

Book Reviews

SCHISM IN THE EARLY CHURCH.

By S. L. Greenslade. S.C.M. Press. pp. 247. 21/-.

This book is the printed version of the Edward Cadbury lectures delivered in the University of Birmingham by Professor Greenslade in the year 1949-50. It can be said at once that the author has succeeded in treating an important topic in the history of the church in a most readable fashion without sacrificing the necessary standards of academic integrity. No one can read this book, however great his knowledge of the affairs of the church in its first five centuries, without finding that knowledge continually being placed in a fresh light. What gives the book its particular interest, it might be said its thrilling quality to read, is the relevance of the discussion to the issues which have been raised in this century by the ecumenical movement. The author defines his object as twofold. "I have an academic interest in finding out and if possible explaining to others what actually happened, and I have also a strong desire to relate the experience of the early church to the situation of divided Christendom to-day." So the book both makes an important contribution to our knowledge of church life in the early centuries and is of immediate relevance to the problems of disunity which have to be faced in our own day.

The argument begins by disallowing the vulgar notion of an undivided church in the patristic period, although the seriousness with which any breach of unity was regarded in this same period receives due emphasis. The early church was more concerned to ask whether a distinct Christian body was within or without the church than whether it were a heresy or a schism. Five chapters discuss the principal causes of schism, personal ambition, social, political and economic factors, the rivalry of great sees, liturgical disputes and problems of discipline. The next three chapters analyse the methods adopted by the church to deal as well with the relatively respectable schisms as with the disreputable ruptures of Christian unity. From the reign of Constantine onwards use was made of coercion and the secular arm was invited to suppress or at least to penalize schism. This discussion illuminates the subject of relations between church and state. A certain flexibility in church administration was another way in which schisms were overcome, so that for a period anomalies were tolerated through disciplinary concession to secure a greater good. Theological adjustment was undertaken by Augustine to meet the difficulties occasioned by the Donatist dispute, although Dr. Greenslade holds that the great western doctor "did not depart sufficiently from the impossible severity and narrowness of Cyprian's outlook". The closing chapters assess the more serious consequences of schism in its effects on the temper and theology of both parties and discuss with profound understanding the problems which are encountered by those who labour for the restoration of Christian unity. An historical summary of the chief schisms in the early centuries and a select

bibliography form a valuable epilogue to this important book, which ought to be read, marked, learned and inwardly digested by all those who bear any responsibility for ecclesiastical administration.

F. J. TAYLOR.

JESUS MASTER AND LORD.

By H. E. W. Turner. A. R. Mowbray. pp. 377. 21/-.

The author of this book is Lightfoot Professor of Divinity in the University of Durham. In it he offers, what he feels no other single book provides in a convenient form, "a positive crystallization of the chief results of the critical study of the Gospels". The book is intended for theological students, teachers in schools and for the interested general reader; and so Greek words and technical terms are for the most part avoided, or, if used, explained. The writer combines regard for scientific honesty with established Christian conviction and a real sense of spiritual responsibility.

The book is divided into five parts, dealing with (i) the documentary evidence for the life of Jesus, (ii) the reconstruction of the ministry of Jesus, (iii) the Person of Jesus, (iv) His teaching and (v) His resurrection. These contents combine comprehensiveness, careful selection, discriminating criticism and broadly conservative rather than liberal conclusions.

While ably summarizing their views the author exhibits a pleasing readiness soberly to criticize the critics of the Gospels, and to show that their views are often neither impartial nor convincing. He speaks, for instance, of difficulties needlessly created in our appreciation of the evidence of the Gospels by a "tendency to set impossibly high standards of historicity, and then to condemn the Gospels for not fulfilling them". In criticizing Professor Dodd's interpretation of some of the parables he writes, "Here the natural interpretation of the parables in question is much to be preferred to the ingenious alteration of their setting in life suggested by Dr. Dodd". He also registers the important recognition, particularly in his estimate of Form Criticism, that modern writers are no more free than some have supposed the early Christians to have been from subjective preferences in their interpretation of the objective evidence, or from a tendency to supply links not found in the original evidence.

Underlying Professor Turner's treatment of his subject is a healthy positive plea for a proper wholeness in our appreciation of Jesus. We cannot, he rightly warns us, 'rule off', as it were, "certain aspects of the Person of our Lord as though we had finished with them, and then turn to examine the overplus to which the categories so far used do not apply. It is not in this way that a Christology either ancient or modern can be constructed". This means that there is throughout a healthy Christian reverence for our Lord's full deity as well as His true humanity; and an awareness, with which the writer would confront the reader, that discipleship of this Master "demands the response of the whole man to all that he can see the Master to be". Such an underlying devotional note is welcome in a volume well worthy for its informed scholarship and clear exposition to be used as an authoritative text-book. For, as far as anyone can comprehend so

much ground in a single volume, the author has performed his self-imposed task with marked ability and success.

ALAN M. STIBBS.

THE STATE OF MATRIMONY: AN INVESTIGATION OF THE RELATIONSHIP BETWEEN ECCLESIASTICAL AND CIVIL MARRIAGE IN ENGLAND AFTER THE REFORMATION, WITH A CONSIDERATION OF THE LAWS RELATING THERETO.

By Reginald Haw. S.P.C.K. 21/-.

The sub-title of this book indicates its scope. One's first reaction is to compare it with the recently revised edition of T. A. Lacey's, *Marriage in Church and State*. Roughly speaking this new book covers the ground of Lacey's last two chapters (plus fourteen pages on marriage in England before the Reformation), and since it does so in over 200 pages, it is clear that there is very much more detail than Lacey could give.

At the same time there are some omissions, which are obviously deliberate, since their inclusion would tell against the rigorist position that Haw is taking up. No one, for example, who was not aware of the fact, would guess from this book that the Orthodox Church holds far wider views on divorce and remarriage than does the Roman Church. It is true that the sub-title limits the scope of the book to post-Reformation England. But what are we to make of the unqualified statement on page 8 that "the principle (i.e. of the indissolubility of marriage) has been maintained over the centuries by those branches of the Church which have striven to hand on the Catholic tradition"? The only people who are mentioned as abandoning the tradition are many of the Protestant Churches at the Reformation.

Again, there is only the briefest reference on page 136 to Bishop Cosin and the case of Lord Rosse. The Royal Commission of 1853 called attention to Bishop Cosin's arguments in favour of the remarriage of the innocent party after divorce, and the booklet that he wrote was used again at a later trial, and can be found in Volume IV of the edition of his works in the Library of Anglo-Catholic Theology.

One is not convinced, either, by the author's arguments that our Reformers regarded marriage as a Sacrament; and in quoting Dr. Bicknell's comments on Article XXV, he stops short at a certain sentence, when the quotation of the next few lines would have put quite a different complexion on Bicknell's meaning (p. 64).

Having said this by way of warning and criticism, we can praise the careful way in which the facts and data have been assembled round the two main headings of "The Church and Marriage" and "The State and Marriage". There is an interesting review of the *Reformatio Legu Ecclesiasticarum*, and the author clears up one problem which has puzzled the reviewer, namely why the Canons of 1603, after forbidding remarriage after divorce, imposed what was virtually a fine on those who did remarry. Mr. Haw makes it clear that there were Churches in which the ministers claimed the right to marry without banns or licence, and other ministers who would marry couples in other places besides the Church.

In his concluding chapter the author does not look for any easy solution to the problem of the division between ecclesiastical and civil laws concerning divorce and remarriage, since marriage is not simply a legal contract ; and we are glad that Mr. Haw does not find much help in the proposed Canon on nullity, which is open to every kind of pious abuse. He advocates a course of instruction on Marriage, Faith and Morals, as a requirement for marriage in Church.

J. STAFFORD WRIGHT.

STUDIES IN MUSLIM ETHICS.

By Dwight M. Donaldson. S.P.C.K. pp. 304. 27/6.

This is a timely book. In days when Councils are formed between Christians and Jews, it is high time that the adherents of the third great monotheistic faith should be brought into mutual consultation. Ethics would seem to provide a *terminus a quo* that may lead anywhere. The second Principal of the Henry Martyn School of Islamics has made available, with considerable additions, the material given in lectures in Pittsburgh and Bangalore, Hartford and Aligarh. His previous experiences in Persia are responsible for two of the chapters on the Persian Ethical Writers and Sufi Poets. These will probably be the most rewarding to those to whom Persian matters are not as well known as the religious problems of the orthodox Near East. Here as elsewhere the footnotes reveal not only reading but the ability to select passages. It was a little surprising to find no references to Canon Edward Sell in a publication that owes so much to India ; while works by Elder and Watt were probably not available when the lectures were given. This might be put right in the Bibliography of the next edition. There are but few misprints (Kaiber should be Khaibar, 2). Does *al-mutma'inna* mean both "tranquil" and "rational" (148, 149)? More than once the great work of al-Ghāzali is given an extra definite article, which spoils the Arabic.

But such minutiae are less than blemishes. For one of the book's more impressive features is the way in which criticisms are offered unobtrusively yet with brave succinctness. No devout follower of Muhammad should find reason for taking offence. Yet the writer says what he thinks. "The vendetta is one of the pre-Islamic obligations that has been retained" (11). "It is most unfortunate that the Qur'an itself furnishes undeniable precedents for types of conduct that the moral consciousness of modern times cannot condone" (41). "A Muslim who is familiar only with the Jesus of the Qur'an knows nothing whatever of the powerful ethical teachings in . . . parables" (58). "The Umayyads . . . in authority . . . welcomed the doctrine of fatalism . . . it indicated divine approbation of the *status quo* politically" (99). But this "welcome" has not been confined to Islam, while there is another that we might all take to heart : "Ethical judgments are apt to carry implications which smug authority resents" (166). Dr. Donaldson looks for the day when to Muslims along with the rest of the waiting world there shall be "a fuller understanding and a wider appreciation and application of the ethical ideals of Jesus" (286).

In this survey there are names mentioned, Muslim and Christian, of which most westerners have but a vague knowledge. There is the amazing greatness of the Nicholson who never went east of Paris : *Jamāl al-Din al-Afghāni*, one of the " most remarkable figures in the Muslim World in the nineteenth century " ; *Jalāl ad-din ar-Rūmi* who " rebuked the fatalistic indifference " of contemporary thought and speech. With the Index (following the succession of Professor Sweetman, too of Aligarh) anyone can find the way about this book, which has quotations which some would not have thought of as emanating from the Islamic World. Dr. Donaldson takes the reader from the contemplation of early Arab virtues through the somewhat difficult labyrinth of Quranic, Traditional and Philosophical Ethics, looking later in the personal direction of Ibn Maskawaihi and al-Ghāzali, with an essay on the ascetics sandwiched in between the allusions to his beloved Persians, and closing with the more liberal interpretations of the moderns, and at last a comparison with the Christian Ideals—the place of the ultimate test.

ERIC F. F. BISHOP.

HANNAH MORE.

By M. G. Jones. Cambridge University Press. pp. 284. 27/6.

At last we have a life of Hannah More which can be recommended without any reservations. This will long remain the definitive life and will become a standard book not merely on Hannah More but on the period in which she lived. In these pages we meet many of the outstanding leaders of our nation's life, itself an impressive comment of the impact which Hannah More made on her contemporaries. In education she was an outstanding pioneer, and the book contains a splendid assessment of her achievements not only of " The School in Park Street ", Bristol, but of her adventurous experiments among the poor labourers of the Mendips.

Hannah More was a prolific writer and her works ranged from drama and poetry to morals and theology. In the popular mind her name will always be associated with the *Repository Tracts*, some fifty of which are ascribed to her. To-day her writings are no longer read ; they appear to us to be too facile, a little pretentious and betray a lack of real knowledge of the significance of some of the contemporary events. Yet they had an enormous influence and there is no question that they had a great effect in raising the moral standards of her day. John Overton, the author of the *True Churchman Ascertained*, went so far as to say that it may be doubted whether even " the exploits of Nelson have contributed more towards the preservation of national comforts than her excellent tracts " ; and J. C. Colquhoun in *Wilberforce and His Friends and Times* (1867) quoted with approval the widely held opinion that the great improvement in religion and morals of the past twenty years was due " to Robert Raikes's Sunday School and to Hannah More's writings ".

She also pioneered in social reform and shared the enthusiasm of her friends of the Clapham Sect in the fight for the abolition of the slave trade. In the field of social services her best efforts were the establishment of schools for the poor villagers of the Mendips, and she and her

sisters founded Female Friendly Societies in several parishes. It is interesting that the Cheddar Friendly Society founded by them was still in existence in 1951. This book confirms the view that much of the philanthropic activity associated with the Evangelical Movement was divorced from a real appreciation of sociological principles. While Hannah More laboured indefatigably to help the poor, her work was limited by her inclination to identify Christianity with the existing social order. Like many of her contemporaries, she did not realize that the implications of her faith meant a complete transformation of the social fabric. Moreover, she seemed unable to assess the new forces and ideas which were beginning to influence the minds of people who were demanding far-reaching reforms. She did not appreciate that urgent social reforms cannot be solved simply by charity.

Miss Jones has given us a vivid picture of a very remarkable woman whose faith was the source of her every activity and whose life was marked by her moral courage. Until the publication of this book our main source of her life was the *Memoirs of the Life and Correspondence of Hannah More* by William Roberts. This biography failed to do justice to her, for it gave us a picture of a plaster cast saint, of a sanctimonious and rather detached observer of life. Now Hannah More lives, and this fascinating book is one which will be indispensable to all students of this period.

E. J. G. ROGERS.

THE BOOK OF JOB.

By A. and M. Hanson. S.C.M. Press. pp. 118. 7/6.

This is a worthy addition to the growing list of Torch Commentaries. The authors write with admirable lucidity, providing an introduction to the Book of Job which is at once thoughtful and easy to read. The Torch Commentaries are intended to give positive exposition based upon the findings of sound modern critical scholarship, and this volume faithfully reflects the outlook of the school of criticism that has dominated the Old Testament field for the past two or three generations. Not that the authors have slavishly followed one critical authority. Criticism of Job is a notoriously tangled jungle of conflicting theories, and the authors have cut their way through with great skill to provide their own easy pathway for the beginner. It is doubtful whether modern criticism of the Book of Job is better represented in popular form anywhere.

Yet, while making no profession to any specialized knowledge of the subject, I cannot honestly suppress doubts as to the methods used. The dissecting knife has long been a favourite instrument for cutting biblical knots, and some of us have grown most suspicious of its facile use. The resolution of textual and literary difficulties by means of it is not necessarily a demonstration of critical acumen, but all too often it betrays some lack of understanding either of the text or of the deeper tensions of human experience. By chance I happened to read for the first time the late learned D. S. Margoliouth's *Lines of Defence of the Biblical Revelation* only a few weeks before receiving this commentary. His treatment of Job (pp. 138-174) is most interesting, and some sentences from his opening paragraphs seem worth quoting :

"It is an acknowledged principle of criticism that texts should be regarded as sound and entire, unless there is reason for supposing them unsound and imperfect. . . . Any explanation of a book which requires no secondary hypothesis to shore it up has therefore an advantage over explanations that are based on a number of unproved assumptions. Before what are called critical methods came in vogue the unity of the book of Job was assumed, although different explanations were given of the lesson to be derived from it. The modern process of dissection has scarcely led to any greater agreement on this latter point, and has besides introduced a subjective element which renders the chance of ultimate agreement infinitesimal. . . . As a whole the book of Job is intelligible, and indeed, easily intelligible; as a piece of patchwork it defies explanation."

This too may seem facile. Yet I suspect that we are on the wrong track if we have to jettison lengthy interpolations to make sense of the book, and that we are also on the wrong track if we fail to hold together both the 'steadfastness' and the failure of Job.

J. W. WENHAM.

DOCUMENTS ILLUSTRATING PAPAL AUTHORITY.

A.D. 96-454.

Edit. by E. Giles. S.P.C.K. 17/6.

Quotations from early Church writers are usually of necessity, because of considerations of space, very curtailed. Sometimes they are limited in controversial works for other reasons which are not so justifiable and arouse suspicion. The same quotation appears again and again in abbreviated form, obviously borrowed without any attempt to consult the work referred to. An isolated sentence or two from one of the Fathers, read and used in the atmosphere of present discussion, can assume a meaning very far from the intention of its original author. Mr. Giles has produced a book which should prevent such conscious or unconscious misrepresentation in one field of historical enquiry. Many students who have neither the time nor the facilities to consult all the works they wish to use will find his documents most valuable.

Confining himself to the years 96-454 and using chiefly the authorities quoted in the late Bishop Gore's *Roman Catholic Claims* and Dom John Chapman's answer to it—two popular modern presentations of the opposing views—he gives fuller extracts than either could afford to do. His introductions and comments are brief but helpful, and enable the reader to get the historical setting. He does not obtrude his personal view, but writes apparently as an Anglo-Catholic, who appreciates the great part the Roman Church plays in Christendom and who is ready therefore to study sympathetically and fairly the initial development of its power. He does not, it seems, assess the value of the references in the light of the Infallibility Decree of 1870, and in fact thinks that "Bishop Gore is wrong to drag in the question of infallibility" when he discusses the undoubted submission of Pope Liberius, under duress, to Arianism. Why he should consider him wrong to do so we fail to see. Many of the most learned Roman Catho-

lics before and during the Vatican Council were ready to assert and maintain the primary and universal jurisdiction of the Bishop of Rome, but they opposed the claim to personal infallibility. Despite their learning and the support given to it by the arguments of many outside the Church, the Council decreed the Infallibility of all Popes. The definition has changed the whole ground of the controversy with Rome. The claim to authority rests on the supposed guarantee of inerrancy to Peter and his alleged successors in the See of Rome. Rome is not now satisfied with an acknowledgment of a primacy and authority which many in the early Church accorded her. She must have submission to her claim to infallibility. Mr. Giles provides us with a most useful collection of contemporary writings from early Fathers, councils and historians, which enable us to trace the process of development of papal authority, which owed more probably to political and geographical influences, plus the arrogance and strategy of some Roman bishops, than to any other cause. J. R. COATES.

WHY I AM NOT A ROMAN CATHOLIC.

By K. N. Ross. Mowbrays. 7/6.

This little book is of quite considerable interest as being the attempt of an Anglo-Catholic to show why he is not a Roman Catholic. The primary argument is from the newly defined dogma of the Assumption. The two other points which seem to the author to clinch the matter are the impossible dogmas of the immaculate conception and the papal infallibility. Attention is also drawn to Rome's refusal to accept Anglican orders, her doctrine of the Church, and one or two lesser matters like the attitude of the papal Church to religious toleration.

As far as it goes this is a useful study. The case against the three rejected dogmas is stated clearly, firmly and cogently, yet not unfairly. On the question of infallibility good use is made of Salmon, whose work is rightly recognized as a masterpiece on the subject. For Anglo-Catholics especially the book ought to do a great deal of good. At various times and for different reasons many Anglo-Catholics feel the temptation to seek refuge in Rome, and there are always skilful propagandists ready to suggest or foster the temptation. Here at any rate are some decisive reasons why the temptation should be staunchly rejected.

But important as they are, are they really enough? Are they the only or even the real reasons which should keep an Anglican from Roman Catholicism? Rather strangely, Mr. Ross appears to think so. He is disingenuously satisfied that the Thirty-nine Articles repudiate only popular misconceptions, not Tridentine teaching (a well-instructed Roman priest would soon disillusion him). He seems to imagine that there is no fundamental difference on such questions as justification, the ministry, sacramental efficacy, and the like. He minimizes the dispute concerning authority. He is willing to concede that in his private opinions Cranmer was in fact a heretic. In other words, if Rome would withdraw the three recent dogmas, accept Anglican orders and make some changes in policy, there would be no *raison d'être* for this book.

This being the case, we can commend the matter of the book but not its implication. If it shows us why Mr. Ross is not a Roman Catholic, it shows us no less clearly that he is not a reformed Anglican either. After all, there seems to have been a clear overruling of Providence in the coincidence of Papal promulgations with the rise of the Oxford Movement.

G. W. BROMILEY.

THE ORIGIN AND DEVELOPMENT OF EARLY CHRISTIAN CHURCH ARCHITECTURE.

By J. G. Davies. S.C.M. Press. pp. xiv + 152. 21/-.

This admirable book brings together material which previously has had to be searched out from learned periodicals or monographs and presents it in a form which the interested churchman can appreciate. It is furnished with fifteen photographs of early ecclesiastical buildings and more than forty diagrams. The specialist will find a valuable and extensive bibliography which will enable him to follow up points suggested or briefly treated in the text. A brief survey of the historical and geographical expansion of the church in the first four or five centuries is followed by a discussion of the origin and development of the dominant basilica style of ecclesiastical architecture from the third to the end of the sixth century. The various theories which have been suggested to account for the style are considered and the view that it is derived from the Roman dwelling house is rejected. "The Christian basilica can be classified as a direct descendant of the civil basilica, itself deriving from the Greek temple. Hence also the gable roof, an invariable feature of the naos . . . the clerestory on the other hand was not a Hellenistic creation, but came from Egypt."

Another chapter describes the central type of architecture and concludes that the influence of funerary monuments and of the developing cult of the saints was responsible for the growth of this type and for the fact that eventually the basilica was displaced by the cross-in-square which became the consecrated church form of Eastern Orthodoxy. The orientation and furniture of the church comes under survey and the reader is reminded that the church proper was surrounded by a number of other 'rooms' which were used for such purposes as baptisms, instruction of catechumens, the housing of the clergy, a hostelry for travellers and in some towns even baths were supplied "in order that Christians might cleanse themselves without being exposed to the temptations of the public ones". A final chapter describes the surviving remains of church buildings in Palestine, Syria, Mesopotamia, Greece, Egypt, North Africa and Spain. From this survey one conclusion is evident, the immense variety of plans in which natural genius expressed itself in building fit places for the celebration of the Liturgy. The book fills a gap which has existed all too long in the English literature on this important subject.

F. J. TAYLOR.

EVERYONE'S BOOK ABOUT THE ENGLISH CHURCH.

By F. C. Happold. Faber. 12/6.

To write a book about the English Church is one thing: to write *everyone's* book about the English Church is another. This is hardly

likely to command everyone's assent even though it grinds no axe and does attempt to be fair. It is intended to be popular and therefore not for scholars. It sets out to answer the questions people are said to ask about our Church. The first part tells its story. An evangelical would have written a little more enthusiastically about the Reformation. One would have thought that in such a summary there would have been room for a small paragraph on Charles Simeon and evangelicalism within the Church itself—it did not depart with the Methodists—particularly as the writer devotes a whole paragraph to the Salvation Army. Nor would one gather from this book much information about its missionary work; neither S.P.G. nor C.M.S. receive so much as a mention. No reference is made to the Anglican contribution to the ecumenical movement.

Part II deals with organization and Church and State. It is straightforward and clear. Part III considers ornaments of the Church and of the ministers. The development of ecclesiastical architecture is interestingly traced and the eucharistic vestments are described and illustrated. The author does not regard these as implying any particular doctrine of the Eucharist. The final section is given to Bible, Prayer Book and Hymn-book. The treatment of Cranmer's liturgical changes is almost apologetic and not very convincing. In discussing hymns it would have been useful to have said something about the main hymn-books and their characteristics.

A selection of subjects for inclusion in a book like this is inevitably limited and arbitrary. One would hope, however, that occasionally some people asked different questions about the English Church. It is so easy to accept it as an institution with a fascinating record. But what is its influence upon the English people? What is the secret of its pastoral ministry? What about its great preachers? And does it exercise a converting ministry? This is a pleasant and readable book, but the answers to these deeper questions will not be found here.

DOUGLAS WEBSTER.

THE FURTHER JOURNEY : IN MY END IS MY BEGINNING.

By Rosalind Murray. Harvill Press. 12/6.

This book might be styled a spiritual autobiography, or, rather, the continuation of such an autobiography. Miss Rosalind Murray was what she calls a pagan, and, one would gather, a pagan of a highly intellectual calibre. Seven years after her reception into the Roman Catholic Church she wrote the first part of her story: *The Good Pagan's Failure*. It was what she called "a summing up of impressions at the end of the newcomer's phase". Now, some ten years later, she embarks on the task of bringing us up to date, of telling us "what she thinks now", after a long time 'within the fold' and after deeper study of the faith.

Miss Murray writes as a good Roman Catholic, thoroughly at home in that branch of the Church. She seems well versed in the Greek and Roman classics as well as in the 'classics' of Christian thought. All committed Christians will agree with such a statement as this:

"The moral effort of the natural man and the gift of grace are on different levels, different wave-lengths; one does not lead on, on the

same plane, by an increase of effort, to the other, but something wholly different intervenes. This is the point which is so baffling to the humanist, involving, as it necessarily does, the distinction and yet inter-relation of the ontological and moral, the idea of grace as in one sense non-moral, as passing beyond moral activity—a gift, a state surpassing our utmost human efforts, and yet at the same time, in the same conception, as inextricably connected with free choice, with the right use of judgment and free will on which the moral sense depends”.

But such a passage as the following gives one pause :

“ . . . Perhaps the nearest I can get will be to say that the first sense of God’s power and God’s Will, envisaged the Divine Power as outside, as overshadowing and upholding another Will that pressed upon and overpowered my will, beneficently and transcendently indeed, but always from outside, and from above—whereas this second and different awareness seemed to be a recognition of an interior source of life *within*, not mine, not brought about by me, and utterly beyond my power to regulate, yet in some way I could not understand, informing, ordering my will in ways that were beyond my conscious expectation or even desire”.

If one were not aware of the fact that one is so slow in learning of the things of God, one would be tempted to wonder why the discovery spoken of in this passage came so late to the writer. May it not be due to the fact that the Reformed tradition, based firmly on the Biblical writings, puts the new convert in the way of discovering the deep things of God better than does the Roman system ?

F. D. COGGAN.

A CAMBRIDGE MOVEMENT.

By J. C. Pollock. John Murray. 12/-.

It can hardly be denied that the Cambridge Inter-Collegiate Christian Union, of which this book is a full and authoritative record, represents one of the most influential evangelical movements of modern times. The C.I.C.C.U. has indeed frequently been criticized on one ground or another, chiefly on account of its alleged narrowness of spirit and its failure to co-operate with other Christian organizations ; yet the fact remains that for the past eighty years it has been a powerful spiritual factor, not only in the life of the University, but throughout the Church in this land, not least in the Church of England ; while as a result of its consistent recognition of the missionary obligation it has been a means of calling out hundreds of candidates for the work of the gospel in every part of the world.

For these and other reasons it is fitting that a history of the movement should be placed on record, and we are grateful for the faithful and gracious manner in which the task has been accomplished. Mr. Pollock has succeeded in reducing the mass of names, dates and historical details into a most interesting story. He enables us to see clearly the main lines of development along which the C.I.C.C.U. has passed and he steers his way skilfully through the controversial issues at stake. As the Bishop of Liverpool remarks in his foreword, there is no attempt to hide the independent and critical attitude which has characterized the movement in its relations with other religious bodies ;

but equally clearly the book shows that "a movement which started in Cambridge has now spread into Universities the world over, and is undeniably the strongest religious influence within them. What is its secret?"

Probably the answer to the bishop's question is that young men and women are chiefly attracted to a dogmatic Christianity which is clear-cut in its appeal and offers a decisive answer to the deep questions concerning man and his sin, God and His salvation. The evangelicalism of the C.I.C.C.U. is and always has been of this order, and this fact may be regarded as the ultimate secret of its missionary passion and spiritual achievements.

The story of this book goes back not merely to the beginnings of the C.I.C.C.U. itself, but to the days of Charles Simeon and the founding of the Jesus Lane Sunday School. Then we have an account of the three movements which were the immediate forerunners of the C.I.C.C.U.—the Cambridge Prayer Union (1848), the Church Missionary Union (1858), and the Daily Prayer Meeting (1862). The Christian Union was eventually formed in 1877. Among other things the book tells in detail the story of Moody's great mission in Cambridge in 1882, the going forth to China of the Cambridge Seven, the rise of the Student Missionary Volunteers, and the later emergence of the Inter-Varsity Fellowship, which found its inspiration and pattern in the C.I.C.C.U. The book is illustrated by a number of photographs and is well indexed.

FRANK COLQUHOUN.

SPIRITUAL AUTHORITY IN THE CHURCH OF ENGLAND : AN ENQUIRY.

By E. C. Rich. Longmans, Green. 21/-.

It is not easy to write compact books about authority, as those know who have tried! The subject is so manifold in its range, and the word itself can be used in so many ways that confusion lies always close at hand to trap the unwary. Canon Rich has made a brave and conscientious effort to clarify the complex issues involved, with special reference to the problem as it affects the Church of England. No one could read his book without profit, but it had better be said at once that few loyal Anglicans could read it with agreement. This may seem a severe judgment, for in the course of the book the Anglican in Canon Rich leads him to make many wise and penetrating remarks which will command the assent even of Evangelicals. But gradually—very gradually—as the book proceeds the truth becomes clear. The author's answer to the Anglican problem of authority is some kind of submission to, or co-ordination with, the Bishop of Rome!

This is foreshadowed by a very sympathetic treatment of Newman's work on *The Prophetical Office of the Church*. The chapter in which this occurs is indeed a valuable one. Many twentieth century students will be grateful for Canon Rich's succinct and illuminating summary of Newman's thesis—the reviewer was. But it was not a far cry from *The Prophetical Office* to the events recorded in the *Apologia pro vita mea*. Whether Canon Rich will ever contemplate such a sequel is for him to say—probably he will be content to treat this book as his Pisgah, and to end his days in the communion to which he has ren-

dered conspicuous service—but the far-reaching nature of his conclusions cannot be disguised.

The first real warning is given in a footnote on page 183. The note is on the sentence "If, then, we are to achieve a synthesis in the matter of ecclesiastical authority, we shall have to hold in balance the three principles involved". The footnote begins: "This synthesis will surely have to find a place for the Papacy. The other two principles are the collective episcopate and the body of the faithful". Then, in the closing paragraphs of the book, the author drops the veil, and reveals his true position. There must be, he says, "some ultimate authority who can speak for the whole Body". If Anglicans think that insistence upon episcopacy (after the manner of Cyprian) can solve this problem, Canon Rich is quick to disillusion them. "The evidence for episcopacy has as much or as little support in Scripture and tradition prior to the fourth century as has the Papacy . . . the doctrine of Apostolic Succession and the doctrinal claims of the Apostolic See are in the same category. . . ." If the claims of the Pope to be the Universal Pastor and Teacher of all Christians, and his endowment of infallibility in the exercise of his *magisterium* were accepted, "everything else would fall into place". By her separation from Rome, "the Church of England did as a matter of fact become divorced from the centre of unity and (*italics ours*) *she lost the power of determining the development of the Faith*". Sir Thomas More, Rich concludes, reached his understanding of the Pope's centrality by 'the light supernatural', and so, he says, must we!

These drastic conclusions need not deter readers from following this interesting and instructive enquiry, just as they can read with profit, and sympathy, the moving, learned and eloquent pages of Newman. But the book stands as a warning light rather than as a sign-post. Perhaps the author does not sufficiently distinguish between the *fides quae creditur* and the *fides qua creditur*. In the formulation of the first we must never look for infallibility; in the experience of the latter we rightly recognize finality—a different thing. There will always be tension between the divine authority of the Saving Act of God, and the expression of man's understanding of it in words, institutions, and customs. It is a pity that Canon Rich had not the chance to read J. L. Lenba's *L'institution et l'événement* before he wrote his book. It might have made a difference! R. R. WILLIAMS.

MAN'S SEARCH FOR HEALTH. A STUDY IN THE INTER-RELATION OF RELIGION AND MEDICINE.

By Phyllis L. Garlick. Highway Press. 15/-.

Man's Search for Health is an historical study and begins with the existence of disease in animals even before the existence of man. In the dawn of medicine there was a mingling of religion and healing and this right relationship between the two was demonstrated for us in the life and ministry of Jesus Christ who showed "the compassion and kindness of God; this divine quality, an essential part of the meaning of love".

With the spiritual decline in the Church's witness, the power to

heal " came to be associated with relics and sacred shrines ; transferred, that is, from persons as a channel of the life of God, to things and places in which healing power was thought to be present ". Religion and healing came to be separated, and even in the rational use of medicines men failed to recognize that they were only discovering and applying the gifts of God. In tracing these trends of thought Miss Garlick takes the fascinated reader down through the centuries and across continents to study the history and development of Greek and Arabic, Hindu and Chinese medicine.

It is part of the Christian dynamic " to seek and to save " and this crusading spirit has created the great wave of Christian medical mission work. Unless they have read this book or have taken part in the work few people will realize the immense contribution of medical missions to world health. Such missions have not only treated millions of people and pioneered in medical research but they have introduced the Christian spirit into the relief and prevention of disease. Tracing the effects of the medical missions in awakening the public conscience of governments all over the world forms another absorbing part of the book.

Finally, Miss Garlick sees in the life of our times a strange paradox. " This twentieth century which has seen the emergence of a new conception of community health is the very period which has witnessed on a world scale the breakdown of community." The only answer to this paradox is that " This Christian conception of health involves nothing less than a new way of life ; of a growingly integrated life within a redeemed and redeeming community ". God's purpose is " that man should be made whole ; man as an individual ; man in community—to the ends of the earth ". " To strive for wholeness is to work with, not against, the grain of the universe as God designed it."

J. E. STOKES.

SHORT REVIEWS

INTERPRETING THEOLOGY 1918-1952.

By D. Day Williams. S.C.M. Press. 10/6.

This is a book with a particular interest and value for those who realize the importance of theology but have not the time to keep in touch with modern writing or perhaps the ability to see what is really significant. It is a review and attempted interpretation of all the more modern theological literature under the four main heads : The Bible, Ethics, Jesus Christ and the Church. And it is written by one who is not only a master of the subject but has also been able to make a positive contribution to the theology concerned. Professor Williams attempts to notice and appraise all the outstanding writings of the present age and at the same time to relate them to the general theological movement. If there is one criticism, it is the inevitable one that his judgment is very obviously shaped by his own theological leanings. This is most clearly reflected in the comparatively small amount of space he allots to Barth and Brunner as compared with the more philosophical theologians. Indeed, the failure to see the possibly

decisive importance of Barth's *Dogmatik* may prove to be a most serious blunder. But of course the work is admittedly an interpretation, and the fact that the author definitely takes sides does not detract from its value.

G. W. BROMLEY.

THE HOPE OF GLORY.

By Martin Jarrett-Kerr. S.C.M. Press. pp. 164. 8/6.

This is an unusual book but one which will repay careful attention. It is neither a review of historic doctrines of atonement nor a commentary upon them, designed to gather up whatever is of lasting import in them. There is not always a clear connexion between the stages of the argument; indeed, it might be said that there is no sustained argument at all but a series of reflections upon aspects of the theme 'Christ in you, the hope of glory'. Perhaps Fr. Jarrett-Kerr is right to disclaim the title of theologian, but he manifests more profound theological insight in the discussion of this central theme of Christian thinking and devotion than can be found in the majority of modern books on the subject. The reader is continually kept aware of the realities of the modern situation and the searching questions which are being put to traditional methods of Christian thinking. The need for a Christian apologetic which struggles to meet men where they are at this moment of history is implicit on every page of the book. The discussion of man's condition begins from the common awareness of limitation, frustration and guilt and lays under contribution the understanding of the human problem which can be derived from psychology and from existentialist philosophy. The doctrine of the eucharistic sacrifice, of the impassibility of God, of the meaning of substitution and of the redemption of time are among the topics upon which the author has important things to say.

F. J. TAYLOR.

MEET THE GREEK TESTAMENT.

By Adam Fox. S.C.M. Press. 8/6.

This novel and unusual book, comprising two essays and a dialogue, is intended for those who have but little knowledge of the Greek Testament. In contrast with the usual 'language' book, the rudiments of grammar and the rules of syntax are completely omitted. In fact, its purpose is to show the spicy side of knowing some Greek, and it would seem to be highly successful in encouraging a beginner to further his study, or in tempting an interested reader of the Scriptures in English to attempt some course of New Testament Greek. If it does that alone it will have proved to have been a well worthwhile book.

The first essay is concerned with 'externals' and is most valuable. It would give any theological student a very helpful introduction to the New Testament and would enlighten any layman in a most interesting manner as to the way we got our New Testament. The second essay is about the Greek language itself as a vehicle for conveying the message of Christ to the world. In the third section there is a fascinating dialogue beginning in the garden of the Princincts, Westminster Abbey, where the author is a canon. It very skilfully covers many important Greek words, and defines the great doctrines to which they gave rise.

HAROLD WALLWORK.

NOTES ON BOOKS RECEIVED

Anglican Public Worship. By Colin Dunlop (*S.C.M. Press*, 7/6). The Dean of Lincoln has written this book primarily with the intention of interesting and instructing those outside the Anglican Communion, a fact which to some extent colours his approach to the subject. But it is safe to say that many members of the Church of England will benefit by reading this clear and interesting exposition of the principles and practice of Prayer Book worship. Even if Evangelicals do not agree in every point with the author's views, they certainly ought to read the chapter entitled 'Eucharist and Sacrifice'. The approach to the subject is very much in line with that of the Wesleys, who in the best sense of the word were sacramentalists as well as evangelists. Other chapters deal with the Justification and Background of Public Worship; the Materials of Worship (Words, Music, Ceremonial); the Book of Common Prayer; the Order of the Holy Communion; and Morning and Evening Prayer.

The Mission of the Local Church. By Paul Rowntree Clifford (*S.C.M. Press*, 7/6). As Superintendent of the West Ham Central Mission Mr. Clifford is well qualified to write a book dealing with the task of the Church in its local setting. He begins by dealing with the biblical doctrine of the Church as the Divine Society, emphasizing that the Church is central to the Gospel and uttering a warning against a purely 'institutional' conception of the Church as against its essentially 'personal' character. The next section is concerned with Worship, and here the emphasis is upon the necessity of 'public' worship which must be an expression of the corporate life of the Church. Further chapters deal with the Sacraments, the Christian Fellowship, the Church and the Community, the Church and Family Life, and the Wider Fellowship (viz the Universal Church). This is a really useful and stimulating little book. It has a lot of challenging things to say to Anglicans despite its Free Church background.

Canterbury Cathedral. By Hugh Ross Williamson (*Country Life*, 12/6). This is a most attractive publication and will make an instantaneous appeal to all lovers of Canterbury Cathedral. The long history of the cathedral is unfolded by constant reference to the ancient building itself and its many historical monuments. But the special feature of the book is the series of magnificent photographs specially taken by Mr. A. W. Kerr to accompany the book. These serve to bring the story to life, and the result is a really first class publication.

Eschatology. Various Authors (*Oliver & Boyd*, 6/-). This is No. 2 of the Scottish Journal of Theology Occasional Papers. The pamphlet comprises four papers which were read before a conference held at Cambridge in July 1952 at the inauguration of the Society for the Study of Theology, of which the president is Principal John Baillie. The subjects and writers of the four papers are as follows: 'Eschatology in the New Testament' by Professor William Manson; 'Early Patristic Eschatology' by Professor G. W. H. Lampe; 'The Eschatology of the Reformation' by Professor T. F. Torrance; 'The Modern Discussion of Eschatology' by the Rev. W. A. Whitehouse.

Journey in Hope. By Phyllis L. Garlick (*Highway Press*, 1/6). The challenge of the contemporary world situation to the Christian faith and the Christian Church is powerfully expressed in this pamphlet, which introduces a new series entitled 'C.M.S. in the World To-day'. The situation is a grim one, and on the ordinary human level could produce little but despair; but Miss Garlick shows that the Christian reaction is one of hope—provided that that hope is centred in Jesus Christ Himself and expresses itself in positive action in His name. The pamphlet is well written, suitably illustrated, and attractively produced.

The Conquest of Devil's Island. By Charles Pean (*Max Parrish*, 10/6). A simple and moving account of the work of the Salvation Army in the penal settlement of French Guiana, where for a century convicts were exiled to serve their prison sentences. Known throughout the world as the Bagne, it was commonly described as "a living hell upon earth". From 1928 Colonel Pean lived and worked among the convicts for the relief and rehabilitation of those in the settlement, and it was largely due to his efforts that the Bagne was finally abolished in 1938. How he and a handful of devoted Salvation Army comrades completed their mission is the theme of this inspiring story of Christian endeavour. It is the story of a magnificent task successfully accomplished in face of overwhelming odds.