

## Book Reviews

### GOD AND THE UNCONSCIOUS.

By Victor White. Harvill Press. pp. 277. 21/-.

Jung is the despair of dogmatists and a delight to spiritual explorers. He has been hailed as proving and disproving things that he has never claimed to lie within his province as a psychologist. At one time he seems on the side of Buddhism, at another of Taoism, at another of Roman Catholicism, and at another again of Protestantism. The fact is that Jung is not concerned to erect a logical system, but is concerned with the empirical approach to the inner world of man ; and this inner world is reflected in every religious idea and practice. When, for example, Jung speaks of the God-image, or describes God as an autonomous complex, he is not denying or asserting the reality of God, but is writing, as a practical psychologist, of what he observes in the human psyche.

Those of us who accept the full truth of God's revelation in Christ may wish to relate whatever truth there may be in Jung's view of man to the experience which we have in Christ. Two years ago we had a translation of Hans Schaer's Protestant assessment, under the title of *Religion and the Cure of Souls in Jung's Psychology* (Routledge and Kegan Paul). This book forms a good introduction to the subject, but it is limited by the fact that the author seems to have no first-hand evangelical experience of Christ, and he paints an unduly bleak picture of contemporary Protestantism.

Now comes this Roman Catholic book, which, although being compiled from isolated lectures and writings, gives some interesting signposts for 'explorers', and has moreover a sympathetic foreword by Jung himself. Jung's defence of Roman Catholicism is that its dogmas and practices offer a safe bulwark for the ordinary man against the perils of the terrifying forces of his own Unconscious, and enable him to solve many of his conflicts by externalising them. Protestantism, by rejecting the symbols, may lead either to barrenness, or to the adventures and dangers of 'direct' experience.

Victor White is not concerned here with Roman Catholicism versus Protestantism ; and much of what he says is as important for Evangelicals as for Roman Catholics. He is ready to adopt all that he believes to be true in the Jungian findings, and in fact can show some interesting harmonies with the teachings of Aquinas. But at times there must come head-on collisions, such as over Jung's substitution of a Quaternity for the Trinity by the addition of a principle of evil ; though even here, as Gebhard Frei suggests in an appendix on "The Method and Teaching of C. G. Jung", Jung is fundamentally writing of the inner life of man, and we may "regard quaternity as the symbol for man's immanent purpose and fulfilment, while the Trinity may remain a symbol of God transcendent" (p. 253).

Those who heard the broadcast on "The Dying God" will be interested to see it printed here. It is a remarkable assessment of the historical fact of the death and resurrection of Jesus Christ, in the light

of its similarities to, and differences from, the myths of a dying god in pagan religions. Some Christian theologians who speak of the Christian revelation in terms of 'myth' do not always call attention to the remarkable story parallels between Christianity and other religions. If one minimizes the historicity of the biblical facts, it is not easy to see how the Christian 'myth' is really better than some pagan myths, which can evoke similar ideas in the psyche.

There are two thought-provoking chapters on 'Revelation and the Unconscious', where true and false 'inspiration' is considered; and 'Devils and Complexes', where devils are not dismissed as 'projections' of the mind.

The book is well produced, and is worth buying if you are interested in the subject with which it deals. If however you are a Freudian, or think that Jung is too unscientific to be seriously considered, then you will find the book extremely irritating.

J. STAFFORD WRIGHT.

### ENCYCLOPAEDIA OF RELIGION AND RELIGIONS.

By E. Roston Pike. *Allen and Unwin.* pp. 406. 30/-.

The author has set about the task of providing in compact form a history and appreciation of religions and religious thought, together with brief biographies of founders of religions, as well as outstanding exponents and some of the organizations which have grown up around the various religions and have had a marked influence on their propagation. In his Foreword the author states that he has done his best to cultivate the art of the expositor rather than that of the apologist or of the critic. "Facts are sacred, and never more so than when they are those hallowed by religious association. All religions are sacred to those who profess and trust in them, and surely it is not too much to ask of the alien student that he should pursue his enquiries in a reverent spirit and with a real attempt at understanding." Such sentiments will command the sympathy of the average reader, and are in keeping with modern tendency in the dispassionate discussion of religion. This is what the I.V.F. has attempted to do with some success in its recent publication, *The World's Religions*. In order to ensure accuracy and an unprejudiced viewpoint the author has, in addition, submitted many of his statements on the great world religions and on the Christian Churches and denominations to experts for their advice and criticism. It is here, however, that with the best will in the world to be unbiased, the statements are bound to be coloured by the prejudices of the experts themselves. For instance, in the case of the Church of England, we find that the authorities consulted were the late Bishop Hensley Henson, the late Mr. Sydney Dark, and the Rev. Harold Riley. It seems a pity that the author did not realize that there is a large body of churchmen who call themselves Evangelicals; certainly some of the statements relative to Evangelical interests and causes might have been considerably improved if first submitted to the scrutiny of some Evangelical authority.

The longer accounts of the various religions in the world are all excellent, and the whole book is a mine of information, and a very

useful work of reference on any religious topic. The author is remarkably up-to-date in noting that the Coptic Church in Ethiopia is now quite independent of Alexandria; but perhaps, in view of the experts to whom Church of England matters were relegated, it is not surprising that the existence of the Bible Churchmen's Missionary Society is ignored, though movements like the Four-Square Gospel are singled out for special mention. The attention of the reader will be arrested sometimes by dogmatic statements, such as that conversion usually takes place at puberty, sometimes by cheering assertions, such as that the use of the 1928 Prayer Book is illegal, but his feelings will change at the assertion that the 39 Articles may be accepted "with a reasonable degree of mental reservation". The S.P.G. and S.P.C.K. seem to be the only missionary societies alphabetically mentioned, but the C.M.S. can be consoled by the statement at the end of the reference to the Church of England that it is "the chief missionary society of the Anglican Communion". Surprisingly, there is no separate mention of the London Missionary Society, though there is a paragraph about the formation of the Baptist Missionary Society under "Baptists". The World Council of Churches gets scant courtesy, and Edinburgh House does not appear even to have honourable mention.

The Keswick Convention has a little paragraph to itself, though not all its adherents would agree that it consists of Christians, "chiefly belonging to the Evangelical School in the Church of England," in spite of the major contribution made by that section to the movement. Perhaps the sincere attempt of the author to be completely unbiased breaks down most obviously under the statement in the otherwise excellent monograph on GOD: "As late as the last century it was widely believed that monotheism, belief in one god, was the original religious idea, divinely revealed and implanted in man's breast. The advance in anthropological, historical, and other studies has made that view no longer tenable".

It is the tacit assumption that no intelligent person would hold such a belief to-day which makes one hesitate to give an unqualified recommendation to a book which makes most stimulating reading; but to anyone who has thirty shillings to spare this book, read with discrimination, can be most valuable and entertaining.

A. T. HOUGHTON.

#### CHRISTIAN BELIEF TO-DAY.

*By J. W. C. Wand, W. R. Matthews, V. A. Demant, and Lindsay Dewar. Mowbray. pp. 224. 15/-.*

This book is a product of the continuing work which is being carried on in the diocese of London after the great Mission of 1949. The season of Lent in 1952 was marked by the provision of lectures at selected diocesan centres, given by the Bishop of London, the Dean of St. Paul's, Canon Demant and Canon Dewar. The diocesan lectures are reprinted in this volume. Bishop Wand discussed the 'Scheme of Salvation' at St. Martin-in-the-Fields and the printed version of his lectures seems to be little more than full notes of what was said. They form a straightforward and workmanlike account of Christian belief given in a manner which should prove useful to the ordinary church-

goer and might form the basis of a longer series of parochial lectures on the creed.

The second section of the book contains the lectures delivered in St. Paul's Cathedral by Dr. Matthews on 'Problems of Christian Belief'. The book is worth purchasing for these chapters alone, for within the space of a little less than seventy pages, the Dean has succeeded in analysing the formidable difficulties in the way of acceptance of Christian belief on the part of people educated in a technical scientific civilization. He justly observes that "we shall not achieve much progress with the evangelization of the civilized world until we can make people whose minds are moulded by science see that our faith is a faith for this age, that it is good news for to-day". Here is an apologetic which feels the full weight of the difficulties experienced by the modern age in face of the claims of the Gospel, and then in terms which would be intelligible to them can show that Christian insights make more sense of life and experience than any alternative explanations which may be offered. The real condemnation of unbelief is that an atheistic universe is one which does not make sense. The cross-examination of our doubts is as necessary a procedure as the cross-examination of our beliefs. It is much to be hoped that the Dean will find himself able to give us a sequel to these addresses on other aspects of Christian faith and practice for which there was not room in the original series.

Canon Demant with his customary learning and lucidity of expression delivered in Westminster Abbey five lectures on 'Man and the Social Order'. The first and primary task of the Church is to bring men into the realm of grace, the second is concern for order among sinful men. Christian concern for the individual is always to be seen in the context of the divinely willed solidarity of mankind. The conception of the rights of man has been a very influential idea in human history but "Christians should always be looking for the causes of misery and unhappiness which lie within, and which we are so ready always to project upon the social order". Canon Dewar was given the task of discussing 'Personality and Human Relations', including such subjects as the psychology of the individual, sex, right and wrong, and personal problems. The discussion is somewhat more formal than in preceding sections of the book—useful but lacking the freshness with which these topics need to be treated.

F. J. TAYLOR.

## THE DEVELOPMENT OF ENGLISH THEOLOGY IN THE LATER NINETEENTH CENTURY.

By L. E. Elliott-Binns. Longmans. 8/6.

This book reproduces the Burroughs Memorial Lectures in the form in which they were delivered at Leeds University save for a few verbal alterations and the addition of one or two footnotes. The title deliberately recalls Canon Vernon Storr's *The Development of English Theology in the Nineteenth Century*—in fact, it is a sequel to Storr's well-known work, taking up the story from the year 1860 where he left it.

Six public lectures was a small canvas to work with, and the book

suffers a little from a compression imposed by its origin. Names of thinkers rather crowd upon the reader and summaries of what they thought, though often brilliant, are tantalizing. It would have been interesting, for example, to have had a fuller account of the Ritschlian theology, which was a dominant influence in the period and is still faithfully reproduced in contemporary Liberal Anglicanism—apart from Ritschl's untypical condemnation of "natural" knowledge of God. The book suffers a little also, as the author is fully aware, from taking the end of the century as the *terminus ad quem*. 1900 is a less significant date, in terms of development of thought, than 1860 which saw the publication of *Essays and Reviews*, with Darwin's *The Origin of Species* out only a year before. Many of the trials we are set to follow lead out beyond the turn of the century, and Barth's *Commentary on Romans* (1919) was of more significance for the development of biblical and dogmatic theology than anything that happened around 1900.

Even so, the first lecture, entitled "The Position in 1860", and the last, "The Position at the Close of the Century", are both brilliant sketches of the temper of the times and provide a good deal more interest than a mere framework for the sectional studies which lie between them. "In 1860 religious faith was still a matter of grave importance" (pp. 7-8), but by 1900, "religion was no longer a vital question; it had become one of life's luxuries, not one of its necessities" (p. 124). That silent revolution is the most significant and disturbing thing that happened in the period. Dr. Elliott-Binns provides the evidence on which the reader can judge how and why it happened; and, like a good historian, he gives due weight to such "secular" matters as the repeal of the paper duty and the advance of popular education as well as to the major movements in religious thought.

There is much knowledge and wisdom compressed in his 140-odd pages, and what he says of Herbert Spencer's strongly attractive philosophy (p. 35) is a challenge to English theology in our own day: "It offered an ordered set of beliefs which could be directly applied to life and took account of the changed opinion of the times". No system of thought which fails in either of these things can bear faithful witness to the eternal Word—a lesson which both "liberals" and "conservatives" in theology are slow to learn. G. H. G. HEWITT.

## THE DOMINION OF CHRIST.

By L. S. Thornton. Dacre Press. 25/-.

This book, the second part of a treatise on the Form of the Servant, is the successor to *Revelation and the Modern World*. "Other aspects of Christ's dominion will, it is hoped, be considered in a further volume." So states the preface.

No work by Dr. Thornton is to be read with one's feet on the mantelpiece, as readers of the first part of this treatise or of *The Common Life in the Body of Christ* will have discovered. It must be read with Bible and biblical apparatus and note-book to hand. Then we may

expect to be in for some discoveries. This particular book is "an exercise in biblical exegesis which attempts to apply in detail some principles of interpretation laid down in the preceding volume". It is a closely reasoned book, and the demands it makes on the reader are well worth while. It is divided into two parts, the first of which deals with "Christ and Creation", the second with "Conflict and Victory".

Dr. Thornton's study of certain great biblical passages is abundantly rewarding. One thinks, for example, of St. Matthew xi. and xii., to which much attention is devoted, and Philippians ii. 5-11. His suggestion is thought-provoking that St. Matthew xxv. 40, with its "nothing less than physical identification" of our Lord and His brethren, may fairly be regarded as a dominical equivalent of the Pauline doctrine concerning the Body of Christ; particularly is this so, when the thought is conjoined with the word of the ascended Lord to Saul—"I am Jesus Whom thou persecutest".

There are times, one fancies, when the author's zeal for his theme makes his exegesis so far-fetched as to be somewhat improbable. For example, he is commenting on St. Luke xiv. 5, in the form: "Which of you shall have a son or an ox which shall fall into a well, and will he not immediately pull him out on the Sabbath day?" This becomes, in Dr. Thornton's hands, "a parable of the new creation, a 'Genesis-Exodus mystery'". The 'son' has fallen into the pit of Sheol, and the brute creation shares his fate. But he is drawn out of the pit on the seventh day of creation when Jesus (Iesous) bestows healing (iasis) and so 'finishes' the works (Genesis ii. 2). In order to effect this the Son of God must go down into the pit. He must become like a lost son in order that all lost sons may return to their heavenly Father". True; but can this legitimately be read into so simple a saying? One is reminded of St. Augustine's allegorising of the parables, against which C. H. Dodd, *inter alios*, has so emphatically warned us.

The book includes a fascinating study of the use of the Greek words *pais* and *paidion*, especially in such passages as Isaiah vii. 16, ix. 6, xi, and liii. Dr. Thornton points out that *pais* means 'boy' and can have the double meaning that the word can have in English, namely *servant* and *child*. The bearing of this on the doctrine of Him Who was both Son and Servant is not far to seek. It is strange that no reference is given to the fourfold occurrence of this word in what is surely a crucial passage for Christological study, Acts iii. 13, 26; iv. 27, 30. One would have thought that the writer would have seized on what may well be the most primitive and authoritative authentication of his thesis, embedded in the post-Pentecost speeches of members of the early Church.

The suggestion, in Additional Note A, that *apokatastasis* in Acts ii. 21, if allowed to carry the meaning of a restoration of Creation as it was in the Beginning, would become practically a synonym of *anakephalaiosis* as understood by Irenaeus, prompts the hope that in the third volume this may be worked out further. At any rate, we look forward with keen anticipation to that volume if it is on the level of this one.

F. D. COGGAN.

## THE CHURCH AND THE ARTISAN TO-DAY.

By Roger Lloyd. Longmans. 4/6.

This is a great book and an important book, and one that ought to be read by all clergy. It is divided into two parts, the first entitled "The Riddle of the Artisan", and the second "The Anglican Church and the Artisan"—the first dealing with diagnosis and the second with cure. It is a great book because it rings true to the situation. It is an important book because it shows at last that there is a realization within the Church that we have not understood the artisan and that unless we win him we may lose all. It is a book that ought to be read by all clergy because it will force them to re-think their whole method of approach to their work, and their whole system of priorities.

This is not to say that everything in the book is perfect. There is, for instance, the strange mistake of attributing Mr. Bevan's notorious "tinker's cuss" speech to Mr. Shinwell. There is too the general playing down of "special efforts" to win the workers, and the general dissatisfaction with evangelists and their stock-in-trade. Canon Lloyd feels that evangelism has of late been largely in the hands of a few experts, and that these experts seem to care very little about the social implications of the Christian faith. While much of his attack on pp. 59, 60 should be carefully pondered by all who are doing the work of evangelists, yet the plain fact remains that it is largely from this "class" of evangelists that the modern move to win the artisan has arisen. There is too the frequent overstatement of the case that the artisan class is completely outside the Church, and that when dockside meetings or factory meetings are being held, the artisan will simply not be there. Frequently he will.

Nevertheless for all this overstatement, Canon Lloyd's book is a prophetic call to the Church to get down to the urgent task of bringing the artisan into the kingdom. He gives no easy panacea of victory. He knows that the artisan class, the class into whose hands power has largely come, has been so far impervious to all attempts to win its loyalty. But he knows it can be won—by love.

With the diagnosis there can be no overall disagreement. It gives a masterly interpretation of the situation. Perhaps there will be those who feel the cure, for all its eleven points, could be taken further. But this book does at least show an awareness of the situation, and if it stimulates the Church to action in regard to the artisan it will have done all its author would want it to do.

J. W. ROXBURGH.

## CATHOLIC IMPERIALISM AND WORLD FREEDOM.

By Avro Manhattan. Watts. 30/-.

Eighteen months ago, Mr. Avro Manhattan published a popular edition of his powerful indictment of *The Catholic Church against the Twentieth Century*, and now in this fuller volume he has added 'many like words' to it in expanding his theme to include past centuries and most countries of the world. Our planet, he declares, "is now split into two colossal ideological battlefields" in both of which "religion is not dead but still a live dynamic, and still the most formidable *deus*

*ex machina* of mankind". But he asserts that the Roman Church is "the most sinister incarnation of despotism ever known", although many might be inclined to give this 'pride of place' to its irreconcilable foe, Communism. The Roman Church, our author declares, is "neither genuine religion nor true Christianity". "It is the creature of a vindictive theology and of a most vitiated orthodoxy" which "is contaminated by the most unscrupulous tyranny in the world". Since the Pope claims "by divine right the fullest power over the whole world", the fixed aim of the Roman Church "is the unmitigated universal subservience of the whole human race". The Bull *Unam Sanctam* is sufficient evidence of this claim, and Mr. Manhattan shows with copious illustrations that "the very right of existence of other religions" has always been trampled underfoot by Rome, while as regards secular governments every Romanist is a member of his Church first and of his State second so that Romanists are a political 'fifth column' and cannot be loyal citizens. In this way they have successfully frustrated the recent Irish Health Scheme and the U.S. Maternity regulations for saving the life of the mother before that of the unborn child. He records the strong Papal condemnation of democracy and progress when Pope Pius XII declared that "individual liberty is only a deadly anarchy", since "liberty to think is contrary to reason", while Leo XIII declared that "all liberty is a delirium and a pestilence".

In his chapter on the 'Vatican against Protestantism' our Author gives authentic evidence to prove that "ancient Catholic odium against Protestantism is still there, potent, dynamic and as mercilessly ready to attack as ever", and he warns us that "contemporary Catholic tolerance of Protestantism is totally deceptive" since the Roman Church is still "waging a subterranean, silent anti-Protestant War everywhere". He narrates the secret Vatican plots and intrigues in almost every European State, even before the First World War, and he specially exposes the Vatican-Spelman-Otto-Mindzenty conspiracy to re-instate the Austrian Hapsburgh monarchy. He also instances the active and often brutal persecution of Protestants in countries like Colombia, Spain, and Quebec, where the Roman Church is in the ascendancy, and he declares that its professed tolerance in other lands is mere expediency. He cites the appalling partial extermination in 1941 of the Orthodox Serbs, when no less than 120,000 men, women, and children were brutally massacred at the instigation and at times with the participation of the priests with the tacit approval of the Vatican, while numbers were thus terrified into 'forcible conversions'.

Mr. Manhattan has no difficulty in thus exposing the great 'blots' in the papal system, and his facts are well authenticated; but he is almost entirely silent about any 'spots' in the Soviet 'sun', while his interpretations and deductions from his facts are certainly not always free from criticism. It is a pity that he consistently forgets Bishop Latimer's warning that 'it is one thing to say Catholic Church and quite another to say Roman Church'. The publishers are, however, undoubtedly correct in declaring that this is a book "which no lover of liberty can afford to overlook."

C. SYDNEY CARTER.

## THE CHRISTIAN SOCIETY.

By Stephen Neill. Nisbet. 17/6.

It can have been nothing less than a stroke of genius which led the Dean of St. Paul's, as Editor of the Library of Constructive Theology, to ask Bishop Stephen Neill to contribute this the latest volume in what is a series of distinction. He could not have made a better choice for the execution of a very difficult task. To attempt to sketch the story of the followers of Jesus of Nazareth during 1,900 years, and to do so in less than 350 pages, is to attempt something which might have led to the production of a volume full of dates and names and arid as the desert sands! It is to the great credit of the writer that he has produced a volume full of interest and indeed of charm, a volume written with commendable objectivity but one which, for all that, enables the reader to see the deep convictions which moved the writer as he did his work.

Bishop Neill brings to his task gifts and experience of a high order. A brilliant mind, a delightful style of writing, twenty years' experience as a missionary in India, long service with the World Council of Churches at Geneva, and an intimate knowledge of the problems of reunion—these are rare gifts to find in combination. History *can* be written as a dull narrative of facts. Bishop Neill never falls into this snare. In this book we find fact and interpretation side by side, and interpretation which shows the penetration of theological insight. Here is a delightful paragraph sketching the Renaissance and prefatory to another paragraph which warns of its great danger of *hubris* :

“ The Renaissance was a glorious epoch in the history of the human race. The rediscovery of the world of Hellas opened again to the mind of Europe original sources of inspiration that have continued to quicken it until the present day. Men recovered the sense of wonder and of delight in life. From wonder came again the lost faculty of observation, and from this the impulse to discover, to invent and to create. Man found the world to be a delightful kingdom, and became conscious of his own position as its king ”.

The book is full of such passages.

The reader should not neglect the footnotes which contain some treasures. For example, it would be of interest to know how many readers of this review could give the name of the writer of the following words (the passage is about the Nativity) : “ Think, women, there was no one there to bathe the Baby. No warm water, nor even cold, no fire, no light. The mother was herself midwife and the maid. The cold manger was the bed and the bathtub. Who showed the poor girl what to do? She had never had a baby before. I am amazed that the little one did not freeze. Do not make of Mary a stone. It must have gone straight to her heart that she was so abandoned ”. Many will be surprised when they learn the author of these words. They will find who he was on p. 324, footnote 2.

F. D. COGGAN.

## RELIGION IN HUMAN EXPERIENCE.

By John R. Everett. Allen & Unwin. 30/-.

We are told on the dust cover of this book that its object is “ to increase the reader's knowledge of the world in which he lives and make

possible a better understanding of fellow human beings and the cultures they create". The author writes a preliminary essay on the nature of religion and then describes Hinduism, Buddhism, Judaism and Christianity. His treatment is historical rather than theological and he presents a very large number of facts in a readable style. No attempt is made to compare the fundamental theological positions of the different traditions, and any claim to universal authority and truth on the part of any religious tradition is ruled out of order from the start. He says that no-one who would make such a claim for his own faith can "make an unrestricted study of religion". So this is not a comparative study of religions, but neither is it a wholly reliable description of any. The author attempts more than can be compassed in one book.

When so vast a field is to be covered it is not surprising that compression leads to statements which are, as they stand, careless. For instance: "A similar delusion occurs in parts of the Old Testament where Satan is called 'the king of moral evil'" (p. 24); or "Like the other early Christians, Paul believes the Golden Age to be close at hand" (p. 321). There are not a few questionable statements unsupported by argument or evidence: "Although the Christian sect was officially opposed to both the Greek mysteries and Stoicism, it borrowed a great deal from them. Much of the sacerdotal practice of the early Church could hardly be distinguished from the type of worship found in the mysteries" (p. 318). There are surprising mistakes, such as the caption underneath a reproduction of Grunewald's Isenheim altar-piece, with the pointing figure of John Baptist. The Baptist is identified in this book with Longinus (plate opp. p. 399). Other mistakes may be due to faulty proof reading: 'E. B. Tyler' for 'E. B. Tylor' (p. 12); a 'council of perfection' (p. 74).

The concluding chapter on Religion in the Modern World describes the tendencies the author sees within each tradition. His own conclusion, reached apparently from outside all traditions, is as follows: "The adventure of spiritual discovery is still man's most meaningful quest. This adventure is over when the letter of it is taken instead of the spirit, for the spirit is its cause and its reality. . . . Those who have been religiously great, Jesus and Gotama to name only two, were great because they had wisdom enough to read the past and courage enough to face the future" (p. 515). Your reviewer could not but feel that the adventure of spiritual discovery recommended by the author might lead to results different from his if undertaken in the world rather than in a leisurely study well insulated from it.

LESLIE UGANDA.

### THOMAS BECON AND THE REFORMATION OF THE CHURCH IN ENGLAND.

*By D. Sherwin Bailey. Oliver and Boyd. pp. 155. 15/-.*

In an illuminating first leader in *The Times* for Christmas Eve, 1952, it is emphasized that "when the contribution of Christianity to the making of Europe is assessed . . . it is a mistake to consider it primarily in terms of the history of ideas. It is a history of the habitual performance by men and women over the centuries of certain

clearly defined and practical duties, such as worship and self-examination, which moulded the mind and imagination of the European peoples. . . . Parish churches and not theological seminaries have been the principal vehicles through which Christian civilization has been conveyed”.

It is against that surely just claim that we can best estimate the importance of Thomas Becon, the English Reformer (friend and ardent hearer, while at Cambridge, of Latimer), whose life and writings have now been so clearly described in this scholarly and revealing biography. “He must,” says Dr. Sherwin Bailey, “be regarded as notable among the English reformers for his work as a tract writer and propagandist. . . . Not only was he one of the most voluminous of those who wrote” (in support of the Reformation), “but he was certainly one of the most popular. . . .” As ‘tracts for the time’ his works are admirable. Their simple, homely language and colloquial idiom, their many proverbial sayings, their clarity of arrangement and statement, and their effective *exempla*, show his genius for popular exposition and apologetic. He amply furnishes his readers with the sort of arguments likely to be of most use to them in arguments against the Mass and transubstantiation, against the papal claims and jurisdiction, against superstitious clerical celibacy, and so forth. Not the least striking feature of his method is his use of Scripture. Page after page abounds in quotation and allusion, skilfully woven into the argument.

Not less was his contribution to the growth of English protestant piety. His devotional treatises, so delightfully named—e.g. “The Pathway unto Prayer”, “A Pleasant New Nosegay”, “The News out of Heaven”, “The Jewel of Joy”, and “The Flower of Godly Prayers”—these and many others have a sincerity and directness which lends them a distinctive character.

Moreover, his works are, for the historian, a mine of information about the social and economic conditions of his time. We hear, for example, of the “enclosers”: “If they once creep into a town or village they for the most part never cease, till they have devoured and eaten up the whole town. If there be either farm or sheep-ground upon which some honest poor man liveth, both he and his family, out he must”. More than once imprisoned and forced to recant, Becon strove valiantly to encourage his fellow Anglicans in exile on the Continent to maintain the Church order embodied in the Prayer Book. In Convocation, he fought for the right of the clergy to marry. Surely he deserved to spend his last eight years in the dignified and influential position of a Canon of Canterbury, where, in 1567, aged 55, he died in peace.

R. W. HOWARD.

#### LIFE IS COMMITMENT.

By J. H. Oldham. S.C.M. Press. 12/6.

Few men are as well qualified as Dr. J. H. Oldham to write books on Christian apologetics. For roughly half a century he has been living on the frontier between Christianity and non-Christian religions, between the realm of the Spirit and the realm of Caesar, between theism and humanism, between religion and science, between Christ and Chaos. Much of his written work has appeared in essays and

articles, and except through the little book *Real Life is Meeting* it has not been easy to gain a comprehensive view of his own interpretation of the Christian way of life. It is therefore a cause for great satisfaction that he has been persuaded to put into book form a series of lectures which he gave to the London School of Religion on 'The Meaning of Christianity To-day'. Here we find his own considered declaration of the faith by which he lives; at the same time we find it deliberately expressed in terms related to the world in which men are living to-day. The result is a book of first-rate Christian apologetics, which should make a special appeal to two classes of readers—those who are so far uncommitted to the Christian faith but are interested in it, and those whose task it is to present the Christian faith to men who are at present outside the boundaries of organized Christianity.

In a valuable introduction Dr. Oldham asks that his book shall be regarded above all as testimony—testimony based upon a particular experience of life and given with a particular object in view. Seeing that he is to speak to modern man, he begins by analysing the human situation as it is to-day and finds it determined and dominated by two main influences. "The first is the rise of modern science and the growth of technology. The other is the resolve of man to use his increasing knowledge and technical skill to shape his environment, his society and himself, and to control his own destiny." Christianity must, if it is to have meaning, define its attitude to these forces, and this Dr. Oldham attempts to do in two brilliant chapters whose burden is that man is only truly man in and through his relationship with the other. Having thus opened the door to an interpretation of real life in terms of personal encounter he goes on to show the relevance of the Christian belief in God, Christ and the Church, and concludes by discussing the Christian's relation to the world and to society in the light of the faith already presented. An address on 'Man and Truth' is included as a kind of appendix to the whole.

No word could better describe this book than the one which the author himself chooses. It is testimony—fresh, well-informed, well-expressed, based on living experience, closely reasoned, given with a quiet sense of urgency which calls for a verdict because it believes that the testimony is witness to the Truth. Through this book Dr. Oldham has made a notable contribution to the Christian task to-day which is, according to Professor H. A. Hodges, to make Christianity visible, intelligible and desirable.

F. W. DILLISTONE.

#### THE RETREAT FROM CHRISTIANITY IN THE MODERN WORLD. THE MAURICE LECTURES FOR 1951.

By *J. V. Langmead Casserley*. Longmans. 178 pp. 12/6.

#### RETURN TO CHRISTIANITY.

By *Nels F. S. Ferré*. S.C.M. Press. 92 pp. 5/-.

These are two interesting volumes which study both the retreat from Christianity and the return to Christianity in the modern world. Unfortunately, while the first is concerned with empirical facts which can be historically authenticated, the second deals with what we should all like to see happening, but which remains necessarily a subject of faith and prayer rather than of observation.

Dr. Casserley's book is most readable and gripped the reviewer from start to finish. This is rather surprising because, as the author himself admits, the book itself is badly constructed and is indeed a number of books wrapped into one. Dr. Casserley is a Christian Sociologist and I can only say that I found much of this book extremely illuminating. It seemed to me to get at the heart of many of our difficulties in preaching the Gospel and establishing the Church in our modern environment. It would make an excellent study book for clergy.

*Return to Christianity* is by a writer new to English readers. He appears to come from the United States and has been for a time attached to Mansfield College, Oxford. Dr. Micklem has written an enthusiastic foreword and his introduction will help the reader to struggle with the first chapter which is rather heavy going. The author's view is in a sentence the old one of G. K. Chesterton, "Christianity has not been tried and found wanting, but has not been tried at all". His claim is that everything in radical Christianity (to use his favourite epithet) must be judged by its relation to Christian *agape*. The book is in no sense an expression of weak, untheological, ethical religion but it claims that everything in Christian theology and ethics must be looked at from the point of view of Christianity's basic claim, i.e. to be an unique revelation of God's love in action, producing the response of love to God and Man.

The book is fresh and original, but whether time will justify Dr. Micklem's hopes for a further wide influence of this writer's work time alone can say.

R. R. WILLIAMS.

#### THE CROSS OVER INDIA.

*By Rajaiah D. Paul. S.C.M. Press. 8/6.*

The author of this book is an Indian layman who has spent the greater part of his life in government service, and who is now the General Secretary of the Synod of the Church of South India. With excessive modesty he describes his book as "a meagre, almost cursory, attempt to assess the process and worth of the Christian enterprise in my country in the past and its position at present, with an even slighter attempt to indicate what conditions may be in the near future."

It is emphatically a book to be read by all who would understand something of the moral and spiritual position of India to-day, and also something of the Church facing that situation.

Mr. Paul devotes five chapters to a survey of the history of Christianity in India, and this is done competently and interestingly. He follows this with an account of four "heroes of the Indian Church", three at least of whom are little known outside Christian circles in South India. Next, in a chapter on the achievements of the Christian movement in India, the author gives a very fair estimate of the fruits of the preaching of the Gospel to date. This is an honest appraisal of the situation, written with justifiable pride, and yet free from those too rosy tints which have sometimes spoilt missionary writing. One of the achievements of the Church in India is most certainly Church reunion, and this subject is given a chapter to itself. Once again the story is told of the movement which led to reunion in South India, written by one

who has had five years' experience of the united Church. "We are not yet one Church except constitutionally," writes Mr. Paul, "Real integration is yet to come". He adds: "But it is coming. We are growing—some say rapidly, some say too slowly—into unity". "The new Church is not a consummation, but just a beginning."

The bravest part of the book is the chapter entitled, "Failures of the Indian Church". Here a lover of the Indian Church speaks very frankly. As Bishop Stephen Neill writes in the Foreword, "No missionary would ever have dared to write so frank and damaging a criticism of that Church". Here are 'things as they are' with a vengeance, and all who really care for the Church in India will be grateful to Mr. Paul. There is nothing to be gained by hiding the facts. The book closes with a chapter on "The Church in the New India," in which we are shown very clearly what we western, fellow-members of the Body of Christ most need to know—how we can help.

This is a sane, honest book, and one closes it with gratitude for a deeper understanding of India and the Church which God has planted there.

W. G. BROWN.

### CHRISTIAN MISSIONS AND THE JUDGMENT OF GOD.

By David M. Paton. S.C.M. Press. 6/6.

The substance of these chapters was given in the Godfrey Day Memorial Missionary Lectures in Dublin in 1952. The Rev. David Paton, ex-missionary in China and son of the famous William Paton so long associated with the oecumenical movement, has lectured widely in missionary circles in the United Kingdom, and his theories on the lessons to be learned from China have been widely discussed, violently opposed, and equally approved. An article which appeared in the *International Review of Missions* in October, 1951 entitled "First Thoughts on the Debacle of Christian Missions in China", to which Mr. Paton amusingly expresses his indebtedness, first suggested that the Communist occupation of China bringing to an end Missions in that land was a judgment of God, and, therefore, the term 'débâcle' was not too strong a word. The book under review is largely an expansion of the arguments of this article, though not quite so dogmatically stated. To those who are aware of the identity of the anonymous author of the article it is not unnatural to find that Mr. Paton agrees with the use of the term 'débâcle', and it is this term which has caused more controversy in missionary circles than the theories for which it stands.

Whatever may be our views about the success or otherwise of Christian Missions in China, we are greatly indebted to Mr. Paton for his forthright treatment of the subject and penetrating analysis of modern missionary methods as seen in that country. The purpose of the book is not just a post mortem on missions in China, but a clarion call to review the whole position with regard to foreign missions in other lands, where at any time the same eclipse might occur as the result of sudden political changes.

The book is divided into three chapters, the first being a consideration of "The Christian Mission To-day". Starting with the thesis "that God's judgment to-day is being executed upon His Church by political

movements which are anti-Christian", the author suggests three requirements: a real repentance for the past on the part of those who acknowledge themselves to be forgiven sinners, a thorough knowledge of Marxism and its practical outworkings, and "a clear-sighted understanding of the real nature of the missionary enterprise as it exists to-day". The second chapter deals with the theme of "Missions under Judgment". Here the writer talks of the gap that all too frequently exists even now between the foreign mission and missionary and the nationals who are brought into the Church, resulting in a weakness in the younger Churches which ought not to be there. He quotes freely from Roland Allen in his two major books, *Missionary Methods* and *The Spontaneous Expansion of the Church*. He shows the importance of paying attention to what nationals think of us, whether they are right or wrong. The charge of fostering and disseminating the culture of the west is shown to preclude "the development of a genuinely dynamic self-governing, self-supporting and expanding Church". He draws attention to the dominance of money, both in controlling the mission and differentiating between missionary and national Christian. He points out the difficulty of missionaries with families adopting native style of living, and suggests that celibacy may be the only solution.

The last chapter is on the subject of "Looking Ahead". In view of growing restrictions and the shortness of the time, the author sums up what should be the purpose of missions: the planting of the visible Church where it does not exist, involving the ability to recruit its own clergy, and to provide the permanent means by which souls may continue to be saved when the mission comes to an end. This must involve a ministry indigenous to the country, sufficient in numbers to make the Sacraments available to all, and in the interim period the role of missionaries must be ancillary, not in the position of leadership. This is a thought-provoking book, well worth detailed study.

A. T. HOUGHTON.

### SHORT REVIEWS

#### JOHN WYCLIFFE AND THE BEGINNINGS OF ENGLISH NONCONFORMITY.

By K. B. McFarlane. *English Universities Press*. 7/6.

It will be recalled that the basic idea of the Teach Yourself History Library is to take one of the leading figures of history and to use his life and work and teaching as an introduction to some great movement or epoch in historical development. The advantage of this method is that it gives a biographical focus and interest to the subject treated. The disadvantage is that sometimes the relation between the figure and the movement is not sufficiently close to make the treatment adequate.

This new volume on Wycliffe and English Nonconformity is an excellent illustration of the weakness of the method. In the strict sense, the book is a short historical biography of Wycliffe. Two chapters are added on subsequent developments, but these are hardly integral to the main theme, and little or no attempt is made to link

them up with English Nonconformity in the usual meaning of the term to-day.

As far as the biography of Wycliffe is concerned, the work is careful and exact, and gives evidence of a wide acquaintance with an admittedly difficult period. If anything, the author has been so anxious not to take anything for granted that his reading of the career of Wycliffe is far too unsympathetic and even hostile. By comparison, there is a good deal of white-washing of an established order which was undeniably corrupt. Wycliffe's attacks upon the Church may have owed something to his own disappointments, and they may have been the stock attacks of the time : but that is not to say that there were no grounds for the attacks.

A further and perhaps even more serious defect is that the purely historical treatment does not allow of any proper appreciation of the ultimate theological contribution made by Wycliffe. The how and the why of Wycliffe's views are certainly of legitimate interest to the historian. But even from the standpoint of the development of English Nonconformity what really matters is what those views were, or what were the views which had a final historical influence. Of course, this book is a contribution to history in general rather than to the history of theology or ecclesiastical history. But it leaves the impression that in his pre-occupation with the details of a Wycliffe of whom he does not greatly approve the author has missed his larger historical significance.

G. W. BROMILEY.

#### THE ART OF DODGING REPENTANCE.

By D. R. Davies. *Canterbury Press*. 140pp. 10/6.

No book is more difficult to review than a collection of sermons. The 'chapters' are inconsequent ; they lack the vital ingredient of the preacher's personality that first gave them life ; they lack equally the presence of the congregation which has such an essential part to play in 'successful' preaching. They can be neither wholly a discourse *ad hoc*, nor altogether a timeless thesis.

Nobody knows all this better than D.R.D. : and the fact that he has published this collection means either that he can infuse the spirit of the spoken word into the written page, or that he is in decline. It is a measure of his real greatness that he has taken the risk ; and a proof of his prophetic power that he has surmounted it. For in many of these pages we can see and hear the man himself ; his sudden bursts of stinging fury, his unexpected quips, his penetrating diagnoses, his passages of genuine oratory, and, all through, his love of souls and of his Lord.

The first half of the book consists of three groups of sermons, comprising ten in all. The first three are an expansion of the general topic which gives its name to the book ; these are followed by four on the Revelation of the Cross ; and these by what seem to your reviewer to contain the cream of the whole collection—a magnificent trio on the Secular Significance of the Cross, based on the threefold "superscription of His accusation"—"in Hebrew" (Christ and Religion), "and Greek" (Christ and Culture), "and in Latin" (Christ and Civilisation).

The second part of the book comprises nine sermons, chosen apparently at random. They are—partly for that reason—less compelling; though the discourses on “The Liberty of the Christian Man” and on “Dead Souls” are immensely powerful.

No other preacher could—or should attempt to—preach these sermons to others; but it would do many a parson good to preach them to himself, and in humility of mind to consider how far they apply to his own life and outlook, as well as to his own proclamation of the Gospel. We are grateful to D.R.D. for making available to a wider circle some of the pabulum with which he feeds his privileged flock at St. Leonards-on-Sea.

D. F. HORSEFIELD.

### MUSIC AT THE PARISH CHURCH

*By John G. Auton and Patrick Wild. Oxford University Press. 6/-.*

Simplicity, efficiency, dedication. These are the aims and ideals which the authors of this small manual commend to all those who are in various ways responsible for the music in our parish churches. The authors have little to say that has not been said before, but they put forward their views with a pleasing directness which makes the contents of their little book alive and refreshing. One welcomes especially their excellent advice on such matters as the regular maintenance (as distinct from mere tuning) of the organ, the systematic renewal of choir robes and music books, the payment of a respectable salary to the organist, the need for understanding and sympathetic co-operation between incumbent, organist, choir, and congregation, and the absolute necessity for every church to have a sound financial policy. It is when one comes to such thorny problems as the recruitment of choir members, choristers' pay, and the admission of women to the choir, that one cannot help feeling that, however unassailable the authors' suggested course may be from the theoretical point of view, stark realities will often make these suggestions quite impossible of being put into practical effect. In dealing with these very real and very great difficulties, the authors are just a little too glib to be really convincing.

Five interesting appendices include such diverse matters as forms of service for the admission of choristers and for the occasion of an organist taking up his duties, a Passiontide meditation service, and alternative specifications for the building of pipe and electronic organs.

In spite of its superficiality in certain respects, this book can be recommended for its directness, its clarity, its challenging idealism, and the good sense of many of its recommendations.

J.H.H.

### EZEKIEL AND ALEXANDER.

*By Laurence E. Browne. S.P.C.K. pp. 34. 3/6.*

It is difficult to know whether we shall hear more of Dr. Browne's theory, which is worked out with the same sort of ingenuity as is found in books that “proved” that Mussolini or Hitler were the real subjects of certain Old Testament prophecies. Briefly Dr. Browne holds that Ezekiel belongs to the time of Alexander the Great. Nebuchadnezzar is Alexander. The Captivity is not to Babylon, but

Babylon stands for Hyracania, near the Caspian, to which there was a small captivity in 344 B.C. The Temple that Ezekiel plans is a joint Temple for Jews and Samaritans, instead of the rival Temple on Mount Gerizim, and chapters xxxvi, xxxvii look for a union of Jews and Samaritans, a theme which Dr. Browne has treated in earlier books. The denunciation of the high priest and other leaders in xx. 45ff. is for their surrender of Jerusalem to Alexander without resistance.

Dr. Browne's strongest point is the passage in iv. 4-6, where Ezekiel lies on one side for 390 days to bear the iniquity of the house of Israel. Subtract 390 from 722 B.C., and we get 332 B.C., "the exact year when the Samaritan temple was built on Mt. Gerizim" (p. 3). Apart from querying the confident use of the term "the exact year", the reviewer finds it hard to believe that the erection of the rival temple would have been regarded by a Jew as a blessing comparable to the building of Zerubbabel's temple, which Browne believes to be denoted by the parallel in ch. iv. 6. Moreover, in this latter, and shorter, period Ezekiel is eight years out, though supposedly completely accurate on the longer period.

The second strongest point is that the description of Nebuchadnezzar's destruction of Tyre in ch. xxvi-xxix answers to Alexander's campaign, Nebuchadnezzar's being unsuccessful here. Yet surely ch. xxix. 17-20 can reasonably be taken to mean that Nebuchadnezzar did not after all take Tyre. From the standpoint of predictive prophecy, it may be that the proviso of Jeremiah xviii. 7, 8 operated in this instance.

A vulnerable point in the theory is that the vivid description of the abominations in Jerusalem in ch. viii must be taken allegorically only, the picture representing an attitude of materialism (p. 11).

J. STAFFORD WRIGHT.

## CHRISTIAN FAITH AND THE SCIENTIFIC ATTITUDE.

*By W. A. Whitehouse. Oliver and Boyd. 12/6.*

The author of this work is Reader in Divinity at Durham. He is a mathematician who has become a theologian, and he is a follower of Karl Barth at the same time as having a genuine sympathy with the pursuit of science. His book, therefore, can hardly avoid being a worthwhile contribution to the subject.

He begins by pointing out that "the status of Christian thinking is called into question more radically" by present world events than by much of the old type of "rationalism", and he proceeds to examine the plight of the scientists in the grip of those same events. He also begins at the right point where the primary question is one of authority. The authority of science is examined under the headings of Practice, Technics, Culture and Scientific Religion. This is followed by a chapter on the authority of the gospel.

After these preliminary chapters, in which the author shows great sympathy with and understanding of the difficulties of the scientist, he proceeds to a straightforward exposition of the Christian doctrine of God and the world. The purpose of this step is good, for it is easy to talk about the Christian faith to scientists in a way which Christians,

unversed in the scientific discipline, do not recognize as their version of it; and this leaves scientists with "the uneasy feeling that the whole truth about Christianity has not been told...". The exposition is strong in its emphasis on revelation and the need for grace to illuminate the work of God in His universe.

The book concludes with a final three chapters on Genuine Religion, Intellectual Honesty, and a survey of Science, Society and the Church. The writer's familiarity with the real problems of scientists and his sympathy with the Christian Frontier movement do a good deal to off-set the dichotomy between Nature and Grace in his theology.

D. R. VICARY.

#### NOTES ON BOOKS RECEIVED

**Making Men Whole.** By J. B. Phillips (*Highway Press, 6/-*). The substance of these five chapters was given in the form of Bible readings at the C.M.S. Summer School at Bangor in 1952. They are designed to show that in Christ alone is found spiritual integration for a disintegrated world, and that the 'wholeness' which Christ offers applies equally to individuals and to Churches. After a preliminary chapter in which he surveys the torn and divided state of the world to-day, the author goes on to unfold the gospel of the love of God as it is revealed in the life and ministry of our Lord. Against this background the main theme of the book is developed: the unique work of reconciliation accomplished by Christ on the Cross, and the subsequent ministry of reconciliation committed to the Church and carried on from generation to generation by those who believe in Christ. The concluding chapters point to the inner resources for the accomplishment of this task and look onward to the final goal—"completeness in Christ, in time and eternity".

**Design for Life.** By A. M. Hunter (*S.C.M. Press, 7/6*). In taking up any book of biblical study by Professor A. M. Hunter the reader can be sure in advance that he will find something of high standard and solid worth. The present book is no exception to the rule. It is an exposition of the Sermon on the Mount, its making and its meaning, and it is in line with the best Scottish tradition of Bible teaching. The style is lucid, the exegesis accurate, the interpretation sane. The first part of the book deals with introductory matters: the sources from which the Sermon is derived, the characteristics of its style, and the elements of which it is made up. Then comes the detailed commentary on the Sermon, and this occupies the main portion of the book. Preachers, teachers and Bible students in general will find here exactly the kind of guidance they need in seeking to understand the religious value and practical application of this great passage of scripture. The third part of the book deals with the interpretation of the Sermon, more particularly in relation to the gospel of the grace of God and the ethic of Jesus.

**Early Christian Worship.** By Oscar Cullmann (*S.C.M. Press, 8/-*). The "Studies in Biblical Theology" being put out by the S.C.M. Press continue to maintain a remarkably high standard of scholarship. The present volume is number ten in the series and is the second of Professor Cullmann's contributions to it. (His *Baptism in the New Testament* was the first title to appear.) Here certainly is biblical theology at its best. The work is in two parts. In the first, the writer discusses the basic characteristics of the early Christian service of worship: its component parts, the relation of the various elements one to another, and in particular the intimate connection between the ministry of the Word and the celebration of the Lord's Supper. Professor Cullmann's conclusion is that "as a rule there was no gathering of the community without the breaking of bread and that, even if there had been a service which was exclusively a service of the Word, it would have been in any case an exception". The second part of the book is a special study of St. John's Gospel with a view to setting forth "the connexion between the contemporary Christian worship and the historical life of Jesus". For many Bible students this will be practically a new line of country, and one well worthy of exploration under Professor Cullmann's skilful guidance.

**Christianity.** By C. S. Carpenter (*Penguin Books*, 2/-). Described as "An outline of the fundamentals and development of the Christian faith, its place in our civilization, and its message to the modern world", this new Pelican Book has been written for the intelligent reader who wants to know something of Christian origins and the meaning and message of the Christian gospel for to-day. Dr. Carpenter, formerly Dean of Exeter and still head of the Department of Theology in the University College of the South West, approaches his subject from the historical angle, tracing the story of Christianity from its Old Testament antecedents and the New Testament records right up to the present day. The result is a very readable apologetic for the Christian faith and a stimulating record of its progress and achievements through the centuries.

**Terror Over Yugoslavia.** By Avro Manhattan (*Watts*, 10/6). This book is an indictment of the Roman Catholic Church in Europe—and especially in Yugoslavia—during recent years, with its "promotion of racial, religious, and political persecutions, forcible conversions and wholesale murder; deeds coolly perpetrated by thousands of her lay and ecclesiastic members". The record is a terrible one, indeed quite shocking, and if even a quarter of what is here stated is true, the Roman Church has a great deal to answer for. One would have wished, naturally, that a book dealing with such a subject had been put out by a less prejudiced body than the rationalist press. All the same, in so far as the author offers documented evidence of the almost incredible facts he relates it is difficult to escape the conclusion that the Roman Church is entering upon a fresh era of religious persecution which is manifesting itself in various parts of the world, and that it is still the avowed enemy of religious liberty and toleration.

**A Faith for Tough Times.** By Harry Emerson Fosdick (*S.C.M. Press*, 8/6). Dr. Fosdick can always be relied upon to have something worthwhile to say—and to say it in a brilliant and stimulating fashion. That certainly goes for the present book, which comprises three lectures delivered at the Pacific School of Religion in February, 1952, before an audience of a thousand ministers and other Christian leaders. Dr. Fosdick's special concern is to demonstrate how magnificently the Christian faith is matched to such times as those in which we are now living, and to insist that Christianity alone has the answer to the deepest questions of our age. The three chapters are entitled: The Eternal is Real; Vitality is Mightier than Size; Adequate Power is Available.

**The Man of Sorrows.** By Marcus L. Loane (*Marshall, Morgan & Scott*, 7/6). These studies in the Passion of our Lord by the Vice-President of Moore Theological College, Sydney, N.S.W., make excellent devotional reading. The book is in three sections. The first, entitled "The Bitter Cup", deals with the Agony in Gethsemane. The next section, "The Temple Guard," unfolds the story of the arrest of Jesus; and in the third—"The Hebrew Trial"—there is a detailed description of the proceedings before Caiaphas and the Sanhedrin.

**An Iona Anthology.** By F. Marian McNeill (*Iona Publishing Department, Glasgow*). In this anthology Miss McNeill has collected together from a variety of sources items of prose and verse relating to the Isle of Iona—its history, its legends, its scenery, its saints. It is an attractive publication, being a fresh edition of a work originally issued in 1947.

**Thomas Love Peacock.** By Olwen Campbell (*Arthur Barker*, 7/6). More than twenty volumes have already been published in this English Novelists series. This new title deals with a less known novelist, who has been largely overlooked by the reading public. In this study the author provides a short account of Peacock's life, shows what manner of man he was, and offers a critical review of his literary achievements.

**The Intimate Life.** By J. Norval Geldenhuys (*James Clarke*, 6/-). This is yet another book on sex, offering guidance with regard to the more intimate problems that confront engaged and newly married couples. The longest and most important section is that which deals with birth control. The approach to the subject is definitely Christian, the manner of writing is frank yet reverent, and the counsel offered is marked by sanctified commonsense.