

Book Reviews

EVANSTON SURVEYS : SIX ECUMENICAL SURVEYS.

S.C.M. Press. Each pp. 50-60, paper, 2/6.

The complexity of the arrangements, and the thoroughness of the preparations, made for the Second Assembly of the World Council of Churches, carry with them the danger that, once over, much of the whole thing will be forgotten. It is precisely for this reason that these six surveys not only deserve but truly demand very careful study. They were, of course, drawn up *ad hoc* : but a phrase in the General Preface gives the right point of view in the words : " It is hoped that they will remain useful for years to come as guide books that open up wider horizons of the Christian advance ". In considering them, therefore, the name " Evanston " had better be forgotten, lest they should seem to be linked with, and relevant to, an affair of the past. We use no mere form of words in saying that a mere pigeon-holing of these reports would be a real disaster : and the comments that follow are based on the assumption that others besides delegates to the World Council have a concern for Christian apprehension of, and response to, the revolutionary changes that have come over the world climate in the last few years.

Each " Survey " was drawn up by an independent preparatory commission, comprising some twenty experts drawn from all parts of the world, and supported by consultants. The " complicated and often baffling task " (as the Preface calls it) of collecting and digesting data from the member Churches was a long and arduous business, and—we gather—sometimes a disheartening one, as it was realized how little some of the Churches have really come to grips with the situation which confronts us all. This difficulty is reflected in the Surveys from time to time : it did not daunt the authors, but necessarily it resulted in some unevenness in the accuracy, extent, and detail of some of the information.

We would stress that last word : the Surveys are designedly informative rather than hortatory : it is left to the readers to determine their course of action in the light of what is set out. Taking the general theme : " Christ the Hope of the World " as a common background, these papers deal respectively with Faith and Order, Evangelism, Social Questions, International Affairs, Intergroup Relations, and The Laity. To begin with criticism, we found No. 4 (International Affairs) a rather disappointing document : admirable as a carefully tabulated factual statement, but lacking in inspiration, and overloaded—perhaps inevitably—with reference to innumerable " alphabetical " organizations. The conscientious student will no doubt read it as a duty, and keep it as an index ; but it will not set him on fire.

But all the others—strictly keeping to their role as dispensers of collated information—have about them a frame of urgency, a light of opportunity, a thundercloud of warning, that can leave no sincere Christian either unmoved in spirit or inactive in resolve. Beneath the

facts and the statistics (the latter adequate but mercifully not overloaded) we feel the movement of the new life, and hear the challenge to confront it with the Life that is the Light of men.

We had set out with the idea of quoting some of the more striking "dicta" that illuminates the pages of these surveys: but on the whole it is better not to abstract phrases from the context of the whole. The allotted subjects are dealt with in a wide variety of ways: for example, the Survey on Evangelism ends each section with a pertinent and often disturbing "Question": that on Intergroup Relations has a final chapter headed "Outline of Main Issues": others summarize as they go. We suggest that readers should start not necessarily by purchasing the complete set (though it would be 15/- well spent) but by selecting the subject which may seem to appeal to the individual, and making an unhurried study of it—for these booklets cannot in any case be read lightly—and then go on to others, with appetites certainly whetted and we believe with consciences pricked, confidence increased and resolve inescapably quickened. In no better way than this can the Evanston message be transmitted to others, and translated into action, whether individual, denominational, or local, to bring afresh to despairing mankind the good news of Christ—the Hope of the World.

DOUGLAS F. HORSEFIELD.

THE REDISCOVERY OF THE BIBLE.

By William Neil. Hodder and Stoughton. pp. 255. 12/6.

This book should receive a welcome from two classes of readers. Those who think that the development of biblical criticism has been a grave hindrance to the church in the effective discharge of its mission will find here a realistic assessment of the intellectual climate of our age and of the position of the Bible in it. Dr. William Neil has set himself the task within the compass of one short book to give an account of the current critical view of bible study. In these chapters the reader is presented with a rapid survey of most of the problems which arise in bible study, while five admirable chapters expound the "Newer Insights" of post-critical biblical theology. The second half of the book offers to the reader a panoramic view of the whole biblical history and message. Such a task can never be attempted too often, for our knowledge of the Bible, partly by reason of the sheer bulk of it, is apt to be patchy. We read a few verses at a time, or hear a chapter read from the lectern; but every passage needs for its true interpretation an understanding, both of the immediate context in which it is set and of the whole biblical message.

"The claim of the book," writes Dr. Neil, "is that as a result of the scientific scholarship of the past century and the new insights which that has made possible, we are in a better position to-day than in any previous age to see the relevance of the Bible for our time and the guidance it offers us as members of the human community". The claim is supported by the chapters which follow in which the learning of the scholar is carried so lightly as to be expressed in a lively, popular style. The book is, in fact, addressed to the general reader, but firmly based on wide learning and accurate knowledge.

The other class of reader for whom this book will have an especial

interest, is the ordinary churchman who is disturbed by the thought that the Bible is a "fallen oracle". Such churchmen are aware of the existence of biblical criticism, do not think that it is possible to put the clock back to a pre-critical age, but do greatly desire some reassurance that criticism can help the interpretation of the Bible in the modern world. For the teacher or theological student the book can be commended as a useful introduction to the study of the Bible, particularly in its emphasis on the wholeness of the biblical message and witness.

F. J. TAYLOR.

THE JEWISH SECT OF QUMRAN AND THE ESSENES.

By A. Dupont-Sommer. Valentine, Mitchell. pp. 195. 10/6.

Some of the Dead Sea Scrolls found since 1947 are still unpublished, and little wonder; for their name is legion, and they are all packed with explosive. In future let no-one call himself a New Testament scholar who has not pondered deeply those that are available. Professor Dupont-Sommer presents with compelling lucidity the case for regarding the Scrolls as part of the library of a monastery of the Essenes, a Hebrew mystical sect established at Qumran until about 66 A.D. His argument for dating the Habakkuk Commentary a little after 63 B.C. is strong and cogent.

The main investigation centres around a document called "The Manual of Discipline" which is translated in full. By careful comparison with the "Testament of Levi", the Habakkuk Commentary, and comments in Philo and Josephus, the essential doctrines and practices of the Essenes are at last revealed in detail. The revelation is a bombshell, because the organization, rites and dogmas of this Community of the Covenant turn out to be almost identical with those of the primitive Church.

Thus the Essenes revered a Teacher of Righteousness, who as prophet-priest was baptized with the Spirit in water, declared Saviour of the World by the Father's voice, put to death in 63 B.C.: and translated to heaven as Messiah. Their community was the new covenant or congregation of those made righteous by faith in this Teacher. After initiation by total immersion, their catechumens underwent instruction, took "tremendous oaths", and were admitted to the "Banquet of the Many", where bread and wine solemnly blessed conveyed a pledge of Messiah's real presence. The sect was governed by elders or overseers who banished offenders by excommunication. In fact nearly everything in the New Testament—the Acts, Communism, the Prince of Darkness, the two ways, the sacred vigils, even democratic elections by casting of lots—is to be found in the Scrolls.

In spite of wholesale borrowing from Essenism, Christianity was no copy or replica of Essenism. Prof. Dupont Sommers calls it a "quasi-Essene neo-formation". Jesus differed from the Teacher of Righteousness in His attitude to asceticism and Gnostic wisdom, and His Galilean movement contained much that was new and original. Nevertheless all problems relative to primitive Christianity now need re-consideration in the light of the Scrolls; they bid fair to revolutionize both Rabbinic studies and our whole approach to the origins of Christianity.

This last contention of the author will evoke opposition among the

sceptical. They will seize upon certain Pythagorean features in Essenism and conclude that the Ebionites are the Sect's only successors. Let them peruse the citations from the Scrolls in detail, as the cumulative weight of evidence grows ever more massive. Facts must surely prevail, even though Prof. Dupont-Sommer's compelling logic seems unpalatable at first. But critics or friends, they will be shallow New Testament students indeed who ignore the astonishing discoveries at Khirbet Qumran.

D. H. TONGUE.

JOB AND HIS FRIENDS.

By T. H. Robinson. S.C.M. Press. pp. 125. 7/6.

"Job," says Matthew Henry, "is a book that finds a great deal of work for the critics," and any who have tried to make a close study of it will agree. In this recent book Dr. Theodore Robinson brings to bear upon this great subject all the wealth of careful scholarship. The result is certainly illuminating. His book can be recommended to all who desire to have a better understanding of this unique portion of Holy Scripture.

The problem of the suffering of the innocent is inseparable from ethical monotheism, and Dr. Robinson refers, in his introductory chapter, to other passages of the Bible which deal with it, notably Jeremiah xii. 1, Psalms xxxvii., xlix. and lxxiii., and Isaiah lii. 13-14. But Job overtops them all.

In a discussion on the composition of the book, the prologue and epilogue are detached from the dialogue and regarded as originally complete, except that there existed an earlier dialogue in which, as Dr. Robinson thinks, the three friends took much the same line as Job's wife and so qualified for the condemnation in xlii. 7. This older dialogue, however, was replaced by the present threefold cycle of speeches, to which have also been added the panegyric on Wisdom in ch. xxviii. and the speeches of Elihu.

We have four distinct approaches to the problem of Job's sufferings; that of the prologue and epilogue which view them as a test of genuineness, that of the friends who regard them as punitive, that of Job who is led to feel that they are due to some divine purpose at present undisclosed, and that of the Almighty Himself Who is concerned to show that a right attitude to God is all that matters in this life. Elihu is held not to make any independent contribution and there is no exegesis of his speeches. The speeches of Eliphaz, Bildad and Zophar on the other hand are expounded in detail, and the reader is afforded considerable assistance in following the general trend of their argument and assessing each man's contribution to it. So too, the progress of Job's thought is carefully elucidated in a following chapter, and these two chapters are probably the most helpful in the book. A final chapter discusses the speeches of the Almighty and links the drama of Job with that of the Incarnation and the Cross. The conclusion is reached that "when we have really seen Him, as He has revealed Himself on Calvary, our own problems cease to cause us that deep anguish of spirit which we have shared with Job", and this is so because "suffering is not merely a human experience; it is also divine". That is well said.

If one may be allowed to make one or two criticisms, they are these.

Is it right to say that the man who inserted the poetic cycles of speeches within the already existing prose narrative (if this be so) was unconvinced by the solution of Job's sufferings offered in the prologue and that he sought to replace it? With reference to the idea of a divinely appointed test which Satan is to administer, Dr. Robinson says "there is no hint of it whatever in any remark made either by the friends or by Job" (p. 81). But there is just such a hint in Job's words in xxiii. 10. We need not expect anything more explicit than that.

In the same way Job's submission to God in i. 21 and ii. 10 is contrasted with his reactions to his affliction in subsequent speeches. But may not this be due to the very obvious difference made by the friends' insinuations as to the *cause* of Job's suffering?

Again, we do not agree with the virtual dismissal of Elihu as another Zophar, only "even more self-assertive and dogmatic". The disciplinary view of suffering receives fuller treatment in Elihu's speeches than elsewhere in the book, and his words in chapter 37 prepare the way for the theophany in chapter 38. Your reviewer feels that his speeches are an integral part of the book of Job and should be dealt with along with the rest.

But these points do not detract from the real value of Dr. Robinson's thesis.

L. E. H. STEPHENS-HODGE.

THE CHOSEN PEOPLE, OR THE BIBLE, CHRISTIANITY AND RACE.

By G. W. Broomfield. Longmans. pp. 91. 4/- paper. 6/- cased.

In a world in which most of the voices raised on the subject of race are shrill with emotion it is good to welcome another to the small company of those which speak in even tones resisting the illusion that heat necessarily generates light.

The *first* thing to say about this book is that it is written by one who by virtue of his office as General Secretary of the Universities Mission to Central Africa is continually concerned with the actual problems presented by race feeling. Within the province of his daily work come part of the area of the Central African Federation and a large part of Tanganyika and of Portuguese South East Africa. His earlier book, *Colour Conflict*, shows that his knowledge is as detailed as it is wide. All this knowledge and practical experience must be recognized as lying behind this small book.

The *second* thing to say is that Dr. Broomfield is seeking throughout to pass the reader back to what the Bible has to say on the subject. What the Bible has to say, as Dr. Broomfield makes clear, is somewhat disconcerting to the reader who thinks that the issues raised by race are a series of "blacks and whites"!

The *third* thing to note about this book is that Dr. Broomfield tries to take some of the emotionally toned words like "equality", "colonialism" and the emotionally charged situations which lie behind "multi-racial societies" and the social relationships involved, and divest them of those absolute qualities with which they are so often clothed. The Bible is not an altogether comforting book to any partisan on the race issues of our time.

Perhaps the most important thing which Dr. Broomfield stresses is

that God has chosen a people, the Church, whose vocation it is to wrestle with this problem and to pioneer ahead of mankind, demonstrating that what is impossible with man is not impossible with God and with those who deliberately rely on His Grace.

The very fact that Dr. Broomfield writes with his emotions leashed, on what is one of the most highly-charged emotional subjects in the world, may disguise from some readers the importance of what he has to say. There is nothing sensational in this bit of writing. But conceivably if, in every parish in England where there is a coloured community, this book was studied and prayed about by parson and people, the grace of God might have an effect which would be far more endearing than any sensation. The number of such parishes is growing rapidly.

M. A. C. WARREN.

THE NEW TESTAMENT : A HISTORICAL AND ANALYTICAL SURVEY.

By M. C. Tenney. *Inter-Varsity Fellowship*. pp. 427. 12/6.

"The reading of the Bible," says P. T. Forsyth, "is not enough. It is the study of the Bible that we fail in". This is as true to-day as when it was written, over fifty years ago! It is heartening, therefore, to all who know something of the value of the Scriptures and desire to see them more widely appreciated to encounter such a book as Dr. Tenney has produced. Here is a real *aid* to Bible *study*, but not a substitute for it. The author's aim is to stimulate the student "to interpret the Bible for himself" by putting at his disposal facts—literary, political, social economic and religious—which supply the appropriate background to the New Testament, and by help of which the right perspective can be gained that will lead to sound interpretation, and so to true devotion.

The survey, apart from the Introduction on the meaning and content of the New Testament, is divided into five parts. Part I deals with the World of the New Testament, including a much needed section on Judaism embracing, among other important points, its sects. Part II treats of the Gospels and Life of our Lord, touching very slightly on the Synoptic Problem, for "technical problems of introduction" are not really within the purview of the book. Part III introduces the Records of the Early Church and give a lucid account of its expansion up to the point of Paul's imprisonment. In this section are given the Epistles germane to the historical scene as it opens out. In Part IV the Problems of the Early Church appear as suggested by the later literature of the New Testament. This part closes with "The Expectant Church: Revelation", and thus completes the study of all the New Testament writings. Finally, Part V discusses the Canon of the New Testament. Appendices include tables of the first century Roman Emperors, the Canons of the first four centuries, etc. The book is sufficiently indexed.

Very much valuable information is presented in this book and in a clear, attractive style. Each New Testament book is analysed, sometimes very well indeed, and also in the case of the Epistles a closing paragraph provides an "Evaluation". The outlines are intended to help "the teacher or the student to construct others that are original". The paragraphing of the various parts is good and makes the book easy

to find one's way about. The approach to the New Testament is conservative, but not obscurantist, and where it has been deemed necessary to go into some detail, cogent reasons are given for the decision reached.

To quote the blurb. "The book will appeal especially to school teachers, ministers, and leaders of Bible classes. . . . It is also recommended to all Bible students" as a "compact guide to essential facts". This verdict, having examined the book, we now emphatically re-echo.

T. E. BENSON.

KNOTS UNTIED.

By J. C. Ryle. Condensed and Revised by Dr. C. Sydney Carter. James Clarke. pp. 232. 8/6.

This book was first published in 1871. This is the thirty-first edition. The original work was condensed and revised by Dr. Sydney Carter in 1927. He has now performed a similar service for a second time. In 1927 Bishop Chavasse of Liverpool wrote the Foreword. In 1954 the Introduction is contributed by his son, the present Bishop of Rochester.

In its sub-title the contents of the book are described as "Plain Statements on Disputed Points in Religion from an Evangelical Standpoint". There is in the book a welcome concern to awaken Christians to the right and duty of private judgment. "Every individual Christian has a right to judge for himself by the Word of God, whether that which is put before him as religious truth is God's truth or not."

There is a valuable chapter on "Prayer Book Statements about Regeneration", in which it is significantly pointed out, first, that the principle of charitable assumption runs through the whole Prayer Book, and second, that in all cases worthy reception is essential to the full efficacy of the sacrament.

Bishop Ryle asserts that the Thirty-Nine Articles, much more than the Prayer Book, are the Church's standard of sound doctrine and the real test of true Churchmanship; and he adds that it is characteristic of them to use strong and decided language in speaking of things essential to salvation, but to exhibit a studied moderation about things non-essential to salvation, and things about which good Christian men may differ, such as predestination and election, the definition of the Church, and the character and place of the ministry. On the other hand, Bishop Ryle fearlessly declares that, without being positively denied, the faith of Christ may be marred and spoiled by substitution, interposition, disproportion or addition—by giving to other persons or secondary things the place which belongs to Christ alone. These are statements of great practical relevance to present-day conditions and tendencies. Here is wisdom which we need to re-learn and to apply.

Finally, here is a forceful and faithful exposition of true historical Anglicanism—Scriptural, Evangelical, Protestant and Reformed—which (after an interval of thirty-five years) it has done one's heart good to read again. It is clear outspoken witness of this forthright and incisive kind that one feels is so needed in our generation, and which one finds is so lacking in too many of our so-called evangelical Churches.

The hope of the future evangelically, particularly within our own Church of England, lies in giving to the many young converts of our day from among the educated classes teaching of this kind to establish them in intelligent conviction and zealous devotion as practising Christians and Churchmen. This is a book suited for widespread use by such young Christians, both in thoughtful private study and in local group discussion. It needs to be taken and digested slowly, a chapter at a time, not read as a whole too quickly. ALAN M. STIBBS.

HENRY PHILLPOTTS, BISHOP OF EXETER, 1778-1869.

By G. C. B. Davies. S.P.C.K. (for Church Historical Society).
pp. 415. 42/-.

Whatever fate his tendentious career may be thought to justify, the pre-tractarian high church bishop who precipitated the Gorham Judgment is never likely to be in danger of oblivion. Any such possibility was averted in recent years by the publication of Mr. Nias's valuable survey, *Gorham and the Bishop of Exeter*. Now Phillpotts's whole public life has received, for the first time, exhaustive elucidation, at the hands of Dr. Davies. It is an irony of history, which cannot go unremarked, that the Bishop's biographer (no other will ever be needed) should be known to belong to a school of thought which Phillpotts himself detested and actively persecuted. It is perhaps fortunate that his restless spirit was unable to obtain an injunction against Dr. Davies of the kind which peremptorily brought to an end the labours of a contemporary author who chose to write about the same subject. When a book of this description and authorship can command a whole page in *The Times Literary Supplement*, it is surely no less a happy augury than a sign of merit. And does not this elaborate work carry a commendatory foreword by Dr. Sykes, Dixie Professor of Ecclesiastical History at Cambridge? Further general recommendation is unnecessary.

Dr. Davies has been fortunate in discovering important manuscript material, the judicious use of which necessarily makes his account of Phillpotts illuminating and to a large extent definitive. His habit of extensive quotation adds considerably to the proportions of his book; but the specialist interest of his chosen extracts as a rule justifies the practice, in a work intended, as the price suggests, for well-endowed shelves. Even Dr. Davies, however, is compelled to admit that "no biographer of Phillpotts could complete his task with a feeling of real affection for the subject of his study". It is partly this impossibility—but equally the paucity of domestic detail available—which results in a far less distinct picture of Phillpotts as a human being than of Phillpotts as an overbearing, over-political bishop, a great administrator and exceptional debater. The chapter headed *Durham and Chester*, for example, adds little to our knowledge of Phillpotts, in his local setting, as prebendary and dean. The same weakness applies to minor characters. Of Ralph Barnes, for instance, the Bishop's private secretary and right-hand man, we glean next to nothing which would bring him to life. The outlines of Phillpotts's opponents, such as John Hatchard, the evangelical vicar of St. Andrew's, Plymouth, are but slightly drawn.

Phillpotts's relations with evangelicals in his diocese can only be compared with Bishop Lavington's in the previous century. Yet Daniel Wilson was warmly received at Bishopstone by his brother bishop in 1845, an incident to which Dr. Davies does not refer. It is true that Wilson had shown kindness to one of Phillpotts's sons in India; but may there not have been a certain affinity of temperament between the two men, who spiritually were poles apart? Four years later Wilson wrote from Calcutta: "The Bishop of Exeter is acting like a madman". By then the Gorham case, on which Dr. Davies has a lucid chapter, was in full swing. Seen in perspective in his biography, it constitutes merely the best known example of what Tuckwell has called "Henry of Exeter's versatile facility for getting up a case and working it with a forensic adroitness which only the initiated could expose".

There is much in these pages which throws incidental light on the history of the Church of England. Not only is Phillpotts's doctrinal position carefully drawn—though unscrupulously anti-evangelical, he was violently anti-Roman, so that his initial encouragement of tractarianism was modified by important reservations; but the limits of his aggressive conservatism are made plain. Essentially opposed to reform, he became in his own way a reformer. He it was who early insisted on first curacies being held for at least two years, in order to prevent men obtaining ordination cheaply. Likewise, in the diocese of Exeter, a year was to elapse before priest's orders could be conferred. On the other hand, while he compelled residence wherever possible, some genuine plurality had, he felt, its uses; a properly paid curate was often as well qualified as an absentee incumbent; the real evil lay in parishes without any resident clergyman.

A few minute errors and omissions inevitably creep into so monumental a work as this. Among the most persistent of the former is the citing of the Judicial Committee's *Judgments* as edited partly by 'Broderick'. Bishop Copleston's name never has a final 'e'. The self-styled 'Unitarian clergyman' on page 149 may be identified with Henry Acton. Some amplification of the Phillpotts' strain would have been pertinent. It would have included an almost equally redoubtable grandson whose headmastership made the reputation of Bedford School. But these are slight matters. Dr. Davies, working in grey granite rather than stone or marble, has raised an impressive memorial to one epitomised by Queen Victoria as "that *fiend*, the Bishop of Exeter."

J. S. REYNOLDS.

PRAYER BOOK REVISION IN ENGLAND 1800-1900.

By R. C. D. Jasper. S.P.C.K. pp. 140. 13/6.

This essay deals with the almost continuous agitation for the revision of the Book of Common Prayer during the nineteenth century. The author has succeeded in producing an interesting, well-balanced and well-documented survey. He has been careful to support his statements by frequent reference to original sources.

The reforms suggested were prompted by an earnest desire to secure the comprehension of Dissenters, the easing of tender consciences, particularly in regarding the use in public worship of the Athanasian

Creed. In many of the schemes of revision there was the underlying principle "that those parts of the Prayer Book which had fallen into disuse or were out of keeping with contemporary life and thought should be changed in order to make them acceptable to the present generation".

One of the interesting facts revealed in the review of the movement towards Prayer Book revision is how far the present demands for the revision of the 1662 Prayer Book have advanced from the attitude of the early Tractarians. He writes, "amid this agitation for revision the Prayer Book found its champions in the leaders of the Oxford Movement . . . they demanded a return to the original ideals of the Prayer Book, convinced that in it the Church of England possessed the foundation stone of all its faith and practice". Commenting on an anonymous article written on revision from the Catholic side which appeared in the *Church Quarterly Review* 1876, "The essay . . . was the work of a sound liturgical scholar whose outlook was moderate and statesmanlike. This was obvious at the very outset, for the writer began by facing two vital problems which so many other revisionists had ignored. In the first place, the Prayer Book was the official manual of devotion for both clergy and laity—a situation unprecedented and unparalleled in any part of the Christian Church. Secondly, the Prayer Book had to be used by people of different shades of opinion. . . . Doctrinal revision, however commendable in itself, was therefore highly perilous".

Among his conclusions in the review of the period he asserts, "The 1662 Prayer Book had been vindicated. In spite of its imperfections, it had withstood all attacks; and, because it had stood firm, the doctrinal standards of the Church of England remained unimpaired. All parties professed a loyalty to it, although action sometimes belied the profession. Even those who wished to revise it or supplement it only wished to make it, in their own eyes, a better book and more acceptable to other people. But no-one ever expressed a desire to cast it aside and put something else in its place. It did remain the Book of *Common Prayer*, for priest and people alike" and quoting from A. F. Pollard—"To the Prayer Book the Anglican Church owes the hold she retains on the English people".

The value of the book to the student is enhanced by an excellent and extensive Bibliography.

LLEWELYN E. ROBERTS.

THE GOLDEN STRING.

By *Bede Griffiths, O.S.B. Harvill. pp. 168. 12/6.*

RETURN TO REALITY.

By *W. P. Witcutt. S.P.C.K. pp. 62. 7/6.*

These are two very interesting books on the matter of the change of one's religion. Each writer was born into a Church of England family. In adolescence, the one lost his faith—or perhaps, more accurately, discovered that he never had any real faith—and, through a fascinating pilgrimage of thought, which he describes with much skill, gradually came back to faith, different stages being clearly discernible. Through the peculiarly strong inherent love of asceticism, he has come to rest in a Benedictine monastery of the Roman Catholic Church. His mind

is possibly, however, still on the move; and to one reader at least it seems conceivable that there may be a second volume of autobiography to follow this good first volume. The other writer, also beginning as an Anglican, moved into the Roman Catholic Church as well, but by a very different route from Fr. Griffiths. His centre of interest was in social reform. Attracted by a certain theory of social pattern, which had its roots in the Middle Ages and should consequently have received the support of the Roman Catholic authorities, he became a member of that Church. The authorities as it happened did not support the social reformers in question; but by this time Witcutt had become interested in Scholastic Philosophy, Plain Song and Gothic architecture, so he remained happily in his new Communion. Soon, however, he found himself "out of step" as regards opinions concerning the pre-Reformation Church. Gradually he came to revise his opinions about Scholastic theology; and finally returned to the Church of England in which he finds a "non-Scholastic Catholicism".

Such are the human stories behind these books, and each presents us with quite a thrilling spiritual adventure. Many judgments are given in each book on interesting questions that arise, and a reader will be glad to pause over them and consider the matter for himself. This is surely an indication of the virtue of the writer. Let us just select passages bearing on Scholasticism from each. Griffiths writes:

My first impression, as I have said, was rather of the greatness of the whole. It was like entering a great Gothic Cathedral. One might not understand all the principles of its construction but one could not doubt that it was a masterpiece of the human genius. Height upon height opened up, displaying the endless variety of the most subtle intelligence as all the resources of Greek philosophy were brought to bear on the problems presented by Hebrew revelation (p. 84).

And Witcutt:

Roman Catholicism is a dual system. There is first of all the popular religion—the cultus of the Sacred Heart, the Virgin, and the Saints, of votive candles and the hearing of Mass on Sundays. Secondly, there is what may be called esoteric Catholicism, the philosophy of the priests—and of rare philosophically-minded laymen. It is an amalgam of Christianity and Neoplatonism, moulded and perfected during many centuries (p. 18).

Compared with this Being I sensed behind the screen of the woods, the God of Scholastic theology suddenly seemed "hollow and unreal", as William James had said he was. And I found, too, as I had seemed to have known all along but now saw clearly, that the God of Scholasticism was unworshippable. Nor do Roman Catholics worship Him. They cannot. They worship the Sacred Heart, the Virgin, and the Saints (p. 46).

And so we leave Griffiths in his continuing studies in Prinknash Priory. His book is well written and full of interesting matters; but it leaves one with the impression that Roman Catholicism has been accepted as but one element in the total mental make-up of a man with an active mind—that is, Roman Catholicism of a rather specialised kind. It is rather different from the Roman Catholicism of the every-

day world. Witcutt experienced this latter, and finally revolted from it. The first book is suitably produced ; but one feels the S.P.C.K. might have been better advised to produce Witcutt's book in an edition at half the price, for its propaganda value could be considerable. It is too slight a book for the elaborate production that makes it cost 7/6.

W. C. G. PROCTOR.

WHAT IS RELIGION ?

By Alban G. Widgery. pp. 330. Allen & Unwin. 18/-.

Dr. Widgery is well qualified to write on the Philosophy of Religion. After a distinguished career at Cambridge, where he was awarded the Burney Prize, he served on the faculties of many universities, both at home and abroad, and has published many philosophical works. He is now Professor of Philosophy at Duke University. While lecturing in India he was able to study at close quarters various eastern faiths, and learned much from original writings and from the distinguished people who professed those faiths. His prodigious knowledge of world religions is revealed on almost every page. He points out, also, the many erroneous ideas about those religions held even in educated circles in the West.

His opening chapter on philosophy in general helps us to see the place he assigns to Philosophy of Religion. He warns against the error of many philosophers and theologians of treating religion as merely "conceptual, a form of philosophy or doctrinal creed", and shows that knowledge for religion and science is based on experience, but experience derived from different sources. Scientific knowledge is obtained through the avenue of the senses, and is sometimes assumed to be the only real knowledge. Religion too depends on experience, an immediate experience of communion with God. "In religions, God has been other than a merely hypothetical idea. Men have not first embarked on rational reflection as to whether there is a God or not, and having thus convinced themselves that there may be or is, then turned to practical relations with Him. At all levels of development of religions He has been responded to as 'real'." A philosopher who has never had this experience is not qualified to judge as to its validity. Dr. Widgery thoroughly shows the barrenness of naturalistic humanism.

This communion with God leads to a response which is individual and social. On the individual side the author considers Suffering and Sin ; Redemption and Salvation ; but as a preliminary he examines the nature, origin and destiny of man. One finds him unconvincing in regard to the teaching of Christianity, and he seems unacquainted with modern theological thought. Christianity he thinks has survived through the response by man to sermons on the love of God and one's neighbour, "not by doctrines of original sin and 'blood' atonements that ecclesiastics have carried with it. Jesus saves men from sins by inducing them to the good life—the *love* of God and the *love* of man. This is fundamental. Psychologically considered, it is the best way to save men from sins". For him, the atonement is simply 'moral' not objective. He has not seen that there is a connection between creation and atonement and has nothing to say about the creation.

Dr. Leonard Hodgson truly says that behind the doctrine of the atonement lies the doctrine of creation and the background of this is the unsolved problem of the relationship of time to eternity. The atonement is God's answer to the problem of evil. The author's treatment is really superficial here, but it is only fair to say that this blemish does not weaken the argument of the book.

The social response is seen in worship. Whilst deliverance from sin is an important feature in religion, the highest activity and real fruit of religion is a joyous spirit manifesting itself in praise and thanksgiving to God. In this Christianity is outstanding. "Those who partake in religious worship know that their lives are enriched and inspired by it. They know of no non-religious substitute for it. Naturalistic humanism cannot supply one because it can present no object worthy of worship in place of the God of religion." This is a really good book to which no short review can do justice.

G. G. DAWSON.

THE KINGSHIP OF CHRIST.

By G. K. A. Bell. Penguin Books. pp. 181. 2/-.

This is "the story of the World Council of Churches" by the Bishop of Chichester, Chairman of its Central Committee. It is a very informative survey, almost overful of factual detail, indicating the early beginnings, the growing strength and variety, and the increasing depth and penetration of efforts in modern times on the part of the principal non-Roman Christian Communities to promote mutual understanding and co-operation between Christians throughout the world; and thus to proclaim more effectively the message of the Kingship of Christ, and the meaning of that kingship in action.

This is a movement of the twentieth century, born through the demands of missionary expansion in Africa and Asia, and through the travail of Christian involvement in repeated world war and in conflicts between Church and State. Two different lines of interest, one occupied with Faith and Order, and the other with Life and Work (i.e. moral and social questions) were at first pursued separately, but have since been united. The resulting World Council of Churches was inaugurated at Amsterdam in 1948 and has recently held its Second Assembly at Evanston.

There are positive achievements to record. Coming together in conference has brought much inspiration to those who have shared in it. Ecumenical fellowship has found significant practical expression in inter-Church aid and in service to refugees. In relation to racial and international questions attempts have been made to take united "action for justice and peace".

There are obvious and disappointing limitations to confess. The Orthodox Church has so far largely stood aloof. The Roman Church has bluntly refused to join; nor indeed did some delegates wish Roman Catholic observers to be invited. Great care has had to be taken to make plain that the World Council is no "super-Church" wishing to control or to legislate for the Churches. Churches, who thus share in some qualified measure of fellowship with others, are free as members to retain their individual, different and sometimes irreconcilable con-

victions about themselves and one another as proper Churches. There is a tendency, indeed an obvious temptation, in the interests of so-called unity, and united action, to sit loosely to credal confession. For instance, while the uniting loyalty is professedly the common acknowledgment of our Lord Jesus Christ as God and Saviour, the British Council has allowed Unitarians to participate.

In conclusion, Dr. Bell rightly reasserts that our Christian hope that Christ's Kingship will be fulfilled is sure, because it is based on God's acts in history in the death and resurrection of Jesus Christ. He equally rightly recognizes that its crowning fulfilment lies not in the present world order but in the new creation. The Church as the pilgrim people of God can here only move forwards towards the coming consummation of God at Christ's coming again. ALAN M. STIBBS.

RELIGIOUS EDUCATION IN SCHOOLS.

*Edited by the Institute of Christian Education. S.P.C.K.
pp. 157. 8/6 (paper).*

Ten years have passed since the Butler Education Act required religious instruction to be given, and a daily assembly for worship held, in every school under the jurisdiction of the State.

Many of these schools prior to this, particularly those for younger children, had already provided for both these matters under legal restrictions against denominational teaching, the dangers of which had perhaps been exaggerated in previous educational controversy. Indeed for twenty years previously 'agreed syllabuses', free from sectarian bias, had been drawn up by representative teachers in properly constituted conferences, which recommended their adoption to some pioneer County authorities.

The new situation since 1944 has led to an increasing number of Counties devising their own 'agreed syllabus', and existing ones are constantly being revised and rearranged. It is therefore valuable to have the report of an Inquiry made by the Research Committee of the Institute of Christian Education into the working of the 1944 Education Act.

The report is based on the careful analysis of four years' research on sample areas in England, rather than on a nation-wide survey, and depends more on the co-operation of diverse responsible educational bodies working in their own fields at different times and at different rates, which adds considerably to the difficulty of co-ordinating the results. Nevertheless facts and opinions are elicited which are sufficient to justify the attempt.

Broadly speaking the situation in the Infant and Junior Schools continues to be good, with an ample time allowance and conscientious teaching shared by the whole staff. In the Secondary (11-15) stage, the needs of the Modern Schools—a new and distinctive educational venture, affecting three of every four children in the country—are clearly not being met by adaptations of syllabuses designed for Grammar schools. The teaching in both is largely, as it ought to be, by non-specialists, but far more specialists or semi-specialists should be employed, and all should remain students of the subject and equip themselves to teach it competently at the same intellectual level as

other subjects are taught to the same children. At the Grammar School Vith Form stage too few 'agreed syllabuses' give adequate help, and the time allowance is too often restricted on the grounds of pressure of Examination demands in other subjects.

The section on daily corporate worship presents a more uniformly encouraging picture, though some schools lack a meeting place with a simple dignified background and adequate space. It is hoped that it will lead pupils to become and remain full members of a worshipping community outside the school.

J. H. G. LEASK.

THE PASTORAL BOOKSHELF.

THE SAVING NAME.

By Hedley Hodkin. S.C.M. Press. 7/6.

This little book, which has a foreword by the Bishop of Sheffield, consists of a number of parish magazine articles of excellent quality on a variety of subjects. Its title is derived from the first article which deals with the relation of names to character and function, especially with reference to 'Jesus'. His treatment of the meaning of the Cross will appear to some inadequate. The Cross means far more than the revelation of God's character in Christ. There is a very good chapter on the Ministry, its supply and vocation. The author has a high ideal of intercession and service. The Christian Minister is never off duty, he is always at the disposal of his flock. Equally good are the chapters on Common Prayer, Hymns and Preaching. One feels that he might have made more demands upon the sacrificial spirit in "Concerning the Collection". The argument in "Christian Experience" is very valuable. He has many good things to say also on "Marriage", "Prayer" and "Divine Healing". His article on the evangelization of the Jews is a much needed utterance on the blind spot in the Church's missionary vision.

THE ONLY HOPE OF THE WORLD.

Edited by Richard Tatlock. Mowbray. 5/-. Foreword by the Bishop of Barking.

This is a series of broadcast talks by an Anglican, a Roman Catholic and a Nonconformist, and a Church of Scotland Minister, giving fearless expression to full Christian message. There is no shirking of the miraculous element so prevalent amongst some religious teachers frightened by the bogey of "the intelligent young person" who believes nothing which he cannot understand. To meet his assumed needs we have the *reductio ad absurdum* of a presentation of the Christian Faith from which everything is eliminated which makes a demand on faith in an attempt to come to terms with reason alone.

The Bishop of Croydon tells very effectively in simple language the meaning of Christ's Birth, Early Years, Baptism and Temptation. In so much that is excellent it is a pity that he perpetuates the tradition of John the Baptist as "a fierce-looking fellow with a beard and naked except for a camel-hair loin cloth". The Bible tells us that he was dressed as an ordinary peasant, and not in the fine clothing of most of the religious teachers of his day. Canon McNarney speaks to the man in the cloth cap in words at once vivid, racy, arresting and humorous, but why call James, Simon and Jude the 'cousins' of Our Lord?

Brethren is sufficiently comprehensive without definitely stating what seems to some untrue. Dr. Townley Lord deals with the Church and the Kingdom, by no means easy topics, in language free from the jargon of theology. His talk, "The Cost of the Kingdom," is exceptionally good.

The last in the series by the Rev. Tom Allan on the Cross, Resurrection and Ascension will, to some perhaps, make the strongest appeal. There is an introductory talk by the editor, Richard Tatlock, in which he speaks excellently about Discontent—the right and the wrong sort.

THE SILVER LINING.

Foreword by Stuart Hibberd. Bodley Head. 6/-.

A book containing talks from the B.B.C. programme of this title, as well as extracts from a variety of sources. It is mainly a story of triumph over suffering that makes some of us feel ashamed of our groushings. Some of the contributions are good advice on day to day problems, but most are stories of courage and cheerfulness in pain and disaster, and of devotion in service through years of illness. Perhaps the tenderest and most inspiring is that of "The Mother of Mary". All reveal the secret of victory and peace as being the sense of the love and presence of God.

W. N. CARTER.

THE OLD TESTAMENT IN THE NEW TESTAMENT.

By R. V. G. Tasker. 2nd Edition. S.C.M. Press. pp. 160. 6/-.

This is an improved edition of a well written book on an important subject. The original edition was based on lectures given to teachers in 1945, the author's object being to make his contribution to the return to Biblical Theology and to the recognition of the essential unity of the Bible. It is not therefore intended to be a technical study for theologians, nor is it intended to be a study of the doctrine of Holy Scripture as such. It is "a short introduction" to a "subject which concentrates the reader's attention upon the text of the Scriptures", and the aim throughout is "to throw into a clear relief the central evangel of the Bible". The author fulfils his object admirably. The treatment is by no means facile (it could be safely assumed that even the advanced scholar could find things to learn in it), but the author, knowing that he can only refer to a fraction of available material, makes no attempt to be exhaustive and focuses attention on the central message of the most important passages. His treatment throughout is eminently balanced and fair, and he firmly eschews the wilder kind of typological exegesis now in fashion. To read this book through carefully, Bible in hand, would make an excellent Bible Study course for any educated reader.

When a new edition of a book is produced that incorporates substantial changes, it is natural if interest should be directed particularly to the differences between the two editions. This is especially so in the case of one like Professor Tasker, whose beliefs are understood to have undergone considerable changes in the intervening period. A detailed examination of the many additions, omissions and verbal changes in the new edition would make a most interesting study. It may be sufficient to note the appearance in the short *Index of Authors*

Quoted of such names as B. F. C. Atkinson, E. M. Blaiklock, F. F. Bruce, N. Geldenhuys, N. B. Stonehouse and B. J. (misprint for B. B.) Warfield, and to see the strong argument against the pseudepigraphic character of II Peter. But more significant is the obvious advance in the writer's grasp of the gospel itself. He shows a noticeably surer touch in handling the doctrines of redemption, and we are not surprised to find him speaking unashamedly of "His substitutionary death".

J. W. WENHAM.

BETRAYAL OF AN IDEAL.

By G. A. Tokaev. *Harvill.* pp. 298. 21/-.

Colonel Tokaev, then a high official in Berlin, defected to the West in 1948. This is the first part of his memoirs, to 1935, and it is a fascinating and disturbing revelation of the U.S.S.R. Two factors make his viewpoint of especial interest. The first is that he is a North Caucasian, a member of a subject race which had expected true freedom in the revolutionary union of Soviet republics. The second is that he is still very much a Communist, although a bitter anti-Stalinist. His sympathy with the revolution makes his book more valuable than any theoretical discussion of Communism by western professors, and his simple autobiographical style, ably translated, makes it far easier to read.

It is, as the title denotes, a tale of disillusion; and much of it, as Sir David Kelly says in his introduction, is "real drama". First comes the disillusion of this young and ardent Communist peasant who looked to Moscow to liberate his little fatherland, and slowly realized that the grip had become tighter than in Tsarist days. Then, when sent to Leningrad and to higher education in Moscow, he comes to realize that the incessant talk of 'freedom' and 'equality' is so much cover for a tyranny which no western mind, even with the help of this book, can really fathom. Colonel Tokaev joined the secret opposition—which was clearly of considerable force before 1938 and which he asserts to be still alive—and at one time was severely beaten up, though later readmitted to the Party.

One chapter, on "Moscow the Third Rome" is particularly grim. "It is useless," he concludes, "to complain that what Soviet propaganda teaches is false. Of course it is false, but that does not prevent the millions from believing it. The task is to *prove to them* that the whole monstrous concept is false. Until this is done Stalin's successors will never be short of men and women who *out of profound, honest conviction* will act as cynics, scoundrels and informers" (p. 134). Some of the passages on Soviet justice are revealing. It appears that if a Party member, however false his motive or witness, makes an accusation, "the mere accusation is in itself the finding of guilt, and all that follows" (i.e. the 'trial') "is a dramatic depiction of the matter, a sort of rival" (p. 177).

But the most interesting feature, to Christians, is the book's plain revealing of the corruption of power. A power based on a false belief must corrupt, and here is evidence enough. Colonel Tokaev is not yet a Christian; he still maintains his Communist idealism, and a fine thing it obviously is. But the humblest Christian could tell him his

idealism cannot work, for it is not based aright. How splendid if, when the second volume appears, it should contain, as an epilogue, the testimony of his discovery of faith in Christ. J. C. POLLOCK.

LA REVUE RÉFORMÉE. NUMBERS 17-18. 1954/1 AND 2.

Société Calviniste de France. pp. 215. 11/-. (Obtainable from *The Evangelical Library, 78a Chiltern Street, London, W.1.*)

This is two issues of a quarterly combined in one, containing a collection of sermons and lectures given at the International Reformed Congress at Montpellier in July 1953. The subject of study at the Congress was "*The Secularization of Modern Life: the Reformed Answer*". In this volume contributions given in English are provided with a full French translation; and those given in French with an English summary.

A valuable opening statement is provided by Prof. Jean Cadier (France) in which the widespread tendency to exclude all thought of God and of dependence upon Him from science, education, medicine, politics, etc., is set over against the call of God to the Christian to glorify God and do His will in every sphere of life. There is a very good essay on "*The Liberty of Man*" by Dr. H. J. Stobb (U.S.A.). This ought to be read for its clear penetrating distinction of the Scriptural and Reformed position over against Humanism, Liberalism and Communism. It also exposes the error of the common "Catholic" assertion that the Reformation and the Renaissance were manifestations of a single spirit, when one was fundamentally theological and Christian, and other fundamentally secular and pagan.

Lectures follow in which the character and consequences of modern secularization are identified and examined with regard to: (1) *the concept of work* as a divine vocation; (2) *the concept of property*, and the importance of personal rights of possession as necessary to safeguard human dignity and liberty; (3) *the cure of souls* and the way in which systems of human culture have taken the place of pastoral advice and proper ecclesiastical discipline; (4) *science* and its fatal tendency to abandon necessary religious presuppositions; (5) *charity* and its secularization in the welfare state, in which taxes raised from the community are expected to make possible what Christian love for God and man alone can truly inspire and achieve; (6) *the family* and the modern tendency to regard it as a purely human convenience rather than as a fundamental divine ordinance, whose healthy functioning is indispensable to social well-being alike in Church and State.

This last lecture is outstandingly penetrating and constructive. It includes, for instance, this statement, to which all called to the ministry of God's Word would do well to take heed, that such Christian teaching as is so clearly desirable to counter secularization cannot be made effective by the law of the land, but only by the historic Christian method of preaching and teaching of God's word, as the divinely-appointed way of influencing the hearts and thoughts of men.

ALAN M. STIBBS.

MIDDLE EAST SURVEY.

By S. A. Morrison. S.C.M. Press. pp. 198. 12/6.

This is an excellent book, which should be read by all who wish to

understand the present tensions in the Near (or "Middle") East, whether their primary interest is political, social or missionary. Mr. Morrison is uniquely well-informed on a number of aspects of the problems which he treats, and he writes well. His theme centres primarily around "the inner core of Arabic-speaking countries, plus Israel, and only to a lesser degree touches on the outer fringe of non-Arab countries"; and here he can speak with authority. The blurb on the cover describes his book as "A sober, factual survey of problems confronting the chief countries of the Middle East with special attention to the Arab-Jewish conflict and to the place of the Christian West in the whole situation". This is certainly true: but it does less than justice to the scope and interest of Mr. Morrison's work.

A very fair picture of the contents may be got from the chapter headings. "The Historical Setting" confines itself to the recent past, and leads naturally to "Conflicting Nationalisms" and "Arab Disunity". Chapters on "Refugee Claims" and "The United Nations and the Palestine Problem" follow: on the first Mr. Morrison writes with an intimate and detailed knowledge, and on the second with a fair mindedness which is all too rare. "Agricultural and Industrial Development," "Social Reform and Communism," "The Nation-State, Islam and the Minorities" and "Islam and the West" are concerned chiefly with the Arab countries, while Israel's special problems are treated in "Israel's Aspirations and Apprehensions" and "Israel's Economic Crisis"—and all are both informative and suggestive. But to those whose primary concern is missionary the final chapter on "The Christian Churches" is of particular interest and importance.

In general, lucidity and clarity of thought must be accounted among the major virtues of these pages. But when he deals with the evangelism of nominal Christians, or the Christian approach to Islam, Mr. Morrison, at times, seems to speak with a double voice. Thus in pp. 163-7 he writes as though the attempt to take the Christian evangel to members of the ancient Churches is either superfluous or confined to denominational proselytisation; but on p. 174 he refers (correctly) to those who are "endeavouring to witness to Muslims as well as to unconverted Christians". Similarly, he seems at times to flounder between, on the one side, Dr. Charles Malik's vision of the emergence, in these countries, of a "culture of their own analogous to that of the West, and in communion with it, but deriving its animating spirit from a revived Islam" (pp. 127-8)—a vision to which Mr. Morrison thinks that "The Christian's positive contribution is so to interpret the constructive and uplifting aspects of western thought . . . as to encourage within Islam itself 'a receptivity, open-mindedness, and positive soul-searching which characterize the most daring and creative of Muslims throughout history'" (p. 179), for "The vital factor is that the Muslim should have correct beliefs about God, man and nature, whether or not he acknowledges the source of his ideas" (p. 178)—and, on the other hand, the plain duty of the loyal Christian to witness to the distinctive, and exclusive, truths of the Christian revelation, as when he remarks: "Friendly theological conversations with Muslims do not eliminate the Christian duty of bearing witness to

the truth as the Christians see it" (p. 180). One would, moreover, have appreciated a much greater emphasis on this vital duty.

J. N. D. ANDERSON.

II CORINTHIANS.

By R. P. C. Hanson. S.C.M. Press. pp. 98. 6/6.

The Torch Bible Commentaries have recently made a notable addition to the volumes already published in this series. In writing on II Corinthians the author has produced a "lively and relevant" commentary, as the short blurb states. Really up-to-date illustrations (see pp. 7, 9, 28 etc.), suggestive renderings of the text—whether his own or taken from modern translations of the New Testament—and the sustained determination to "wrestle" with "this most obscure and difficult" of all Paul's surviving letters all contribute to the author's purpose—to stimulate all classes of Christians to study this Letter afresh, and so gain not only fresh "interest" but spiritual enrichment.

It is perhaps a good thing that Mr. Hanson adopts a chronology in his "Background of the Epistle" that is, as he admits, "not a usual nor a widely accepted one," if its use moves those specially drawn to such a subject to examine this question of chronology again, and even more thoroughly; while the adoption of the theory as his working basis that II Corinthians is composed of three letters (only one, II Cor. i-ix, being complete) is also to be welcomed. The case for this theory is well put within the bounds of so slender a work, and interpretation drawn from it in the body of the Commentary skilfully carried out. The list of "Translations and Commentaries" etc. that close the "Introduction" will be helpful to more than the "general reader" whom the Torch Commentaries are specially designed to help.

Mr. Hanson shows that the Letter helps our understanding of a number of most important points: (1) The interchange of experience between those "in Christ"; (2) Paul's apostolic authority; (3) The righteousness given and the atonement effected by Christ, and (4) The function of religious experience. A note also of some length appears on "Body and Soul" in Paul's thought (in it are useful ideas concerning the phenomena of Spiritualism, a "Christian Deviation" of seriousness in these days). The doctrinal treatment of the Letter is in general satisfactory (e.g. p. 79 on the "new Eve", and p. 66 on the Real Presence in the New Testament), and the grace of God, and "Love of Christ", spoken of in chapter v. of the Letter, are carefully explained in view of the "barrier" that existed between God and man. At the same time we cannot refrain from a word of dissatisfaction with a number of unqualified references to Baptism (and one to the Holy Communion) that occur from time to time. Besides being questionable in meaning they appear to be almost dragged in where no such reference is necessary. Apart from this blemish, however, we heartily commend this Commentary. Within limited space many difficult passages are elucidated and the general purpose of the Letter set out clearly. It is interesting to notice how "strongly" the author approves of the Revised Standard Version "for this book as for any

book of the Bible". This recommendation should, we feel, increase interest in the R.S.V. as a necessary companion to this Commentary.

T. E. BENSON.

AN INTRODUCTION TO THE OLD TESTAMENT.

By E. J. Young. Tyndale Press. pp. 414. 18/6.

The author describes the scope of this book as 'special introduction', limited to the discussion of the literary characteristics of the books. The point of view from which he writes is indicated in the statement, "The Bible, therefore, in one sense may be regarded as a human book. Basically, however, it is Divine, and God Himself is its Author". This we may know by the witness of the Holy Spirit ("To put it simply, we believe that the Bible is from God because God has told us so"), and by the attitudes and words of our Lord. When he writes, "We may say that the books of the Old Testament, being immediately inspired of God, were recognized as such by His people from the time when they first appeared", one wonders whether this is based on historical evidence, or whether it is stated because considerations of dogma require it.

The author proceeds to deal with each book according to the order of the Hebrew Bible. In each case he gives an analysis of the book, and in most cases a full discussion of the literary matters involved. A thorough knowledge of scholarly literature dealing with the subject is shown. In the case of the Pentateuch the reader is furnished with a full account of literary criticism from earliest times. The Pentateuch is "substantially and essentially" the product of Moses, though "under Divine inspiration, there may have been later minor additions and even revisions". The author is not always able to avoid the dogmatism which appears to be the besetting sin of Old Testament scholars. In an otherwise very excellent and balanced discussion of the Song of Solomon, after stating fairly enough seven interpretations which have been suggested from time to time, there is then given "The correct interpretation of the Song", which is, presumably, the author's! Whilst the literary problems connected with books such as Isaiah and Daniel are dealt with fully, only thirty odd pages are assigned to the minor prophets, and a large part of this space is taken up with analyses.

On the dust cover the publishers quote a review of H. H. Rowley—"Of the conservative books on this subject this is easily the best and the most enlightened in its treatment of others . . ." and, no doubt, this is a true statement. In spite of the obvious excellencies of the book one reader is left with certain doubts in mind. Can the Bible be rightly treated in this way? Can it be so isolated from its long history and from its environment? Can such a question as that of the Mosaic authorship of the Pentateuch be fully and properly discussed in a book which purports to deal only with literary matters? In such a book is it right to settle a dispute, as the author often does, by an appeal to "the infallible witness of the New Testament"? Is it approaching the facts of the case to regard most modern Old Testament scholars as belonging to a "negative school of criticism"? W. G. BROWN.

THE NEW CREATION.

By T. C. Hammond. *Marshall Morgan & Scott.* pp. 192. 12/6.

Archdeacon Hammond's book is timely and wholly relevant. It could hardly have had any other title. "We shall present in this book" he tells us in the Introduction, "a few important features of revelation. The area selected for study might be called 'The Pilgrim's Progress'. The main theme of the book is the workings of God on the redeemed soul". In ordered succession the reader is taken through various aspects of Christian life and experience, from the regeneration of the soul to the resurrection of the body. As we should expect, there is throughout a consistent appeal to Scripture; and even in those rare instances in which our cherished conclusions are not upheld, we readily admit that the opinion expressed is a perfectly legitimate interpretation of biblical teaching.

A glance at the subjects dealt with gives some indication of the inclusiveness of the treatment. The first three chapters have to do with regeneration: the teaching of the Bible, its relation to faith and to baptism, and the very real problems which arise from the falling back into sin and error. "I saw that there was a way to hell, even from the gates of heaven, as well as from the City of Destruction."

Justification, faith and imputed righteousness, are the subjects of the next four chapters. With typical humour we are reminded that the Lord did not say, neither does the New Testament teach, "Ye must be born again—and again"!

Here some wise words are said about the place of the law. The Greek words *ὑπέρ* and *ἀντί* come in for attention, and the substitutive force of the former is maintained in certain circumstances. The nature of faith is carefully examined. "The value of faith resides in the fact that through it we make contact with Jesus Christ our Lord. . . . The beginning of salvation is with God and salvation comes wholly from God. On the side of God, it is 'by means of' Jesus Christ our Lord. On the side of man, justification is 'by means of' faith. But the order is carefully preserved. It is first 'by means of' Jesus Christ our Lord and only on account of this 'by means of' faith."

After a short chapter on the subject of adoption, the great theme of sanctification is reached. "The neglect of the study of the Scripture" declares the writer "means the neglect of one of the most potent influences employed by God to set us apart as holy unto Himself". He sets forth in the clearest of terms that victory in the Christian life can come only through the filling of the Spirit. But he is not prepared to go all the way with those who teach a crisis of sanctification.

The last two chapters have to do with death and resurrection, the intermediate state, and the glorified body. "It is not for nothing that the Early Creed records our faith in 'the resurrection of the flesh' as the last great climax in the ascending scale of the Christian's hope."

A most stimulating book, which will inform, instruct and inspire those who read it. Archdeacon Hammond's closing sentence expresses a hope will surely come to pass: "We trust," he writes, "that the

foregoing may awaken a thirst for deeper knowledge and confirm the readers in their most holy faith." DESMOND K. DEAN.

PREACHING IN A SCIENTIFIC AGE.

By A. C. Craig. pp. 119. S.C.M. Press. 7/6.

The Warrack Lectures on Preaching may always be expected to provide something both provocative and illuminating. Last year they were delivered by the Lecturer in Biblical Studies at Glasgow University; and one's first reaction on reading them is to register a sense of envious congratulation not only towards those who attended the lectures but for all University students who are fortunate enough to "sit under" Dr. Craig.

The first lecture deals with "The Dilemma of the Preacher"—apparently a many-horned dilemma, on some of whose elements every aspiring preacher has certainly been often enough impaled. What is the Word of God? Who are you, the preacher, to make bold to declare it? What do you know of the state of mind or soul of your audience? How can a preacher be at once a reporter about God and a messenger from God? It is a shame to attempt to summarize this introductory chapter: it is almost as "quick and powerful and sharp" as that Word of God with whose proclamation the whole volume is concerned.

From this beginning we pass on, in four chapters, to certain specific problems with which the modern age confronts the preacher as he deals in turn with the attitude towards Biblical criticism, the question of Miracles, the doctrine of the Resurrection, and the great subject of "the Last Things". On each of these Dr. Craig has many good things to say, although we feel that some of his quips and *obiter dicta* probably "come off" better in their spoken context than when reduced to cold print. But—by contrast—the latter chapters in particular indicate a profundity of thought, a depth of spiritual insight and a degree of understanding of the present-day climate of opinion that combine to make the book of real value to the preacher, and to the neophyte in particular.

This book is not a treatise on Homiletics: it is rather an emporium where every kind of good advice can be bought at the price of "thinking through" the principles, and the suggestions, that are displayed in such variety on every counter. It is full of quotable phrases—humorous, epigrammatic, paradoxical, profound: nevertheless we have a feeling that its appeal is likely to be somewhat limited, and its value greatest for those for whom the lectures were originally prepared; that is to say, for young men, called to the Ministry of the Word, who wish to reinforce their own thought and study with the expert wisdom of maturity.

D. F. HORSEFIELD.

THOMAS BRAY

By H. P. Thompson. London. S.P.C.K. pp. 112. 12/6.

Mr. Thompson has performed an outstanding service by his researches into the records of Dr. Bray's really heroic and absolutely unselfish career. He shows us how a man of great faith and undaunted courage spent his whole life and fortune to spread the Gospel in the American

Colonies where he founded Churches and chose godly missionaries ; only to be libelled and falsely accused of malversating missionary funds to his own use ! Actually he was a very learned saintly scholar and writer and the founder of numerous lending libraries in England, and especially in the American Colonies, where they greatly aided the poor cultural life of the people.

The son of a small Shropshire farmer, who managed, because of his great love of reading, to send Thomas to Oxford, he was ordained in 1681 and appointed Rector of Sheldon in 1690, where he started his 'Catechetical Lectures' for the young. They were published and widely circulated. This led Bishop Compton to appoint Bray as Commissary for Maryland. In 1690 he joined with four influential friends in founding the S.P.C.K., and in 1701 he secured a Charter for the S.P.G. He went to Maryland in January 1700 and held Visitations for the clergy and in three months he reformed several irregularities and some moral laxities amongst the clergy. But he was greatly hindered by the hostility of the Quakers. Bray accused the Quakers as "not believers in Jesus Christ" and declared that "neither they nor the Papists were 'Christians'". Bray was a great lover of our "Protestant Establishment in Church and State" and he wrote a book on "Papal Usurpation and Persecution", as a fair warning to all Protestants.

He died at the age of seventy-one in February 1730 and certainly Canon Overton's verdict was fully justified that "no man did more for the Church at home and abroad and no man received less from her in the way of earthly recompense". This inspiring record should be widely read.

C. SYDNEY CARTER.

SHORTER REVIEWS

ISLAM.

By Alfred Guillaume. Pelican Books. pp. 208. 2/-.

Each of the great religions of the world, without exception is facing a day of judgment in this generation. The corrosive acids of secularism are eating into the ways of thought and living which have been inspired by them. Each has to face in one form or another the challenge of Communism. Within this revolutionary situation there is the particular "revolt against the West" which is as much a feature of the Dar-ul-Islam as it is of other societies, whether in Asia or Africa. At first sight this revolt might seem to find in Islam a rallying centre, a source of cohesion as it has so often done in the past. And after all the object of the revolt is the old enemy, the Franks in their twentieth century guise. Yet strangely enough Islam is not in fact serving in this capacity to anything like the extent that might be expected. Nationalism may harness Islam to its own chariot wheels. It does not allow Islam to determine its political relationship with its neighbours.

Nevertheless the Dar-ul-Islam remains a potent factor in the international scene. One of the riddles of the moment is the question of how far Islam is of its nature resistant to Communism.

For the Christian all these factors are a summons to rethink afresh

the whole of his approach to Islam. But that rethinking calls for a genuine attempt to understand what Islam is or something of what it means to the Muslim whose faith it is. This is where Professor Guillaume's book is of the greatest value. While the author does not attempt to deal with the broad issues noted above he provides for the person who wants to deal with them a clear and readable statement of the essentials of Islam, its background, something of its history, insights into its creed, and some indication of the adjustments it is making as a system to the twentieth century. As an introduction to the study of Islam this book could hardly be bettered.

M. A. C. WARREN.

METHODISM AND CATHOLICISM.

By John Lawson. S.P.C.K. pp. 50. 3/6.

This is a striking and courageous little book—the author twice refers to it as a “pamphlet”—a quite inadequate term. It is stated to be “a candid comment upon the present project of full communion between the Church of England and the Free Churches”: but it's much more than this. The essential catholicism of Methodism is firmly asserted; and charity combines with loyalty to produce a statement which ought to be most carefully studied by all who are concerned (whether as ardent supporters or as doubtful critics) with the various ‘approaches’ which are being made towards Reunion.

Mr. Lawson does not shirk difficulties, nor gloss over divergences: on the other hand he points out how closely both the theology and the order of informed and genuine Methodists approximates to the Anglican position. “Methodist thought can accept the episcopal ministry”: “Methodist theology accepts the organic continuity of the visible Church”: “the episcopate has never been repudiated”: such quotations—which could be multiplied—are illustrative of the background of conviction to which Anglicans ought to pay the closest attention.

The writer rightly claims that the hymnology of Wesley and the “class meeting”—to mention two diverse elements—give a strength both to sacramental teaching and to personal discipleship which the Church of England might well envy and from which Anglicanism would surely benefit. He faces frankly and honestly the psychological difficulties, and the “inhibiting influences” that so often act as a barrier when Anglicans and Methodist meet as official representatives of their respective traditions, and he pleads for patience, goodwill, and charitable understanding. The book is one of the most hopeful—or rather hope-giving—statements that we have yet read: if the Church of England can meet it in the spirit of the author, the day of Reunion between the two great bodies—so near one another in so many ways—will be brought much closer.

D. F. HORSEFIELD.

LIFE, FAITH AND PRAYER.

By A. Graham Ikin. Allen & Unwin. pp. 127. 8/6.

This little book is concerned with certain aspects of psychology and religion. Dr. Leslie Weatherhead commends it in an introductory note. It is written quite straight-forwardly and can be easily read by

ministers, teachers, parents and others. There is nothing particularly new here but there is a good deal of wisdom helpfully distilled.

The opening chapter discusses scientific thinking and religious experience : the former cannot be dispensed with in the interests of the latter, but neither can it displace the latter. There is a chapter on sex, and this is followed by an examination of the self in society. Miss Ikin considers the three occasions when adjustments have to be made : infancy, adolescence and middle-age. "It is for those 'middle-aged folk' whose middle-aged spread is extending to their minds as well as their bodies, that this book is primarily written." She makes the interesting suggestion that in infancy the religious emphasis should be on God the Father and the doctrine of Providence, giving a sense of security and freedom, in adolescence on God the Son, because this is the age of hero-worship and idealism ; but in middle-age it should be on the Holy Spirit, the indwelling of Christ. "In maturity our ideals have to be brought into relation to the real possibilities open to us, and the truly creative phase of life begins as we find just where and how we can pull our weight in the great scheme of things, *accepting limitations that youth tends to repudiate*, as the very means through which the purpose of God is incarnated, is carried forward on earth." This leads on to a consideration of the psychological problems of maturity and two final chapters on prayer.

DOUGLAS WEBSTER.

FROM FEAR TO FAITH.

By D. Martin Lloyd-Jones. *I.V.F.* pp. 75. 2/6.

This book is a study of the prophecy of Habakkuk, and it deals with "the problem of history". The key to the history of the world is the kingdom of God. History is under divine control, it has a plan and follows a time-table. The fact of the divine sovereignty should lead us to penitence and faith. Far more than Communism we should be concerned with sin in the Church. We can be certain of "the ultimate triumph of God".

The writer feels strongly the sin of the Church. In particular he trounces the rationalists, who deny the miraculous and the true nature of prophecy. He rightly stresses fore-telling as an element in prophecy. Perhaps not all will follow him in his forthright remarks on the exact fulfilment of prophecy. "Then to Jeremiah it was revealed that his nation was going to be kept in Babylon for exactly seventy years, at the end of which the people would be brought back. It all came to pass. Similarly, Daniel was enabled of God to prophesy with exactness the time of the coming of the Son of God, the Messiah." "Neo-orthodoxy" comes in for the customary censure, but, dare one ask, has the distinguished author understood what the scholars mean by "myth"?

The book is written in conversational style. There is nothing very profound here, but the book has some useful things to say to all of us.

W. G. BROWN.

LONDON HEARS BILLY GRAHAM.

By C. T. Cook. *Marshall, Morgan & Scott.* pp. 127. 8/6.

The preliminary book on the Greater London Crusade will continue

to have value after Mr. Colquhoun's official book is published. Dr. Cook has gathered together newspaper records, statements by leading personalities, and useful statistics, and has linked them with a pleasing narrative. Little incidents (such as the Archbishop's remark to Billy Graham at Wembley) illuminate the more widely known features of the story. The introductory chapter on "Britain's Spiritual Problem" is perhaps a little naive, but the eye-witness account of the crusade itself is most moving, and shot through with a sense of God's goodness and of the power of the everlasting Gospel, so freshly revealed at Harringay. This is certainly a book to give around, especially to younger people.

J. C. P.

NOTES ON BOOKS RECEIVED

The Westminster Pulpit, Volume 1, by G. Campbell Morgan. (*Pickering and Inglis*, 18/6.) The preaching of Campbell Morgan ought to be on every minister's shelves. A new edition is now being brought out in ten volumes. The first is now available and others are to come out regularly, providing some three hundred sermons. Dr. Wilbur M. Smith writes an introduction, and to read through these carefully selected sermons is to endorse his verdict that "here is the greatest Biblical preaching of the 20th century". The language dates little, the series has been edited to eliminate local material, and the exposition is just as one would expect, and rejoice to see.

Queen of the Dark Chamber by Christiana Tsai (*China Inland Mission*, 5/-) is a valuable and moving testimony by a Viceroy's daughter who found Christ. After winning many of her family, she was stricken by a disease which has kept her in pain in a darkened room for twenty years. To read of her joy in Christ and her continued fruitfulness as a soul-winner is humbling. Just the book to lend to the aged or sick—and to the hale and hearty.

The Churches and Press Publicity by R. D. Chapman (*Independent Press*, 3/6). The Editor of the *Yorkshire Observer* has compiled an extremely useful handbook, which includes hints on running a church magazine, and on contacts with the local press; many a parson will be grateful for this short book.

Safety Last by Joyce Reason (*Highway Press*, 4/6) tells the thrilling story of Sir Albert Cook, the C.M.S. doctor whose name is still legendary in Uganda.

Their Excellencies by W. J. Wright (*Backus*, 10/6). The reminiscences of a former Dean of Nairobi, containing much of interest about Kenya from 1920-45, and many anecdotes about personalities and events.

Weavers of Webs by H. P. W. Burton (*H. Monkton*, 10/6) is the autobiography of an Anglican parson, anxious to help the general reader to an understanding of the Church of England. His churchmanship is central, and although there is much of rather passing interest, the book gives a useful insight into many aspects of the clergyman's life.

The Church Pulpit Year Book, 1955 (*Chansitor Press*, 12/6). As in previous years, two sermons are given for each Sunday and Holy day. Inevitably not every reader will find all he wants, but there is no doubt that this useful publication gives ideas and suggestions which no preacher should be too proud to receive and use. A worth while labour of love.

Everest is Climbed by Wilfred Noyce and Richard Taylor (*Puffin Books*, 2/6) is a very attractive little book, both in pictures and letterpress, for children of all ages from 8 to 80, and should have an honoured place beside all the theological and other works reviewed in these pages! A pity there is not more of it.