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Book Reviews

SURPRISED BY JOY.

By C. S. Lewis. *Geoffrey Bles*. pp. 224. 15/-.

Not purporting to be an autobiography but a "conversion story"—a subtitle later changed to "The Shape of my early Life"—it seems to me hard to discover in the later stages of the book much about conversion, or in the earlier stages much except autobiography. Perhaps this is to be expected. Dr. Lewis remarks that as we grow older we remember the distant past better than what is nearer, and certainly the earlier chapters, dealing with boyhood and youth, are full of vivid and detailed impressions; shafts of sunlight fall on a smaller, brighter world described with detailed accuracy and with love and care. It may not tell us much that seems very relevant to a conversion story, though plainly the full sequence is clear as crystal in the author's mind, but is fascinating on its own account. Lewis seems to have been a remarkable child of remarkable parents, who sent him to the most extraordinary schools. "Wyvern," the pseudonym for a well-known public school, is cruelly represented in a couple of devastating chapters. Chapter VII begins: "Here's a fellow, you say, who used to come before us as a moral and religious writer, and now, if you please, he's written a whole chapter describing his old school as a very furnace of impure loves without one word on the heinousness of the sin".

Certainly "impure loves" and the competitive "class-conscious" snobbery of a school hierarchy seem to be the two impressions chiefly remembered. At least one review, when the book first appeared, questioned whether Wyvern could possibly have been quite as Lewis remembered it. But he is not a writer I would loosely accuse of faulty observation or recollection; or of reckless exaggeration.

I had hoped to find in this book the full account, of which only shadowy clues have come my way, of how Dr. Lewis became a Christian. The Preface to his *George MacDonald: An Anthology*, mentioned the purchase of the *Everyman* edition of *Phantastes* and adds: "A few hours later I knew that I had crossed a great frontier". *Surprised by Joy* tells a little more—that it was on Leatherhead station in October, in a moment, that has been transfixed by memory and is beautifully described. The *Anthology* calls the quality of *Phantastes* Goodness; while here Holiness is the word, with "the wind of Joy" blowing through the story. "That night," writes Dr. Lewis, "my imagination was, in a certain sense, baptized; the rest of me, not unnaturally, took longer".

But the book tells little about "the rest of me"; "The last stage of my story, the transition from mere Theism to Christianity, is the one on which I am now least informed" it confesses. And it is sad for those who have no knowledge of philosophy, and but a scanty acquaintance with the world of literature which places a book, like a milestone, at intervals down the road to Deity, that it is the conversion to Christ about which we learn so little. Chesterton's *Everlasting Man* falls

into a natural place, and so does the account of the secret choice on the top of a 'bus by Headington Hill. I suppose the climax comes in the room in Magdalen in the Trinity Term of 1929 when "I gave in, and admitted that God was God, and knelt and prayed: perhaps, that night, the most dejected and reluctant convert in all England". But there is even here no real indication that Lewis was a convert to the "faith once delivered to the saints".

A character in one of Eric Linklater's books makes a penetrating remark on education: "Teach him his own language," he says, "in such a way that he will learn the spirit of it; not only because words are the principal condition of social life, but for this reason: whenever a man makes one of those lonely journeys into his own mind or the secret places of his will, he takes with him, like a lamp to explore them, his native language". The success of Dr. Lewis' exploration springs from the brightness and beauty of his lamp. Even those who are unfamiliar with the path he followed, and see no significance in the landmarks that mean much to him, will enjoy the radiance that shines through these pages from a gift of language that leaves a hallmark upon all that C. S. Lewis offers us.

T. DUDLEY SMITH.

HEBREW MAN.

By Ludwig Köhler. S.C.M. Press. pp. 189. 12/6.

Both the publishers and the translator have done us a great service in producing this series of lectures by a renowned Hebraist on a subject which must interest everyone who reads his Old Testament. Within a relatively short compass, Dr. Köhler throws light on the life of the ordinary Hebrew man, his physical characteristics, his general state of health and his attitude to sickness and death, his life in the family and in the community, everything in fact which might be included under the heading of the Hebrew culture-pattern. No doubt a sociologist would have chosen that as a title for the book instead of the rather bald *Der hebräische Mensch* of the original.

Consisting as it does of only six main chapters, the book has its drawbacks: too often evidence is produced and examples are cited, but no conclusion is drawn: or questions are posed and left unanswered. But the importance of the book is out of all proportion to its size, and it makes up a valuable English trilogy with Pedersen's *Israel* (Danish edition, 1920; Eng. trans. 1926) and Alfred Bertholet's *History of Hebrew Civilization* (German edition, 1919; Eng. trans. 1926), all of which aim at presenting the Hebrew in all the various aspects of his physical and spiritual life.

Of particular interest is Dr. Köhler's attempt to place in a probable setting that most elusive of literary forms, the wisdom literature. In pp. 102 ff. he convincingly depicts the circle (*söd*) of adult men of the village sitting in the open around an old tree or in the open space at the entrance to the village: this was the place of conversation, where at the end of a day its affairs were discussed, stories were told and experience (i.e. wisdom) handed on. Here the cross-talk of the Proverbs was carried on; here men learnt the art of being "skilled in word", as David was (1 Sam. xvi. 18). It was a similar gathering

in the gate which constituted the local *ad hoc* legal assembly, and in the appendix to *Hebrew Man* we have Dr. Köhler's famous essay, *Die hebräische Rechtsgemeinde* translated for us, in which the atmosphere and style of legal debate are shown to underline the thought and structure of the Book of Job.

For the translation little but praise need be added. Occasionally it is a trifle Germanic, as when it describes "the still by no means fully-grown youth" (p. 87), but generally we find it clear, painstaking and idiomatic. Dr. Ackroyd should find many English readers to appreciate his work.

J. B. TAYLOR.

THE BOOK OF DANIEL.

By E. W. Heaton. S.C.M. Press. pp. 251. 12/6.

This addition to the "Torch" series conforms to the pattern of its companions. It is written for the intelligent non-specialist by an expert; it is concerned less with critical minutiae than with the essential message of the book (though in this volume the Introduction is nearly as long as the Commentary), and it is set out as a paragraphed rather than a verse-by-verse discussion.

A prominent feature of the treatment is the author's endeavour to relate the book of Daniel to other types of literature. He helps us to discriminate between this example of apocalyptic writing and its "second-rate imitators"; he also tries to show the affinity between this work and the wisdom writings and "popular romances", especially those attributed to the second century B.C. This century Canon Heaton regards as so unquestionably the period of the book's composition that he never pauses to discuss the traditional view or to notice in his Bibliography any conservative writing. From a statement in his preface it seems that he has not read the commentaries of the Roman Catholic Lattey or the Reformed scholar E. J. Young, neither of whom can properly be dismissed unanswered.

The historicity of the exilic stories the commentator considers to be on a level with that of "the less reputable 'historical' film". Since in his view "the writer is indifferent to historical accuracy", any narrative details that present difficulties are dismissed with the minimum of discussion. For example, the opening verse of the book is taken to be in error over "the third year of Jehoiakim" through a mischoosing and misreading of sources, while what Prof. F. F. Bruce has called a "complete and satisfying answer" first put forward by R. D. Wilson is not so much as mentioned, nor indeed is any favourable evidence examined. The truth is that the theory that Daniel was written in the Maccabean period almost *requires* the corollary that its author was confused over major historical matters: otherwise the succession of empires and the periods of chapter 9 appear to reach their climax in the Roman era rather than the Greek, and we are faced with the New Testament view that our author predicts rather than "*pretends*" (Canon Heaton's italics) to do so. Indeed Canon Heaton takes pleasure in attributing to the author of Daniel (and to a lesser extent the other Old Testament writers) the view of history expounded in 1066 *And All That*: i.e., history is "what you can remember" (true

or not), and what will "console the reader". If his wisecrack is justified, we can stop talking about a religion that takes history seriously; all that it takes seriously is propaganda.

In fairness it must be said that the commentary speaks admiringly of the author's religious motives. It lays valuable emphasis on the fact that faith, and not curiosity over the future, is the mainspring of the book. (Yet most propaganda also springs from faith.) But the commentator does not stop at correcting the history: he turns his critical eye on the doctrines of the book as well. This is only logical. His own position is universalistic, therefore he deplors the "fateful step" taken in Dan. xii. 2 towards the doctrine of a final condemnation of the wicked. This protest is, of course, based on a deep reverence for the love of God, but that love is interpreted from a selection of scriptures, not from a synthesis of the whole. There are all too many selections possible. (For example, a vegetarian writer has recently made suitable subtractions from the gospels to ensure that our Lord, in the interests of love, should not appear to countenance the eating of meat.) Perhaps we should be grateful for the fresh reminder that if we do not let the Bible wholly shape our theology, our theology will have to shape its own Bible.

There are apparently misprints on p. 108, line 8; p. 180, line 17; p. 224, line 17.

F. D. KIDNER.

MARK IN THE GREEK NEW TESTAMENT.

By *Kenneth S. Wuest*. *Pickering & Inglis*. pp. 300. 17/6.

HEBREWS IN THE GREEK NEW TESTAMENT.

By *Kenneth S. Wuest*. *Pickering & Inglis*. pp. 272. 17/6.

"The popular teacher of Greek at the Moody Bible Institute" is here following a method which he has tested on other Bible books. He claims to provide a commentary on the Greek Text for the reader who knows no Greek, and in this way seeks to give him "in terms which he can understand, all that he should have for a more intensive study . . . than any translation affords". This aim has been accomplished by constant reference to the Greek equivalent of the salient words, giving a transliteration and, in most cases, an extended note on usage and meaning. Each section of text, after the comments have been made, is translated with a view to bringing out the richness of the Greek. In addition, the commentary on Hebrews ends with a complete translation designed to include all the expository insights gained in the detailed treatment. Another valuable feature of each of these volumes is the extent to which the opinions of other expositors are quoted. Indeed, in Mark, the words "Swete says" are used with a frequency reminiscent of the way in which another American (of happy memory) used to appeal to the Bible! One is thus introduced to the work of A. B. Bruce, M. R. Vincent, A. T. Robertson, etc., on Mark, and Westcott, Alford, the Expositor's Greek Testament, etc., on Hebrews, as well as incidental references to Lightfoot, Trench, and many others. For easy reference, each volume includes a verse index, giving the page where each verse is treated. The similarities between the volumes includes, as its chief glory, the theological position of the author. He

holds the distinctive Evangelical Doctrines of the Word of God and the Atonement—the only caveat necessary being that words like “Modernist” are used with more extreme meanings than is customary on this side of the Atlantic.

It is inevitable that Hebrews suits this form of treatment better than Mark. In his treatment of Mark, the author, while bringing out excellently the flavour and meaning of the Greek, sometimes fails to go on from there to expound the passage, e.g., the passage on the bringing of the children in Mark x. Hebrews is really an impressive piece of work. The approach is analytical. Only on the basis of a correct division of the text can a correct exposition be given, and Wuest, stating this as fundamental, treats us to a rich example of it in practice. No one can fail to be helped in his understanding of the terminology and message of Hebrews, its background and modern relevance, by this study. Not every detail, of course, can be commended. The interpretation of “the word of the beginning of Christ” (vi. 1) as “the beginning word of the Messiah”, meaning the Levitical Ritual, is denied by other authorities, and can only be sustained by forced interpretations. Again, he is not guiltless of a sin which he finds in others and calls “eisegesis” (importing meanings into the text). Melchisedec is twice referred to as “a sinner saved by grace”—a description which, however true in fact, seems to run beyond the evidence! On the other hand, the treatment of the “altar” passage (xiii. 10) is illuminating, and it would be perverse for a reviewer to carp at a few deficiencies when offered such general benefit.

Both of these books can be heartily recommended.

J. A. MOTYER.

STUDIES IN THE ACTS OF THE APOSTLES.

By Martin Dibelius. S.C.M. Press. pp. 228. 25/-.

This book is a posthumous collection of essays written over a period of twenty-five years from 1923 onward. They vary in length and weight; the most substantial are the important monograph, *Paul on the Areopagus*, which it is good to have in English, and an elaborate study of the speeches in Acts. In these papers, the architect of “form-criticism” develops an analogous approach towards Acts (“style-criticism”), seeking to discover the book’s real character by studying the writer’s literary methods. The book is repetitive, as a collection of articles on the same general theme is bound to be; massively and minutely erudite, as one would expect of its author; and highly provocative in its general conclusions.

Dibelius argues that Luke planned Acts as a piece of Christian apologetic designed for general circulation among the reading public, and so set himself consciously to mould and shape the story of the spread of the Gospel from Jerusalem to Rome in the recognized manner of a professional historian. So far we may agree; but Dibelius’ further inferences are more doubtful. Thus, he maintains that the speeches are the author’s own free compositions, the general *raison d’être* of which lies not merely in the fact that they represent what he thinks would have been the ideal thing to say on each occasion, but even more in the fact that they help to show the significance of the

event to which they are attached in the plot of the book as a whole ; while the Areopagus speech serves the further purpose of standing as a model of how to preach to educated Gentiles. Luke wanted to show " how (the Gospel) must be proclaimed in this world. So he let his Paul preach, preach in one of the most distinguished places in Greece, in the way that he thought the Greeks ought to be preached to at that time : with philosophical proofs, with comparative acknowledgment to Greek monotheism, and pressing into service the words of wisdom spoken by Greek poets " (p. 77). In fact, this Hellenistic diatribe on the rational grounds of monotheistic religion, with its call to repentance loosely tacked on at the end (so Dibelius analyses the speech) is quite un-Pauline and could not possibly be authentic.

(Dr. N. B. Stonehouse examined Dibelius' reasoning here in his 1949 Tyndale Lecture, *The Aeropagus Address*, and quite cogently refuted it.)

This may seem an odd enough opinion, but there is odder to come. Dibelius asserts Lucan authorship of Acts, and is quite ready to grant that the " we " in narrative passages indicates Luke's presence in person ; yet of the shipwreck (chapter 27) he writes : " Truly literary criticism will lead us to suppose that the nautical description is taken from the numerous accounts of sea-voyages in literature and not from experience " (p. 107) ! And in almost every episode in the book he finds evidence of Luke's tinkering with facts in the interests of a good " edifying " story. This means, of course, that the value of Acts as a historical source is virtually nil. Of the Council at Jerusalem (chapter 15), for instance, Dibelius writes : " Luke's treatment of the event is only (!) literary-theological, and can make no claim to historical worth " (p. 100). Thus he depicts Luke, the professed historian, who in the preface to his first volume promised Theophilus a reliable factual record (Luke i. 3-4), as really a historical novelist, deliberately transmuting what he knew had happened, and in some cases had seen happening, into what he thought it would most " edify " his readers to think had happened. Whether or not Dibelius is entitled to argue that this was what everyone expected a Hellenistic historian to do we need not determine ; in any case, it seems incredible that Luke should have done it. For this is just to say that Luke's views concerning the fidelity to fact, as such, coincided with those of the modern Nazi or Soviet propagandist : namely, that it is more important that people should believe what is thought " edifying " for them than that they should know what is strictly true, and that writers ought to idealize fact (i.e., turn it in part into fiction) if that will be more inspiring ; what " edifies " is an imaginative presentation of an idea, not an objective record of fact as such ; what might have happened may well be more " edifying " than what did happen, and in such a case it is perfectly right to retail the former rather than the latter. But this is Gnosticism, not Christianity. The God of the Apostles is the Lord of history, who governs all events and works out His saving purposes in history ; historical facts, therefore, are God's facts, and so sacred. The truth of God is turned into a lie whenever a fact is distorted, and to twist facts in the interests of ideas, even true ideas, is sin. Can we believe that this is what Luke did ? Does not all the available evidence

rather suggest that Luke's Christian understanding had given him an utter fidelity to fact which sets him in a class by himself among Hellenistic historians? Dibelius begs this question, and builds all his arguments upon assumptions which we believe to be untenable. Learned and acute as the book is, therefore, we do not think that it is a contribution of the first importance to the interpretation of Acts.

J. I. PACKER.

THE PROTESTANT BISHOP: THE LIFE OF HENRY COMPTON.

By Edward Carpenter. Longmans. pp. 398. 35/-

The "Church Militant" is a familiar phrase, but few bishops can claim to have exhibited such martial tendencies as did the subject of this biography, however incongruous the idea may appear. For Henry Compton, as a boy not yet eleven years of age, was present at the Battle of Edgehill in 1642, and in 1688, he buckled on his sword, and with pistols at his holster, personally escorted Princess Anne from London to Nottingham to escape the clutches of James.

His noble birth (his father was Earl of Northampton) made Compton a marked figure in the Church, and ensured his rapid advancement. Ordained in 1666, Master of St. Cross, Winchester, in 1667, Canon of Christ Church in 1669, he became Bishop of Oxford in 1674, and was translated to London the following year. As Dean of the Chapels Royal, he managed to secure the confirmation of the two Princesses Mary and Anne in the Anglican Church, without their father's permission, but on King Charles' express authority, and to continue their education, thus forming a Court connection of the utmost importance for the country in later years.

Compton was suspended from his bishopric after trial before a Commission appointed by James II because of his militant Protestantism, and retired to Fulham in the guise of a martyr, where he proceeded to indulge his botanical interests to good purpose in the palace gardens.

Compton's work for the Revolution was of a dramatic character, and forms an important part of his biography. He was twice disappointed of the Primacy, once by Sancroft, due to James' hostility; and in 1691, despite outstanding services to the new monarch, by Tillotson, in somewhat mysterious circumstances, possibly due to Bishop Burnet's influence with the new sovereign. Compton's isolation continued during the reign, but on Queen Anne's accession, he once more enjoyed the royal confidence, even becoming a Tory High-churchman, sufficiently misguided to support Sacheverell.

While, as the author has recognized, the bishop's political activities form the more interesting and dramatic part of the book, full attention is rightly given to Compton as a diocesan administrator. Here there can be nothing but praise. He carried out regular visitations, and introduced a form of synodical proceeding, holding twelve "conferences", each on a set theme, summarizing the results in a printed circular letter to all clergy. He "visited" St. Paul's; worked hard in the spiritual interests of the American colonists in co-operation with the S.P.G.; supported the distressed Episcopalian ministers in Scotland, and obtained financial aid for the French Protestant refugees who had fled from the persecutions of Louis XIV, thus establishing

for himself an international reputation with the Protestant Churches of Europe. His incessant labours and vast correspondence lasting almost to the end (he was bishop for thirty-eight years), give further proof of the painstaking and efficient work of this "Protestant bishop".

Dr. Carpenter's biography is full of interest, and he has a detailed knowledge of the political history of the period; yet one is left without that clear-cut study of Compton as a man, which could be desired. Perhaps this is due to the lack of first-hand materials, despite the author's exhaustive researches. At least he has given us an authoritative study of one who held an important appointment at a vital and formative period of our history.

COLLISS DAVIES.

THOMAS CRANMER.

By G. W. Bromiley. Church Book Room Press. pp. 126. 10/6.

There are many people in the Church who would like revision of one kind or another in the Prayer Book. Some are anxious to introduce additional matter, others to add simple alternative services for beginners in worship. But among almost all of these, there is no desire for any substantial change. It is still true that our liturgy is incomparable, and still meets the spiritual needs of multitudes of worshippers. This is the measure of Cranmer's greatness; this is the measure of his work. It has stood the test of time. The prayers and praises of the prayer book, the haunting, exquisite beauty of the rhythms and phrases, have woven themselves into the texture of our religious life; they echo and sound and bring balm to the soul. It is refreshing to use modern prayers apt and pointed to some particular need. But, like fretful children, we tire so quickly of them. Not so the collects and prayers of the prayer book; the more we use them, the richer the depth of meaning we find; in them is inexhaustible treasure. It was indeed in the mighty, mysterious providence of God that, at a time when our forms of worship were being drawn up in our native tongue, England possessed an Archbishop with such a gift of language, majestic, sonorous and simple, full of varied beauty and light. The prayer book remains Cranmer's greatest achievement, for his was the master guiding hand.

But although this was the supreme work it was only one of his achievements. Summing up this work before the disaster of Mary's reign, Dr. Bromiley writes: "The Bible has been introduced into the parish churches and the homes, and to some extent the minds and hearts of the people. A Prayer Book had been provided which for centuries to come would set a pattern of dignified but simple and scriptural worship in the churches of the Anglican communion. A witness had been borne for the re-establishment of discipline in the Church. The doctrine no less than the worship of the Church had been given that decisive direction from which many of its members have reacted but which they have seldom been able to ignore."

This book, excellently produced, has been written in connection with the 400th anniversary of the martyrdom of Cranmer. It is an understanding and useful account of the life and work of the great Archbishop. By temperament, Cranmer was fitted for the life of a scholar,

and no doubt would have preferred to have remained such. But it was not to be. Brought unexpectedly to the notice of Henry, that difficult and irascible monarch took a liking for the diffident scholar, a liking and respect which he retained to the end, dying pathetically with his hand in the hand of his archbishop. Cranmer found himself Archbishop of Canterbury, and necessarily involved in the political sphere. Dr. Bromiley deals in a sympathetic way with the distasteful affairs in which the Archbishop was involved, such as the King's matrimonial matters. Cranmer came to his reformed views slowly and as a result of wide reading and careful thought. His whole theological position was based upon the belief that the medieval position was a departure from the teaching of the Bible, and the early church. Cranmer had a sincere and firm belief in the royal supremacy, and this helps to explain his unhappy hesitations and recantations in the last grievous days of his life.

O. R. CLARKE.

A HISTORY OF CHRISTIANITY IN YORKSHIRE.

Edited by F. S. Popham. Religious Education Press. pp. 160. 8/6.

Yorkshiremen know—and are not afraid to say—that they live in a great county. And “off-comed-uns” (like your reviewer) who have lived therein for any length of time are not disposed to deny the claim. Conditions of life over the centuries have produced that stubborn independence for which the Yorkshireman is noted. But there have also always been in him two instinctive characteristics—a passion for education and a solid belief in the virtues of religion. Scattered over the county's broad acres, there is the compelling evidence in stone of the latter—from the cluster of ruins of the Cistercian abbeys (Fievaux, Fountains, Byland, Jervaulx, Kirkstall, Roche, Sawley and Meaux) and the great churches of York, Beverley and elsewhere, to the numberless lovely village shrines.

The passion for education is illustrated by the simple statement that before 1660—two hundred and ten years before the first Education Act, for which the Member for Bradford was largely responsible—there were 146 endowed Grammar Schools, of Christian foundation, in the county. There is obviously a great story to be told and the surprise is that it has never before been told in quite the way that this volume attempts. The attempt has arisen out of the strange quirks of denominational history. The divisions of the Church have produced in Church schools the dual system and in the State schools the reduction, as some would say, of religious teaching to the level of undenominationalism, in the framework of an Agreed Syllabus. This volume was written as a companion to the West Riding Agreed Syllabus, and is well designed to help teachers to bring alive the story of the Christian Church in the county. It unfolds a notable story of the significant part played by Yorkshire in the development of Christianity in this island.

After tracing the spread of the faith from its early beginnings and through the Middle Ages, the writers trace the changes that followed the Reformation, dealing in turn with the Church of England, the “Old Dissent”, the Quakers, Roman Catholicism, the Moravians and

Methodism. There is an appendix on the Ecumenical Movement of to-day.

A glance at the bibliography shows that this first-rate book really does a new thing for us; for the volumes referred to there are either too general or too particular for the purpose in hand. In this book, the general and particular are skilfully woven to present a vivid pattern of the growth of Christianity in a vigorous atmosphere.

J. G. TIARKS.

CHRIST STILL HEALING.

By *Elsie H. Salmon*. *Arthur James*. pp. 208. 10/6.

This new book by the well-known faith healer, Mrs. Salmon, has much that is similar to her earlier book, *He heals To-day*. The same rather briefly and subjectively reported cases, and the same claims of cures, are to be found. They are of the kind which have been criticized so penetratingly and yet so charitably in the report recently submitted by the Council of the British Medical Association to the Archbishops' Commission on Divine Healing, a document which all who have an interest in this subject would find profitable and salutary reading. The theology is not appreciably different from the previous book, and shares some of the vagueness of Mrs. Mary Baker Eddy, e.g. in such statements as, "Spirit is Thought" (p. 23), quoted in an article (not by the author) which constitutes most of the first chapter of the book. There is the claim of direct guidance by voices, or rather by what the author calls "the Inner Voice", e.g. on p. 49. The most disturbing aspect of the whole book is the extent to which healing has ousted the work of evangelism and witness as the centre of the Christian ministry. For example, on p. 40 it is stated, "Every minister . . . every dedicated person who has left all to follow Him can be a channel of healing. All that is necessary is that the mind must be pure and clean, filled with the desire to be of the utmost service to Him." This gives the impression that the highest service of the Christian is to be a healer, whereas the last commission of Our Lord was to go into all the world and preach the gospel, and there is not included in this commission the command to heal which was in the commissions to the twelve and the seventy. Of course miraculous healing was practiced in Apostolic times, but it seems to be the evidential value of the miracles of healing which mattered, rather than their intrinsic value as works of mercy.

There are some thoroughly mischievous suggestions in the book, e.g. on p. 185 that a Rhesus incompatibility in the fœtus can result from "deep spiritual perversion in one or other parent", for which there is not a shred of evidence, and which may well cause considerable distress to those who may be personally involved in such a problem. In the same section it is suggested that mentally defective children are the outcome of "sub-normal human behaviour" whereas no evidence is presented for the suggestion that there is a greater proportion of mental defectives in illegitimate and unwanted children. That child delinquency and psychological instability are more likely in these cases is well-known and undisputed, but it is quite irresponsible to postulate that parents are to blame for the mentally defective (as opposed to the delinquent or unstable) child.

The book has been much publicized as containing a well-authenticated case of miraculous healing, given in the epilogue (p. 200). Because this has received much publicity in advertisements and is supported by the name of a medical man, it is as well that it should be critically assessed. The story is a pathetic one. It concerns a woman in her thirties who had been severely crippled by tuberculosis of the spine in early childhood. She was, at the time of the healing service to which she was taken, also suffering from a psychiatric depression resulting from the recent death of her mother, and had lost a great deal of weight. Clearly her physical condition had been badly neglected. At the healing service there was no doubt that she went through a very real experience of renewed consecration to God. As a result of this her depression cleared, her appetite returned and she began to take a new interest in life. Letters are quoted from friends at intervals of some months afterwards, and obviously a process of what has come to be known as rehabilitation had been going on. She had had an operation on the tendons of her legs and there was other orthopædic treatment in progress. Even so, there is plenty in the accounts to show that her body could not be regarded as completely normal, and the tuberculosis of her childhood, coupled with years of neglect, had left its mark. The striking thing about the story is not the change in the patient's body, which is clearly the result of the lifting of her depression followed by intensive orthopædic treatment, but the entirely changed outlook upon her illness and upon life altogether which followed her attendance at a religious service, and the new hope and determination which came to her. Her case is an example of something to which Mrs. Salmon applies the term "progressive healing". But such "progressive" healing is unknown in the miracles of Scripture, where the result was always instantaneous or nearly so, and perfect. If it is "Christ still healing" then the sceptic may well be excused for asking why the results are not more striking. To attribute this to lack of faith on the part of Christians will not do, for there have been men of great faith in every age who have suffered from painful illnesses which have been left uncured. Or is the whole theological basis of what the book calls "The new healing" open to serious modification in the light of what the Bible teaches about these things?

A. P. WATERSON.

RECOVERY OF FAITH.

By Radhakrishnan. Allen & Unwin. pp. 205. 8/6.

The faith to be "recovered" is not that of any particular religion, but that which is common to all religions, namely, the spiritual as against the material interpretation of the Universe. More than any social, political or economic adjustment, the world to-day, needs a spiritual awakening.

All the world religions seem far removed from the needs of man. Yet we have mankind divided into two hostile camps, the threat of extermination by atomic warfare and a general falling away from all organized religions. Great spiritual movements, however, have always arisen just when men despaired of civilization, and so Dr. Radhakrishnan is convinced that the time is ripe for a great spiritual awakening.

He does not minimize the difficulties which arise from the marvellous scientific and technological progress of our time and the unrestrained agnostic thought. He is led to the examination of what he calls "modern rivals" to religion, e.g., nationalism, paganism, humanism, communism, etc., and dismisses them, but not without a very understanding examination of their teaching. For him the problem is to find "a religious message that is distinctive, universally valid, sufficient and authoritative; one that has an understanding of the fresh sense of truth and the awakened social passion which are the prominent characteristics of the religious situation to-day. . . . We must present struggling and aspiring humanity with a rational faith which does not mock the free spirit of man by arbitrary dogmas or hesitating negations, a new vision of God in whose name we can launch a crusade against the strange cults which are now competing for mastery over the souls of men" (p. 74).

This is a worth while ideal, but whether the solution he gives is equally acceptable is very uncertain. "Arbitrary dogmas" is the key phrase. He examines Hinduism, Taoism, Judaism, Buddhism and Christianity and rejects their distinctive doctrines. (As far as Christianity is concerned, The Virgin Birth, Unique Sonship, Atonement, Resurrection and Ascension are such "arbitrary dogmas".) But their common and most valuable feature is the direct experience of God which was vouchsafed to their respective founders. Certain "God-men" were raised up by the Supreme to lead men of their own nation to Him. Amongst these he numbers, Rama, Gautama, Zarathustra, Moses, Jesus, Mohamet, whose distinctive dogmas are born of their historic and cultural environment, and so are not universally valid. This "direct experience of God" gives experiential as distinct from academic or intellectual knowledge. In this, all religions may find their unity, and it is in practising the spiritual exercises which they teach, which of course vary in different ages and countries and which are only valid for their own people, that every individual may obtain this spiritual experience by which the true faith is born.

This is truly a remarkable book. It reveals a well-stocked and spiritually sensitive mind, and makes most delightful and instructive reading.

G. G. DAWSON.

THE VOICE OF THE CROSS.

By Marcus L. Loane. Marshall, Morgan & Scott. pp. 127. 7/6.

This is an exposition of the Seven Words from the Cross, by the Principal of Moore Theological College, with a Foreword by the Archbishop of Sydney.

The author has pondered long over the Passion of Christ, and this book is the outcome. It is thoroughly devotional in tone and diction but is not speculative. It is an exposition of the sayings, with here and there an explanation of the Greek text or some relevant background data. The Archbishop of Sydney comments on the fact that Canon Loane combines meditation with historical detail and fidelity to the Gospel narrative.

The underlying theology of the book is Evangelical. The substi-

tutionary aspect of the Atonement is basic to the writer's thought. He says: "We cannot lay too much stress on the fact that His was a vicarious sacrifice as a substitute for men". He works on the theme that the physical sufferings of Christ, although real, were a reflection of His deeper, spiritual sufferings. "The thirst of His lips was as nothing to the thirst of His soul, for the Son of Man was athirst for God, and for the souls of men." "There was physical suffering at the hands of men . . . (but) His most inward feelings were not told in human hearing or in spoken language at all; for His was a sorrow too deep for words, and a passion too vast for tears."

Throughout the book the emphasis is on the *triumph* of Christ's suffering. He is the Victim-Victor, the Saviour-Sovereign, the Redeemer Triumphant. He gave Himself up voluntarily to death and in His death He triumphed over all the forces of evil. The writer constantly looks beyond the outward sufferings to their inner meaning and sees in the Passion the symbol of triumph.

This is supremely a book for personal devotional reading, especially suitable for Passiontide. But, although not intended as a source of sermon material, it might well prove a helpful guide to one preparing for a Three-Hour Service.

The volume is well printed and nicely produced, and should take its place with the author's earlier devotional works. OWEN BRANDON.

ESSAYS, PHILOSOPHICAL AND THEOLOGICAL.

By Rudolf Bultmann. S.C.M. Press. pp. 337. 21/-.

These essays are on important theological and philosophical subjects, and some of them are copiously illustrated by citations from modern and classical poetry. They reveal facets of Bultmann's genius and his ability to get to the root of the problem before him. There are essays on Christ the End of the Law, Natural Revelation, Humanism and Christianity, Grace and Freedom, Prophecy and Fulfilment, the Problem of Hermeneutics, etc. To give a critical assessment of them would need another volume. They are all brilliant, refreshing and stimulating.

Whatever knowledge we possess of the topics treated, we soon find that there are important points overlooked by us. For example, in his essay on the Christological Confession of the World Council of Churches, viz., that it "is composed of Churches which acknowledge Jesus Christ as God and Saviour", he tells us that he has been given "the task of testing whether this formulation of a Confession is in accordance with the New Testament", and says, "I can answer this question quite briefly—I do not know".

We ourselves may be inclined to think we do know, but on reading the essay we are confronted with important considerations. What is meant, he asks, by saying Jesus is Saviour and Jesus is God? Does the latter refer to His metaphysical nature or only His significance for us? These questions enable Bultmann to give His own Christology, and it makes it quite evident that he knows quite well what meaning *ought* to be given to the terms of the Confession.

The volume is a real tonic to the thinking man, and will be welcomed by many theological students. G. G. DAWSON.

FURTHER REVIEWS

THE PARABLES OF JESUS.

By Joachim Jeremias. S.C.M. Press. pp. 178. 16/-.

There is by now a well-established pattern of historical process in modern Biblical study. First, some new archæological discovery, some fresh hypothesis, some original technique of research sends a flutter into the dovecotes of orthodoxy, whether conservative or liberal, while some declare that all who came before were thieves and robbers, and others cry that all is lost. But gradually the new knowledge is assimilated; the hypothesis is tested, modified, confirmed, or denied; the possibilities and limitations of the technique are defined, and presently a period of descriptive analysis gives way to one of solid reconstruction. Professor Jeremias' book on the Parables marks the attainment of this constructive stage both in the study of the Parables themselves and in the wider field of Form-Criticism.

The allegorical interpretations hallowed by the Fathers and best represented in England by Trench, received their death-blow from Julicher, and the foundations of reconstruction were laid by Dodd, to whose *Parables of the Kingdom* Jeremias acknowledges his debt. Jeremias has carried forward Dodd's work, enriching it further by all that Form-Criticism has brought us of positive gain.

Form-Criticism, constructively, has done much to build a road back to the very words of Jesus and the historical situations in which they were uttered. It is the road which Jeremias has tried to follow. And this is something of vital importance for the proclamation of the Gospel to-day, since, in the closing words of the author's Introduction, "only the Son of Man and His word can invest our message with full authority," whilst the conclusion of the whole enquiry is tersely stated in the brief (one paragraph) final chapter: "one thing above all becomes evident: it is that the parables of Jesus compel His hearers to come to a decision about His person and mission".

Between introduction and conclusion lies a closely reasoned, exhaustively documented, argument of a character which defies treatment within the limits of any ordinary review. In the last resort, the author's conclusions can only be confirmed or refuted by a point to point analysis at least as lengthy as the book itself.

A brief statement of the problem, including a sketch of the history of the interpretation of the parables, is followed by two long chapters containing the main argument of the book. In the earlier of them the insights of Form-Criticism are exhaustively employed to get behind the veils thrown over Jesus and His words by the primitive Church, whilst in the other, the *Sitz in Leben* having been thus established, an attempt is made to recover the message which Jesus Himself intended to proclaim. The Form-Critical methods of the earlier chapter are, of course, open to question, but the conclusions finally attained are almost startlingly traditional!

It has been the reviewer's good fortune to be reading at the same time Mr. E. F. F. Bishop's *Jesus of Palestine*, already in type when Jeremias' book was published. The two works supplement each other remarkably, Mr. Bishop's store of local Palestinian knowledge and

powers of observation matching Professor Jeremias' multifarious wealth of academic learning. Both were written in furtherance of scientific theology (the bearing of local colour on Streeter's Four Document Hypothesis was the starting-point of Mr. Bishop's quest). But, as both authors clearly hold, scientific theology is in the end a means to something even greater than itself, and both books are also a mine of information and illumination for the preacher, who will often find Jeremias' footnotes even more rewarding than his text; for he has an endearing habit of scattering biblical and rabbinical largess with a liberal hand. And some at least, like the present writer, may find few more profitable devotional exercises than a slow, page-at-a-time, examination of this work, with a readiness to follow up the innumerable trains of thought and study which the references provide.

J. P. THORNTON-DUESBERY.

PSYCHOLOGY AND WORSHIP.

By R. S. Lee. S.C.M. Press. pp. 40. 7/6.

To many Christians everything that the name Freud stands for is the antithesis of Christian faith and practice. Such an opinion is superficial and is often based on no knowledge of Freud's writings or those of his friendly interpreters. Some Christian psychologists hold that if a particular school of psychology is to be followed then Freud's is the most consonant with the Christian viewpoint. In this book the vicar of the University Church in Oxford applies Freud's "conceptions, in the belief that the result will show how valuable they are in illuminating the role of worship in the functioning of the human personality and in its development" (page 12).

The first chapter is concerned with that aspiration after God which is derived from the instincts and is the basis of worship. The second chapter gives a clear statement of the Freudian theory of human development and concludes with an interesting expression of opinions about the religious education of young children (pp. 37-43). The third chapter, entitled, "Symbol, Ritual, and Reason," may be disturbing to some readers because it states rather unflattering truths, but psychology, like psychotherapy, has the truth as its main concern. This chapter has a clear and useful section about the unconscious which leads into a consideration of the right use of meditation (pp. 51-60). The fourth chapter describes the child's growth in the knowledge of God and gives a brief but clear account of the differences between the infantile attitude to God and the truly adult (pp. 67ff.). The fifth chapter is about prayer and draws a helpful contrast between prayer and suggestion (p. 87). It also discusses right and wrong forms of confession (pp. 89-92). The last chapter is about the Holy Communion and the dominant psychological themes in it.

This is a good book but it is difficult to absorb, chiefly because the evidence is not given which could support the opinions expressed. Such evidence would also have made the book more lively but, unfortunately, the Burroughs Memorial Lectureship, which Dr. Lee held when he produced this book as lectures, did not give him time for more. We can agree with him, nevertheless, that it was profitable to open up this big subject.

C. W. J. BOWLES.

ANGLICANISM AND ORTHODOXY.

By H. A. Hodges. S.C.M. Press. pp. 58. 3/- paper.

Here is embodied the enlargement of a theme on which Professor Hodges addressed the Fellowship of St. Alban and St. Sergius in 1947. He believes that the Anglican Church retains an even balance between flexible forms both of Catholicism and of Protestantism, and can still combine within its charitable embrace those whose strongest sympathies lie in one or the other of these two fields. It is therefore capable of bringing great enrichment both to itself and to the Orthodox Church—and indeed to the Ecumenical movement and Christendom generally, by a closer *rapprochement* to the Orthodox Church, but that church, like ours, bases its doctrine on the teaching of the early Christian Fathers, not yet infected by mediæval error or sacerdotalism. But our Church, by a process of “dialectic”, rather than of “synthesis”, must engage more fully in a joint search for what is true in Catholicism and what is true in Protestantism, whilst realizing that both truths must be transcended in a yet fuller vision of truth, which God can teach the orthodox and ourselves, as we seek to worship together and learn together.

The recent fraternizing of Orthodox and Anglican leaders are a hopeful beginning. But the rank and file in these two churches, should do all they can to understand each other; and Professor Hodges in this book, shews both sides how the most fruitful approach to that mutual understanding can be made.

R. W. HOWARD.

WHERE WORDS COME FROM.

By Douglas V. Steere. (Swarthmore Lecture for 1955.) Allen and Unwin. pp. 71. 5/- (3/6 paper).

FROM LONELINESS TO FELLOWSHIP.

By Wilhelm Aarek. (Swarthmore Lecture for 1954.) Allen and Unwin. pp. 79. 3/6 paper.

Dr. Steere borrows the title for his lecture from the plea of an Indian chief who had heard John Woolman pray in unintelligible English. “I love to feel where words come from,” he said. And, says this author, “if we could learn the art of listening which chief Papunehang witnessed to, we should be led to the ground of all true conversation, of prayer, of worship, of vocal ministry, and of the divine accent on things to be done which Friends have called ‘concerns’. This lecture is devoted to an examination of what is involved in listening and in how listened to”.

And how desperately difficult it is for anyone to be a really good listener! With profound and piercing insight, Dr. Steere brings home his challenge to all Christians; and especially will it find response in clergy and teachers. We must, he warns us, become aware of “the hidden presence, the patient, all-penetrating Listener, the third member of every conversation”, One Who does so “like the quietly permeating influence of a person of patient purity sitting silently in a conversation, saying almost nothing; but whose presence there changes all. The New Testament gives a vivid picture of this in describing the scene on the Emmaus road . . . and at the table”. With abundant

illustration, Dr. Steere applies his theme to the practice of private prayer, and then to corporate worship as practised by Friends. How greatly our own anglican services would gain, if there were more opportunity of corporate listening, of waiting upon God. And "how blessed any Protestant minister might feel if he could have the privilege of sitting for an hour in silent waiting with a little inner company of his congregation. How his message might be clipped, how it might be refocussed, and upon occasion how it might be completely recast as he was swept by a deeper sense of both the need of his group and of the abundance of God's power to meet the need."

Evangelicals have much to share with, and much to learn from Quakers. And we may venture to believe that Quakers could learn from Evangelicals? Our view of the sacraments, for example (and Dr. Steere makes scarcely any reference to them) surely lends itself to a fuller understanding of his great theme. For it was in the breaking of the bread at Emmaus that the "hidden listener" was first revealed to the two disciples in whose conversation He had joined.

Wilhelm Aarek in *From Loneliness to Fellowship* seeks to shew how the isolation and individualism of modern men and women, in a world riddled by fear, may be changed into an attitude of solidarity and fellowship. The way must lie through training in democratic but disciplined freedom, through corporate confession of guilt, through the bearing of one another's burdens, and through joint worship of God. Such worship, he believes, finds specially helpful expression in the meetings of Friends.

R. W. HOWARD.

INSPIRING MESSAGES FOR DAILY LIFE.

By Norman Vincent Peale. *World's Work*. pp. 208. 12/6.

PERSONAL SECURITY THROUGH FAITH.

By Lowell Russell Ditzen, D.D. *World's Work*. pp. 268. 16/-.

These books by American authors are of the psycho-religious order. They deal with Christian character and conduct. The underlying assumption, implicit though not stated, being the undeniable truth that while there are many real Christians none are perfect. The truth in Article IX of the Church of England is too often overlooked. "This infection of nature (original sin) doth remain, yea even in them that are regenerate." It shows itself in all of us more clearly than we are willing to admit. The basic idea in both books is that thought is dynamic (Prov. xxiii. 3) "as a man thinketh in his heart so is he" The reader should not let himself be put off by the typically American approach and expression, especially in Mr. Peale's book. There is much that is excellent in both if we treat them as we do herrings—putting aside the bones. They will not help the traditionally English mind—obstinate and self-opinionated! But the man who is humble and can do that extremely difficult thing—stand aside and look at himself objectively, will be helped both in his own life and in his relations with others.

The first book is obviously composed of six lectures or addresses given at different times and strung together without any attempt at

integration, so they frequently conform to the old precept for preachers, "First tell the people what you are going to say, then say it, and finally tell them what you have said". It contains amongst other things a number of physical exercises to be performed to induce a condition of receptivity, and forty texts to be memorized with comments as to their meaning. Given that one has the will to attempt the course indicated in this book he will cure most of these defects of temperament which too often mar Christian conduct and witness.

The second book by Dr. Ditzen is more systematic and scholarly. It is a readable book in spite of its style and has a very humorous touch. It emphasizes the importance of positive thought, and is full of illustrations from classical literature and personal experience. It is really tender and beautiful in many parts. Criticism may be directed at what seems to be an inadequate view of the personality of Christ.

Both books, though American in style, are free from the spelling that most English readers find objectionable.

W. N. CARTER.

WHAT IS VITAL RELIGION?

By *Harry Emerson Fosdick. S.C.M. pp. 238. 12/6.*

Every preacher is painfully and fully aware that the sermon no longer holds its old position and prestige; it is not regarded with the same dignity and respect. There are many reasons for this, and, not least, the factor of time; people are so busy, life is so full, that there is not the readiness or disposition to listen. But the sermon remains of fundamental importance; the preacher must be ready to give time, prayer and study to it. There is a greater need than ever for careful, simple exposition of the basic truths of the Christian faith in simple language and with the object of showing their relevance to ordinary everyday life.

Dr. Fosdick has rightly a great name as a preacher. He has now retired from the famous Riverside Church, New York, and this is to be his last volume of sermons. It is a worthy and characteristic collection. It has in abundance all the qualities which have established Dr. Fosdick's great reputation—a sparkling style, aptness of illustration, relevance to the situation to-day. The title is typical of the man—"What is vital in religion?" "To-day," writes Dr. Fosdick in his preface, "the need is deep for the indispensable vitalities of Christian faith; and to see them clearly, present them persuasively, and live them devotedly, is the importunate task of our churches".

Dr. Fosdick castigates the Church for being concerned only too often with trivialities, and consequently neglecting the weightier matters of the law. This is only too often the case with preaching, which so often gives the impression of failing to come to grips with the problems which race people in the difficult world of to-day. One of the great merits of Dr. Fosdick's preaching is that he deals with the kind of problems which really trouble people, and seeks to illuminate them with Christian insights. He deals with such topics as "Faith and Immortality", "Things money cannot buy," "Temptations of Maturity," "The great Christ and the Little Churches". All these sermons are illumined with Biblical insights and will send the reader to his Bible.

O. R. CLARKE.

SHORT REVIEWS

THE EVANGELICAL DOCTRINE OF LAW. (THE TYNDALE BIBLICAL THEOLOGY LECTURE FOR 1955.)

By E. F. Kevan. *The Tyndale Press.* pp. 28. 1/6 (*paper*).

This is an exceedingly valuable study—even if only because it shows that “legalism” and “living according to Law” are not the same thing. The Law is not, “in the first instance, a mere demand of a moral kind, given to man as man”; if it were, legalism would follow. The Law is essentially man’s response to a salvation already accomplished by God. Its place in the Old Testament and in the New is thus the same. Christ has delivered us from the curse of the Law but the child of God can never be free from the Law of God, for the Law is “the very out-writing of (God’s) own moral nature” and is given “in order to indicate the kind of behaviour that was to be expected in a redeemed people”. The main headings of the lecture are: The Nature of Law; The Function of Law; The Abuse of Law; The End of the Law; and The Use of the Law. There is something to learn in each, and many a difficult place of Scripture is helpfully expounded.

J. A. MOTYER.

PAUL SCHNEIDER.

By E. H. Robertson. *S.C.M. Press.* pp. 128. 8/6.

Paul Scheider was a German country pastor in the early thirties. He had a firm grip on the Word of God, and never lost an opportunity of facing people with the need of being born again. He was a forthright preacher and an indefatigable shepherd of souls, and when Hitler rose to power, Schneider refused to be silent at the evils committed by Nazis. He was arrested, and though for a while released, he was imprisoned again and eventually sent to a concentration camp. He realized that in imprisonment he was as much a minister of Christ as in a parish, and thus became the unofficial but much loved “Pastor of Buchenwald”, shouting texts and encouragement to fellow-prisoners and helping them to maintain their self-respect and to see the love of God.

Beaten and tortured, he died of his sufferings during the summer of 1939, when just over forty. His widow collected his letters and some of his sermons and they were published in a big book which has had considerable influence in post-war Germany. Mr. Robertson has translated Frau Scheider’s work and reduced it to a form more easily digested by English readers. The result is a most moving volume which ought to be widely read—to remind us afresh of what our brethren had to suffer in Nazi Germany (and are suffering in many parts of the world to-day) and to make us realize how fortunate we are ourselves. This book will be a spiritual blessing to every reader.

J. C. POLLOCK.

THE TABERNACLE IN THE WILDERNESS.

By Charles E. Fuller. *Pickering and Inglis.* pp. 96. 8/6.

Students of the types of Scripture run very readily to the subject of the Tabernacle. The reason for this must be apparent to those who have given serious thought to the Old Testament foreshadowings of Christ. In no other direction is there a field more profitable, more

convincing and incidentally more endorsed by the New Testament. The Tabernacle is luminous with Christ. Incidentally, why does the writer of the Epistle to the Hebrews pass over the Temple in its glory and deal with the Tabernacle?

It is because this study is so profound and rewarding that the book under review must be regarded as disappointing. The writer has published the radio talks he gave in America. The result is a simple outline of the approach to God via the altar of sacrifice and the way of cleansing. We cannot, however, see people in this country "putting up their hands" as the author suggests, in response to talks of this kind. If, however, this is the case in America and God is blessing it, well then, many in that country will be glad to have this book in memory of such blessing.

C. C. KERR.

THE SURE VICTORY.

By *Mme. Chiang Kai-shek*. Pickering and Inglis for Revell.
pp. 45. 5/-.

Mme. Chiang Kai-shek has long been known as a Christian. This book reveals that for many of the years in which she seemed to be China's *Christian* leader (with her husband) her faith was merely nominal. Not until China's fall to the Communists, she tells, did tragedy and defeat lead her, in Formosa, to a true love for God and to deep and personal faith. Prayer groups started in Formosa have led to considerable blessing, and she tells several stories of lives led to a new purpose. Perhaps there is an element of "building heaven on earth" in these pages, but sincerity shines through them, and whatever were the shortcomings of the old kumintang the Christian world is the richer through political leaders such as the Chiangs, who are seeking to mould their policies according to the Gospel, and who are not ashamed to issue this personal testimony.

J.C.P.

NOTES ON BOOKS RECEIVED

Prayers for Women's Meetings, by Fred Stafford (*Independent Press*, 6/-). Women's Meetings vary so much in size and leadership that it is hard to prescribe a uniform devotion. Mr. Stafford employs on every occasion a single, long, meditative prayer, which would take the leader about three minutes to read. His 138 meditations cover a wide field of subjects, seasons and festivals; their language is homely, yet not trivial; and they inculcate sound Evangelical truth and genuine faith. Many of them could be used with profit in private devotion. One feels, however, that a leader would need to use this book in conjunction with other types of intercession, where the meeting can share responses. Devotions which always take the same form can be monotonously soul-destroying.

Steps in Bible Drama, by Robert Bruce (*Independent Press*, 6/-). Drama interprets life, educates the performers, and enables them to communicate religious experience. Hence Robert Duce feels it is destined to play an increasingly important part in religious instruction in Sunday Schools and Youth Clubs. His book is written primarily for teachers and producers of drama among young people and is of an introductory nature. It first indicates the dramatic possibilities inherent in Biblical literature; then subsequent chapters explain the art of group play making, dramatic story telling, puppetry, mime and music, and pure drama. At times the fantasy tends to detract from the Bible story, as when a Chinese philosopher turns up at Stephen's martyrdom, or four sowers replace the single sower of the parable. But on the whole the author's dramatic insight is penetrating, and he includes a wealth of practical information for the amateur producer.

Television and Religion, by Colin Beale (*Religious Education Press, 1/-*). An excellent booklet in which the B.B.C. Religious Broadcasting Organizer himself deals authoritatively with the extent and impact of TV. He outlines the nature of religious programmes, both direct and indirect, and challenges the Churches to grasp this second chance of mass communication, which they missed with the advent of Sound Radio.

A Word to the Worried, by Colin Kerr (*Independent Press, 8d.*). This booklet contains six five-minute talks broadcast on "Lift up your Hearts", on John 14. 1-6. It aims to inculcate personal faith in Christ, and could be used as a tract in hospital visiting. D. H. TONGUE.

King of the Lisu, by Phyllis Thompson (*China Inland Mission, 3/6*) is the story of J. O. Fraser, the great pioneer missionary, admirably told for children. The illustrations by Carolyn Canfield are a help, and the writing has that blend of excitement and spirituality which should bring the message and secret of Fraser's life right home to older children. **The Obstinate Horse, and other stories** (*China Inland Mission, 3/-*) contains missionary stories for rather younger children. Part I consists of true life incidents, illustrative of faith and the Gospel. Perhaps the most charming is "Buffy Rat Rips a Poster". Part II ("Pioneers All") is a series of potted biographies, including Francis Xavier, Morrison, and Schofield.

Mildred Duff, by Madge Unsworth (*Salvationist, cloth 7/6, paper 5/-*) is an unusual biography. Miss Duff was a well-to-do débutante who became a Salvation Army "lassie" in the 'eighties, when to do so was to court ridicule, contempt, and more than a fair share of hardship. The author has successfully portrayed the atmosphere of Mildred Duff's home circle and what her conversion and enlistment meant to them. Later on Miss Duff did a notable work in the slums and for youth, and died in 1932. This biography should appeal to a wider circle than most Salvation Army biographies.

CORRESPONDENCE

From the Bishop of Lahore

Sir,

May I be allowed to draw the attention of your readers to the great opportunity for the service of Christ in the Mission Field, which awaits men and women who have no clear life-call to missionary work, and yet are conscious of the claims of the Mission Field upon their lives? In many mission colleges where the teaching is in English, there is a need for young men or women graduates who will accept a contract for three or four years' service and give themselves to the work of bringing Christ to the student world of a non-Christian country. The value of such work is immense, because the students of to-day in Africa and the East are the future leaders of countries which are rapidly assuming leadership and responsibility without the inspiration and saving power of Christ.

For instance, in Pakistan to-day, the C.M.S. mission college at Peshawar on the north-west frontier is in need of two such short-term missionaries. Dr. Phil Edmonds, the Principal, is an Australian missionary and educationalist of dynamic energy and considerable experience. Any man accepting the challenge to work at Edwardes College will find little time for leisure. He will, however, find a sphere of service that is of strategic value for the Church of Christ in the largest Muslim country in the world.

There must be a number of mission colleges in need of short-service men and women, and if the CHURCHMAN can help the missionary cause by bringing this challenge to the attention of its readers, perhaps some of these needs will be met by those whose minds are open to the call of Christ.

Yours etc., LAURENCE LAHORE.