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Book Reviews

NEW TESTAMENT THEOLOGY.

By Ethelbert Stauffer. Translated from the German by John Marsh. S.C.M. Press. pp. 373. 25/-.

After reading this very unusual book once in German and once in English, the reviewer is left feeling that it needs to be pondered a great deal more before he has a right to discuss it authoritatively. What follows is merely an impression.

It provides a striking contrast to Bultmann's approach—so striking that some of us who cannot accept Bultmann's demythologizing, or go all the way with his Hellenizing, may find ourselves like the children in the market-place refusing to play the other game either—or to play it so whole-heartedly. For Professor Stauffer, reluctant to explain the New Testament except by its Jewish matrix, offers tantalizingly little interpretation of its figures into current modes of thought. What he gives us is rather (as is his avowed intention) an exposition of how the New Testament writers thought. As such, it is strong, shapely, terse (as he says is his aim) with a Tacitean pregnancy, and sometimes majestic.

The theology of history, he says, "is the primary and canonical form of Christian thinking and of all 'systematic' theology": and it is along these lines that he frames his exposition. The usual terms of New Testament theology are thus, in the main section of the book, subordinated to "The Christocentric Theology of History", with sub-sections entitled "Creation and Fall", "Law and Promise," "The Coming of Christ," "The Church and the World," "The Present and the Future".

If there is the minimum of interpretation, in illustration Dr. Stauffer's genius has full scope with a fine command of early Jewish and Christian literature; the author of *Christ and the Cæsars* is perhaps unrivalled in his knowledge of the art, the coinage, and the imperial background of the period. More is the pity that the fascinating picture-gallery had to be omitted from the English edition.

Within the main framework of the biblical theology of history, the exposition is built round the triple theme of glory, conflict, and salvation. For example "the pre-existent one renounces his own glory, so as to bring about the glory of God . . . His coming into the world is an invasion of enemy territory . . . He treads his earthly road so as to conquer the world's distress, and he does it for our sakes and for our salvation". If this pattern is occasionally forced, more often it is genuinely illuminating.

The Lutheran scholar does not measure his words about double predestination; but he is not afraid either to claim that a breadth of universalism is implicit in the New Testament. In many respects he is conservative, tacitly accepting as dominical much that has been questioned, and (to take another instance) deciding for the Christological reference of Rom. ix. 5b. At other times he will run foremost

in speculation : the so-called apostolic decree of Acts xv was perhaps only the draft of an agreement which James brought to the " Council of Five " (Gal. ii. 9), but could not get accepted (note 55). The exposition, in any case, teems with interesting exegetical judgments : in Rom. v. 12, for example, ἐφ' ᾧ is not " inasmuch as " but " in the direction of which " (i.e. sin looks deathwards) ; in Phil. ii, the old choice between ἀρπαγμός as *res rapta* or *res rapienda* is decided in favour of the latter, and the background is the fall of the angels rather than of Adam. Of peculiar value to the close student are the voluminous notes (70 pp.), and the very unusual appendices, where Professor Stauffer's wide erudition and skilful marshalling are turned to the task of presenting a unique series of illustrative parallels to the New Testament from extra-canonical sources.

It is a literally tremendous undertaking to translate so complicated a work, and readers cannot but feel gratitude and admiration for what Dr. Marsh has done, as well as for the beautiful format that the S.C.M. Press have produced. It is only a pity that the proof-reading was evidently done under pressure. Sometimes slips in the German edition are slavishly reproduced, sometimes new ones steal in. Once " *brieflich* " appears as " *briefly* " (a slip to be condoned towards the weary end of a Herculean labour). Also, why are so many essentially German conventions gratuitously retained (e.g. exclamation mark for " N.B. ", the spelling " Augustia ", and German style in abbreviation)? These, delightful *in loco*, are tiresome when transplanted into alien soil. It would, no doubt, have been too big an undertaking to revise and Anglicize the bibliography ; but as it stands, the greater part of it is useless for English readers. What matters, however, is that the bulk of this virile piece of scholarship is within their reach.

C. F. D. MOULE.

CHRISTIAN BEGINNINGS.

By Morton Scott Enslin. Hamish Hamilton, (for Harper Brothers, New York) pp. 533. 40/-.

Just now, when archæological research is throwing new light on Christian origins, the title " Christian Beginnings " is apt to suggest an enthralling study of the embryo Nazarene Church emerging from the swamps of Jewish heterodoxy. If such be your reaction, the title of this severely practical volume has completely misled you. Prof. Enslin has been introducing students to the New Testament for 13 years ; long before those new-fangled scrolls and codexes were ever thought of ; before the atom bomb was exploded in fact, if anyone can remember those days of innocence. Like other elderly scholars he says he is writing the book " to preserve, if not to embalm, his own views on the New Testament ; to present a reasonably complete and balanced statement to the average American student ". In short this a standard introduction to the New Testament expanded by two chapters on Text and Canon.

Part 1. contains a systematic study of the Jewish background which follows the lines of R. H. Pfeiffer's Introduction very closely. It

covers 143 pages, and is packed with solid information pleasantly reported. Indeed Prof. Enslin must be an entertaining and original lecturer. He likes to liven up history with a graphic description of Antigonus biting off Hyrcanus' ears with his teeth. He plausibly traces the origin of the Home Rule Party back to Hezekiah's revolt in the early days of Herod the Great. He argues strongly that neither Jesus nor His early disciples were bilingual, since Greek did not replace Aramaic in the smaller towns of Galilee. The Pharisees, he feels, were a progressive party, endeavouring to apply the Law to a new social environment, and to render the Sabbath a "peculiarly delightful day"; even the Sadducees were decent loyal Jews; but the Essenes, alas! were all retrograde woman-haters, attempting like the misguided Therapeutæ and Covenanters to go back to the "good old days".

Enslin makes it clear, as he turns to the New Testament, that he accepts the "results" of modern critical study as a basis for the re-construction of Christian beginnings. He doubts whether the Baptist's path ever crossed that of Jesus in real life, and regards the incorporation of John into the Christian picture as a deliberate and studied attempt by early Christians to vanquish an embarrassing rival. Christ's ministry, he feels, lasted only one year and was confined to Galilee; the notion of a ministry in Judæa is "sheer assumption". Jesus proclaimed His gospel of repentance in view of an approaching kingdom, with the authority of a prophet, but did not regard Himself as a personal Messianic king, nor even as the heavenly Son of Man. He did not aim to found a Church and institute sacraments.

Enslin traces briefly the process by which the Church identified Jesus as Son of Man, Suffering Servant, and Saviour-Lord, and transformed Christianity into a sacramental mystery cult. He then proceeds to write a critical introduction to each of the N.T. books, dealing mainly with their date and authenticity. His conclusions are those found in the average liberal commentary. He accepts the Pauline Epistles with the exception of 2 Thessalonians, Ephesians, and the Pastorals. The Catholic Epistles and Revelation come in for severe criticism. While endorsing the priority of Mark, he prefers the theory that Luke used Matthew to the "Q" hypothesis. John he dates about 130 A.D.

The book ends with two useful chapters on the Canon, and the MSS. evidence is cited to show that collections of Paul's letters were made by 100 A.D., and collections of the Gospels by 150 A.D.; and the parts played by Marcion and Titian are vividly described. The chapter on the Text is lucid and entertaining, and devotes adequate space to recent discoveries like "Koridethi" and the "Chester-Beatty Papyri".

The author appends an "afterward" note saying: "My one purpose has been to try to put within one set of covers, the material which a student of the N.T. and of Christian Beginnings needs to know". The student facing an imminent N.T. exam may well decide that Prof. Enslin has catered unerringly for his requirements. The serious investigator, for whom the mystery of Christian Beginnings exercises a strange fascination, will close this book in despair.

D. H. TONGUE.

THE PATTERN OF ATONEMENT.

By H. A. Hodges. S.C.M. Press. pp. 103. 8/6.

This book is a revised version of a course of lectures intended in the first place for theological students, but written in a manner that should make it intelligible to a wider public. The author, who is Professor of Philosophy in the University of Reading, writes with a philosopher's lucidity. Indeed the first two chapters, which attempt to give a balanced picture of the economy of salvation, are written with rare charm, both of style and spirit. He shows how union with Christ provides the answer to the five-fold problem of fallen man—the breach in his personal relations, the corruption of his nature, his frustration of function, his captivity to Satan, his psychological resistances. Though the scriptural foundations of the section on Restoration of Function seem rather lacking in solidity, by and large these chapters are a truly delightful and positive Christian statement.

The following three chapters, which deal with substitutionary theories of the atonement and with the doctrine of justification by faith, are by no means so happy. When the author leaves the exposition of his own well-loved and well-digested faith to criticize others, he is less satisfactory. Though he writes as a convinced "Catholic", he intends, as far as honesty will allow, to be eirenic. But I fear that he only succeeds in being superficial. He allows himself insufficient space to get to grips with either the biblical or historical material that has been so carefully worked over by both Roman Catholic and Protestant scholars, and dismisses substitution as having "very little" foundation in Scripture. He seems to regard substitution as an alternative and inferior theory to that based on a doctrine of mystical union between Christ and the Christian. As though this were an either/or! Surely those who see substitution as a fundamental biblical concept do not see it as an alternative to the view that he holds, but as an addition! It is not a question of Moral Influence or Christus Victor or Substitution—it is all three. Prof. Hodges seeks for his foundations in the Bible and the Fathers. But, as always when tradition is made a co-ordinate authority with Scripture, the tradition dilutes the Bible. He is therefore very helpful as far as the Fathers will take him, yet somehow he seems to miss the fullest depths of the horror and grandeur of the Cross. What was the reason for our Lord's shrinking and bloody sweat in the garden? Why the cry of dereliction from the Cross? Why was He said to have been made a "curse"?

We believe that there is more in the "absurd" theories which he dismisses than he reckons with, and we look all the more eagerly for a thorough re-working of the biblical material. Perhaps Mr. Leon Morris, who has already given us such magnificent studies on "propitiation" and "blood", will give us what we want in his forthcoming book on *The Apostolic Preaching of the Cross*. It is devoutly to be hoped so, for the preaching of the Cross is the heart of the Gospel.

J. W. WENHAM.

IN THE ARENA OF FAITH.

By Erich Sauer. Paternoster Press. pp. 188. 10/6.

This book is described in its sub-title as "a call to a consecrated life". It provides an exposition of the main themes of Hebrews xii. The treatment is dominated by the thought of the Christian life as a race to be run. As a help to the better understanding of the athletic phraseology of the epistles a valuable chapter is included on the races, contests and gladiatorial fights of the ancient world. The author effectively combines instruction, inspiration and exhortation. There are incidental sections of exposition, which in themselves are most suggestive, challenging the reader both to thought and to obedience. For instance, there is a detailed indication from Scripture of the privileges and responsibilities implied in the general priesthood of all believers. These points are, in the writer's typical fashion, pressed home in practical application. Let quotation illustrate: "Offerings for the poor and for church and mission work are *New Testament* sacrifices, and therefore a very important part of the practical realization of the general priesthood". So "by the attitude to money . . . the genuineness and sincerity of all general priesthood can be tested".

The book expresses the writer's own personal testimony to Christ as the eternal Victor, who can make His followers victorious—provided that they strive forward. Faith in Christ is recognized as implying entrance into a conflict. The Christian's pathway in this world is suggestively compared to an obstacle race, whose course is beset for our good with frequent tests, trials and earthly disappointments. "*The heavenly prize . . . must be earnestly contended for.* Justification is a gift upon personal devotion and steadfastness in the race." "*The heavenly prize is not to be won by human and earthly endeavours but only by the power which grace gives to faith.*" So "we must forsake all false quietism and reach out into a holy activity. We must learn anew to regard our Christian life as a 'race', as a running, as 'combat' in the 'arena of faith'." This is a welcome emphasis, much needed in our evangelical living and in our evangelical teaching. This book should help many to do both more worthily.

ALAN M. STIBBS.

ANGLICAN CONGRESS, 1954.

S.P.C.K. pp. 275. 5/- (*paper*).

THE EVANSTON REPORT.

S.C.M. Press. pp. 360. 25/-.

It is as important as it would seem impossible that these two volumes should be reviewed together: important because the events that they record were complementary, as they were consecutive; impossible because of the contrast in the treatment accorded to the subject. The Report of the Anglican Congress at Minneapolis is mostly a transcript of the papers and addresses delivered during the ten days of the gathering; whereas the World Council Report consists chiefly of a "Narrative Account" of the proceedings from day to day, followed by the Reports of the Sections (with a summary of the discussions on

each), and then by the very different Reports of the Assembly Committees which deal largely with the working of the Assembly itself.

More than a year has passed since these two great gatherings—respectively Anglican and Ecumenical. Each provoked immense interest at the time, each necessitated vast preparation, exhausting participation, and immense expenditure of time and money; and it is proper that in retrospect we should draw up a kind of profit and loss account and see (if we can) what has come out of it all.

Let us say, then, first of all, that the Minneapolis document ought to be on everybody's bookshelf. The papers on our Vocation, Message, Work and Worship are of permanent value; they are a library in themselves, doctrinal and pastoral; most of them lose nothing (perhaps even gain) by reduction to print, and while nobody will agree with all of each of them, everybody (and certainly every thoughtful Churchman) ought to spend 5/- on the book; not to read the bare record of what happened eighteen months ago, but to help in the perennial task of glorifying God by life and witness.

The Evanston Report, by contrast, is for the serious student: it is immensely important (as is the whole growth of the Ecumenical Movement), but it is not easy reading; except for the well-done "Narrative Report". The Reports of the Six Sections (Faith and Order, Evangelism, Social Questions, International Affairs, Intergroup Relations, The Laity) vary in both technique and value, but they all contain statements of fact and principle that we could have wished to quote if space had permitted. The ensuing Reports of the various Committees are enlightening on the Structure and Functioning of the World Council of the Churches; some of them suffer from the vocabulary of jargon that already is becoming specific to the Ecumenical Movement, but we note with pleasure a remark in the Report of the Committee on the Department of Information that "it should be the aim of the Department to render theological and other technical vocabularies intelligible". The appendices (twelve in number) are useful: it is clear from the whole book that the World Council—which at present is full of promise—must be on its guard against creating organizations and demanding resources for the propagation of its own offshoots. The danger is not yet acute; but it looms.

It remains to say that the Volume is beautifully produced, and accurately printed: in spite of its great length and complexity, we have noticed only one misprint—"Howell" for "Mowll" on p. 262.

D. F. HORSEFIELD.

CHRISTIAN FAITH TO-DAY.

By Stephen Neill. Pelican Books. pp. 272. 2/6.

It is often difficult for a Christian to realize that there is a vast gulf between his outlook and beliefs and those of the average thinking man of to-day. The modern secular view of life has more or less ruled out Christianity as an explanation of human life and regards it as an exploded myth. That, too, is the unconscious attitude of most ordinary people to-day—to whom churchgoing, for example, is almost unthinkable.

Is it possible to show to such people that it is not so unreasonable

to believe in Christianity as they think? Can it be demonstrated, without appealing to thought-forms of an age that is past, or religious ideas and theological terms that are meaningless to-day, that the Christian faith, to put it at its lowest, is at least reasonable, and on rational grounds alone, very probably true?

Bishop Stephen Neill believes that this can be done, and this book attempts that tremendous task. It sets out "a reasoned approach towards solving those difficulties which men feel cloud their understanding of Christianity to-day", and it should meet a very real need—in preparing the way for evangelism and also in giving Christians "a reason for the hope that is in them".

The material contained here was originally given as a series of lectures in Cambridge just after the war, and has been used for similar lectures in Great Britain and America in a number of universities, and those who were fortunate enough to hear them will remember the deep impression they made. To such people it will be sufficient commendation to say that the same impression is left after reading this book.

It consists of a carefully worked-out argument for the "reasonableness" of Christianity, and of the great probability of its truth. If, as Bishop Butler wrote, probability is the guide of life, then Bishop Neill has demonstrated convincingly that no one, even in the twentieth century, need doubt Christ's claims to be "the way, the truth and the life". The author is a man obviously trained in the classics, widely read in theology, in touch with the modern scientific outlook, possessing first-hand knowledge of the religions of the East and also a sympathetic understanding of Christian traditions other than his own. Aided by the gift of a clear and fluent style, although even Bishop Neill fails to make clear the New Testament teaching on the Atonement in chapter 6, he has produced a magnificent modern defence of the faith, and a useful weapon in the hand of the evangelist to-day.

Though he is careful to keep within the limits he sets himself as an apologist—no presuppositions assumed, no emotion, no attempt to over-persuade—simply a clear statement of facts and logical deductions from them, the overall impression is that of a powerful and moving confession of faith which confronts the reader with the challenge, "What will ye do with Jesus, which is called the Christ?" And it is from there the evangelist can take over.

R. F. THOMAS.

THE GOSPEL OF VICTORY.

By M. A. C. Warren. S.C.M. Press. pp. 126. 7/6.

If one were to say, "This is a book which concerns missionaries only," one would be condemning oneself. For the missionary task of the Church to-day is no longer from one country to another, but is the task of the whole Church equally in all countries. Dr. Warren shows us clearly in this book what the meaning of the "Christian Mission" is to-day; and it is a meaning of which the oldest established Churches need to take note—in fact, as one reads about the witness given to the Gospel in the younger Churches to-day, knowledge of which is possessed richly by our author, one begins to think that our home Churches need

the message of this book even more than the Churches in Africa or the Far East.

How does Dr. Warren present this message to us? By an inspiring study of the Epistle to the Galatians, an epistle written by the greatest of all missionaries, St. Paul. To be brought back to Bible study is to be brought back to material acknowledged by all Christians as authoritative; and so this book should have a very wide appeal. The inspiration of the Scriptures is most seen in the fact that they inspire those who read them. Dr. Warren is a faithful steward, taking out of this great treasury of Scripture things new and old. "We shall not go far wrong, he writes, if, for Corinth we read Bombay or Calcutta, Karachi or Rangoon: if for Ephesus we think of Cairo or Colombo, Ibadan or Singapore" (p. 95). Scripture contains the message for the Church of all time and of all places.

Furthermore, our author reveals what a very great man—more, what a very great Christian—St. Paul was. His conversion meant for Saul of Tarsus not only a realization of sins forgiven, an experience of "justification by faith"; but it meant nothing less than a form of incarnation of Christ in him: "Christ was born of Mary to be the Saviour of the world: Christ was 'born' of Paul to be the Saviour of the Galatians: so the universal purpose of God is realized in the particular instance" (p. 47).

Such seed thoughts as this the author gives us, starting a new conception in our minds which enriches our understanding of the whole Gospel. From such a profound idea of conversion, we are led, as we read this book, to a consideration of the meaning of the Church as the Body of Christ; to see the work of the Holy Spirit in the circumstances of history; to examine what are the lasting effects of true revival, and gain an idea of Christian freedom, distinguished from licence, on the one hand, and from being bound by rules and regulations, on the other.

Yet this is not a theological study. No doubt it is a study which stimulates theological thinking. If "existential" means something like "thinking controlled by actual life", then this book might be described as being along existential lines. At times one feels driven to despair as one reads the requirements of our discipleship; but Dr. Warren has called his study, "The Gospel of Victory," and one is brought to the place of victory as one reads on.

A book to be heartily recommended to parish clergymen to lift them out of the particular, and to give them a vision of their task which drives them back to their "particular" in which to realize it.

W. C. G. PROCTOR.

THE BULWARKS OF A NATION.

By Colin C. Kerr. Marshall, Morgan & Scott. pp. 117. 5/- (paper).

The building of home and family life has become a subject of paramount importance in our present age in view of the rising divorce rate and the breakdown of many marriages. Numerous books are available dealing with this theme, some offering a critical examination of the situation and its causes, others attempting to grapple constructively with the problem and to offer a solution.

To Christian people it must be obvious that the problem is ultimately a religious one and that the humanist or psychological approach alone is not sufficient. The moralist can offer good advice: the Christian teacher can announce good news; and it is here that Prebendary Colin Kerr's book comes into the picture. His theme is the Christian home, his purpose being to show in "a friendly and conversational manner" the divine purpose and pattern for family life and the spiritual foundations on which it must rest.

The author candidly admits that what he writes may not always appeal to the psychologist and that he is open to the accusation of being too sentimental. Probably such an admission will reassure rather than disturb the average reader. The book can be commended with the utmost confidence for the thoroughly sane approach it makes to the problems of home life, the honest and healthy outlook it maintains on matters of sex and family relationships, and the practical guidance it offers to parents on the training of children and young people.

To the married, to those contemplating marriage, and to those who are denied the privilege of marriage, Prebendary Kerr has many wise words to say. He writes with sympathy and tenderness, combining spiritual insight with a deep understanding of human nature. Sentimental ideals are never divorced from practical realities, nor is a sense of humour lacking. In a foreword Billy Graham commends the book for "its objectivity, its frankness, and its spiritual emphasis".

FRANK COLQUHOUN.

THE EIGHTEENTH CENTURY COUNTRY PARSON.

By A. Tindal Hart. *Wilding*. pp. 176. 14/-.

This is a companion volume to *The Nineteenth Century Country Parson*, published last year, in which Canon E. Carpenter collaborated with Dr. Hart. The latter is responsible entirely for the present work, which is arranged on a different plan. Instead of a comparatively short introductory part, followed by a series of extracts from unpublished clerical diaries, which formed the bulk of the first book and gave to it exceptional interest, Dr. Hart has this time been obliged to adopt the more conventional course of having several chapters dealing with various aspects of the life and work of the country clergy in the eighteenth century, supplemented by some relevant correspondence from the papers of John Sharp, the Archbishop of York during the early part of the period. The book is intended for the general reader, and the author is well equipped to deal lightly but authoritatively with such topics as parsonages, services, tithes, glebe and parson's wives—much of the information being culled from printed diaries and biographies. He succeeds admirably in sustaining interest throughout. The samples from Archbishop Sharp's letter-bag, too, are of considerable value. It is noticeable, for example, that the office of rural dean was regarded as desirable by at least one clergyman in 1699, in spite of the common assertion that its revival in the nineteenth century represented a direct return to more ancient practice.

Dr. Hart shows that the country parson of the eighteenth century

was socially and ecclesiastically half way between his humbler predecessors and the model clergyman of the nineteenth century. In his attitude to parochial activity he more nearly resembled his predecessors. The age of being "busy here and there" had not yet come. The exceptions were mostly evangelicals, stimulated by the urgency of their message. But it may be doubted whether Dr. Hart wholly understands the evangelical movement. It is certainly strange to find the Roman Catholics regarded as less dangerous to the established religion than the Protestant dissenters. The book also bears traces of hasty composition. Examples of bad construction—as on page 91, where the death-bed of Caroline Jones, daughter of William Jones, the (evangelical) vicar of Broxbourne, at first sight appears to be that of her mother—of sweeping generalization—with regard for instance to seating in church, on page 37—and of factual error—Lord Hardwicke's Marriage Act was passed in 1753—are not altogether absent. On page 48, for "nineteen hundreds" read "nineteenth century"; on page 65 read "Lekh Richmond" for "Leigh Richmond"; on page 77, for "Ashton Sandford" read "Aston Sandford". None of these blemishes, however, spoil the general picture. We are introduced to the eighteenth century country parson as he was, administering his parish in person or by proxy, visiting his neighbours and often facing the same kind of problem as his successor to-day. The nature of the historic Church of England is not clearly grasped in the twentieth century. Many who talk about "the Church", and many who do *not* talk about "the Church", could learn much from these illuminating pages.

J. S. REYNOLDS.

PHARAOH TO FAROUK.

By H. Wood Jarvis. John Murray. pp. 299. 21/-.

This book may be read for relaxation, or for a bird's-eye view of the nation with one of the oldest histories in the world, or it may be read as a Moral Tale.

For in his graphic account of Egypt's story from the pyramids to the present day Mr. Wood Jarvis touches on a number of events and developments which will cause a Christian to ponder. The story of the Exodus is well told, from a fresh angle, and Cleopatra's influence on history, and her loves, real and political, are described at length. But it is Alexandrian Christianity which will make the modern reader pause. Here, for all to read, is the sad tale which for the layman is too often buried in dull theological histories—of a church which, to all intents, committed suicide by its hair-splitting and inter-necine wrangling. While Islam, new and powerful, was gathering its forces, Christian Egypt was busy persecuting itself. And the end was inevitable.

The greater part of the book covers the years from Bonaparte's invasion of Egypt in 1798, until the present. And well told it is, except for the rash of exclamation marks which tends to break out over Mr. Wood Jarvis' pages. The Battle of the Nile, the building of the Canal, Gordon (whom Mr. Wood Jarvis greatly admires as a man and a Christian) and Kitchener, pass on before the reader, each incident and personality lit up by anecdote and character-study.

And what is the Christian to say of Gladstone's unctuous shilly-shallying? Worse, what is he to say of Lloyd George's blindness in the vital years after the Great War? If a spiritually-minded reader wants an exercise in the study of international ethics, and of the tension between benevolent (and highly beneficial) patronage and militant nationalism, Mr. Wood Jarvis provides it—and entertains into the bargain.

A future edition might well be provided with a map.

J. C. POLLOCK.

HOLY FIELDS.

By J. Howard Kitchen. Paternoster Press. pp. 160. 10/6.

DISCOVERING BURIED WORLDS.

By André Parrot. S.C.M. Press, 1955. pp. 128. 7/6.

It is often said that the theological use of the Old Testament depends on a historical understanding of it. It is certain that much of Biblical history is set in what is to us, to-day, the ancient and often unfamiliar East. However, modern man need not be a historian or antiquarian to appreciate the Divine Revelation in its human context, but it does behove any serious Bible student or preacher to acquaint himself with what can be now known about the places and peoples of Bible days and so set the narratives against their historical background. These two popular books help to do just this.

Mr. Kitchen's book is an Introduction to the historical geography of the Holy Land inspired by the classical work on the subject first written by George Adam Smith in 1894 and by a visit made by the author to Palestine. He discusses that country from Dan to Beer-sheba and beyond, and outlines the principal Biblical events in their geographical setting. At the same time we are given much recent evidence from archaeological and similar sources to help in identifying place-names and in explaining events. A full index turns the book from a mere Introduction to a useful reference work on the subject. It is a pity, therefore, that brevity has led to the introductory chapter on the "Nations of the Fertile Crescent" being somewhat sketchy, and bias has introduced an unbalanced section on Zionism, which is surely unnecessary in this work. The only serious weakness of this book is the maps which lack relief and precision. This means that the reader needs to refer to such good maps as those provided by the Westminster Historical Atlas to the Bible to appreciate some of the arguments.

Professor Parrot is the Curator-in-Chief of the French National Museums and Director of the French excavations at Mari, a city on the Euphrates river, from which several thousand inscribed clay tablets have been unearthed. The work there still continues, but already it has resulted in evidence of the life and thought of the Patriarchal Age, which has strikingly confirmed the Hebrew traditions of that period. It is good to have an authoritative and original writer in the field of Biblical archaeology, which is a branch of Near Eastern studies so often sadly neglected by scholars. Parrot gives the first summary of the Mari finds so far available in English and illustrated by photographs of his own work. In this way he introduces us to modern archaeological

methods and, *via* a history of excavations in the Near East, to the history of that area for five thousand years down to the time of Alexander the Great. When he relates archaeological discoveries to the Bible he does so sympathetically (he was once a Protestant pastor) and follows a middle way between those who belittle the finds and those who too readily acclaim a few finds as confirming the whole Book. This little volume serves to introduce a series of Studies in Biblical Archaeology (many translations of Parrot's own publications) which will cover such subjects as the Flood, Babel, Nineveh, the Temple and Golgotha. While grateful for this excellent book English readers will be sorry to note the (unintentional) manner in which the contributions to archaeology made by our own countrymen are belittled or omitted. For us the subject was first made alive by the work of (Sir) Henry Layard at Nineveh, Nimrud (the Biblical Calah) and Babylon and by that "Father of Assyriology", Sir Henry Rawlinson, whose works deserve greater mention. Also the Bibliography will contain too few works written in English to be of the greatest help to the ordinary reader.

D. J. WISEMAN.

FURTHER REVIEWS

THE DEVIL TAKES A HOLIDAY.

By Alfred Noyes. John Murray. pp. 183. 10/6.

This is a strange book, a fairy story which opens in the guise of a serious novel. Throughout its 240 pages reason asserts itself against the plot, and Mr. Noyes seems unable to capture the fantasy of, say, Carroll in whose *Alice in Wonderland* the reader is able to escape into the world of make believe and yet see the underlying satire.

The hero of this book is a Roman Catholic nuclear scientist of Scottish descent who undertakes top secret work under the U.S. government and finds himself tempted by the Devil (incarnate as a retired International financier) to accept free gratis a more terrifying means of mass destruction than mankind has been able to devise. The Devil maintains that his object is to preserve the balance of power in the world, or else so to terrify humanity that further wars will be avoided, that so he might be able to enjoy a peaceful holiday in the charming and tranquil resort of Santa Barbara, which so reminds him of the lost joys of Heaven.

For the scientist, the moral struggle lies in whether to press on with his researches to discover (or to accept from the Devil) a supreme bomb—and so do his duty to the community in the matter of security; or to devote his gifts to the improving of social conditions. In the end his good self—with the aid of the local Franciscan Fathers and his wife—asserts itself, and the Devil disappears with his haul of local sinners, gangsters, big business moguls and a much married hostess.

There is much of the book which smacks of Communist folklore—the gigantic international cartels controlled by unsavoury financiers plotting bigger and more remunerative wars. On the other hand there are some splendid human insights in passages set in the mouth of the Franciscan Father Nicholas, and some excellent quotations taken from such varied sources as Horace and Edington. There is a most

amusing imbroglia with modern art and a delightful incident picturing a gangster masquerading as the lost heir to an English Earldom.

As a whole the book is disappointing as being too unreal to deal with the dreadfully real problems of science and war. J. G. HUNTER.

THE PASSWORD IS LOVE.

By Kathleen Carpenter. Highway Press. pp. 54. 4/6.

DOWN TO EARTH.

By Stephen Carr. Highway Press. pp. 86. 4/6.

CONGO CRUSADE.

By Albert Kenyon. Salvationist Press. pp. 94. 4/- (paper 2/6).

Malaya has been much in the public mind for some years. The first book tells in a fascinating way how Mrs. Carpenter and her devoted band of helpers have been dealing with the fresh situation created by the existence of new villages, in which the displaced jungle inhabitants, mainly Chinese, have congregated. The narrative is vivid and arresting, as well as simply told. It consists of a series of pictures rather loosely strung together like beads on a string, illustrating missionary and social work amongst these unfortunate people, its successes and failures, its hopes and disappointments. Flashes of light illuminate the darkness of the lives of these displaced people and show how Christian love overcomes revulsion against dirt and disease.

Down to Earth is an imaginative story based on fact of the kind of work the C.M.S. is doing in Nigeria. Here evangelism works hand in hand with the solution of a social problem. The narrative gives an answer to the charge that the missionary upsets the African by giving him an education just sufficient to unfit him for manual work but inadequate to prepare him for any other. The story here given shows how this problem, not altogether unknown in our own country, is being solved in Nigeria by the C.M.S. Here we see a young missionary combating the tendency of the African with a smattering of education, to despise manual work, by showing him that an Englishman, a University graduate, is prepared to carry loads, work on a farm and do any task, however menial, by which he serves his fellows. Incidentally the method of dealing with the dangerous soil erosion and turning sterile soil into productive land is shown.

Congo Crusade is a delightful story of a boy with a passion for music who carries his violin and his dynamic faith into the heart of the Belgian Congo. The story is told in simple vigorous language. The writer has the gift of painting a picture whether it be the life in a Belgian mining village, the retreat of the British army from Mons, the German labour camp, or the Congo jungle. This is the thrilling narrative of young Henri Becquet and his wife Paula as they carried the blue and red flag of the Salvation Army amidst the difficulties and dangers of pagan Africa, and the triumph of their faith. Eventually Congo Crusade resulted in "Seventy-seven corps with a membership of nearly twenty-four thousand soldiers, recruits, and adherents". No missionary-hearted man who buys this book will be disappointed.

W. N. CARTER.

THE CROSS IN THE OLD TESTAMENT.

By H. Wheeler Robinson. S.C.M. Press. pp. 192. 10/6.

This volume is a reprint of three of the late Dr. Wheeler Robinson's monographs, viz. : The Cross of Job (1916), the Cross of the Servant (1926) and the Cross of Jeremiah (1925), which are here conveniently brought together under one cover. This not only ensures a saving of cost (always a consideration in these days) but is useful for reference and comparison.

Wheeler Robinson was always one who studied the Old Testament with his heart as well as with his head and we have here a cluster of some of the finest fruits of his careful and reverent research. On one page he refers to another projected thesis on the Cross of the Psalmist ; we are only sorry that this one was never apparently carried out.

The section on Job has many points of similarity with T. H. Robinson's recently published *Job and His Friends*. The Book of Job, says Wheeler Robinson, was written to "disprove the idea that spiritual health and material wealth are in exact proportion" and to show that "suffering may unconsciously serve the divine purpose". A modern sufferer in similar circumstances would doubt God's very existence. For Job that is unthinkable ; it is God's character which is in question. Out of Job's bitter struggle emerges an approach to the Cross of Christ which, according to our author, sets us free from what he calls "transactional ideas of Calvary" and enables us to see the atonement as Christ's personal vindication of the kingdom of God which consists in disinterested piety such as Job clearly manifested. While fully appreciating this valuable angle on Our Lord's sufferings, we are not so sure that "transactional ideas of Calvary" can be eliminated as easily as that.

The same bias against penal theories is in evidence in the second thesis on the Servant Songs of Deutero-Isaiah, where it is held that the idea of corporate personality effectively disposes of them. We prefer to believe that the two conceptions run parallel to and supplement one another. No one aspect of the Cross exhausts its whole meaning. Moreover C. R. North in "The Suffering Servant in Deutero-Isaiah" (1948) has shown that the collective theory breaks down at its decisive point, viz., Isaiah 53, where the individualism of the portrait is too minutely drawn.

The Jeremiah section proves itself to be a most helpful introduction to that prophet's life and ministry. The literary analysis has much in common with the modern school of oral tradition. Jeremiah's "inner cross" is finely sketched. It is fully shown that revelation came through the prophet's own experience, for life, as the Incarnation makes it plain to us, will always be the surest means of unfolding truth. Jeremiah was able, like Wordsworth's Happy Warrior, to transform life's circumstances into life's eternal meaning, and his experience revealed how sin taken up into holiness must be transmuted into suffering. Thus he pointed on to Christ.

There are minor typographical errors on pp. 108, 118, 137, 142, 158, 165, 175 and a wrong citation of a chapter on P. 162.

L. E. H. STEPHENS-HODGE.

A HISTORY OF THE MEDIEVAL CHURCH, 590-1500.

By M. Deansley. Methuen. pp. 284. 12/6.

The G.O.E. student has for many years been grateful to this book for so clearly marshalling the facts necessary to satisfy the examiners in his Church History papers, and the fact that it has run through eight editions indicates that its purpose has been, and is still being, discharged with every satisfaction. The issue of this latest edition, moreover, has given the author the opportunity to add a new preface, and to include certain new books in the select book list. While the work is admittedly written with student readers in mind, one could wish that it might also find a place on the bookshelf of the thoughtful lay man who is sufficiently interested in his Church to enquire into the ebb and flow of its fortunes in the nine hundred years of its history here reviewed.

Not the least valuable feature, particularly to one unfamiliar with the subject, are the tables at the end giving a chronological summary of leading events, lists of popes, emperors, and Archbishops of Canterbury from Augustine to Henry Deane in 1501, thus providing an outline of the period, and enabling the general reader to find his bearings without difficulty. A useful introductory chapter bridges the gap between Chalcedon and Gregory the Great. As one reads in swift succession of the rise of monasticism and the growth of papal power, the crusades with their varied fortunes and consequences, the work of the schoolmen and the friars, the papal schism, the conciliar movement and the Renaissance, one is left with feelings of wonder that amid so much failure and error in doctrine, motive, and practice, the Lord of the Church could yet fulfil His purposes for mankind. The impact and influence of the Church upon the world through nine centuries of changing conditions are here presented with great skill by a practised historian.

COLLISS DAVIES.

THE CHRISTIAN USE OF THE PSALMS.

By Henry de Candole. Mowbray. pp. 83. 6/-.

Most of us need to be challenged fairly frequently about the way we worship; still more, to be given the kind of instruction that will sharpen our hearing of the words we regularly repeat in church. This book, by the Bishop of Knaresborough, originally delivered as lectures to a School for Clergy, aims to help the worshipper to say or sing the Psalms meaningfully as corporate prayers and praises of the Christian church. The author modestly disclaims expert knowledge, and he is not writing for the scholar, but he has contrived to pack a considerable amount of information into his introductory chapter, and to discuss and interpret some central themes of the Psalter in the remainder.

His purpose is kept clearly in view: each matter is dealt with, not as a purely Old Testament question, but as one that finds its full significance in Christ and the new Israel, and in the context of worship. This ensures a balanced and biblical use of the Psalter, provided the pitfalls of excessive allegorization are avoided; and there is a good exposition and appraisal of this method. Perhaps the best chapter is the central one, on the interpretation of the Psalms. The familiar but important questions of the denunciations of enemies, the identity

of the "I" of certain Psalms, the relevance of the historical psalms to Christian worship, and the Messianic content of the Psalter, are all usefully discussed.

There is a valuable appendix, consisting of headings to all the Psalms, for use in announcing the Psalms for the day. A single phrase, such as these, may switch on the light for a congregation; certainly there is need of light. We may sum the matter up by saying that a clergyman reading this small book may feel that most of the ground is familiar. But he may well go on to wonder how often his flock (to say nothing of himself) sings the psalms with the understanding, and how much help he is giving them to this end.

F. D. KIDNER.

THE EXPANSION OF AWARENESS.

By A. W. Osborn. Omega Press. pp. 256. 15/-.

The main interest of this book is the personal. It is in a sense a philosophical autobiography. It tells the story of the author's search for a meaning in life. It shows us how he eventually found it in a type of mystical teaching which owes most to Eastern sources. It enables us to see, up to a point, how he took this way, and if we are inclined to moralize, provides us, perhaps, with an up-to-date illustration of the biblical thesis in the early chapters of 1 Corinthians.

The author himself is an interesting character. He is a business executive with a taste for philosophy. He has read widely and up to a point assimilated what he has read. He handles difficult themes, but maintains a clarity of expression which is refreshing. The book seems to have grown as it progressed. The early chapters are short and rather sketchy, but from chapter XI onwards there is a rather fuller discussion. The treatment, however, is almost always speculative, and it is not easy to trace a clear thread of thought through the whole.

As regards the material, the most revealing factor is the uniform impatience of the author with theology, which he has not even begun to try to understand, and on his presuppositions, and with his aims and methods, cannot expect to do. The trouble is, fundamentally, that although there are frequent expressions of humility, there is no humility to listen to what God has to say. This is the record of a human search after God and it has all the cleverness and futility and pathos of this search. It has also the irony—for it misses the more important reality of God's search after man, and His readiness to make Himself known, and the redemptive action by which He has done so.

In these circumstances we cannot be surprised that the author has only a single (and incidental) reference to Christ, and that he is betrayed into theosophical by-paths. The same thing has happened before and will happen again. It shows us why the presentation of the Gospel in 1 Corinthians is no less apposite and necessary than that in Romans.

G. W. BROMLEY.

THE WORD OF GOD IN THE LIFE OF MAN.

By several contributors. Mowbray. pp. 198. 9/6.

This book provides a double series of study schemes and sermon courses—material intended to assist in the preparation of sermons during the period from Advent to Trinity. It has been carefully and

efficiently prepared by a team of able contributors. For those who are looking for guidance for their own reading and thinking, rather than for sermon outlines fully worked out, and filled in, the book has much to offer. Several diocesan bishops have commended its contents to their clergy.

The character and quality of the material varies. The first section, for use in Advent, shows a dominant desire to be biblical and evangelical, and to give doctrinal truth practical application; but it is weak in its fundamental soteriology. The next section, intended for Sundays after Christmas and Epiphany, considers the manifested outworkings of Christianity in relation to education, marriage, healing, world-peace, etc. Much of this material is more suitable for mid-week or after-church discussions than it is to occupy the precious time in the worship of the congregation, which should be more directly given to the preaching and exposition of Holy Scripture. The series provided for Lent on "The Christian Way of Life" similarly seeks to consider the practical outworkings of Christian faith and life in corresponding character and conduct. Among the themes treated are the primary loyalty of devotion to God for His own sake, reverence for the body, love for one's neighbour and humility. Here the treatment is much more immediately scriptural. Also, in a treatment of "Grace" this section includes welcome indication of the scriptural character of a penal and substitutionary doctrine of our Lord's atoning sacrifice.

A. M. STIBBS.

RECENSIONS OF THE SEPTUAGINT PENTATEUCH.

By D. W. Gooding. pp. 24.

STYLISTIC CRITERIA AND THE ANALYSIS OF THE PENTATEUCH.

By W. J. Martin. pp. 23. both Tyndale Press, 1/6 (Paper).

As a specimen of fireside reading, Dr. Gooding's monograph can scarcely be regarded as a success. As a contribution to scholarship, it is work of the first class. It is well known that the Septuagint MSS. has a mass of variant readings, and that so far attempts to group and relate them have met with no success comparable with that achieved in the New Testament field. This is partly due to the fact that there have been several revisions of the Greek text, undertaken, not to approximate to the original translation, but to approximate to the Hebrew. This makes the task considerably more complex than in New Testament criticism. Dr. Gooding skilfully attempts to eliminate the variants due to causes other than deliberate revision, and then to trace the course of the revisions themselves. His most important conclusion seems to be the demonstration of a recension prior to that of Origen.

Dr. Martin's monograph is of a quite different kind. He tackles the question of style in Pentateuchal analysis on the broadest basis, beginning with Homer and ending with Coleridge. Quite the reverse of being a technical contribution by a specialist, it is a wide-ranging discussion travelling far beyond the narrow confines of Semitic philology. It is good that such discussions should be attempted, and Dr. Martin has many thoughtful suggestions. However, I feel that

the argument as a whole is neither clear enough nor full enough to serve as a compelling contribution from the conservative side. The most valuable part of the essay is likely to be that in Dr. Martin's own field, where he treats of the use of the two forms of the first personal pronoun and the interpretation of Gen. xxxv. 15 and Ex. vi. 3. The latter he treats as an elliptical interrogative, and would translate: "I suffered myself to appear to Abraham, to Isaac, and to Jacob, El-Shaddai, for did I not let myself be known to them by my name YHWH?" It will be very interesting to see how this interpretation of the famous crux will be received by the experts.

J. W. WENHAM.

MAN ON THE MOVE.

By Gordon Hewitt. pp. 69. 1/6.

WHAT IS A MISSIONARY?

By Douglas Webster. pp. 60. 2/-.

TRULY CALLED.

By Douglas Webster. pp. 55. 1/6. Paper covers. Highway Press.

The first of these three publications of the Church Missionary Society takes the place of an annual report and is the third in the series of reports which are founded on a special theme, on which the missionaries are asked to base their annual letters. It has the great advantage that the missionaries themselves, instead of writing in a haphazard way about their work in general, relate the theme to their own area, and by their combined disciplined thinking make a real contribution. *Man on the Move* is well illustrated and relates the changing scene abroad to the situation at home, where in the face of increased financial need "how few of our churches have yet begun to base their economy on the increased real earnings of the congregation".

At a time when there is a dearth of books on missionary training Douglas Webster's answer to the question, "What is a Missionary?" meets a real need, even though the need is naturally related to a particular society. It is a pamphlet which will repay study for any intending missionary candidate, and is thoroughly up-to-date in its presentation, besides being thoroughly readable. In commending the book as a whole and in detail one regrets only the suggestion of the allegorical nature of the Book of Jonah.

Truly Called gives four pictures of theological college training by their respective principals, in the Sudan, Nigeria, East Africa, and South India, and is edited by Douglas Webster, with an epilogue by Canon Max Warren. While its purpose is to attract ordained men to consider the great opportunities in meeting the supreme need overseas of adequately trained ordinands, it is by no means as readable as the other two booklets, and will probably appeal, therefore, only to those more directly concerned.

A. T. HOUGHTON.

TO WHOM WE DEDICATED.

By E. A. Brandon, M.A. Dundalgen Press. pp. 62. 10/6.

Mr. Brandon has composed a book which should be of interest to every Irish churchman, and also to those interested in hagiology. Ireland was once known as the "Island of saints and scholars". From

the fifth to the eighth centuries Ireland was an ideal place in which to find facilities for Christian study ; and many visited her shores and resided in the religious communities that existed in various places all over the island. Looking back on the period, however, one wonders why a stronger Christian Church was not built up. Was there too much study and too little evangelism ?

A good deal of research has gone into the making of Mr. Brandon's book, and he may start some readers on a course of study which will be interesting and could be profitable. He gives us the names of saints to whom churches have been dedicated in alphabetical order, with a short biographical note about each. One might well ask the question why particular dedications were chosen ; and indeed, also, what is the idea behind dedication anyway ? In some cases the local saint's name was obviously chosen ; but in other cases there seems to be no special reason. In many cases there is no information available at all of the saint ; in other cases little more than the dates of his birth and death (or one of them only). It was hardly necessary to give a summary of the Scriptural saints after whom churches were called. The idea of dedication, no doubt, has associations with invocation and patronage. An historical chapter concerning dedication would have been of value.

This book is a welcome one to a member of the Church of Ireland, for our community has produced all too little. And one hopes that Mr. Brandon may follow up his book with another giving a picture of actual Church life in, say, the sixth or seventh century, the middle period of our Irish saints.

W. C. G. PROCTOR.

SHORT REVIEWS

HEAVENWARDS FROM COMMUNISM.

By R. M. Osment. Inter-Varsity Fellowship. pp. 32. 9d. (paper).

This is a remarkably good nine pennyworth. It is one of the few Christian books on Communism that I have read which deal with the Communist faith honestly and with insight and with love. Mrs. Osment, whose background is typically that of a Jewish Communist—how many of them we have met ! and how hard and independent they are—tells of her discovery of Christ. She also speaks truly and understandingly of the ideals of the Communist—so often hid from our eyes by our newspapers. She tells of how those ideals and their underlying philosophy fail quite inadequately to deal with the eternal human mystery of death, and the human disease of sin. She tells simply and movingly of release and regeneration in her discovery, through a Christian friend—what amazing results faithful witness may have—of Jesus as a living Saviour. This book should be seen on every Church bookstall, and certainly should be read by all who desire to understand how Communism falls short as a world panacea for the ills of the human race.

J.G.H.

THE ROCK BENEATH.

By *A. Rendle Short*. *Inter-Varsity Fellowship*. pp. 144.
3/6 (*paper*).

This selection of Professor Rendle Short's papers on religious subjects has been published posthumously "in order that the results of his thinking and outlook, so greatly appreciated by several generations of young people, will not be lost". The contents vary from an anonymous letter to a lengthy dissertation, and from biographical notes to theology and biblical criticism.

The longest papers deal with the grounds and substance of faith. After detailed discussions of the Deity and Death of Christ, or the authority and inspiration of the Bible, each chapter closes with an application of its substance to the individual. The Bible's daily relevance is the theme of the chapters on the Christian life. Our attitudes to praying and giving, ambition and methods of evangelism are examined. Repeatedly he uses his technical knowledge to illuminate Scripture.

The collection is heterogeneous and presents unequally various facets of the author; a rough drafting of the papers would have been helpful. But the range covered and the work it represents leaves the impression of a thorough workmanlike enquirer, whose discoveries in the Scriptures were proved by use in a full and active Christian life. I. L.-P.

THE PUBLIC BAPTISM OF INFANTS.

By *Philip E. Hughes*. *Church Book Room Press*. pp. 15.
6d. (*paper*).

If "The Ministration of Public Baptism of Infants" continues to be treated as a hole-in-the-corner affair after Sunday School for family and friends only, it will not be Mr. Hughes' fault. His excellent booklet is a powerful and timely plea for the reinstatement of the sacrament as an "ecclesiastical occasion". It is also the best short exposition and defence of the Biblical grounds for infant baptism (i.e., the place of children in the Church and covenant) that I know. The writer's protest against the un-Biblical individualism which hangs about the modern Christian mind, his insistence that baptism must be regarded as a congregational action, and his reminder of the local congregation's responsibility towards those children who by baptism have become its junior members, are specially welcome emphases. The booklet has something important to say to all churchmen (including those who doubt the propriety of infant baptism!). It must be one of the best sixpennyworths on the market to-day, and one hopes it will be widely read. J.I.P.

HOW TO READ THE BIBLE.

By *Abbé Roger Poelman*. *Longmans, Green*. pp. 113. 6/-.
Cardboard cover.

This is a free translation from a French original. It provides a limited and sketchy survey of the contents of the Bible. The one significant feature is that it is by a Roman Catholic for Roman Catholics. It has been officially approved by the Roman Church. The Douay-Rheims translation of the Latin Vulgate is used in all scriptural

quotations. There are frequent references to erroneous Roman doctrines and practices. Protestants who desire this kind of aid have better books available. But some may find this book useful to encourage zealous Roman Catholics to practise regular Bible reading, and to find, as the book itself says, that "The reading of Holy Scripture in the spirit of faith is a discovery—an eager and reverent discovery of God. . . . As we turn from reading to prayer and from prayer to reading, our souls receive light." A.M.S.

LAW AND GRACE.

By J. N. D. Anderson. I.V.F. pp. 20. 6d. (paper).

This presidential address, which Prof. Anderson delivered at the 1954 Inter-Varsity Conference, takes the form of a clear and useful discussion of three characteristic types of error concerning the relation of law and grace: a false (antinomian) antithesis, a false (legalistic) synthesis, and a haziness as to the application of Biblical principles to the case of those who never heard the Gospel. He counters the first by an exposition of Matt. v. 17 and Gal. iii. 24, and the second by stating the way of salvation by faith only. He meets the third by laying down the following principles: (i) all know something of God and His law; (ii) all fall short of what they know; (iii) none, therefore, can be saved apart from God's grace in Christ; (iv) if God brings any of those who never heard the Gospel to turn from sin and cast themselves on His mercy, they will be saved through Christ. This seems right (though whether Rom. x. 12, 13 affirms it, or Cornelius was a case of it, as is suggested, is more doubtful). But in any case we have no means of knowing if and when such a thing may happen, and so, as the writer well insists, these considerations in no way lessen Christian missionary responsibility. J.I.P.

TEMPTATION.

By Dietrich Bonhoeffer. S.C.M. Press. pp. 47. 3/- (paper).

MEDITATIONS ON THE TEMPTATIONS AND PASSION OF OUR LORD.

By R. E. C. Browne. S.C.M. Press. pp. 44. 2/6 (paper).

The subject of temptation is always relevant. Our daily prayer needs to be: Lead us not into temptation, But deliver us from evil. Dietrich Bonhoeffer gave a series of Bible readings in 1937 in Finkelwalde, which are now printed. From a consideration of temptation in general, he proceeds to an examination of the Temptation of Jesus, and then reaches his main theme that in our temptations it is really Christ Who is being tempted in us, for all our temptations are reflections of His. So likewise our victory in temptation is really His victory.

The Rev. R. E. C. Browne starts from the wilderness Temptation, linking it step by step with the events of the Upper Room and beyond. He goes on to speak of the Passion itself, the breaking of bread as a symbol of precious truths and sacred fellowship; and the Cup, with all it means both to the disciples and to their Lord. D.K.D.

NOTES ON BOOKS RECEIVED

Abbé Pierre and the Ragpickers by Boris Simon (*Harvill Press*, 15/-) is an account of the remarkable social and philanthropic work of Emmaus, near Paris. This book cannot fail to move the reader, who will both be amazed that social conditions can exist in Paris which are reminiscent of the horrors of the London underworld of the 'eighties and 'nineties, and stirred by the self-sacrifice and genius of Abbé Pierre. All the same, the limitations of the Roman Catholic religion—here, surely, seen at its best—are patent. Pierre must indeed be a true lover of Christ, yet the "work of grace" seems entirely limited to the bodies and minds of those he rescues. Perhaps that is an unfair statement, in view of some of the stories in this book; but it is the abiding impression.

Interpreting the Bible by J. Stafford Wright (*I. V. F.*, 6d.). "Evangelicals are not Bibliolaters: they do not worship the Book. But, believing that the Book is true, they seek to draw out the truths that it contains, and to apply and interpret them. The important thing is to have certain criteria of interpretation. . . ." This booklet seeks to give guidance on interpretation, and, as those who know Mr. Wright's book and articles would expect, provides a masterly discussion which should be an immense help to students and the puzzled.

Adventurers for God by Cecil Russell (*Highway Press*, 2/-) is a series of story lessons for juniors, based on great missionary characters. Samuel Crowther, Mary Slessor, Apolo of Uganda and a convert in a Malayan New Village are included. "Each story has a special aim, but they are intended to awaken admiration for the qualities shown by the hero or heroine, and so lead the children to act in the same way."

Philippine Tribes by A. J. Broomhall (*China Inland Mission*, 1/-) is another in the series *Fields for Reaping*. After a striking description of the poverty and spiritual need, told imaginatively, Mr. Broomhall provides the detailed information and analysis customary to this series, which is so useful for prayer partners.

I Believe in Hope by Gustave Isley (*Salvationist Press*, cloth 4/6, paper 3/-) is a collection of memories and impressions by a French Salvationist officer, who died in 1951. Like so many Salvation Army books, it is a tonic of faith, humility and devotion.

Wayfarer in the Land by Hannah R. Hurnard (*Church Mission to Jews*, 3/-) is a striking story of village evangelism in pre-war Palestine, told in the hope of stirring up prayer and thrusting forth labourers into the harvest. It has already sold 5,000 copies abroad, and is now published in England.

What is Man? by Canon L. W. Grensted (*Church Missionary Society*, 6d.) is the C.M.S. Annual Sermon for 1955, and is a "study in the contemporary crisis for the missionary and the politician". It is a call "to new and sustained endeavour . . . which will involve hard thinking not only about other people and their faith but about ourselves", leading to a deeper, more sympathetic understanding of non-Christian religions and thus to a more adequate presentation of the Gospel.

Ben and the Birds by Beth Coombe Harris (*Pickering & Inglis*, 3/-) is a story for junior boys. **Victory for Vera** by Doris Taylor (*Pickering & Inglis*, 4/-) is a story in the Sunshine Series for older girls. Both work into the plot a definite evangelistic message. On the debit side, the writing and story in both books are a trifle stilted and obvious, and it seems a great pity that such poor quality paper should be used in the production. But on the credit side is a shrewd understanding of a child's spiritual need, and a faithful account of how this need may be met. **Black River** by Bernard Watson (*Salvationist Press*, 4/6) is a well written story for boys which has an interest well beyond the Salvation Army in which the main action is set.