

Smith together consult (and, if may be, pray) about John Brown who is ill and whom God wants to be well.

Book Reviews

KERYGMA AND MYTH.

Ed. H. W. Bartsch. Trans. R. H. Fuller. S.P.C.K. 22/6.

We have heard a good deal recently of the demythologization of the New Testament demanded by Rudolf Bultmann, but apart from a few specialists it is doubtful whether many students know exactly what it is that Bultmann suggests, or what criticisms he has had to meet from contemporary German writers. To make good that unfortunate ignorance a symposium of statements, originally collected in German, has now been made available to the English speaking public, with an interesting appreciation by Austin Farrer.

The most important of the series is, of course, the original essay by Bultmann entitled *New Testament and Mythology*. This is followed by a detailed and penetrating criticism by Julius Schniewind, which provokes Bultmann to what Farrer regards as the most careful and exact presentation of his view. Further contributions are made by E. Lohmeyer, H. Thielicke and F. K. Schumann, all of which touch on important aspects of the problem. In a final reply Bultmann tries particularly to defend himself against the charge of reinterpreting the Gospel in terms of current philosophy.

To pronounce on a controversy which covers so much ground in such detail and with such an acuteness of theological perception is not easy in the space of a short review, for any judgment which is not backed up by definite evidence is bound to smack of the pontifical. On the other hand, a survey of the different statements has left a definite impression which it is perhaps legitimate to pass on. And that impression is that Bultmann has not so far established his case. The reasons are as follows.

First, and as some of the contributors point out, including Farrer, he does not distinguish clearly enough the nature and aim of demythologization. On the one hand he is pleading that all traces of a non-scientific, or three-decker universe, be removed from the Gospel language. But if there are such traces the demand is just as pedantic as to require that we ought never to speak of a sunrise or a sunset on the ground that it is the earth itself which rises or sets and not the sun. On the other hand he is suggesting that the doctrine of God and the world and the work and person of Christ and the atonement is itself mythological, and that we need to sift out the real Gospel and to put it across in a form which will not unnecessarily offend the modern scientific age. But this is obviously another and more serious matter.

Second, Bultmann has not made it clear how in fact the Gospel is to

be presented in what he describes as a non-mythological form. As Schniewind points out, if we allow the legitimacy of a certain symbolism in our speech about God, as we must do, then it is inevitable that many of the things we say will appear to be "mythological" in Bultmann's sense, and will be coloured by our own understanding of things, whether scientific or otherwise. For example, the ascension of Christ may not be a movement from a second storey to a top, but to express the return of Christ to the Father we necessarily have to use a word like "ascend". Even if the word itself is inadequate or symbolical, it still expresses a real fact. If Bultmann wants a demythologized Gospel he cannot strictly express it at all. His assumption that because the Gospel does make use of current speech-forms, its content is determined by them at this or that decisive point, is the very thing that he really has to prove. Third, there can be little doubt that in its original form the thesis of Bultmann did allow existentialist philosophy to dictate what is the essential Gospel. Even if he is clear in his own mind that he is not subjecting the Gospel to philosophy, Bultmann does not, I think, succeed in making this at all apparent to others, in spite of his earnest protestations in the reply. Certainly, he does not mean to, but the very heading *An Existentialist Interpretation the Only Solution* is a clue to what happens in fact. The demythologized Gospel is the Gospel which solves the problems perceived by existentialist philosophy. Fourth, and more seriously, the historical character of the work of God in Jesus Christ is not really preserved by Bultmann in spite of all his attempts to find a place for it. His reasoning is dialectically clever, and he lays hold of a profound truth, that the Cross and Resurrection of Christ must be a living and contemporaneous action in the Christian, not merely a demonstrable but dead fact of past history. But with all his profundity, he evades the real issue: that the Gospel is the saving action of God in a particular man, at a particular point in time, through particular acts. We may allow that this man and these acts do not of themselves and as such prove Christianity to be true, or even constitute Christianity. But it is part of the necessary offence of the Gospel that the work of God was accomplished in these particular events. As Schniewind rightly says: "It is impossible to run away from *Historie* (history as a past event) to *Geschichte* (history as present encounter)".

Even more seriously, it is evident that Bultmann, at bottom, is refusing to choose between the divine revelation in the Gospel, to which he is inclined by faith, and a scientific or philosophical world-view, commended by his reason. By an amazing and no doubt sincere self-deception he imagines that it is greater faith to believe "in defiance of all outward appearance". In other words, he will have a view of things dictated by (materialistic) science, and he will also have the essential Gospel purged of "every conception of invisibility and mystery which is formulated in terms of objective thought". But this is to resist and destroy both the Gospel and faith, which involves the making of all things new, the seeing of the work of the invisible God in the things which are visible, the perceiving of miracles where the natural man sees only coincidence or cause and effect, the understanding of atonement and resurrection where the unbeliever finds only a miscarriage of

justice and an empty tomb, the discovery of the Incarnate Lord where even the religious historian knows no more than the rabbi Jesus of Nazareth.

In other words, a decision has to be made between natural perception and spiritual perception. We cannot make that decision merely on external data. To that extent Bultmann is right. It is the miraculous work of the Holy Spirit. But when we have made it or do make it, perhaps "in defiance of all outward appearance", then outward appearance takes on a different aspect. What previously we might have dismissed as mythology, we see with new eyes as in very truth the word and work of God. The demand for demythologization is therefore superfluous. The true "demythologizing" is the work of faith itself, which shows the Gospel not to be myth but divine.

G. W. BROMILEY.

NEW TESTAMENT PATTERN.

By Jean-Louis Leuba. Lutterworth Press. pp. 163. 17/6.

This book is the work of a Pastor of the French Reformed Church in Basle. It was originally published in French under the title *L'Institution et L'Événement*. The immediate aim of the writer is to understand New Testament evidence. His ultimate aim is to promote unity among Christians. He defines his work as "an exegetical enquiry into the 'catholic' and 'protestant' dualism."

His thesis is that in three fundamental Christian themes, the themes of Christ, the apostolic ministry, and the Church, there is a characteristic dualism. One emphasis is institutional and traditional; it insists on connection with a particular line of succession; for instance, Christ was born of the seed of David according to the flesh. The other emphasis is dynamic and supernatural, finding its focus in events caused by the fresh and immediate intervention of God; for instance, the eternal Son became incarnate, not through any human father; He was conceived of the Holy Ghost. Similarly some have a status as ministers by institutional appointment, such as the Twelve apostles or the Seven (deacons), and were subsequently endowed for their ministry. Others were established in ministry by independent charismatic gift, given by the Spirit, as He will, in His sovereign freedom; and the Church simply confirmed such a call to ministry by recognizing the gift as God-given, and by setting its possessor apart for its exercise.

What Dr. Leuba wishes to suggest is that these two distinctive types each has its necessary place; and that the two are meant to find their fulfilment in a vital unity, which by its very dualism will in consequence be more comprehensive and creative than any undifferentiated uniformity could be. So he writes, "The 'institution' without the 'event' must inevitably become petrified and wither away". "By the constant combination of the two factors, God puts the 'one' of the event before the zeros of the institution."

Dr. Leuba has done his work with painstaking attention to Scriptural detail, and has developed his interpretation of the evidence with much skill and insight. There are many good points made in the course of

the exposition. The present reviewer is, however, far from persuaded that the main thesis is either sound or convincing. There are places where the exegesis is forced to fit the interpretation. There are places where the development of the theme is too elaborate to carry simple conviction. While the author is right in wanting to find Scriptural foundations for his argument, he is too fascinated by his own theory to see all the implications of the Scriptural evidence. Professor Émil Brunner's thesis in *The Misunderstanding of the Church* is nearer the truth.

The error of the argument is that of all doctrines which find their hope in the incarnation rather than in the resurrection of Christ from the dead. If the incarnation were the point of realized salvation, it would mean that the principle of salvation is the addition to the heritage from the past of the Spirit-bought life from above. But the truth of the Scriptural Gospel is that hope for sinners is found only in Christ risen from the dead. The old order had to be brought under judgment and down into death before the new order could be raised up. It is as One risen from the dead that Christ is the first-born of the new creation. The new wine cannot be put into the old bottles. Old things must pass away before all things can become new. There will be no full unity in the body of Christ until some die to their presumptuous hierarchical claims. Indeed, Dr. Leuba himself admits as much in principle—only to reject the idea—when he writes, "one might suppose that the old covenant, because it is fulfilled in Christ, is definitely abolished. . . . In that case . . . Christ alone would embody both institution and event. . . . From the moment of, and by means of, His Resurrection, the old Covenant would be done away with and superseded by the new. If matters stood thus, every institutional element would vanish at the resurrection of Christ".

ALAN M. STIBBS.

THE EVOLUTION OF THE CHRISTIAN YEAR.

By A. A. McArthur. S.C.M. Press. 15/-.

The theological and liturgical searchings of heart, which are the hall-mark of sensitive Christian intellectual alertness to-day, centre very largely round the problem of the nature of time and the meaning of history. It is very important for a right understanding of the distinctive Christian outlook on time and history that we should both seek to penetrate deeper into the eschatology of the New Testament, and also try to probe more seriously into the meaning of "the Christian Year", as it began to take shape within the early Church.

Dom Gregory Dix's magisterial survey of the sanctification of time in *The Shape of the Liturgy* makes a comparison of style with Dr. McArthur's book inevitable, and it also makes the latter's field of interest appear very restricted. But the fact that Dr. McArthur's book abounds in details which would have been much better relegated to footnotes, and moves very slowly and haltingly over the details of a field that Dom Gregory seemed to see as a whole and master in a moment, should not blind anyone to the service he has rendered to both Christian scholarship and liturgical devotion. We must not let

ourselves be carried away by Dix, however much we may rejoice in his glorious exuberance of spirit and overwhelming spaciousness of treatment of his subject.

Dr. McArthur's aim is practical. He wants to lay a firm basis for a recovery of the Christian year by the Church of Scotland. He deplores the abolition of the whole liturgical framework of the seasons at the Reformation. He does not want to re-introduce the pre-Reformation abuses of the original clear pattern of the Church of the Constantinian settlement any more than he wants to adhere slavishly to the compromise of the Church of the Elizabethan settlement. He wants to reform the Reformers, extending Advent and making it refer to Creation, bringing in Septuagesima, Sexagesima and Quinquagesima within Epiphany, introducing the Second Coming at Ascension-tide and dealing with the main body of Christian ethical and sacramental teaching in the Sundays after Pentecost, Trinity Sunday being abolished.

But his book is not about this reform: it is about the basis upon which, if right, it should be built up. And this basis he finds, (1) in a truer understanding of the distinctive Christian Sunday—by no means to be identified with either the Jewish or the Puritan Sabbath—and (2) in a realization of the extremely simple pattern of the early Christian unitive festivals, Epiphany, Pascha and Pentecost. He sees these festivals as legitimate Christian developments of, or correctives to, pagan (Epiphany), or Jewish (Pascha and Pentecost) feasts. And the further subdivision of these unitive feasts into Christmas and Epiphany, Good Friday and Easter, Ascension and Pentecost he holds to have been quite legitimate also, though he has some caustic words of criticism of those scholars who have read back our Good Friday into the primitive Pascha or who have not realized the primitive unity of Pentecost and Ascension.

The immense change in liturgical practice and in Church discipline brought about by the peace of the Church in the fourth century is clearly shown, and the development of extended fasts to compensate for the relatively easier times after the persecutions is revealed as a natural, but very dangerous tendency, to which all serious ecclesiastics are very prone. The influence of Jerusalem and its holy places, as soon as pilgrimages began, is made manifest as a powerful pointer towards the stark liturgical realism of the main moments of the Christian year.

But perhaps the most impressive thing in the whole book is the attempt, by relating liturgical practice to biblical scholarship, to set the Johannine dating of an interpretation of the Last Supper in the light of the Quartodecimen controversy and so to re-establish a claim for the Synoptic Passover meal to be taken much more seriously than modern commentators, under the influence of Kiddush or Laburah theories, are apt to do.

If at times Dr. McArthur leaves us with the impression that even he hardly sees the wood for the trees, that must not blind us to the service he has rendered. In this particular field of scholarship we are hardly yet in a position to see the wood. We need to see the trees more clearly first. Only so can we rightly evaluate the evidence

of the early Church and reform the Reformers where they need reformation in the light of it. It is significant that the Church of Scotland should produce such a book—not by any means the first indication of its increasing awareness of the need for liturgical development and reform. When the Church of Scotland is wholly concerned with liturgy and the Church of England with eschatology, then we shall not find ourselves as far apart as we commonly suppose we are!

J. E. FISON.

NEW TESTAMENT STUDIES.

By C. H. Dodd. Manchester University Press. 16/-.

Here is a collection of eight papers written by Dr. Dodd, in the course of some twenty years, on various topics related to New Testament studies. They have already appeared in various journals, but a big company of Dr. Dodd's admirers will be grateful to have them in this form. The titles of the papers are as follows:

(1) The Framework of the Gospel Narrative; (2) A New Gospel; (3) Matthew and Paul; (4) The Mind of Paul: I; (5) The Mind of Paul: II; (6) Natural Law in the New Testament; (7) The Communion of Saints; (8) Eternal Life.

There are three Indexes.

Possibly the best known of these papers are the two on "The Mind of Paul" which the present reviewer had the privilege of hearing delivered in the John Rylands Library, Manchester, in 1933 and 1934. They were later printed in the bulletin of that library.

In 1935 the Trustees of the British Museum published *Fragments of an Unknown Gospel and Other Early Christian Papyri*. In 1936, Dr. Dodd lectured on the fragments of this Unknown Gospel and in so doing gave an extremely interesting appraisal of their value. He came to the conclusion that the fragments were "a composition similar to the canonical Gospels, resembling in its literary character the Third Gospel, and representing a stage of development away from the primitive gospel-type at least as late as that. The date is in any case earlier than the middle of the second century". Dr. Dodd notes that much of the language "is Johannine through and through". "The author *may* have known the Synoptics, and his language may have been to some extent influenced by them, but there is no clear evidence of this. The 'Unknown Gospel' . . . would seem to have emanated from a circle which held the Fourth Gospel to be authoritative, but which, if it knew the Synoptic Gospels, preferred, at least in some cases, other authorities." Combining the evidence of these fragments with the now famous *Ryl. Pap. Gr. 457*, Dr. Dodd believes that we are compelled to push back our provisional *terminus ad quem* for the composition of the Fourth Gospel to about the beginning of the century.

It is not the purpose of this review to comment on all of the papers, but a reference to the third may be allowed. Under the heading "Matthew and Paul", Dr. Dodd gives us an interesting comparison of the teaching of the most Jewish of the four Gospels and that of him who was, in his own words, "an Hebrew of the Hebrews, as touching the law, a Pharisee". He finds "significant agreements between

them in eschatological teaching, in the idea of the Church and Church-order, and in the controversy with Pharisaic Judaism". Behind both he finds a common Jewish-Christian tradition. This is a very fruitful line of research which leads us back to a primitive stage in the formation of the Christian tradition.

The concluding two papers are the Ingersoll Lectures on the Immortality of Man, delivered in 1935 and 1950. Much of that material, especially of the second of those lectures, can be found in fuller detail, in the author's great book on St. John (*The Interpretation of the Fourth Gospel*, 1953). It is of great importance in an age where much uncertainty exists as to the Christian teaching about life after death. One quotation must suffice. "This (eternal life) is life in abundance; no pale abstraction, but genuine life as we know it, solid, active and enjoyable; refined and sublimated, but with its vitality in it."

F. D. COGGAN.

MEN WITH A MESSAGE.

By John R. W. Stott. Longmans Green. pp. 180. 7/6 (cased); 4/- (paper cover).

This is the Bishop of London's Lent Book for 1954. Its author is the Rector of All Souls, Langham Place, W.1. Its declared purpose is to attempt "to introduce the New Testament, its authors and their writings, to the man in the pew": and thus "to encourage Christian people to read the New Testament for themselves. It is intended to be an incentive to Bible reading, and not a substitute for it". Large numbers of Scripture references have been included as a basis for direct and detailed study of the Bible itself.

The author's primary aim is "to expound the distinctive contribution of each New Testament author". The book's eight chapters deal in turn with the messages of Jesus, Luke, Paul, Hebrews, James, John, Peter and the Revelation. It provides frequent illustration of Mr. Stott's great gifts of penetrating analysis and clarifying exposition. Also, Mr. Stott writes as one who believes that "behind the human writers (of the New Testament) is the one divine Author".

There is great cause for thanksgiving to God in the fact that such a book, thus sponsored by a commending foreword by the Bishop of London, should be in its exposition so completely Biblical, and so positively and unequivocally evangelical. For instance, Mr. Stott impressively demonstrates the glory of the Pauline Gospel of justification for sinners by the free and undeserved grace of God through faith alone in Christ crucified and risen. He puts faith and the sacrament of baptism into their proper place in relation to each other, when he writes, "Of this saving union with Christ in His death and resurrection, baptism is the sign or 'sacrament'. But baptism is not the means of union. . . . It is by faith that we are joined to Christ and so justified". And he says in conclusion concerning this doctrine of justification by faith, "There is perhaps no message which needs more to be recovered and proclaimed in our generation".

It is no exaggeration to say that this book is packed full of good stuff; indeed, it is in places almost too packed, and too full, to fulfil its declared purpose. This criticism particularly applies to the first chapter, which is theologically the ablest chapter in the book. But it

assumes too much acquaintance with its themes, and is too heavy and compressed to be easily digested by those unaccustomed to intensive Bible study. It is a pity that this should be true of the first chapter ; and one would like to advise some readers to begin with chapter two, as likely to be to them much more attractive and digestible, as well as more typical of the book as a whole.

For the studiously minded Christian, especially for the many fresh converts to faith in Christ in the student world, such a book is calculated to provide a most valuable guide to a thorough acquaintance with true Biblical theology. It deserves to be taken in comparatively small doses, and slowly digested by careful and thoughtful examination of the various Bible references given on every page. Anyone, who will thus work right through its eight chapters, will gain a very comprehensive and coherent grasp of the teaching of the New Testament as a whole.

ALAN M. STIBBS.

THE HOPE OF JESUS. A STUDY IN MORAL ESCHATOLOGY.

By Roderic Dunkerley. Longmans. 15/-.

Here is a book which must, I think, be taken seriously. Eschatology in general, and New Testament eschatology in particular, is hedged around with difficulties. Not least is this so with reference to the eschatology of the Gospels. But in the last decade or so, the mind of the Church has been particularly concerned with this important doctrine—perhaps partly because when a man stands on the edge of an abyss, he is perforce compelled to ask : “ What lies beyond ? ” Any book, therefore, which seriously tackles the subject must compel our careful consideration.

Dr. Dunkerley is grateful to Schweitzer for his ‘ thorough-going eschatology ’ and to Dodd for his ‘ realized eschatology ’—grateful, but not satisfied that either has hold of the key to the problem. Rather is he indebted to C. J. Cadoux and (to a lesser extent) to E. C. Dewick, though he does not believe that either of these writers has gone far enough in his contribution. He himself is sceptical of sceptics like Guignebert, and raises many a question as to the validity of form-critics like Dibelius and (even more) Bultmann. He holds to the validity of the general results of Source Criticism in relation to the Biblical documents.

What, then, is his main thesis ? It is, if I understand him rightly, that we have not taken sufficiently seriously the *contingent* nature of prophecy in general, and of the prophetic task of Jesus in particular. As A. B. Davidson put it : “ The prophecies . . . were moral teaching, of the nature of threats or promises, which might be revoked or fulfilled according to the demeanour of those to whom they were addressed ”. It was so in relation to the teaching of Jesus. He really did believe that, if people repented at His teaching, the kingdom would arrive. We have not taken sufficiently seriously, so Dunkerley would hold, such passages as Luke x. 13-15 (in the early stage of the Ministry), Luke xiii. 34, 35 (in the middle stage), and Luke xix. 41-44 (in the final stage). Jesus was indebted to the prophets far more than to the apocalyptists—He would therefore expect God’s good purposes to

come about, not as arbitrary gifts but as a conditioned process, the condition being real repentance. It was this that was lacking—hence the delay of the Kingdom : hence the Cross.

I suspect that there will be two main criticisms of the book—the first having to do with Dr. Dunkerley's doctrine of the atonement, and the other to do with the nature of the Kingdom when it arrives. Is the author's view of the death of Christ as the supreme manifestation to the atoning love of God adequate? Does he take seriously those passages in the New Testament which speak of the death of Jesus as fore-ordained in the purposes of God? And to what precisely do we look forward when we pray for the coming of the Kingdom—a Utopia of ideal conditions, or the arrival of a King in Whose personal Advent all our strifes will be stilled and our peace will be found?

F. D. COGGAN.

ZWINGLI AND BULLINGER

(*Library of Christian Classics, Vol. XXIV*). By G. W. Bromiley.
S.C.M. Press. 30/-.

This book is welcome and useful if only because in any discussion of Cranmer's eucharistic doctrine we now have available in English a statement of what "mere Zwinglianism" actually implies. There is here a very much richer doctrine than some writers have led us to believe. "With the sight we see the bread and wine which in Christ's stead signify His goodness and favourable disposition. Is it not therefore the handmaid of faith? For it sees Christ before it as it were, and the soul is enflamed by His beauty and loves Him most dearly. With the sense of touch we take the bread into our hands and in signification it is no longer bread but Christ. And there is also a place for taste and smell in order that we may taste and see how good the Lord is and how blessed is the man that trusts in him : for just as these senses take pleasure in food and are stimulated by it, so the soul exults and rejoices when it tastes the sweet savour of heavenly hope."

What has laid Zwingli's doctrine open to criticism as an arid system which deprives the sacrament of its meaning is the very nature of his work as a pioneer of reform. In contrast with Luther's essential conservatism, Zwingli sought to reform the Zürich Church in accordance with the word of God, seeking, as he tells us in his treatise on the Word of God to "put away that view of your own which you want to read into Scripture, for it is quite valueless", and to allow God to do his work in and through Holy Scripture. This necessitated first of all a firm renunciation of the false medieval developments, especially in sacramental doctrine. As Dr. Bromiley says, "By his sharp repudiation of all forms of belief in a literal presence of Christ in the Supper he prepared the ground for a more satisfying doctrine of the sacramental presence and efficacy. His contribution in this respect was largely negative : his denials were more prominent than his assertions". Thus he demanded that men "let the sacraments be real sacraments and do not describe them as signs which actually are the things which they signify". Baptism, he said, is a "sign which pledges us to the Lord Jesus Christ", "like the cowl which is cut out for initiates into an order. They do not know the rules and statutes when the cowls are

made, but they learn them in their cowls", for "nothing is more foolish than to say that when a man is baptized he necessarily becomes a believer".

The main body of the book is taken up with the two treatises on the sacraments, which suffer in form and thought as a result of their polemical purposes. The portrait of Zwingli is filled out by his positive teaching in *An exposition of the faith* and by two earlier works, the genial essay on the education of youth, which reveals the Renaissance scholar, and the treatise on the Word of God, in which the principles of his Reformation are laid down. "It is not for us to sit in judgment on Scripture and divine truth, but to let God do His work in and through it, for it is something which we can learn only of God." The way in which Zwingli applied this rule is shown in the lengthy expositions which form so great a part of the later treatises.

To these translations, and to the interesting sermon on the Church from Bullinger's *Decades*, Dr. Bromiley adds excellent introductions and notes, and the whole work is prefaced by an interesting and well-written account of the life, work and theology of the two reformers. This edition can hardly be too highly praised as an excellent beginning to this series.

L. C. STANBRIDGE.

THE HISTORY OF RIDLEY HALL, CAMBRIDGE, VOL. II.

By F. W. B. Bullock. Cambridge University Press. pp. 297.
25/-.

Victorian biographies and histories, such as Monypenny and Buckle, Morley's *Gladstone* and Motley's *Dutch Republic*, which ran to three or more volumes, provided the student with a mass of material which otherwise would be lost. To-day is the era of brisk biography and sketchy history. It is good, therefore, to find an institution and an author prepared to tell their story thoroughly and unhurriedly. Such is Dr. Bullock's *History of Ridley Hall*, the second volume of which starts with A. C. Tait's accession to office in 1908 and concludes with S. F. Allison's departure for Chelmsford in 1951.

It was Lord Hervey who warned authors that "by neglecting trifles they overlook truth". He would have had no quarrel with Dr. Bullock. For here one may read a host of domestic details, from the hot-water system of 1908, costing a mere £60, to the electric organ-blower installed in 1948 for £100. A full record of college servants is given, including, of course, the indefatigable Chapman. Athletic and academic records of members, and much about their work in after life; the substance of each annual Report made by the Principal to the Council, and the various resolutions made and decisions taken; the numbers, term by term, of staff and men in residence; all this is to be found in Dr. Bullock.

This might seem of limited interest. But of such stuff is history made, and this book will be a hunting-ground for historians and biographers for years to come.

The general reader, however, will also be interested, for running through the book is the developing story of the Hall's contribution to Cambridge and to national life. As is obvious, the problems which beset Ridley, and the opportunities which came to Ridley, were almost

all reflections of the problems and opportunities of evangelicalism and of the Church as a whole. This book is therefore important for any serious study of the past forty years.

During that period, for instance, the rise and decline of liberal protestantism has had its inevitable effect on Cambridge. Dr. Bullock shows, by his presentation of quotations from reports and magazines, what this has meant to Ridley. On the one hand, Ridley had to consider its relations to modernistic trends to the Divinity Schools. It is a pity that little is said about this. It must have formed the subject of much discussion in staff meetings, but possibly little reached the records which were available to Dr. Bullock. On the other hand, there were relations with the Cambridge Inter-Collegiate Christian Union, which had always been a breeding ground for Ridley. It might seem that the picture given of the C.I.C.C.U. is a little one-sided. But here again, Dr. Bullock has limited himself, and rightly, to the material available in Ridley, and the C.I.C.C.U. is seen through the eyes of the staff, and of contributors to the Hall magazine, who tended to represent one side rather than the other. One factor that certainly stands out from these pages, and which perhaps was sometimes doubted by the less patient or less understanding among the men, is the constant sincerity of motive, the deep desire for the glory of Christ and the spiritual well-being of every student, which characterized every principal and member of the staff.

Ridley is deeply indebted to Dr. Bullock for this book, and it will contribute to the spread of Ridley's influence. And all readers will pray that this influence may always continue in the spirit of some words quoted (p. 229) from a Letter of Dr. Allison, published in 1948: "We Evangelicals are the heirs of a great tradition and I believe that the future well-being of our Church will depend to no small extent upon the courage and faithfulness with which, in these critical days, we boldly proclaim our convictions to the whole Church, and reinterpret, in terms which the present age can understand, those truths which we believe to be fundamental to the Gospel of the New Testament."

J. C. POLLOCK.

BASIC ECONOMIC PROBLEMS: A CHRISTIAN APPROACH

By John F. Sleeman. S.C.M. Press. 10/6.

Is there such a thing as Christian economics? Are some economic theories Christian and some un-Christian? Is "free enterprise" Christian or "planning" Christian? Should all Christians be socialists? This is a book on Economics written by a Christian, who is Lecturer in Social Economics at the University of Glasgow, and it might be tempting for the reader to look in it for answers to such questions as these. If he does he will be disappointed. Professor Jeffreys has shown that the phrases "Christian agriculture" or "Christian education" can have little more meaning than to describe good agriculture or good education which is carried on by Christians; and the same can perhaps be said of "Christian economics".

Three quarters of the book is straightforward exposition of orthodox

economic theory. It describes the ways in which a free enterprise economy is limited by monopoly conditions and government intervention and shows the place of planning and its possible effects on political freedom. This could, of course, be described adequately by any economist, whether or not he is a Christian, but Mr. Sleeman's book is worth reading on its merits as a clear and readable description of things which some writers seem only able to wrap up in technical jargon of a rather tedious kind. It is no mean achievement that Mr. Sleeman can, for instance, make the Keynesian analysis of savings and investment sound simple.

The advantage of being introduced to economic problems by a Christian is that when ethical judgments have to be made, as they must be if the subject is to live and seem relevant to our everyday life, they will be made by applying Christian principles and beliefs. In this book will be found discussion of problems of interest and profits, of the just price, of the monetary system and of the value of small self-supporting communities.

Mr. Sleeman speaks of Christianity as "having a gospel for the economic order" (p. 8) and says that "it is the obligation of the Church and of individual Christians as members of it to witness to the meaning of economic redemption" (p. 148). The reviewer finds it difficult to follow the meaning of this. Economic activity is that part of man's life in which he brings together human skill and natural resources to provide for his needs in God's world. Much of it consists of the collective action of men, Christian and non-Christian, who have to act together. The individual can be redeemed through the gospel, but the economic order, surely, will present all the problems which face moral man in an immoral society. Mr. Sleeman writes: "It is important, and worth while, to be concerned with the forms of the economic order, as well as with its motives. We can help to bring about alterations in our institutions, so that they make it easier, instead of harder, for men to practise the sort of economic conduct that conduces to the glory of God and the spread of His kingdom" (p. 188). The difficulty is that Christians do not agree about the kind of institutions that are wanted, and Mr. Sleeman recognizes this difficulty when he says in another place, "The Church cannot pronounce dogmatically on the rightness or wrongness of the nationalization of basic industries, or of the Health Service, or of controls, or even on the question of participation in war. All these are matters which involve technical considerations on which Christians, as such, are no better qualified to give an expert opinion than others, and on all of them Christians of equal sincerity and qualifications will be found holding different opinions" (p. 184).

The value of this book is that it can help Christians to be more expert in their opinions. The writer is not concerned to make up the reader's mind for him but leaves to him the responsibility for making his judgments, although he does commit himself to one expression of opinion about the economic ordering of society when he says, "In the circumstances in which we find ourselves to-day, the best prospects probably lie along the lines of the planned framework, within which there is scope for free enterprise" (p. 186).

DEREK WIGRAM.

THE UNCLOUDED EYE.

By Rupert Gleadow. Skeffington. 12/6.

THE INSTRUMENT AT THE DOOR.

By R. L. C. Foottit. Skeffington. 12/6.

The interest of these two books lies not so much in the detail of their argument as in the general position that they represent. Both authors are strongly conscious of the shortcomings of science as a substitute for religion and of the inadequacy of a materialist or positivist philosophy as a guide of life. Science, says Mr. Gleadow, cannot provide that scale of values, that interpretation of life, that sense of purpose that the average man or woman needs (p. 64). The work of the modern linguistic philosopher, says Mr. Foottit, has "nothing whatever to offer towards the solution of the problems confronting mankind" (p. 107). But both are equally convinced of the inadequacy of traditional Christianity. "To imagine that Christianity hangs on questions of historical fact is to misunderstand religion completely" (Gleadow : p. 119). "The taint of heresy still lingers round any theism based more broadly than upon the events of a few years in a small locality of the Levant" (Foottit : p. 175). For the solution of this dilemma, both point to the same quarter ; for a satisfactory expression of religion we must look to the East, the one stressing the teaching of Buddhism, the other Hinduism and the Upanishads. In so far as this attitude is typical of genuinely religious minds to-day, it represents a challenge to the Christian Church. Despite the wide knowledge of both authors, some at least of their dissatisfaction with Christianity is due to a lamentable lack of understanding ; thus Mr. Gleadow can write : "How childish compared to this [the Buddhist doctrine of Enlightenment] is the Christian idea of eternal life through believing a formula" (p. 69)—and this is not intentional parody.

These two books then are variations upon a single theme, and of the two Mr. Gleadow's is unquestionably the more satisfactory. He delves deeply and thoughtfully into the fundamental significance of religious faith. He recognizes clearly that it is more than just an intellectual belief, but rather a man's total emotional response to life. The great weakness of his position is an underestimation of the intellectual element in religion. His hatred of dogma and of intolerance is so intense that he insists we ought never to try to convert anyone to our own view. If a man makes a political boss his highest ideal, that ideal is "psychologically true for him at the present time" (p. 120)—but this is surely a tautology, and it does not follow that we ought to wait till sooner or later life gives an "education in values". The gestapo-man torturing his victim "is simply a poor perverted creature, who believes that hatred is more satisfying than love" and such "lack of harmony with life is a step towards harmony" (p. 137). There has been—and no doubt still is—much wrong with the dogmatism and intolerance of the Church, but this is surely not the right alternative. It is possible to be tolerant, and yet to seek to convert ; although he explicitly disclaims the desire to convert anybody, what else is the purpose of this book but to commend its views ?

Mr. Foottit's book ranges further afield, but never goes as deep. He begins with a refreshingly realistic sketch of some of the great problems of the present time—war, food and population. His "travelogue of civilization", as he himself calls it, then moves on to a consideration of more general sociological and philosophical issues. His treatment of these wider issues is sketchy and often shallow. "It is a great pity that sex has any social implications at all" (p. 88); this is the opening sentence of a chapter on "Sex Psychology" and reveals such a woefully individualistic approach, that we are hardly disposed to expect much light from the chapter that follows. No doubt there is a close connexion between magic and the origins of religion, but one would hardly have imagined that a brief 12-page chapter on "the Nature of Religion" should find room to describe the origin of the practice of ducking and the significance of the "baker's dozen". The inadequacy of the matter is matched by the general poverty of the style. The words "weightage" and "expellee", for example, do not seem particularly felicitous additions to the English language.

MAURICE WILES.

LETTERS AND PAPERS FROM PRISON.

By Dietrich Bonhoeffer. S.C.M. Press. 12/6.

UNWILLING JOURNEY. A DIARY FROM RUSSIA.

By Helmut Gollwitzer. S.C.M. Press. 16/-.

Both the authors were Lutheran pastors and professors, both were prisoners, both bear witness to the love and joy of Christ in and through their suffering. But these two books differ widely from one another. Clearly Gollwitzer's mind struggled with the political issues primarily, while Bonhoeffer was a theologian; yet doubtless circumstances did much to shape their problems and their ability to wrestle with them. For Gollwitzer most of his four and a half years as a P.O.W. in Russia were spent in hard physical labour on a meagre diet, in communal life, and with little chance to read and none to correspond. Bonhoeffer was a prisoner of the Gestapo in Berlin, with plenty of time to read and think in solitude, adequately fed, well supplied with books; and he succeeded in corresponding almost continuously with his friends and parents outside.

Gollwitzer began by being genuinely sympathetic towards Communism; whereas most dismiss it with scarcely any first-hand knowledge of it, he was reluctant to do so; only his experiences of the Soviet economy in its inhumanity and injustice, its killing of initiative and wastage of achievement and material, its inner falsity and disillusion slowly compelled him to forsake his neutrality for convinced rejection. But it is just because his judgments are not so emotional as one might expect from a prisoner of war, that his verdicts are so valuable. He knows how to appreciate and to learn from what he saw to be good. "His book" writes the German President, Herr Heuss, "deserves a wide circulation even as a handbook of political education". Here then is an opportunity for the man who has only read Marx to see what Communism has become. Much more important, here is an opportunity for the numberless Christians who condemn Communism out of hand without having read anything at all to

understand how superficial their judgment is, while learning how profound their reasons for rejection could be. But apart from all this, the book will appeal as yet another testimony to the power of God to keep a man through faith, and to give him spiritual joy in the midst of conditions, mental and physical, that are quite outside the experience of nearly all of us in this country. Gollwitzer writes with warmth of the Bible and the place it held for him and many others, and of the rich fellowship enjoyed by men of widely differing allegiance, from Roman Catholics to Christian Scientists, as they met to read it or exchanged verses from it. The paragraph (p. 284) in which he tells how the intimate conditions of prison camp broke down barriers of prejudice and religious suspicion contains an obvious challenge to all Christians; for in civilian life "everyone can choose his own set of friends and therefore lives in a closed circle". He has little to say of Church life in Russia, for he had scarcely any opportunity to know it; but he was able to learn something of individual reactions. There is a significant tribute to the vitality of an individual Christian and the effect of his witness upon other fellow-prisoners; and also an awareness of how irrelevant the spoken word of the Gospel may seem to be. The examination of Marxism is interesting; but the author seems at least once to be insufficiently critical of the capitalist system. There are slight misprints on pp. 44 and 307.

There is a great deal of theological stimulus in Bonhoeffer's letters, but it is naturally focused in the themes to which he recurs more than once and treats more fully. He distinguishes true Christianity from religion "which is no more than the garment of Christianity", and in which he includes many features of Church belief or practice. Common man is becoming no longer even religious, and this undermines a basic assumption of preaching and theology. It has hitherto been assumed that religion is a basis of salvation, whereby God is made a *deus ex machina*, helping out human weakness or on the borders of human existence. "I should like to speak of God not on the borders of life but at its centre, not in weakness but in strength". Christians tend to denounce the sins of men and of the world, and want the world to remain in an adolescent stage of dependence upon God; whereas the world is growing up out of any sense of dependence into self-assurance, and must be redeemed in its humanity as it is, not as we want to make it. "The attack of Christian apologetic upon the adulthood of the world I consider to be pointless . . . ignoble . . . un-Christian." Our preoccupation with sin and sins contrasts with the Bible, which does not spy out sins nor recognize our distinction between the outer and the inner life; and with Jesus, who blessed sinners, yet did not make every man a sinner first—"He called them out of their sin not into their sin". Theologians will value Bonhoeffer's analysis of the development of thought from the Classical age to the Reformation and after, and his discussion of Heim, Tillich, Barth, Bultmann, and others. There are interesting comments upon the Church and science ("it is wrong to use God as a stop-gap for the incompleteness of our knowledge"); there is a fine address written for the baptism of his godson; among the poems, that on Sorrow and Joy appealed to the reviewer.

Throughout, Bonhoeffer shows a strong sense of the guidance of God along with a manly satisfaction with the decisions he himself has had to make. But while human affection was strong, one misses some warmth of love in these letters and papers. This is probably unfair comment, for evidently Bonhoeffer was trusted and respected by prisoners and authorities alike; yet he seems to have been harsh at times. Bonhoeffer was hanged in 1945, apparently for complicity in the plot to assassinate Hitler. His death was loss not only to his own Church and country, but to Europe and the West too; for he had worked both in England and the States, and so was particularly fitted to be a leader in the Church in post-war Germany and in a wider Christian circle.

J. W. EARP.

SHORTER REVIEWS

FISHERS OF MEN. A CALL FOR PAROCHIAL MISSIONS.

By Canon Peter Green. Mowbrays. pp. 108. 5/-.

When anyone as experienced as Canon Peter Green writes a book on Missions, everyone who is committed to evangelistic work should read it. His first chapter deals with the work of an evangelist but tends to be an apologia, as though the author fears that many clergy are against Parochial Missions to-day. The chapter ends with ten useful pages of suggestions for a Mission Course for a ten day Mission. The second chapter is on the Mission Service itself and deals in detail with the main service, whether liturgical or not, and the hymns and prayers which should be used. The rules are a little dogmatic, but how can they be otherwise when the author is writing from his own experience? He believes strongly in the necessity and the reality of conversion, although many children's missionaries will be surprised at his statement that true religious experience does not come before the age of sixteen at the earliest (page 44 and page 69). The idea of having a mission hymn used night after night is a good one, and the suggestion of a Bible passage being expounded as a preparation for the main address will appeal to evangelicals. The third chapter deals with the parson in his parish and is realistic in its approach to luke-warm Churches. One would have liked to have seen a much fuller treatment of two sub-headings in this chapter: "How to revive a dead Church" (four pages) and "How to arouse a spirit of evangelism" (three pages). In one of these pages we read that certain parochial organizations be asked to commit hara-kiri—this suggestion will endear itself to a number of harassed incumbents, although to do him justice Canon Green suggests that this is only done in the last resort! There are also some general hints on pastoralia which are very sound. The fourth chapter deals with the preparation for the Mission and lays great stress on Prayer and Visiting. Here the laity are called in to work and pray for a year or even two years so that if "the Missioner cannot come the loss shall be a small one". The Mission must be *by* the congregation and not *for* the congregation, and the final chapter deals with a number of important follow-up details.

The book is solid worth, although it does not cover as much ground as evangelical missionaries would like. A certain sombre note of the

discipline of religion seems at times to pervade the book, and yet continually the passionate desire of the author that men and women should meet face to face with Christ shines out in page after page. The demerits of the book lie in a certain rigidity of outlook which seems to be backward looking, as when the author quotes from *Missions in South Africa* in 1904, and your reviewer feels that the present day atmosphere is not as fully apprehended as it might be. The merits of the book are based upon Canon Peter Green's long and successful experience of mission work, and which make the book truly necessary reading for all those parochial clergy who feel the call of God to mission work. In this particular field it is easier to get the laity of a parish aroused to real evangelistic fervour than to find clergy with evangelistic experience to take parish missions. This book will do much to equip those of us who desire such experience.

MAURICE WOOD.

THE SPIRITUAL LETTERS OF FATHER HUGHSON.

Mowbray. pp. 251. 15/- nett.

Father Hughson was a member of the Order of the Holy Cross, of the American Episcopal Church, who died in 1949. For nearly forty years he was Chaplain of the Sisters of St. Mary, and his correspondence included many letters to those whom he called his spiritual daughters, as well as to others who wrote to him for spiritual advice. This book is a selection of these letters, in whole or part, which were written upon specifically religious matters. The recipients are designated usually by a short title (e.g., *A friend, One Giving her life to prayer*); and the letters are arranged in three groups: those to members of religious orders; those to individuals in sequence (i.e., a protracted correspondence): miscellaneous letters.

Devotional writing can often jump the boundaries of theological schools of thought. When it is inspired by a genuine love for our Lord and a personal experience of his working in human life it will stir the hearts of all who share the author's faith, and who have grappled with the problems of translating it into practical living. Then controversial questions grow remote and the reader comprehends that he is one in Christ Jesus with the writer.

Father Hughson, however, wrote as one who was practising the monastic ideal of the enclosed life: he was a religious specialist who deliberately isolated himself from the current of the world's life to submit himself to a particular discipline of devotion. Most of his letters are addressed to women who are living that same life. Consequently, even when he is writing of the universal subjects of prayer, faith, or the love of God, his thought is of that strangely abstract nature peculiar to the specialist. He does not touch the heart. We feel that he has exchanged the rivers of living water for a pond, and is looking at each drop through a microscope.

Further, he labours under the additional handicap of expounding the spiritual life from a strictly Anglo-Catholic standpoint, which will throw him out of sympathy with others. Much of his advice could be regarded as binding heavy burdens and grievous to be born upon the

children of God ; and some of his teaching to be contrary to that of the gospels.

When all this is said, the reader will yet find many truths of the spiritual life plainly stated : and occasionally an illuminating comment which stimulates thought and helps devotion. But despite the index he may not feel his labour justified in searching for these.

C. J. E. LEFROY.

GOD'S WORLD. THE CHRISTIAN VIEW OF THE FINDINGS OF MODERN SCIENCE. *By G. D. Yarnold.*

HOW THE ENGLISH BIBLE GREW. *By R. W. Thomson.*
Religious Education Press. Each 4/-.

The first of these two short books is one of a series of handbooks for teachers and pupils in Grammar and Secondary Modern Schools. Its aim is to provide background material for Scripture lessons, and its subject the relation between modern science and Christian teaching—a specially important subject for children of about fifteen or sixteen, who often think, and are sometimes taught, that the two are incompatible.

The writer deals competently with such questions as the age of the Earth, uniformity in Nature, the origin of life, evolution, etc., and includes a few chapters at the end on Christian doctrine—the nature of Man, Jesus Christ, miracles, prayer and the end of the world. These matters are discussed from the standpoint of orthodox Christianity, with a view of the Bible “ as the record of how God revealed Himself to the ancient Jews ”, inspired but not scientifically accurate.

The whole book contains only 80 pages, and thus the author is able to do no more than touch on the problems he raises. For that reason it is a pity there is no bibliography to guide teacher and reader for further reading.

The other book is the fourth in a series on the growth of Christianity in England, and traces the story of the translation and circulation of the Bible in England from the earliest times. The story is told largely by means of “ pen-portraits ” of those who were concerned with translating, printing and distributing the Scriptures ; it is thus prevented from being merely a succession of dates and events, and made thoroughly readable.

It seems a pity that books that are so useful cannot be produced a little more attractively, even if that means raising the price. Poor quality paper and shoddy binding detract from the authority of the writing—at least in the eyes of children.

R. F. THOMAS.

SOME MAIN PROBLEMS OF PHILOSOPHY.

By G. E. Moore. Allen & Unwin. 25/-.

A point of interest in this latest addition to the Muirhead Library of Philosophy is that it consists substantially of lectures delivered by Professor Moore some forty years ago. There are, of course, some alterations and corrections, for looking back the author could not commit himself to everything that he said at that time. But what is remarkable is that in a work of this volume there are so few major alterations, and the general teaching of the book comes across with such directness and relevance.

Of course, although the author goes out of his way to express himself as fully and clearly and simply as possible, this is not in any sense a popular introduction to philosophy. It will appeal only to those who have a genuine interest in the subject, and who are prepared to work hard in their attempt to follow Professor Moore through the problems (mainly of knowledge) which he so ably expounds.

From the theological standpoint the main interest of the book is its assumption that truth will be found by human reasoning, and that the mind of man, if limited, is adequate to fulfil the task. But the book itself is an illustration that no matter what clarity of thought we bring to the problems of the world and human life and knowledge, we find ourselves in a jungle in which "there is no path", as John Wisdom rightly says in the Foreword. Why there is no path is apparent at once when we accept the divine estimate and judgment of God revealed in the Gospel of Jesus Christ.

But there is also a warning in this book to those who are tempted to base the Gospel itself on some form or aspect of human philosophy. The able but complicated discussions of what seem to most of us to be elementary matters will show that the truth of God cannot be put at the mercy of human rationality. It is not irrational, certainly, but it rests on the wisdom of God which overthrows the scribes and disputers of this world.

For those whose tastes lead them in this direction, the book has in fact all the ingenuity and fascination of a crossword-puzzle, or a purely academic exercise. And it is written by one who is an obvious master in his chosen field. But if we want, not philosophic truth, but the real truth, the truth which really counts, we shall have to face different problems and we shall have need of another Instructor.

G. W. BROMILEY.

Genesis I-XI by Alan Richardson, reviewed in the last issue, is published by the S.C.M. Press at 7/6.

The Church Pulpit Year Book, 1954. (*Chansitor Publications*, 12/6). Honest parsons will admit that in the press of parochial affairs they sometimes find themselves on Saturday with little or nothing for Sunday's sermons. Used aright, this Year Book can be of real help. Two sermons for Sundays and one for each saint's day and holy day are provided, in potted form. The Year Book is entering its second half century, and a change has been made in that the outlines now follow the ecclesiastical and not the calendar year.

Bible Themes from Matthew Henry. Passages selected and edited by Selwyn Gummer, with sermon outlines on each subject by Frank Colquhoun (*Marshall, Morgan & Scott*, 17/6). The recent reprint of Matthew Henry's *Commentary* has made a large public aware of his excellence. In this book, passages from the *Commentary* are brought together to form meditations on some twenty-five great Bible subjects. Each meditation is followed by an outline sermon on the same theme and in the same pattern. Any book which encourages a study of Matthew Henry should be commended, and this one is not only fascinating as an introduction to him, but is in itself a stimulus to effective devotional preaching.

Paul's Letters to His Friends. By Hugh Martin (*S.C.M. Press*, 9d.). This booklet was written at the request of the Committee of "The Bible Speaks To-day" Campaign. Dr. Martin modestly claims that it is "a sketchy discussion of great and profound questions, a thumb-nail portrait of one of the greatest men who ever lived, and an over-simplification of issues that are really complicated". In fact, he has compressed in less than thirty pages a vivid and wide-ranging study, in a straight-forward and interesting style, and with copious references, of the Epistles and their message.