

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

At the present moment the Campaigners are considering moving into fresh premises in the West End of London and would be glad to know of any Christian Societies which might care to explore this suggestion in the immediate future.

Yours etc.,

1, Spanish Place,  
London, W.1.

COLIN C. KERR  
(*Clan's Chief, the Campaigners' Movement*).

---

## Book Reviews

### THE DOCTRINE OF JUSTIFICATION BY FAITH.

*Essays by Five Contributors. Edited by G. W. H. Lampe. Mowbray. pp. 95. 7/6.*

As the Preface by the Rev. W. M. F. Scott explains, "The essays in this book have their origin in the papers read at an informal conference held at St. Aidan's College, Birkenhead, from December 16th-19th, 1953, between representatives of the Community of the Resurrection and the Evangelical Fellowship for Theological Literature". "The subject chosen was 'Justification by Faith and the Sacraments', as it seemed that misunderstandings of the relation of these two things had been the underlying cause of much recent controversy."

The present reviewer cannot say that he has found this book completely satisfying. The first three essays by evangelical writers contain some excellent exposition. Since the doctrine on which they write is so neglected and unappreciated it is pleasing to find it thus being treated, and its fundamental evangelical character being explicitly recognized. Certainly we need fresh and fuller writing of this sort to restore this doctrine to the place which it ought to occupy in our faith, worship, preaching and teaching. But this cause is not likely to be furthered by the introduction of the two essays by Anglo-Catholic writers. For their writings show only too plainly at several points how far removed they are from evangelical conviction, and how fundamentally different is their whole systematization of the ways of God with men.

For instance, the so-called "Catholic" approach tends to make Church and Sacraments indispensable to salvation—and that most inappropriately here, in a doctrine which finds its sufficient essentials in Christ only and in faith alone. So things which confirm, or are consequent upon, the blessing of justification by faith are wrongly regarded as essential to the constitution of justification itself. Justification is, for example, said to include sanctification. Or, still worse, we are told that "the doctrine of Justification rightly understood stresses the fact that we are justified continuously by pleading the merits of Christ's Passion, and by receiving His life in Communion".

Since, as Mr. F. J. Taylor all too truly indicates, modern Anglicans are largely ignorant of the writings of the Reformation fathers, and confused and incoherent on the subject of justification by faith, we need constructive, and where necessary controversial, exposition of the Biblical and evangelical doctrine rather than the publication

together of such differing contributions, which may, for many readers, only make such confusion more confounded. ALAN M. STIBBS.

THE PASTORAL EPISTLES—THE GREEK TEXT WITH INTRODUCTION AND COMMENTARY.

By E. K. Simpson. Tyndale Press. pp. 153. 15/-.

One is torn between what one would like to write in unstinted praise and what one must write with considerable difference. The amount to be apportioned to each may be judged by the proportions of this review.

It is hard to distinguish which is most significant of the points which weigh heavily in its favour. At once a reader is impressed by the fact that he is about to journey in the company of a high-ranking master of all things hellenistic. This is as evident in the wealth he cannot conceal as in what his commentary reveals. No less are we conscious that our guide is a humble learner and obedient servant. Here is a becoming humility before the oracles of God which is all the more pleasing where it is realized that the servant in the one domain is as obviously the master in another. Again it is natural to rejoice in our author's lucidity of thought which is further enhanced by the apt phrasing he employs—telling, arresting, stabbing the lazy mind into wakefulness. In this respect a friend said he was reminded of Forsyth's pungency of expression in another branch of theology.

Nor should a reviewer pass over in silence the courageous spirit of these pages. Sometimes one feels that a commentator's courage falls when deductions drawn from his preceding argument led him into direct antagonism with current opinion. Not so here. This doughty champion enters the lists without a trace of embarrassment because he is almost alone in a minority opinion. He is sure of his ground and is not afraid to call his opponent's bluff, using his pen like a rapier to expose not a few pretensions. This attitude of mind, which is not content to ward off attacks but is determined to carry the attack into "enemy" territory, is most refreshing, coming from the side in critical warfare which has been too prone to show an inferiority complex.

But a few debit items must in honesty be recorded. Sometimes one has felt that the writer's confidence in the traditional opinion concerning the Pastorals has not allowed him to be quite fair to some who are otherwise persuaded. Would it not have been wiser strategy (if one about half of Mr. Simpson's age and with less than a modicum of his knowledge in this field dare express an opinion) to state the strong conservative case in more moderate terms than sometimes he permits himself to employ? Such language better fits, and is more often employed by, those of the opposite school. There is a fear in one's mind that resort to this method may antagonize possible adherents against a well-argued case. Two precise criticisms may be stated briefly. First, whilst appreciating the light which Mr. Simpson brings to the elucidation of Scripture from the treasures of Hellenism, one would have rejoiced even more if there had been at least as much comparing of Scripture with Scripture, on the principle that Scripture is its own best interpreter. Secondly, is it not time for a full-dress show-

down on the so-called "forgery" theory of authorship in New Testament documents? How far are Christian ethical standards compromised in the appeal to the contemporary literary habits? One regrets Mr. Simpson did not address himself to it in detail.

By way of summary. The student will find his mind enriched and delighted by the wealth of material our author has called into service. The teacher and preacher will have many fruitful lines of exposition opened up to his mind and preserved in telling phrases with which to feed the flock of God. The individual believer will find his faith strengthened and quickened in the company of our author. What more could one expect for the modest expenditure involved? Like all I.V.F. publications it is a model of cheap as well as good publishing.

W. LEATHEM.

### THE SCREWTAPE LETTERS, AND MERE CHRISTIANITY.

By C. S. Lewis. Collins (Fontana Books). Each 2/- (paper).

There is a mistaken idea that when Professor Lewis wrote the *Screwtape Letters* he hit by accident or good fortune upon a brilliant and original idea, and that anyone who is not above borrowing it from him can do as well. The Preface itself, stating that "the sort of script which is used in this book can be very easily obtained by anyone who has once learned the knack", lends colour to this misconception; but it is, of course, nonsense. Had Professor Lewis chosen any other means to communicate what he has to say in these *Letters*, it would still have been not only illuminating and instructive, but also readable and exciting. And only too often none of those four adjectives describes those other works which owe an unacknowledged debt to the *Screwtape Letters*.

The *Screwtape Letters*, like a good deal of Professor Lewis' work is difficult to assess. It is all so brilliantly and impeccably done that jaded literary appetites are tickled, and critical faculties are so dazzled as to be almost out of action. A friend of mine, for instance, told me once that Lewis was the one religious writer he was able to enjoy even with a queasy conscience, and in that state of unacknowledged and therefore unconfessed sin which is described on page 62 of this edition. I have the same experience; and have taken it to mean that the charges of unprofitableness and unscriptural emphasis, which are sometimes levelled against this writer, were well founded. But now I am not so sure.

Please do not misunderstand this; I must have had more sheer pleasure than most people from Professor Lewis' books. I enjoy them all hugely, from *Spirits in Bondage* and *Dymer*, first published under the pseudonym of Clive Hamilton, down to the marriage of Bree and Hwin in Narnia, which concludes *The Horse and His Boy*, the latest of this writer's books for children. But intellectual excitement and spiritual gain are two different things, though they are not necessarily incompatible. To know the mechanism of temptation (which is one of the subjects illuminated by this book), to lift the lid as it were, can make me of itself no stronger to resist temptation when it comes; but it can still show me temptation in a truer light than I saw it before.

To make sin and temptation realities in the imagination rather than ciphers in the intellect is pure gain, and this *Screwtape Letters* does. I think the trouble may be that we have expected from Professor Lewis something that he did not set out to give: his aim is exposure—the revealing of the satanic undercurrents of ordinary experience; judged according to this standard the book more than deserves its twenty-two editions, and the popular format in which it now appears. It can gain nothing by my praise, so perfectly is it done. The blurb on the back calls it a milestone in the history of popular theology, and it would be interesting to know how much the present popular movement in religion owes, if not to Professor Lewis alone, to those who have taken their cue from him.

If praise is almost an impertinence, may I commend to readers of this new edition the comments on Philology. As might be expected they are among the many gems, and cover such words and phrases as the following: Real life (p. 14), Contemporary (p. 11), The Historical Point of View (p. 51), Puritanism ("... the value which we have given to that word is one of the really solid triumphs of the last hundred years . . . by it we rescue annually thousands of humans from temperance, chastity, and sobriety of life" p. 55), My (p. 59), Historical Jesus, Brilliant Guessing (p. 117), Experience (p. 144).

I make no mention of what I would consider faults; the Preface warns the reader that not everything Screwtape says should be assumed to be true from his own angle, and there are certain pre-suppositions (on eternal destiny for instance) where Professor Lewis seems to speak with a more certain voice than Holy Scripture. Sex looms large, but is no doubt important; concentration of matter means that much is missed at the first reading. But all this can do little more to mar the book than can the two misprints that appear in this edition.

*Mere Christianity*—the name comes from Richard Baxter, and is quoted in *Screwtape Letters*—is a cheap pocket edition of the collection issued in 1952 of *Broadcast Talks*, *Christian Behaviour*, and *Beyond Personality*. These are re-written for the occasion—losing nothing that I could detect in the process—and enhanced by a Preface in which Professor Lewis gives us a singularly revealing analogy upon the word "Christian", and remonstrates with those who, like the present reviewer, are so fascinated by this writer's works that they use them as the basis for conclusions about the man himself. Once again, it is all astonishingly convincing. Step by step we are led along the familiar paths, by a guide who enchants them with a new reasonableness and at times a new splendour. Only occasionally do we break free from the spell for long enough to wonder whether Professor Lewis could not do as much for any system of religion or philosophy that he chose, and still have us following in uncritical and wondering submission. I do not know about this, and I feel shabby for suggesting it. Professor Lewis' books have helped me so many times that I must rejoice that these two (together with his earlier three novels) are available in cheap editions to a wider public. But I should feel happier if there was a more explicit reference to Scripture, so that its authority was not only acknowledged, but seen to be acknowledged. Speculation is such fun, and in these hands so dangerously plausible,

that I find myself only too apt to take as the final truth upon some dark matter what is intended as no more than brilliant guessing—where these words may carry the meaning referred to higher up the page.

Unlike the *Screw-tape Letters*, this edition of *Mere Christianity* is rather badly printed. This is a pity in a book which, in other respects, makes eminently easy reading.

T. DUDLEY SMITH.

## THE GREAT PRAYER.

By Hugh Ross Williamson. Collins. pp. 191. 12/6.

This book is a simple commentary on the Canon of the Latin Mass. As we would expect from Mr. Ross Williamson, it is beautifully written, especially in the short biographical paragraphs on those saints whose names appear in the Canon. For whom is it written? Not for Papists: although there is not much here to prevent the affixing of a "*nihil obstat*". As a precaution the reviewer lent the book to a Roman Catholic who found little to which to object and commented that it was all very elementary. Rather, the book is written for a wider public on the ground that in the Canon we have the prayer which St. Augustine brought to England in 597, before all the divisions which distress us to-day and before all the medieval accretions which were the cause of them. The motive of the writer is eirenic: if Christians of all kinds can understand this prayer from which their own faith can trace its history, their understanding may bring unity nearer.

How successful the author has been in presenting the Canon in its primitive glory is another matter. It is one thing to insist that this prayer is older than divisions and false doctrines: it is quite another thing to achieve a commentary which goes behind them. For example, when we come to the *Quam Oblationem*, the main authorities quoted are Dom Eugene Massee and the Council of Trent. One can hardly claim that this is primitive Christianity!

The author indeed raises questions which the book does not set out to answer but which cannot be avoided by anyone who takes seriously what the Book of Common Prayer stands for. It is true that the Canon is far older than the medieval accretions, but was it proof against them? or, has it been able to shed them? The very existence of the Prayer Book is due to the fact that a liturgy was needed to exclude the accretions. And in designing this liturgy, the appeal was made to scripture, and not primarily to liturgical tradition.

There is much Christian doctrine clearly set out in the course of this commentary, but one cannot avoid the impression of a false simplicity, especially when we come to the characteristically Roman parts of the exposition, notably the defence of Papal supremacy and Mariology. In spite of these difficulties—which any Anglican must feel—there is in this book a real sense of the Great Church. Mr. Ross Williamson is, after all, a novelist and historian, and he writes with conviction about the pageantry and glory of the communion of saints.

D. R. VICARY

## HYMNS AND THE FAITH.

By Erik Routley. John Murray. pp. 311. 21/-.

Dr. Routley's companion volume to his *Hymns and Human Life* is concerned not so much with the history and origin of hymns (in regard to which there is already a plentiful literature available), but with the contents of the hymns themselves. In his preface he describes the book as being "a commentary on a series of popular hymns with a view to re-creating their atmosphere and re-telling the spiritual story of each". Forty-nine hymns are selected for treatment, all of them well known and in common use, and they are arranged in such an order as to form, in the words of the author, "a conspectus of Christian belief which . . . covers the whole of the credal country". To this extent the arrangement of the book reminds one of John Wesley's description of the Methodist hymn-book of 1779 as being, "in effect, a little body of experimental and practical divinity".

But there is one surprising omission in the credal territory covered by Dr. Routley's book—an omission which is difficult to understand and more difficult to condone. There is no hymn dealing specifically with the Resurrection of our Lord—or, for that matter, with the Ascension. Yet for the early Church the Resurrection was the central point of its faith, the most thrilling note in the gospel it published to the world; and our Christian hymnody is rich in songs in praise of the risen Lord. It is to be hoped that Dr. Routley will seek to rectify this omission in any subsequent edition of the book.

His treatment of the hymns is varied and interesting. In some cases the commentary takes the form of a verse-by-verse exposition of the contents of the hymn; in other instances the commentary consists rather of a discussion of the theology of the hymn, without detailed reference to the hymn itself. To the present reviewer, the chapters which follow the former line of approach are the more helpful, especially where a serious attempt is made to analyse the meaning of words and phrases and to point out the significance of scriptural allusions. It is along this sort of line that a great many worshippers in our congregations need help if they are to derive the utmost benefit from the hymns they sing. And it is quite obviously part of a minister's task to teach his people the meaning of their hymns, so that they may sing with the understanding as well as with the spirit.

To that end Dr. Routley's book is to be warmly commended to the attention of the clergy. They may not always agree with his viewpoint, but they will find that he always has something worth saying, and that he says it with the literary grace of a practised writer as well as with the learning of a scholar. Here is a book which has the merit of being provocative and stimulating in addition to being deeply instructive and illuminating.

FRANK COLQUHOUN.

## DIVORCE AND REMARRIAGE.

By Hugh C. Warner. Allen & Unwin. pp. 91. 4/6.

Canon Warner writes a brisk answer to Sir Alan Herbert's *The Right to Marry*. It is a hard-hitting book, where points are scored in true debating manner, as Canon Warner sets out to demolish his opponent's

arguments for remarriage in church after divorce. It is good that such a book should be written, and those of us who felt that Sir Alan had a fair case must inevitably think out some points again.

If, however, I were speaking in this debate from the floor of the house, I should take up Canon Warner on the following points :

1. He has given too little weight to the "Matthæan exception", which at least represents what was believed to be the mind of Jesus Christ ; and he says nothing about the "Pauline privilege".

2. His treatment of the term "fornication" in Matt. v. 2 and xix. 9 has overlooked the use of the Greek word as equivalent to "adultery" in the LXX of Hosea iii. 3 and in Ecclus. xxiii. 23.

3. He has played down the testimony of Anglican theologians from the Reformation onwards. A glance through the Parker Society index shows that any of our reformers who deal with the subject, allow remarriage to the innocent party, e.g. Hooper and Becon. No mention is made of Bishop Cosin. One might also cite Paley in Book III of his *Principles of Moral and Political Philosophy*. Canon Warner blames Sir Alan for trying to pass off Frederick Temple as William Temple, but what difference does that make to the argument? Yet Canon Warner himself hardly plays fair with his interpretation of Temple's words, "The Book of Common Prayer does not pronounce marriage indissoluble". Warner interprets : "It has no need to. It assumes it" (p. 57). But Temple himself evidently did not add this gloss, since on another occasion he advised a clergyman not to dissuade the innocent party from seeking to be remarried in church.

4. The Canon of 1603 is produced as an argument, but it really proves nothing. According to this Canon those who are lawfully separated *a mensa et thoro* give a guarantee not to marry again in each other's lifetime. But this was not full divorce, but judicial separation, and neither Church nor state has ever regarded remarriage as justifiable in such cases. When a divorce had been obtained *a vinculo* by Act of Parliament, remarriage took place in church.

5. Attention should be called to the existence of different views in other branches of the Christian Church. Is our Church bound to follow the lead of Rome in this matter?

Having said all this, we must be clear that none of us desires easier divorce. But many of us would like to see safeguarded sanctions for the remarriage of the innocent party in church, according to what we believe to be both the teaching of Scripture and also the view which has persisted in our Church since the Reformation.

J. STAFFORD WRIGHT.

#### THE HISTORY AND CHARACTER OF CALVINISM.

By John T. McNeill. Oxford University Press, New York.  
pp. 466. \$6.00.

The author has divided this volume into four parts, dealing respectively with Zwingli and the Reformation in German Switzerland, Calvin and the Reformation in Geneva, the spread of Reformed Protestantism in Europe and Early America, and Calvinism and modern issues. Of these the first two form a truly masterly survey of the life and work of Zwingli and Calvin which for calmness of judgment, control of material,

and excellence of style will not soon be surpassed. Zwingli, with his handsome appearance, his ready courage and patriotism, his love of the classics and a knowledge of patristic literature reputed to be more intimate even than that of Calvin and Luther, was well fitted to be a leader of men in days which called for boldness and initiative. He was an ardent and open reformer before Luther burst into the ecclesiastical consciousness, proclaiming the perfect sufficiency of Christ's sacrifice and publicly denouncing the corrupt practices and teachings of the decadent Church of his day. It is wonderful to see how when Holy Scripture is applied as the sole rule of faith simplicity of worship inevitably replaces the elaborate excesses that have been imposed by the traditions of men. Calvin, a single-minded man if ever there was one, by the writing of his *Institutes of the Christian Religion* furnished an ordered and majestic exposition of the doctrine of Holy Scripture which is still unexcelled. By it the mental and spiritual vigour of this 16th century reformer of the religion and morals of Geneva continues to exercise a potent influence in this twentieth century of ours. He was, as Dr. McNeill reminds us, "in the van of the fathers and creators of the French literary tradition," and he was also the moulder and formulator of a public worship which was both scriptural and also designed to restore the essential features of the worship of the ancient Church. One of the primitive notes which these Reformers recaptured was that of discipline in the Church, a note which surely needs to be sounded clearly again in our day. In 1556 John Knox was able to describe Calvin's Geneva as "the most perfect school of Christ that ever was in the earth since the days of the Apostles". Dr. McNeill rightly asserts that "all modern Western history would have been unrecognizably different without the perpetual play of Calvin's influence".

It is disappointing to have to report that the latter two parts of this book fall below the high level of the first two. The reason for this is (in our opinion) that the author, for all his admiration of Calvin and splendid presentation of his character and work, is not himself truly in sympathy with that which was the mainspring of the Reformer's whole outlook and achievement, namely, his view of Holy Scripture as the authoritative *Verbum Dei*. Because Dr. McNeill seems in general to assume that modern theological liberalism is the worthy descendant and representative of Calvin's outlook, his picture of the contemporary scene is singularly out of perspective. Thus he opposes what he calls "the creative liberalism of Horace Bushnell" to "the motionless Calvinism of Hodge". His appraisal accordingly of the Edwards-Hodge-Warfield-Machen Calvinism in the U.S.A. and the Kuyper-Bavinck-Free University of Amsterdam Calvinism in Holland is woefully deficient. Unless continuing loyalty to the Reformed view of Holy Scripture deserved to be dismissed as "motionless", there could hardly be an epithet less suitable for these two schools, for the remarkable virility and fecundity of their church life and scholarship are apparent for all to see. They, and others who are likeminded, are, we submit, the true and loyal heirs of Calvin (Calvin would not have viewed the term Calvinist with favour). The aim of every Reformed Christian should be (like his) to go back, not to any man or Church

father, however noble and saintly, but always to Scripture itself as the sole standard whereby it is the duty of the Church to reform herself in every age. Incidentally, it is rather startling to find Richard Baxter categorized as an Arminian !

We could not end this review more fittingly or positively than by giving the quotation from Huldreich Zwingli with which the book opens, for it lays bare the very marrow of true " Calvinism " : " When I was younger, I gave myself overmuch to human teaching, like others of my day, and when about seven or eight years ago I undertook to devote myself entirely to the Scriptures, I was always prevented by philosophy and theology. But eventually I came to the point where, led by the Word and Spirit of God, I saw the need to set aside all such things and to learn the doctrine of God direct from His own Word " .

PHILIP E. HUGHES.

### EASTERN HORIZONS.

*By H. A. Wittenbach. Highway Press. pp. 98. 6/-.*

In this book, Canon Wittenbach records his impressions of a tour in S.E. Asia (Japan, Hong Kong, Malaya and Australia) in 1953-4. Though small, and (by modern standards) inexpensive, it contains much of unusual interest, by a balanced and shrewd observer.

The background of the book is the overshadowing menace of Communism in Asia. " Its immediate appeal " (says Canon Wittenbach) " is irresistible to the peasants and workers who see in Communism their only hope. Communism in East Asia must be fought not on the ideological plane, but on the practical " (p. 13). In other words, preaching and teaching will be ineffective unless supplemented by social service and programmes of social uplift.

In Japan, " potentially the greatest of Asian nations " (p. 5), he found a widespread dislike of the rearmament-programme which the Americans have imposed on them (p. 2) ; and a strong " peace-movement " , especially at Hiroshima, where memories of the Atomic Bomb have created, not so much a desire for reprisals, as a determination, both among Japanese and Americans, to " seek a more excellent way " (pp. 29-33). Christians number only 0.5% of the population, and are divided into fifty-six denominations. " Conversion " (in the sense of change of community) is almost impossible ; and the " No-Church " movement among Christians is vigorous. But Christian education, at the two Christian Universities (St. Paul's and the " International ") are flourishing ; the former has nearly 5,000 students, and about 150 baptisms each year (pp. 9-29).

At *Hong Kong*, " the most densely populated area on earth, " " there seems to be only one god—the almighty dollar " (p. 48) ; but Canon Wittenbach found a number of " islands " of useful Christian work, including St. Stephen's Boys' College, " The Eton of the East " (p. 56), and the Christian schools for the deaf and the blind (p. 47).

In *Malaya*, the problem is a complex one, with the conflicting interests of Malays, Chinese, Indians and Europeans. When the present reviewer was in Singapore some thirty years ago, he was told by the Archdeacon that the British Government had instructed the Church not to attempt to " convert " the Muslim Malays, for fear of

political upheavals ; but it put no obstacle in the way of evangelizing the Chinese. Canon Wittenbach evidently found the same " tacit ban " in force to-day (p. 77). He also notes that in the Church, English control is still unbroken, and there are as yet no native Church leaders (p. 81). The Emergency adds to the difficulties of Christian work ; and the campaign against the Terrorists has involved great hardship for many innocent villagers, threatened on the one hand by the Communists, and on the other hand by British-controlled police and soldiery (pp. 83-94).

*The Epilogue* deals briefly with the author's brief visit to Australia on his homeward journey, where he found the Minister of Agriculture warning Australians against " over-production of wheat ". " That," says Canon Wittenbach, " is the sort of attitude the Christian *must* challenge," in view of the starvation prevalent in most Asian countries ; and he urged upon Australians the need for a " neighbourly attitude " towards their northern neighbours in Asia (p. 95). He himself shares the misgivings of many as to the wisdom of the " American-sponsored S.E.A.T.O.," which has been organized in the teeth of opposition from many of the most influential Asian countries (p. 96).

All who desire an intelligent and up-to-date appraisal of the Asian situation to-day will do well to read Canon Wittenbach's excellent book. E. C. DEWICK.

#### THE BIBLE IN WORLD EVANGELISM.

By A. M. Chirgwin. S.C.M. Press. pp. 166. 5/-.

This book was undertaken by Dr. Chirgwin at the request of the United Bible Societies as a study in the place of the Bible in evangelism, and as a preparation for Evanston. The author shows that from the earliest times the most effective evangelism has been done by those who have been steeped in the Bible and made use of the Bible as the chief weapon in evangelism. He traces the use of the Bible in the early Church, its supreme importance at the Reformation, and on through the period of the Puritan and Pietist movements to the Evangelical Revival of the eighteenth century. He shows that in the centre of the greatest period of missionary expansion has been not only an emphasis on the Bible but the formation of Bible Societies to undertake the work of translating, printing, publishing and distributing the Bible in the languages of the world. Coming to our own time with a return to a Biblical Theology, he notes that " it does not discard the assured results of biblical research. It accepts them and benefits by them, but it keeps them in their place ! " The term, " assured results," has a familiar ring, but there is little in the book to disturb the mind of the most conservative evangelical, and the illustrations of the way in which the Word of God has been used to the salvation of individual souls all down the ages and all over the world to-day make a most heartening record. The statement is well substantiated by the contemporary evidence that " successful evangelism needs the accompaniment of an ever-renewed interest in the Bible ". The author discusses most helpfully the use of the Bible in individual work and in concerted efforts, and in summing up shows that the Bible has

always been used in evangelism, that it is the best evangelistic tool there is, as it gives the cutting edge, that it is for every man, and is being fruitfully used in evangelism to-day.

He urges that the Church needs to make far greater use of the Bible, and that Scripture distribution should be regarded as an integral part of the evangelistic task of every Church, and not solely the work of the Bible Societies and their paid or voluntary colporteurs. Astounding instances are given of whole Churches springing up, especially in South America, solely through the agency of the written Word. The book is up-to-date enough to include a thoroughly favourable appraisal of Billy Graham's missions, and shows that not only are all his addresses thoroughly biblical, with the oft-recurring phrase, "The Bible says," but that all the preparation of counsellors beforehand and the follow-up work of those who pass through the Enquiry Rooms are based entirely on the Bible.

On contemplating the world scene, he makes clear that there is no ground for complacency, since the complete Bible is only produced in 190 languages, and parts of it in another 937. The French Academy figure of 2,378 spoken languages, quoted on p. 156, differs, however, from the figure of 2,796 quoted from the same source by Dr. Kilgour in his book, *The Bible throughout the World*, published in 1939.

Perhaps the most remarkable omission is that there is no reference to the guidance and work of the Holy Spirit either in the formation of the Canon (p. 16) of Scripture, nor in the description of the converting power of the Bible as illustrated throughout the book. It is also hardly fair or accurate to lump together (p. 55) "the sects on the outer fringe of the Protestant world, especially the Pentecostals, the Seventh Day Adventists, the Jehovah Witnesses and *certain other extreme fundamentalist groups*".

A. T. HOUGHTON.

## THE FACE OF MY PARISH.

By Tom Allan. S.C.M. Press. pp. 124. 7/6.

This book grows in interest and scope as the pages are turned. Its title is misleading. "It begins in the Parish" certainly; but much wider issues than the story of a great event in a particular parish are dealt with. Tom Allan is the minister of a Glasgow parish of the Church of Scotland. Seven years ago the Rev. D. P. Thomson visited the parish for what he called an experiment in visitation evangelism. Two thousand homes were to be visited in ten weekdays. The situation in which this experiment was held, its immediate impact, the manifold results appearing ever since, the lessons to be learned at large—all are frankly related and carefully sifted. No attempt is made to give a highly coloured picture of success; the reader gets the impression that here is an honest attempt to give the facts. All kinds of difficulties were encountered, for example, even when results were such as to give great encouragement. There was the Church member who felt a complete stranger in her own church with so many new faces around her, and who declared that the church could never be the same for her again! There was the inevitable division between those who supported the mission and those who did not. There was the very real problem of uniting the many new members with those who had grown up with

the Church. There was the danger of the "holier-than-thou" attitude creeping in to the hearts of the keen inner circle.

Some interesting words are said concerning the "cultural" gulf between the Church and the man-in-the-street. "While I find it comparatively easy," says the writer, "to mix with the professional and middle-class people of my parish and speak to them of the faith, I find it inexpressibly hard to establish the same relationship among what are called the working-classes, although I was born and brought up in a working-class home. It is not merely that there is a social gulf between us. . . . It is a difference in culture". Earlier there appears another very significant paragraph: "It is not as if the separation between the Church and the world, which makes it so hard to achieve any common place of meeting, is in fact the separation between the Christian 'style of life' and its secular opposite. It is rather a cleavage between two types of secularism. The only difference is that the secularism of the Church retains the tattered remnants of a Christian background".

It is a pity that the writer should here and there go out of his way to decry what he calls "Victorian Conversionism" and "the excesses and contradictions of evangelicalism", asserting that "the evangelical Christian so often lives in this kind of vacuum and fails to recognize the relevance of the Faith for his daily life". Especially as he has to confess that although "it is easy enough to find well-meaning people in our churches who will provide tea or organize a concert for the lodginghouses . . . if anyone is needed to give a ten-minute address or lead in prayer we have to go to the mission halls or the Christian Brethren". There is a cheap sneer, too, at the fundamentalist crank.

On the whole, however, it can be said that we have here a useful and stimulating little handbook of parish evangelism by house-to-house visitation which has much to teach both the clergy and the laity.

D. K. DEAN.

## A HISTORY OF PHILOSOPHY.

VOLUME III: OCKHAM TO SUAREZ.

By Frederick Copleston, S.J. Burns Oates. pp. 479 30/-.

This third volume of Father Copleston's *History of Philosophy* covers, in round figures, the 14th, 15th and 16th centuries. The author prosecutes his exacting task with the assurance of exposition and clarity of style which have been characteristic of the two earlier volumes. Not everyone will find his work satisfactory in every part, but this is only to be expected when one is confronted with a *magnum opus* which is intended to set out the full range (when completed) of the history of so abstruse a subject as philosophy from the earliest times to the present day. In particular, those who have a special knowledge of a certain period are likely to feel that their pet thinker has received inadequate attention or has been imperfectly understood. In the centuries which come under review in this volume one is inevitably confronted once again with the important question of the relationship between philosophy and theology: is the former alien to the latter or not? Father Copleston's view is that the human intellect may function independently and in its own right without doing violence

to special revelation, but that "if a philosopher arrives at a conclusion which contradicts, explicitly or implicitly, a Christian doctrine, that is a sign that his premisses are false or that there is a fallacy somewhere in his argument". Right reason and the Christian revelation, in other words, are at harmony with each other. But philosophy, he maintains, is "intrinsically autonomous" and must not "substitute data of revelation for premisses known by the philosophic reason". This is a viewpoint which Christians need to examine with extreme care. If revelation is indeed from God, then for the Christian it must, *ipso facto*, be normative and authoritative for all his thought and intellectual activity. It would be interesting to know whether Father Copleston is familiar with the new system of Christian philosophy, involving a new and thorough critique of human thought, which is being developed at the Free University of Amsterdam by Professors Dooyeweerd and Vollenhoven. In his numerous writings Dr. Dooyeweerd has much to say about the guiding principles of classical, medieval, and modern philosophy; and Dr. Vollenhoven is at present engaged on preparing a history of philosophy which is planned to fill no less than nine volumes (the first of which was published a couple of years ago). Nor is their influence limited to Reformed circles: it has invaded the stoas of Roman Catholicism as well. We shall await with interest the appearance of Father Copleston's next volume in which he proposes to deal with "modern" philosophy from Descartes to Kant.

PHILIP E. HUGHES.

#### THE ROOT OF THE MATTER.

By Margaret Isherwood. Gollancz. *£p.* 238. 13/6.

"This book," says the Preface, "is not intended either for the orthodox believer or the orthodox atheist". The author's aim is to give a religious interpretation of life, but one which is far removed from Christian orthodoxy. Her main interests are in the fields of psychotherapy and education. The book is lively written, though at times a little disjointed and anecdotal.

It is perhaps of most interest to consider where she finds herself most in agreement and most in disagreement with Christian thought. The main points of agreement are in the diagnosis of human nature (p. 29), the recognition of the inadequacy of simply improving the external lot of society (p. 141) and the need not only for effort but for openness to spiritual power (p. 188). The disagreements appear to rise out of certain false dichotomies which the author instinctively makes, in spite of all her talk about "integration" and "wholeness". "Spiritual truths are of a different order as from (*sic*) historical events and are not dependent on them" (p. 44). The historical side of Christianity is therefore utterly irrelevant. God is thought of as either "an all-powerful external deity dwelling on high" or as "a mighty activity within my soul" (p. 181). This false dichotomy rules out all except completely immanentist language. Finally, religion is either "a search" or "a fixed and static creed embodying final truth and to be believed unquestioningly" (p. 129).

It is easier to grasp her criticisms of orthodox Christianity than to be sure what the author herself really believes. She quotes with

approval Aldous Huxley's "Minimum Working Hypothesis", which includes the belief "That it is possible for human beings to love, know and from virtually to become actually identical with the divine ground" (p. 226). The much maligned language of orthodoxy seems to me a model of lucidity by comparison.

Finally there are some strange English words and a number of mistakes. "Judgement" (p. 29), "imbalance" (pp. 75, 175), "desatellisation" (p. 168), "fascistic" (p. 177), are all undesirable. For "David" read "Jeremiah" (p. 29); for J. B. Philip read J. B. Phillips (p. 23); Athanasius should not be made responsible for the Athanasian creed (p. 61). The French of p. 166 has gone badly astray.

MAURICE WILES.

#### THE CHURCH'S PART IN EDUCATION.

*By Reginald Lumb. Mowbray. pp. 105. 5/-, paper.*

#### THE PATTERN OF GOD'S TRUTH.

*By Frank E. Gaebelien. Oxford University Press, New York. pp. 118. 15/-.*

It would be difficult to imagine two books on the same subject which are so completely different as these. The subject is Christian education, and although the two authors have the same object in view their experience is drawn from such vastly different spheres of education that their outlook and approach bear little resemblance to each other.

The author of the first book is the Rector of Chislehurst and is an expert in the field of Christian education. The book is a revised edition of one he wrote in 1946, entitled, *To-morrow's Teaching*, reviewing the new situation that came into being with the passing of the Education Act of 1944 and outlining ways in which the Church of England can play its part in education in this country.

The theme of the book is that the Church must co-operate with the State educational system and not ignore it because of its alleged deficiencies as regards religious teaching: "It is . . . the main argument of these pages that the Church has the solemn duty of making the best of that which might have been so much better". The writer begins with a plea that clergy and lay people should take seriously the question of religious education to-day and not give the impression that, because they may be dissatisfied with certain aspects of the Education Act, or because they are indifferent to the whole matter, they are unwilling to take an interest in the State schools in their locality and to co-operate in religious teaching whenever possible. This is followed by some very useful suggestions of a practical nature on such matters as Diocesan and Deanery Education Committees, Church training Colleges, "withdrawal" classes for "denominational" religious instruction, agreed syllabuses, children's services, further education in the parish, and so on.

The second book is written by Frank Gaebelien, Headmaster of the Stony Brook School, New York. This is a type of school which one imagines could only exist in the American system of education and of which there can be few parallels in this country. Such schools have a "thorough-going Christian program" of a conservative evangelical

nature, and are presumably inter- or un-denominational. It is fascinating to read of some of their activities. Dr. Gaebelein mentions Christian colleges where such things as "giving out tracts, going out on Gospel teams and opening classes with prayer are the accepted practice", and others where addresses in the School Chapel are sometimes concluded with an appeal to those who wish to receive Christ as their Saviour to come forward. These things are mentioned to show how different an American school of this type must be from a Grammar or Secondary Modern School in this country, and of course from an English public school.

Perhaps the most valuable aspect of this book, for English readers at any rate, is the author's answer to the main problem he discusses—how education can be "integrated", so that its Christian basis is expressed in every department of school life. In this connection he stresses the importance of having convinced Christian teachers for secular subjects, as well as Scripture, since "the world view of the teacher . . . gradually conditions the world view of the pupil". How many children in recent years have been unconsciously prejudiced against Christianity, not because of any anti-Christian propaganda from the teacher, but simply because it was obvious from the teacher's whole attitude to life that the Christian faith was quite irrelevant to him?

If, as the author so emphatically stresses, all truth is God's truth, the Christian teacher has a tremendous responsibility and a wonderful opportunity of showing his pupils, whatever subject he teaches, something of the truth that God has revealed to man. And this truth is revealed through science, music and literature, as well as in the Scriptures and in Jesus Christ, in Whom God's truth is seen in its fullness.

Dr. Gaebelein has many interesting things to say on subjects only indirectly connected with education in its narrower sense. With common-sense and charity, he suggests that much of the music in favour with evangelicals at the present time is aesthetically mediocre, and that Christians ought not to be content with anything less than the best in evangelism or worship. He concludes this short but stimulating book with a call for real Christian scholarship: "Study the great turning-points of Christian history, and in every case you will find behind them solid learning used to the glory of God. . . . The reproach of Christ is one thing, and evangelicalism will always have to bear it, the reproach of obscurantism is another thing and evangelicalism must make up its mind to stop bearing it. The call to-day is for a renaissance of evangelical scholarship. . . . Our task is not only to outlive and outserve those who do not stand for God's truth; it is also by God's grace to out-think them".

R. F. THOMAS.

### FURTHER REVIEWS

#### WORLD FAITH

*By Ruth Cranston. Sheffington. pp. 247. 10/6.*

This little volume is alleged, on the jacket, to comprise a "concise and brilliant comparative study of the seven great religions of the world—Hinduism, Judaism, Christianity, Taoism, Confucianism, Buddhism and Mahommedanism".

The style and format are attractive, and the authoress is presumably sincere in her mistaken belief in the "essential one-ness in all religion". But the field of (comparatively) general agreement between the great religious teachers whose life and teachings she examines has been enormously extended by a process of selection, omission, interpretation and misinterpretation of the relevant material for which the "main theme, which is openly political" provides no adequate justification. To take two isolated examples: the chapter on "Islam and the Prophet Mohammed" is naïve to a degree throughout, and grossly inaccurate and misleading in numerous particulars; while that on "The Love and Service of Jesus Christ" provides a most bewildering example of the selective process, based (it would seem) on purely subjective criteria, and marked—even so—by an obvious reluctance to draw the logical conclusions.

This is definitely not a book to recommend, for the wholly laudable objective of helping people to "live and work together in One World" through an attempt to "understand each other's philosophy of life and basic ideals" will never be attained by such a jumble of facts, fantasies and fallacies. Better, on every count, to base such understanding on sound scholarship and frank recognition of basic points of difference. And the Christian, on his part, can never be content with such a travesty of the Gospel, or such a deliberate effacement of its unique character until it fades into the general background of an effete humanism.

J. N. D. ANDERSON.

#### THE FAITH THAT REBELS.

*A Re-examination of the Miracles of Jesus.* By D. S. Cairns.  
S.C.M. Press. pp. 260. 9/-.

This book was first published in 1928. This reviewer first read it in W. China some twenty-five years ago. Its positive merits are confirmed by its re-publication. It expresses a welcome revolt against the depreciation of the miraculous, and against the bondage of the "closed system" view of Nature, which makes miracles impossible. It asserts that miracles, similar to those wrought by Jesus, ought never to have been so lost in the Church. There underlies this book a healthy, attractive demand for vital religion, for a Christianity that brings transforming benefit into present human experience. In 1955 Dr. Cairns can be regarded as a pioneer and scholarly advocate of the now more widespread revived interest in so-called "faith-healing".

But the revolt here given expression is humanistic rather than truly evangelical. There is no recognition of a necessary atonement for the guilt of sin, but rather "Christus Victor", a human Jesus, triumphing by His faith in God over intruding evil. The miracles of Jesus are divine answers to His human prayers. What we need is to practise the faith of Jesus, to learn from His example and His teaching the power of faith and prayer to wage war upon social and physical evils. Also, the book lacks the eschatological awareness, which has come more into its own since 1928—the awareness that the consummation lies beyond this present evil world. The hope of a world, even more darkened than in 1928 by the possibilities of war, is not merely emulation of the faith of Jesus, but rather faith in Christ enthroned above and coming in

power. A better treatment of the miracles of Jesus, because more theological and evangelical, is to be found in Alan Richardson's *The Miracle Stories of the Gospels* (first published in 1941).

ALAN M. STIBBS.

### THE MISSION AND ACHIEVEMENT OF JESUS

By Reginald H. Fuller. S.C.M. Press. pp. 128. Paper, 8/-.

The relation of the early Church "kerygma" to the message of Jesus constituted the riddle of the New Testament for Sir E. Hoskyns in 1931. How much nearer does recent research, and in particular Bultmann's work, bring us to a solution?

Bultmann contends that Jesus pictured the Reign of God as dawning but not yet already present. In the light of this contention, the author re-examines C. H. Dodd's main proof texts for "realized eschatology", and argues that for Jesus the decisive event lay in the future; to place it in the past at Baptism or Incarnation destroys the cruciality of the Cross.

When Bultmann rejects the redemptive interpretation of Christ's mission in Mark viii. 27 to end, however, his reconstruction is inadequate. Jesus knew His destiny was to accomplish the event by which the Reign should be inaugurated, i.e. His death; and by calling death the New Covenant, He clearly regards it as the occasion of a decisive act of God on the plane of history.

Jesus did not directly teach a Christology; He only provided the raw materials for an estimate of His person by post-resurrection teachers. He did not claim to be the Son of God; but He knew that He stood in a unique Son-Servant relation to God, as the eschatological figure in whom the act of God would be accomplished. He was Son of Man only proleptically; for that triumphant figure can only appear after the Cross has changed dawn into sunrise. Likewise it was His exaltation that constituted the Son of David "Christos", and "Kyrios". The life of Jesus was pre-Messianic, but not as Bultmann contended, un-Messianic.

The Church "Kerygma" emerges directly from that of Jesus; but during His ministry the decisive Cross event lay in the future, whereas Church preaching is orientated towards the past. Both Jesus and the early Church appear to have been mistaken about the brevity of the interval between Cross and final consummation; but this author leaves that to the historian, and is content to establish the substantial identity between the "Kerygma" of Jesus and that of the early Church.

D. H. TONGUE.

### LIFE IN CHRIST.

By Théo Preiss. S.C.M. Press, 1954. pp. 104. 7/-, paper.

This monograph is No. 13 in the series *Studies in Biblical Theology*. It consists of five chapters taken from *La Vie en Christ*, translated by Harold Knight. The work is published posthumously. The titles of the chapters are: (i) Justification in Johannine Thought; (ii) Life in Christ and Social Ethics in the Epistle to Philemon; (iii) The Mystery of the Son of Man; (iv) The Vision of History in the New Testament; (v) Was the Last Supper a Paschal Meal?

In so far as the book has a common theme, it might be said to be that of juridical mysticism, but as a work it suffers from being part of a book the completion of which was cut short by the death of the author.

If it is not an easy book to read, it is none the less important for that. Perhaps the quoting of a few sentences will serve to show the depth of thought which has gone into the writing of these chapters. Here is a sentence from the chapter on *Philemon*: "Fraternity, unity in Christ, seizes upon the relation of slave and master, shatters it and fulfils it upon quite another plane". Or from the same chapter: ". . . In the Body of Christ, personal affairs are no longer private". Or this from *Justification in Johannine Thought*: "The wonder of the Fourth Gospel is inexhaustible. With his utter simplicity the eagle who has written it has an enormous wing-span; his work is at once the most juridical and the most mystical that can be imagined". Or, finally, this from the last chapter with reference to St. John xiii: "The foot-washing and the words of Jesus which comment on it contain the two essential elements of the Eucharist; that the Son of Man has not come to be ministered to but to minister, and to give his life, and that he will receive and serve his own at the table in the Kingdom . . . John can speak of the Supper without mentioning the words of institution and the elements".

This is a book which will reward patient study. F. D. COGGAN.

#### AS IN ADAM.

*By a Religious of C.S.M.V. Mowbray. pp. 83. 6/-.*

This book is a carefully developed meditation on the theme of 1 Corinthians xv. 22; "as in Adam all die, even so in Christ shall all be made alive". The writer brings to it a refreshing vigour and a genuine reverence for the text of Scripture; and the thoughtful reader will find that though considerable demands will be made on his powers of concentration, there is much to stimulate.

To students of St. Paul the idea of the First and Second Adam, together with the traditional interpretation set out in Newman's "Praise to the Holiest" will be familiar enough. The Creation and Fall of Man, and the Redemptive work of Christ making Man's restoration possible, are well described; though the emphasis on Christ's Victory over the Enemy at Calvary rather than on an act of Atonement may seem surprising. Also, the writer's love of parallelism—a self-confessed one—leads to what will perhaps be thought far-fetched comparisons; for example, of the Church's birth at Calvary, "we can truly say that God took this new Eve from the new Adam's side as He slept the sleep of death. . . ."

"Man and the Church are meant by God to be the same" is the secondary theme; or perhaps the same theme differently described. Man is a "church"; "called-out" from the primates, called out from the ruin caused by a series of catastrophes, specifically designed by the Creator to be the object of His love. But Man fell, and "the link between God and His world, so lovingly prepared, fell out of place"; and we trace the "ecclesia" principle at work again in choosing out God's Church—Noah, Abraham, the Jews, in the Old Testament; then the New Testament "Second Church", perfect and yet still perfecting,

“having to become what she already is”. And the ultimate glimpse is of the Church, “mankind renewed in Christ,” entering into *Life*, for which the first Man was created but which he never attained.

To orthodox Bible-students various points will be surprising, but few offensive; there is an interesting study of the Creation narratives of Genesis i. and ii. a fine analysis of the obedience of Abraham, an illuminating discussion of the meaning of the Transfiguration. Less attractive, perhaps, will appear the continual search for parallels, and the occasionally allusive style. But the effect of the whole book is certainly to drive back the reader to his Bible, and to make him think out its meaning; and he can hardly fail to marvel afresh at the oneness of divine Revelation and at the breadth and scope of God's plan for His world.

R. J. KNIGHT.

### THE MEANING OF UNITY.

*By Anthony Hanson. Highway Press. pp. 70. Paper, 6/-.*

This book, by a distinguished member of the Church of South India, sets out to make an investigation into the biblical teaching on the Unity of the Church. Dr. Hanson starts by formulating four current theories about this unity: that it depends on a certain form of ministry, that it consists in a local congregation, that it is equated with membership of a denomination, and (fourthly) that the true Church is invisible and therefore outward unity is unimportant.

He then proceeds to examine Unity in the Old Testament, particularly exemplified in the faithfulness of the “remnant”. Passing to the New Testament, he sees that this “remnant” is summed up in the Person of Christ, and that both the Synoptic Gospels and the Pauline Epistles indicate that the Church is in fact one and undivided—made one by Baptism into Christ; and that “the New Testament knows nothing of a ministry which is constitutive of the Church”.

The author grants that in the Johannine writings there are traces of the conception of an invisible Church, but he maintains that had John begun to work out this thesis in detail, he would have run into grave difficulties.

The book ends with five “statements”; viz., that the Unity of the Church is Christ; that membership is received by Baptism; that the Church's Unity does not depend on the Ministry; that the Catholic Church consists of all baptized persons; and that “the existence and unity of the Church is not unrelated to the doctrine of the Church”. All this leads up to a short Epilogue on C.S.I. itself. It is an interesting study, from an unusual angle—not always very clear in its references, and falling at times into the almost inevitable trap of special pleading. But it contains a great deal that provokes thought; and the brief (but quite devastating) study of the New Testament relationship between Apostolate, Episcopate and Presbyterate is an entirely convincing argument against the already crumbling (and wholly indefensible) theories held by the more rigid protagonists for the Apostolic Succession.

D. F. HORSEFIELD.

## RELIGIOUS OR CHRISTIAN?

By *O. Hallesby*. *Inter-Varsity Fellowship*. pp. 128. 6/-.

At different times, and in different ways, most men feel dissatisfied with themselves and their spiritual lives. On such occasions they usually do one of two things: muddle on as they have done so far, smothering their uneasiness in some activity of their own choosing, or appeal to a trusted friend, or book, and seek a diagnosis of their spiritual disease. Healing, surely, depends on an accurate diagnosis and a fresh approach to the Cross of Christ. And herein Professor Hallesby's book is an outstanding success. His analysis of the diseases that afflict man's spiritual life, whether the patient be an unawakened pagan, an unconverted "seeker after truth", or a Christian, young or old, is both penetrating and very clearly expressed. And at every turning in the road he directs the reader's eyes to Christ. The title might appeal to the spiritual valetudinarian by its subjective form, but Christ is uplifted before the reader.

This book should be most valuable to the person, be he Christian or not, who wants the best for himself, and is prepared to give time to thought. Again and again man is faced with choice: shall he hide from the faintest glimmer of light, behind a cloak of religiosity, "self-directed zeal" or outspoken aversion to the Cross—or shall he ask the Light of the World to illumine his soul and cleanse it? The different occasions of this choice are here treated in a collection of essays, severe in style, rarely illustrated, and, at times, necessarily repetitive; but all difficulties are directly and honestly answered. Finally, in summary, Professor Hallesby denounces most effectively the natural man's craving for a study of "comparative religion"; he shows that it is mere escapism—the religions of the world are the creatures of man's own ideas, Christianity the personal revelation of God Himself.

No doubt, this book will find its enemies: it is very bold and often outspoken, but never unsympathetic. It has faults, but a great deal is compressed into little more than a hundred pages. If read as a running commentary on the biography of some great Christian—take, for example, Hudson Taylor—it will be found convincing and palatable. Read it should be: there is food here for the hungry soul, and worm-wood for the self-satisfied.

C. G. TURNER.

## UNDERSTANDING JESUS CHRIST.

By *McEwan Lawson*. *Herbert Jenkins*. pp. 186. 10/6.

This is a pleasantly produced and very readable study of the life and teaching of Our Lord by a former School Chaplain, who professes to write for "ordinary folk", and to "set out some of the findings of more recent New Testament research".

The chapter headings indicate the general scheme and treatment of the subject. First come two chapters to sketch the background, "At Nazareth," covering Jesus' boyhood, and "Jesus and a world in need," outlining the Jewish thought and hopes among which He grew up. Then Christ's baptism is considered, and its importance stressed in the growth of Jesus' sense of mission; chapters follow on the

Temptation, on Jesus' teaching about God, human conduct, and the Kingdom; on the Miracles, the Crucifixion and the Resurrection. Finally, "Who was Jesus Christ?" is a chapter of summary and conclusion, facing the reader with the challenge to "welcome Christ and His amazing message". There is an easy progression of argument, and there are many suggestive ideas thrown out in passing. Mr. Lawson has a particularly happy knack of description; and his painting, for example, of the Nazareth scene, or of the various actors in the drama of Christ's betrayal, trial and death, or of "the Roman millionaires on the palm beaches of Tiberias" gives new and vivid colour to well-known pictures. He also quotes appositely and effectively from writers of all periods, to illustrate a point or to reinforce an argument.

This book is, of course, written with an avowed aim—the setting out of ideas which to the reader accustomed to a more traditional interpretation may seem unfamiliar or even distasteful. It may seem at times that Mr. Lawson's pains to stress these points—the unworthiness, for example, of many of the Old Testament pictures of God's character, the background to our Lord's own conception of His work, the misunderstandings of His message shown in the earlier New Testament writings, and so on—tend to monotony and loss of effectiveness by repetition. It is perhaps also strange to find able philosophical defence of the intrinsic possibility of the intrusion of the supernatural into the circumstances of our Lord's life followed by a determined reluctance to ask belief in more than a bare minimum of the miraculous. The Virgin Birth is dismissed as "stories in St. Matthew and St. Luke . . . We certainly do not know enough to deny the possibility"; natural "explanations" are offered for most of the best-known miracles ("Did He point to the great jars full of chill water . . . and say that He had come to turn the water of legal religion into the life-giving wine of God's love?"); and even the Resurrection is deprived to a large degree of emphasis upon the physical reality.

R. J. KNIGHT.

### CHRISTIANITY IS REVOLUTIONARY.

*By Maurice Fraigneux. Cassell. pp. 163. 12/6.*

This is a strangely disappointing book. I say strangely because there are many things that are attractive about it. It is freshly and vigorously written (and well translated from the French); it is concerned with things that really matter, with Christianity as it affects the lives of people; it is happily free from ecclesiastical or theological jargon. Yet the book as a whole remains disappointing.

It is divided into three parts entitled, "The Jewish Legacy," "The Church's Prophets," and "The Continuous Revolution". In the first part we have mainly thumbnail sketches of some of the great books and figures of the Old Testament: Job (5 pages), Ecclesiastes (3 pages), Wisdom (5 pages), Amos (3 pages), Hosea (2 pages), Isaiah (9 pages), Jeremiah (2 pages), Ezekiel (2 pages). In the second part we have slightly longer sketches of St. Paul, St. Augustine, St. Dominic, St. Francis, St. Ignatius, and St. Theresa. Though well written, they remain no more than the barest of sketches, and sometimes (as notably in the case of St. Augustine and Pelagianism) they are rather misleading in their brevity. The common thread that holds the sketches together

is the fresh return of each leader to Christ and to the way of poverty, which is rather too directly identified with the way of the Gospel.

We look forward in the last part to the application of all this Christian experience to the problems of our own day. It is here that we meet with our great disappointment. The last chapter of only ten pages is entitled "The Church Faces the World To-day". In it we are told that Christianity must free itself from "retrogressive influences" and from "all survivals of the bourgeois spirit"; "the reblossoming of the communal ideal" shows the possibility of "a new civilization" if the Church can "break free from the bourgeois spirit" and transpose this new groping spirit into the realm of grace. This kind of sociological analysis and challenge may well have much to be said for it; but it is of little value without more precise definition of terms and much more evidence than we are given.

The author is a young doctor of law and Secretary-General of the Association of Catholic Writers of Belgium. Although this book disappoints, I believe he may well make a really valuable contribution to Christian thought and action.

MAURICE WILES.

#### REVELATION THROUGH SCIENCE.

*By Roger Pilkington. Lutterworth Press. pp. 192. 10/6.*

In this book the author gives an account of the origin and subsequent history of life on the earth from the very earliest times. His style is lucid and his presentation of his subject-matter is logical, fluent and easy to follow. The story is told from the standpoint of an orthodox evolutionary biologist, and this means that the gaps are filled in and the continuity maintained where necessary. He rightly condemns the current scientific atheism, "the new paganism" as he calls it, and he has a high sense of the tragedy of a science which hopes to explain everything that is unknown and to be the cure for all that is wrong with the world. However, there is nothing that is new in the book, and in places it becomes naïve and even slick. His acceptance of the view that life arose as "something in the nature of free proteins" is open to question, and his dismissal of bacteria as "simpler forms . . . which fall into two halves" does scant justice to the complexity of the synthetic and reproductive capacities of these organisms, or of the apparently simpler viruses. The author's views on man come at times dangerously near to a glorification of *Homo Sapiens*, the product of a victorious evolutionary struggle, even though he is clearly at pains to lay the blame for the present world chaos at man's door. This is probably because throughout the book he is continually treating as fact what is really only theory and speculation, and this is the greatest single fault in a book whose author appears to have set out with the laudable intention of putting the scientific method in its right place, but has only partly succeeded.

A. P. WATERSON.

#### A CHRISTIAN APPROACH TO PSYCHOLOGICAL MEDICINE.

*I.V.F. pp. 52. Paper, 2/-.*

Those who are in close touch with medical students find that, whereas a generation ago the commonest source of intellectual difficulty was the frontal attack of natural science, to-day there is more concern over

psychology, which is seen as an infiltration from within explaining away one's faith before it can be defended. It is to help such students that a Medical Registrar, advised by consultant physicians and psychiatrists, has prepared this booklet.

While in the later chapters specific difficulties are briefly discussed, such as guilt and responsibility, psychological explanations of religious phenomena and the "infirmities" (particularly personality defects) of Christians, the main thesis is to reaffirm the authority of Scripture and thus of the Scriptural view of man, and to claim the validity of religious truth as received by revelation and verified in experience. In a review of the main schools of psychology the reader is invited to be critical, distinguishing currently popular hypothesis from "the assured findings of science". At the same time the great practical value and theoretical interest of psychology is emphasized, when responsibly and intelligently used.

This booklet is intended primarily for medical (and perhaps some science) students, who will find in it a most useful approach to a puzzling but most important subject, but it is unsuitable for use as either an apologetic or a primer. A short bibliography is given to help with further study. When the time comes for revision the opportunity should be taken to improve the layout and to clarify a number of points of detail. However, such value is seldom offered for two shillings, and we could do worse than give it to any medical students of our acquaintance.

J. C. KELSEY.

#### THE SCHOOL AS A CHRISTIAN COMMUNITY.

*Edited by W. O. Lester Smith. S.C.M. Press. pp. 102. Paper, 4/6.*

A group of people met under the auspices of the Christian Frontier Council to try and answer the question, "Why is it difficult for a school to be a Christian school to-day?" This book hardly answers the question. Instead seven heads of different types of secondary school describe their own schools, and the selection is confined to day schools, ostensibly because boarding schools have been described in other books, and as well, I suppose, because the possibilities in the two types of school are so different. Most of the accounts mention the use of the daily school assembly, the teaching of Divinity and the school's community life, with an emphasis on this last in the sense of the words of William Temple, "Real education comes not chiefly from instruction but through membership of a society".

The book is most interesting when it gets away from speaking of education in too general terms, which seems never to be possible without the use of a rather tedious jargon, to describing some actual experiments such as the "tutorial family" of Mr. King's school, the use of games in Christian teaching by Mr. Mathias in Pembrokeshire, and the opportunities for social service in Dr. Fairbairn's Scottish Junior Secondary School.

When all is said and done we come back to the definition of Christian education as "good education carried on by Christians", and these writers would wisely add from their experience, "and with the co-operation of a Christian home".

DEREK WIGRAM.

## EMIL BRUNNER'S DOCTRINE OF REVELATION.

By Paul King Jewett. James Clarke. pp. 190. 18/-

In this book Dr. Jewett, Professor of the Philosophy of Religion in Gordon Divinity School, U.S.A., provides a clear and penetrating exposition of Brunner's account of what is for a dialectical theologian the fundamental doctrine of Christian theology. He thus gives very valuable help to all who would understand and evaluate Brunner's teaching as a whole.

Drawing heavily on Kierkegaard and the "personalist" philosopher Ebner, Brunner constructs the doctrine of revelation as follows : revelation is a complex event which began when the infinite God broke into history in the person of Jesus Christ and is completed whenever that same Christ meets the individual in a supernaturally mediated "personal encounter". The "fact of Christ" had no historical extension, and cannot therefore be investigated by the ordinary method of historical enquiry ; only faith can discern it. The "encounter", in which the relation between Christ and the individual becomes one of "contemporaneity" ("an absolutely anti-historical category") is something absolutely unique and ineffable ; its content, the *revelatum*, cannot be reported in words without "paradox", logical incoherence. A logical system cannot therefore be theologically valid, for God's revelation is not the sort of thing that can ever be coherently put. The Bible is the medium whereby revelation "happens" ; its authority is merely instrumental, and so is in no way impugned by the fact that Brunner and his fellows find historical and theological error within its pages. By this doctrine, Brunner claims, both the authority of Scripture and the rights of critical reason are safeguarded and vindicated, and the orthodox-liberal antithesis is resolved into a new synthesis which transcends and supersedes both.

Dr. Jewett's method of criticizing this doctrine is not to snipe at it, item by item, from his own forthright Conservative Evangelical standpoint. He does something far more valuable to the student (and, incidentally, damaging to the doctrine) : he enquires whether this complex structure really hangs together, and shows quite conclusively that it does not. It is not a synthesis at all, and Brunner is only able to maintain it by lightning oscillations between the objectivity of orthodoxy and the subjectivity of mysticism. He tries to say that revelation is both historical and non-historical, because supra-historical, and thus to vindicate the character of Christianity as a historical religion while shielding it from the assault of sceptical historians. He seeks to recognize the authority of the Bible as a means to the knowledge of God while retaining his liberty to deny its historical truth and criticize its theology. He wants to make personal encounter the sole source of knowledge of God and at the same time to retain the Bible as an objectively valid norm for the Church's confession. He wants, in fact, to have his cake and eat it ; and it cannot be done. As Dr. Jewett demonstrates, Brunner does not bridge the gulf between the old Biblical orthodoxy, based upon an inspired and infallible Book, and the modern rationalistic liberalism, based upon critical reason and "inner light" ; he just keeps jumping very quickly from one side to the other.

The failure of his brilliant endeavours throws into relief the stubborn fact that the gulf is really unbridgeable. I may take my stand on one side or the other ; but not on both.

J. I. PACKER.

### SHORT REVIEWS

#### A PORTRAIT OF CALVIN.

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

Mr. Parker refuses to add to the numerous lives of Calvin and modestly calls his book a "Portrait" of this great Reformer. He also has no intention of whitewashing this Reformation hero, whom he describes as "neither angelically good nor diabolically evil". He says that Calvin was like an Old Testament prophet proclaiming the Word of God by both words and actions. Like Luther, Calvin, as a young man, was obstinately devoted to the superstitions of the Papacy, from which he was extricated by a sudden conversion. His *magnus opus*, *The Institutes of the Christian Religion*, our author declares, "takes its place with the great theological writings of all ages," like Augustine's *City of God* and Thomas Aquinas's *Summa Theologia*. Hooker declared that the "Institutes" and Calvin's industrious travails for its exposition, procured Calvin worldwide honour, since he wrote Commentaries on every New Testament book except Revelation. He stands supreme in systematic theology and, as Mr. Parker declares, he "turns to the Bible alone for his knowledge of God as Creator and Redeemer".

Our author points out Calvin's inconsistency in his doctrine of Predestination which needs correcting "to make it consistent with Calvin himself," since in his teaching on Christ's Atonement Calvin declares that the love of God is *free* and our salvation is by grace and faith alone—"to deny this is to deny the uniqueness and worthiness of Christ alone as our Saviour". On Church Unity, Calvin declares that we ought to hold to the Unity of the true Church "which is the Mother of all the godly". Mr. Parker shows that neither Luther nor Calvin were revolutionaries and "if the Church had heeded their voices there would have been no split into Roman Catholic and Protestant Churches". Calvin regarded Luther as his "ever honoured father", and in spite of Luther's restless temperament, he refused to quarrel with "such an illustrious servant of God".

This interesting and well balanced portrait of Calvin presents the great Reformer as worthy of most careful study, and it should be widely read by all lovers of the Reformation.

C. SYDNEY CARTER.

#### THE SERVANT OF JEHOVAH.

By David Baron. Marshall, Morgan & Scott. pp. 158. 8/6.

Among a series of reprints, for which we may well be thankful, this book should certainly take its place. Not merely is it an authoritative treatment of the basic chapter 53 from Isaiah but it also does what only too few expositional books succeed in doing. It reveals something

of that hidden harmony of Scripture in the revelation of which Bible students of half a century ago delighted. Apart from the subject it treats it is a welcome recall to a school of prophecy and exposition not too well represented to-day in the rising generation.

In recent years both Jewish writers and the more liberal scholars within the Christian ranks have sought to remove from the Old Testament a clear, prophetic Vision of the Messiah. David Baron, steeped in the literature of the Hebrew Church, and a scholar of no mean order, and himself a Jew, gives blow for blow, and produces an exposition of lasting value.

C. C. KERR.

#### FIELDS FOR REAPING : FORMOSA.

By G. T. Dunn. *China Inland Mission (obtainable direct only).*  
pp. 31. Paper, 1/-.

This is one of ten in a series of surveys of the new China Inland Mission Fields, with the general title of *Fields for Reaping*. The cover and format are well up to the standard of C.I.M. publications, and there is a mine of information and fuel for prayer. This particular booklet has a tendency to pass from one subject to another in a somewhat bewildering way, but a survey of this sort is bound to be somewhat scrappy. Your reviewer has the privilege of leading the Missionary Prayer Meeting at Keswick, and it is South East Asia, in these new fields, where in the past there has been a dearth of information and intelligent appreciation of the spiritual problems, which have been reflected in these early morning prayer meetings at Keswick. These booklets, therefore, meet a real need in supplying first hand information, and at the same time should encourage many to pray intelligently and intensively.

A. T. HOUGHTON.

#### THE BIBLE IN BRIEF.

Edited by James Reeves. *Allan & Wingate.* pp. 295. 8/6.

This compact book is tastefully produced and its set-up will appeal to readers who desire to see "the unity of theme running through the many books of the Bible". The seventy-five sections are skilfully arranged and the verses carefully laminated together. The Index of references at the end of the book shows at a glance what is included in the abridgment. The fourfold division sets out "The Story of the Hebrew People—Hebrew Literature—Jesus of Nazareth—The Early Christian Church".

The Bishop of London welcomes this volume because it enables people "with clearer vision and a well-defined aim" to study the Bible, whereas formerly "they have not been able to see the wood for the trees". Some will surely dissent from this view. While it presents the historical narrative with sound perspective it distorts the true nature of Christianity by its omissions of vital sections of the New Testament. For what reason is the "Story of Susanna" included in the Hebrew Literature? Why is the Pauline teaching on Justification and Sanctification missing and his doctrinal portions limited to "Man and Woman—Marriage and the Church—Unity and Charity—Flesh

and Spirit—The Good Fight—Final Exhortations”? “Faith” is the heading of Hebrews and “Faith and Works” of James. This does not do full justice to the New Testament doctrine of Faith. The selection, therefore, tends to emasculate Christian truth.

The Canadian Pocket Bible is a far better production in this line. The author might well have taken a leaf out of its pages.

R. E. HIGGINSON.

### THE ALL-ROUND CHRISTIAN LIFE.

By J. Stuart Holden. *Pickering and Inglis.* pp. 96. 6/-.

*The All-round Christian Life* is a selection of eleven sermons preached by the late Dr. J. Stuart Holden, which are now being published for the first time. Although each sermon is a separate entity in itself, it leads on logically to the next, so the unity of the book is preserved. The starting point of this study is very naturally a discussion of the great authority of our Christian lives, the Holy Bible. It is not a defence, for the Bible needs no defence, but we are shown what the Bible claims, sets out to do, and achieves. From this foundation we are taken on a swift tour of the various practical aspects of the Christian life. “Walking in the light,” “The constant presence of God,” “Life’s might have been,” “The all-round Christian life” are taken at random from among the chapter headings of the middle portion of the book. The book ends by looking forward to the Future Life. This great subject about which we know comparatively so very little is dealt with in a truly scriptural manner.

The eleven sermons, of which the book is comprised, are a prototype of what is meant by “sanctified common sense”. Practicability is combined with scriptural accuracy and the style is flowing. This book has undoubtedly a message to every Christian who reads it. There is a word of encouragement for the newly joined recruit, a sharp but kindly word of warning to the would-be deserter, and a further vision to those on active service and those whose Date of Demobilization is possibly near at hand. *The All-round Christian Life* deserves a place on any bookshelf.

J. S. RUSSELL.

### FROM ETERNITY TO ETERNITY.

By Eric Sauer. *Paternoster Press.* pp. 207. 10/6.

Here is a book for which we have been looking. The recent swing-away from Millennialism has perhaps been as much due to the absence of books worthily representing that position as to any new research. Eric Sauer in a balanced, forceful and sometimes a quite uncommon approach, shows “The March of the Gospel through the world is the proper theme of world history”, and that, furthermore, the march will not cease until the Millennial reign of Christ on earth has been enjoyed. To him the “spiritual perfecting of the Church does not exclude that Israel, the nations and the earth within the frame of their various orders of life, which differ from the Church, will jointly experience a visible triumph of the Lord upon the scene of their former glory”. He deals frankly and fairly with the views more recently advanced by a-millenarianism. In seeking to establish the position the questions of

Israel and the inspiration of the Bible are dealt with against a background of wide and representative reading. Incidentally, the author has a wonderful gift of presenting truth in phrases which are in themselves both literary gems and crystals of doctrinal truth. This is especially noticeable in the first three sections of his work.

A practical recommendation is that the reviewer, on reading the book, immediately sent for several copies.

C. C. KERR.

### THE FAITH OF A PROTESTANT.

*By W. C. G. Proctor. Reformation Book Trust. pp. 73. 2/-, paper*

This little booklet presents the rival claims of the Protestant and Roman Catholic position. It is both informative and well-reasoned as one would expect from a lecturer in Trinity College, Dublin. It is intended for three classes of reader—Roman Catholics, Anglo-Catholics and non-believers. On convinced Romanists and Anglo-Catholics it is not likely to have much effect. Both take refuge in the miraculous when reason and logic defeat them. For the enquiring Romanist and Anglo-Catholic it presents much food for thought and it is invaluable for the Protestant who wishes to arm himself against the Roman Catholic or Anglo-Catholic propagandist. To the thoughtful non-believer, as opposed to the rank atheist, it gives, especially in chapter vi, facts which demand his examination. The last chapter, "Protestantism in the World" is one of the most important in the booklet.

The use of "an" instead of "a" in many places reveals the exactness of the English-speaking Irishman.

W. N. CARTER.

### THE CHURCH EXTENDS HER FRONTIERS.

*THE 121ST ISLINGTON CONFERENCE. Marshall, Morgan & Scott pp. 68. 5/-, paper.*

This is the verbatim report of the 1955 Islington Clerical Conference, to which attention was drawn in the last issue. The Foreword is by the Bishop of Rochester, who sums up the booklet as a "printed record of authoritative addresses which call for action". The Rev. M. A. P. Wood gave the Presidential Address and the other speakers were: Bishop J. R. S. Taylor (The Doctrine of the Ministry), the Rev. C. S. Milford (The Challenge of the Church in South India), the Bishop of Barking (Modern Trends in Evangelism), the Rev. J. R. W. Stott (The Church's Continuing Mission in the Parish). Canon M. A. C. Warren preached the conference sermon, and the book closes with a summary by the President, Mr. Wood. A thorough reading of these pages is important, whether or not the reader was present at the conference. The message of the conference did much to strengthen faith and understanding, and the permanent record will help us all to make use of our extending opportunities.

J.C.P.

## NOTES ON BOOKS RECEIVED

**God and Man in the Old Testament** by Leon Roth (*Allen & Unwin*, 10/6) is an anthology in the Ethical and Religious Classics of East and West series. It is an attempt to show the best of the Old Testament, but what is "best" is decided by a belief that the Old Testament is just one of the many fine religious classics of the East. Consequently, nothing is shown of the message of a coming Messiah, and the Anthology will seem woefully deficient to those who recognize the Old Testament as part of the revelation of God in Christ.

**Bede's History of the English Church and People** translated by Leo Sherley-Price (*Penguin Classics*, 3/6). Many will welcome this modern translation, which is annotated where necessary. A criticism might be that the translator's extensive use of commas weakens the flow of the prose, but he certainly will introduce Bede to a wider circle of new readers.

**Baptism and Confirmation To-day** (*S.P.C.K.*, 5/-, paper) is the Schedule attached to the Final Reports of the Joint Committees of the Convocation, together with a Minority Schedule signed by three members.

**Anglican Congress, 1954** (*S.P.C.K.*, 5/-, paper). The Report of Minneapolis is now available. It is hoped to publish a study of it in a later issue of *The Churchman*.

**Billy Graham Song Book**, compiled by Cliff Barrows (*Pickering & Inglis*, 3/6) is the attractive collection used for the All-Scotland Crusade, and contains a well planned selection which might well have an even wider circulation.

**Provoking One Another** by Michael Griffiths (*I.V.F.*, 3d.) is a helpful booklet designed to guide Christians in encouraging new converts.

**Physician Heal Thyself** by Dorothy Dennison (*Paternoster Press*, 8/6) is a novel based on Harringay. It tells the story of a doctor's conversion as a result of what he sees happen in his community, and of his own visit to the Crusade. It is a pity Billy Graham is not mentioned by name, but this book should certainly help many to find Christ.

**The Salt of the Earth** by André Frossard (*Harvill*, 10/6). Anyone who wants to know what members of each of the Roman Catholic religious Orders stand for and how they live, will find it all here, told with a light touch and with plenty of detail and some amusing illustrations. It is, of course, written from the Roman standpoint.

**Blackwater Mere** by Morgan Derham (*C.S.S.M.*, 5/-). The C.S.S.M. have lately published some excellent story books, which introduce the gospel message in an attractive and natural manner. This new book is a worthy successor to *The Tanglewoods Secret* and others. It is designed for junior boys and girls and concerns a holiday on the Broads which ends in a great discovery. It can be thoroughly recommended for the family or for Sunday School prize-giving.

**The Soldier** by Catherine Baird (4/6) and **The White Castle** by Cyril Barnes (3/-, cloth; 1/9, paper) are published by the Salvationist Publishing Co., Ltd., and are well up to the standard of their simple but moving biographies of Salvation Army officers. The former concerns Australia and the latter, the story of Mary Lichtenberger, concerns Yugoslavia and England.

**God's Transmitters** (1/-, paper) and **Wayfarer in the Land** (3/-) (*Church Mission to Jews*), both by Hannah Hurnand, give excellent glimpses of the sacrificial work of the Mission.

**New Testament Conversions** by D. P. Thomson (obtainable from Barnoak, Crieff, Perthshire, 1/-) is a well prepared hand-book for study by those training for counselling, personal work, etc., and may be thoroughly recommended.