

Book Reviews

REVELATION AND THE MODERN WORLD.

By L. S. Thornton. 339 pp. Dacre Press. 30/-.

This is a big, important, and difficult book. It is marked by the deep theological insight which we have come to expect from the author of *The Common Life in the Body of Christ*, while we find him breaking fresh ground, straining language to make his meaning clear, and producing so complex a treatise that even his innumerable cross-references fail to guide the reader through the labyrinth without his experiencing some sense of exhaustion. The writer tells us that this is the first part of a larger work, both of which have as their theme "The Form of the Servant". Actually this one volume contains a number of sections, almost any one of which would have made a fair-sized book by itself.

The special interest of the volume is that in it the author tries to bring into relationship the themes of Biblical Revelation and scientific discovery. With the former most exponents of modern 'biblical theology' have to deal. Not all of them attempt any synthesis of the former with the latter theme.

Let us try to sketch the scope of the work.

It is divided into three books. Book I deals with Revelation in relation to three other things: (a) the setting in which it came, (b) the liberal experiment, (c) modern science. If we might sum up what Dr. Thornton says under each of these headings it would be something like this. (a) It is impossible to separate revelation from the context of people, events, and writings by means of which it comes. It is not a matter of one thing being clothed with another: it is a question of one Entity, which includes both 'content' and 'form'. (b) The liberal experiment in exegesis was an effort to extract the content, spiritual and ethical, from the setting, historically conditioned and limited. This failed. The advance of criticism has made it necessary to see that the kernel can never be separated from the husk. (c) Science, which often seems to lead in a contrary direction from the goal which faith sets itself, can be faith's ally if it is seen that its function is to preserve the sense of *mystery* in connection with our environment. The never-ending exploration of the scientist—'voyaging for ever through strange seas of thought'—should help to make man realise his littleness and creatureliness before the majesty of God.

The second Book has as its subject *Creation and Orthodoxy*. Its message is somewhat as follows. Creation shows us a world where everything fulfils its appointed function: it is destined to "the form of the servant". Marcion and all his followers have not seen this, and have sought to drive a wedge between the God of Creation and the God of Redemption. Against all such attempts the teaching of St. Irenaeus stands as a barrier. His was the doctrine of the *recapitulatio*, (Gk.: ἀνακεφαλαιώσις). This meant that Christ summed up, in His life and work, the age-long meaning of creation.

It has been "created in Him". Its fissiparous tendencies are arrested in Him, Who sets forth its underlying unity, and becomes a new uniting principle, by which all things are reconciled to God and to each other. The long exposition of the teaching of St. Irenaeus is a useful contribution to patristic study, but it is really too detailed to appear as an illustration of one sub-section of one part of a long work.

Book III has the enigmatic title *The Form of the Whole*. Its first section shows that revelation is concerned with three categories, creation, scripture and the church. "The complex historical structure created by the divine activity of the Word is the organism of revelation envisaged in scripture, that is to say, the Israel of God as fulfilled in the Christ and in His Church. Within the structure so defined scripture itself, as the written repository of revelation, occupies a position, and fulfils a function, without parallel in its authority." (This is one of the clearest and most far-reaching assertions in the book.) In the section entitled 'The Extended Image' the writer develops further the theme of the continuity between creation, redemption and revelation. "The history of this finite order has the character of a palimpsest, first the writing of creation, then the reverse writing of the Fall, and finally the original story of creation re-written, as it were, in the blood of Jesus, and His torn flesh." Unfortunately this chapter contains some exegesis which strikes the reviewer as more than fanciful. It takes some believing when we are told that the words "life in him" in John 1 ("that which has come to be was life in him") should be replaced by "Eve in Adam" to bring out their true meaning! So to the end with some stimulating chapters on "The Measure of the Christ", and "Aspects of Recapitulation". Under the latter heading Dr. Thornton draws some striking parallels between the philosophy of Leibniz (an anticipation of 'Holism') and his own philosophy of revelation.

The book is marked by profound learning, great reverence, bold, adventurous thought. The reviewer found it very difficult—one of the most difficult books he has ever read. The strands of thought are so closely intertwined. Perhaps Dr. Thornton would have done better to have written his book during an interval in his thinking: as it is we seem to see his brain grappling with one problem after another, and producing a work bewildering in its complexity. Some will perhaps be able to master the whole. For those who cannot, there are endless suggestive sentences and paragraphs. Here is a typically pregnant one: "Scripture is that world of discourse in which Christ is seen to pervade the whole pattern of things, so that His image is stamped upon the entire universe; and the church is the place where this vision enters into the continuous unfolding of human thought and worship and life, as the restored image is reproduced in the holy community".

It will be seen that the author has really attempted to provide a successor to Dr. C. E. Raven's *The Creator Spirit*. What Raven did under the impetus of modern scientific knowledge, Thornton has attempted under the influence of modern Biblical theology. All will not be able to follow him all the way, but many will be braver and more thoughtful men for making the effort!

R. R. WILLIAMS.

PROBLEMS OF REUNION.

By A. E. J. Rawlinson. *Eyre and Spottiswoode.* 9/-.

Few Anglican leaders have had a better opportunity than the Bishop of Derby of getting closely to grips with the thorny problems of reunion. He has successively been the Anglican chairman of committees dealing with the South India Church scheme, with Church Relations between Anglican and Free Churchmen (following the earnest plea of Archbishop Fisher at Cambridge), and with the Anglican relationship to the Church of Scotland.

The fruit of these contacts and discussions is clearly evident in this important collection of chapters, for which Evangelicals, in particular, have good cause to be grateful. For while the Bishop recognises the strength of the Anglo-Catholic point of view in our church to-day, and is perhaps at times inclined to give a weight which cannot be sustained by the evidence to the arguments on which that position is based, his approach to the problems involved is realistic, and his attitude to non-episcopal churches generous and sympathetic. In the second chapter (on "The Relation of Churches to the Church") he traces the history of the Church of England since the Reformation, making it plain that our Church has had a foot in both camps, the "Catholic" (using the word in its broad and proper sense) and the "Protestant"; and that Anglicans (whose presentation of Episcopacy may, on good historical grounds, be believed to have been determined quite as much by the will of the "godly prince" as by any abstract conviction in contemporary minds), have always rightly claimed that episcopacy is definitely of the *bene esse* but not of the *esse* of the Church.

In chapter III (on "The Church and the Ministry") and chapter IV (on "Validity of Orders") he makes short work of the exaggerated claims set forth in the well-known pre-Lambeth symposium, *The Apostolic Ministry*, for a ministry resting solely on episcopal succession. The evident blessing of God given to non-episcopal ministries (though, as that book dares to maintain, these can only produce the *simulacra* of sacraments (*sic*), and though the churches they serve are "only voluntary associations of like-minded people who profess Christian principles, and [perform] edifying symbolic ceremonies associated with the ideas of ritual cleanness and a common meal"), has to be explained by the theory that "non-episcopal ministries are ministries *de facto*, no doubt, but not necessarily *de jure*". As Bishop Rawlinson caustically observes: "the sentence quoted, if it means anything at all, means that although . . . God should not have bestowed His grace through such ministries, in point of fact He has done so!"

There is not space, in this brief review, to do justice to the Bishop's careful survey of the prospect of intercommunion (chapter V); or to his long and scholarly sketch in chapter VII of the growth of the double rite of initiation. It is through baptism, he shows, in opposition to a modern view that the Holy Spirit is definitely bestowed, and not alone in episcopal confirmation. Evangelicals may feel, in reading chapter VIII (on "Priesthood and Sacrifice in Judaism and Christianity"), that Dr. Rawlinson has overstrained the evidence available from the first two centuries of a sacrificial element in the Eucharist and the

priesthood. But they will welcome his plea, in the important last chapter (re-printing his Gore Memorial Lecture on "The Future of Anglicanism"), that "it is towards Churches standing within the tradition of Evangelical Christendom, rather than towards either Orthodoxy or Rome, that in the first instance the efforts and hopes of ecclesiastical statesmen should be directed". He believes that this should be done "without pressing the logic of neo-Anglicanism to the extent of requiring other Churches, as a condition of intercommunion with Anglicanism, either to unchurch their own past or to break such present communion with Churches not yet brought into the episcopal family as they (or a large proportion of their membership) may desire to retain". The attitude of the "minority" of Lambeth bishops to South India, and of the Southern Convocation to reunion generally, shews how necessary that warning has become.

This is, in short, a brave and timely book, which Evangelicals should welcome and study.

R. W. HOWARD.

FROM CONSTANTINE TO JULIAN : A HISTORY OF THE EARLY CHURCH, VOLUME III.

By Hans Lietzmann. Translated by Bertram Lee Woolf.
pp. 340. Lutterworth Press. 21/-.

This book is the third volume in Dr. Woolf's translation of Lietzmann's brilliant history of the early Church. The first two volumes were noticed in *THE CHURCHMAN* for December, 1949 and June, 1950. This book is a masterly sketch of the ecclesiastical politics of the Arian controversy, and students will at once turn to it as an authoritative guide to a period bewildering in its complexity and so full of destiny for the history of the Christian Church.

It is a dramatic story that this book has to tell. There is no period of ancient history for which the surviving contemporary sources are so plentiful. The reason for this is the method of controversy adopted by the warring parties. The chief protagonists on either side, especially the great political figure, Athanasius, write the usual propagandist pamphlets saying what blackguards and scoundrels their opponents are. And to these pamphlets they append selected documents to substantiate their argument. It is all much in the spirit of the documentary publications of modern governments. Indeed there is much to make one feel at home. For the Arian controversy rapidly developed into a straight fight between East and West. It seems to have been the Western support which enabled the Alexandrian party to win the day at Nicaea and which carried through the insertion of the crucial word *homoousion* into the Creed. Yet it was a word which aroused many misgivings among conservatively minded theologians of the East who had inherited the tradition of Origen's Trinitarian theology. To them to say that the Son was "of one substance" with the Father sounded dangerously like the Modalist idea that Father, Son, and Spirit were merely different names for one and the same Divine Person. There was nothing that Eastern theologians feared more than that. And when in 340 the Pope received into communion not only Athanasius, who had been canonically deposed in 335 for acts of violence unbecoming a bishop, but also Marcellus of

Ancyra, who had been deposed for his Modalist heresy, the Eastern bishops were naturally horrified. The Pope's decision confirmed the East's worst suspicions of the intellectual incompetence of Western theologians. At Epiphany, 341, the Eastern bishops were gathered at Antioch for the dedication of the great new Church there, and they took the opportunity of reaffirming their excommunication of Marcellus. The situation was grave. Rome had insisted on receiving into communion men who had been legally deposed by Eastern Councils. Schism threatened between East and West, and the emperors hastily called a State Council to meet at Sardica. It was a desperate attempt to hold the Church together. And at the council of Sardica (which in this volume is rightly dated in 342 and not, as in the older books, in 343) the Eastern and Western bishops solemnly sat in separate councils on opposite sides of the road and cursed one another with formal excommunication. Political pressure and the fact that Athanasius and the Pope were willing quietly to drop Marcellus overboard, enabled unity to be restored. But it was a bad moment. It is a straight line from Sardica to 1054 and the breach between the Greek and Latin churches. How much has this failure of the Christian Church to transcend cultural, political, and linguistic barriers contributed to the contemporary tension between East and West? It is a question that makes one think hard.

It is impossible to mention here all the points of interest in this book. Of the translation I have written elsewhere; the Lutterworth Press are producing a list of corrections, and with this the book will be a very useful addition to the literature on this fascinating age. What differentiates this volume from other books on the period is the fact that Athanasius is not regarded as if he were a plaster saint. So much of our information about the controversy comes from the pen of Athanasius himself that there has been a tendency to read the story too exclusively through Athanasian spectacles. This book is a healthy corrective. In this respect it is instructive to compare it with the equally learned but far more conservative account given by the French Roman Catholic scholars, Palanque, Bardy, and Labriolle in their book, recently made available in an English translation, *The Church in the Christian Roman Empire*. This is not to say that Lietzmann cynically regards the doctrinal quarrel as a mere cloak for personal and political rivalries. But he rightly sees that mingled with the theological debate there are personal and political factors which exercised much influence upon the course of the controversy. It is these factors which make the history of the fourth and fifth centuries exciting, and sometimes unedifying, reading.

H. CHADWICK.

A HANDBOOK ON THE PAPACY.

By William Shaw Kerr. Marshall, Morgan and Scott. 18/-.

The recent papal definition of the Assumption has raised again the question of Infallibility. Bishop Kerr's book, although not written with the pronouncement in view, provides a very useful compendium on the larger issue involved. Since 1870, when Infallibility was decreed, the whole nature of the controversy with Rome has changed.

Dr. Dollinger, as the Bishop says, was a true prophet when he wrote, prior to the decree, "So far as can be foreseen, the whole controversy as it has hitherto been carried on against the Catholic doctrine and Church, would concentrate itself more and more on this one doctrine".

Dr. Kerr is peculiarly fitted for the task he essays in this book. During his long ministry in the Church of Ireland he has never shirked the necessary duty of explaining and defending the Reformed faith in a Roman Catholic environment. His accurate writing as an historian, and cautious championing of the Faith as he sees it, have earned for him high regard from members of all churches. His indebtedness in the present work to the unsurpassable and unanswerable lectures on *The Infallibility of the Church* by the late Dr. Salmon, is obvious and admitted. This volume, however, not only adds some very interesting matter on the interpretation of the doctrine since Salmon wrote, but also because of its division into many short chapters should prove more useful for the general reader and as a Handbook for reference to the many points involved in the debate.

Pius XI in his Encyclical "Lux Veritatis" appealed to members of the Reformed Churches to return to the fold of Rome, moved thereto by the desire for truth and taught "by history the guide of life". The Bishop proceeds to an examination of the Papal Claims in the light of "history the guide of life". "The appeal is to the words of Christ, the teaching of His Apostles, the beliefs of the early Church, the lessons of history and the behests of conscience and intellect."

Following two chapters on the nature of the claims to Supremacy and Infallibility, there are three necessarily short but very useful chapters on Private Judgment, Authority and Certitude. The Romanists' pretence that they have some other way of certitude which avoids the dangers in the use of private judgment is exposed. "We are dishonouring our noblest faculties if we transfer our consciences to any external authority. Such spiritual self-mutilation is abhorrent." "The machinery for the regulating of doctrinal beliefs in the Roman Church produces acquiescence rather than certainty. Conviction that is of value does not evolve through such regimentation of thought." The Scriptures to which Rome appeals, the Petrine texts, are then most helpfully discussed, and the New Testament evidence against the existence in the Church of such a visible authority as the Papacy is marshalled. We miss any explanation of the words "the gates of hell shall not prevail", etc., from Matt. xvi. 18 f; upon which Romanist apologists usually base the claim to inerrancy.

The rest of the book practically follows a chronological order. The negative and positive arguments against the doctrine from the early fathers, and against a residence of Peter at Rome are given. The author has no difficulty in showing the fallibility of early Popes such as Ligerius and Honorias, who, as Romanist historians readily admitted before 1870, fell into grave heresy. While the claim to infallibility does not include that of impracticability Dr. Kerr, who readily admits the saintly lives of many occupants of the papal chair, cannot pass over in silence the shameful lives of many papal personalities. Acceptance of the Roman dogma about them would seem to imply that morality does not matter in religion.

National and political factors gave a pre-eminence to the Bishops of Rome in the early church. Later occupants of the See arrogantly claimed much more. The Spurious Donation of Constantine and Forged Decretals were used in an uncritical age further to build up an undoubted supremacy both temporal and spiritual. Despite the losses of the Reformation and the clear lessons of the past, the papal megalomania reached its height in the credulous old man Pius IX, who firmly believed in his own infallibility, and persuaded the packed council of the Vatican to demand him to define it. Some of the most learned and eminent prelates and scholars of the church were opposed to the definition. Since the council there have been two methods of interpreting (i.e., by private judgment?) the meaning of infallibility. Some incline to attributing inerrancy to every papal pronouncement; others are much more doubtful and confine their belief to a very few statements in the past.

Bishop Kerr very rightly warns us against the Roman preliminary proposition that God must have left His church an infallible guide. If He did, there is of course only one claimant for the position. The assertion must, however, be confronted with the actual facts of history. By their light it is shown to be hopelessly unfounded.

It is a pity that a book which is so useful should have so many typographical errors.

R. J. COATES.

LETTERS OF HERBERT HENSLEY HENSON

Chosen and Edited by E. F. Braley. pp. 255. S.P.C.K. 15/-.

Of Hensley Henson it can be said with almost literal truth that "he being dead yet speaketh", for since his death the third volume of his *Retrospect*, with the important *Open Letter to a Young Padre*, and now his *Letters* have been published, widely sold and still more widely discussed.

Many will be grateful to Canon Braley (now of Worcester, formerly of Bede College, Durham) for the arduous and successful labour which he has put into the collection, selection and editing of these letters. They cover the period 1898-1947, and the last of them was "dictated but not signed", because after its dictation and before its signature, its writer had received the call he had so long awaited.

It cannot be said that the letters present an essentially different personality from that portrayed in the *Retrospect*; in fact, in these letters Henson was often writing self-consciously, and very conscious of an eventual public. To some of them he even added explanatory comments against the day of publication. But just because they do represent the work of the brilliant author of *Retrospect*; they are worth reading. Everyone of them is a model of English style—lucid, forceful, rhythmical, eloquent. The wit is mordant. He did not suffer fools—or incompetents—gladly. It would make this review interminable if we attempted to give quotations or examples. (There are 196 letters, and many other fragments.) It may be better to mention the main principles expounded in them, and the main characteristics of their author.

He stands out as an egotist in the sense that he was intensely interested in himself—his gifts, his career, his opinions, his reputation.

He who was so ruthless in his criticism of others could not expect to escape at least this criticism of himself. He was a pessimist, and something of a cynic. The text which he quotes most frequently is "The heart knoweth its own bitterness". He held a rather poor opinion of Archbishops Lang and Temple, and a streak of jealousy of their position and influence is ill-disguised.

On the other hand he stands out as a brilliant, hard-headed and clear thinker. He was a great lover of *ecclesia anglicana*—not the actual Church of England as he knew it, for whose future he had the greatest fears, but the Church of the Elizabethan settlement, of the Prayer Book, of the 17th and 18th Centuries. He had a strong dislike of practically everything that had sprung from the Tractarian movement, particularly the rigidity of Anglo-Catholics with regard to intercommunion; but on the other hand he had a vigorous dislike of Evening Communion (in the *Letters* it gets a more tolerant judgment than in the *Open Letter*) and of Evangelical fervour generally. He was at heart a low-churchman, though not an evangelical; and his later views about disestablishment may be held to call in question even his status as a low-churchman.

Taken as a whole the *Letters* are well worth reading for their own sake. Whatever Henson was, he was never dull. The *Open Letter* has shown the simple devout Christian who was always there, though not always easy to discern behind the clever, cynical, ecclesiastic and man of letters. This other Henson occasionally peeps through. He must be given the benefit of the text he so often used—doubtless his heart knew its bitterness, and perhaps we do not know it all. We admire the skill, bravery and candour of the letters and occasionally their sympathy and helpfulness, but we cannot bring ourselves to feel that the love, joy, and peace of the Spirit are notably visible in them.

R. R. WILLIAMS.

THE WINGS OF FAITH.

By H. V. Martin. Lutterworth Press. 7/6.

This book is a splendid book to start off from: it is a deadly book to end up in. As its purpose is the former and not the latter, in my opinion it is a good book and it serves its purpose well.

The sub-title is "A consideration of the nature and meaning of Christian faith in the light of the work of Soren Kierkegaard". So Kierkegaard is in it, here, there, and everywhere. And that raises a question. I recently mentioned to a Danish friend of mine, a layman, that I knew someone who was very interested in Kierkegaard. My Danish friend at once said, "Is he a happy man?" And I honestly could not answer. That is (I think) the Kierkegaardian 'rut'. And it seems to me to be the inevitable consequence of an existentialist intellectualism without adequate backing in corporate worship or individual Contemplation. However, be that as it may, Kierkegaard's aim is prophetic and protestant in the sense of the original Barth, sounding the tocsin to the Church during the first world war.

The disciples of Kierkegaard have converted their prophet into a

theologian, and even if the theologian be the prototype of the later Barth of the ponderous dogmatics, the switch-over seems to me to be a pity.

Both Barth and Kierkegaard putting question marks in the margin of theology have served a great purpose in the history of the Church and in the hastening of God's Kingdom. But I am not the person to assess their contribution, when either by their own doing or by their disciples' they have transferred their attentions from the margin to the text of theology. I personally regret the change.

Dr. Martin, therefore, must introduce us to Kierkegaard the prophet, and the 'protestant' prophet of a hundred years ago, and not to the theologian of to-day. Then he will serve us well. Then his master's probing and penetrating challenges to a deeper understanding of how faith works will do their real work and not by being surreptitiously transformed into dogmatic assertions of what faith is. Then we shall be prepared to listen seriously to Kierkegaard's attempt to differentiate faith in the Christian sense from all other faith, but shall recognise frankly that on the ethical and corporate and historical aspects of Christianity Kierkegaard had startling limitations. We shall make no attempt to gloss the seriousness of Kierkegaard's own misunderstanding of sex. We shall neither be compelled to idolize nor sentimentalise. Especially to-day we shall look into Kierkegaard's searching criticism of complacent established national churches. We shall see whether his view that Protestantism and Catholicism are mutually complementary is tenable. And we shall search our own hearts 'with fear and trembling' lest we have fallen into the pit of faithlessness rather than landed in the abyss of faith.

Let Dr. Martin's little introduction lead us in this way. Let us take the subheadings of each of his chapters and work each of them out for ourselves. The result might well be as intellectually stimulating as it would be spiritually heartsearching. For here is a dose of salt, indeed a dose of strongly intellectual continental salt. And that is something of which the sugared sentimentality of our insular Evangelical pietism (at any rate south of the border) has always stood in great need, and never more so than to-day.

J. E. FISON.

BAPTISM IN THE CHURCH.

By J. R. S. Taylor and F. J. Taylor. pp. 47. Church Book Room Press. 2/-.

It is a sign of health and virility in the Church that there should be a steady flow of literature on the subject of Christian Initiation, and even though the average reader is hard put to it to keep up with the matter, this booklet is certainly one that must be read and pondered, and kept on hand for frequent reference.

Baptism in the Church comprises two essays of unequal length; the first on the Historical Development by F. J. Taylor, and the second, entitled "Baptism in the Church of England To-day", by the Bishop of Sodor and Man. Mr. F. J. Taylor's essay is a masterpiece of compression, for in less than 30 pages he gives an intelligible and readable account of the development of thought and practice with regard to Baptism in the Apostolic, sub-Apostolic, Patristic, Mediaeval

and Reformation periods. The roots of the matter in pre-Christian proselyte baptism are carefully noted and its connections with and differences from the water baptism of John the Baptist and the fully Messianic baptism of Jesus well brought out.

The section on the baptism of infants as corresponding to the earlier incorporation of infants into Israel is worthy of special attention. The intense individualism of Western theology has tended to obscure the fact that "the primary reference of baptism is not to individual salvation but to the relationship of the individual to Christ in His body, the Church".

The dangers really arise when baptism is regarded as a unity in itself rather than as a part (though an essential one) of the whole rite of initiation, which of course includes personal confession as one of the constituent elements. Mr. Taylor considers (rightly in our judgment) that the age of Augustine saw the greatest development in this process of fragmentation. "The doctrine of original sin . . . acted as a powerful impulse towards the early acceptance of baptism", and it was then almost inevitable, as Dom Gregory Dix has shewn, for the full meaning of the rite to be transferred almost in its entirety to water baptism with a corresponding diminution in the importance both of the catechumenate and of the rite of confirmation. Many have been (and still are) the theological difficulties which have sprung from that.

The problem grew in importance in the Reformation period as a result of the Reformers' stress on Justification by Faith, which, as Mr. Taylor says, "made prominent the conscious spiritual activity of the believer". None of them "worked out an organic relationship between justification and baptism", and that is still a crying need. This whole essay is excellent. It cannot be expected to solve the problems, but it faithfully and fearlessly poses them, and that in itself is a great gain.

The Bishop of Sodor and Man deals more briefly, but still comprehensively, with the position to-day and reviews the main official pronouncements made since 1939. This is of value in that the bishop gives us the essence of such reports as "Confirmation To-day" issued in 1944, "The Theology of Christian Initiation" in 1948, the Lambeth Report of the same year, and "Baptism To-day" issued in 1949.

All of these reports met with sustained criticism on matters of Faith, Order and Function. It would be easy for the ordinary reader to lose his way in the maze of argument and counter-argument which envelopes these reports and the bishop is a welcome and trustworthy guide. This, too, is an essay for which to be grateful. All in all, the book has a value and an importance out of all proportion to its size. In case a reprint is called for, it may be pointed out that on page 21 the quotation from Eusebius should conclude ". . . how could *he* obtain the Holy Spirit?"

R. S. DEAN.

LUTHER'S PROGRESS TO THE DIET OF WORMS

By Gordon Rupp. S.C.M. Press. 9/-.

A cumbersome and heavy title suggests a cumbersome and heavy work, especially if the author be known as a man of great erudition. In this

case any such suggestion is completely and mercifully misleading. Here is no cumbrous tome but a slim volume of a hundred pages. Here is no cumbrous discussion of a dry-as-dust minutiae, but a racy biography of the young Luther, presented with all the vividness, punch, and provocative turn of phrase which grace Mr. Rupp's style. His book, he tells us, "results from an attempt to find a personally satisfying answer to the question 'Who was Martin Luther?'" and any ordinary reader who is sensible enough to have some interest in one of the most important historical and religious figures of recent centuries will find here a fascinating quest and at least some clues to the answer. It is no small tribute to *Luther's Progress to the Diet of Worms* to be able to record that it caused the reviewer, a confirmed detective-story-addict, to lay aside half-finished the latest Michael Innes mystery in order to read it.

But this may give a false impression. There is a type of ecclesiastical journalist who occasionally plunges into Church history, generally for polemical reasons, and produces a fascinating story which is thoroughly pernicious because it is mere historical romance masquerading as history. Mr. Rupp is neither a journalist nor a romancer; he is a learned and judicious scholar who has the happy gift of making sound history and theology appear as exciting as it really is. He has obviously toiled patiently and thoroughly with the original evidence as well as with the modern Scandinavian literature on the subject, and the freshness of his book results from its being the product of direct contact with first hand sources and not a re-hash of the standard secondary books. He is kind enough to give us exact references for practically all his most intriguing and striking remarks, and here and there he draws from his sources suggestions which seem to be of considerable importance for understanding Luther's life and thought but which are not commonly given prominence in the standard works. Mr. Rupp, for example, has wise words to say about the need for further research into the character of late medieval scholasticism if its influence on Luther's mind is to be justly appraised. And many of us will find much food for thought in this remark: "We shall never understand Luther unless we remember that he was by trade a Theological Professor, that year in, year out (the exceptions can be counted on the fingers) twice a week at the appointed hour, he walked into the lecture-room and addressed successive generations of students; and this for thirty years until he was old and feeble and could only croak his last lecture". This, in fact, is not just a popular biography. It is also a serious contribution to scholarship.

Mr. Rupp promises us "more extended studies to be published later", and we shall look forward to them, because the present essay has more of the character of "a first word" than of "the last word about Luther". Its shortness, and its concentration on the biographical theme, mean that it is only possible to give us the barest sketch of Luther's thought and this is unfortunate as the book covers the period of some of his most important writings. There are many interesting suggestions, but we should like to see Mr. Rupp working them out fully for us. On the historical side, there remains for example, the enigma of the almost incredible speed with which Luther's

theology and ecclesiastical position seems to have been precipitated almost as a fully worked out system in a couple of years or so—and that after a considerably longer period during which the puzzle is rather why he seems to have moved so slowly. One still has a feeling of some frustration at the difficulty of penetrating into the processes of Luther's mind and discovering what he really thought of the situation. Perhaps that is inevitable—he himself was concerned more with the objective Word of God than with his own feelings. Yet Luther's amazing personality was the means through which the Word of God became a revolutionary force, and we should like to know more about it. Here and there the book shows unfortunate traces of haste in its composition, such as the failure on pages 74 to 75 to explain for the ordinary reader the unfamiliar German way of numbering the Commandments, and the startlingly abrupt transition from a discussion of Luther's vulgarity to one on his doctrine of the Church, without even the warning of a new paragraph (p. 72).

J. P. HICKINBOTHAM.

NO FAITH OF MY OWN.

By J. V. Langmead Casserley. pp. 204. Longmans. 9/6; paper 6/6.

The author of this book has not composed an essay in autobiography, but has attempted to set out in ordinary language the content and the meaning of Christian faith and life. He is well qualified to do this, for as he remarks in the brief opening chapter, however different the uneventful and even blameless course of his life has been from that of most of his contemporaries, he has one important thing in common with them. "I grew up in complete isolation from the Christian faith, as a member of a family which had entirely abandoned both the practice and profession of religion. . . . I imagine my own early years provide a typical example of childhood and youth in this twentieth century—no church, no Sunday school, no prayers at my mother's knee, just the pleasant existence of a spoiled child in moderately prosperous circumstances, growing up in a spiritual vacuum, as jealously guarded against the love of God as against the sins of men." From that unpropitious beginning Dr. Casserley became in the course of time first a Christian believer, then a parochial clergyman, and finally a lecturer in sociology at the University College of the South West. Such a pilgrimage is sufficiently unusual to be of great interest to many, and the reader is given all too brief glimpses of the chief stages on the journey.

The purpose of the book, however, is not to concentrate attention on personal spiritual development, but to speak out of this experience to the many who are still wandering in a spiritual and intellectual wilderness. A long chapter is therefore devoted to an exposition of the Apostles' Creed, written in a thoughtful manner, avoiding the technical shorthand so readily employed by many theological writers. The exposition is fresh and intelligent and should enable any readers of the type the author has in mind both to understand what the Christian faith is really about and to gain a new respect for its intellectual worth. Subsequent chapters sketch the pattern of Christian conduct which

is the necessary corollary of Christian belief, and the wide sweep of Christian influence which takes in the whole range of political and social activity. There is also a very valuable chapter entitled 'Defence and Counter Attack', with an acute analysis of modern unbelief and the Christian response to its challenge. To read this book is to find one's own faith confirmed and illuminated by many shafts of light. It fills a gap in the class of religious literature designed for the modern unbeliever and could be used with confidence for the help of such people.

F. J. TAYLOR.

IN THE END, GOD . . .

By J. A. T. Robinson. pp. 128. Jas. Clarke. 6/-.

It is a strange coincidence—or a remarkable dispensation—that this book by the Chaplain of Wells Theological College should have appeared almost simultaneously with *Behold, Thy King Cometh*, by various contributors, but under the general editorship of Brother Edward. The two volumes deal, it is true, with the same topic; but it would hardly be an exaggeration to say that they make precisely contradictory assertions on every aspect of the subject. One wonders what would have happened if the writers of each had read, before publication, the script of the other!

The book before us is No. 4 in the valuable and scholarly series issued under the title of "Theology for Modern Men". The subject is "The Christian doctrine of the destiny of history and of the individual"—in short, Eschatology in its widest application. It is a striking, though in parts an exasperating, contribution to the study. The chapter entitled "The End of Man" is as brilliant in conception as it is lofty in expression; by contrast, other parts of the book seem to show an almost carelessness in thought and language. Witness (for example) such an odd phrase as "the eclipse of the old order is yet only partial, but *the sun has begun to move across its disc*" (italics ours—a strange astronomical phenomenon); and the horrible solecism "this is one of those subjects which gains. . .". A further source of irritation is frequent quotation from the Greek transliterated into roman characters: it is true that an important argument turns on the distinction between *καρπός* and *χρόνος*, and the author no doubt has in mind readers unfamiliar with the Classics; but in many cases the quotations appear to add nothing, and lead to such atrocities as "taking *biazetai* as a middle", or the one frightful word *katenteken* (no quantities indicated).

The thesis of the book is that the real "End" is marked not by completion of time but by "maturity of purpose"—that there will be therefore no "Second Coming" in any literal sense, but that Theology, like Physics and Psychology, employs "myth" for the purpose of translating into concrete symbols facts which can be known only by formulae. The boldness of Dr. Robinson's early assertions tends to alienate sympathy, which however is restored by the reverent and thorough justification of his position; and his exegesis in Chapter VII of the baffling passage in 2 Cor. v. 1-8 is masterly.

The last chapters of the book are devoted to a challenging and whole-hearted vindication of Universalism; towards which (as one realises by

degrees) almost the whole tenor of the argument has been working up. The author's positive defence of his position is excellently carried out, but in spite of his obvious determination to meet frankly the many objections—Biblical and other—to the doctrine, his counter-arguments are strangely unconvincing, and even appear confused.

This is a serious book, to be seriously and sympathetically studied. Perhaps not many readers will follow it all the way; certainly none can fail to be stimulated in their own thinking about the great eschatological doctrines. We hope that in subsequent editions the author may be able to make some verbal and grammatical emendations; there is (for example) a sentence on p. 47 which says exactly the opposite of what is intended. But in the meantime readers should not be diverted by points of detail from giving very careful consideration to the principles behind Dr. Robinson's exposition.

D. F. HORSEFIELD.

THE VALLEY OF THE SHADOW.

By Hanns Lilje. pp. 128. S.C.M. Press. 7/6.

The writer of this book is now Lutheran Bishop of Hanover, and what he has written constitutes first-hand testimony of the most important kind. It must be evident now that whatever differences may exist between the political ideals of the Nazis and of the Russian Communists there are quite striking similarities in the technique they have used to suppress religious liberty. Every care has been taken to preserve in secret the details of this technique, but from one source and another the picture is slowly being pieced together, and it is now possible to form a relatively clear notion of what it means. The picture thus pieced together represents the other side of what in the case of certain types of Communism has made so direct an appeal to the Christian conscience. What is of the first importance to realise is that the totalitarian achievement cannot properly be judged in the light of one aspect only. The whole picture must be included and judgment made accordingly. It may be argued that what Hanns Lilje has to say about the concentration camps of Nazi Germany has little or nothing to do with the techniques of post-war Russia. But what is too striking to be ignored is that the picture of the technique as it is used in Russia, supplied by writers so different as Koestler and the anonymous writer of "Through God's Underground", is fundamentally identical with the picture here given of the technique applied in Germany. Faced with the challenge of Christian freedom, both forms of totalitarian régime have recourse to the same methods of defence. It is for this reason that, alongside with other testimonies of a similar character, it is of the first importance that this book should be read and pondered, and from this standpoint it has an importance greatly in excess of its size or cost. It is not the kind of book that can profitably be quoted in excerpt. It must be read throughout.

Certain conclusions emerge. The first is that it offers confirmation of a position first reached by Plato, that a tyrant cannot permanently impose his will upon a people without contriving in some way or another to secure the popular consent. In the last resort, a law, if it is to be effective, must have behind it the support of those who are to be

subjected to it. The process may take time to work out, but in the long run it will reach its conclusion. More striking is the picture here portrayed of the resistance offered by Christians. Wherever the things of the spirit are evident, whether in art or literature or in other religions, there is an element of resistance, sometimes a vigorous element. But the reader is left with the impression that there is a particular significance attaching to the Christian resistance which may well bring upon the resisting Christians the deadliest enmity of all, because in them, as nowhere else, the evil assault of totalitarianism is exposed and overcome.

W. F. P. CHADWICK.

THE GOTHIC WORLD.

By John Harvey. Batsford. 30/-.

On perusing this book one is immediately conscious, not only of Mr. Harvey's immense erudition, but also of the fact that his method of approach differs from that of many previous writers on art and architecture. We find that the book does not consist primarily of descriptions of the various phases of gothic, nor of individual buildings or their adjuncts. The writer's main task is devoted to a narrative about the men, the places, the organisation, and, above all, the ideas and ideals which made gothic art and architecture possible. In the process of unfolding the story, however, Mr. Harvey does contrive to say a great deal about the buildings and the artistic treasures which the gothic age produced.

He disagrees with many widely held notions about gothic art and architecture. He states, for example, that it is pure fantasy to attempt to derive the whole towering achievement of the mediaeval artists from the half accidental structural evolution of the ribbed stone vault. As he so aptly reminds us, many supreme examples, especially in England, were never intended from the first to be roofed in stone. Nevertheless, we are told that the presumed identification of gothic art with Western Christendom is also false, and to illustrate the point, we are reminded that at the height of the age, gothic art was accepted by the commercial centre, Flanders, but rejected by the religious centre, Rome. In spite of all this, however, Mr. Harvey insists throughout his book that it was an ideal and not a structural necessity which produced the most spontaneous, the most organic, the most imaginative and resourceful, and, because of these things, inevitably the most completely satisfying, style of building there has ever been.

After dealing with the birth and development of gothic art in the comparatively small part of France known as the *Domaine Royale*, Mr. Harvey shows how the influence of the French school spread to ever widening territories. We are given a summary of gothic art in the British Isles; we are shown the spatial gothic which was evolved in the South, particularly in Spain and Italy; under the heading of "National Gothic" Mr. Harvey reviews the progress of the art during the later mediaeval period and takes us to such widely separated places as Catalonia, the Low Countries, Scandinavia, Bohemia and Moravia, the Baltic lands, and Poland, to name only a selection.

The illustrations, almost all superbly produced, number nearly 300. They have been chosen to cover the whole field of gothic architecture,

with some emphasis on relatively little known regions and the later period of national styles. In this connection one may perhaps be excused a word of regret that room could not be found for one or more illustrations of the great pillared interiors of the later Spanish cathedral schools. Worthy illustrations of these magnificent interiors are seldom seen in this country.

Altogether Mr. Harvey and his publishers are to be congratulated on the production of a fascinating book which will be treasured by all lovers of mediaeval art.

J. H. HUMPHRIES.

SHORT REVIEWS

THE OLD TESTAMENT AGAINST ITS ENVIRONMENT.

By G. E. Wright. S.C.M. Press. 6/-.

This is the second of a new series of Studies in Biblical Theology. Its importance arises from its emphasis upon the work of recent German and Scandinavian scholars. The result of this is not to go back behind the modern critical study of the Bible but to go on beyond the negative aridities of literary criticism to the positive principles of biblical faith.

Dr. Wright is keen on emphasizing the uniqueness of the Old Testament revelation. He revolts (and rightly) against any merely naturalistic or evolutionary interpretation of biblical religion. He is alive to the findings and importance of modern Semitic and archaeological studies. He is suspicious (even if only in a footnote) of Anglo-Catholic interest in the priestly side of Old Testament religion. Add to this his emphasis on the covenant character of Old Testament religion or on the importance of divine election and his welcome criticism of the belittlers of Moses and those who are obsessed with cultic psalmody and New Year festivals!

All told, a stimulating book. But does it speak "from faith to faith"? I expect that it does. But I am not quite sure. There is not a single reference to Martin Buber. Ought anyone who writes a post-liberal book on the Old Testament to ignore his work or accept Albright's understanding of the meaning of the Divine Name without so much as a mention of Buber's interpretation? I for one think he ought not. But then, I am biased. I think no one in our time has spoken "from faith to faith" about the Old Testament in the way in which Buber has.

J. E. FISON.

THE TEACHING OF CALVIN.

By A. Mitchell Hunter. James Clarke. 15/-.

One of the more hopeful theological signs of the present age has been the revived interest in Calvin and the fresh appreciation of his teaching. One of the works which has contributed to that revival has been Dr. Mitchell Hunter's study of the teaching of Calvin, and we can have no hesitation in extending a warm welcome to the new and revised edition of that book. Dr. Hunter has three notable qualifications for his task as a Calvin expositor. He has a wide and intensive knowledge of Calvin's own works, so that there is nothing second-hand about what he says. He has a clear and powerful style, so that he can

make his points forcefully. And while he is no fanatic, he has a proper and necessary enthusiasm for his subject.

Perhaps the outstanding feature of the substance of his book is its range. Mr. Hunter does not make the mistake of making a mould—the doctrine of predestination or of the divine sovereignty—by which everything else in Calvin must be shaped. He has an eye for what is important, but he works steadily and sanely over the whole field, from the Institutes and Commentaries to the doctrine of the Church and Sacraments, from Calvin's views on church order and worship to his legislation, and even his attitude to the arts. At all points Dr. Hunter quotes from Calvin's letters as well as his published writings, and the discussion of such controverted topics as the treatment of Servetus and the Genevan discipline is outstanding for its freshness and balance.

Not unnaturally, a work of this kind does not allow of a completely adequate discussion of every topic, and some questions remain to be asked and answered. Yet as an introduction to the whole range of Calvin's thought and work the book has hardly a rival in our own age, and it offers a wholesome corrective to those glib generalisations which so often vitiate the historical and theological study of this subject.

G. W. BROMILEY.

CONSCIENCE.

By O. Hallesby. Inter-Varsity Fellowship. 6/-.

There has been a tendency among modern writers on Christian Ethics either to follow the Roman Catholic scheme of Moral Theology, or to write somewhat superficially by "rule of thumb". In Professor Hallesby we have an Evangelical writer who goes to the heart of things and develops his own method of exposition of the teaching of the Bible on Conscience.

Dr. Hallesby gives a penetrating analysis of the work of conscience in the unconverted and converted man. The central chapters are particularly valuable to those who do the work of an evangelist, and who may be tempted to try to hurry souls into the kingdom, without allowing the Law to "kill" through its operation on the conscience. These chapters and those that follow come as a salutary reminder to those who have been converted for some time and who may be beginning to suffer from a sleepy conscience.

The practical wisdom of the author is seen in his handling of the supersensitive conscience in the last chapter. Here, as elsewhere, one feels the sure touch of a man who knows both his Bible and human nature. Some Christians know only one of these two.

J. STAFFORD WRIGHT.

THE DAZZLING DARKNESS.

By Guy Bowden. Longmans. 8/6.

The title of this book is taken from Henry Vaughan's lines: "There is in God (some say), A deep but dazzling darkness". Its sub-title is, "An Essay on the Experience of Prayer", and, as one would expect, the general theme of the book is the direct approach to God, and communion with Him. Mr. Bowden sets out to answer the question of why the ordinary Christian, and even the more experienced Christian,

does not always have the vivid sense of God's presence, and does not find the thrill in prayer that he might expect to have if he is in living touch with God Himself.

Mr. Bowden quotes Fenelon on the danger of judging the worth of prayer by the emotion that it produces. Prayer must be persisted in as a duty, even when no thrill comes. "In the relation between the soul and God, there is always an element of mystery, a cloud of unknowing, which it is impossible for the soul to pierce" (pp. 64, 65). The author holds no brief for a vague mystic experience that is divorced from the foundations of the Christian creed. The chapter on "Prayer and the Unconscious" links Christian experience with some of the facts that modern psychology regards as important, and there are suggestions in this chapter that might well be worked out more fully in some future book.

J. STAFFORD WRIGHT

THE RELIGIOUS THOUGHT OF ST. JOHN.

By Edwin Kenneth Lee. S.P.C.K. 17/6.

One has heard of parsons who have moved to a small country living in order to find time for study and writing. Only too often they have failed to find the time that they hoped for. Others in busy parishes have put themselves under rigid discipline and have managed to read, to study, and even to write. Mr. Lee is an example of this type of scholar. In a colliery parish he has produced a "thesis" type of book, well planned and well documented, that gives the reader the comfortable feeling that he is following a guide who knows every inch of the road, and that if he himself wishes to do any special study of the Johannine writings, he will save himself much labour by using this book as a foundation. Whether or not he agrees with all the conclusions, he will at least know the main points from which conclusions have been, and can be, drawn.

Naturally the scope of the book does not allow a discussion of the authorship and unity of the Johannine literature, but Mr. Lee accepts the unity of authorship of the Gospel and Epistles, though he believes that the author was "John the Elder". All the big themes of the Gospel are handled in detail, and the particular emphasis of St. John as compared with the rest of the New Testament and with Jewish, Hermetic, and Gnostic writings, is well brought out. The scope of the book can be seen from the titles of the chapters, which deal with God, The Word, the World, the Light in the Darkness, Salvation, and Eternal Life, with a closing chapter on Theology and Ethics.

While there is a full bibliography, and an index of Names and Subjects, an index of Greek words would have been helpful.

J. STAFFORD WRIGHT.

THE POLISHED SHAFT.

By W. E. M. Brown. S.P.C.K. 7/6.

Anyone who has a specialised interest in the history of Evangelicalism cannot afford to miss this book: others who have a more general concern with literature as a means of evangelism among cultured people will find in it plenty to think about.

It is a study of the literary aims and methods of three Evangelical

writers—James Hervey (1714-1758) ; and his younger contemporaries, William Cowper and William Gilpin. Hervey and Gilpin were clergymen. Cowper "had many anxious thoughts about taking orders" (see p. 65) but found a wider ministry in the Olney Hymns and in his other evangelical writings. All three authors were essentially purposive ; there was no "art for art's sake" nonsense about them. What Miss Brown says of Gilpin was surely true of all three. They believed "that ordinary life could be far more sensitive in its values and refined in its pleasures, and that the Christian life ought to be eminently so". Hervey's *Meditations*, Cowper's *Poems*, Gilpin's *Observations*, had a wide circulation and Miss Brown adds an interesting final chapter on the influence of these "less than the greatest" writers upon the giants who were to come—for instance Shelley and Jane Austen. The present reviewer does not feel she quite makes her point here, but might have done so if she had written at greater length. This is a competent piece of literary criticism, and it is refreshing to find Evangelical writers being taken seriously as *writers* instead of being dismissed as failed preachers. These men knew what they were doing and had a high sense of literary form and function.

G. H. G. HEWITT.

ALBERT SCHWEITZER : A VINDICATION.

By George Leaver. pp. 120. James Clarke. 6/-.

In July, 1948, there was published a book by Mr. Middleton Murry entitled *The Challenge of Schweitzer* which, while appreciative of the great man, was also severely critical. Schweitzer's biographer, Dr. Leaver, at once leapt to his defence and produced this present volume in November of the same year, congestion problems beyond the control of the publishers preventing its emergence till now.

It will be plain that this book will be largely unintelligible to those who have not read Mr. Murry's, for Dr. Leaver writing with that book in mind, hardly succeeds in making the points at issue very plain. It was evidently written hastily and in white heat with an almost Pauline disregard for grammar and syntax on occasions. On page 37 the phrase "be an escape" is found at both the beginning and the end of the same sentence, and on page 83 the words "to base" are written twice over in the same line. The many quotations from Mr. Murry's book are frequently interrupted by bracketed expostulations and interjections by Dr. Leaver which make very irritating reading. Sometimes there are unwarranted sneers at Mr. Murry, especially an imagined conversation by Schweitzer and Murry which ends with the great doctor saying : "Excuse me now, but I must go the round of my wards. I could accommodate you quite easily in one of our wards for mental patients". This is unworthy not only of the great Schweitzer but also of Dr. Leaver himself who has done so much towards helping our understanding of one of the noblest men of our age.

The main charge at issue seems to be Mr. Murry's insistence that Schweitzer's point of view makes history meaningless—a charge that is frequently repeated. Dr. Leaver insists, also frequently, that Schweitzer makes a difference between history as such and *human*

history and refers to his constant theme that history is only meaningless when it is *suffered* rather than achieved.

At point after point, one gains the impression that Mr. Murry and Dr. Leaver misunderstand each other's meanings and readings of Schweitzer. Could it be suggested that they meet and talk things out and then produce another book as a joint effort?

R. S. DEAN.

TWO RELIGIONS. A COMPARATIVE STUDY OF SOME DISTINCTIVE IDEAS AND IDEALS IN HINDUISM AND CHRISTIANITY.

By John McKenzie. Lutterworth Press. 7/6.

In these Croall Lectures for 1948 Dr. McKenzie has set himself a specific task, and has done it well. He has not attempted to wander widely over the whole of Christianity and Hinduism, but has selected key subjects for close study. To this study he has brought an experience of over 35 years of close contact with Hinduism in India, as Professor of Philosophy and later as Principal of Wilson College, Bombay. He has not followed the easy way of setting the worst practices of one religion over against the best of the other, but has given a sympathetic presentation of beliefs and facts, all of them well-documented. His conclusions are that although there is much in Hinduism that superficially resembles Christianity, yet the differences between the two religions are fundamental.

After a chapter on the impact of the two religions on each other, the book discusses the Social Order, the Ethical Problem, the Doctrine of God, Human Destiny (Deliverance or Redemption?), and Toleration. Some will be more interested in the theological differences. The chapter on the doctrine of God naturally has a full discussion on what the Christian means and does not mean by speaking of the Personality of God. In discussing Human Destiny Dr. McKenzie finds that key differences between Christianity and Hinduism lie in the doctrine of sin and the idea of redemption from it. Those who are interested in the practical approach will find a very able discussion of the problem of caste, and the warning that Christianity in India may need to lay greater stress on a clearcut way-of-life (*dharma*) for converts.

The closing chapter meets the claims of Hinduism to be the most tolerant of all religions, and there is a particularly good attempt at framing the Christian ideal of toleration.

J. STAFFORD WRIGHT.

CHRISTIANITY ON THE FRONTIER.

By John A. Mackay. pp. 206. Lutterworth Press. 8/6.

The President of Princeton Theological Seminary, Dr. J. A. Mackay, is one of the most influential figures in the ecumenical movement of our time. He has had years of experience as a missionary in South America and now holds the very important post of chairman of the International Missionary Council. The theological literature not merely of America but of Britain also has been enriched in the last seven years by the quarterly journal *Theology To-day*, of which he has

been the distinguished editor. The present volume reprints a dozen of the editorial essays which have appeared from time to time in that journal. They touch upon various aspects of Christian witness and duty, but Dr. Mackay believes that they have an underlying unity in the concern that "Christians everywhere should live a frontier life". "Christians should be where life presents new areas to be possessed in the name of Christ." In addition, there are printed two other papers: one an address at the International Missionary Council meeting at Whitley, Canada, in July, 1947, while the other—the longest piece in the book—was originally written for an American publication on the great religions of the world, and sketches the leading features of Protestantism. It would be hard to find a more adequate and instructive account of reformation traditions than in this essay. It was well worth reprinting.

The whole book abounds in pregnant and prophetic sayings. The missionary thinker and the ecclesiastical statesman take precedence over the academic theologian, so that in many places the reader is only given hints or suggestions and not a detailed, annotated thesis. Perhaps this is to observe that here is a good example of frontier thinking. Anyone who cares about the obedience of the church to its calling in these days of tragedy and frustration will do well to ponder what is here set down by one of the richest and most experienced Christian minds of our time.

F. J. TAYLOR.

THE EPISTLE TO THE GALATIANS.

By John A. Allan. S.C.M. Press. 6/-.

This addition to the Torch series of Bible Commentaries is a gem. It would be difficult to conceive of anything more suitable for the purpose which this series is designed to serve. Galatians is by no means one of the easiest of the Pauline epistles, but it is of crucial importance for the understanding of the New Testament message, particularly the relation of Law and Grace. Dr. Adam devotes most of his Introduction to this topic before proceeding to the exegesis of the epistle. The exposition is admirable—lucid, accurate, concise, practical. The theological significance of the epistle is never lost sight of, and interspersed in the commentary are several brief essays on points of special importance, including an excellent study of Justification by Faith.

F.C.

THE PSALMS, VOLUME III.

By W. Graham Scroggie. Pickering and Inglis. 12/6.

The third volume of Dr. Scroggie's exposition of the Psalms in the 'Know Your Bible' series covers Pss. ci-cxxxiv. It follows the same general lines as the two previous volumes, which dealt with Pss. i-l and li-c respectively. The writer's purpose is to analyse the structure of each psalm and then to draw out its message in the form of devotional comments. The work is exceedingly well done, and on the whole the treatment is somewhat more full than in the other volumes. Any clergyman who is contemplating a course of sermons on the Psalms would do well to get hold of these books.

F.C.

NOTES ON BOOKS RECEIVED

Jesus and the Resurrection. By H. A. Williams (*Longmans*, 2/6d.). For his Lent Book this year the Bishop of London has chosen a new writer—one of his Examining Chaplains, who is Chaplain Tutor of Westcott House, Cambridge. Mr. Williams takes as his theme the central fact of the New Testament, the resurrection of our Lord, and his concern is to demonstrate how this great truth works out in the actual life and experience of the people of God. In his own words, his endeavour is "to show the resurrection as the context of Christian living—the atmosphere, so to speak, in which every Christian moves and has his being". Of the five chapters, that which deals with the resurrection as the conquest of death is exceptionally good and proves the writer to be a man of mature thought.

Why I am a Christian. By O. Hallesby (*I.V.F.*, 6/-). Facing the title page of this book is inscribed the sentence: "A Word to Honest Doubters"—and that exactly describes the point and purpose of the book. "Ever since I was delivered from doubt and enabled to live a peaceful and happy life with God," writes the author in his preface, "I have felt indebted to my doubting fellow-men. This book is an attempt to pay off some of that debt." Professor Hallesby thus writes out of his own personal experience, and it is this fact which imparts a peculiar vitality to his message and saves the book from anything approaching the dullness of an academic treatise. It will be of value to others than the honest doubters to whom it is primarily addressed. The Christian pastor and preacher will find here a large amount of help in dealing with a phase of spiritual need which is far more common than is generally realised. The book has already achieved a wide circulation in Scandinavia and the U.S.A. The English translation is by C. J. Carlsen.

The Church Pulpit Year Book, 1951. (*John Hart*, 7/-). Once again this hardy annual makes its appearance and will doubtless be welcomed by those hard pressed clergymen and lay readers who are looking for help in their sermon preparation. The design of the book is not so much to provide ready-made sermons as to offer ideas and suggestions for a pulpit ministry based upon the Church's year. Two sermon outlines are given for each Sunday, and one for every saint's day and holy day. The teaching is simple and scriptural, even if generally speaking the treatment is not over original.

St. Francis in Italian Painting. By George Kaftal (*Allen & Unwin*, 12/6d.). St. Francis is not only the most popular saint in medieval painting but very nearly the most popular saint in Christendom, with the result that more books have been written about him than about any other saint. In this book Dr. Kaftal expounds the religious and ethical values of St. Francis in relation to our own times. In tracing the development of the saint's personality he not only deals with its complex nature but endeavours to correct some of the misrepresentations which have gathered round the subject. The latter part of the book consists of thirty-seven brief quotations from the 'lives' of St. Francis with a corresponding number of plates illustrating them. These reproductions are of paintings by Italian masters from the 13th to the 15th century. The whole book is beautifully produced on art paper.

The Cathedral Church of Hereford. By George Marshall (*Littlebury & Co.*, Worcester, 15/-). The author tells us that Hereford Cathedral Church has probably undergone more alterations and additions in the course of the centuries than any other cathedral in this country. Accordingly, his purpose in writing this book is not so much to present an architectural description of the church as "to set out in chronological order the erection of the different accretions and alterations to the building, and to suggest the when, why, and wherefore of their erection and abolition". Mr. Marshall is an expert archaeologist, and his work represents the result of a vast amount of intensive and painstaking investigation. In the course of his researches he has cleared up many problems and thrown new light on the history of the cathedral. The book is illustrated with 75 photographs, many taken especially to explain the text, and there are three plans of the building.

The Glories of Our Lord. By H. C. Hewlett (*Pickering & Inglis*, 5/-). The theme of this book is the Person of Christ and the subject is expounded in a series of twelve studies, dealing with such matters as our Lord's Sonship, Incarnation, Humanity, Crucifixion and Priesthood. The studies are essentially devotional in character, but at the same time are strongly biblical and soundly evangelical. They might well offer suggestions for a series of parochial Bible studies or Sunday sermons, and in that case they would also provide some very useful material.

Signs of Hope in a Century of Despair. By Elton Trueblood (*S.C.M. Press*, 7/6d). This is a disappointing book. It promises much but fails to come up to expectations. The theme is certainly an attractive one: the growing points of hope in the contemporary situation both in the Church and in the world; but these 'signs' are treated in such a way as to make them appear of little consequence. The task has already been accomplished so much more ably and acceptably by such writers as Latourette and Van Dusen that there would appear to be no needful place for an American work of this kind in the British book market.

FRANK COLQUHOUN.