

Book Reviews

CHRISTOLOGY AND MYTH IN THE NEW TESTAMENT.

By Geraint Vaughan Jones. Allen & Unwin. pp. 296. 21/-.

This is a difficult book to review because of its scope and complexity. Mr. Jones has read a great deal of modern theological writing, and to read this book is to learn much about various authors and their views. But one is left unsatisfied on many issues, especially on whether the author receives the Church's interpretation of the Christological material of the New Testament, and on his convictions about the divine revelation witnessed to uniquely in Holy Scripture. Obviously he does not believe in the Virgin Birth of our Lord or in His pre-existence : though nothing is said about the consequences of such disbelief as regards the doctrine of the Trinity held in the Church. And further, there are other " shadows ", three of which must be noted. First, the influence of the old liberalism in New Testament studies is seen in the setting of the Synoptic tradition against the faith of St. Paul and of St. John on certain points. Curiously enough, the author tries to show that the Synoptic Gospels are less " mythological " than the Pauline and Johannine writings. Second, one detects the influence of current logical positivism (or is it that of an older theological attitude) in his scepticism about metaphysical affirmations as verifiable. Recent New Testament study has emphasized the unity of the corpus of the Apostolic writings in the substance of their witness, and the battle about metaphysical affirmations is not to be regarded as a lost cause, whatever is being said by some professional philosophers and their followers. To set aside the full Christological affirmations of the Pauline and Johannine writings, and of Hebrews, is most serious : it involves us in the greatest difficulties about our thinking on the reality of revelation as witnessed to in the whole range of Holy Scripture, and if the affirmations concerned are regarded as having metaphysical implications which are not verifiable, the whole structure of historic Christianity is nothing more than a mere façade. Some other proposition may be conceivable, for there appears to be no limits in the art of the conceivable, but it would be another Gospel, which is a contradiction in terms.

As regards lucidity of expression this book leaves much to be desired : indeed one ought to have a preliminary course of instruction about the many technical terms that Bultmann uses, such as, for example, *historisch* and *geschichtlich*. John Macquarrie's recent book, *An Existentialist Theology* (S.C.M. Press), and Fr. F. C. Copleston's *Contemporary Philosophy* (Burns and Oates), would provide a short course in which should be included Bultmann's admirable summary of much of his own thought, *Primitive Christianity in its Contemporary Setting* (Thames and Hudson).

For the guidance of prospective readers it should be said that the book is in four parts. The first two are concerned with the issues of " mythological thinking " as Bultmann has raised them : the third deals with the doctrine of Christ as Lord, its scope and interpretation :

the fourth deals with the "Myth as Logos", and with the significance and necessity of mythological thinking in religion. The writer's treatment of the Lordship of Jesus and Creation rejects St. Paul's teaching; it would appear that redemption in Christ is for persons who can experience it, while the rest of the created order seems not to be included in the work of restoring all things in Christ. This leaves us with an unresolved dualism which is irreconcilable with Biblical faith. As already indicated, on the Christological issue the writer seems to be an Adoptionist, and to reject as having metaphysical significance the full witness of the New Testament as the Church subsequently in the divine providence interpreted it. None the less, what is here written on the Virgin Birth, the mythology of evil in the New Testament, and on "The Myth as Norm", has positive value in many ways in its honest wrestling with profound theological problems. Mr. Jones is not afraid to criticize theologians such as Barth, Brunner and Cullmann, and, on occasion, justifiably.

The problem of mythological language in Biblical eschatology is explicitly left out of this book, though it comes within its scope. The matter is most urgent for our own preaching and teaching. This book is a challenge to continued thought about the Gospels and the "vessels" in which we have the "treasure". It must be said, however, that it is one thing to believe that the Gospel is not tied up with the cosmology of the ancients, and to make use of current existentialist categories of thought by way of illustrating man's plight and needs; it is another matter to depart from the Church's testimony to the Gospel which (apart from certain technical terms) begins with that faith and language of Holy Scripture which has shaped the Liturgy, the Creeds, our finest hymns, and which alone can inspire our preaching, our worship, our obedience now, as always.

ARTHUR BERRY.

CHRIST AND THE CHURCH.

By L. S. Thornton. Dacre Press. pp. 151. 18/-.

This book is the third and final volume of Dr. Thornton's trilogy on the "Form of the Servant", and though a separate book, is an out-working of the same idea as the other two members of the trilogy, namely, that the phrase, "the form of the servant" (Phil. ii. 7), is applicable to the biblical revelation in much the same way that St. Paul applied it to the incarnation of our Lord. In other words, there is an analogy between incarnation and inspiration.

Though there are only 150 pages in the book, it takes a lot of reading, partly because it is packed with Scriptural allusions and it is necessary to refer constantly to the Bible in order to check the validity of his arguments, and partly because the argument is so compressed and close knit that it needs to be read slowly in order to grasp fully the author's thought.

Dr. Thornton sets out what he calls the New Creation mystery, which is that Christ and the Church are one, just as in the creation story Adam and Eve are one flesh, and in Genesis i. 27 man is represented as a single organism containing within himself male and female. "God created man in His own image, in the image of God created He him; male and female created He them." From that beginning, step by

step he draws the conclusion that "(i) All that happened to the incarnate Lord happened to the Church in Him; (ii) All that so happened to Him and in Him now happens in the Church by mystical union with Him". He admits that this doctrine of identity between Christ and the Church needs to be balanced by a necessary distinction, though he does not always seem to allow for it in the rest of the book.

Sometimes, indeed, his parallels between Christ and the Church seemed to be forced and to be based on very slender evidence. He says that our Lord's transfiguration corresponds to the transformation for which St. Paul appeals in Romans xii. 2. The chief evidence he produces is that the word used in Romans xii. 2 and translated "transformed" is translated "transfigured" in the Gospels. Again, while the New Testament often has a typological interpretation of the Old Testament Dr. Thornton has to assume forced interpretations to make his typological scheme fit, e.g., he assumes that when our Lord said, "if ye shall say to this mountain . . .", He was referring to the mountain on which Temple stood, and so to the Temple. But on what evidence does He assume this?

Many of the Biblical images of the Church and of the relation of God to Israel and Christ to the Church are discussed, and in nearly every section there is something illuminating, though also from time to time his typological scheme runs away with him. One minor point may be noticed. On the basis of our Lord's statement, "My words shall not pass away," he assumes that the words of institution are the means of consecration in the Eucharist. This seems to involve a definite moment of consecration, which seems a retrograde step.

Almost every paragraph stimulates thought, and though occasionally his typological exegesis leads the author into extravagances, it is impossible to read this book without being enriched and receiving the impression that it is the work of a powerful and devout mind which has meditated long and deeply on the Scriptures.

W. N. F. SCOTT.

SOME CHRISTIAN WORDS.

By W. R. Matthews. Allen & Unwin. pp. 96. 7/6.

Sin, forgiveness, sacrifice, salvation, mercy, peace—these are familiar words to regular readers of the Bible, though even they might be hard put to it to define the terms precisely. But what do they mean to the non-Christian, or even to the occasional churchgoer? If he has any idea at all of the meanings of these great words of the Bible it is probably one so watered-down as to be quite misleading. And it is very hard to explain the meaning of the Christian message, and therefore to evangelize, without using technical words like these.

The Dean of St. Paul's has attempted in this little book to define these words, and a good many similar ones. Originally given as broadcast talks on the B.B.C. overseas service, they have been written down as they were spoken, and for that reason are not perhaps as polished as they might otherwise have been. And as the talks were short, and presumably designed to be "popular", it was impossible to go deeply into the meanings of the words. For that reason, the book tends to fall between two stools. But with these qualifications it is a useful book, and throws much light on the theological meanings

of these great words. Dr. Matthews is very lucid, and no one could complain that he does not make quite clear the meaning of the words he has chosen. But, of course, in such a limited space words like the Cross, Salvation and Heaven, could hardly be dealt with adequately, and much has had to be left out.

The last few chapters are in a slightly different key—"Jesus' thoughts about Himself"—and deal with the picture of Jesus presented to us in the gospels: His relation to John the Baptist, His teaching about the Kingdom of God, and what He meant when He spoke of Himself as the Son of Man.

A good idea, but one would like to see a rather fuller treatment of such a vital subject—it certainly needs to be done. R. F. THOMAS.

RECONCILIATION IN CHRIST.

By G. W. H. Lampe. Longmans. pp. 120. 6/6 (paper).

F. D. Maurice's teaching is being considered by many contemporaries as worthy of closer study, and these lectures were given under the Maurice Trust. Maurice was an independent thinker, ready to appraise whatever he thought excellent, no matter from what "school of thought" it might have emanated. Prof. Lampe's book is written in this non-party spirit, and is refreshing on this account.

One cannot be long preaching and teaching along "evangelical" lines before one becomes aware of a "Protestant scholasticism" which arose after Luther and the reformers had broken from the medieval system. This Protestant scholasticism was as binding in its own way as ever "Thomism" was; and a break-away from this new slavery became necessary. Maurice became a guide in this activity. Read with this background, the present work is a stimulating study. To avoid a too closely defined system of religious teaching is then desirable: but yet we should be able to give a clear exposition of what we do teach on the points raised by Protestant scholasticism, such as "imputation", "merit," "predestination," etc. If the present reviewer ventures to suggest that this clarity is lacking in the first three chapters of this book, he is glad to say that the last two chapters leave nothing to be desired in this respect.

A description of the problem discussed in the book concerning the relationship between Christ's sacrifice on the cross and the salvation of men may be given in the author's own words: "Does the spiritual truth which most certainly underlies the Reformer's doctrine of justification and imputation (when the latter is correctly understood) necessarily require expression in terms of faith in the all-sufficient merits of Christ and of the 'Anselmic' type of Atonement theology which this would normally seem to imply?" (p. 19). Dr. Lampe is anxious to correct what may be erroneous consequences of the Reformers' (notably Luther's) teaching, namely, a "substitution of reliance upon a subjective experience of conversion for confidence founded upon an objective divine act of redemption" (p. 22); and also, "to the acceptance of dangerously impersonal theories of transaction and doubtfully ethical conceptions of legal fiction" (p. 23).

In the latter part of his book, our thoughts are directed to the meaning of "in Christ". A chapter entitled *The Means of Grace*,

has some very acceptable ideas concerning the spiritual meaning of the sacraments: "Baptism . . . as an effective sign, not merely declaring the status that man has been given in Christ, but conferring it, since in the sacrament Christ personally unites men to Himself" (p. 82); "At the Eucharist . . . it is rather we whom He brings into His own presence" (p. 87).

This is the kind of book, it seems to the present reviewer, which Anglican Evangelicals should continue to produce, renewing a theology made free from the defects of the Reformers which we are now more clearly able to recognize.

W. C. G. PROCTOR.

THE MESSIANIC IDEA IN ISRAEL.

By Joseph Klausner. *Allen & Unwin.* pp. 544. 30/-.

The full title of this book is "The Messianic Idea in Israel, from its Beginning to the Completion of the Mishnah". This is an immense field to cover, and it has been a lifelong interest to Dr. Klausner, who wrote and published one of its three sections as long ago as 1902 as a doctoral dissertation in German, and followed it with further sections in the next twenty years. The present translation by W. F. Stinespring, is of the third and revised Hebrew edition of 1949. It is a notable event to have this great survey made available in English and published in this country.

The treatment is orderly, learned and thorough. Part I enumerates and discusses all the passages which the author considers Messianic in the Old Testament, Part II deals similarly with the Apocrypha and Pseudepigrapha, and Part III with the period of the Tannaim, i.e., from the days of Hillel and Shammai to the completion of the Mishnah. It is a wholeheartedly Jewish study, therefore the Christian reader will find in the Biblical section some unfamiliar emphases, and in the Tannaitic studies a fascinating taste of Judaism past and present.

One of the author's main contentions is that the Messianic hope is born of adversity. He traces its origin to the memory of patriarchal hardships, bondage in Egypt and redemption through Moses, all of which taught Israel to look to the future and not the past for its golden age, and to the raising up of human deliverers to rescue the nation from oppression. Although the prophets helped to give strong moral content to this hope (with their characteristic chain of events: sin—punishment—repentance—redemption), it never lost its political character. The Messiah, it is asserted, is never anything but a man, and his kingdom could never be said to be "not of this world". His mission to the nations will be fulfilled not so much in his own person as in making *Israel* a people fit for world leadership, both moral and political. In the Jewish view it is, of course, Israel which (by its costly missionary labours) "bears" the sin of the world. We are given at this point a startling glimpse of the gulf between Judaism and Christianity, in the author's comment on Isaiah liii—a chapter which moves the Christian to grateful humility: "How necessary," he remarks, "was this consolation to revive Israel's spirit and to fill it with pride and self-esteem!"

Dr. Klausner's view of the Old Testament is what we should now call a moderate older critical view. One of the disadvantages of this is that

he gives little attention to the passages which conservatives on the one hand and the newer critics on the other regard as emphasizing the transcendental character of the Messianic King. In Micah v. 2, for example, "the words 'from of old, from ancient days', indicate only the antiquity of his origin (since from the time of David to the time of Micah several centuries had passed), but nothing more". Again, in tune with his generation, he attributes nearly all the Psalms to the exilic and Persian ages, and so is able to discuss their Messianic content in a total of eight pages. In the whole book there is no mention of Ps. cx.

But the greatest interest of the book will lie for most of us in the third part. Here, after a careful survey of the crucial period for Judaism which witnessed the coming of Jesus, the destruction of the Temple and the revolt of Bar Cochba, Dr. Klausner devotes nine most informative chapters to the beliefs of this time on such subjects as "The Messianic Age and the World to Come", "The Prerequisites of Messiah's Coming," "Elijah, the Forerunner of the Messiah," "Messiah ben Joseph and the War with Gog and Magog"—to name a few. We enjoy the fruits of the author's outstanding erudition, judgment and orderliness, by which the scattered sayings of teachers of varying authority are classified and brought together into an intelligible, if not always convincing, body of doctrine.

Finally an appendix neatly gathers up the threads for us by placing side by side the Jewish and Christian views of the Messiah. With but a few flaws it is a wonderfully fair and understanding account. To the Christian reader it strongly underlines St. Paul's diagnosis of Judaism at the end of Romans ix. "Each man," Dr. Klausner affirms, "is responsible for himself, and through his good deeds he must find atonement for his sins. He cannot lean upon the Messiah or upon the Messiah's suffering and death." To sum up, we can hardly do better than quote another of our author's pronouncements: "Without the Jewish Messiah, Judaism is defective; without the Christian Messiah, Christianity does not exist at all". F. D. KIDNER.

STUDIES IN THE JOHANNINE WRITINGS.

By Daniel Lamont. James Clarke. pp. 176. 10/6.

At least one prophet resented being conjured up from Sheol to deliver a posthumous oracle; so probably not a few modern saints would sadly enquire of their commemorators, "Why hast thou troubled me to bring me up?" especially when asked to repeat the earth-bound conjectures they once made about the Fourth Gospel. However, St. Mark wrote St. Peter's memoirs with blessed consequences; so perhaps truly Apostolic saints don't object; and Dr. Lamont's gifts were certainly Apostolic. A gifted scholar, a memorable preacher, Professor of Theology in Edinburgh for twenty years, and Moderator of the General Assembly, he was a prominent leader in all sorts of Evangelical movements, and is respected by generations of students as a very dear servant of God.

His approach to the fourth Gospel is devotional, comprising six short expositions of the main themes of the Evangelist. He regards the "Insufflation" of John xx. 22, however, as only an idealized

version of Acts i. 4-5, not an actual filling with the Spirit ; and he argues that since the seven stars are in the right hand of Christ (Rev. i. 16) the gift of the Spirit cannot belong to a particular Church unconditionally. In the Epistles he stresses John's concept of life as fellowship with God, and considers neither material objects nor ideas have any reality, apart from personality.

Turning to Revelation he suggests that Apocalyptic had a meaning (a) for the prophet ; (b) for the uninstructed ; (c) in the mind of Christ. Jesus did not take all apocalyptic literally ; He often re-interpreted a prophecy, as when recognizing Malachi's Elijah in the Baptist ; similarly we must take a phrase like, " The stars shall fall from heaven," as symbolic of moral decline, cf. the modern phrase, " The lights are going out in Europe ". The Parousia, he feels, was an event in super-history linked to the fall of Jerusalem, whereby the dead saints were raised to the Presence of Christ in A.D. 70 : a millennium of comparative peace for the Church followed it ; we ourselves live in a world situation where Satan is let loose, before the revelation of New Jerusalem.

Herein lies the drawback of posthumous publication ; highly controversial statements are made, which their originator can neither elucidate or defend. We are bound to admire the writer's sincerity ; we trust his fuller knowledge yon side of churchyard will not prove too devastating.

D. H. TONGUE.

THE EPISTLE OF JAMES : AN INTRODUCTION AND COMMENTARY.

By R. V. G. Tasker. Tyndale Press. pp. 144. 7/6.

The new series of Tyndale New Testament Commentaries gets off to a flying start with a volume from the pen of its General Editor which has all the virtues one could require of such a work. It is popular and scholarly, lucid and meaty ; its style is pleasant, and its content profitable. The author combines exact exegesis with pointed application in a thoroughly happy way. James' spirit is here captured no less successfully than his meaning. Professor Tasker has evidently drawn his ideal of what a commentary should be from " that master-commentator, John Calvin " (Author's Preface) ; and when we say that we think he comes close to that ideal, we hope he will recognize this as the highest praise we know how to give him.

The Introduction deals with the place of the Epistle in the New Testament, its authorship, and its date, which Professor Tasker puts at about 60 A.D. In the Commentary, Greek words, while freely quoted, are transliterated ; which is a happy policy, ensuring that the student who reads Greek gains while the non-Greek-reader does not lose. The decision to base the Commentary on the A.V. justifies itself in some very helpful comparative discussion of more recent versions.

One tries out a Commentary by turning up the difficult theological passages. This volume comes through the test very well. Once, at ch. ii. 21-5, we felt that, though the general approach was right, more might usefully have been said to account for James' use of language. Elsewhere, the test is passed with flying colours. The discussion of ch. v. 14 ff., for instance, is admirable.

The book would make a fine Christmas present for any Bible student.

J. I. PACKER.

THE GOSPEL OF ST. MARK.

By William Barclay. *St. Andrew's Press.* pp. 390. 12/6
(5/6 paper).

THE ACTS OF THE APOSTLES.

By William Barclay. *St. Andrew's Press.* pp. 213. 10/6
(4/6 paper).

These are two volumes in a series planned to cover the whole of the New Testament. The series is entitled "The Daily Study Bible", and it is sponsored by the Church of Scotland. Its avowed aim is "to make the results of modern scholarship available in a form which is free from theological, technical terms, yet precise and full of meaning. Thus the teaching of the New Testament books should be made more definitely relevant to life and work to-day." The Rev. William Barclay, B.D., is Lecturer in New Testament Language and Literature, and in Hellenistic Greek, in the University of Glasgow. His scholarship is unquestioned, and it is equally clear that he is an ardent lover of our Lord, who has steeped himself in the Scriptures on which he comments. "It is only when one lives with Mark" he says in his Foreword, "and studies him for months at a time, that one realizes how consummate an artist he was". Are these books successful in providing helpful and illuminating comment for the ordinary layman? The Word itself provides spiritual food. Does the daily exposition make that food more readily available, so that the reader is nourished thereby? Undoubtedly this is often the case. Mr. Barclay takes a verse or a passage, and shows the reader what is there, so that he discovers unsuspected treasure, and is as glad "as one that findeth great spoil" (Psalm cxix. 162). From his wide reading the author provides illustrations which are often most pertinent and telling. Occasionally, as in the comment on leprosy (Mark i. 40-45), he embarks on a disquisition which would seem too long and detailed for the purpose in view. Mr. Barclay's attitude towards the miraculous in our Lord's Person and Work, and also to the miracles of apostolic times, is always reverent. Writing of the lame man in Acts iii he affirms, "Such miracles *did* happen". On the other hand he is, in your reviewer's judgment, too ready to suggest other possible explanations for facts which only rationalists and some modern critics have denied to be miraculous. Thus, in Peter's deliverance from prison (Acts xii) "we do not necessarily need to see a miracle. It may well be the story of a thrilling rescue and escape." Not so, unless one takes liberties with the text in a way which it is surprising that such a moderate and spiritually minded liberal as Mr. Barclay should deem to be justifiable. It would be ungracious to mention this comment if it were an isolated instance, but it is not. Thus, in St. Mark, p. 118, "It does not matter whether we believe in demon-possession or not; this man did believe in it". So, surely did our Lord Himself. Or p. 221, "We are not for one moment to think that the radiance of the Transfiguration still lingered on Him". But is not that exactly what all generations of Christians have thought? To sum up, there is very much that is valuable here—for the discriminating reader.

FRANK HOUGHTON.

THE NEW BEING.

By Paul Tillich. S.C.M. Press. pp. 179. 10/6.

Dr. Paul Tillich is well known on both sides of the Atlantic as a thinker and writer, but, although this is not the first volume of his sermons to be published (an earlier one appeared under the title, *The Shaking of the Foundations*), his reputation does not rest upon his ability as a preacher. The character of his sermons, which are thoughtful and cultured rather than arresting, may in part explain this; in form also they might more appropriately be described as talks or essays. The title of the present volume might lead readers to anticipate a collection of sermons that are evangelical in content; but such is not the case. As we have come to expect from their author, they bear the impress of a cultivated, humanitarian, and sensitive mind. They are the utterances of a man with a deeply æsthetic appreciation of life's values and a penetrating understanding of its perplexities. Dr. Tillich's approach, again, as was to be expected from him, is liberal, existential, and dialectical. It is not, we think, too ironical to suggest that what he says about the author of *Ecclesiastes*—namely, that he is "called the Preacher, although he is much more a teacher of wisdom, a practical philosopher"—might with equal aptness be applied to himself.

It is perhaps significant that, in his sermon on "The Meaning of Joy", he speaks of an occasion when he was almost driven to a break with Christianity. But Christianity—the evangelical Christianity of the Bible—is not something to take up and put down, to embrace and to break away from: once a man has become a new being in Christ, Christianity (which is Christ) is the one imperative, the supreme reality, from which there is no turning back. We cannot help inquiring whether Dr. Tillich has in fact grasped the true meaning of Christianity, especially when we find him enclosing the term resurrection in inverted commas and defining it existentially as "the creation into eternity out of every moment of time"; when we find him expounding justification dialectically in terms of injustice; and when we find him propounding the subjective doctrine that nobody can tell you whether you are of the truth, but that "there is one criterion: If you *seriously* ask the question, 'Am I of the truth?' you *are* of the truth". "You never will meet it," he warns us, "in the form of propositions"—this irrational denial of truth as unchristian propositions of the present theological fashion—" . . . But you may encounter it in one sentence of a book or of a conversation or of a lecture, or even of a sermon", he continues. "This sentence is not the truth, but it may open you up for the truth, and it may liberate you from the bondage to opinions and prejudices and conventions. Suddenly, true reality appears like the brightness of lightning in a formerly dark place. Or, slowly, true reality appears like a landscape when the fog becomes thinner and thinner and finally disappears. New darkneses, new fogs will fall upon you; but you have experienced, at least once, the truth and the freedom given by the truth. Or you may be grasped by the truth in an encounter with a piece of nature—its beauty and its transitoriness; or in an encounter with a human being in friendship and estrangement, in love, indifference and hate; or in an encounter with yourself in a

sudden insight into the hidden strivings of your soul, in disgust and even hatred of yourself, in reconciliation with and acceptance of yourself. In these encounters you may meet the true reality . . . And it may even happen that you are grasped by the picture and power of Him Who is truth. There is no law that this must happen. Many at all times and in all places have encountered the true reality which is in Him without knowing His name . . . And those who have seen Him, the Christians in all generations, have no guarantee that they participate in the truth which He is."

This extract from the sermon, "What is Truth?" will serve as a sample of the style and content of Dr. Tillich's preaching. But we still prefer the grand scriptural certainties of the preaching of the Apostles.

PHILIP E. HUGHES.

THE DEAD SEA SCROLLS.

By J. M. Allegro. Pelican. pp. 208. 3/6.

Here at last is the popular account of the Scrolls, packed with information, splendidly illustrated with twenty-one plates, and produced at minimum cost. Moreover, the author has a real dramatic flair; in his hands the pranks of the boy Muhammad in the cave are jolly good fun; so are Bedouin financial deals; so are the antics of austere archæologists, by Father De Vaux's patriarchal beard! As for life in a Scrollery, it verges on perpetual palpitation.

The value of the book for the layman is that it clarifies much about the Qumran Sect that former authorities left obscure. The wicked priest, it seems, was Alexander Jannæus, 103-76 B.C. The Pharisees joined the revolt against him, called in Demetrius III, but suddenly changed sides. When Demetrius retired to Damascus, Alexander revenged himself on the residue of the Covenanter rebels, and murdered their Teacher in the "House of his exile" at Qumran. The sect expected two Messiahs, a priestly Messiah of Aaron, and a lay Messiah of Israel. Both, they thought, would first suffer, and then enter into their glory. Hence, after the murder of their Teacher, it remained only for the lay Messiah (Jesus) to be "begotten of God and suffer death; then the rule of God would appear". But since in their Scrolls the priestly Teacher takes precedence over his lay counterpart, the writer of Hebrews has hard work to convince them that Jesus has an eternal priesthood superior to the Levitical; and many Essenes remained outside the Church.

John the Baptist, Allegro suggests, was adopted in boyhood by the Sect; he later resigned, in order to preach to the common folk, but continued to eat their prescribed food, practised their baptism, and taught their eschatology. Jesus began His ministry with a most significant desert withdrawal, separating Himself from the Sons of Belial like the Sect. He engaged in their ghostly battle with the Spirits of Darkness, underwent and administered baptism, held their banquets, and proclaimed as Messiah that the "Time is fulfilled".

The New Testament Proof Texts, which used to puzzle us by quoting an unknown version, neither LXX nor Hebrew Old Testament, need do so no longer. The Qumran Testimonia Document uses the New Testament method and practice of composite quotation repeatedly

(e.g. Matt. xxi. 5). And Hebrew itself, it seems, far from being a dead language, was employed in ordinary letters and contracts at Murabba'at as late as the second Revolt, 132-135 A.D.

Of course, the ultimate significance of this flood of Scroll evidence will remain a matter of controversy for many years yet, and shallow people will waste time quibbling over trivialities, e.g., whether the Teacher was crucified or executed. But every honest investigator, while exercising due caution will be immensely grateful to the author for making available such a fascinating wealth of Scroll material.

D. H. TONGUE.

ONLY ONE WAY LEFT.

By *George MacLeod*. *The Iona Community*. pp. 165. 10/6.

This is an exciting and difficult book, exciting because Macleod the prophet excites and inspires his readers; difficult because one gets lost in the images and phrases that pour from his pen.

His prime object is to convince Christians of their obligation to the world wide community of mankind. It is more than a call to Christians to take part in T.Us., politics and secular societies, it is a call to the Church as a whole to see itself as part of the total community of mankind; that the problems of Asia be our problems, that the underprivileged of Africa be seen as our poor. He is dominated by the sense of community, and the unity of mankind, and in this book may well be called world Christian citizen No. 1.

Dr. Macleod rails against the traditional outlook which sees the Church as a group of sanctified individuals striving to detach other individuals from a world which stands over against the Church, and to incorporate them into its congregations. God, he maintains, rules the world and all men whether they accept Him or not. He moves ahead in His own inscrutable wisdom and we must keep up with His designs. He expects us to move along the knife edge of Holiness, sliding down neither side, whether into pietism or materialism, and this may only be achieved if we keep both the vision of God and the vision of community clear. The tragedy to-day, as he sees it is that the Church is bearing the vertical beam of the cross—relations with God, and the world is carrying the horizontal beam—relations with fellow men. It is of little value to cry One Faith, One Church, One Lord and then to "move at a snail's pace towards Christian unity". Of what value is it to pray for the poor and to cheerfully tolerate, or even ignore, the poverty of Asia and Africa?

The second part of the book is concerned with the practical working out of this theme in the congregation. Christ is presented in the midst of the congregation successively as Prophet, as High Priest and as King. Dr. Macleod points out that is only within the midst of the congregation that Christ as prophet can operate and be experienced. He, the final revealer of God's purposes, needs the congregation to purvey the revelation to the community; He, as prophet of social righteousness needs the congregation to express these right relations to the world; He, as predictor of the final judgment, needs the congregation by its fellowship to judge the lesser communities of the world. Secondly, Christ the great High Priest, is the man in Heaven

pleading before the Father, and all our worship must express and employ this vision. Christ is the high priest who bids us break and share bread, not only in the Holy Communion but in the world, for the sharing of food is the world's greatest problem. Moreover the Church has a duty to heal, particularly in the case of mental difficulties, even if this means a recovery of the use of the confessional. Thirdly, Christ the King. Because the earth is the Lord's and because Christ in His incarnation sanctified both soul and body, He must be preached as king of the whole world: "King of Eisenhower, Lord of Bulganin". This is the vision that the Christian Church must proclaim to the world.

Certainly a book to inspire and divert both clergy and lay people, especially to-day when this particular emphasis on world community is the inspiration of such movements as M.R.A., Communism and the resurgent Hinduism. However, I am sure that many would have welcomed a clearer emphasis on personal dedication to our Lord, as a firm foundation for the outworking of faith. His criticism of the narrow outlook of many conservative evangelicals may be justified, but it is only on personal dedication that a vision such as his—so essential for the Church to-day—can be firmly based. J. G. HUNTER.

CONTEMPORARY BRITISH PHILOSOPHY.

Edited by H. D. Lewis. Allen & Unwin. pp. 497. 35/-.

Thirty years ago, the late Professor Muirhead conceived the idea of presenting a picture of the British Philosophy of that period. Contemporaries were invited to send relevant contributions, and these overflowed into two volumes. A second review has now been undertaken, with Professor H. D. Lewis as general editor, and he also hints that two volumes may be necessary. We sincerely hope this fourth volume will materialize.

Dr. Lewis asked each contributor to choose his own subject, but suggested that it should illustrate his own "philosophical method or viewpoint". The result is a series of brilliant cameos on various philosophical problems, arranged alphabetically under the names of the writers—not the best plan, for even the editor suggests that Professor Paton's contribution entitled, *Fifty years of Philosophy*, should be read first.

The essays deal with metaphysics, ethics, philosophical theology, worship and logic. Aaron writes on *The Rational and Empirical*; Acton on *Political Justification*—an essay which all politicians ought to read and digest for their souls' health. Kneale discusses *The Province of Logic*, the editor, *Worship and Idolatry*. *Ethical Intuition* is considered by Mackinnon. This is but a random selection of topics.

The first thing to remark about this volume is its diffidence. Philosophy has been defined as the study of the ultimate nature of Reality. It aimed at discovering the nature, meaning and import of All Things. To-day, judging from this volume, it is less ambitious. Waismann begins his essay on *How I see Philosophy*, thus: "What is philosophy? I don't know, nor have I a set formula to offer". But he goes on to show that he knows quite a lot and gives us some delightful reading.

Some essays make much of linguistic analysis, and certainly, it has

its place. It is not to be confused with either grammar or philology, as Coplestone adequately shows. It is the attempt to discover the correct connotation and application of words. The various sciences can invent their technical terms, and give them a precise connotation. Philosophy uses everyday language to embody its reflective thought. In a living language words take on fresh *nuances*, and this means ambiguity which must be cleared up. Thus Ewing, in his refreshing essay on *The Necessity of Metaphysics*, writes, "I can well understand the Chinese student who attended Cambridge philosophical lectures, expecting to discover truths about the nature of reality, and found that what he did learn were truths about the usage of the English language". This is undoubtedly the result of too great emphasis on linguistics, as if it were co-extensive with philosophy.

Many of the problems discussed are also of a preliminary nature. In building a house, the ground has to be cleared, the foundations cut, the materials and tools brought to the site, but the important thing is to build the house. Philosophy can only be justified, in my opinion, if its aim is to "build the house", so to speak. Preliminary studies, however important, are only *preliminary*. The philosophical building is the important thing. Perhaps the fourth volume will show that our younger philosophers are beginning to build, and are not content with preliminary considerations. G. G. DAWSON.

SHALL THESE THINGS BE?

By A. Morgan Derham. Tyndale Press. 1/6.

SOME MODERN RELIGIONS.

By J. O. Sanders and J. Stafford Wright. Tyndale Press. 2/-.

That the I.V.F. in its Tyndale Press section has recently produced two new titles in its series for Sixth Formers and Undergraduates is greatly to be welcomed. These two booklets are serviceable basic introductions to their subjects, namely the Second Coming, and the modern heretical sects.

Shall These Things Be? takes a sensible and reasoned, albeit explicitly *Scriptural* approach to the subject of Christ's Return at the end of the Age. In doing so it is loyal to historic Christian teaching, without being narrowly committed to any highly dispensational interpretation of this doctrine. Our one criticism is that it skates too lightly over the disputed points in this regard, and tries to wrap up its Sixth Formers in too much "cotton wool". This may be playing safe with the Dispensationalists, but it is certainly *not* the way to treat Sixth Formers! Still the best book in this respect and on this subject is W. J. Grier's *The Momentous Event*. If the Holy Spirit has *really* led the Church "into all truth", then we must not fear to explain what the truth is into which He has led us! Playing safe, and looking over one's shoulder at the critics, is not the real way to teach Christian doctrine.

Some Modern Religions is going to fill a big gap in explaining what it is that we must resist in the multitudinous heretical sects which surround us to-day. All serious Christian men and women should grapple with this task with energy. Our authors have arranged and dealt with their subjects very well—our only regret is that *Mormonism*

was only allowed a short note and not included as a seventh major heresy. Let no one think (despite its association with polygamy) that it is a cult to be ignored, for it grips its devotees as deeply as the cult of the Jehovah's Witnesses.

We have had books by other schools of thought on these heretical cults, but Conservative Evangelicals have this great advantage in the matter that they have a firm objective standard of faith—which is none other than the historic Christian Faith itself—by which, if these heresies are measured, they may and must be “weighed in the balances and found wanting”.

C. A. F. WARNER.

GOSPEL OF SUFFERINGS.

By Soren Kierkegaard. Trans. by A. S. Aldworth and W. S. Ferrie. James Clarke. pp. 150. 10/6.

This is not the kind of book which a reviewer can submit to criticism. To do so would be like criticizing another man's prayer-life, or devotional thinking. All a reviewer can do is to describe the book with a view to kindling interest in it, and commending it to other readers.

The thought of Kierkegaard has been recognized now for some time as worthy of fresh study and fresh appraisal; and this book reveals the depth and intensity of Kierkegaard's devotional life, and his wonderful power of translating feeling into language. No doubt it is because of his deep and sensitive feeling that all his work is attracting such theological and philosophical interest to-day, as a reaction to the rationalism which has been so dominant in the last half century and more. This book is one which the ordinary pastor can take up and absorb—to some degree. No specialized knowledge of advanced philosophical thinking is required. This is its first commendation.

As its title suggests, the theme of the book is to remind us that suffering is part and parcel of life. But because Christ came and suffered in this life, we may therefore understand that suffering brings us into union with Christ; and therefore suffering is itself a thing with blessing in it. Here are some of the chapter titles: “What is involved in the concept of following Christ; in particular, what joy is involved in it?”; “How can the burden indeed be light, since suffering is heavy?”; “The joy in the thought that the school of sufferings forms us for eternity”; “That before God a man is always accounted guilty”, etc.

Now for a quotation to show the reader what he will have to struggle with; but, it is hoped, to persuade him that such struggle is worthwhile:

Instead of the delusive expedient of thinking out one's faith, which is just the most dangerous expedient that doubt can employ, the sense of sin will thunder, Halt! . . . and bring back rescued faith, thus rescued in that no doubt was left, whether God were love. For as the Scripture says that God has concluded all under sin that every mouth may be stopped, so this thought, which not only humbles but saves, stops the mouth of our doubts. When doubts would assail faith, asking a thousand questions, and make it seem as if God could not answer, then the believer is taught by his sense of sin that it is he who for a thousand questions cannot produce one answer. Ergo, God is love (p. 76).

But, as well as this challenge to our intellectual ability to grasp abstruse principles, sermon material will be found in other parts of the book; as, for instance, on p. 94, where Kierkegaard discusses the parable of the Good Samaritan.

The book, in short, is one which the philosophically-minded reader will enjoy; and it will create in him a spirit of reverence, and awareness of God's presence, when confronted with the mystery of suffering.

As far as the present reader is concerned, the translation left nothing to be desired.

W. C. G. PROCTOR.

PREPARING TO BE A MISSIONARY.

By A. T. Houghton. I.V.F. pp. 96. 3/- (*paper*).

The title of Mr. Houghton's "guide-book" will undoubtedly attract the attention of those intending to tread the pathway of missionary service, but it could be overlooked by those who naturally feel such a book has no relevance for them since they have no call to Christian service overseas. It would, however, be a mistake to think this book is of value only to those considering missionary service.

Written primarily (as the author states): "For those who believe they have a clear call of God to missionary service abroad", there will be many eager to find in these pages the answer to such questions as: How can I distinguish God's call? Have I the requisite qualifications for missionary service? Do I need special training? These questions, along with others, are frankly faced with sympathy and understanding by one who is both a missionary and an experienced administrator.

But the author has not set out merely to present information and to give advice, though these have their place. Most chapters go deeper. They pose problems which do not usually occur to the mind of the average missionary candidate simply because his experience and knowledge are still limited. Frequent reference is made to the contemporary missionary task set, as much of it is, in an environment of a rising national consciousness. The missionary's relationship to the growing, and in some places indigenous overseas Church, is never forgotten, and in two chapters in particular—"The Requirement of the Church Overseas", and "Missionary Methods"—this is fully discussed, giving the missionary candidate an early introduction to these basic missionary principles.

Here, too, is a helpful study-book for discussion under such a general theme as "Christian Service". Leaders of young people's groups will welcome it for its practical and scriptural content. (Scripture references are given as footnotes.)

The book says as much about *being* a missionary as *preparing* to be one, even to mentioning the customary arrangements made when age compels retirement. This is not out of place in a book which regards missionary service as a life work. It is no accident that running through these chapters like a refrain are the words of St. Luke ix. 62, setting before the prospective missionary the challenge of a lifetime of dedicated service: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God".

GEORGE SCOTT.

WHAT IS SPIRITUAL HEALING ?

By Douglas Webster. Highway Press. pp. 24. 1/6 (paper).

The author gives as an excuse for this pamphlet that it is shorter than most publications on the subject and simpler than many. It is certainly as comprehensive as is possible in so short a space, and so inexpensive that the cost should not prevent anyone interested in the subject from getting it.

In an apology for the title the writer points out that his real concern is healing through religion as distinct from other means of healing, and stresses that it is the whole person, body, soul and spirit, that the doctor or priest seeks to heal, or rather to mediate healing which comes from God. He urges the need of serious study of the subject, and of co-operation between the Church and the medical profession, and laments the Church's grave neglect of the ministry of healing, especially in view of the faith in the Church's power to heal shown by primitive peoples in other lands.

He deals with the theology of healing, giving instances from the Gospels of our Lord's dealing with the evil of disease ; and shows that all sickness must be contrary to the will of God, and not, as has often been taught, a "correction" or "visitation" sent by God. What is necessary is simple faith in Jesus Christ.

The various means of healing are described : "The Prayer of Faith", "The Laying on of Hands," "Anointing with Oil," "Contemplative Meditation," and "Occupational Therapy"; and Scriptural authority is given.

The whole subject is to be approached with humility and reverence, as it is realized that it is through the Church fulfilling her divine mission in all its aspects that folk will touch Christ, for "as many as touched Him were made whole".

ST. J. G. M. VERNON.

ANGLICAN ORDERS.

By Anthony A. Stevenson. Burns & Oates. pp. 76. 7/6.

The present time is one in which the Roman Church seems to be making quite a concerted assault on the Anglo-Catholic section of our Church ; especially since the latter are known to feel dubious about the Convocation decisions on the Church of South India. The Romanists obviously feel that this is the psychological moment to draw large numbers of them over into the papal camp ; *Anglican Orders* is one such attempt.

The day cannot be far off when we are going to have to write a hand-book and an indictment of Roman Orders. For the fact that Romans are heretical on some of the major points of faith really makes the question of our Orders a purely academic one : it is really their Orders which are in question, not ours, and the question must be viewed more seriously in this light. For there is no elbow-room in Roman thinking ; their argument is a total one, since they are playing for very high stakes. In fact they have elbowed themselves out of historic and evangelical Christendom.

The book contains five articles by Mr. Stevenson, originally printed in *The Month*, a reply by Dr. Mascall to one of the chapters, and four appendices ; the two by ex-Anglicans (Messrs. Hannah and William-

son) who never appear to have been *good* Anglicans, read like the hollow croaks of men who were in reality waiting for the pretext to do what they should have done long before.

The book totally fails to recognize either the glaring weakness of the Roman position (the argument from development would not be necessary if Rome could claim to stand where the Early Church stood), or the strength of a consistently Evangelical reading of our Communion's history and apologetic. If Dix and Hranda (we will leave Dr. Mascall to further his own defence) are forced to give some ground, that does not at all affect *Ecclesia Anglicana*; what it does do is to demonstrate that in future our Church's defence will be better effected by Evangelical apologists, who will not have their flanks exposed to Roman attack.

C. A. F. WARNER.

SHORT REVIEWS

GUIDANCE.

By Oliver R. Barclay. Inter-Varsity Fellowship. pp. 48. 1/- (paper).

When Christians find themselves unable to make a clear decision in a perplexing situation they resort to prayer. There are many promises in the Scriptures that God will guide His people. But "we are not promised guidance far ahead, nor are we assured that we shall always know how God is going to work; but we are promised that, as and when we need to make decisions, God will overrule and guide". In the last resort we have to make up our minds. God will help us if we are ready to be led by Him. Read Psalm xxv. God will give wisdom and judgment to those who ask in faith (James xv. 6). We are not to expect supernatural guidance such as Peter's vision leading him to Cornelius. Normally the apostles were guided by ordinary decisions about the situation before them. We must be ready to seek advice from others whose judgment we have reason to trust (Proverbs xii. 15, R.V.; xix. 20, R.V., page 21). We must pay attention to the context in dealing with any promise in Scripture, and one thing is certain: the Lord will never lead us by any other way than that of absolute rectitude. "He guideth me in the paths of righteousness for His name's sake."

Readers will find illustrations of difficulties common to us all, and how to meet them, in this helpful booklet.

H. DROWN.

THE MEANING OF THE CROSS.

By C. M. Chavasse. S.P.C.K. pp. 19. 9d. (paper).

It would be difficult to find any exposition of the Meaning of the Cross more satisfying than this one by the Bishop of Rochester. It was first published in 1946. This revised edition is the substance of a sermon preached before the University of Cambridge in 1955.

Within the compass of less than twenty pages the reader is taken step by step in the consideration of the central doctrine of the Christian Faith, every aspect of which is treated with conciseness and clarity. This is not to say that the treatment is superficial. Certainly not,

but it is not overweighted with technicalities of philosophy or theology. The text of Dr. Chavasse's sermon is 2 Cor. v. 18-21. "We must strive," he says, "to understand, as far as we may, the mystery of man's reconciliation with God". A threefold inquiry is indicated :

1st. To examine our Lord's own teaching and conduct with regard to His Cross and Passion.

2nd. To consider the nature and meaning of the forgiveness of sins.

3rd. To ask why man's reconciliation with God demanded the death of His only begotten Son.

At the foot of each page of this clearly printed and well produced booklet are Scriptural references supporting the thesis throughout.

H. DROWN.

THE PASTORAL EPISTLES AND THE MIND OF PAUL.

By Donald Guthrie. Tyndale Press. pp. 44. 1/6.

It is a commonplace that you can prove anything with figures—which is as much as to say that you can prove nothing with figures, except perhaps that nobody else can prove anything with figures either. The debate about the authenticity of the Pastorals brings this home very forcibly. In 1921, Dr. P. N. Harrison published what purported to be a scientific demonstration that the Pauline authorship of the Pastoral Epistles was a psychological impossibility. His argument was based almost entirely on word-counts. Mr. Guthrie has been quietly counting the words again, and now argues in this Tyndale Lecture that the use of a less tendentious method of relating and interpreting the numerical data leaves Dr. Harrison's demonstration very much less than cogent. Pauline authorship is also disputed on the basis of two arguments from silence—the presence in the Pastorals of a number of thoughts which are not found in the other Pauline Epistles, and the absence from the Pastorals of a number of thoughts which are. Mr. Guthrie is able to show that such considerations are far from proof positive, and that the hypothesis of pseudonymous authorship seems to create more difficulties than it removes. What his lecture makes very clear is that arguments of the kind he opposes could never be conclusive, in the nature of the case; and that in itself is a most valuable contribution to the debate.

J. I. PACKER.

COMRADE X

By G. A. Tokaev. Harvill. pp. 370. 21/-.

This is the sequel to *Betrayal of an Ideal*. Colonel Tokaev, the most distinguished of the defectors to the West, tells how he rose to high position in the Soviet Union, all the time working against Stalin and his gang. Finally he was unable to carry on and had to take the decision between allowing himself to be killed, or escaping to the West.

This book is not only extremely interesting in itself, ably written and translated, but is a grim study of the Soviet Union as it was under Stalin and, by implication, as it still is in many respects to-day. The author tells much about the Russian Government attitude to the outside world, and especially its attitude to individuals and minorities within the Soviet Union. The net result is a damning indictment and a clear revelation of the extraordinary forces of evil which we are up

against. This book is more worth-while than the Petrovs' *Empire of Fear*, because Colonel Tokaev is more prominent and more able than the Petrovs, and his motives were much higher.

There is a certain amount about the Christian faith in Russia, and readers of the former volume will note that the author has clearly developed more towards an understanding of Christianity, even if he has not yet come to a full Christian faith.

J. C. POLLOCK.

THE COUNTRY PARSON AND SELECTED POEMS.

By George Herbert. S.C.M. Press. pp. 125. 8/6.

This is one of a further volume in "A Treasury of Christian Books". In his Introduction, the Editor, summarizes the outstanding events of Herbert's life and adds helpful comments which will be welcomed by all readers. Herbert's ministry lasted only three years. He was ordained in 1630 and died in 1633, in his fortieth year. His devotion to the Church of England expresses itself in many ways. He would take his place among the devout High Churchmen of his day. Yet it is good to read this testimony by Richard Baxter. "He speaks to God like one that really believeth in God, and whose business in this world is most with God." There are lessons for all who have the cure of souls to-day, in the country parson of 300 years ago. Conditions have changed, but human nature has not, and the great eternal verities are in the keeping of those whose solemn vows impose upon them such a sense of duty as the country parson possessed in his day.

H. DROWN.

NO CROWN OF GLORY.

By John Goldthorpe. Longmans. pp. 336. 15/-.

This religious novel concerns the Diocletian persecution in Alexandria in A.D. 303. The story is graphically told, and the atmosphere of life for Christians and Pagans at that time seems to come through very effectively. There is much bloodshed and brutality, but it is told with such restraint that it only makes the reader more aware of the horror and strain of such persecutions. It is a pity, perhaps, that the central point of the novel seems to be the question of virginity rather than faith, yet the characters do seem to have a real sense of the living Christ. And the renegade Christian in government service, who tries to rescue Christians from dying for a formula, remains a problem to the end; right to the last you do not know whether or not he is going to come back to full faith. The end is surprising.

J.C.P.

NOTES ON BOOKS RECEIVED

The Treasury of R. A. Torrey, intro. by G. T. B. Davis (*Pickering & Inglis*, 12/6). These excerpts from the writings of Torrey form a very useful introduction to those who do not know his worth, and an anthology for those who realize what a power his biblical expositions can be.

Expository Thoughts on the Gospels: Matthew, by J. C. Ryle (*James Clarke*, 10/6). It is gratifying that Bishop Ryle's expository thoughts are being re-published. Each volume is to be 10/6. Though some of Ryle's language is old-fashioned and some of his illustrations out-dated, there is no doubt that this volume, first published a hundred years ago, provides the Bible student with a wealth of devotional material. It is to be highly commended for preachers, pastors, and ordinary Christians. The whole set will be well worth having.

The Westminster Pulpit, Vols. I to X (*Pickering & Inglis*, 18/- each). These volumes bring to the modern generation the best of the preaching of Campbell Morgan. The tenth and final volume is now published and the set is a fine corpus of first-rate preaching. Some of the allusions naturally date, but Campbell Morgan's thought and understanding of spiritual issues and of the mind and soul of man remains timeless. There is a wealth of ideas and help here for the preacher of to-day. The final volume contains a topical and a textual index.

Not in our Stars, and **Madame Estelle**, by Jean Rees (*Pickering & Inglis*, 9/6 each). Mrs. Rees is giving us a whole series, it seems, of Christian novels. Perhaps some of the plot is a little too good to be true, but these novels will be helpful to many who find it difficult to learn from straightforward books but can understand when they see Christian truth placed in the framework of attractive lives, as depicted by a novelist. Perhaps a criticism might be that the Christian life seems just a little too easy to some of the characters who get nicely converted and live happily ever after. Mrs. Rees writes effortlessly and naturally.

Journey into Malaya, by Amy McIntosh (*China Inland Mission*, 6/6). Here is a fiction story portraying very vividly the life of missionaries in the New Villages of Malaya. The style is somewhat stilted; the conversations do not really ring true; and if some kind reader gave a shilling to the C.I.M. for every exclamation mark in the book, the Mission would be in clover. None the less, this volume should go a long way to help people see what missionary work in Malaya nowadays involves, and it is certainly no picnic. The author has had the good idea of bringing in a planter who finally gets converted, and we must pray that this sort of thing may be happening in real life out there to-day.

Right Paths (*S.P.C.K.*, 3/6) is a memoir of A. A. Markham, Bishop of Grantham, the story of an attractive and spiritual life, attractively told.

Kalene Memories, by Elsie Burr (*Pickering & Inglis*, 6/-) is an account of missionary work in a primitive area of Northern Rhodesia. It is written in the hope that it will bring forth recruits for such work, since the author was first attracted to the field by a book she read when a girl.

After the Verdict, by John Wainwright (*Salvationist*: 6/- cloth, 3/6 paper) is an account of the Salvation Army's work among prisoners and discharged prisoners. Parts of this book are extremely moving and fill the reader with admiration for what is being done.

From Rabbi to Bishop, by M. W. Corey (*Church Mission to Jews*, 4/6) is a brief biography of Bishop Alexander, the Jew who was converted to Christianity in the early nineteenth century and later became the first Anglican Bishop in Jerusalem. It is based on earlier manuscript biographies and autobiographies preserved in the library of St. George's Cathedral. A book about this great man has long been due, and the C.M.J. is to be congratulated in producing it.

Working Together: West Pakistan, by John Carden, and **Near East**, by S. A. Morrison (*Highway Press*, each 1/6, paper). The C.M.S. is producing a series of factual accounts of their work in various parts of the world, of which these two pamphlets are part. Each gives facts and figures, and the emphasis is on the work being done by the nationals of the various countries in free co-operation with western missionaries. Most useful for study groups or for those wishing for fuel for prayer.

When Man Listens, by Cecil Rose (*Blandford Press*, 4/-) is a new edition of a famous Oxford Group (M.R.A.) book. Written in a humble and earnest style it sets forth clearly the way in which, so the Group teaches, God guides the "listener". As might be expected, it reflects the merits and defects of that movement.

How to Live on Twenty-four Hours a Day, by Arnold Bennett (*World's Work*, 6/-) was first published in 1920 and is, naturally, set in the background of that time. The great novelist believed that the "average man" wasted much of the day, and set about to teach him how to concentrate, educate himself, etc. Written in the frothy style then popular in journalism it offers some useful tips—but is remarkably pagan in outlook; as was Bennett.