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subject their minds to the control and guidance of Scripture, saw deeper into its teaching and caught more of its spirit than Francis did. We now go on to ask two questions. First : what is in Francis that is not in Owen and Baxter? The answer is : only the doctrine of contemplative prayer, which seems not to be biblical, nor distinctively Christian. Second : what is in Owen and Baxter that is not in Francis? The answer is : the New Testament understanding of Christianity as a life of faith in Christ. Failure to grasp this vitiates Roman teaching on sanctification as radically as on justification. Without it, as we have seen, all the perspectives of the Christian life are more or less distorted : Francis' account of mortification, and love, and prayer, divorced from any exercise of faith, is a twisted shadow of New Testament teaching, and his picture of a now inactive Christ stands in direct contradiction to it. And it is here, in the Roman misconception of the office of the risen Lord, that the root of Francis' deficiency lies. The reason why there is no room for trust in Christ, in the New Testament sense, in Francis' practical teaching is simply that Christ is not an object of trust, in the New Testament sense, in the official theology of Francis' Church. According to Rome, it is actually the Church which saves, by its sacramental ministrations; and therefore it is the Church, rather than Christ, that the Christian should trust as his Saviour. Until the exalted Christ is given His rightful place in theology as the present and only Saviour of His people (which cannot happen till the doctrine of the saviour-Church has been abandoned), Francis' deficiencies cannot in principle be rectified. We observed earlier that some Protestants seem to suspect that Roman teaching on the Christian life is richer than that of their own tradition. But it now seems clear that Roman teaching is really far poorer, for, whatever other attractions it may have, it can never do justice to the Christian's fellowship of faith with his sovereign, all-sufficient Saviour; and this, surely, is the heart of the matter.

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## Book Reviews

### A COMMENTARY ON MARK THIRTEEN.

*By G. R. Beasley Murray. Macmillan. pp. 124. 18/-.*

In many ways this is a model commentary. It is a welcome exception to the general warning, which seems so much needed to-day, that we require more spacious surveys of the biblical wood and fewer detailed investigations of its trees.

Here is a very detailed investigation of one chapter of the Bible, and nothing could be more salutary for anyone seeking to find a satisfactory basis for a true Christian eschatology than a prolonged devotional and critical appraisal of Mark xiii, as that is interpreted for us by Dr. Beasley Murray. The Greek text is set out, followed by a general exegetical exposition in larger type, and then come the critical notes in smaller print. The whole book is made infinitely easier to "read, mark, learn and inwardly digest" by the method of handling the chapter verse by verse, or at most taking two verses at a time—

and then leaving the rest of the page blank and following on with the next verse printed at the head of the next page. Would that other commentaries would follow this example! As a preface to the commentary, there is a summary of the main conclusions arrived at by Dr. Murray in his larger book, *Jesus and the Future*.

If the manner of the book is so excellent, what of the matter? Dr. Beasley Murray does not attempt to prove that Mark xiii is an exact and verbatim report of Our Lord's final discourse on the Mount of Olives. But he sets out to demolish the notion that this chapter is anything like an apocalyptic fly-sheet, with no dominical substance behind it. In this he seems to me completely successful. Further, he seeks to combat the current notion that Jesus Himself anticipated no time-lag between His crucifixion/resurrection/ascension on the one hand and His parousia on the other. It is a pity here that his book appeared before Dr. J. A. T. Robinson's *Jesus and His Coming*. Perhaps a debate between Dr. Beasley Murray and Dr. Robinson might do more to enlighten the Church upon the true meaning of the Second Coming than any other conceivable "Buberian" dialogue (if the expression may be allowed).

But if the chapter is substantially dominical and if it truly expects the parousia within "this generation", though it makes no attempt at any more precise date, and indeed contains Jesus' own explicit disclaimer of any such knowledge of that date, then we are faced with the fact that the parousia did not happen within the period Jesus Himself expected it to happen. On the crucial verse 30, Dr. Beasley Murray simply says, "This statement of our Lord's needs little explanation for its understanding. It simply requires grace to be received" (p. 99). But think of the Christological implications of its reception! Perhaps a resolute determination to face Mark xiii as dominical and a fearless acceptance of both the truth and the error in which Our Lord is thereby implicated, would do more to revitalize our understanding of the very heart of the Christian Gospel than anything else in the world. Let us face the biblical text and neither refuse to attribute to Our Lord truths which are unpalatable to ourselves, nor shrink out of a false reverence for His divinity from a true appreciation of His humanity. Let Him so minister conviction of God to us that we are not scandalized by human error in Him!

J. E. FISON.

#### STUDIES IN THE FOURTH GOSPEL.

*Edited by F. L. Cross. Mowbrays. pp. 109. 12/6.*

This book will fascinate all who have given any private thought to the great Fourth Gospel; and what minister of the Gospel is there who does not preach more often out of it than out of any other book of the Bible? Also, it is a short book; and, moreover, each chapter is an entity in itself, and can be read on its own in those spare intervals which occur all too rarely in the working parson's life.

Chapter I is by Professor Dodd, and finds a message for *worship* in the prologue—a wholly new idea to the present reviewer. Barnabas Lindars analyses the Gospel into a pattern of thought, emphasizing the *contemplative* character of the writing. The religious background is examined by Dr. Kilpatrick, and the supposed influence of Philo is

held to have been exaggerated. C. J. Barker develops a useful pastoral idea when he shows that "new birth" is essential before real Christian repentance can be experienced. An interesting study of Barth's ideas relative to the incarnational language of the Fourth Gospel is made by T. H. L. Barker. For the parish clergyman who has not forgotten all his Greek, the two chapters by Dr. Evans and Mr. G. L. Phillips will prove most helpful. The examination made by U. E. Simon of the meaning of "eternal life" links it up with "Kingdom" teaching in the Synoptics.

Probably the most controversial chapter is that by Mr. J. N. Sanders on the question of authorship. Although Mr. Sanders writes very clearly, yet he is so anxious to include all aspects in a short article that the view he sets forth is slightly obscured by his discussion. I take it he suggests that "the disciple whom Jesus loved" was Lazarus, who is responsible for the composition of the Gospel; but "the other disciple whom Jesus loved" (a different Greek word) is the Presbyter John of Ephesus, who *published* Lazarus' composition and under whose name the Gospel went out into the world. Let us quote Sanders:

According to Eusebius, Papias said that he took every opportunity to discover what had been said by the "elders"—"what was said (aorist) by Andrew, or by Peter, or by Philip, or by Thomas, or by James, or by John or Matthew or any other disciples of the Lord, and what Aristion, and the elder John, the disciples of the Lord, say (present)". It is sometimes said that Papias' language is ambiguous. It is true that he uses *presbuteros* loosely, but the double mention of John, and the difference between the tenses of the verb in the two clauses, are most naturally explained on the assumption that the first time Papias mentions John, in the list of names, all of which are members of the Twelve, he means the son of Zebedee, who was no more (or less) likely ever to have been in Ephesus than any of the others, and that the second John, mentioned after Aristion, was a different person. The fact that Eusebius thought Papias meant to distinguish them is no reason for supposing the contrary. I conclude then that the John known to Papias and Polycarp was not the son of Zebedee, but that he was the John who published the Gospel in Ephesus and wrote the epistles (pp. 77/78).

Again:

I believe that the earliest evidence does not support the identification of John of Ephesus with the son of Zebedee. How then did it come to be made? I would offer the tentative suggestion that it first arose in gnostic circles. The Gnostics, misunderstanding the purport of the Gospel, gave it a prompt and warm welcome. With their fondness for august authorities to whom to appeal, and their indifference to historical truth, they drew the inference which it is admittedly possible to draw from John xxi. 2, and identified the author as John the son of Zebedee. When Irenæus had shewn that the Gospel was indeed the sovereign antidote to Gnostic teachings, the Catholic Church in its turn succumbed to the glamour of a great name, and propagated the erroneous attribution (pp. 80/81).

I do not at all like this idea of the Catholic Church absorbing an erroneous view invented by Gnostics, though I am no "infallibilist"! Turning, however, to the basic question of the authorship of the Gospel, recognizing with Sanders that statements such as that of Papias are far from helpful in confirming the apostolic authorship, yet we must not look for another just because John the son of Zebedee was a fisherman, and it is hard to conceive how one of his calling could be the author of such a highly "intellectual" Gospel as this. A Dubliner

finds less difficulty in this when he thinks, for instance, of Sean O'Casey, of labouring stock in Dublin, who has produced plays of a calibre, literary and intellectual, which have fascinated the present generation. Often labouring homes are a cradle for intellectuals. This is wholly to leave out of account any reference to "inspiration", which, for the Christian, is a factor of immeasurable power in the Biblical writers.

Another consideration that may help us to accept the Apostolic authorship of the Fourth Gospel is that one who is intellectually trained is more likely to let his own personality intrude into his writing. Do we not see this in the Pauline epistles? The writer of the Fourth Gospel, however, is so self-negating that no one knows for certain who he is!

W. C. G. PROCTOR.

### LAMB TO THE SLAUGHTER.

By Brother George Every, S.S.M. James Clarke. pp. 128.  
7/6.

This is a most interesting book, which attempts to relate the Great Sacrifice of the Lamb of God to what is known about sacrificial ideas from earliest times. Thus we move from the evidence of palæolithic art through the dying and rising gods of the agricultural religions, to the mystery of Calvary. The author discusses the historicity of the Gospel narratives in the light of apparent parallels in non-Christian religions. A chapter on The Paschal Mystery expounds the ideas of sacrifice which the author finds in the Eucharist. Although this chapter plays down differences between Evangelical and Anglo-Catholic beliefs, the dividing line is still there. The final chapter reviews the Old Testament teaching on sacrifice and atonement, and compares it with Greek ideas and with the subsequent "feudal" development of theories of the Atonement. The closing pages take up the picture of the Suffering Servant, and it is obvious that the author has been influenced by some of the theories of the Scandinavian School, though he does not mention them by name.

The reviewer would agree that in large measure the death and resurrection of Christ fulfilled in history the hopes of the nations that had been centred in myths, but one feels that this book has overplayed this at the expense of the Old Testament sacrificial system.

Since this is probably the first attempt by a Christian, writing as a Christian, to assess Palæolithic art, it is relevant to make a few observations on matters of fact. 1. The "tiny statuettes of maternal figures, brooding over children" are not "numerous" in Aurignacian culture (p. 27). Such statuettes (as those from Petersfels) gradually become more and more stylized, and there are no children. 2. To speak of these figures as representing "the divinity" (p. 36) is going beyond all evidence. There is a gap of thousands of years between these figures and the mother goddesses of Egypt and Mesopotamia. 3. One of the two sorcerer figures from *Les Trois Frères* is described as "a monster, a spirit of the wild . . . playing a pipe. His music gathers beasts and men for birth, copulation, and death" (p. 27). In this picture there are no other men, no birth, no copulation, no death. The figure may equally be a hunter in animal disguise with a bow. 4. The statement on p. 25 about the nature of the pictures as

a whole is far too sweeping. "Either in the act of reproduction, or at the point of death" is not true. This is true only of a small minority. The same page mentions elephants. I know of only two elephant pictures, both from Spain, and these are likely to be late Palæolithic. Presumably mammoths are what is meant, and, while they are a species of elephant, it is misleading to call them this in a popular book.

All the same, it is good to see a Christian tackling this subject. At least Brother George Every does not follow Margaret Murray's interpretation, and find here the origin of Satanism and witchcraft!

J. STAFFORD WRIGHT.

#### WHY I AM NOT A CHRISTIAN.

*By Bertrand Russell. (Ed. by Paul Edwards.) Allen & Unwin. pp. 225. 16/-.*

The editor has brought together some of Russell's essays, a verbatim report of a broadcast debate which he had with Father Coplestone on the existence of God, and an appendix showing why he was not allowed to take up a teaching appointment at the City College, New York.

Russell rejects the existence of God, immortality of the soul and moral obligation as commonly understood. This life is the only life, and there seems to be little that is elevating in his suggestions as to how this life is to be lived. "I believe," he writes, "that when I die I shall rot, and nothing of my ego will survive. I am not young, and I love life. But I should scorn to shiver with terror at the thought of annihilation. Happiness is none the less happiness because it must come to an end, nor do thought and love lose their value because they are not everlasting."

Happiness, directed by benevolence, is the sole worth-while object of desire. Happiness is largely sexual and sensual, and benevolence seems a species of self-love, for in seeking pleasure, it pays one not to interfere with anyone else's pleasure.

Most people will be disgusted at his sexual doctrine. It is sordid. Young unmarried people should have considerable freedom so long as children are avoided, for without sexual experience they will be unable to distinguish between mere physical attraction and that congeniality necessary to make marriage a success. Since men, for economic reasons, cannot marry early it is not psychologically desirable that they should be chaste. They should, however, have relations for love with their own class and not with "professionals". Married men, too, should have extra-marital relations, again not with "professionals" but with mistresses. For the present, it is better that married women should not have the same freedom, as a man has a right to know that he is the father of his family. But our patriarchal ideas are likely to be outmoded, promiscuity will be general and children will be state reared. Russell agrees that such a social change will be fraught with effects for good or ill which will be incalculable. In the meantime, the marriage tie should be terminable by mutual consent after a year's notice, whilst childless marriages should be terminable by the desire of one of the parties.

The debate with Father Coplestone is illuminating. The latter

tries one avenue after another to come to grips with Russell, who "will not play" so to speak; e.g., Coplestone says that some things are contingent, i.e., do not contain in themselves the reason for their existence, e.g., we depend on our parents, etc. The Universe is the totality of things—an aggregate—which do not contain in themselves the reason for their existence. This totality must have the reason for its existence outside itself in a self-existent Being, a necessary Being who cannot not-exist, i.e., God. Russell simply replied that phrases like "contingent" and "necessary" have no significance for him when applied to "being". His method seems to be to erect notices "No road" to every avenue Coplestone wishes to investigate. He is like a spider which fastens his web ends to fixed points, weaves his web in the intervening space and argues there is nothing beyond. Russell fixes certain points which he will not pass and weaves an elaborate rationalization to justify the kind of life he himself has lived. Can it be that his emotions condition his logic? The sad thing is that had he been less sex-ridden he might have been able, with his undoubted intellectual gifts, to have ennobled mankind with lofty ideals and telling example. However, it is quite likely that if the moral consequences of Russell's intellectual position were more widely known that position would lose its appeal.

G. G. DAWSON.

#### UNCOMFORTABLE WORDS.

*By Joost De Blank. Longmans. pp. 120. 6/- (boards), 3/6 (paper).*

The worth of this little Lent book by the Archbishop of Cape Town is out of all proportion to its price and size. The author draws attention to the very common conception of self denial as an occasional renunciation of little luxuries or indulgences—cigarettes, sweets, cream buns, etc., in Lent and shows how different this is from Our Lord's presentation of it as a continual setting aside of self. It is, as he puts it, "to hand over our lives to the judgment of the Cross".

In the chapters which follow he applies this in relation to various aspects of life. He puts his finger arrestingly on the essential feature of the weakness of the Church in face of the world when he tells us that this lies in the failure of the average Christian to realize his responsibility to evangelize his careless neighbours. Dr. De Blank evidently regards the words, "Receive ye the Holy Ghost" as spoken to the whole body of believers in relation to evangelization, and not merely to the ordained ministry. There is naturally a chapter on the call to unity which seems to be laid by the Holy Spirit upon the conscience of the disunited Church. We should like to have seen a reference to the fact that one of the greatest factors in this disunity is the assertion by some branches of the Church that Sacramental Grace can only be administered through an episcopally ordained ministry. There is not the slightest foundation for such a theory in Holy Scripture. In view of the discreditable methods of raising funds for the Church which are so prevalent to-day the question asked by Dr. De Blank should be engraved in gold—"Does the shadow of the Cross fall upon our bank accounts and cash books?"

W. N. CARTER.

## HIGHWAYS, HEDGES AND FACTORIES.

*By E. Moore Darling. Longmans. pp. 158. 10/6.*

Like some rare perfume Canon Moore Darling has distilled a lifetime of experience as parish priest and canon missionary into the 158 pages of this book. Writing with simplicity and a rare grace Canon Darling places before us the problem of the ninety per cent outside the organized Churches. His message is that we must go to the people where they are, in the highways, hedges and factories, and show that we care; and that the Church cares. Canon Darling speaks as a successful factory chaplain, and he is critical of the clericalized Church. "Oh how utterly much the over-professionalization of religion has to answer for—and how deadly the sin of forgetting that the priesthood of the laity is a foundation doctrine of Mother Church."

At seventy-three Canon Darling appears to be well in advance of his time. He would have laymen help in the administration of the cup at Holy Communion. He would modify and simplify Evensong for new seekers without offending the old hands. He would use the laity in the parish more. Above all, he sees the key role of the factory in evangelism. Through his contacts there he found a new depth, openness of heart, a human as distinct from a professional relation, with the men and their families. "It's got to be done on the floor of the factory," he concludes. But the problem of making the factory a place where God can be worshipped without strangeness eludes Canon Darling's analysis; perhaps because it cannot be solved from outside even by a saint in clerical dress. The truth is that we are far from the service of God or even of service to the community as a valued purpose of industry; and while industry has the limited objective of making money, the binding together in unity of those who work and the bringing of them into the Church cannot take place. Doctrine must go hand-in-hand with teaching of the Word if the Church is to be re-born in a factory. No doubt Canon Darling would agree with this and it is evidently not his purpose to enlarge upon what has been said, among others, by William Temple. But the problem still remains of teaching Christ to an industry whose purpose is so largely pagan.

GEORGE GOYDER.

## THE BOOK OF THE LAW.

*By G. T. Manley. Tyndale Press. pp. 192. 12/6.*

Deuteronomy stands at one of the great intersections of scholarly routes through the Old Testament. Upon our calculations at this spot depends our mapping (so to speak) of a great tract of Biblical territory from the Exodus to the Exile. Mr. Manley has therefore done well to concentrate on the single matter of the date of this book.

The author's methods are scholarly rather than polemical: he is conversant with both the newer and the older critical scholarship, but his first concern is with the text, which he scrupulously investigates with the help of modern techniques. Thus, in his discussion of the Deuteronomic style, his chief method is statistical: we are taken through von Rad's list of forty-three characteristic phrases, checked

against Driver's seventy ; the distribution of these through the book is noted, and they are examined for indications of their *Sitz im Leben* and for comparison with the phraseology of the prophets. Similar care is taken with the other topics, for example the divine names, the geographical data (the author has studied these on the spot) and the narrative framework. But the bulk of the book, as of Deuteronomy itself, is devoted to the legislation. This is analysed in various ways, and carefully compared (with the help of numerous tables) with the legal material both in the rest of the Pentateuch and in Hammurabi. Four chapters are given to this, supplemented by a fifth which confines itself to the question of the centralization of worship.

Some criticisms are possible. We would wish for a more thorough discussion of the important question of the relation of Deuteronomy to Jeremiah. The chapter on the Divine Names is not always convincing ; and on p. 47 two mutually exclusive interpretations of Exodus vi. 3 are offered for joint acceptance. But these are small blemishes on an impressive whole. It is the great merit of this book that the author has not been overawed by the array of detailed evidence adduced by his predecessors, nor by the prestige of their theories : he has gone back to the details for fresh study, and to the theories for reappraisal.

So the case that is presented is patiently assembled and honestly argued. When the author says, " The account of the journeyings in chapters i-iii is altogether realistic " (p. 64) ; or, " We look in vain for anything to connect them [i.e., the statutes and judgments peculiar to Deuteronomy] with the conditions in seventh-century Judah " (p. 109) ; or, " We are forced to the conclusion that the legislation of Deuteronomy is not an ' expansion ' of the Covenant code " (p. 80) ; we feel that he has established the right to use such terms. When he goes on to indicate the point at which the various lines of evidence appear to meet, namely that in Deuteronomy we possess a preaching by Moses of the Law, which was " subsequently written and placed in the hands of the priests ", we are left with good reason to regard this pronouncement as not only the answer of faith to the book's own claims, but also a proper conclusion to a full investigation.

Of this conclusion the author is content to claim : " That is the simplest explanation of the facts, and perhaps after all it is the best." We may perhaps cap that modest remark by borrowing a comparison used by C. H. Dodd in his lectures on the Synoptic Problem. He pointed the contrast between the intricacies of one hypothesis and the relative simplicity of its chief rival, by reminding his hearers of the desperately elaborate expedients employed by the earth-centred Ptolemaic astronomy to relate its observations to its presuppositions ; in fatal contrast to which stood the compelling economy of Copernicus. There is a similar contrast repeatedly evident throughout this book, as fact after fact smoothly orders itself round the person and time of Moses ; or else, on any other theory, is seen to require corrections and allowances which are as implausible as they are ingenious. We have too long been dazzled by brilliant eccentricities ; here is the way to a restored perspective.

## THE CHAOS OF CULTS.

*By J. K. Van Baalen. Pickering & Inglis. pp. 409. 22/6.*

One is repeatedly asked for a good book that will help in refuting some present-day religious movement that deviates considerably from orthodox Christianity. There are various books, of varying length and quality. This present one is good, in that it covers the sects that one is likely to meet, and the author has not only taken the trouble to try to understand the movements, but generally has kept up-to-date with them. We have suffered in the past from books that merely bang away at statements made by these sects, and often quote sentiments that are no longer held.

The book is written in America, and hence omits Anthroposophy, which is probably commoner here than there, but it includes Rosicrucianism, which, although it has two important centres in America, occurs over here, and is active in its advertising. The brand of British-Israelism found in the States appears to be less balanced than the official B.I. movement in this country, and, in view of the adherence of British-Israelites to sound Evangelicalism, it is a pity to include it among movements which reject the historic creeds of Christendom.

In discussing Spiritualism the author rightly takes account both of telepathy and of demonic interference. The chapters on Theosophy and Rosicrucianism expound the general assumptions of gnostic-occultism. Christian Science is studied as a system, a philosophy, a system of healing, and a religion, with plenty of classified quotations from Mrs. Eddy's writings.

The Unity School of Christianity and Baha'ism are less commonly met with, but their basic ideas of inherent goodness and inner light emerge in various forms. Mormonism is becoming stronger in this country, and this book gives a reasonably full guide to its teaching. Seventh Day Adventism is criticized for the wrong "prophecies" of Mrs. White, its interpretation of the method of the atonement, and its view of the Sabbath; apart from these things, the Adventists accept the basic doctrines of orthodox Christianity. The chapter on Jehovah's Witnesses would be strengthened by an up-to-date selection of quotations since the time of Russell and Rutherford. The strength and weakness of Buchmanism appear in the chapter on this movement. The section on Unitarianism-Modernism attacks barren liberalism. It is interesting to find a chapter on Swedenborgianism; this chapter is just adequate, but sooner or later someone should deal with this movement more fully.

The closing chapters deal most excellently with the ground of our faith, and the proper methods to use in approaching members of the cults.

J. STAFFORD WRIGHT.

## THE HOLY SPIRIT IN CHRISTIAN THEOLOGY.

*By George S. Hendry. S.C.M. Press. pp. 128. 12/6.*

In this book, the Charles Hodge Professor of Systematic Theology at Princeton Theological Seminary, gives us the lectures which he delivered in 1955 at Dallas, Texas, to a convocation of ministers and students, in memory of the late Dr. Thomas White Currie. There are

five lectures, and they make stimulating reading. Dr. Hendry writes as a Protestant non-Episcopalian.

Just as the Christian Church was tardier in defining its doctrine of the Spirit than it was in defining its Christology, so the theological literature on the Spirit has been less in quantity and poorer in quality than that which deals with Christology. That may well be due, at least in part, to the fact that it is the function of the third Person of the Trinity not to speak of Himself, but to testify of Christ, even as (to quote Dr. Hendry, p. 92) "the Scriptures were not written to draw attention to themselves".

This is scarcely a book for beginners, dealing, as it does, with semi-technical matters such as the important *filioque* clause in the Creed (proceeding from the Father *and the Son*"). But to those who are prepared to work at it, Dr. Hendry gives many an insight into matters of theological moment such as the Holy Spirit and Christ, God, the Church, the Word, and the Human Spirit. He has read widely, and the references given in the notes at the end of the book are themselves valuable.

DONALD BRADFORD.

#### PRINCIPLES OF CONDUCT.

*By John Murray. Tyndale Press. pp. 271. 15/-.*

This is another book from Westminster Theological Seminary, Philadelphia, which has of recent years produced a body of theological literature far excelling in erudition and discernment the output of Conservative Evangelicals in any other quarter of the English speaking world. Professor Murray's writings are of course strongly traditional: his method is simply to reconsider, restate and amplify the thought of the orthodox Calvinists of the past by the aid of modern Biblical scholarship and literature—a method unfamiliar and therefore especially profitable in an age so neglectful and indeed contemptuous of the older theological literature. He shows a limited independence in diverging from his predecessors, of which there are some gratifying instances in the present book, for example, the treatment of 1 Cor. vii, where he shows some signs of returning to the straightforward view that St. Paul there exalts celibacy above marriage.

*Principles of Conduct*, more than Professor Murray's other books, suffers from shapelessness. It is not a complete treatise on the principles of ethics, much less does it profess to treat all the problems of casuistry, yet neither does it select a recognizable subdivision of the subject. It is not an introduction, for it does not deal explicitly with the most basic problems of all, with the criterion, motive and end of ethics (though this might be thought unnecessary after Van Til's admirable class-book on these questions, *Christian Theistic Ethics*). It is rather a collection of Biblical material on certain ethical themes, with careful exegetical studies of important passages bearing on them.

This being so, the book naturally raises more questions than it answers, and involves the author in apparently arbitrary statements on ethical matters not professedly treated. He deals with law and love, law and grace (an admirable chapter), but not law and liberty. He emphasizes the Lord's teaching that He came not to abrogate but complete the laws of the Old Testament, without suggesting how these

innumerable laws are to be "completed". He argues that the death penalty is of permanent obligation, and elsewhere that our Lord did not condemn the *lex talionis*, without discussing the question of the literal enforcement of the Mosaic regulations in Christian states (with which he apparently disagrees).

A subject treated perhaps less satisfyingly than any other is that of "creation ordinances", which are the general theme of five chapters, the substance of which is otherwise valuable. It has always been seen that some of the laws of Moses are anticipated in Genesis, and a time-honoured opinion of theologians was that legislation which did not begin at Sinai did not end at Calvary. On these grounds the modern validity of the divine right of kings was argued from Adam, of capital punishment from Noah, of tithes from Melchizedek, of material sacrifice from Abel and Abraham, etc. Prof. Murray, however, perhaps following a slightly different but even more questionable tradition, appears to hold that every one of the Ten Commandments was in force before Sinai, and even before the Fall. In the case of some of the Commandments he proffers no evidence, and even where he does it is rarely pre-lapsarian!

When all has been said, the great paucity of Conservative Evangelical works on ethics makes this book very thankworthy. In perhaps no other sphere of sacred study have theological students (not to mention the councils of the Church!) been so much at the mercy of writers who, having rejected or not considered the true Evangelical criterion of ethics, are erecting pinnacles of fallacies upon a foundation of sand. This book supplies some of the tools for casting down those towers of Babel that pass under such names as "The Problem of Right Conduct", and some of the materials for building in their place the temple of God.

R. T. BECKWITH.

#### THE MEANING OF PERSONS.

By Paul Tournier. S.C.M. Press. pp. 238. 21/-.

Those who have read Dr. Tournier's previous book, *A Doctor's Case-book in the Light of the Bible*, cannot fail to welcome a further volume. His new work, *The Meaning of Persons*, is refreshingly and sometimes startlingly original, without ever being obtusely unorthodox. It is autobiographical without being self-centred. Indeed, he has an unusual capacity for keeping himself in the background. This is probably because he is not afraid to unmask himself, and show at least something of the person beneath. In fact, this unmasking is the very kernel of the book. The French title is *Le Personnage et la Personne*, and the translator points out in his preface that he has retained the English word *personage* because in Shakespeare's time it meant much the same as the French *personnage*, namely the part that is being played, the exterior that the world sees.

The book is exciting because it is creative. Dr. Tournier has observed with great sensitiveness and insight, and has the ability to analyse and synthesize what he has seen. His thesis is that a man or woman is both a person (his real self) and a "personage", the mask which is put on over the person. Of course, there may be several personages for any one person. Each of us, said Matthew Arnold,

"half lives a hundred different lives". As a psychiatrist, Dr. Tournier's task is to help men to discover the person beneath the personage. His approach to his work is devoted, reverent, and in a sense almost priestly. In thus helping men there are many obstacles. Some are in himself, and he is bold, but never embarrassing, in his exposures of his own deficiencies. Others are in his patients. His revelation of the timidities and insincerities of men and women is shrewd and penetrating. He deals especially well with the subject of infantile regressions.

The book is important because it is exceedingly topical, and fearfully relevant. The second chapter is called "This impersonal world", and stresses the fact that our present society is failing more and more to recognize its members as personal and individual. This is an excellent chapter; there are few whose work entails dealing with people who could not profit by reading it. Its last two or three pages speak of the materialism and impersonality which are creeping over the medical profession to-day, and to which the only answer seems to be a revived Christianity within the profession. He attributes this de-personalization to the invasion of medical practice, indeed of our life itself, by the machine, and also, paradoxically, to the advent of health services and comprehensive insurance schemes.

The climax of the book is the chapter "The living God". To dissect it would be to spoil it. Suffice it to say that it is a moving and yet realistic account of how men's difficulties are met in God, how the current of their being sets to Him, or, to change the metaphor yet again, their journey's end found in Him. "At some point on this journey we shall find that we have crossed a frontier: through personal fellowship with God we pass from the world of things to the world of persons" (p. 176).

Finally, the book is valuable because reading it may be a searching and perhaps a humbling experience for the reader. It should be read by any who are engaged in helping others with their personal problems, be they clergy, medical men, or simply "guides, philosophers and friends". The translator certainly deserves a word of praise for what can be seen to be a first class job of work. The book is well produced, and the only complaint that can be made is of the price. Even at a penny a page the book is good value, but there will be many who will not be able to afford this.

A. P. WATERSON.

### ELIJAH AND ELISHA.

*By Ronald S. Wallace. Oliver & Boyd. pp. 164. 16/-.*

A series of sermons on passages in the Old Testament is rarely to be heard these days in our churches, either because our congregations have not the basic Bible knowledge to follow them sufficiently or because so many clergy have learnt just enough about Old Testament criticism to give them troubled consciences about taking the Scripture too seriously. The problems of the Old Testament expositor are undeniably acute—the moral problems, the scientific problems, the prophetic, and the miraculous. But without burking these issues, Mr. Wallace has held to his conviction that in Old as well as New Testament, the Bible brings to us the message of God. He has not allegorized it

unnecessarily ; he has not subjected it to an overdose of typology (as the manner of some is) ; he has not skirted the grisly bits like the story of the she-bears and the louts of Bethel ; but he has investigated the principles of God's dealings with His prophets and people of old times and has applied them to political, social and personal problems of to-day. To that extent it is sound preaching, combining balanced exposition with enlightened application. More than that, these eighteen sermons, covering every section of the Elijah-Elisha narrative, have a touch of real excellence about them. It is the kind of preaching that one longs to hear more often, the sermon that one can read again and again.

Highlights among the collection are "Decision at Mount Carmel" and "Naaman", which are most searchingly and convincingly written, an achievement all the more creditable in that they are based on chapters at which almost every preacher has tried his hand at least once. We commend this book as a worthy example of Old Testament preaching, and hope that the author will give us more in the same style.

J. B. TAYLOR.

#### CHRIST AND ADAM.

*By Karl Barth. Trans. T. A. Smail. Oliver & Boyd. pp. 45. 6/- (paper).*

This, the fifth of the Scottish Journal of Theology Occasional Papers, is a translation by T. A. Smail of the famous continental theologian's study of Man and Humanity in Romans v. The booklet is of only forty-five pages and has at least one characteristic in common with most of Barth's other works, his verbose style of writing. Doubtless the translator has made every effort to transform the original into readable English, but the result is still extremely difficult to follow ; and your reviewer is bound to admit that he would most certainly have given up after the first few pages, were it not for the fact that the effort had to be made. It was not until the paragraph at the end where Barth sums up his conclusions had been reached, that one could really be certain that the idea had been grasped. And, having reached that point, we are not a little surprised to discover that so many words, even in so slender a work, have been used to reach a conclusion that could easily have been published by itself, and still have been sufficient : the fact that Christ, not Adam, is the true type of humanity. The implications which Barth draws from that fact look suspiciously like universalism, and one would be prepared to say so more dogmatically except that Barth is so easily misunderstood. Anyway he does say, in as many words, "the work of Christ makes an objective difference to the life and destiny of all men".

There is an extremely interesting and thought-provoking passage on the mission of Israel, which can be summed up in Barth's words : "the Jew is only the bearer and exponent, the open sign, of the sinful life that his fellow-men are secretly living and of the hidden destiny that they will have to endure". Jesus is *the Jew par excellence*, literally "the King of the Jews". To Barth, the Jew also represents all mankind in his rejection of Christ.

In summing up one can only say that, while the pamphlet will no

doubt, like all Barth's work, repay careful and thoughtful study, one hesitates to recommend so little a booklet (for its price), and one which is so difficult, to underpaid and overworked clergy. JAMES VINCENT.

### THE LIFE OF EDWARD WOODS.

*By Oliver Tomkins. S.C.M. Press. pp. 160. 25/-.*

All who knew the late Bishop of Lichfield, or heard his voice on the wireless, will welcome this able portrait. His lovableness and warm humanity are adequately shown and his great humility, and especially the essential devotion to the living Christ.

Canon Tomkins describes his early days at home and at Cambridge with great sympathy, though he might have spent longer explaining how Woods moved theologically in the days before the first War. He seems to take for granted that Woods should have done so. He well brings out Woods' idealism, in which perhaps he was very much a child of his age. And one cannot help feeling that all that energy which went into conferences was perhaps a little wasted.

This is a book that will do anyone good to read, for it is the story of a Christlike life. "What memory, if any, will remain of my episcopate?" Woods wrote in his "spiritual diary" in 1944; "intellectually I cannot hope to be anything but second rate. My only hope is to peg away at the ABC elements of being *truly Christian*, really Christlike . . . I can—and must and will—go hot and strong for the things I *know* are vital, and which don't really depend on large intellectual abilities: things like prayer, evangelism, or sheer Christlikeness of character and life—especially humility, gentleness, forbearance, love in all its ramifications." J. C. POLLOCK.

### FURTHER REVIEWS

#### THE PROBLEM OF HISTORY IN MARK.

*By J. M. Robinson. S.C.M. Press. pp. 95. 8/- (paper).*

How did the evangelists come to write the Gospels? What kind of men were these writers, and how do their personal conceptions colour the narrative? These are questions to which even the Christian reader cannot be altogether indifferent, though they are not normally raised by "one who believes". They are the stock in trade, however, of the literary critic, and it is of interest to all to follow one who has given deep thought and wide research to these matters such as our present author. One is impressed, as one reads through this book, by the method of investigation. From events recorded as happening in connection with different things (such as, for example, the synagogue) one deduces the evangelist's own attitude towards this thing, and so gets a kind of perspective wherewith to judge the evangelist's historical attitude. Certainly the attitude of a writer (especially a writer of history) towards the contents of what he writes about, colours his presentation. But are we not ruling out any real doctrine of inspiration if we apply this fact to the Gospels and the Biblical writers generally? If Biblical inspiration means anything it means that these writings are preserved free from human prejudice in presentation, that is, that in them we have documents which are "absolute", "final in

form," as regards the presentation of their contents. We may not always understand the full significance of their message, but it is our task to struggle with it, not to explain it away.

Such ideas may seem to rule out of court such a study as the present one under review. And indeed, to make the point all the clearer, let us recall such an old-time study of historical events in the New Testament as Paley's *Evidences*. Paley accepted the historical events as absolutely true, and objectively recorded; and his use of New Testament historical references was to demonstrate the truths of the narrative as a whole by undesigned coincidences. Critics to-day invite us to consider to what extent the narration of any event is coloured by the preconceived ideas of the author—an approach that savours more of the desire to undermine belief in the truth of the narrative as a whole than to confirm it.

This may be too strong a statement, and the present reviewer by no means wishes to indict the author with unbelief! Actually the book is quite fascinating reading, and many valuable suggestions are made by linking up different events. But still the impression remained that the investigation is inevitably subjective in its conclusions—another mind might make quite different deductions from the same evidence. For this reason one has to ask, Is anything gained by such investigation? "The eschatological struggle between Satan and God constitutes the history of Jesus"—this sums up the thesis of the book. This is either a platitude, or separates us in cosmic outlook from Mark, ascribing to him an outlook describable in such terms, but rather implying that we must translate what Mark says into terms derived from our present cosmic outlook, but what these terms are remain to be ascertained, if they are ascertainable. W. C. G. PROCTOR.

#### LETTERS TO THE SEVEN CHURCHES.

*By William Barclay. S.C.M. Press. pp. 127. 8/6.*

Dr. Barclay has produced a really delightful commentary and exposition of the letters addressed to the churches in chapters ii and iii of the Revelation.

Two chapters are given to a study of each of the letters. The first lays bare the historical background of the city; the second gives its spiritual significance, both for the readers of the time and for those of succeeding ages. To give a typical illustration: how full of meaning are the words of the risen Lord: "Behold I have set before you an open door and no man can shut it", against the background of the open highway of Philadelphia through which Attalus had tried, without success, to speed on its way to the east the Greek way of life, the Greek language and Greek civilization in general. Not so would be the pagan reaction to the Gospel of Jesus Christ to reach them through a door set open by the Lord Himself.

The little book is enriched with illustrations of a practical and devotional order. It is really rather a gem. One mild criticism: why create in the opening paragraph the impression that the Almighty might have been wiser than to inspire a book of which only two chapters are really intelligible! This is a pity, for the rest of the book is excellent.

C. C. KERR.

## ISRAEL AND THE ARAMÆANS OF DAMASCUS.

By Merrill F. Unger. James Clarke. pp. 189. 21/-.

On the jacket of this book, which is substantially a doctoral dissertation, we are promised a work as readable as it is scholarly. That is the wrong claim to make. At a time when popular archæology abounds, Dr. Unger has chosen what is surely the better part, in producing a careful and detailed study of a particular corner of the Old Testament field. And no unimportant corner: the Patriarchs had their Aramæan connections; the Egyptian empire took in Syria as well as Palestine; and for the first three centuries of the Hebrew monarchy Damascus makes a fine observation post from which to survey the strength or the strategy of Israel on one side and Assyria on the other.

The bulk of the book is given to this last period, and provides an almost continuous account of the political history of the Israelite kings as seen from the sidelines. From this angle we not only get a steady insight into the situations in which they made their choices, but also make closer acquaintance with some of the Syrian kings they encountered: notably Benhadad I and Hazael. Certain historical and chronological difficulties have to be faced in the course of this, and they are approached with both a proper reverence for Scripture and a readiness to study critical hypotheses dispassionately. The author is not afraid to leave a question unanswered for lack of data, but he is able more than once to show the bearing of recent archæological work on old problems. A good example of this is his discussion of the relevance of the Melcarth Stela to the stories of Ahab and Benhadad—stories whose apparent chronological confusion had hitherto driven more than one critic to the extreme of transferring them to the reign of Joash. In all this, Dr. Unger proves himself a guide we can trust, by his fairness in argument and by his wide knowledge of contemporary writing.

There are extensive notes (seventy pages of them) and an index.

F. D. KIDNER.

## SHORT REVIEWS

## ESSAYS OF A PILGRIM.

By A. C. Martin. P. & G. Wells, Winchester. pp. 73. 4/-.

This book should help to allay the bogey in the minds of those moderns who seek to meet the demands of "the intelligent man" by watering down the conception of God into a metaphysical abstraction. This is not an error into which our best thinkers fall. Dr. Streeter indeed has said (*Reality*) that we cannot think except anthropomorphically of the personality of God. In this book we have a thoughtful man telling us of the pilgrimage by which he found his way independently to orthodox faith without "any initial acceptance of dogmatic teaching". He wisely remarks that "it is experience, not learning, that is eventually the cradle of wisdom and divine revelation".

The intelligent enquirer will find sound reasoning here which will meet the demands of his intelligence fully. Chapter V on "Faith and

Doubt " is exceptionally good. At the same time the idea that the Christian Faith can be reduced to an intellectual synthesis finds no place here. There is always the gap between reason and truth which must be bridged by faith. Unbelief is essentially a moral and not a rational problem. In this book the fundamental doctrines of Christianity are fully accepted—the Incarnation, the Atonement, the Resurrection : and no attempt is made to by-pass the miraculous.

There is a Foreword by the Dean of St. Paul's fully commending it. It is worthy of a more attractive cover. W. N. CARTER.

#### CHRISTIAN : COMMIT YOURSELF !

*By Paul Rees. Pickering & Inglis. pp. 158. 12/6.*

This book could well be used in two rather different ways : in the first place as a guide to one who has recently come into a personal experience of Christ and wants to know the commitments and resources of the Christian life ; in the second place, and even more valuable, a minister or Bible class leader could hardly do better than to make this simple, devotional, practical book the basis of a series of studies. Should it be re-published the author might well add a chapter on the Holy Communion, thus making a really complete guide to spiritual life.

C. C. KERR.

#### A BIRD'S EYE VIEW OF THE BIBLE.

*By G. Harding-Wood. Marshall, Morgan & Scott. pp. 207. 10/6.*

The title of this book adequately and fairly expresses its character and purpose. It is not a commentary. It does not set out to give a devotional unfolding of doctrinal truths. What it does, it does simply and engagingly. It gives you a summarized analysis of the heart of each book of the Old Testament and in such a manner as to encourage you to read it with anticipation. This is quite an achievement and therein is perhaps its greatest value—especially to someone just starting to study the Bible.

C. C. KERR.

#### THE ROAD TO HAPPINESS.

*By J. W. C. Wand. Frederick Muller. pp. 192. 16/-.*

In this excellent book Dr. Wand indicates how true and lasting happiness, which so many are seeking without success, may be known. The titles of the four parts into which the book is divided, reveal something of the unusual and attractive manner in which the writer presents this subject.

In Part I, after considering various conceptions of happiness, the claims of some of the rival voices which clamour for attention are examined. Most striking here is the assessment made of the value of Philosophy, and its inherent weakness when contrasted with Christianity. In Part II " the Surrounding Country " is surveyed, and hindrances to the achievement of happiness which are presented by environment, by " the lions in the way " (physical, psychological, moral and spiritual), and by the domestic and political situations are duly considered. " False Trails " are exposed in Part III. Among these are wealth, health, false gods and success. Useful outlines are

given of the claims and teachings of Jehovah's Witnesses, Seventh Day Adventism, Christian Science and Spiritualism.

Part IV—"The End of the Road"—reveals the Lord Jesus Christ alone to be the Source of true happiness, which may be realized only through personal conversion, and a "new creation" in which the glory of God in Christ Jesus is reflected. This inspiring section concludes with a helpful chapter in which virtues (Christian and natural) and joy are considered. A book to place in the hands of the thoughtful non-Christian.

IVOR J. BROMHAM.

#### SO EASY TO LOVE.

*By Brother Roger, O.R. Longmans. pp. 101. 7/6.*

For its simplicity and sincerity this little book is a sheer gem. Easy enough for the most immature Christian to understand and, searching enough for the most advanced Christian to be challenged, it draws the reader to the love of God and tries to help him to deeper spiritual experience. Each of the twenty-four chapters is a brief meditation, well-spaced and sparingly phrased. Here and there one comes across a phrase that an evangelical would not use: this should not, however, prevent anyone from being helped by almost everything else. All the same, one feels it is a pity that on both wings of the Church we so easily use words or expressions—often quite needlessly—which will be unacceptable to some of our brethren, when the rest is so fit for sharing. And it is a pity that a book so slender could not be produced more cheaply and therefore used more widely.

DOUGLAS WEBSTER.

#### ATOMIC RADIATION AND LIFE.

*By Peter Alexander. Pelican. pp. 239. 3/6.*

This is a very readable account of the elementary chemistry, physics and biology involved in the study of atomic radiation. As is understandable in a book covering widely different fields, there are flaws to be found, such as the use of reticulocyte for a primitive totipotent blood cell precursor, especially as it is used correctly two pages later (pp. 91 and 93). There is occasional unjustified dramatization, e.g. pp. 177-8, where recent work on bone marrow transplantation, it is said, "clearly heralds the day of the prolongation of life". This is not to deny the interest and importance of Dr. Loutit's work, but this is much too sweeping an assertion to make at present. In view of Professor Haddow's remarks in the foreword it is disappointing not to find more about the implications of the topic for human society. Nevertheless, these are fairly minor defects in a book which has the advantages of simplicity and clarity, and can be recommended to anyone who wishes to acquire rapidly the fundamentals of the subject.

A. P. WATERSON.

#### VICTORIOUS PRAYING.

*By Alan Redpath. Pickering & Inglis. pp. 151. 10/6.*

The Lord's prayer, taken section by section, is again made the inspiration and guide for real, effective praying. Mr. Redpath, with his characteristic, forceful style, makes it plain that praying is something which you should and can do. He reaches down to the depths

of human need and yet ever points to those heights of experience which God has promised to those who enter into personal relationship with Himself in prayer. You may feel that the author would have been on safer ground had he explained why the atmosphere of this prayer seems to savour more of the Old Testament prophets than of the New Testament epistles; i.e., that the fuller revelation of what God is prepared to do through prayer awaited the display of grace secured only by His Atonement. The attempt to read a full-orbed Gospel basis of prayer into the familiar words is, in fact, the reviewer's only criticism of what is a stimulating, practical guide to a new prayer life, and therefore something worth a great deal.

C. C. KERR.

### JOHN LOOKS AT THE CROSS.

*By F. J. Huegel. Marshall Morgan & Scott. pp. 126. 8/6 (boards).*

There is much helpful matter in this study of St. John's Gospel, and no one except the destructive critic will quarrel with the conception of Christ, the Incarnate Son of God, Crucified, Risen, Ascended, as the central theme of Holy Scripture and the key to its interpretation, but the assertion that the Cross is adumbrated or prefigured in incidents such as the miracle at the wedding in Cana of Galilee, the talk with the woman of Samaria, the healing of the man blind from birth (Chapter IX) seems forced and far-fetched and appears to arise out of the author's desire to find the Cross in every chapter. Chapter XVII is one of the best in the book and the author is no doubt correct in regarding the disunity of the Christian Church as one of the main causes of the failure of the great missionary adventure to conquer the world for Christ.

W. N. CARTER.

### CROSSING THE BORDER.

*By Guy King. Marshall Morgan & Scott. pp. 144. 7/6.*

Very literally, in his inimitable style, Guy King pours out a life's experience into his chapter by chapter treatment of the Epistle to the Colossians in this his last book. It is a popular style, some might feel at times just a little too much so, but it is the language of life, and that spiritually interpreted and drawn from a practical application of the scriptural truths under review. His chapter headings intrigue you into reading. You wonder what awaits you in the chapter entitled: "His guidance on garments," only to find a delineation of life dressed in Christian qualities. This is a book to take up when easy, profitable reading is desired.

C. C. KERR.

### ONAK AND THE TALKING BOX.

*By Marie Barham. China Inland Mission. pp. 167. 8/6.*

In the Philippine island of Mindoro, up in the mountains, live a shy, primitive people, the Buhids. A few years ago a team from Gospel Recordings, that organization which has so brilliantly found a way to reach races with no written language, made records which are now used in evangelizing, with marked success. Miss Barham has made the story of the tribe's introduction to the Christian faith fresh and effective by telling it from the view-point of Onak, a girl who really

lives and who is not yet converted, though her mother is. The talking-box is, of course, the gramophone (or is it a tape-recorder?) on which the Gospel Recordings are played.

Though Miss Barham lacks the late Mrs. Kuhn's gift of writing, she imparts much knowledge about the tribe and the nature of the work now proceeding, and her style is easy to read, and attractive. Parishes ought to know more about these recent pioneering efforts, and do their utmost to support them.

J. C. POLLOCK.

### NOTES ON BOOKS RECEIVED

**The Donkey who always Complained**, by Francis Thornton (*World's Work*, 10/8) is a "Parable for Moderns". The story of Passion Week is seen through the eyes of the donkey who carried Jesus. Its grandmother carried Mary to Bethlehem. The "parable", delightfully told, centres round Jesus' effect on the donkey.

**Malaya**, by Anne Hazelton (*China Inland Mission*, 1/-) is a well-planned booklet giving the history, religions, and present position of Christian work in Malaya, with special reference to the Overseas Missionary Fellowship, in whose *Fields for Reaping* series (designed to encourage prayer) it appears.

**A Thousand Miles of Miracle in China** (*China Inland Mission*, 7/6). The twenty-second edition of this missionary classic, a personal story of the Boxer Rebellion of 1900; abridged by L. T. Lyall, and with a foreword by the Editor of THE CHURCHMAN.

**The Church Pulpit Year Book** (*Chansitor Press*, 15/-). This familiar stand-by for overworked clergy now appears in a limp cover. The outlines are specially designed to encourage expository preaching. If used as meditations from which may emerge the preacher's own sermon, these outlines can be most useful. One of the Lenten series suggests a course on the Christian Unities.

**The Challenge of the Summit**, by E. W. Crabb (*Paternoster Press*, 8/6) is a book of "stories of mountains and men", lavishly illustrated. The stories also impart, in a natural, unforced way, some of the great truths of the Christian faith. Thoroughly to be recommended for gifts to boys.

**Out of the Earth**, by E. M. Blaiklock (*Paternoster Press*, 5/-). Professor Blaiklock describes for the general reader a number of ways in which archæology witnesses to the New Testament. This book, very suitable for a church bookstall, is written by a scholar with an engaging style and a wholesome approach to Scripture.

**Billy Graham and the New York Crusade**, by George Burnham and Lee Fisher (*Marshall, Morgan & Scott*, 10/6). This book disappoints. Expecting a thrilling factual account of one of the great evangelistic ventures of our time, one finds instead a scrapbook of jottings, flavoured with great names casually thrown in. Certainly, some of the wonder of those days last year in New York penetrates to the reader, and a complete sermon of Billy Graham is printed. But to see what this book might have been, turn to *Harringay Story*.

**The Notebooks of Florence Allshorn** (*S.C.M. Press*, 8/6). A mine of spiritual wisdom culled mostly from notes prepared for addresses to her St. Julian's Community. Selected and arranged by one of the Community.