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## Book Reviews

FLORENCE ALLSHORN, AND THE STORY OF ST. JULIAN'S.  
*By J. H. Oldham. S.C.M. Press. 12/6.*

With a fine imagination Dr. Oldham, in his portrait of Florence Allshorn, has entitled his last chapter 'Prospect'. The opening sentence of that chapter reads, "Florence Allshorn was always moving on". The testimony of all who knew her was that God did indeed answer in full measure the prayer of her earlier years: "God save me from ever settling down". Yet, despite the fact that she could speak of herself as "always pelting on to the next thing", that was not the expression of an aimless spirit such as Kierkegaard has described, "a soul . . . dispersed in the multifarious . . . constantly running errands in life". With her rather it was a bursting impatience to be following quickly after the latest discovery she had made about Jesus, who Himself is always 'going on'. This eagerness of her discipleship was expressed in her deep conviction that whatever she had 'seen' or discovered must be translated into some appropriate action, but that nevertheless that action itself must never be allowed to become an activity which would be a brake on new discoveries.

Florence Allshorn was one of God's gifts to our century because in the midst of all its hustling urgency, all its feverishness, all its confusion, she matched its pace with her own eagerness, its uncertainty with her assurance, its bewilderment with her clear-sightedness. She had that rare gift of making quietness dynamic. In the midst of the turmoil of our times many try to find a Shangri-La of quietness which is just an escape. But with her you were never in a backwater, you were always on the brink of some dazzling adventure concerned with the real world of men and women—and God. With her, quietness meant just that—the opportunity of knowing God and other people, and, in the sequel, yourself. And that sort of quietness is no sort of an escape. It is indeed no mere play on words to say that she taught many of us that the purpose of 'withdrawal' is not to rest but to wrestle—and to 'return'.

It was no accident that Florence Allshorn, whose life-work it was to train women for the service of the Church, overseas and at home, won the deep devotion of many very busy men, themselves deeply involved in the pressure of our times. Perhaps it was her almost incredible relevance which captured them, and sent them off to try to translate into the humming activity of a city office something captured from her in the depth of the Sussex countryside. And what they had captured was no fairy, insubstantial trifle, but a clue to living with God, and for God, in a world so largely organized without any reference to God at all.

There is a penetrating passage in which, towards the close of the book, Dr. Oldham touches on the wide-ranging significance of Florence Allshorn's life and thought and work. He writes:

"But just as in society as a whole the advances of science and technics have created what has been called a 'second nature' of mechanization and organization, which is in some ways more frighten-

ing, more uncontrollable and more difficult to change than original nature, so the expansion of the missionary movement and the necessity of co-operating with governments in such matters as health and education have brought about a degree of organization in which everything tends to be subordinated to keeping the machine running and to the efficient performance of the job. This was the immense danger that Florence Allshorn perceived and set herself to combat. If the Church succumbed to the dominance of organization, and set the 'job' before right human relations, it would cease to be the manifestation of love and an example of community. It would fail in the purpose for which it has been set in the world. . . . No one of her generation perceived the crucial nature of this issue more clearly than Florence Allshorn and no one made a more determined effort to do something practical about it. She set herself to create the conditions out of which something new and vitalizing might grow."

*She set herself to create the conditions. . . .* And the conditions were men and women, who had learnt to see "Jesus going on", and who, in their several ways, were learning a little about 'pelting' after Him. The bricks and mortar, the loveliness that is St. Julian's, in its actual setting in the Sussex village of Coolham, means much, and with her passion for the beautiful she captured St. Julian's for her vision. But if we really want to understand St. Julian's and Florence Allshorn we shall have to travel far beyond the pages of this book or even a visit to Sussex. We shall have to travel out to village India, to some dusty hospital on the North West Frontier, to the Southern Sudan, to some school in Uganda or Nigeria, and there meet with those whose lives bear testimony to the fact that "what Florence taught me was true".

Florence Allshorn found this world most exciting. This made her long to know more of the world to come. That longing was satisfied as recently as July 3rd, 1950. The supreme achievement of Dr. Oldham lies in the self-effacing skill with which he has introduced us to one of our own contemporaries, with whom it is still possible to explore The Way, and The Truth and The Life. MAX WARREN.

## THE SEAL OF THE SPIRIT.

*By G. W. H. Lampe. Longmans. 340 pp. 35/-.*

From time to time a book appears which quickly establishes itself as the standard work on its own particular subject. Such in recent years have been Dix on the Liturgy, Kelly on the Creeds, and Davies on Paul and Rabbinic Judaism. It will be very surprising if Lampe on Baptism in the Early Church does not join this select band. He has produced a work of outstanding scholarship and at the same time has made a noteworthy contribution to the discussion of one of the most urgent contemporary problems of the Church. As he points out in his introduction, the Church of England is especially vexed by the theological problem of the nature of the Holy Spirit's activity in Baptism and Confirmation. Seeing then that its traditional appeal for guidance on any subject has been to the Bible and the Early Fathers, it is of the greatest service to its ministers to have this ex-

haustive examination of the New Testament and Patristic evidence so clearly set forth.

The book is divided into four main parts. The first, occupying roughly a third of the space, deals with the seal of the Spirit in the New Testament. In the main this is concerned with Baptism, but there is also one striking chapter entitled, "Confirmation in the Apostolic Age?" This whole section is so good that one is tempted to wish that it could have been published separately. Many who cannot afford to work through the rest of the book would value this clear summary of the New Testament evidence in the light of recent critical discussions. At least it may be allowable to register the plea that all who can should read this first section and the concluding chapter of the book, even if the rest has to be left aside for the time being. The second part surveys the evidence of the second and third centuries in great detail and claims that they reveal a gradual disintegration of the New Testament doctrine. Parts three and four, which occupy the last third of the book, raise and endeavour to answer two exceedingly interesting questions. Can any consistent teaching be found in the documents of the first three centuries concerning the precise sacramental medium by which the Christian believer receives the gift of the Holy Spirit? And secondly: Is there any single interpretation of the meaning of the 'seal' in Baptism in the writings of the Fathers? To both of these questions Mr. Lampe returns a negative answer. He finds, in answer to the first, that the sacramental medium is sometimes baptism, sometimes chrismation, sometimes the laying on of hands. He shows, in answer to the second, that the 'seal' may represent baptism or the stamp of the Divine Image or the sign of the Cross, or the invisible imprint of the Divine Name. But the fact that there is this variety of practice and interpretation is not something to be deplored, except where there appears to be a definite departure from the general pattern of the New Testament.

Mr. Lampe has some sharp things to say about the confusion of thought in the 2nd and 3rd centuries, but at least we may be thankful that there was no rigid uniformity of teaching to imprison the Church for many centuries to come.

What then are the author's main conclusions? First, that Baptism by water is the normal and indeed the determinative initiatory rite of the early Church. Second, that the indwelling presence of the Holy Spirit is received sacramentally through Baptism and not through any subsequent rite. Third, that although at Baptism the fulness of the Spirit is received proleptically, the initiate's "realization of the indwelling of the Spirit comes gradually, or perhaps in a decisive moment of conversion. A vitally significant movement in this realization is that of Confirmation, when the obligations of his baptismal profession are confirmed, and the benefits of Baptism are in turn confirmed to him on the level of full consciousness". Fourth, that Confirmation must not "be regarded as a rite by which . . . a person becomes in the full sense a Christian; for this Baptism is entirely sufficient; nor must it be considered as a sacrament in the true and full sense of a 'sacrament of the Gospel' ". And fifth, in agreement with Bishop Rawlinson, that Confirmation must not be

made an indispensable prerequisite to reunion, nor must it be placed on the same level as Baptism itself.

It is impossible for any save those who are expert in the writings of the Fathers to criticize this book in detail. Mr. Lampe has achieved what appears to be a complete mastery of all the early sources. He moves to and fro in his Greek and Latin authors with perfect ease, and his book contains a quite awe-inspiring collection of quotations and references from them. Moreover, he does not lose the wood for the trees. He argues his central thesis with vigour and persuasiveness and an occasional touch of humour. (His reference to "the Dix-Mason line of thought" is a brilliant example.) My only serious question in regard to his main argument is whether he does not tend at times to play down the negative-positive complex in the early rite of Baptism. This double-sidedness, corresponding to the Lord's Death and Resurrection, may have been over-emphasized in some writings, but it seems to me to be there from the first and to demand full recognition in any re-thinking of the subject at the present time. All in all, however, this is one of the most impressive theological works of recent times, and both author and publishers are to be congratulated upon the immense labour that must have gone into its production.

F. W. DILLISTONE.

### THE STRUCTURE OF THE DIVINE SOCIETY.

By F. W. Dillistone. Lutterworth Press. 16/-.

This is yet another book on the doctrine of the Church, but the author's approach is entirely different from the usual kind of thing, and for that reason extremely valuable. He has drawn on a very wide range of reading and knowledge, much of it well removed from the more familiar theological paths. The result is a very careful and rewarding study. But the book is not light nor the treatment of the subject superficial, and a good deal is required of the reader in the way of concentration.

In his introduction Dr. Dillistone observes that two ideas or categories are constantly re-appearing in ecclesiastical discussion as well as in international diplomacy. There is the concept of organic union between hitherto independent states, and there is also the concept of federal union. In the field of Church relations there is a similar duality of emphasis, for while some are working towards the reunion of Christendom within the one *Body* of Christ, others would be content with the continuance of denominations if they could be brought together within the one *Covenant* of Christ. The purpose of the book is to examine these two ideas in many changing contexts and finally to relate them to each other and the ecumenical problem.

The first section is biblical and deals with the notions of organic society and covenant community in turn, the former being related to its earlier background, Eastern and Greek. The two chapters on the New Testament will be found very useful, though at least one reader is not persuaded that St. Paul was "less than just to the Sinai-covenant" and therefore "guilty of doing despite to the highest truth of the Old Testament revelation". But this is not to disparage a very illuminating exposition.

In the second section we pass into history. In the chapter on "the Body of Christ" in the early Church there is a fine discussion of St. Augustine's teaching: first that the Body and Head together constitute the whole Christ, and secondly, that the soul of the Body of Christ is the Holy Spirit. "Augustine was confronted by a situation which has often recurred in Christian history—a situation in which individuals and groups who had separated themselves from the institutional Church claimed that the Holy Ghost was an individual gift, bestowed by God upon the individual apart from any necessary relationship to the institutional whole. But Augustine would not allow this. To leave the Body was to lose the Spirit." One wonders what the Bishop of Hippo would have said to our situation! That, of course, is *the* problem. St. Thomas Aquinas and Richard Hooker are considered under the organic ideals in the middle ages, and Hooker's "dialectic between the body collective and the body mystical" is introduced. Chapters on Calvin's doctrine of covenant and seventeenth century federalism follow. The covenant-conception becomes deformed by being thought of as "an affair of strict conditions", and thus the heart of the Gospel and of evangelical religion is lost. "To promise oneself without explicit conditions—that is Covenant: to promise a gift upon explicit conditions—that is Contract." Along these lines the author criticizes the Westminster Confession. The New England Puritanism, moreover, is seen to be distinct from the classical Calvinist theory in which God's covenant was always regarded as being with a whole people, "and it was not for man to attempt to discriminate between those who were within and those who were without the covenant". At the same time it is to be distinguished from the later sectarianism, for "the sectarians desired to form self-contained societies apart from the heathen world: the New England Puritans wished to make their societies in every case the living centre of the unregenerate world. . . . The New Englanders sought for the establishment of the Divine society in this world: the sectarians looked for it in the world to come". Dr. Dillistone insists that "it is of vital importance that this threefold distinction should be recognized, for it is often assumed that there are only two main strands within the Protestant church-theory".

Perhaps the most impressive section of the book is the third and final one, designed to be constructive. Four defective types of Christian community are set out: monastic and sectarian fringe-types, the one catholic, the other protestant; and the imperial and contractual, static—or organizational—types, again catholic and protestant. These each receive a masterly critical analysis. But at the centre there remain the organic and the covenantal. The first of these is compared with Whitehead's philosophy of organism; but it is urged that not only does human society fail to correspond fully to the laws of organisms in biology but also that the divine society cannot adequately be represented in these terms alone, as catholic ecclesiology normally assumes. "The polarizing influence of a different principle" is needed if this organic theory "is to be prevented from running out on the one hand into a vague and ethereal mysticism, or on the other hand into a hard and rigid formalism". No organism can be wholly

independent of its environment : catholicism has always tried to be, with the result that its system has become mechanical rather than organic. The idea of the covenant society, which has much in common with the dialectical mode of thought so popular to-day, is then shown to be the necessary complement and corrective, for only this takes into account the fact that the biblical doctrine of the Church is eschatological and not ontological. A final chapter brings the two categories together under the heading "Heirs of the Covenant in One Body", pointing out that in family life at its best both the organic and covenantal principles are to be found. So it must be in every form of society—the covenantal principle must be allowed to operate within the organic environment. In the light of this fundamental assertion the author closes his most fascinating study by a brief but penetrating application to the Church of South India and the relations between Anglicans and Presbyterians. DOUGLAS WEBSTER.

**THE ACTS OF THE APOSTLES. THE GREEK TEXT WITH INTRODUCTION AND COMMENTARY.**

*By F. F. Bruce. Tyndale Press. 25/-.*

Students of the New Testament have long felt the need of a moderate-sized commentary on *Acts*, intermediate in scope between the school textbook or the popular commentary on the one hand and the monumental *Beginnings of Christianity* on the other, which should at the same time be a scholarly work and print the Greek rather than the Revised Version text. The Inter-Varsity Fellowship deserves much credit for this attempt to supply their requirements. In size and scope this commentary is just what was wanted, and its price, judged by present standards, is distinctly moderate.

It must, however, be admitted that the book leaves the reader with a certain feeling of disappointment, and this despite the fact that it is a work of undoubted scholarship and wide learning. Its chief value lies in its very numerous grammatical and lexicographical notes which give the impression that they represent the author's main sphere of interest. These are, generally speaking, excellent, and might serve the student well as an introduction to the detailed study of the language of the New Testament. They are illuminated by many allusions to the LXX and to Semitic usage, and impressively demonstrate the author's wide classical scholarship. At the same time, it must be confessed that the book is less satisfactory as a general theological and historical commentary.

The commentator on *Acts*, like the exponent of the Third Gospel, is faced with the inevitable difficulty that he is trying to treat in isolation what is, in fact, one volume of a larger work with several grand themes running through both parts. Nevertheless, it should be an easier task for a writer on *Acts*, with its many references back to the Gospel and its frequent summaries of the apostolic preaching about Jesus, to illustrate the main themes of Luke than it is for the commentator on the Third Gospel to explain the Evangelist's outlook and purpose on the basis of his first volume taken by itself. Mr. Bruce cannot be said to have really succeeded in bringing out with sufficient clarity the theological meaning of Luke's great themes—notably the operation of

the Holy Spirit in prophecy, in the person and work of Jesus, and, as the pentecostal gift of the ascended Christ, in the Church's apostolic mission; and, in the closest connection with this *motif*, the proclamation of the Gospel from the historic centre of Judaism to the Gentile capital. It is true that these topics are often touched on; but the key to the understanding of Luke, namely, that Pentecost is the real climax of his whole work, is not grasped with sufficient firmness. Indeed, the discussion of Pentecost (pp. 81-2) is distinctly weak.

On the historical side of the commentary and in the introductory discussion of dating, etc., Mr. Bruce adopts a sound, if rather ultra-conservative, point of view. He is inclined, despite the fact that he appears rightly to recognize that the end of *Acts* is not an anti-climax but a note of triumph, to postulate a very early date for the book on the ground that the fate of St. Paul must have been explicitly mentioned had the author known the result of his appeal to Caesar. The arguments for a later date are mentioned but are given insufficient weight. This applies particularly to those advanced by Goodspeed. Nor are the difficulties concerned with the relation of the chronology and narrative of *Acts* to the information given us by St. Paul fully faced. In this respect this commentary is reminiscent of some of the older works, such as that of Rackham, and cannot be said to throw fresh light on the serious problems which the book presents. This criticism, which is especially relevant to Mr. Bruce's discussion of the "Council of Jerusalem" (where the suggestion that St. Paul may not, in fact, have been present is too lightly dismissed), applies also to his treatment of the difficulties connected with the references to Theudas and Judas.

The speeches are perhaps somewhat too readily assumed to present us with the actual substance of the apostolic *kerygma* uncoloured to any serious extent by Luke's own theological views, but commendable attention is devoted to the question of the possible evidence in them for the use of collections of *testimonia*. Torrey's theory of an Aramaic original for most of the first half of the book is rightly rejected, but a large, and perhaps disproportionate, amount of space is devoted to a discussion of possible Aramaisms in particular verses.

The detailed commentary does not provide much new matter, but it is generally thorough and scholarly. Textual matters are adequately dealt with as a rule, though the important omission of *Ἰουδαῖοι* in ii. 5 is not noticed. Nor is the illuminating evidence provided by the Greek astrological "table of the nations" (Weinstock, *Journal of Roman studies*, 38, pp. 43ff.) mentioned in illustration of the significance of the Pentecost narrative. The interpretation of the "disciples" in xix. 1 as Christians, probably converts of Apollos, is to be welcomed. The detailed comments on the shipwreck story are excellent. Some interesting suggestions, such as the need to take note of parallels between *Acts* and *Joshua*, and of agreements between *Acts* and *John* on the Baptist and the Holy Spirit, could with advantage have been followed up. Little fresh light is shed on some of the most difficult passages, such as v. 13 and x. 36-7. There is a full and useful bibliography, and the book is both eminently readable and handy to use.

G. W. H. LAMPE.

## THE FALL OF JERUSALEM AND THE CHRISTIAN CHURCH.

By S. G. F. Brandon. S.P.C.K. 284 pp. 30/-.

Readers must not be misled by the title of this large and important book into thinking that it deals with only one episode in the life of the primitive Church. It is true that its main thesis turns on this episode—the fall of Jerusalem—but in the course of the book Dr. Brandon touches on almost every aspect of the New Testament history. In fact, we do not hesitate to say that this is the most important, as well as the longest, English work on New Testament *history* (as contrasted with New Testament *theology*) which has appeared since Jackson and Lake's *Beginnings of Christianity*, which was itself an Anglo-American production. The new work is more akin to the massive Continental works on Christian origins (e.g. those by Goguel, Lietzmann and Loisy) than to anything which has appeared in English for many years.

The thesis of the book is as follows. We have in the New Testament two main sources of information on the primitive Church—*Acts* and the Epistles of St. Paul. The pictures presented by these two sources are widely different, particularly in the matter of the relations between St. Paul and the Church of Jerusalem. In brief, *Acts* shows the Pauline movement as growing fairly naturally out of the original Jewish nucleus at Jerusalem, and as being quickly and harmoniously synthesized with it. The Epistles, according to Dr. Brandon, show the sharpest conflict between St. Paul and the Jerusalem Church, with St. Paul fighting a losing battle for his universalist gospel against the entrenched authority of the original community. (So far the thesis is more or less on the lines of the familiar "Tubingen" hypothesis, usually rejected or modified by English writers.) Then comes Dr. Brandon's special hypothesis. How are we to explain the fact that the Gospels represent a tension between Christianity and Judaism rather similar to that in St. Paul's writings? Dr. Brandon explains it thus. Had the Jerusalem Church not perished in the fall of Jerusalem, the primitive Christian Church would have been dominated by the Judaistic outlook of James, the Lord's brother. As it was, it did perish, the Pauline Churches were left in possession, and in order to provide themselves with the necessary prestige of a well-established historical tradition they wrote, or re-wrote, the early traditions in the light of the anti-Judaic gospel of St. Paul. Subsidiary to this thesis is the still more daring one that primitive Christianity—the movement based on Jesus of Nazareth—was in sympathy with the nationalistic aspirations of the Jewish people which led to the war between the Jews and the Romans from 66 A.D. to 70 A.D., when Jerusalem fell to Titus.

Let it be said at once that the book is a well-documented, detailed work, supported by vast learning. Any hasty brushing of it aside would be inappropriate and ungrateful. But this reviewer must give his first verdict as *non-proven*. The following are, in brief, the considerations which lead him to this verdict. 1. If Jesus was at heart a 'messianist' of an all-out Zealot outlook, why did the Jewish authorities engineer His death? Or is the author really prepared to deny that they did? 2. *Acts* does not show us a picture of the early

Christians living in complete harmony with their Jewish environment, but as suffering vigorous, if intermittent, persecution. 3. The movement centred in Stephen seems to us a natural bridge between the first kind of Jerusalem Christianity and St. Paul's kind, i.e., it shows us Christianity as understood by the Hellenist synagogues of Jerusalem. 4. The evidence used to support the 'political' intentions of Jesus and His circle—e.g. the use of the sword in the garden at the arrest—seems to us flimsy. 5. Brandon dismisses too lightly the tradition of a flight of Christians from Jerusalem to Pella, which can be supported quite reasonably from various passages in *Hebrews*. So we could continue.

But this book has driven us back to consider once more how acute the difference may have been between St. Paul and the Jerusalem community. We cannot, with Dr. Brandon, believe that the difference was so great that the Jerusalem Christians rejoiced at St. Paul's arrest and removal to Rome, but that the tension was severe is at least possible. So often the evidence is slender and scattered, and one hypothesis of explanation seems almost as good as another. If Dr. Brandon's thesis is true, however, it may as well be admitted that we know next to nothing about the Jesus of history and His teaching, and that the Christianity of the Church, while in some sense continuous with that of St. Paul, is totally diverse from the movement begun by our Lord on the shores of Galilee.

R. R. WILLIAMS.

#### READINGS FROM WORLD RELIGIONS.

*Compiled by Selwyn Gurney Champion and Dorothy Short.*  
pp. 334. Watts. 18/-.

This book was planned by Dr. Champion in conjunction with Mrs. Short as a development of his earlier work, *The Eleven Religions and Their Proverbial Lore*, but his death in 1949 made it necessary for his collaborator to complete the book, as far as possible in accordance with his intentions. It had been arranged from the inception that Mrs. Short should write the introduction to each religion, giving its main doctrine and system and a brief account of the life of the founder, if any. Dr. Champion's part was to make extracts, short and long, from the sacred books of each religion, so as to give as clear an idea as possible of its main teachings. The religions portrayed are Hinduism, Shintoism, Judaism, Zoroastrianism, Taoism, Confucianism, Jainism, Buddhism, Christianity, Islam, and Sikhism. A notable absentee is that of Animism, but mention is made of this in the Introduction, which takes for granted that Animism preceded all other religions, including any monotheistic belief. The title of the book would, of course, preclude the consideration of Animism as a religion, in so far as it necessitates reference to sacred writings.

Much interesting information is supplied, and the chapter on Sikhism contains a good deal of historical information, which does not appear in most books on Comparative Religion. The idea of long and short extracts from the sacred writings is good, but it is difficult to know how far the selection is really representative. No one would know from the study of the extracts from the New Testament in the section on

Christianity that the Cross was the central fact of the Christian faith. Nor would anyone be made aware that Baptism is the symbol of entrance to the visible Church, or that there are outstanding doctrines of the Christian faith clearly portrayed in the New Testament. Perhaps one could hardly expect anything else from a book published by a firm which is known chiefly for its rationalistic literature. It is interesting that the authors claim that Buddhism has the largest number of adherents with 520 million (though this may be discounted by the inroads of communistic atheism in China), next to Christianity with 500 million. Adherents of Islam and Hinduism are both given as 300 million. The book is well produced and contains a mine of useful information, if studied with discrimination. It may well be read in conjunction with the recent I.V.F. book, *The World's Religions*.

A. T. HOUGHTON.

### THE HOUSEHOLD OF FAITH.

By T. Ralph Morton. *The Iona Community*. pp. 131. 6/6.

The author of this book is a Presbyterian minister, who after twelve years as a missionary in China, and six years at St. Columba's Church in Cambridge, became in 1943 the Warden of the Community House in Glasgow of the Iona Youth Trust. In 1950 he became Acting Deputy Leader of the Iona Community itself.

The book is the product of Community discussion and much personal thought on what is called "the changing pattern of the Church's life". A historical survey of the primitive Church, the monastic movement, and the place given at the Reformation and since to the Christian family and congregation is directed towards the exposition of the thesis that "since the first days of the Church the witness of Christian men to their faith has found itself called upon in each age to discover new forms of Christian living in which the love of God might be expressed". It is claimed that "one thing clearly emerges. . . . The missionary task of the Church—its ability to extend the Gospel into new areas of life—has in the past depended on the creation within the Church of new forms of social living. . . . It is only as men have found the means of living together a creative social life that the Faith has spread". The confessed aim of this study is "the practical one of trying to see what kind of life our present situation demands". It is contended that the revolutionary social changes of the last hundred years make such a new pattern of living indispensable; and that the constant danger of the Church is to go on living as she did in days now past.

This is unquestionably an arresting and provocative book, the product of a burning desire to break free from the tyranny of outworn tradition and to find a full way of true Christian living in the twentieth century. Enthusiasm for revolutionary and practical action runs in places into exaggerated emphases. The way we spend our money is too much regarded as "the crux" and "the determining factor". There is an inadequate regard for primary and other-worldly spiritual objectives and for unalterable biblical sanctions. The Christian family and the Christian congregation are, for instance, almost made to appear inadequate for the day in which we live; yet (or so this reviewer very strongly believes) they are still the primary centres of

the social expression of Christianity. There is a tendency, or at least a latent danger, to regard economic adjustment and new social interdependence as ends in themselves, whereas they can only be profitably realized as fruits of the Gospel if they come to the birth more indirectly through the pursuit both of holiness and of evangelism—that is, both of necessary separation from 'the world' and necessary fellow-sharing of the lives which our fellow-men live in the world. Also, since the true Church is a minority, and 'not of the world', she has need to beware of pursuing ambitions at the cost of losing her own soul. Christian social movements can easily become detached from their primary and indispensable source of true spiritual impetus.

It is, however, only right to add that the book abounds in penetrating statements which are worthy of serious consideration. For instance, Mr. Morton significantly suggests that it is the modern missionary movement that affords the best practical indication both of how to make relevant social and economic adjustment and how to use lay men and women as equal workers with 'the clergy' in Christian service. And, although the emphasis on the social and particularly the economic seems excessive, the present reviewer heartily agrees that the way to bridge the gap between the Church and the society which she ought to evangelize is by some fresh practice within the family, and particularly within the local congregation, group or cell, of much more intimate and integrated fellowship and community of living, or facing life together, than most of us know much about. Such developments are hindered more than we realize by unhealthy prominence and power being given to official organizers, to clergy and central administrators; whereas, as Mr. Morton rightly indicates, the hope of life finding new and fruitful expression in the Church lies rather in the full function together as brethren of every man and woman who belongs to the believing community.

ALAN M. STIBBS.

### ST. CYRIL OF JERUSALEM'S LECTURES ON THE CHRISTIAN SACRAMENTS.

*Edited F. L. Cross. S.P.C.K. 12/6.*

The S.P.C.K. is continuing its good work of publishing theological texts for students, although inevitably prices have risen under prevailing conditions. The present volume, which is No. 51 in the series, comprises the Procatechesis and the five Mystagogical Catecheses of Cyril of Jerusalem. It was designed primarily to meet a need in the Theological Faculty at Oxford, and the Lady Margaret Professor has undertaken the editorial work and contributed an introduction. He has published the excellent translation of Dean Church as well as the original Greek, so that the volume will have an interest for more general students as well as those who concentrate upon the Patristic period.

Of the merits of the introduction it is hardly necessary to speak. It opens with a useful table of dates. After a sketch of the historical background and the Arian controversy, there are more detailed discussions of the Church at Jerusalem, pilgrimages, early liturgies, the life and work of Cyril, his catechetical lectures and his theology.

The main manuscripts and editions are listed, and there is a brief section on the authenticity of the Lectures. A bibliography is added for the more serious student. The introduction is quite short but it is thorough and authoritative, and there are wise words on the controverted question of the relation of the baptismal chrismation to confirmation and the baptism of the Spirit.

The Lectures themselves have a three-fold interest and value. First, they throw a good deal of light upon liturgical practice in the fourth century. In this respect they occupy an important place in the reconstruction of early liturgies. Second, they illustrate the sacramental beliefs both of Cyril himself and also of his age. A comparison with the New Testament makes it clear that already at this period an exaggerated sacramentalism was destroying evangelical truth. Naturally we do not find in Cyril the fully developed dogmas which marked the mediaeval Church, but in many respects the later dogmas were only a logical codification of ideas already present in Cyril. Finally, the Lectures have a very real devotional value. The theology may be suspect, but there can be no doubt as to the fervour and Christian piety which inspire them.

G. W. BROMILEY.

#### AFTER THE APOSTLES.

*By John Foster. S.C.M. Press. 7/6.*

Those who have read his earlier works will need no special commendation of Professor Foster's latest book. There is a certain freshness, almost an element of surprise, something of the unconventional and out of the ordinary, in the way Professor Foster writes Church History. He makes it live, and communicates to the reader something of his own enthusiasm for a subject which in some hands can be dreadfully dull. The whole thing comes alive; there is a fascination and an interest as he unfolds his story not unlike that of a good detective tale.

All this is to be found in *After the Apostles*, which gives a clear insight into the missionary preaching of the first three centuries by providing contemporary pictures of evangelists at work. Copious use is made of the writings of the Apologists and other early Christian writers; indeed, a very considerable proportion of the work is made up of quotations from the Fathers, but they are so well chosen and so skilfully used that there is not a dull page in the book. Not the least interesting section is that which discusses the place of exorcism in the early Christian witness, and its practice in the Younger Churches to-day. The remarkable story on pages 69 ff. certainly gives an English Churchman furiously to think! The 'signs following' are not a usual feature of English Church life, but it may well be that the Younger Churches, in the providence of God, are destined to recall us to this ministry of healing, so characteristic of early Christianity.

The serious student will find much in this book, small though it be, to stimulate his thought and increase his knowledge. On the other hand, it is so written that the ordinary layman will not find it beyond his understanding, but is likely to find much interest and real profit in the reading of this very worth while book. Once again Professor Foster has put us all in his debt.

C. R. J. HAYES.

## THE INTELLECTUAL CHALLENGE OF THE GOSPEL.

*By C. Van Til. Tyndale Press. 2/-.*

This is the Tyndale Biblical Theology Lecture for 1950. Professor Van Til deals at some length with St. Paul's presentation of the Gospel as "making foolish the wisdom of this world", and his essay sets out to prove that it is only in 'Protestantism' that we must look for a real challenge of "the wisdom of this world". He maintains that not only the Romanist but also the Arminian has retained a measure of "the ultimacy of human experience", which is a legacy of "non-Christian thought", and so cannot do full justice to the Protestant doctrine of Scripture, since the Arminian finds that "the Christian doctrine of the all sufficient God and of the complete control of the Universe is impossible". But many non-Calvinists would dispute the author's assertion that Arminians "are not willing to serve the Creator exclusively".

Dr. Van Til makes a strong attack on the modern theologians. "The 'wholly other' God of Karl Barth does not permit the orthodox believer to hold to the God or the Christ of Scripture." In fact, he offers some very incisive and caustic criticisms of the 'broad features' of the modern Christian Gospel in its rejection of the Fall and in its assertion of the mythological character of the origin of sin. In spite of Article IX, 'Original Sin' apparently does "stand in the following of Adam", as the Pelagians affirm. Dr. Van Til declares that the God of the 'modern view' cannot "be sinned against or do anything to help man in his needs" and "He does not exist in any sense that means anything to man". The writer thus regards the modern Gospel as to all intents and purposes the same as "the wisdom of the Greeks"; so he endorses St. Paul's statement that "God hath made foolish the wisdom of this world", and asserts that we must challenge it as he did. This is a very erudite and ably reasoned thesis, although its sweeping dogmatic assertions often challenge criticism, while the untrained philosophic mind will find in its terminology many things difficult and hard to understand.

C. SYDNEY CARTER.

## SECOND SIGHT IN DAILY LIFE.

*By W. H. W. Sabine. Allen & Unwin. 12/6.*

That study which comes under the head of Psychical Research is becoming of more and more importance to philosophers and also to theologians, as witness the recent book by Dean Matthews on the Person of Jesus Christ. The beginner in Psychical Research needs to know which writers are reliable, for there is a large quantity of second-rate stuff published. Mr. Sabine is well-known as a serious researcher, and his book is therefore worth reading, though it will not be of much use to the sceptic. Sceptics should begin with the controlled experiments of J. B. Rhine; but, since Rhine himself is now urging that we should begin to give proper consideration to spontaneous cases, this present book is one to read. It does not serve up again all the standard cases, but is very largely autobiographical. If on that account it is not very sensational, it offers good material for theories of precognition, which is Mr. Sabine's main interest here.

When he attempts to "explain" precognition, Mr. Sabine rightly

points out that we are not entitled to say that an event already exists before it happens. I merely become aware now of a sense perception that I (or someone else) will experience in the future. It is impossible in a short review to attempt to expound the author's deductions from this point.

J. STAFFORD WRIGHT.

### NOTES ON BOOKS RECEIVED

**Philippians and Colossians.** By F. C. Synge (*S.C.M. Press*, 6/-). Mr. Synge, who is Warden of St. Paul's College, Grahamstown, South Africa, will be known to many as the author of an excellent theological commentary on the Epistle to the Ephesians (*S.P.C.K.*, 1941). In this addition to the Torch Bible Commentaries he provides an introduction to and notes on two of the remaining Prison Epistles. As regards the introduction, the somewhat odd view is advanced that Colossians, while genuinely Pauline in character, was not actually composed by the Apostle. This piece of speculation is more interesting than convincing. It may be asked, Who was the unknown imitator of Paul capable of writing the magnificent Christological passages in Colossians i and ii? In relation to Philippians, Mr. Synge supports the suggestion that the epistle was written during Paul's imprisonment at Ephesus, not at Rome. However, quite apart from these critical discussions the commentary itself contains a great deal of useful exegesis, and particular attention is given to the exposition of the great words of faith. The treatment of certain passages is somewhat scanty, but this is presumably due to the limitations of length necessitated by a short commentary of this kind.

**A Man of the Word.** A Life of G. Campbell Morgan. By Jill Morgan (*Pichering & Inglis*, 18/6). Few preachers exercised a more powerful influence both in this country and in the United States during the first part of this century than Dr. G. Campbell Morgan. For that reason this full-scale biography, written by the wife of Dr. Morgan's oldest surviving son, is of more than ordinary interest. The book not only surveys the outstanding achievements of a distinguished career; it also attempts to assess the qualities of a great personality. The result is a portrait and not merely a biography. Of the impressions that abide, two may be briefly mentioned. First, one cannot fail to marvel at the abounding energy and vitality of this man. Like the Apostle Paul, he was "in journeyings oft", and year in and year out he fulfilled an extraordinarily heavy preaching programme. He was over 70 years of age when, for the second time, he assumed the pastorate of Westminster Chapel, London, with its very exacting duties and demands. The second impression is that of Dr. Morgan's entire dedication to the ministry and teaching of the Word of God. This was the consuming passion of his life—to expound the Scriptures, to make the Bible a living book to ordinary men and women. Happily that ministry is still continued through his many published works, the demand for which shows little diminution. Of Campbell Morgan it can be truly said that "he being dead yet speaketh".

**Not Many Mighty.** A Study in the Biblical Idea of the Remnant. By John Drewett (*C.M.S.*, 3/-). These Bible readings by the Education Secretary of the Church Missionary Society expound in a concise and helpful way the manner in which God has used a remnant of faithful people to accomplish His purposes in history. The first two chapters follow the theme through the Old Testament, the third sees Jesus Christ as the Servant-Messiah and the Church (and the Church within the Church) as the Remnant. The last two chapters deal with the life of the Church to-day, with its 'vertical' and 'horizontal' relationships.

**Pioneers.** Some Nineteenth Century Leaders. By J. C. Pollock (*Tyndale Press*, 2/-). The purpose of this booklet—an addition to the "Foundations for Faith" series issued by the I.V.F.—is to trace the moral and social revolution which took place in this country during the last century as expressed in the changed attitude to slavery, poverty, crime and child welfare. Certain pioneers of this revolution are selected for study, e.g. William Wilberforce, Elizabeth Fry, Lord Shaftesbury and Dr. Barnardo. The studies are necessarily brief, but they have the advantage of being to the point. Together they provide convincing testimony to Christian achievement—and that on the part of laymen—in the realm of social reform.