

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Book Reviews

THE JEWISH PEOPLE AND JESUS CHRIST : A STUDY IN THE RELATIONSHIP BETWEEN THE JEWISH PEOPLE AND JESUS CHRIST. By Jakob Jocz. S.P.C.K: 21/-.

It is not often that a reviewer dares to predict that any book is sufficiently great to remain as a force for many years, but it is certainly possible to say it of this book. Dr. Jocz has brought together years of wide reading and a personal experience of Judaism and Christianity. The result is a really authoritative treatment of the relation and differences between Christianity and Judaism, written not from the point of view of the outsider who has amassed a number of facts, but with the spirit that was in St. Paul when he was prepared to be anathema from Christ for his brethren, his kinsmen according to the flesh. There is the strong feeling of sympathy, and of indignation for the way in which the Jews have suffered at the hands of the Church, and yet there is the clear recognition of the vital principles of Christianity, which cannot be sacrificed for the cause of peace.

The first four chapters discuss the reactions of Christianity and Judaism to each other up to the present time. How far is the Gospel picture a true one, when it represents Jesus as in constant conflict with the Pharisees and Sadducees? Was Jesus, in fact, really in sympathy with either the Pharisees or the Sadducees? Dr. Jocz concludes that there was a real conflict of teaching, and that Jesus definitely made Messianic claims. Dr. Jocz, here and elsewhere, is apparently familiar with all the modern studies on the points that he deals with, though one misses in this chapter any reference to Robert Graves, whose views have been expressed over the radio, as well as in writing.

The gradually increasing friction between the early Church and the synagogue developed into the bitterest hostility, which from the Church's side has been one of the blackest spots in her history. No true Christian could read chapter 3 without shame. Chapter 4 shows the division which Jesus has made within the ranks of contemporary Judaism. While one section still will not mention His name, others have written of Him in tones even of high appreciation. This chapter is most illuminating for the Christian who is genuinely concerned about the approach to Judaism to-day.

In chapter 5 we return to a detailed examination of the nature of primitive Hebrew Christianity. The chapter includes a discussion of the nature and derivation of the *Minim* of Talmudic literature. Dr. Jocz agrees with the view that makes them primarily Hebrew Christians, though sometimes including Gentile Christians.

The next chapter discusses the difficult position of the Hebrew Christian in more modern times, with an interesting treatment of Christian methods of approach to the Jews. Would it be best for converts from Judaism to form what would amount to Christian synagogues? On this Hebrew Christians are divided, but Dr. Jocz feels that it would be undesirable; "for the creation of such a Church would be the first step towards the establishment of a new denomination" (p. 239). At the same time he accepts the value of the

International Hebrew-Christian Alliance. It is remarkable how many outstanding Jewish missionaries there have been, and some of the more outstanding of these are described on p. 253 f.

The final chapter reviews clearly and concisely the fundamental doctrinal differences between Judaism and Christianity, and again is most valuable for any who wish to understand the Jewish position. A knowledge of the Old Testament alone is not sufficient.

From the Christian standpoint one can commend Dr. Jocz's loving and yet definite attitude. From the Jewish standpoint one has the preface by Dr. Daube, in the course of which he says that "he has found few points of real importance in the book before him which appear to him to need modification". The book can be confidently recommended for the student of the New Testament and for all who long to see the Jews won for Jesus Christ. In future editions we suggest a glossary of technical terms, e.g. *Tannaim* and *Amoraim*, which are nowhere explained.

J. STAFFORD WRIGHT.

THE KINGDOM OF GOD IN THE EXPERIENCE OF JESUS

By S. H. Hooke. 160 pp. Duckworth. 6/-.

This is not an easy book to review. Its reading leaves one with mixed feelings of some warm appreciation and much radical disapproval. It is unquestionably well written. It reveals a writer with ability of mind, who presents his theme with clarity and coherence. It is also very Scriptural, in the sense that almost all its chapters are occupied with a detailed consideration of New Testament evidence; and the Old Testament background is also frequently recognised and suggestively revealed as essential to full understanding.

The writer's concern is to interpret the idea of the divine Kingship, and to show both how it was interpreted in the mind and teaching of Jesus, and how the way of its realisation was in a new and transformed pattern wrought out by our Lord's death and resurrection. Mr. Hooke traces in careful detail the significance for Jesus of John the Baptist, his ministry, his imprisonment, and particularly of his execution; of His own baptism and temptation; of His teaching and works of power; of the experiences of His ministry, especially (as Mr. Hooke wishes to interpret it) of the disappointment of His early hopes of a speedy consummation, followed by the necessary adjustment of His mind and redirection of His consecration to what He came to see to be the way of God to inaugurate the Kingdom through the sacrifice of the Cross.

The writer's method of handling the data of revelation is arbitrary and speculative. There is no adequate recognition of something objectively given from God through the incarnate and the written Word. Since even Jesus Himself is regarded as finding His way into a transformed understanding of the will of God, there is nothing in the evidence which cannot be discarded or superseded by the light of a supposed better understanding. But this better understanding is all in the realm of personal subjective impressionism. What we are given by Mr. Hooke is not an interpretation of all the evidence, but a selective re-interpretation of some of the evidence. This kind of

shifting uncertainty of interpretation provides no real foundation for faith. For the chief authority is the authority of the scholar's judgment rather than the authority of the God-given word.

For Mr. Hooke much that we have in the Gospel records probably represents the mind of the early Church rather than the mind of Jesus. He says, for instance, of the "nature miracles" that "such incidents do not seem to conform to the grand design, but rather to represent the early and persisting conception of the Gospel writers, and no doubt of the disciples, concerning the way in which God might be expected to use power" (p. 54). But a man who can speak like this of the Gospel writers tends to forget that his attitude is, after all, only the conception of a modern writer on the same subject, and, to say the least, no more worthy of credence. Of the parable of the drag net he writes, ". . . I am unable to accept the appended interpretation as authentic, because it is wholly alien to the purpose of the parable" (p. 98). But even according to his own standards of subjective interpretation such an assertion involves the claim that he understands the mind of Jesus better than the early Church; while according to the plain objective witness of the written record of Scripture he is here rejecting the Lord's own interpretation of the parable and presuming to supplant it by an interpretation of his own.

Of our Lord's Transfiguration it is suggested that "underlying the experience of the disciples, called a 'vision' by Jesus in Matthew xvii. 9, we have the effect upon the minds of the disciples, Peter, James and John, of the account which Jesus had here given to them of His experiences at and after His baptism" (pp. 107, 8). "It may be permissible," he adds, "to suggest that the 'meta-morphosis' . . . was not an external change in the appearance of Jesus, but an inward and startling change in the minds of the three disciples as they grasped the significance of what Jesus had revealed to them . . . it is not surprising that such a vision should have been the result . . ." (p. 108). Mr. Hooke does not seem aware how surprising it is, if this be the explanation, that all three disciples should have each had the same vision. There are several other instances of the same sort, in which Scripture is handled with this arbitrary freedom. Such interpretation is not only, as the writer himself once confesses, "highly speculative" (p. 110); it is to the propagation of the faith highly detrimental and profoundly subversive. We are left with no sure ground of confidence. Indeed, the records of the Four Gospels almost seem to need to be superseded by a revision and new interpretation according to Mr. Hooke.

On the other hand, Mr. Hooke in his own way effectively emphasises two great evangelical essentials, by pointing out in reasoned exposition what our Lord did to make men see that the distinctive and indispensable foundation of the Christian Gospel is its message of forgiveness of sin, and that in consequence the divinely appointed and prophetically foreshadowed way for the Kingdom to be established was the way of the Messiah's suffering and sacrifice. Chapter XV on "Forgiveness and the Kingdom" contains some striking and suggestive exposition of the parables of the unmerciful servant and of the labourers in the vineyard. Of our Lord's cry of desolation on the

Cross Mr. Hooke writes, "This was the timeless moment when He endured an infinity of torment, learning in this final experience the meaning of the sinner's hell, separation from God; He was in the sinner's place. We may go even beyond this and say with Paul that He was here made sin by God's act, His own will assenting" (p. 142). And again, "In this scene . . . we see in the full light of God in Christ the true nature of sin, its consequences, and the incredible magnificence of the way in which God had determined to deal with those consequences; . . . God was not punishing Jesus for man's sin, but was Himself, through and by the experience of Jesus, entering into the full consequences of sin; in Jesus He bridged the gap between man and Himself. At that moment . . . the Kingdom came, the Son of Man was glorified; He reigned from the tree. . . . Forgiveness, the forgiveness of the Kingdom, absolute and unconditional, was available for any broken heart that felt the need of it" (p. 143). So, for all his unbelief, Mr. Hooke is nevertheless a believer in what he himself calls "the paradox of divine goodness" (p. 117). Here author and reviewer agree in anticipating by grace a final reward, which will be due not to any merit in the work done by us but solely to the goodness of God the Giver (see p. 119).

ALAN M. STIBBS.

DIVINE PHYSICIAN.

By F. L. Wyman. Bannisdale Press. 3/6.

THE DOCTOR'S PROFESSION.

Edited by Daniel T. Jenkins. S.C.M. Press. 4/6.

With the recent advances of knowledge scientists are beginning to touch the boundaries of their province more frequently and to become more conscious of other provinces outside natural philosophy. In no subject is this so clear as in medicine where it is being recognised that the clergyman, the doctor and the psychiatrist should come together. These two little books approach the same subject from different points of view and in a sense are complementary to one another. They are both excellent and leave one wishing that the authors had written more. The first is by a clergyman and should be read especially by doctors, while the second is chiefly derived from doctors and should be read by clergymen.

The author of *Divine Physician* brings the light of the Gospel into the dark corners of medicine and puts theology and medicine into proper perspective. "The doctor has limits, Jesus has none"; but at the same time "the Gospel narrative assures us that we are right in seeking restoration for the body, as the soul".

The sympathy of the medical profession goes out to the condemnation of the acceptance and utilisation of suffering as in accordance with the Will of God and Christian ideals. "To describe such acceptance as being consonant with the true Christian ideal is simply a denial of the evidence of the New Testament". A very valuable contribution is made to this subject in a discussion on some of the wrong teaching that is even now being given to patients, and the

author rightly calls for a reinvestigation by the clergy of our present beliefs regarding suffering.

There is one chapter entitled "To Whom Comes Healing?" in which Divine Healing is stressed as a spiritual gift and the preparations necessary within the heart before that gift can be received are described. One is left with the certainty that these are the words of one who has witnessed the gift of Divine Healing.

There are many truths and practical issues vividly brought home. "It isn't enough to sing hymns about leaving it all with God, we must go on step by step in our Christian pilgrimage knowing God a little better every day because we walk with Him oftener." There are one or two sentences, but only one or two, such as that found in the acknowledgement, which perhaps convey more than the author intended them to, but they do not detract from the value of the book as a whole.

The Doctor's Profession is the fruit of a series of discussions held by a group of Christian doctors, including both Roman Catholics and non-Roman Catholics, and is produced under the auspices of the "Christian Frontier". It is an attempt to help the doctor to "think more deeply about the nature of his profession, its organisation, its moral difficulties and opportunities and its ultimate sources of inspiration". At the outset it is made clear that the Christian doctor is not a mere technician applying the rules of scientific method and only occasionally meeting one or two special moral problems. If he is to do his duty as a Christian and a doctor he must know something of the relationships of psychiatry and mental health to spiritual well-being, of spiritual healing and the way in which the Gospel may be commended through a ministry of healing. "What the Christian doctor sees with exceptional clarity is that the technical considerations which must and should enter into his relation with his patient never finally exhaust that relationship."

In a chapter on "The Basis of a Christian Attitude to Medicine" the authors emphasise "that each individual human being is infinitely precious in the sight of God" and consequently "reverence for life is basic to the whole vocation of the doctor". In view of the influence of scientific humanism in modern life, a wide field is indicated in which the doctor can do much to maintain Christian standards.

The book, while expressing different points of view without taking sides, does give help towards enabling the doctor to form views of his own on such controversial subjects of the day as therapeutic abortion, contraceptives, euthanasia, artificial insemination, prefrontal leucotomy and the relationship between the doctor, the state and society. An important chapter is given to "Psychiatry and the Christian Doctor". Another chapter will be a revelation to many of the work done by the medical missions.

J. E. STOKES, M.D.

WILLIAM TEMPLE'S TEACHING.

Edited by A. E. Baker. James Clarke. 7/6.

Many of these selections from William Temple's writings have already appeared in the Pelican book, *William Temple and His*

Message, and a reviewer might feel obliged to question the wisdom and propriety of publishing an expanded version of the earlier anthology. Few serious writers anthologise well, and snippets can hardly do justice to the sustained argument of major works such as *Mens Creatrix*, *Christus Veritas*, and *Nature, Man and God*. Short selections even from sermons and public speeches too easily run into the danger of distortion—distortion of a kind which even Temple himself felt bound to complain about on more than one occasion in his later life when almost anything he said made good press copy. With almost any other contemporary writer, or with an editor less skilled and less deeply informed than Canon Baker, one would feel compelled to condemn a book like this as a piece of hack publishing. But because Temple was the man he was, and because the editing is so sensitive and purposive, one can only be grateful to the publishers for an expanded anthology between cloth covers. Temple's larger books will doubtless continue to be reprinted, but, among his seventy odd published works there must be many good things that might be lost apart from an anthology like this. He was one of those rare people whose spoken words almost always stand the test of print. He was a master of many subjects. He could talk with Dominicans about Aquinas, and bring fresh insights to bear upon economics and educational theory. He could talk wittily and penetratingly about almost anything, but he made no pretence of universal knowledge. It was typical of him that as Headmaster of Repton he should confess to the school Scientific Society: "My ignorance of all things scientific is so immense as to be distinguished".

This anthology does not attempt to illustrate any development in his thought. The extracts are arranged under subjects and not in temporal sequence, although they cover a period of forty years. This is in some ways a pity, because his thought did change, particularly in relation to philosophic idealism; but "his convictions on the fundamental issues of man's faith and life" remained constant, and it is these convictions which the editor is chiefly concerned to demonstrate. Canon Baker's notes that sometimes link the passages chosen are helpful and unobtrusive and his index, though at first glance it looks unnecessarily complicated, avoids the fuss of frequent footnotes and aids continuous reading. Both the greatness of the man and his fundamental simplicity come through, and the source of both is made clear. Two quotations must suffice:

" 'There cannot be a God of love,' men say, 'because if there were and He looked upon this world, His heart would break'. The Church points to the Cross and says, 'His heart did break'. 'It is God who has made the world,' men say; 'it is He who is responsible, and it is He who should bear the load'. The Church points to the Cross and says, 'He does bear it.' "

" 'But what you propose is impossible; you cannot alter human nature.' 'No; but God can: and Christ was born and died and rose again and sent the Holy Spirit to do that very thing.' "

G. H. G. HEWITT.

EXISTENCE AND ANALOGY.

By E. L. Mascall. 188 pp. Longmans. 12/6.

In this book, which is a sequel to *He Who Is*, the author deals with the twin doctrines of Existence and Analogy from the standpoint of Natural Theology and as a disciple of St. Thomas Aquinas. The reading of a difficult book gains false encouragement from the preface in which Mr. Mascall insists that he is defending the plain man's approach to God; but we are speedily led to agree with the author that the plain man would make little of the volume. In fact, it will be of value only to those who are already grounded in some knowledge of philosophy as a whole and in the Thomist scheme in particular. There is much of value here, but it must be digged for; only determined, disciplined reading will avail.

After an introductory chapter there follow three connected chapters dealing with the Essentialist approach to Theism, the Existentialism of St. Thomas and the Existential approach to Theism. The difference between the Essentialism which finds its roots in Plato and the Existentialism which derives from Aristotle and reaches us in a modified form through Aquinas is carefully and thoroughly worked out. In a sense this difference corresponds to the difference between the Ontological argument and the Cosmological. The former, which is the refuge of the Essentialists, is thoroughly criticised both as it occurs in St. Anselm and in Descartes. The argument of them both is sound only if the *a priori* definition of God is valid. But is it? That can only be known by knowing that God exists—so that the argument is circular.

Mr. Mascall insists that such an approach will not do, and in the hope of finding a better one he examines the *Quinque Viae* of Aquinas. Here the author finds a clue: "The Five Ways are therefore not so much five different methods of manifesting the radical dependence of finite being upon God". In other words, the approach must not be by way of consideration of God's essence but by that of His existence, and by human beings that can only be done analogically. Quoting Dr. Farmer's *Finite and Infinite* the author says: "God . . . must be apprehended in the cosmological relation (that is, His relation to the finite world) and not in abstraction from it". We must begin from where we are, that is, as "effects-implying-cause", which means cosmologically and analogically.

The second part of the book deals more specifically with the doctrine of analogy. One does not need to be Barthian to find this difficult. All who stand in the Reformed tradition and who in consequence lay prior stress on Revelation will find this territory difficult to traverse. Yet we must agree that all statements about God must be expressed, and plainly are expressed, in language drawn from the finite world, and so the doctrine of analogy cannot be ignored. Only by analogical language can theological terms be meaningful.

The book concludes with a chapter on two recent books which deal with the doctrine: Dr. Farmer's *Finite and Infinite*, and Miss Dorothy Emmett's *The Nature of Metaphysical Thinking*. Is it an accident that so few books on the matter come from Anglicans and that the

vast majority of Mr. Mascall's references' are to Roman Catholic writers? One cannot escape the conviction that this pre-occupation with Natural Theology is a Roman and not an Anglican characteristic. At the end of a difficult but learned and thorough book we are inclined all the more to agree with the quotation from William Temple found on the last page: "Natural Theology ends in a hunger which it cannot satisfy".

R. S. DEAN.

THE CHURCH IN THE CHRISTIAN ROMAN EMPIRE.

VOLUME I. *By J. R. Palanque, G. Bardy and P. de Labriolle. Translated by E. C. Messenger. 408 pp. Burns, Oates and Washbourne. 25/-.*

This book is a translation of part of the great *Histoire de l'Eglise* which has been edited by the French Scholars, Fliche and Martin. The first two volumes written by Jules Lebreton and Jacques Zeiller have already been translated and issued in English in four volumes with the title *The History of the Primitive Church*. The two volumes of the French edition which describe the fortunes of the Church in the Roman Empire after the end of the policy of persecution will also be issued in English in four volumes. This is the first half-volume, covering the years 312 to 382 A.D., and Dr. Messenger is to be congratulated on the excellent translation he has provided. Those seventy years were full of important events and it is a crowded canvas which is presented before our gaze. But the three scholars who have been responsible for the chapters here translated have kept an admirable sense of proportion and not allowed the abundant material to slip out of their control. The result is a most readable as well as authoritative survey of the period. The conversion of Constantine is discussed in a careful and restrained manner with full references to all the important literature of the last fifty years on the subject. The conclusion is expressed in a discriminating paragraph. "The unconscious syncretism of a convert not fully aware of the exigencies of his faith, and the conscious desire to please the polytheistic majority and his cultivated subjects, suffice to explain the 'pagan survivals' which one finds in Constantine after 312 . . . this must not lead us to reject the reality of his conversion: from 312 Constantine believed in the redeeming Christ, and he adopted His monogram for the shields of his soldiers, even before he fixed it on his helmet and his standard."

The rise of Arianism and the Council of Nicea are described in some detail, and the whole tangled and sordid story of Arian intrigues and reactions during the course of the fourth century is clearly and accurately narrated.

It is a relief to turn from this internal church dispute (although it had a wider implication) to the story of the struggle between the church and paganism in the new form which it inevitably took in the fourth century, when the church received first toleration and then public favour and privilege. A valuable chapter surveys the churches of the West, of Gaul, Spain, Italy and Rome during the fourth century, and the closing chapter deals with the victory of orthodoxy over Arians and Apollinarians at the Council of Constantinople in 381.

The Christian Emperors threw in their lot with the orthodox party, and Arianism survived only among the barbaric peoples about to flood in through the outer defences of the Empire; but there it exercised a profound influence for a long time. The value of the book, making it a standard history which no serious student can afford to neglect, is greatly enhanced by the last twenty pages which contain a general bibliography and a particular bibliography for each chapter, both being furnished with useful annotations. Further translations in this series will be assured of a welcome when they appear. F. J. TAYLOR.

FREEDOM UNDER THE LAW.

By Sir Alfred Denning. Stevens. 8/-.

I found this book a fascinatingly readable introduction to the contemporary legal scene. In four lectures on (1) Personal Freedom, (2) Freedom of Mind and Conscience, (3) Justice between Man and the State, (4) The Powers of the Executive, Lord Justice Denning focusses attention on the gravity of some of the issues involved not only and obviously by what is happening in other parts of the world, but also and very vividly by the trends observable in our own society. In graphic scenes we are shown not only Mindzenty and Rajk (p. 26), but also Mr. Pickles and the Bradford water supply (p. 68), the Minister for Town and Country Planning and Stevenage (p. 120 ff.), the Paddington Borough Council and rent reduction (p. 93 f), and the Blackpool town clerk and house requisitioning (p. 112 f). And I felt a particular local sympathy with the fate of the Suffolk farmer described on p. 124!

It is easy for the minister of grace, who is often a legal ignoramus, to despise the law and its achievements and by so doing to imagine that he exalts and magnifies the liberty of grace. Christian commentators often fall into this error when speaking (generally at second or third hand) of the Jewish faith of the Old Testament. And it is a favourite device of cheap misinterpretations of Evangelicalism. But anyone with experience of anarchy or else of totalitarian tyranny knows that the secret of the Gospel, which was liberty in the 1st century A.D. and also in the 16th, may equally well be law in the presence of the barbarian invasions in the 5th and 6th centuries and, perhaps, also of the tyrannies of the 20th century.

It is such a gospel that this first Hambyer Lecture sets out to present us with. And Lord Justice Denning's summing up is this: "Our procedure for securing our personal freedom is efficient, but our procedure for preventing the abuse of power is not . . . Properly exercised the new powers of the executive lead to the welfare state: but abused they lead to the totalitarian state. None such must ever be allowed in this country" (p. 126). We may be confronted to-day in world affairs with parallels with the wars of religion in the 16th century. We may also be confronted with perils of an executive tyranny at home such as confronted the England of Charles I and Cromwell. If so, the figure of Archbishop Laud comes out in these pages as a most solemn warning to us all. The last case of torture in this country was inflicted on a simple glove-maker in 1640 for an alleged incident in Lambeth Palace (p. 28).

Very minor errors, mostly of punctuation or typography, occur on pages 37, 47, 62, 64, 69, 93, 106, 113, 117, 121, and 124. I question the sudden capitals of 'Not Proven' (p. 54), but I am jealous on their behalf for 'Quakers' (p. 55), though suspicious of their intrusion on p. 64. I think the New Deal deserves them (p. 84), and I agree with the Concise Oxford Dictionary against the single hyphen of charabancs on p. 116.

J. E. FISON.

GOD AND MAN IN THE OLD TESTAMENT.

By George Whitfield. S.C.M. Press. 8/6.

It is often said that the public is fifty years behind the expert in any field of knowledge. This is certainly true of Biblical study and in particular of the Old Testament. In recent years there have been not only technical advances in Old Testament study, but also an effort to see the wood as well as the trees, an appreciation of the factor of revelation, a discernment of the Word of God as well as of the words of men.

But unfortunately this movement has not made any appreciable impact on the thinking of the ordinary layman. Excellent popular books are available such as Wright's *Challenge of Israel's Faith* or Rowley's *Rediscovery of the Old Testament*. But they can only reach a very small proportion of the laity. The great need is for school text books which will present the Old Testament in a more positive light. It is therefore a real pleasure to find just such a work in the book under review.

God and Man in the Old Testament deals first with the questions in the intelligent secondary school boy's mind on the relation between science, scientific humanism and religion, and whether anything so ancient as the Bible can be relevant to-day. He then goes on to expound the Old Testament answer to such questions as "Who is God?" "What is the meaning of history?" "What is God like?" "What does God want?" "How does God speak?" "What are the limits of religion?" The treatment accepts the Old Testament as "God's revelation of truth to man", and at the same time it is illuminated by sound but unobtrusive scholarship. It has the added merit that the boy who uses it will not only learn about the Old Testament but also a great deal of the Old Testament itself; for the themes are developed by the use of copious and skilfully chosen quotations.

While the book may be criticised here and there on points of detail (e.g. its inadequate emphasis on the place of the Exodus in the Old Testament scheme of things), nevertheless taken as a whole it is the most satisfactory text book on the Old Testament for secondary school use known to the reviewer.

W. M. F. SCOTT.

CHRISTIANITY AND HISTORY.

By Herbert Butterfield. George Bell. 7/6.

All who look below the surface of events and desire to form a true judgment about them—and most certainly all Christians—have reason to be thankful that such a penetrating interpretation of the

meaning of History from such a high authority as Professor Butterfield should be in the hands of the public. The field in which the technical historian works is limited. His task requires a high degree of scholarship, patient research, analytical skill and expository gifts. "But for the fulness of our commentary on the drama of human life in time, we have to break through this technique—have to stand back and see the landscape as a whole—and for the sum of our ideas and beliefs about the march of ages we need the poet and the prophet, the philosopher and the theologian. Indeed, we decide our total attitude to the whole of human history when we make our decision about our religion—and it is the combination of the history with a religion, or with something equivalent to a religion, which generates power and fills the story with significances. We may find this in a Christian interpretation of history, or in the Marxian system, or even perhaps in H. G. Wells' "History of the World" (p. 23). "The cry for an interpretation of the human drama is a cry not for technical history but for something more like 'prophecy'. Those Christians who wish to have their history rich in values, judgments and affirmations about life, can find the clue and the pattern to its interpretation very easily; for they, of all people, ought to be the most inveterate readers and students of the Bible" (p. 24).

"History uncovers man's universal sin." Men with the best intentions and high ideals have paved the way for many of the evils of modern days. The "gravitational pull" is an influential factor throughout history and in every human field. "And now, as in Old Testament days, there are false prophets who flourish by flattering and bribing human nature, telling it to be comfortable about itself in general, and playing up to its self-righteousness in times of crisis." Presuppositions such as these are based upon a belief in a divine purpose in history, confirmed by the teaching of the Old Testament and the New, supported by reasoning from the progress of events, and aptly illustrated by many instances in actual fact.

Sentimental idealists, political and religious, come under criticism, and many fallacies and sophistries based upon a belief in human "progress" are exposed. Nor does the organized Church escape, while Protestant and Catholic alike have their limitations. (And here is a criticism of our own. Why perpetuate the common modern error, of contrasting Protestant with Catholic? Surely the antithesis is between Protestant and Romanist on the one hand, and Catholic and Heretic on the other.) Preachers and teachers will find much to help them in this powerful and stimulating apologetic. Here is the authentic voice of a philosopher and prophet. The book should be read and re-read.

HAROLD DROWN.

FOR TO-DAY.

By D. T. Niles. Lutterworth Press. 8/6.

"The Bible is addressed to me, and as I read it, a demand that God made of somebody else becomes God's demand of me. . . . But are there not passages in the Bible which are only informative and tell me nothing about my relationship to God? There are and there are not.

For a passage which for years was only informative may suddenly become an imperative to me.

"I may not therefore make up my mind in advance that any portion of the Bible is irrelevant for me or for to-day.

"Others had read the demand of Jesus asking the rich man to sell all that he had. When C. T. Studd read it, he said, That is for me. Others had read the call of the prophet of the exile for sacrificial suffering that redeems. But when Jesus read it, He said, That is for Me."

This quotation from D. T. Niles's book of Bible studies strikes the keynote of the whole and is the secret of its freshness and penetration. There is something illuminating on almost every page. The book consists of a year's course of brief daily expositions (a text, a comment, a final text), grouped round an ordered sequence of weekly or fortnightly themes. For the first half-year the Christian Life is studied, under such weekly headings as "We must choose"; "Have faith in God"; "Building on God"; and so on, each of these being subdivided. Its last month, in case our preoccupation should be with the Christian Life rather than God, is given to a forceful paraphrase (counterpoint would be a better word) on the opening chapters of Romans. We are put in our place. The second six months are devoted to the Life of Christ: first, a portrait of Him as a Man amongst men, and secondly a careful reconstruction of His movements. The former presents much that is revealing, where the author draws out from the text what was not obvious at a first or second glance; but he is sometimes tempted to find what he has put there. The latter section traces the story from Incarnation to Ascension, with sureness of touch and of grasp, so that its many elements are drawn together as it marches compellingly to its climax. Here the only weakness is that the studies lose rather than gain by being prescribed for dates on our calendar. It is a strain on our objectivity to be given, for example, a table on "The Beginning of the End", on Christmas Day! Indeed, the whole last fortnight of the year is an anticlimax, in that the ever-inviting expositions give place to a list of references, comprising a harmony of the Gospels, more suited, surely, to an appendix.

But these are small blemishes in a book above the ordinary. It offers, to the mind and will, good measure, pressed down and running over. There are no platitudes and no padding; there is always a point, and it is made with happy precision, for Mr. Niles is an artist with his words. A book to keep—and keep within reach.

F. D. KIDNER.

NOTHING LEFT TO BELIEVE?

By Sir Richard Acland. Longmans. 8/6 (Paper covers 5/-).

Whether you regard this as a book on politics written by a Christian, or a book on Christianity written by a politician, it is first-rate. Never mind if the author is not of the same party as oneself. This is a reasonable book, by a man who takes a realistic view of the modern confusion, and who finds the only possible solution in God as revealed in Jesus Christ. He has the gift of putting over his facts with the snap

and punch that is popular in much modern writing, and it is likely that those who begin to read will follow him through to the end.

Part 1 faces the fact of God and conversion (a vertical movement) and confronts the reader with the stupendous fact of the Resurrection of Jesus Christ. But has Christianity failed? A fair view of history answers No. Part 2 takes this up in the light of the present chaos, and begins with a review of history with its successive problems and solutions. To-day we are, according to the author, passing from the First Christian Era into the Second. There is a trenchant review of the fundamental differences between Communism and democracy.

Part 3 gives the basis of a Christian democracy from the point of view of the individual and of the Christian Church. There is an interesting discussion of the difference between proud humanists and humble humanists, showing how the latter approximate to the Christian position. Finally the world situation is faced realistically. No nation can justifiably look for a return to luxury standards, but all peoples, coloured and white, must be able to co-operate and to share. This brief summary does not do justice to the well-reasoned arguments of the book.

One would like to ask the author to reconsider his objections to the existence of a personal devil. He seems to have misunderstood the Christian view, which is *not* that the devil is the source of all evil. This is dualism, and not Christianity. The devil is one out of many fallen beings, though he is the leader of the present rebellion in the universe. The N.T. does not ascribe all temptations to him, as Sir Richard Acland rightly points out; many temptations come from the "flesh". Temptations ascribed to Satan are those of enticement to wrong decisions (as in the Wilderness temptations of Jesus Christ) and of active persecution (as in 1 Peter v. 8, 9).

J. STAFFORD WRIGHT.

THE REWARD OF FAITH IN THE LIFE OF BARCLAY BUXTON.

By H. Godfrey Buxton. 274 pp. Lutterworth Press. 7/6.

It can be said at once that this is a book to be read. Mr. Godfrey Buxton is to be congratulated on producing an excellently objective study, although the subject of it is his father. The reader is never conscious of the relationship in such a way as to detract from the strict impartiality of the picture.

Barclay Buxton was an able and outstanding exponent of Scriptural teaching upon holiness. But the controversy over the "holiness" movement is barely noticed. Instead, the writer meets all criticism in advance by the careful and balanced study he has given. We are left with a missionary biography which throws valuable light upon the principles by which genuine evangelism must be guided. Here is an approach to Scripture which results in the building up of sainthood. The Bible is handled as the Word of God and approves itself in the result. The illustrations taken from the Bible notes which Barclay Buxton made are a feature of the book and are not the least of its attractions.

Here also will be found discriminating thoughts on Christian tactics. The subject of this biography would have had some prophetic things to say about South India! The Christian leader in any part of the Church to-day will read enviously the accounts here given of Conventions that effectually deepened spiritual life and created aggressive leadership. Behind it all is the man. There is something about the life here depicted that refuses to be put aside as belonging to a bygone day or an outmoded movement. The book challenges to a faith that lays hold of a wonder-working God. We may well be grateful to the author for the service he has done us.

Two things need to be said by way of criticism. The first is that most of us to-day would feel that the doctrine behind this book—it is rich in doctrine—needs to be complemented by a more adequate conception of the Church. The second is that there is too little explicit recognition of the Christian's task in regard to the social order. Time has shown that both these things are danger points for Evangelicals with their magnificent stress upon experimental faith. But no criticism can obscure the alluring picture here presented of dynamic holiness. When men are confronted with the living God they can pardon almost anything. The strength of this book is the strength of the life behind it. We are confronted with God.

W. F. P. CHADWICK.

THE FOUR GOSPELS IN ONE STORY. WRITTEN AS A MODERN BIOGRAPHY. By Freeman Wills Crofts. Longmans, 1949. 8/6. (Also issued in paper covers. 5/-.)

One's first reaction to the title of this book was that it is an attempt at the impossible. No 'biography' of our Lord can ever be written. The sources are inadequate. A New Testament scholar has estimated that we have in the Gospels stories which relate to only about forty days of His Ministry altogether. A better understanding of the Gospels can be obtained if we view them primarily from the point of view of the early preachers who were in need of material for their evangelistic and catechetical tasks.

But further consideration shows this book to be a very careful piece of work, attractively done. Indeed, put into the hands of a beginner or of one perplexed about the origins of Christianity, it might well be most useful. The notes show a reverent care and a fitting refusal to be dogmatic where scholars have differed about *cruces interpretum*. The translation is fresh and free; the notes and indices, so far as the reviewer has tested them, seem to be well done. The printing is excellent, and the price not out of the way. The writer has succeeded in his task of simplifying abstruse and difficult passages, of presenting the Gospels in modern language and form, and (so far as this operation is possible at all) of combining the material of the four Gospels into one story. We doubt not that Tatian and he will have much to discuss when they meet in a far serener clime!

F. D. COGGAN.

HOLY COMMUNION IN THE CHURCH OF ENGLAND.

By R. R. Osborn. 156pp. Lutterworth Press. 8/6.

This book is primarily an exposition and defence of the eucharistic thought of Cranmer and its embodiment in the Anglican Liturgy. His repudiation of the medieval doctrine of eucharistic sacrifice and of transubstantiation led to the turning of the Mass into the Communion. The language employed by Cranmer to express his eucharistic teaching is not consistent, and, as with Scripture, must be interpreted not by isolating passages, but by comparing them together and taking the general sense of the whole body of the writings. When this is done it is clear that Cranmer believed most firmly in the true presence of Christ in the sacrament. The author points out that in rejecting the doctrine of a propitiatory sacrifice in the eucharist, Cranmer affirmed in its place the doctrine of a sacrifice "which is made of them that be reconciled to Christ, to testify our duties unto God, and to show ourselves thankful to him." There is a useful appendix setting out in parallel columns the rites of 1549 and 1552, enabling the reader to test the contention that the changes in the second rite were designed to prevent a Roman interpretation and use of the first rite; but they do not indicate great concessions on the part of Cranmer to more extreme reformed criticisms. The value of the book is considerably affected by the style, which is clumsy and ineffective, and by the failure to discuss in the text Dom Gregory Dix's very effective reply to the critical articles of G. B. Timms.

F. J. TAYLOR.

THE CHURCH PULPIT YEAR BOOK, 1950.

By John Hart. 228pp. 6/-.

Once again the *Church Pulpit Year Book* provides us with sermon outlines covering the complete Christian Year. There are two outlines for each Sunday, one for Holy Days and Saints' Days, and in addition outlines for several "Special Occasions". It can be said that the outlines are workmanlike and orthodox, but it must also be said that they vary a great deal. Some of them, no doubt, would repay careful study and be productive of good sermons, but others are very trite and not a little forced. The main criticism is that so few of them can be said to embody the *kerygma*, though *didache* abounds. The Good Friday sermon, for example, is disappointing. Here, surely, one should find a clear and objective doctrine of the atonement, but the sermon is rather lame and what doctrine there is, is mainly exemplarist.

Without wishing to be uncharitable, one wonders just what can be achieved by the preaching of sermons which of necessity must be second hand, even if much work is spent on adapting, expanding and polishing. While no one will deny the demands made upon a clergyman, if his preparation for preaching is crowded out then his priorities are wrong. If we are not primarily ministers of God's Word and Sacraments we have lost our *raison d'être*, and in that case no amount of pre-digested preaching material will be of any avail.

R. S. DEAN.

NOTES ON BOOKS RECEIVED

THE FIRST EPISTLE OF PETER. By C. E. B. Cranfield (*S.C.M. Press.* 7/6). Mr. Cranfield gladly acknowledges his indebtedness to the recent larger commentaries on this Epistle by Dean E. G. Selwyn and Dr. F. W. Beare, but at the same time he is not bound by other people's opinions and his writing is marked by freshness and originality. It is always a relief when a small-scale work like this is not over-burdened with quotations and footnotes. The author's method is to provide a running commentary on the text of the Epistle with the primary aim of bringing out its essential meaning and then of applying its message to our own day. Happily the application is not overdone and the temptation to 'preach' has been strenuously resisted. The work is really a model of its kind and admirable in every way.

CONVOCATION OF CANTERBURY. By Arthur F. Smethurst (*S.P.C.K.* 3/9). Dr. Smethurst's object in this handbook is to explain, both to newly elected members of Convocation and to the general Church public, what the Convocation of Canterbury is, what has been its history, and how it performs its work. Since the average churchman has a very hazy and ill-informed conception of these matters, this excellent book (the author of which is Synodical Secretary of the Convocation of Canterbury and Editor of the *Chronicle of Convocation*) may be assured of a wide and useful ministry. We particularly commend it to the attention of the clergy.

THE EIGHT DEADLIER SINS. By Hubert C. Libbey (*Longmans. Cloth 4/-, paper 2/6*). Many will feel that the Bishop of London's Lent Book for this year is of an unusually high quality. The Eight Deadlier Sins to which the title refers are those enumerated in the Litany petition: blindness of heart, pride, vain-glory, hypocrisy, envy, hatred, malice, and all uncharitableness. These eight somewhat overlap the Seven Deadly Sins, but on the whole, as the author remarks, they are more deadly just because they are more respectable. The treatment is penetrating and practical, and there is little to which Evangelicals could object.

THE ADORATION OF THE LAMB. By J. Ernest Rattenbury (*Epworth Press.* 6/-). It is well known that the Free Churches are more and more basing their devotions on the ordered round of the Church's Year, and as further evidence of this fact we have this series of studies for Lent and Holy Week from the pen of a distinguished Methodist scholar. Dr. Rattenbury believes that the observance of the Christian Year is not only a distinct gain on the part of Free Churchmen but also an important, if unconscious, step towards the reunion of the churches. While in no way deprecating the Lenten fast, he states his conviction that Lenten meditation is the more important exercise; and here in this volume he certainly presents us with a magnificent theme for meditation—the Lamb of God which taketh away the sin of the world. The book is warmly to be commended for its devotional depths as well as for its exegetical insights.

HOW STANDS REUNION? By Edward S. Woods (*Lutterworth Press.* 1/6). The Bishop of Lichfield has performed a useful service in providing a popular summary and survey of the modern Reunion movement. It is intended not for those who are already deeply interested and well informed on the subject (for whom an abundance of material is available in the form of detailed reports and other major works) but for the rank and file of church members who are still largely ignorant of what has taken place during the last forty years in the direction of church unity. This is definitely a pamphlet for the clergy to put into the hands of their lay people.

OUR FAITH. By Emil Brunner. Translated by John W. Rilling (*S.C.M. Press.* 7/6). A new English edition of this work—which has already been translated into French, Dutch, Danish, Hungarian and Japanese—is very welcome. It is usually regarded as the best introduction to Brunner's theology, representing as it does an attempt to interpret the great words and themes of the Bible into the familiar language of daily life. "The performance of this task," says Professor Brunner, "is the true service of theology—to think through the message of God's work in Jesus Christ—think it through so long and so thoroughly that it can be spoken simply and intelligibly to every man in the language of his time". The book consists of a series of thirty-five short studies, covering in turn all the main points of the Christian faith.

FRANK COLQUHOUN.