

colleges, and of these at least 600 were non-Roman Christians. The number of those who were not Christian was infinitesimal. These figures provide a striking testimony to the value of the education offered to Africa by the Church in the recent past and present a unique opportunity to train a whole generation of Christian leadership. Yet only a very few of these students are likely to become ordinands, partly because of the very low standard of living among African clergy, compared with all other avocations open to university graduates. In Africa as in England the maintenance of the ministry the Church already possesses is at least as great a need as its further recruitment. Attention must be given to this problem if there is to be any effective recruitment for the ministry from secondary schools and university colleges.

Other problems present themselves comparable to the difficulties which confront the churches in this country. Improved academic standards, in themselves so necessary for the health of the Church, may yet disqualify a new generation of ministers from the task of meeting the needs of the ordinary village African in the concrete circumstances of his life. Indeed, this issue is closely related to the whole question of recruiting for the ministry. The local pastor who has experienced deeply his Christian faith and from a clear understanding of its meaning can express it convincingly is likely to be the greatest power in the Church for calling out new vocations. Here is a reminder that two things which cannot be separated, an adequate theological education and training for the ministry, are nevertheless distinct and must never be confused either in Africa or in England.

Book Reviews

SOME TENDENCIES IN BRITISH THEOLOGY. FROM THE PUBLICATION OF "LUX MUNDI" TO THE PRESENT DAY.

By John Kenneth Mozley. S.P.C.K. 10/6.

The author had planned a larger and more comprehensive book. But what is here given to us is, nevertheless, a whole: a clear and invaluable interpretation of the theological scene as that is covered by the years 1899 to the outbreak of the second World War. It is important, however, that the reader should be prepared for disappointment if he should be expecting 'the present day' to deal with the theological tendencies of 1951 or even of the 'forties'. The book stops short before that.

Biblical Theology, for instance, is treated here only in its significance as a reaction against a purely philosophic approach to the Christian religion. But as Principal Cobham remarked in his broadcast in March entitled "Here the Church of England Stands", we are confronted with the embarrassing fact that "the Bible has become the exclusive province of the trained theologian, and in consequence an almost closed book to the devout layman". That observation, which is so largely true, is of course not a condemnation of *Biblica*

Theology, but it faithfully reflects the present stage reached in the 'post-critical' approach to the Bible. A vast task of interpretation is now being undertaken. The new appreciation of biblical insights, the new understanding of the biblical emphasis, far from implying a repudiation of the work of past generations in biblical criticism, is, in fact, based upon it. But all this, and the consequent travail of soul of the contemporary theologian as an interpreter, finds no place in this survey.

The new urgency with regard to the problems of eschatology likewise finds no place in these pages. Further, in fidelity to his terms of reference the author was unable to illustrate the growing influence of modern continental theology mediated through America. Niebuhr finds only one reference, Tillich none. That alone measures the change in the English theological scene since 1939.

This warning to the reader is necessary, for the sub-title of the book is confusing. But if the book is studied as a survey of the forty years which followed the publication of *Lux Mundi* in 1899 it will be found to be of immense value as an illuminating commentary on the period. "Characteristic of the theology of this age," says the author, "is the recognition that the statement of opposite positions, and the controversial handling of them, is a stage beyond which it is necessary to pass" (p. 58). And again, "if we are trying to describe the theological temper of to-day it is as eirenic, not controversial, that we shall appreciate its quality, and the impulse at work is one that finds no satisfaction in the marshalling of anti-thesis over against thesis, but seeks to discover a synthesis in which justice is done to the two apparently contrary positions" (p. 58). It might be inferred that Dr. Mozley would have welcomed the appearance of *The Fulness of Christ*, the recent Evangelical contribution to theological understanding. Indeed, throughout his volume there is a very fair appreciation of the Evangelical 'point of viewing', all the more so as the period has so comparatively little to show in the way of important Evangelical theological writing as far as Anglicans are concerned. It may be hazarded that if he were alive to-day Dr. Mozley would want to modify his appraisal of Evangelical theology as moving towards Anglican Modernism (p. 79). Stimulated by the revival of a biblical theology, and perhaps no less by the apocalyptic confusion of our times, Evangelicals are shaping their tradition afresh, indebted to, but in no way slavishly dependent upon, their own immediate past, and welcoming the insights of other traditions because aware of the enduring validity of their own.

The second half of the volume contains a most valuable parallel study of the Scottish tradition during the same period. For those whose bookshelves contain no more honoured volumes than the writings of Mackintosh and Oman, of J. Baillie and D. M. Baillie, of Patterson and Torrance, this section will be much appreciated. It is characteristic of the author that he should be so familiar with this scene also. He makes no more penetrating comment in the whole book than when he says, in reference to the variety of schools of thought, and of traditions in theology, and their interaction upon one another :

“ To a considerable extent they indicate the possession, or at least the forming, of a common mind among scholars who belong to different Christian Communions. And that means that theology, of which many good Christians are highly suspicious if not definitely unappreciative, is making a contribution of great importance to the cause of Christian Unity ” (p. 69).

For those who would understand the tendencies of theology to-day this book, which describes the tendencies of yesterday, is probably indispensable.

MAX WARREN.

TRADITION AND THE SPIRIT.

By Daniel Jenkins. Faber and Faber. pp. 195. 12/6.

There are few writers among the younger generation of theologians who have as lively and provocative a style as Daniel Jenkins. He has already in three notable books, on Catholicity, the Ministry and Prayer, made a significant contribution to the contemporary theological debate in England. In this new book on Tradition, the fruits of a year spent at Union Seminary, New York, on a Commonwealth Fund scholarship, he has carried his argument a stage further in ecumenical discussions. Perhaps the most useful service that Mr. Jenkins has so far performed has been to ask penetrating questions of those who stand in different theological traditions from his own and to set question marks over against many cherished but often unexamined assumptions. The present volume deals realistically with a subject of very great importance, though it can hardly be said to give satisfying answers to some of the problems with which it deals. But no one can peruse it without finding his own thinking stimulated at many points.

Tradition is a subject which has not received the attention it merits from theologians; and yet the churches are, or seem to be, sharply divided about its meaning and authority. Roman Catholics and Orthodox are generally believed to ascribe very great authority to tradition, and the decree of the Council of Trent which gives to the oral tradition of the Church a co-ordinate authority with Scripture is commonly cited as an illustration of this theological method. Protestants on the other hand are supposed to reckon tradition of little account and to base their theological method and ecclesiastical practice on Scripture alone. The supremacy of Scripture over the traditions and opinions of men is explicitly taught. Anglicans occupy a mediating position, for although the Thirty-nine Articles ascribe a unique authority to Scripture, classical Anglican theology has been noted for its deference to the fathers of the first six centuries. Nevertheless it has generally been held that the opinions of the fathers are to be accepted, like the ancient Creeds, in so far as they represent a true exposition of Scripture, for there is no reason to think that the early fathers were supernaturally delivered from error.

It is the merit of this discussion under review that it makes two significant admissions. First, Jenkins recognizes that every denomination has its own tradition—a tradition which is often unquestioned since it embodies the working assumptions of the life and thought of the Church, but which ought to be subjected to rigorous scrutiny. The appeal to Scripture as *the* authority is invariably an appeal to

Scripture as it is understood and expounded in that particular church tradition. Most Protestants will have had some experience of what happens when an expositor professes to handle Scripture faithfully, but does so in a different fashion from what is commonly accepted in their circle. The common use of the word tradition in ecumenical circles to describe each of the distinctive types of church life is an eloquent acknowledgment of the fact that the testimony of Scripture comes to us only through the tradition of the apostles, received in turn and handed on through the tradition of the particular church in which we have our membership. There is no escaping from tradition in a church which lives in history, nor is the problem settled by saying that tradition must be controlled by Scripture, for the interpretation of Scripture is itself moulded by tradition—Roman, Orthodox, Anglican, Lutheran, Reformed or Sectarian.

The relationship of Scripture and Tradition is complex and not simple. This is apparent in the second admission which Jenkins makes when he says, "The Scriptures . . . are the product of tradition ; they come out of the living stream of the Church's life. Not only are they produced by tradition but as critical study has brought out clearly, in their composition they exemplify the way in which tradition in the common life of the people of God is built up". The attitude of one generation in the Church towards the tradition it has received helps to shape the form of the future history of the people. In patristic times the authority of tradition was synonymous with the authority of the Scriptures, the written form of the apostolic tradition. The subsequent discussion in this book ranges over the nature of catholicity, the need for a revaluation of tradition, the meaning of Christian freedom and the life of the People of God in a technological society, with some concluding pages on the nature of Christian worship in the light of the general position maintained in the earlier chapters.

The Church lives always "in the dimension of tradition", for it must always look backward to those unique events by which the redemption of man was accomplished in Christ and from which the Church itself sprang and to which it continually returns for the renewal of its life. The nineteen centuries which have passed since the events took place are of immense significance for the Church to-day in its attempt to fulfil its vocation. "The Spirit-guided tradition of the Church is much wider and richer than it is often taken to be in modern Protestantism. There are parts of Christian tradition which many branches of Protestantism have completely overlooked or forgotten." All this is well said and Anglican Evangelicals as well as other Protestants should give heed to what is here written. But the Lord whom we serve is the Lord of the future as well as the past—a living Lord and not only a Lord of history. The Church must be ready to hear what the Spirit has to say to it in the process of history now completed in the past and in the issues of the present ; but it must never be the prisoner of the past nor find itself inhibited from using the rich treasury of wisdom available from the Christian past. The book will accomplish a worthwhile purpose if it initiates a fruitful debate on the scope and authority of tradition as modern Christians have received it in their several traditions.

F. J. TAYLOR.

COMMENTARY ON THE GOSPEL OF ST. LUKE.

By Norman Geldenhuys. Marshall, Morgan & Scott. 25/-.

THE WITNESS OF LUKE TO CHRIST.

By N. B. Stonehouse. Tyndale Press. 7/6.

During recent years many commentaries have been written on the third Gospel, but most of them have been disappointing. One so often finds that the writers are more concerned with modern critical theories than with the matter found in St. Luke's Gospel. Constantly in these commentaries we meet with a biased liberalism, and at times a scepticism which not only denies many of the great doctrines of the Christian faith but also the divinity of Jesus Christ. It is refreshing therefore in this Commentary by Geldenhuys to find a different approach. The main portion of the book is expository, and what excellent expositions the reader finds! Again, the book has numerous homiletical hints, which would prove invaluable to any preacher.

It must be made clear that the writer has not avoided the critical problems. He deals with these in a scholarly and fearless manner in the Introduction, in his comments on Greek words, and also in his special notes. He brings out two points which one feels are of real importance in dealing with the date of Luke. In the first place, he shows the close relation that existed between Luke and Mark, and that it is therefore unnecessary to postulate an interval of about ten years between the writing of Mark and the time when a copy of that Gospel came into Luke's possession. In the second place, he maintains that Luke need not have written ch. xx. 20, 21 after the event had taken place, that is after A.D. 70, and he gives three reasons; (1) Luke's Gospel was written for Gentiles; (2) the disciples understood the "abomination of desolation" in the same way as Luke did before A.D. 70; (3) Matthew writing after A.D. 70 used the same phraseology as Mark. These points have a special bearing upon the date of Luke.

The special notes are not of equal value, and about some of them one can only express disappointment. Further, the writer might have given a little more space to the variant readings, for when all is said and done sound expositions depend upon the correct text. But, on the whole, the book is really valuable, and one can strongly recommend it as a commentary which must take its place with the best of modern times.

The Tyndale Press has issued so many excellent books that one always looks forward to any fresh work from that source with a certain amount of pleasure. And Professor N. B. Stonehouse can always be relied upon to produce a scholarly work. If therefore the reader is seeking a book that will make him think he will not be disappointed here. The writer shows a wide knowledge of many of the modern critical theories, but he has his own independent viewpoint, and shows much originality of thought. If, however, the reader desires a light book for mental relaxation, he is advised to go elsewhere. This book is for students only, and even these will find the style heavy, monotonous, and involved, and the vocabulary at times strange and unfamiliar.

The writer is ever seeking to show the weakness of many of the modern critical theories, and this is clearly brought out in the chapter

on the Death and Resurrection of Jesus Christ, especially when dealing with the textual variants in ch. xxii. 19-20.

The book closes with the words, " Luke's witness to Christ is therefore a superb work of devotion and adoration. And it is most appropriate that the first and last scenes of the Gospel find their setting in the temple at Jerusalem ". As these words are applied to the Gospel of Luke most people would endorse their truthfulness and adequacy ; but one would never gather that Luke's witness to Christ was a superb work of devotion and adoration from the reading of this book. Nearly every page is occupied with the writings of the critics, and although there is much useful information, one wonders whether the title of the book is not misleading. Apart from the title, however, one constantly finds information which is invaluable, and the student of St. Luke will need to have this book in his library.

T. HEWITT.

OXFORD AND THE EVANGELICAL SUCCESSION.

By Marcus Loane. Lutterworth Press. 15/-.

Of the five men whose life stories are related in these biographical studies, two had no direct connection with Oxford, and to that extent the title of the book is a misnomer. But the two who had nothing to do with Oxford are linked with the others in such a way as to make, if not an academic, truly an Apostolic Succession. Canon Loane has made diligent research, and many details in the careers of his heroes are brought to light which bring home afresh the marvels of God's grace.

What wonderful men they were ! And of none could it have been foreseen that he would become what he came to be. George Whitefield was the herald of the Evangel *par excellence*. All classes of society were captivated by one who lacked no single gift as an orator. The record of his activities is almost incredible. John Newton after amazing vicissitudes became the trusted counsellor of many in the things of God, exercising a wide and deep influence through correspondence and conversation as well as by his preaching. Thomas Scott, whose unpromising early days were succeeded by his ordination but whose hard nature had yet to be subdued, was brought into contact with Newton (at that time a neighbour), and largely by the latter's patience and wisdom was led into the path of truth. By his great Commentary on the Bible this self-taught expositor enriched his generation, and by his leading part in founding the Bible Society and the Church Missionary Society, enriched the generations to come.

Richard Cecil was a man of a different stamp. " It is a striking contrast to turn from rough diamonds like Scott and Newton, to the highly cultured man who was to stand by their side." Strangely, he was ordained in 1776 by the same bishop who had ordained Newton in 1764 and Scott in 1772. It was at St. John's, Bedford Row, that he exercised a most influential ministry for many years and gathered around him many whose names are famous in the records of Evangelical progress and whom he inspired and encouraged in that cause. The last of the five is Daniel Wilson. Like Cecil, he was at St. Edmund Hall, Oxford, and later succeeded Cecil at St. John's, Bedford Row. He then moved to Islington, which from the Church point of view he put on the map. 780 candidates were prepared and presented for

Confirmation in his first year. There were 238 communicants at the morning service on January 7th, 1827. All kinds of developments were seen. In 1832 he became Bishop of Calcutta, the only one of our five to hold a position of official leadership in the Church.

Yes, wonderful men they were, each bringing his own special contribution to the evangelization of England and of the world, and each having certain characteristics common to the rest. Each was a loyal son of the Church of England. Each was haunted by a deep sense of his own sin. Each found salvation at the Cross. Each was utterly devoted to the service of the Master. Each had great natural gifts. Each had a determined will and undaunted courage. Each laboured incessantly (some of them overcoming great physical disabilities) right to the end.

There are five excellent portraits and a foreword by the Rev. T. G. Mohan in this well produced volume. A book to humiliate and stimulate any who essay the work of the Ministry, or who would discern the true inwardness of Evangelicalism. HAROLD DROWN.

MORALS AND REVELATION.

By H. D. Lewis. *Allen and Unwin.* pp. 255. 16/-.

The 'blurb' of this book quotes a writer in *Mind* as saying of it, "It might be well if it were made compulsory reading for all theological students". This would not be a good idea—not that there is much danger of any such edict being obeyed!—for the book is too difficult, too discursive, and, one must add, too critical of Christian theology to make such a plan useful. It would, however, be very desirable for all *teachers* of Ethics in theological colleges to read it, for it contains challenges which they would find astringent and, by struggling with them, beneficial.

The author is Professor of Philosophy at University College, Bangor. He is obviously primarily interested in Ethics, and has a considerable knowledge of, and interest in, contemporary Christian theology, in so far as this bears on ethical matters. He would, perhaps, not claim the title "Christian" himself—this point is not quite clear in the book—but if he did it would be that of a very unorthodox one. On the other hand, he is concerned about the maintenance of a high ethical standard, and his complaint against contemporary Christian theology is that, in his view, it weakens rather than strengthens ethical sanctions.

He is particularly severe on Barth and Brunner, and it is interesting to see a writer on ethics as such regarding these two Protestant thinkers as of vital importance in the present ethical *milieu*. His main grievance against them is that they maintain, in varying degrees, doctrines of human depravity, of total dependence on divine grace, and of the necessity of special revelation, to the virtual annulling of general revelation (the last point, of course, applies to Barth more than to Brunner). It may be doubted whether the real import of orthodox Christian teaching on ethics (from St. Paul onwards) can be fully understood except for those who have come to share it by the same path of experienced grace as did St. Paul himself. Professor Lewis's chapters on "Morality and Reason", "Revelation and

Reason" and similar themes give the impression of a chemist trying to analyse strawberries and cream, or an acoustic expert examining a Bach fugue—there is a real *expertise*, but it is not the one which is relevant to this particular field of experience.

Nevertheless, there is much for the Christian to learn from this book. He will be forced to ask, again and again, What do I mean by responsibility? What is the real meaning of original sin? What are the foundations of ethical standards? What is the real meaning of right and wrong? He will be a lucky man if he finds that all his preconceived ideas will stand the test of Lewis's searching and honest analysis, and he will benefit by seeing the impression which much neo-Calvinist teaching makes on well-wishing but not fully perceptive observers. Christian theologians have much to gain, and nothing to lose, from reading the works of serious unorthodox thinkers. Trypho and Celsus must be read and considered, before debate with them can be of much value.

R. R. WILLIAMS.

SOCINIANISM IN SEVENTEENTH CENTURY ENGLAND.

By H. J. McLachlan. Oxford University Press. 25/-.

A distinguished Unitarian scholar, like his father, Dr. McLachlan has given us in this book a fresh and illuminating study of the rise and spread of Socinianism. He describes it as "essentially a development of humanism and the Reformation, a heretical child of both. Socinian writers considered themselves as representing a further stage in the Reformation, completing the work which Luther and Calvin had only begun".

The movement was derived from Faustus Socinus, born of a noble family at Sienna in 1539, whose notable work, *De Jesu Christo servatore*, was the forerunner of a long series of works all marked by the same critical approach to orthodoxy. They rested on two main pillars: a careful and exact study of the Scriptures (of which the Racovian Catechism, published at Rakow in 1605, gives abundant evidence), and an appeal to reason. In order to perceive the truths of revelation, they held, a man had of necessity to seek the guidance of reason, without which revelation was not self-evidencing. Two main items of Catholic theology from which Socinus and his followers vigorously dissented were the deity of Christ and His atoning sacrifice regarded as a 'satisfaction' for sin.

For their views they were willing to suffer long imprisonment and death. John Bidle (1616-62), rightly called the "Father of English Unitarianism", spent much time in prison. King James himself interviewed Bartholomew Legate before his burning at the stake at Smithfield in 1612, and "asked him whether 'he did not daily pray to Christ'. To this Legate returned 'that indeed he had prayed to Christ in the days of his ignorance, but not for these last seven years'. Hereupon the King in choler spurned at him with his foot. 'Away, base fellow (saith he), it shall never be said that one stayeth in my presence that has never prayed to our Saviour for seven years together'."

From the printing presses of Holland the doctrines of Socinianism made their way into England.

It was of that country that Henry Robinson (1605-64), the radical merchant pamphleteer and advocate of toleration, observed in 1644 that when men were asked in what country they would choose to be born they replied, "in their own or in Holland; for in Holland all men have the opportunity to learn truth for themselves".

Socinian books were indeed forbidden in England, except to graduates in divinity, or to church authorities, who might be supposed able to refute them. Such books were much in evidence at Great Tew, where Viscount Falkland, Clarendon and other scholars held seminars so enlightening that Dr. John Earle, author of *Microcosmography*, once said that in that society "he had got more useful learning . . . than he had at Oxford". Many Anglicans, like the Oxford rational theologians and the 'Cambridge Platonists', could remain members of their own church while gaining from Socinianism and Socinians a spirit of critical enquiry, and of charity towards those who, though unorthodox in view, were earnest followers of Christ.

How was it that Socinianism remained so largely an underground movement in England in the two centuries under review in this book? Probably Dr. McLachlan himself has supplied the main answer. "One reason, often overlooked, was undoubtedly liturgical. In the Church the Prayer Book used by Unitarian clergymen (however criticized by them anonymously in print) familiarized the minds of worshippers with addresses and petitions to the three persons of the Trinity. Whatever the parson said or left unsaid from the pulpit could not sink into the mind as did the prayers from the reading-desk and the responses from the pews repeated Sunday by Sunday." Moreover, the Socinians, though they often met in groups, never enjoyed, like Unitarians to-day the status of a formal Church, being in the nature of a *religio illicita* within the realm. Their fellowship in thought and in charity, as also in practical humanism, was very real. But they minimized the sacraments. "Rejecting the Lutheran, Calvinist, and Catholic conceptions of the Lord's Supper, they came near to Zwingli in regarding it as a rite commemorating the death of Christ. Baptism, as already hinted, was not a *sine qua non* of salvation."

In short, Socinianism in England was essentially a movement rather than a Church. "Considered thus, as a bearer of the liberal spirit of the Renaissance, Socinianism is of wider moment than just another form of Christian doctrine. It is part of the larger movement towards free inquiry, part of the break-away from medieval scholasticism in the direction of modern empiricism. . . . 'In necessariis unitas; in dubiis libertas; in omnibus caritas' may be said to epitomize all Christian humanist and latitudinarian thought. This would also be an appropriate motto for groups, like the Socinians, who have esteemed the Christian ethic, in the ultimate resort, more highly than the doctrines of Christianity."

At a time like to-day, when rigorism in churchmanship and a reaction against liberalism in thought are, in the opinion of many Anglicans, menacing the healthy progress of religion in England, Dr. McLachlan's vivid and impartial book will serve as an astringent and an invigorating tonic to those who are fortunate enough to acquire it.

R. W. HOWARD.

FROM LUTHER TO WESLEY.

By Franz Hildebrandt. Lutterworth Press. 16/-.

The aim of this book is not to expound the historical connection between Luther and Wesley—in this respect the title is misleading—but to state the teachings of the two, comparing and contrasting them and drawing out the lessons for their confessional descendants. It may be noted that the Wesley of this book is a composite figure: the writings of John and the hymns of Charles are quoted with little attempt at discrimination, except where there is an open discrepancy in teaching.

The value of the study is evident and calls for little emphasis. It has a definite historical value, for Lutherans and Methodists have usually only the haziest ideas concerning each other. It has also a confessional value, for in spite of differences there are basic similarities between Luther and Wesley which suggest that the problems of reunion are not really so acute as they appear. Finally, it has a dogmatic value. By drawing out the points at which the two correct or supplement each other, the work indicates the most likely lines along which a synthesis may ultimately be achieved.

The enquiry is carried through with all the verve and scholarship which we have come to associate with the mind of the author. The text is never dull, but there is no improvisation. The conclusions are no mere generalizations, but are soundly based upon a thorough study of the material, an investigation of the deeper problems involved, and a consultation of the more important contemporary research in two well-worked fields.

Stylistically, however, the work suffers from an over-abundance of quotation which interferes at times with the even movement of the text. Admittedly, superfluity is preferable to paucity, but there is a mean even in this important matter. The arrangement of the material could also be improved, for the order imposed upon it is external and artificial, and there is no inner logic of development. In this respect it was surely a mistake to exalt the concluding remarks on church music to the dignity of a third part. At best, they constitute only an appendix; at worst, they are simply an occasion for the expression of individual judgments, or prejudices.

The dogmatic nature of these pronouncements is in keeping with the unnecessary and at times regrettable belligerency of the enquiry as a whole. The author has two main aversions, the Reformed school and Pietism, and he attacks them on every possible occasion and with every possible weapon. As he sees it, Lutheranism and Wesleyanism are both genuinely Scriptural and Biblical, and may be used to supplement each other, but Calvinism and Pietism are dangerous aberrations against which the author sustains a constant and sometimes rather peevish polemic. He certainly makes little attempt to do justice to the positive value of the two movements, especially in the case of Pietism.

The provocativeness of the treatment inevitably invites criticism, but it certainly gives to the book much of its pungency and interest. We cannot agree with all that Pastor Hildebrandt says, nor at times, with his manner of saying it. But we can certainly be grateful that

he has said it, and said it in such a way as to provoke further thought and discussion.

G. W. BROMILEY.

MORALS AND MAN IN THE SOCIAL SCIENCES.

J. V. Langmead Casserley. Longmans. 12/6.

It is the fashion nowadays to declare that there is no conflict between true science and true religion. In this book the position is examined from all angles in respect of the social sciences which have developed more recently, the investigation taking us into the realms of psychology, sociology, ethics (both classical and Christian), humanism (secular and Christian), etc. The writer exposes the shallow thinking of those who would have us believe that the Millennium is just round the corner of a full development of the social sciences, pointing out that the psychological technique of Communist Russia is even more desperately evil than the physical atrocities of Nazi Germany. Man himself is the great problem to be faced in all these things; and the old fashioned doctrine of original sin, or something rather like it, is shown to be essential to a true appreciation of the situation.

If the social sciences are to bring blessing in their train, it must be in alliance with the Christian view of God and of man. The theme throughout is the sacredness of human personality and its fulfilment only in the one absolutely personal Being—God—revealed in Jesus Christ, as well as in the social setting in which man finds himself. "Man is a social and religious as well as a rational and responsible being; he can only attain and fully express his destiny and nature if he consciously recognizes and learns to enjoy his inescapable dependence on God and his fellow men at every level of his being. Only in society and religion can personality come into existence and flower and bear its characteristic fruit."

The humanism which believes in itself without believing in God is rejected as being "as incompatible with the findings of modern psychology and social science as with the dogmas of orthodox Christianity". The orthodoxy ("not closed but cumulative, not static but continuous") in favour of which the older modernism and self-sufficient humanism are discarded may not be the orthodoxy that some of us recognize; but it is interesting to note the curt dismissal of the liberal Christianity of the last century as completely out of date. And we would gladly agree with the author's assertion that "the primary aim of the Christian way of life is neither to stabilize social structures nor to liberate social energies, but to fit man for membership in the kingdom of God".

DESMOND K. DEAN.

DEUTERONOMY.

By H. Cunliffe Jones. S.C.M. Press. 8/6.

It is a matter for thankfulness that Biblical scholars are increasingly conscious of the need to extract from Old and New Testaments the living message of the living God. The Torch Bible Commentaries set out to do this on the basis of the findings and views of 'modern critical scholarship'. The author of the volume on Deuteronomy accepts very tentatively a date for its composition 'in the century or so before the reformation under King Josiah in 621 B.C.' and sees it as a homiletical work using traditions of the Exodus and the Wilder-

ness Wanderings which must be regarded as of slender historical worth. One waits with eager interest to see whether a living message can be extracted from the book so regarded. In spite of the polished style and lucidity of the author, I can only record it as my opinion that the attempt fails. Indeed, I am left with the impression that the Book of Deuteronomy is of real importance only to a reader with specialist and antiquarian interests. Although we are told that "where it is right it is gloriously and triumphantly right", yet we are told too that "where it is wrong it is disastrously wrong". This means that the attempt to find the living message results in a series of little sermons showing where the book is acceptable and where it is to be modified or repudiated.

When we ask what is the criterion by which we are to judge between the triumphantly right and the disastrously wrong we are pointed to the revelation of Jesus Christ. But the teaching of our Lord does not lead us to judge the book in this fashion, since the terror of judgment is not absent from His own teaching, and His positive treatment of the Old Testament is more akin to the traditional than to the modern interpretation. It is difficult to escape the conviction that a faith which wilfully behaves 'as if' the Biblical history were true (knowing all the time that it is not) is utterly different from a faith which behaves as if the Biblical history were true, firmly believing it in fact to be so. Thus although clearly Cunliffe Jones has frequently consulted Matthew Henry, he cannot produce a living message like the old commentator. Explaining away the Bible in the interests of a theology and ethic acceptable to the still quasi-liberal modern mind is not the same as explaining the Bible. Some of us believe that there is an awe-inspiring consistency running through both Old and New Testaments and through the Divine actions in Providence which elevates both the severity and the goodness of God to a place far above our sublimest thoughts. Into this pattern we believe that the awesome features of Deuteronomy have their place, not as something disastrously wrong, but as something terribly right.

Of course if this particular brand of 'modern critical scholarship' is right, it would probably be dishonest to treat the book as our Lord treated it. But this is another matter—which some of us feel is also due for re-examination.

J. W. WENHAM.

CHRISTIAN WITNESS IN COMMUNIST CHINA.

By "*Barnabas*". S.C.M. Press. 4/-.

This very fine assessment of the situation of the Church in China is the substance of two documents written for the study department of the World Council of Churches. Although China forms the background of this study, the book raises principles that concern Christians under Communist régime anywhere.

Communism confronts Christianity with an ideological moral power and with a political power. Continually the Christian must admit that Christianity has tolerated moral evils which Communism tries to sweep away. It is thus possible to present Communism as a moral force with which Christians must co-operate, and some have been swept into the Communist net in this way, without realizing the dogmatic and

anti-Christian creed that underlies Marxism. But others have been stimulated as a Christian community both to outdo the Communists in moral acts, and also to a renewed study of the dogmatic basis of Christianity, so as to face the indoctrination classes of Communism.

Meanwhile our author states the important fact that the Christian must not take up the negative attitude of seeing how far he can go in obeying the powers that be, nor of taking refuge in apocalypticism, but must ask positively what is God's purpose in the society in which he finds himself, and by what means can His love be served.

J. STAFFORD WRIGHT.

A SOUTH INDIA DIARY.

By J. E. Lesslie Newbigin. S.C.M. Press. 7/6.

Evangelical English Churchmen have warmly welcomed the Church of South India as a unique example of practical Christian unity, and at the same time have valued the opportunity of thus dissociating themselves from ideas of Church and Ministry which are not truly Anglican. But probably few have stopped to consider the types of practical problem which are bound to arise as the various Church traditions seek to establish a truly united life based on Scriptural principles. Yet how can we be said really to rejoice in the union, and really to care for these noble pioneers, so long as we make no attempt to get to know both people and problems as closely as we can?

These twenty-three brief pen-pictures of different facets of the whole, by the Bishop of Madurai and Ramnad, written from the viewpoint of a leader who is trying seriously to be, first and foremost, a shepherd of the flock, bring the Church of South India close to one. It ceases to be an experiment, a scheme, something of unusual academic interest; it becomes alive, intensely human, very near, something that demands a brother's prayer. For those who know little even of the 'scheme' there is a useful historical preface giving the background to the union.

A. G. POUNCY.

A COMMUNION BOOK.

By Frank Bennett and Gwyn Rogers. S.P.C.K. 3/-.

This little book is designed as a companion to the Holy Communion, providing direction and devotional help in regard to the several parts of the service. To that extent it follows the general pattern of many such communicants' manuals. But whereas the latter are usually written from either a distinctively 'Catholic' or 'Evangelical' point of view, this book has the unusual merit of combining both traditions, as represented respectively by its authors. This fact imparts a peculiar interest to the book. It is a matter of no little significance that the Holy Communion, which used to be regarded as the inevitable dividing point between Catholic and Evangelical churchmen, is now becoming a means of drawing them together through a common recognition of the centrality of the sacrament in Christian worship, the essentially corporate character of the service (involving of necessity the communion of the people), and the ministry of the Word as a normal element in every celebration.

We welcome this little book and commend it to those who are looking for the right sort of manual to give to the newly confirmed. F.C.