thought. He devotes intensive study to the significance of the Apostolic Decree of Acts 15: what, in fact, did the decree prescribe? "The decree confirmed the view that the Gentile Christians were not required to become Jews in all respects; they were required to abjure illicit sexual intercourse in every form, and also to use only Kosher meat at meals. This was all that was meant by the formal language of the prohibition re meat that had been offered to idols, or blood, *i.e.* meat which had not been drained; or meat from strangled animals, *i.e.* not ritually killed." Lietzmann contends that "Paul repudiated it warmly", and from this point he traces increasing tension between Peter, the Apostle to the Jews, and Paul, the Apostle to the Gentiles. He points out that Paul's work was continually undermined by the Judaizers, and that these Judaizers were in continual contact with the original Apostles in Jerusalem.

It is Lietzmann's peculiar merit that he clarifies issues, and places accepted ideas in a fresh perspective. He believes, for instance, that

the Church of Rome owed its origin to the Hellenistic circle of Stephen. "It is not," he writes, "an eviscerated Paulinism, but a purely Hellenistic proselyte Christianity". This is the kind of conclusion characteristic of Lietzmann that both stimulates thought and challenges accepted conclusions, even when it does not carry complete conviction. This is a scholarly work, to be studied and weighed.

S. BARTON BABBAGE.

### THE LIFE AND TEACHING OF JESUS CHRIST OUR LORD.

By Rev. J. Lebreton, S.J. *Burns Oates and Washbourne.* 21/-.

This is a second edition in one volume of some 900 pages of a modern standard Roman Catholic work, originally issued in two volumes. The reviewer's homework in such a case is long and laborious and without the thrill of unexpected discovery that a new work always stimulates. Yet the task was worth doing. For we all need to see the whole as well as the parts. And we are lesser men than our fathers so often because our narrow dogmatisms are no substitute for their broad and spacious certainties.

Lebreton manages to handle the text with some critical freedom and yet remain loyal to the essential fundamentalism of the Biblical Commission. He is much better in the deeper mysteries of the Last Discourses and the Passion narrative than in his handling of the earlier ministry. In other words he fails where the modern literal life succeeds: Jesus the Man of Galilee does not come to life. But he succeeds where the modern liberal life entirely fails: the Cross and the High Priestly Prayer are indeed alive. But how anyone with a taste of T. W. Manson's reprinted *Sayings of Jesus* (S.C.M., 21/-) could rest satisfied with either a Protestant or a Catholic fundamentalism entirely baffles me.

The best part of the whole book seemed to me to be the section on Gethsemane (ii. 289 ff); reminiscent of Forsyth in its insistence upon Our Lord's agony being more for others than for Himself. There are some very good Augustinian quotations on the Eucharist (i. 317) and on preaching (i. 324), and the point from G. F. Moore about the "sectarian subconsciousness" (i. 327) is well taken. And the handling of the 20 minutes' (i. 127) Sermon on the Mount (i. 135f) is most impressive. Of course, the great Catholic commentators are used with effect: S. Bernard (i. 140), Augustine again on eschatology (ii. 210) and on John viii (ii. 26), Bossuet, St. Teresa (ii. 293f), and St. John of the Cross (ii. 394, 441). And I liked the characterisation of Judas (ii. 152) and Thomas (ii. 416f).

I noticed, or thought I noticed, a large number of small mistakes, of which the following may be mentioned: (i. xxiii) Dr. Headlam's initials were A.C., not A.T.; (i. 16) the geography of Jacob's well; (i. 143) "treaty" should be "treatise"; (i. 204) the geography of Nain; (i. 282) the direction of the Mount of Precipitation from Nazareth; (i. 314 n) "who" should be "which"; (ii. 45) misprint; (ii. 128) grammar; (ii. 154) the second note loses its way!; (ii. 303) Garvie was not an Anglican; (ii. 322 n) "the chief town" should be "the chief priest". And there are many others.

But, not to end negatively, this book is only another welcome sign

of the increasing seriousness with which the Roman Catholic Church is undertaking to make its members Bible-readers and Bible-lovers. This does not mean any necessary freedom of colportage for Bible-sellers in Roman Catholic countries. But it is a great step forward and for it we can all undoubtedly give thanks to God. J. E. FISON.

### THE STORY OF AMERICAN PROTESTANTISM.

By A. L. Drummond. *Oliver and Boyd.* 30/-.

Those who want a clear and comprehensive account of the history, development and present position of Protestantism in America will find Dr. Drummond's 'Story' not only a mine of information but a valuable and instructive research work of absorbing interest. Every aspect of the varied and complex religious life of America is faithfully and often humorously portrayed, and its outstanding preachers, teachers and scholars receive most careful and honourable notice. Dr. Drummond mentions the Anglican background of the early Virginian Settlement, and his account of the New England Puritan Church is most instructive. It illustrates realistically that religious intolerance, the *damnosa hereditas* of the Middle Ages, was conspicuous amongst these Puritans who had so recently been its chief victims, since Anglicans, Quakers and Baptists were given no toleration. It may surprise some to learn that the New England Congregational Church was supported by State taxes till 1834, and Anglicans in Virginia and New York till 1776. Our Author gives a good account of the 'Great Awakening' inaugurated by Jonathan Edwards' arresting preaching and so marvellously extended by Whitefield's amazing success as a revivalist preacher who spiritually united the Colonies from Georgia to Canada. This great revival movement was re-inforced by the wonderful growth of Methodism after the Revolution when Bishop Asbury's preaching secured 300,000 converts. It was a sad blunder for the small discredited body of Episcopalians to refuse a reunion proposal from the American Methodists, whose membership is now four times that of the Anglicans.

Dr. Drummond declares that Revivalism became the 'dominant pattern' of American Protestantism after 1800 in a series of gigantic waves, and he points out some of its fanatical excesses, although Moody condemned any hysterical outbursts. He notices the amazing growth of Baptists, especially amongst the negroes and in the Southern States. He also gives some interesting particulars regarding Protestant worship. In early New England days the sermons, in unwarmed churches, were usually 1½ hours long! The Lord's Supper was observed monthly, and ordinations were conducted, with the laying on of hands, by ecclesiastical Councils. No organ was used till 1770. In Anglican churches discipline was very slack. Confirmations were impossible and the surplice was rarely used. Our Author declares that after the mid-19th century dignity and decorum passed from the non-episcopal churches and the Meeting House became a featureless auditorium. But he records a remarkable recovery of 'reverent worship' in recent years, and a 'Book of Common Worship' was issued by the Presbyterians in 1905. There has also been a nation-wide improvement in church architecture. He deplors the numerous divisive sects and



'freak religions', which he describes as a 'special American failing', due in part to the negro colour bar and the very mixed racial origins of the Churches.

Dr. Drummond notices the great change in theological teaching produced by the modern view of the Bible, and he adversely criticises the crude 'Fundamentalist' theology of many earlier Southern Baptists who neglected or despised learning. He declares that in the South and West "obscurantism applies modern business methods of popular psychology to delude the credulous". But he realises the dangerous trends of 'liberalism' in its extreme modernist form of denying the supernatural.

It is encouraging to learn of the rapid percentage increase of church members amongst Protestant Christians. Our Author cites Bishop Stephen Neill's declaration that "America is the one part of the West where the Church is increasing in strength and opportunity".

While Dr. Drummond has not added much to the facts chronicled in Dean Sperry's invaluable *Religion in America*, he has presented these in more detail in a fascinating and very readable 'Story'. It is a pity that he could not include a notice of the wonderful 'fruitage' of American Protestantism in its widespread missionary activities, especially in India and China.

C. SYDNEY CARTER.

#### FOUNDATIONS OF CIVILIZATION.

*By D. Elton Trueblood. 152 pp. Eyre and Spottiswoode. 7/6.*

Mr. Elton Trueblood sets out to discover the real problem of the present time and its proper solution. In an interesting preface he dates the end of our time as August 6th, 1945. He contends that the Dominance of Europe is at an end. Western Culture, the fertile offspring of the union of Hellenism and Hebraism, may go on in other lands, though we have no real guarantee of such continuity. Russia, in his judgment, rejects in toto the Judeo-Christian tradition and substitutes for it an acceptance of science and the fruits of science. The Western democracies still cling to the classic moral and religious heritage derived from Greece and Palestine. These two are now facing one another. If peace breaks down and the two competing systems come to violence the result would be a true Armageddon.

The most alarming feature is that the disciples of Marx and Lenin are sure of themselves, while for many of our people the glorious ethical tradition we have inherited is no longer a living force.

Our author believes that the best method of meeting the situation is to secure a morality which we can pass on to our children. He believes that we have the basis for such a morality in the Ten Commandments, which have this advantage, that they are accepted alike by Roman Catholics, Protestants and Jews and are therefore not sectarian. Whether it is possible to construct what our author calls "the total view of life of which the classic commandments are shorthand representations" without introducing certain so-called sectarian instruction may be open to doubt.

He claims that the error of humanism is that the average humanist ignores God: he "assumes uncritically that religion is something out-grown". He contends that we have no true ground for our

humane institutions unless we hold that man is the image of God and is therefore responsible to the God who made him. He has a provocative chapter on "The Necessity for Intolerance". He objects with rigour against "the kind of toleration which blurs all distinctions".

He contends that "the institution of Sabbath congregational worship saved a precious heritage from extinction" after the break-up of the Jewish monarchy at the time of the Exile. So "the Church may become the means of our cultural salvation". He regards the fifth commandment as a powerful argument for collaboration, and here we seem to see that very insistence on sectarianism which appeared to be ruled out in his former acceptance of the Decalogue as a base for morality. The value of the command, "Thou shalt not kill", is found in its impulse towards an ever-growing sense of the sacredness of human life. Both it and the law against adultery rest on the sacredness of human personality.

The whole book is a thoughtful examination of the moral basis of society and repays study.

T. C. HAMMOND.

## Short Reviews

### GREAT SAINTS.

*By Walter Nigg. (Transl. by Wm. Stirling.) 286 pp. Aldor. 15/-.*

This is an interesting and unusual book by a writer who, in his capacity of Professor of Divinity at Zurich has established a reputation as an historical theologian. For one thing, the subject is only in the most extended sense theological: the book is an account of nine of those spiritual geniuses of Christianity who have been honoured with the name of Saint. For another, although the author is a convinced Protestant, he deals for the most part—and that sympathetically and even enthusiastically—with those who may be claimed by the Roman Catholics. He is always edifying, and never merely clever or cheap, as many modern writers upon heroes of the past tend to be. He will have nothing of smart psychological explanations, and is equally critical of poetic idealisation. Biographical details are reduced to a minimum. The whole effort is to understand and narrate the story of spiritual development and spiritual achievement, and to estimate the significance of each character both for the men of his own generation and for the Church as a whole.

The book raises problems, of course, problems with which the author makes little attempt to deal, since they go beyond the purpose of his work. Perhaps the most important and fundamental is the conception of Sainthood, and it is here, we think, that the decisive weakness of the book is to be found. Professor Nigg, not quite unconsciously but quite erroneously, accepts the Roman Catholic rather than the New Testament definition. Certainly, a Francis or a Theresa was a saint, and an outstanding one at that. But it is not as saints, but as religious geniuses or mystics that these characters deserve special commendation. They had a peculiar talent, and like all the saints, the majority of whom had different talents, they yielded that talent to God.

The matter is more important than a use of words. It concerns the relationship between religious talent and the standing of the true saint as one redeemed solely by divine grace. Professor Nigg has given us a profound and stimulating study, for which we cannot be too grateful. But with all his insistence upon the real catholicity of the saints, we cannot but feel that by a false definition he has let go a vital distinction between the Romanist and the Reformed conceptions of Christianity.

G. W. BROMILEY.

### LIVES OF THE PROPHETS.

*By Stephen L. Caiger. S.P.C.K. 10/6.*

This is an expansion of a book first published in 1936. The author has soaked himself in the writings of the Prophets, and has the happy gift of being able to convey their lives, times and writings in a vivid and lively style. No one could find this book dull, and no one could put it down without having learnt much. It would be an excellent first book for the General Ordination Examination, as well as for teachers.

One or two points call for comment. The historical background to the non-writing prophets (Samuel, Elijah, etc.) is extremely well done. In interpreting the opening chapters of Hosea, Caiger takes the view which very few take to-day—though it may well be correct—that Hosea deliberately married a “fallen” woman. Chapter VII includes “The Deuteronomist” among the prophets: this seems highly debatable, and modern scholarship is not so unanimous about his existence in the time of Manasseh as is here suggested.

Ezekiel is treated as one prophet, and the hopeful passages are accepted as genuine parts of Amos and Hosea, but Zechariah is not so fortunate. Even if it is necessary to divide up his Book—and this is not certain—it seems a pity to adopt the extreme view which would place ix-xiv in 135 B.C.

Two factual errors should be corrected in future editions. On page 86 it is said of the earthquake in Amos i. 1, “We find it mentioned nowhere else”. It is of course mentioned in Zechariah xiv. 5. In the footnote on p. 309 it is stated that Daniel “was evidently written originally in Aramaic throughout, but as it stands in the Hebrew Bible to-day most of it has been translated into Hebrew to qualify it for admission to the Scriptures”. But the greater part is still in Aramaic. Incidentally it is reported that amongst the recently discovered MSS. there is a portion of the Book of Daniel, provisionally dated c. 140 B.C., and containing one of the overlap passages, with the Aramaic and Hebrew as in our Bibles to-day.

A particularly useful point in the book is the little chronological table at the end of each chapter.

J. STAFFORD WRIGHT.

### THE SCOTTISH BOOK OF COMMON PRAYER, 1929.

*By A. C. Don, Dean of Westminster. S.P.C.K., 6/6.*

Most Englishmen are woefully ignorant of the religious situation in Scotland and still more of the history of the Scottish Churches. This little book of the Dean of Westminster's contains a most pleasantly written account of part of the history of the Episcopal Church. The

title is not altogether exact, because the book is exclusively concerned with the history of the Scottish Liturgy from 1637 until the present day. This Communion Office differs in many striking ways from the English Rite of 1662, which is still a permissive use in Scotland. The book is attractively printed and richly illustrated with photographs of original documents in the author's possession, but it is a great pity that the binding is so unworthy of the contents. The book certainly encourages the reader to pursue his studies further.

Because the Episcopal Church of Scotland is so similar to the Church of England and so many English people belong to it, it is often called by Scots folk "the English Church." Dr. Don rightly rejects this description. The Church is truly Scottish and no importation from England, but the false impression is kept alive by such an experience as befell the reviewer when he walked into a Scottish cathedral and saw immediately inside the door a pile of green books bearing the clear title, "The English Hymnal."

The book is obviously written out of a great devotion to the Scottish Church and is so conspicuously fair that the reader cannot but notice the author's one lapse when he writes of the opposition to the introduction of the 1637 Book. Objections can be made, and surely were made at that time, to the Epiclesis and the supposedly primitive type of "Canon" which in no way depend either for their existence or their cogency on the beating of "the No Popery drum."

C. W. J. BOWLES.

### THE INVISIBLE WORLD.

By Hereward Carrington. *Rider*. 9/6.

It is useful for the Christian minister to have some knowledge of researches that are being made into the deeper realms of the mind, and into alleged manifestations from the spirit world. The important thing is to get hold of reliable works. Not long ago we reviewed J. B. Rhine's book on "The Reach of the Mind", with its repeatable laboratory experiments. Now we have a book which discusses happenings that do not lend themselves so readily to control, though even here laboratory methods have been employed at times. The author is one who is recognised as an authority in psychical research.

The book is rather more disjointed than Tyrrell's book, *The Personality of Man*, and this is probably due to the fact that some of the chapters have appeared previously as separate articles. But it covers a wide field, from mental and physical mediums to attempts at psychic photographs, and concludes with the bearing of psychical research on the mind-body relation, free-will and determinism, and Yoga and magic.

Much of the contents are based on the personal experiences of the author, who is not unduly credulous, and who records fakes and deceptions as well as manifestations which seem to him to be genuine. The reader can distinguish between facts and theories, and is not bound to accept all Dr. Carrington's conclusions. Incidentally, this author should not be confused with the late Whately Carrington, who wrote on Telepathy.

J. STAFFORD WRIGHT.

## A NEWMAN ANTHOLOGY.

*By W. S. Lilly. 355pp. Dobson. 10/6.*

This is a de luxe edition of an old book indeed, for it was first published in 1875 with the approval of John Henry Newman himself. The only addition is a scholarly introduction by Henry Tristram, who certainly knows his Newman well. William Samuel Lilly, the collector of the extracts, was, like Newman, a Roman Catholic, and so it is from that viewpoint that the anthology is compiled. Nonetheless, it covers a wide variety of subjects and the four main divisions—Personal, Philosophical, Historical and Religious—give a remarkably complete picture of the thought of Newman as well as a witness to the beauty of his language.

One of the sections in the first part is entitled "The Anglican Church seen from without", and that might well be given as a title for the whole. Here is writing representative of Romanism in its most intransigent mood, expressed with all the fire, and sometimes the extravagance, to be expected from the author of Tract XC. A pleasing feature of the work is that the extracts are much more than mere snippets and are amply long enough to avoid the error of ignoring the context. That is certainly good, for the language of Newman is so graceful and lucid that it ought not to be too severely truncated even in an anthology.

R. S. DEAN.

## THE SEVEN CHRISTIAN VIRTUES.

*By H. R. Williamson. 120 pp. S.C.M. 7/6.*

The theological adventures of a layman are always interesting, especially when the adventurer has literary talent and a genuine religious interest. At the very least one may expect a ruthless handling of the subtle technicalities of the professional, and from time to time a positive contribution of real originality may be made, a contribution all the more forceful and valuable because of its greater popular appeal.

The author of "The Seven Christian Virtues" has all the qualifications for the successful lay theologian, and he has chosen in Christian ethics a promising and exciting subject. Unfortunately, however, he has failed to achieve even the minimum expected of him. The style is not at fault, and the book is not without interesting ideas, but Mr. Williamson is far too enamoured of technical moral theology, and far too circumscribed by his four authorities: the Bishops of Oxford and Exeter, the Jesuit Henry Davis and Thomas Aquinas. Indeed, the completed work reads very like a beginner's statement on the so-called 'catholic' ethics of these writers, and where in a few small particulars the author ventures to dissent, he covers himself with quite unnecessary apologies. Even the ingenious defence of the use of black-market clothing coupons smacks heavily of the casuistical schools, and Mr. Williamson hardly makes it clear what moral law entitled him to his 'necessary' two or more cloaks when the children of coupon-vendors were compelled to go about in rags.

We must not do the author an injustice. He makes many good points, not least the central one that worldly virtues are often the deadliest of sins. But a layman's exercise in theology was hardly necessary to tell us that. Perhaps next time Mr. Williamson will

take the bolder course of measuring his theological authorities by the standard of the Bible itself, or even the Pauline doctrine of justification. Then he may well produce a work stimulating and penetrating enough to justify the theological excursion.

G. W. BROMLEY.

#### LOCAL STYLE IN ENGLISH ARCHITECTURE.

By T. D. Atkinson. 183 pp. Batsford. 15/-.

The purpose of this book is to record and explain local variation in English architecture. This variation arose mainly in the later mediaeval period. The main part of the work falls into three divisions. Part I (pp. 21-79) deals with the various factors making for local variation in mediaeval times, e.g. the geology and geography of England, the site of quarries, the mode of transport, the grouping of population and the distribution of wealth.

Part II (pp. 80-125) provides a description of local variety in the plan of churches, in church steeples and church furniture. Probably it is in the steeples (*i.e.* towers with or without spire) that local variety is most commonly noticed. Towers may be classified according to shape (square, polygonal or round), the arrangement of their buttresses, windows and parapet, the material of which they are made and their position in relation to the body of the church. Spires also are of different types, whilst interior roofs, with their wide variety of structure, are open to classification. All these variations in church structure and furniture are found to predominate in certain localities.

In Part III (pp. 126-156), the Author makes a brief survey of England and notes the destructive features of the architecture in each region. The book closes with eight appendices.

This is a typical Batsford production. There are 126 excellent photographs as well as a generous number of maps and plans. The mass of detail is impressive. The Author is not only at home in the architecture of mediaeval English churches; he is also very well-informed about English mediaeval life in general. In the Preface it is stated that this book is issued in the hope that a more exhaustive treatment of the subject, county by county, will be undertaken later on.

The fact that the present book is, in some sort, a first draft and a collection of material perhaps explains the disproportionate length of Part I and why the scope of Parts II and III appears to overlap somewhat. Further, the treatment of domestic architecture is brief in the extreme. The book is not altogether easy reading through the compression of the Author's style. However, it is an excellent inquiry into its subject, made by one whose evident knowledge inspires confidence. One looks forward to the fulfilment of the hope of the more detailed study.

R. G. G. HOOPER.

#### NOTES ON BOOKS RECEIVED

THE SOUL OF PRAYER. By P. T. Forsyth (*Independent Press*. 5/-). There is always something fresh and stimulating about Forsyth's writings, even when he is dealing with the most commonplace of themes. That is certainly true of the present volume in its treatment of the subject of Prayer. The book was first published in 1916—a fact which reveals itself in occasional references to the first world war. But the book is by no means dated, any more than it is a collection of pious platitudes on a well-worn theme. Forsyth arrests our attention at the outset by asserting, "The worst sin is prayerlessness. Overt sin, or crime, or the glaring inconsistencies which often surprise us in Christian people are the



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effect of this, or its punishment . . . Not to want to pray, then, is the sin behind sin. And it ends in not being able to pray". In a later chapter, dealing with the inwardness of prayer, he reminds us that prayer involves the commitment of ourselves to the Lord to do our best to bring about the answer. In other words, a prayer is also a promise. "The prayer of the vindictive for forgiveness is mockery. No such man could say the Lord's Prayer but to his judgement. What would happen to the Church if the Lord's Prayer became a test for membership as thoroughly as the Creeds have been? The Lord's Prayer is also a vow to the Lord." Yes, this is a stimulating book.

**FLAME TOUCHES FLAME.** By *Margaret Cropper* (Longmans. 10/6). This book is a study of six Anglican saints of the 17th century, namely, George Herbert, Nicholas Ferrar, Henry Vaughan, Jeremy Taylor, Margaret Godolphin and Thomas Ken. As Miss Cropper remarks in her Introduction, it is a true bill against the Church of England that we are not aware of our saints, and therefore not aware of the height and depth to which life in our Communion might grow. The six saints of whom she writes certainly enriched the life of our Church in the 17th century, and the fragrance of their devotion abides to this day. The value of Miss Cropper's work is enhanced by the fact that she adheres faithfully to her purpose in providing a series of *studies* and not merely factual biographies. It may be added that the characters with whom she deals are concerned with a phase of English Church life with which Evangelical churchmen are, generally speaking, all too little acquainted.

**LET THE PEOPLE READ.** By *Gordon Hewitt* (Lutterworth Press. 2/6). The fact that this book is described on the title-page as "A Short History of the United Society for Christian Literature" might convey to the casual reader the impression that it is a work likely to appeal only to the enthusiastic supporter of the U.S.C.L.—or, as we used to know it, the R.T.S. But this is far more than a domestic record of the work of one of our great Christian societies. It is also something in the nature of a survey of the development of religious literature in this country and overseas during the past 150 years, and in particular it provides a study of the effect of such literature on the social life of this country during the nineteenth century. The whole work is put out in a very attractive style, excellently written and well illustrated, and is a marvel of cheapness for half-a-crown. Mr. Hewitt is to be congratulated on a first class piece of work.

**THE REVELATION OF ST. JOHN THE DIVINE.** By *Ronald H. Preston and Anthony T. Hanson* (S.C.M., Press. 7/6). The second of the new Torch Bible Commentaries boldly tackles what is doubtless, for the average reader, the most difficult book in the Bible. While on the whole the commentary may not be quite up to the standard of Prof. A. M. Hunter's excellent volume on St. Mark, the writers have done their best to face the difficulties of the Apocalypse and to expound its mysteries in such a way as to make the book intelligible for the average Christian reader. Perhaps there is a tendency to over-simplify the difficulties. Is there really an elementary "key" to this baffling book? Can we, despite our increased understanding of apocalyptic literature, claim to have penetrated all the mysteries of John's Apocalypse? These are questions which will naturally suggest themselves to a cautious reader. Nevertheless, we are grateful to the authors for their contribution to a notoriously obscure field of biblical study. They have at least offered us a sensible and reasonable interpretation of the Book of Revelation, which for too long has been regarded as the private preserve of adventist cranks and prophecy-mongers.

**THE IMITATION OF CHRIST.** Translated by *Edgar Daplyn* (Latimer House. 6/-). We are here offered Thomas á Kempis in a new translation. It is of value for two reasons. First, it is a translation into modern English, with the result that it reads well and is perfectly lucid. Secondly, it is a complete translation, without any deletion or editing, following closely the text of the autographed manuscript of 1441. Without doubt Mr. Daplyn's work will make this great medieval classic "live" for a fresh generation of readers.

**MAN AND HIS NATURE.** Broadcast Talks in Religion and Philosophy (S.C.M. Press. 3/6). These talks were part of a series broadcast by the Schools Department of the B.B.C. during the academic year of 1948-9. They are designed to meet the needs of sixth-form boys and girls in secondary grammar schools and to present for discussion the central affirmations of the Christian faith. Among the contributors are William Paton, J. T. Christie, C. H. Dodd and H. H. Farmer.



**GODS AND MEN.** By R. A. Gregory (*Stuart and Richards*, 12/6). The subtitle of this book is: "A Testimony of Science and Religion". The author, Sir Richard Gregory, Bt., is a Fellow of the Royal Society and a former President of the British Association. He is also the author of numerous text-books and scientific works. No one therefore would question his ability or prestige as a man of science. But in this book he is dealing not merely with science but with religion as well, and more especially with the Christian religion; and it may be questioned whether as an exponent of religion he is as worthy of respect as in the capacity of a teacher of science. At any rate, it ought to be made clear that the version of the Christian religion in which Sir Richard is interested is the Bishop Barnes variety, not the biblical and apostolic form thereof. To take but one illustration: of the Christian belief in the fact and meaning of our Lord's resurrection he writes: "Direct historical evidence of the Resurrection of Christ in the flesh can scarcely be regarded as convincing; and is altogether insufficient from the point of view of natural science. Belief in it can be secured only through faith in spiritual vision, which cannot be submitted to material judgment. The accounts given by the writers of the Gospels are so divergent that they cannot reasonably be reconciled. . . . All that is certain is that, after Christ's death, something happened to restore the confidence of the broken and dis-spirited band that fled at the time of the betrayal and trial. It was not His earthly body but the spirit of His teaching that survived the Crucifixion. . . . Even if there had been a physical resurrection of Christ's body, the relation between such a miracle and the death of human beings is not clear; because, if it is assumed that He was God, the conditions and circumstances were entirely different from those which are the lot of mortal men" (p. 141).

**THE BIBLE IN BRITAIN.** By F. Harrison (*Nelson*, 7/6). This is a most useful handbook, being the story of the Bible in this country during the past twelve hundred years. Canon Harrison, who is Chancellor and Librarian of York Minster, is a master of his subject. He has a preliminary chapter on the origins of the books of the Old and New Testaments and the Canon of Holy Scripture; then he deals with the principal ancient versions and traces the story through Anglo-Saxon times, touching on the work of Bede, Caedmon and Alfred the Great. In succeeding chapters we are introduced to the work of John Wyclif and his "school of translators" and to such great names as Erasmus and Tyndale, Coverdale and Matthew, leading up to the Great Bible, the Bishops' Bible, and the Authorised Version. The story is brought right up to date by dealing with modern translations, including the work of Weymouth, Moffatt, and Mgr. Knox, concluding with the Revised Standard Version of the New Testament (1946). It need hardly be said that the work is no bare historical record. The merits of the various translations are assessed, while the reproduction of passages in parallel columns serves to illustrate the differences between them and the developments in style. The book is illustrated by twelve plates.

**COMMON GROUND.** By J. S. Whale (*Longmans*, 2/-). This year's William Ainslie Memorial Lecture, delivered by the Head Master of Mill Hill School and here reproduced in pamphlet form, was a study of England's religious heritage with a view to discovering and exploring the common ground occupied by "Catholics" and "Puritans". Dr. Whale expounds the essential and distinctive elements in both traditions and reaches the conclusion that despite the "grave differences of principle which historical memory cannot ignore and which conscience may not belittle", their common heritage does in fact unite them.

**THE REGENCY STYLE, 1800-1830.** By Donald Pilcher (*Batsford*, 15/-). Mr. Pilcher offers us descriptions of the different styles not only of Regency architecture but of Regency gardens, fashions and furnishings. He tells us that in spite of the varieties and vagaries in Regency architecture, "the basis of their style remained the precept of Greece and Rome," and that Greek architecture was "almost unassailable" in civic buildings. Incidentally he points out that the sum voted in 1818 for building churches was quite inadequate to produce any rich Greek design, after the fashion of the day; consequently most of them could achieve no more than a "picturesque" facade like that of St. Matthew's, Brixton. A wealth of some 150 photographs furnishes a complete picture of the Regency styles of architecture.

FRANK COLQUHOUN.