

## Book Reviews

### EARLY CHRISTIAN CREEDS.

*By J. N. D. Kelly. 446pp. Longmans. 26/-.*

This is a welcome and an attractive handbook. It provides something that is needed; it is the product of painstaking and able workmanship; it will be read by many with interest and profit. It is rightly described as a "most comprehensive study . . . of the rise, development and use of credal formularies in the creative centuries of the Church's history". The writer brings together the fruits of most extensive research. He surveys and summarizes both the material to be evaluated and the various theories that have been suggested by scholars in the past with regard to credal development. At the same time he shows a freshness of approach and an independence of judgment; and his suggestions and conclusions are effectively made and deserve respectful attention.

In its 446 pages the familiar fields of credal origins, development and use are carefully surveyed, starting from "Credal Elements in the New Testament", the relation of "Creeds and Baptism", and "The Movement towards Fixity". Then the formulation, the theological significance and ecclesiastical use of "The Old Roman Creed", "The Creed of Nicæa", "The Constantinopolitan Creed," and the creed we know as "The Apostles' Creed" are all considered in detail. The author points out in his Preface that in order to cater for the needs of students he has felt it desirable, for the sake of completeness, to cover afresh certain well-worn tracks of ground. He gives in both the original Greek or Latin and in English translation the full text of all the main ancient creed forms and credal statements. He also pursues, in a way some of the older books on the history of credal forms do not, the theological significance of new additions and developments. The book does therefore provide a comprehensive work of reference on the whole subject, well calculated to meet the demands of the present-day student.

In his study of credal development Mr. Kelly warns the reader against some assumptions too readily accepted in the past, and in freedom from them suggests new and possibly better explanations. For instance, he writes, "A dogma widely encouraged in the past was that creeds expanded from brief affirmations to much longer, more elaborate ones solely under pressure of the desire to rebuke or exclude heresy". Over against this he contends "that the primary aim of catechetical instruction (to select what we have reason to suppose was the most fruitful field of credal development) was a constructive one: it was to pass on to the inquirer or catechumen the wonderful story of the saving work which God had accomplished for man in His Son. No doubt the anti-heretical note is audible from time to time. . . . Yet we should not rashly assume that it represents the only or the most important function of creeds, taking precedence over their original and positive function of setting forth the faith".

Similarly he points out that the theory that the declaratory creeds are in origin very early and connected with baptism needs some qualification. In relation to baptism he contends that their function was only a secondary one because "they were not really part of the baptism itself at all. By right they belonged rather to the catechetical preparation preceding the sacrament: their recitation logically formed its concluding stage". In the baptism itself the fundamentals of the faith were not covered by a credal declaration on the part of the candidate, but rather by questions on the faith—usually threefold—and by the candidate's personal answers to them. He concludes that "declaratory creeds, stereotyped in form, and officially sanctioned by local church authorities, had no currency in the second and third centuries".

Again, Mr. Kelly asserts concerning Eastern creeds that "the whole presupposition of a common archetype . . . seems to rest upon a misconception of the way in which creeds took shape in the context of the baptismal service". In days like ours when centralisation and excessive totalitarian regimentation are influences unduly affecting the Church as well as the State, there is significance in Mr. Kelly's considered judgment that "Prior to the beginning of the fourth century all creeds and summaries of faith were local in character. . . . They owed their immediate authority, no less than their individual stamp, to the liturgy of the local church in which they had emerged".

The Constantinopolitan Creed raises very intricate and involved questions which Mr. Kelly pursues with patient research and balanced judgment. Here again he warns us—with regard to its familiar designation as a (not the) Nicene Creed—that "What has misled modern critics has been the persistent failure to recognize that the designation 'the faith of the 381 fathers' was a very loose one, and was habitually employed to indicate, not only N (the original creed of Nicœa) in its purity, but the improved version of N which the fathers of 381 had endorsed".

Enough has been said to indicate that this is a book that any would-be student of the subject of early Christian creeds must possess and is likely increasingly to treasure.

ALAN M. STIBBS.

## THE ORIGINS OF THE NEW TESTAMENT.

*By Alfred Loisy. Translated by L. P. Jacks. 332 pp. Allen and Unwin. 18/-.*

Allen and Unwin continue to spring theological surprises on the publishing world. Just recently they produced *Reformed Dogmatics*, a massive work on Calvinistic scholastics for which one would not have readily expected a large sale in twentieth century England. Now they have gone to the other extreme, and produced an English translation of a work of unrestrained and, as it seems to me, sterile modernism. There are modernist writers on the Continent to-day like Rudolf Bultmann, with his "demythologising" tendency, with which English scholarship should be challenged, or men like Oscar Cullmann, who combine a Barthian "Christocentrism" with a bold historical examination of the Biblical documents. Why Alfred Loisy should be

exhumed and his very dated hypotheses offered to the English public at this late date is hard to see. For he combines—in this book as in others—an extremely radical attitude to the historical and literary questions of scholarship with a humanistic dogma at least as hard and unbending as any dogmatism of orthodox Christianity. Throughout this book he never assumes for one moment that God did anything in the events which make up the New Testament story. The only thing which has “saved mankind from the abyss” and must save him again, is “the religious ideal of humanity”. To the fostering of this ideal, he would admit that the fire kindled by the New Testament writers has provided welcome glow and encouragement, but nothing more than that.

It will be realised that any interpretation of the New Testament based on such assumptions must do its work by wholesale “de-bunking” of the material. Loisy does not disappoint such an expectation. His favourite words are false, legendary, fictitious, forced, artificial, fanciful, apparition (the last being his regular word for the Resurrection appearances).

His thesis is that the primitive Christian Circle had a purely eschatological faith and hope. If he did not insist on the “purely” many might agree with him. This faith, according to Loisy, had no connection with the remembered words or deeds of the historic Jesus. All this was invented years after, and to him the four Gospels are almost entirely fictitious “readings-back”, made up by those who had to transform an eschatological faith into an evangelical one.

To sustain this thesis, Loisy is forced into some drastic judgments on literary questions. 110-140 A.D. is, according to him, roughly the period of Gospel writing, and even then the Gospels were to undergo much revision during the second century. Were it not for Marcion's well known revision of St. Luke's Gospel, Loisy would probably have put St. Luke fifty years later! Even so he does not explain how a papyrus fragment of St. John's Gospel dated by scholars 145 A.D. comes to be found in Egypt when, on his view, only an early version of St. John was written by 140 A.D., and then circulated only in Asia. The Pauline letters, in so far as they reveal a faith in Christ as a present Saviour (as contrasted with an eschatological Messiah) are the result of extensive interpolations. Paul himself, according to Loisy, was a pure eschatologist. Even Baur's “genuine four” epistles are quite unreliable, according to Loisy, as an indication of what the historic Paul actually believed and taught.

Loisy was a scholar of distinction, and only a detailed scholarly examination could deal adequately with his individual points of exegesis. But one broad question can be raised—that of continuity. The orthodox scholar of to-day sees a real continuity—even if a developing continuity—between the Jesus of history and the Christ of faith, between the disciples who gathered round Jesus and the apostles who spread His gospel, between the Church of Acts and 1 Corinthians and that of the second and the twentieth centuries. Loisy sees nothing of this sort. Jesus, according to him, was a prophet of the reign of God, and as to what the reign consisted of, we know nothing at all. This means that all New Testament exegesis is guess work. Loisy may

make clever guesses : some of them may even give right answers, but it is guess work. Compare a book like Anderson Scott's *New Testament Ethics* with this one of Loisy's and you will see the difference. You need not accept Scott's reconstruction, but it is at least a coherent and constructive one. On Loisy's view, we are at a loss to know *why* the early disciples came to believe that Jesus was the coming Messiah. We can only assert that they did so. To this reviewer, the story given in the Gospels and Acts provides a better explanation than Loisy's hazardous hypotheses.

R. R. WILLIAMS.

## SCIENTIFIC AND RELIGIOUS KNOWLEDGE.

*By Gertrude E. Quinton. S.C.M. Press. 8/6.*

Can we know anything? Can we prove anything? If so, is reason sufficient without the necessity of faith? Has not 'science' disproved religion? Has not 'evolution' made nonsense of it, and psychology made it unnecessary? Such questions as these will be heard frequently from the young, who must always be expected to quote from the ideas of the previous generation, and they must receive an answer if the young are to grow up with a firm intellectual basis to their Christian faith. We cannot assume familiarity with the recent discoveries in physics or with the unassuming and modest claims to knowledge made by latter-day scientists, by which the relationship of science and religion has been transformed.

The writer of this book is Senior and Divinity Mistress at Kingswood Grammar School and it is a most fruitful result of her teaching experience. It will be valuable to anyone who is attempting to explain the processes of the scientific method to sixth form arts students, and to open the eyes of sixth form science students to the fact that there are other paths to knowledge than the scientific method. One of the important tasks of education to-day is to enable scientist and non-scientist to understand each other's language. This book should help greatly to bridge the gap between them.

The book begins with an historical sketch of the growth of scientific knowledge and gives reasons for the conflict of the last century between the mechanistic scientists and the fundamentalist theologians, neither of whom receive much sympathy from the writer. The second half deals with the revelation of God to man, the general revelation through experience, and the particular revelation in the Old and New Testaments. A chapter on miracles finds it reasonable to expect them as incidental to the "invasion of the natural order in time and space by the transcendent unseen order of supernature" (p. 95).

In the course of an introduction to logical method, which includes a clear description of deductive and inductive processes of reasoning, the scientists' claim to knowledge is examined, and the conclusion reached that it cannot dispense with intuition and imagination and, further, that the knowledge must always be partial and incomplete. The same logical status is accorded to scientific as to theological knowledge—"they are reasonable belief and not strictly rational knowledge" (p. 77). "For the Christian, religion and science are ventures of faith in God" (p. 149).

The preface states that the author has not written in a controversial spirit "as regards the emphases of the sects within the Christian Church". She cannot, however, avoid treading on controversial ground, for instance in her use of the word 'myth', in her treatment of the Virgin Birth, and the Resurrection, and in her statement that the New Testament allows the doctrine of Universalism.

The reviewer could not follow the argument on page 102 that it has been made "impossible to maintain the traditional view of biblical revelation as the communication of statements about God and of faith as the acceptance of these on authority". He wondered also at the adequacy of the statement that God's revealed purpose for a man is "that he shall make the pilgrimage from self to God, so that, gradually dethroning self, he may place God at the centre of his life, and learn to please and serve Him rather than himself in this life, and be received to a richer and fuller life hereafter" (p. 87). Retained in the hands of the teacher and used discriminately this book, with its informed outlook and its stimulating ideas, cannot fail to be of value in the present climate of opinion.

DEREK WIGRAM.

#### THE ENGLISH INHERITANCE. AN HISTORICAL ESSAY.

*By Kitson Clark. pp. 181. S.C.M. Press. 15/-.*

This is an important book, dealing with a very important subject. Mr. Clark is a Cambridge historian who has set himself the task of tracing back to their roots four elements in the English tradition which he considers to be of chief importance in our way of life. These are the rule of law, the belief in freedom, the sense of personal responsibility, and the belief in religious toleration. Having examined how these elements come to be generally accepted, he goes on to consider how far they are endangered to-day and from which quarters.

It is inevitable that this book should be very largely a history of the churches and of their influence on English thought and life. Each of the four elements chosen by Mr. Clark has been developed as a result of the gradual transformation of England by the Christian faith. Not that official Christianity has always been on the side of the angels, far from it. The lesson to be learnt from these pages is that the Holy Spirit is not bound by the organisations through which we expect Him to work and that in England, as everywhere else, the wrath of man is turned to the praise of God.

The book leaves the reader with two clear impressions. The first is the incalculable debt which the English people owe to the Dissenters, and the second is the greatness of the 19th century. As to the first, it was due to the emphasis placed upon the value of the individual in the sight of God by the Free Churchmen that there developed a belief in freedom, a sense of personal responsibility and belief in religious toleration. It is no exaggeration to say that the preparation of the English people for democracy was the work, almost entirely, of the dissenting chapels. It was during the 19th century that the seed sown long before began to bear fruit, at least as far as the common people were concerned. The fact that England was soaked in the rule of law did not mean that it was good Law. Until about 1824 it was

possible to be put instantly to death, "without benefit of clergy", for no less than one hundred and sixty offences, some of which were quite trivial. Similarly, it was not until the 19th century that belief in freedom, in personal responsibility and in religious toleration, were really put into practice. In no small degree all this was the result of the determination on the part of minorities of Englishmen to worship God in their own way.

Many readers will find the last chapters of this book the most thought-provoking, for they deal with our own time and look into the future. Who can say that the values which were so hardly won by our forefathers are safe to-day? The rule of law is endangered by the increasing powers of the State; in vast areas of the world the responsibility of the individual has disappeared, and so has his freedom except in so far as he is prepared to obey the omnipotent State. If religious toleration is still commonly accepted, it is as much due to indifference as to charity. This unhappy state of affairs is attributed by Mr. Clark, in the light of his historical study, to a drying up of the source. These elements in our national life were the fruit of a religious faith; they will not last without it. Hence the present time presents a direct challenge to Christians. They must understand the Faith, and believe in it to the point of action in every sphere, including that of public life. There is a good deal of vague talk in these days about Christian civilization, and a large number of people profess to believe in it whose private lives give no indication that they are members of the Christian community. Our heritage will not be preserved by such but only by those who know in whom they have believed.

A. J. DREWETT.

## THE WORLD'S RELIGIONS.

*Edited by J. N. D. Anderson. Inter-Varsity Fellowship. pp. 208. 7/6.*

This is a most valuable book. Not only does its price place it within the reach of many who have to pass by the higher-priced books, but it is also a veritable '*multum in parvo*'. All the religions chosen for treatment are still with us to-day and are therefore important for an understanding of the contemporary situation. Animism, Judaism, Islam, Hinduism, Buddhism, Shinto, Confucianism are brought before us by writers who have had personal contacts with adherents of the faiths they describe. They describe them therefore not in any cold or formal way, but with the interest of sympathetic understanding. The editor, Col. J. N. D. Anderson, is responsible for the masterly article on Islam, and also writes the Epilogue. The account of each faith is factual (not controversial), clear and as full as the necessary limits of the book make possible. For those—and they should be many—whose appetite is whetted by what they read here there is provided a carefully chosen Bibliography.

Though impossible in this review to go into details it may not be irrelevant to summarize the suggestions made or implied about the possible future of these different faiths. What contribution are they likely to make to the present spiritually starved world? Of Animism the writer says, "the Animist has launched himself into a

darkness of despair, from which he has no power to extricate himself". The picture of Judaism shows Traditional Judaism as effete and apparently incapable of staging a revival; and there is "an ever increasing loss of faith". One of several possibilities open before Islam might "retain the name and profess to carry on the spirit of the past, but (the faith) would scarcely be recognisable to its founder". The strength of Hinduism has been "a genius for syncretism"—it has absorbed much from many sources, and "no doubt will continue to do so." But as life becomes increasingly secularised "large sections of the people" will lay aside "many of the present-day religious customs and ceremonies." Buddhism clearly has a message no different from Humanism; man is "complete in himself and needs neither God nor man to save him". The humanistic gospel has already proved an illusion, and no "soaring into vast realms of metaphysics and speculation" can counterbalance the weakness in Buddhism. The future influence of Shinto is uncertain, but Pure Shinto will, according to our author, "linger on—not as a vital faith, but as a superstition . . . or as an ancestral sentiment in the hearts of all classes". Finally, Confucianism appears to be dying, and even as "a basis for moral education" is not likely to be honoured by China's new government.

It is a picture of bankruptcy, only offset in the Epilogue, where the uniqueness of Christianity is shown to rest in One who having life in Himself has given it for and to mankind. The Christian believer may "rejoice with trembling" as he reads this book, and should feel a growing urge to use the deeper insight, he has gained into these other faiths "to tell the whole world the good news of what God has done in Christ for sinful humanity".

T. E. BENSON.

## CHRISTIAN BELIEF

*By Alec R. Vidler. pp. 120. S.C.M. Press. 10/6.*

The S.C.M. Press has for many years put the Christian reading public deeply in its debt by its readiness to make available the best contemporary theological thought in a form which, though lacking that formidable apparatus of scholarship rightly desired by theologians for their own purpose, will yet command the respect of all considering readers. The quickened interest in many circles during the last few years in what the Christian faith really has to say has been met by the publication of works by Barth and Brunner on this theme. Many other writings of leading continental theologians have been or are in process of being made available to English readers. Now comes a volume from the pen of Canon A. R. Vidler, presenting the substance of a course of open lectures delivered in the University of Cambridge in 1949 on "Christian Belief". The approach to the subject is very different from that adopted by Barth and Brunner. The vehement assertions of the continental writers are here replaced by a sober caution which is resolved to take all the facts into account and to give due weight to the scientific understanding of man's environment and destiny.

Dr. Vidler disavows the intention of "dazzling his readers with

dialectical fireworks" or of "doing Christian propaganda" and seeks to present Christian belief as "an interpretation of our existence and experience in this bewildering universe". He adds the significant sentence, "You will not hear from me any of those crabbing or belittling observations which some at any rate of the camp followers of theology, prompted I suppose by jealousy or fear, are wont to make about the magnificent achievements of the natural and human sciences". Such a spirit makes the book an admirable one to put into the hands of intellectuals whose minds are dominated by the assumptions of scientific humanism. Indeed, the tone and method of this writing is almost an ideal way of conducting Christian apologetics and by its very caution may appeal to readers who are inclined to feel that Christian writers attempt to pull a fast one over their readers. More than half the book is taken up with a discussion of the meaning of the doctrines of God, Christ and the Holy Spirit, followed by three chapters on the Church, the Forgiveness of Sins, and Eternal Life. Apt quotation and shrewd comment abound in the whole discussion and it is impossible to read the book without the consciousness of being confronted by a mind of unusual honesty and depth of penetration. The emphasis on justification by faith in the chapter on forgiveness is particularly significant. The extent to which readers find themselves provoked to disagree with the author and so to think for themselves about the central verities of the faith, will be the measure of success attained by the book.

F. J. TAYLOR.

#### RUTH AND JONAH.

*By G. A. F. Knight. S. C. M. Press. 6/-.*

In this addition to the Torch Bible Commentaries the books of Ruth and Jonah are considered together as both belonging to the post-exilic period, the language in which they are written fixing the date of their composition. They are regarded as protests against the policy of Ezra and his followers, who sought to keep the restored Israel a community separated from the world.

The book of Ruth is "a clever, pointed and yet most attractive little 'historical novel'" by an unknown author, who has been careful to observe the social customs and religious ideas of the days when the Judges ruled. The book is a protest against the breaking up of mixed marriages by Ezra. The reader is intended to see the point that "our great king David was the off-spring of a mixed marriage". Further, the redeeming act of Boaz suggests the fact that God is a God of redemption "with the desire and power to redeem all outcasts into fellowship with himself".

The book of Jonah is a challenge to Israel to rise to her missionary calling. The key to the understanding of the book lies in the meaning of the word 'Jonah'. The word means 'dove', and it is shown that in the Old Testament and in the Talmud the dove is the symbol of Israel. The book is therefore an allegory, in which Israel, having been swallowed up by Babylon in the exile and vomited out in the return from captivity, is depicted as reluctant to perform her mission to preach repentance to the world. In three appendices the author deals with the modern approach to the problem of the book, our Lord's



references to Jonah, and rabbinical citations.

The books are expounded section by section with just enough attention to detail. The style is vigorous and the language used is thoroughly modern. The messages of the books for modern readers are very forcefully applied. Surely, however, too much is made of the conjecture that these books were written in opposition to Ezra. There can be no certainty about the date of composition of either book; and, in the case of Ruth, Professor Rowley, in his recent book *The Growth of the Old Testament*, argues against any polemic purpose.

W. G. BROWN.

#### THE DAWN OF CHRISTIANITY.

By F. F. Bruce. Paternoster Press. 6/-.

Starting with the visits of Priscilla, Aquila and St. Paul to Corinth in the middle of the first century Mr. Bruce shows vividly how the Christian message would offend both the Jew and Gentile mind in Corinth at this time, and in describing the progress of the infant society of believers, as given in the Acts, he brings before us not a mere record of names and events but the real contacts radiating from the dynamic person and work of Jesus Christ. He gives us a rapid survey of the historical background which led to Christ's mission and to the formation of His little band of followers, including the anomaly or 'miracle' of the association of Simon the Zealot with Matthew the publican. Mr. Bruce points out that while the teaching of Jesus has more in common with the liberal school of Hillel than with that of Shammai, it was in reality poles apart from the casuistical approach of the Rabbis, as illustrated by His teaching regarding the sanctity of the Sabbath. Consequently the *official* opposition to His ministry rapidly increased.

The author discusses very carefully and at some length the different theories regarding Christ's resurrection and he concludes that the accounts given us are 'in harmony with the Pauline doctrine of the spiritual body which is to replace the natural body, when mortality is swallowed up of life'. The early progress of the Gospel is interestingly weaved together in a continuous and suggestive story. Mr. Bruce gives us a very helpful summary of Paul's life and work at Ephesus and he thinks that the imprisonment referred to in Phil. i. 7 was endured there and not at Rome. He also interprets the 'Babylon' of 1 Peter v. 13 as Rome and he accepts the tradition of Peter's martyrdom there but not of his previous 25 years' episcopate. He carefully assesses the available evidence regarding Peter's sojourn at Rome and he thinks it probable that the recent excavations at St. Peter's, Rome, have really discovered the tomb which the presbyter Gaius in 200 declared to be that of St. Peter. Mr. Bruce is familiar with the latest research and opinions of New Testament scholars, and the students will find in this handbook a valuable introduction to the study of the New Testament.

C. SYDNEY CARTER.

#### A FRESH APPROACH TO THE NEW TESTAMENT.

By H. G. G. Herklots. pp. 127. S. C. M. Press. 7/6.

To a remarkable extent, Westcott anticipated the modern emphasis in New Testament studies upon the oral period of transmission, and

it is among the many merits of this book that it reminds the reader of this fact (p. 105). But it remains true that critical scholarship has never before been so conscious as it is now of the importance of treating the New Testament not as so many isolated and dried specimens but as "the propagandist literature of a widespread and successful missionary movement" (p. 13); and here is a first-rate popular account of the origins of Christian literature from this angle. Canon Herklots expressly denies that it is meant to take the place of an introduction to the books of the New Testament; but students would certainly be the better for reading this excellent and lively reconstruction of the circumstances and outlook of the earliest missionaries before studying the more systematic works; and, as a matter of fact, most of the "routine" topics are worked in—the early catechesis, "form-criticism", the synoptic problem, and the rest—but in a far more living way than usual.

The freshness of the approach (which was devised in the first instance for University Extension Lectures for the Extramural Board of the University of Sheffield) lies partly in that the reader is taken back in imagination to the time before there was a single Christian writing in existence, and allowed to watch how the Incarnation itself and the Christian social life which sprang from it gradually gave birth to its own literature. This in itself is an excellent approach, and incidentally it gives the writer the opportunity to incorporate entire the Bishop of Bristol's fresh translation of the Epistle to the Philippians. But the work owes much of its charm also to the writer's well known gift for lively, pictorial writing, which flows so easily as almost to conceal the scholarly care and the wide reading which in fact lie behind it. The only criticisms I would make are concerned with comparatively small details, which would not be in place in a short review. It may be added that the book is excellently printed.

C. F. D. MOULE.

### SHORT REVIEWS

GOSPEL GLEANINGS. CRITICAL AND HISTORICAL NOTES ON THE GOSPELS.

*By Thomas Nicklin. Longmans, Green. 21/-.*

This book (to which the Bishop of Durham contributes a Foreword) is a difficult book to review. Various factors go to make up this difficulty. First, it is a *collection* of critical and historical notes on the Gospels, and therefore does not have (nor is it intended to have) a theme which binds it together. Secondly, it is obvious that years of study and reverent scholarship have gone into the production of the book, and there is much in it which deserves careful thought. The fact that, as the preface states, "failing eyesight and at last blindness came to" the author makes one temper any criticism with the utmost sympathy. But, in order to be fair to readers of this review, the reviewer cannot but give expression to a certain uneasiness which assailed him as he read the book. He was forced to think that a good deal of work that has been done on the Gospels over, say, the last twenty years had escaped the attention of Mr. Nicklin. Again, certain

questions arise in the reader's mind, e.g. : Jesus " would . . . hear the Hebrew text of the Law and of the Prophets and a meticulous rendering of it into the language commonly used in Galilee " (p. 275). But surely the Targums, so far from being meticulous renderings, often partook of the nature of paraphrases, so free were they.

Mr. Nicklin supports the theory that Jesus commonly spoke Greek, though He was bilingual. But the linguistic arguments are weakened when we find a reference to " Mara Natha " (*sic*). Again, a little article entitled " Apostle : Sent : Siloan : Shiloh " concludes with a discussion of the difficult phrase in Genesis xlix. 10, " till Shiloh come ". The last sentence, whose meaning is not quite clear, seems to connect the word Shiloh with the root *shalach*, whereas the root is *shalah*.

The references to ancient and current works are vague, and the index is inadequate.

F. D. COGGAN.

### CALVIN'S DOCTRINE OF MAN.

By T. F. Torrance. pp. 183. Lutterworth Press. 14/-.

The author of this interesting and important volume explains that his purpose is to present the substance of what Calvin actually taught about the doctrine of man, as far as possible in his own words cited from *The Institutes, Commentaries, and Sermons in the Corpus Reformatorum*. " Few theologians," he writes, " are more concerned than John Calvin to provide the Church with a carefully articulated knowledge of man and at the same time to weave that into the context of our knowledge of God ". In his own study of Calvin, Mr. Torrance became convinced that Calvin's own theological position was very different from the " hardened system that has long passed under the name of Calvinism ". He has endeavoured to let Calvin speak for himself and so has refrained from a consideration of books about Calvin and also, as far as possible, from critical discussion of the views of the master. The result is, nevertheless, a valuable book, for it treats of two topics of importance in the contemporary theological debate, the doctrine of man and the significance of Calvin for twentieth century Christian thought.

The book is very fully documented (though not indexed) and would provide any student with an invaluable introduction to the whole field of Calvin's thought. The subject is divided into such topics as ' Man's Knowledge of Himself ', ' Man's Place in Creation ', ' The Image of God ', ' Total Perversity ', ' The Sin of Mind ', ' The Mind's Knowledge of God ', and ' Natural Theology '. Each of these topics is relevant to contemporary discussions and the reader of the volume will be admitted to an intimate knowledge of how a great Christian mind and a rare spirit sought to grapple with the contradictions of human existence. It cannot be claimed that Calvin was free from inconsistency in the formulation of his thought, nor that he guarded himself from the use of such language which could afterwards be used for the construction of a barren, protestant scholasticism. But what is presented in this book is sufficient evidence to justify the claim that Calvin has been more seriously misrepresented and misunderstood than any other great theologian. This book should do much to remove that reproach from English theology.

F. J. TAYLOR.

## THE STATE AND SCHOOL EDUCATION 1640-1660.

By W. A. L. Vincent. S.P.C.K. 11/6.

The S.P.C.K. are doing a valuable work for Christian Education in publishing a number of research works for the Church Historical Society. Mr. Vincent's book is apparently a university thesis based on the printed sources available, and as such is well documented. It forms a most useful survey of the educational history of the period from the point of view of state policy and illustrates in many ways that enlightened educational policy which we have learned to associate with the Commonwealth and Protectorate. Sometimes the reader feels the wood has been lost in the trees and Mr. Vincent does not quite make us realise that this is the most crowded twenty years in educational history until after 1870. Nor does he mention that in this period came the beginnings of health education and also significant advance in the education of girls, infants and defective children. His debt to the great pioneers of educational history, Foster Watson and A. F. Leach, is obvious, but he has an extensive bibliography. Mr. Vincent's work will be of great service to students of educational history, particularly in his demonstration of the remarkably small adverse effect on existing schools produced by the civil war. New educational plans of the Long Parliament were largely frustrated by the war, but the work of the schools went on and was little affected by the change of rulers. The ordinary reader will not fail to notice that this first experiment in state monetary support of education, if biassed against episcopacy, was nevertheless in the interests of a *Christian*, and not a *secular*, system of education. H. J. BURGESS.

## THE PERSON AND WORK OF CHRIST.

By B. B. Warfield. Presbyterian and Reformed Publishing Co., Philadelphia. \$4.50.

This is the second volume of the writings of the late Professor Warfield to be issued by these publishers, who have obtained from the Oxford University Press the publication rights of the ten volumes of Warfield's collected writings, all of which are now out of print. The first volume under the title *The Inspiration and Authority of the Bible* was reviewed in a previous issue. The articles in the present work treat of the biblical revelation concerning the person of Christ and His redeeming work. Accordingly the first group of articles deals mainly with the Incarnation and the second mainly with the Atonement.

Warfield's writings present a powerful *apologia* for the Christianity of the New Testament and serve to distinguish the authentic Gospel from its counterfeits and near-counterfeits. "He constantly insisted," as Dr. S. G. Craig writes in the Foreword, "that the object of our faith as Christians is never Christ *simpliciter* but ever Christ as crucified, and that it is no more possible to have a Christianity without an atoning Christ than it is to have a Christianity without a divine Christ". Two of the articles may be singled out for special mention: those entitled "Christless Christianity" and "The Cross of Christ and the Essence of Christianity".

F. C.

## THE MINISTRY OF THE WORD.

*By R. E. McIntyre. Thomas Nelson. 6/-.*

This publication of the Warrack Lectures of 1949 makes available some admirable talks on preaching by the Minister of Morningside High Church, Edinburgh, who firmly believes in the duty and privilege of preaching, as he explains in the first lecture. He discusses, with illustrations, the use of the Old and the New Testaments in preaching and teaching, and has a lecture on the use of doctrine and dogma.

Sentences leap out from the pages. "The only saving Christ is the entire Christ, who is set forth in the New Testament" (p. 68). "If you give yourself to prayerful study of Paul, you will find no better guide to the mind and spirit of the Saviour" (p. 72). "Never say, let alone boast, that you are not a theologian. If you are not, your congregation will soon find that out" (p. 86). Although these lectures were originally delivered to students, they will be of real value to all who preach.

J. STAFFORD WRIGHT.

## SPIRITUALISM, REINCARNATION, AND IMMORTALITY.

*By Marcus Knight. Colet Library, No. 6. Gerald Duckworth. 6/-.*

It is surprising to find how Christians underestimate the numbers of believers in spiritualism and in reincarnation. In this book Canon Marcus Knight deals with the question of life after death from both a positive and a negative aspect. One feels that from a positive standpoint there is too much reluctance to take the New Testament teaching in its plain sense, and the justification of prayers for the dead is based on singularly feeble grounds.

But Canon Knight handles the arguments of spiritualists and re-incarnationists very well, and rebuts the common objections, often founded on misapprehension, to the truths of the Christian faith. So long as the arguments are kept to the philosophical level, Canon Knight has the answers, but some reincarnationists at least produce alleged facts, and, so far as the reviewer knows, we still lack an assessment of these few definite examples that are quoted. But those who are in contact with spiritualists and reincarnationists will find much ammunition here.

J. STAFFORD WRIGHT.

## THE NEW TESTAMENT: A CONSPECTUS

*By J. W. Hunkin. Duckworth. 6/-.*

A sad interest attaches to this latest addition to the Colet Library, for the book was published only a fortnight after Dr. Hunkin's death. In the course of just over 100 pages he attempts, in his own words, "to give a conspectus of the composition of the New Testament in accordance with the views of the majority of the most competent New Testament scholars of the present day".

After a chapter describing conditions of life in the Roman empire of the first century and a brief account of the most important Greek manuscripts, Dr. Hunkin surveys in turn the New Testament writings, beginning strangely enough with St. Luke before proceeding to the

Pauline epistles. His purpose in every case is to indicate the main conclusions reached by modern criticism with regard to such matters as dates, authorship, textual history and circumstances of composition. The book will thus be of value to teachers and students who wish to have a convenient summary of the findings of modern New Testament scholarship.

While Bishop Hunkin's own views are distinctly liberal, he does not share the radical outlook of Loisy or Barnes. Thus of the Pauline writings he accepts the authenticity of 2 Thessalonians and Ephesians, though not of the Pastorals. On the other hand he is distinctly hesitant about the authorship of 1 Peter and inclines to the theory that this epistle was the work of Aristion, bishop of Smyrna, and was written during the reign of Domitian (81-96). As usual, the enigmatical 'John the Presbyter' bears the brunt of the responsibility for the Fourth Gospel and the Johannine Epistles. While being grateful for such a book as this, one is tempted to wonder what some of these 'modern' conclusions will look like in fifty years' time. F.C.

### NOTES ON BOOKS RECEIVED

**The Man from Nazareth.** By Harry Emerson Fosdick (S.C.M. Press, 12/6). This is not another volume of Dr. Fosdick's sermons, as the unwary reader might at first suppose, but a series of studies in the Gospels, the purpose of which is to estimate and delineate the impact which Jesus of Nazareth made upon the people of His own day. "As His contemporaries saw Him" is the sub-title of the book. Thus Dr. Fosdick helps us to look at Jesus through the eyes of the common people, the scribes and Pharisees, the religious outcasts, the women and children, the militant nationalists and other groups. As the title indicates, the emphasis is upon the humanity of our Lord, and the approach to the subject is historical rather than theological. At the same time the author emphasises that the Christianity of the earliest disciples was devotion to a Person, and in his Epilogue he rightly concludes that "Jesus, as His contemporaries saw Him, cannot be thought of . . . in His stark historicity as an uninterpreted person. His very first disciples began interpreting Him and, so far as the four Gospels are concerned, this theological rendering of Jesus, which came to its climax in John, began in Mark." Scholarship, insight, imagination all contribute to make this an unusually fascinating and readable work. It seems a pity, however, that American spellings are retained in this British edition.

**The Pocket William Law.** Edited by Arthur W. Hopkinson (Latimer House, 6/-). As the Archbishop of York remarks in his foreword to this book, to the majority of English churchmen William Law is known only for his *Serious Call*. "Comparatively few know that he was the author of many other books, and still fewer have read anything except a few extracts from them," says Dr. Garbett. In this work Mr. Hopkinson attempts to remedy this defect by making an abridgement of three of Law's lesser-known works: his treatise on *Christian Perfection*, his *Appeal* to those who disbelieve the whole Christian faith (particularly the Socinians), and his *Spirit of Prayer*. "The message of a man like Law," to quote Dr. Garbett again, "with his clear insight into human character and motive, and with his prophetic emphasis on the fundamental difference between right and wrong, is of special value in an age when moral distinctions are often blurred."

**Revised Standard Version of the New Testament.** (Nelson, 8/6d.) Owing to the difficulties in obtaining adequate supplies of this book from the U.S.A., the publishers have produced an edition in this country—incidentally at a considerably reduced price compared with the imported edition, which sold at 12/6d. The excellencies of this new translation of the New Testament are too well known to require any commendation on our part. In a quite remarkable way

it succeeds in combining accuracy of translation with felicity of style, and while it is colloquial it is never cheap. It presents a really reliable rendering of the New Testament, based on the best Greek text, and is far more readable than our R.V.

**The Bible and Polygamy.** By Geoffrey Parrinder. (S.P.C.K., 2/6d.) This useful pamphlet actually covers a wider field than its title indicates. It is in effect a survey of the biblical teaching as a whole on the relations of the sexes, with particular reference to monogamy and polygamy and the place of marriage in Hebrew and Christian thought. Among other things Dr. Parrinder emphasises that monogamy was the firmly established rule in the Jewish and Greek world of our Lord's day, and that therefore the 'argument' that polygamy is nowhere positively prohibited in the New Testament carries no weight. There was no point in asserting a custom which at the time was universally taken for granted.

**The Land and Life of Rest.** By W. Graham Scroggie. (*Pickering & Inglis*, 3/6d.) This book contains the Bible readings delivered at this year's Keswick Convention. Dr. Scroggie took as his subject the book of Joshua, his purpose being to expound the historical narrative of the book as being illustrative of the New Testament revelation of the life of rest and victory in Christ. Accordingly, his main concern is with the spiritual application of the book of Joshua, not with the minutiae of Jewish history; but he does at the same time throw light on the narrative which he expounds and indicates the main movements of the story.

FRANK COLQUHOUN.