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ANGLICANISM.

By Stephen Neill. (Penguin Books.) 466 pp. 5s.

NOT ANGELS BUT ANGLICANS.

By D. L. Edwards. (S.C.M.) 128 pp. 8s. 6d.

THE ANGLICAN COMMUNION.

By G. F. S. Gray. (S.P.C.K.) 180 pp. Cloth 12s. 6d. Paper 7s. 6d.

The most widely read book of Lambeth year is, of course, the official report. Outstanding among the other Lambeth books is Stephen Neill's *Anglicanism*. It is hoped that Penguin Books will not allow it to go out of print too quickly and that in due course another publisher will be allowed to bring out an edition with stiff covers. This book is a history of the Church of England, and more than a history, for the author moves easily from history to theology and liturgy. In the three brief paragraphs on the meaning of justification (pp. 48, 49) there is to be found one of the clearest expositions of the doctrine the reviewer has yet come across: it could almost be transferred as it stands to the *Theological Word Book* or the *Vocabulary of the Bible*. When Bishop Neill is discussing liturgical principles, the making of Prayer Books, or Prayer Book revision, he writes with the same attractive mastery.

Having told the story of the English Church from its genesis to the end of the nineteenth century, Bishop Neill proceeds to describe its expansion in the English speaking world and its missionary work in other areas. This leads on to a consideration of the earlier Lambeth Conferences and Anglican relations with other churches within and without the Ecumenical Movement. An interesting chapter on "Present Positions and Future Prospects" leads into the final chapter, "What then is Anglicanism?"

Most of the book is devoted to historical writing, and very good history it is too. On the missionary movement and the place of Anglicanism in the world-wide Church, Bishop Neill writes with acknowledged authority, but he seems equally at home with the history of the Church in this country. His bibliography suggests the extent of his reading and his text shows how well he has digested what he has read, so that he may place his own account tersely, but engagingly, before his readers. Of course he has left himself open to criticism in

several places. One book that seems to have escaped his notice is Dean Malden's *English Church and Nation*, and with it Malden's important point that the Church of England owes much to Henry VIII for his strengthening of the episcopate after the suppression of the monasteries, thus making it possible for episcopacy to work effectively. Some will find Bishop Neill's strictures on the establishment too severe, others will protest against his entirely unsympathetic treatment of Archbishop Laud. On the other hand, many will rejoice with the present reviewer that for Bishop Neill the Anglican *par excellence* is neither Hooker nor Andrewes nor Laud, but Thomas Cranmer. To Cranmer we owe the open Bible in our churches, our Prayer Book, and our Articles of Religion. To Cranmer we owe the Anglican attitude of mind to questions of doctrine and ceremonial. To put it in Bishop Neill's words: "Show us that there is anything clearly set forth in Holy Scripture that we do not teach and we will teach it. Show us that anything in our teaching or practice is clearly contrary to Scripture, and we will abandon it" (p. 417). One feels that Cranmer would have approved of the final chapter in which suggestions are made as to the ingredients of Anglicanism with the stress on Biblical and liturgical quality, its sense of continuity expressed through episcopacy, its stress on sound learning, tolerance, and truth, its appeal to the conscience, and its emphasis on personal saintliness and the glory of the pastoral ministry, and finally its ideal of comprehensiveness.

I greatly enjoyed D. L. Edwards' *Not Angels but Anglicans*. This is a useful book to recommend to a Nonconformist who is puzzled by the paradoxes of Anglicanism, but is unlikely to read as big a book as Bishop Neill's. Having explained the present situation of the Church of England with its various parties, he goes on to discuss episcopacy, the establishment, the parochial system, Anglican worship, and the place of the Church of England in the coming great Church. His writing is salted with wit and sweetened by tolerance. He is opposed to gaiters and would like bishops to be addressed as "Bishop", not as "My Lord". His attitude to episcopacy is that of *The Historic Episcopate*, that episcopacy is essential to the Church's fulness. His attitude both to dissenters and others, whose views differ from his own, is marked by a pleasing charity.

Mr. Gray's book, *The Anglican Communion*, is in two parts. Part I traces the growth of the Anglican Communion throughout the world. Part II deals with such questions as Anglicanism and the Bible, doctrine, worship, order, and organization and Christian unity. The first part is a useful supplement to Bishop Neill's three chapters on the same subject. Unfortunately Mr. Gray's writing has none of the attractive freshness of Bishop Neill's. In years to come many may be glad of it as a reliable reference book, but few are likely to read it from cover to cover, but doubtless in Lambeth year, when reliable information was required quickly and within brief compass, it served a useful purpose.

MICHAEL HENNELL.

EIGHTEENTH CENTURY CHURCH AND PEOPLE.

By S. C. Carpenter. (John Murray.) 290 pp. 35s.

The eighteenth century Church in England has come in for much hostile criticism during the present century, and not until the studies

of Dr. Norman Sykes and others has the period been viewed in a fair perspective. We now have another study by Dr. S. C. Carpenter to complete his trilogy of Church history covering the period from the arrival of the Roman mission under Augustine to *Lux Mundi*. As the author clearly indicates, this century was not a congenial one to him, but he has awarded praise where it was due, and has produced a comprehensive study of considerable value, varied by excursions into certain fields not always included in a work of this kind. Of particular interest, for example, is his chapter on Dr. Johnson and his friends, while in dealing with the Whig ascendancy we find a good deal of information on social and economic history.

In placing the beginning of the eighteenth century at 1689, Dr. Carpenter has followed the new and welcome tendency not to be confined within the superficial convenience of round figures or the span of a royal house (Professor Briggs' *The Age of Improvement* is another recent example), while 1789 was an obvious *terminus ad quem*. The Hanoverian Church brought about considerable changes in the ecclesiastical position, and these the author has dealt with in some detail, rightly estimating the importance of the initial trends which hardened into the traditional link between Church patronage and Whig politics during the period.

Episcopal appointments under the prevailing system might have been expected to produce more unworthy occupants of the Bench than was in fact the case. But an age which included Gibson, Butler, Berkeley, Secker, and Warburton should be remembered, even if it also inflicted on the Church the notorious Hoadly and Watson. Indeed, the reader may be surprised to hear that of all eighteenth century divines, Warburton is the one with whom the author would most have liked to converse, though later he states with emphasis that the "burning and shining light of the whole century was John Wesley". His treatment of the Methodist movement and of the Evangelicals is careful and discriminating, and it is of particular interest to find quoted the views on Wesley of Alexander Knox. In dealing with the position to-day, the wise comment is made that if the breach between Anglican and Methodist is to be healed, "it will not be by the re-absorption of an erring-daughter community by a complacent Anglican mother, but a union of two kindred traditions, preserving all that is of value in them both. This would be a great gain to both. The Methodists would lengthen our cords and the Church might strengthen their stakes" (p. 216).

In addition to a full treatment of the main theological controversies, consideration is given to the inferior clergy and to the country parson in the persons of Woodforde and Cole, with judicious sidelights from the diaries of lay observers such as Defoe, Celia Fiennes, and Lord Torrington, while other matters concerning church life, including tithes, architecture, music, and education, also receive due attention. Indeed, the value of this book rests very largely on the balance achieved by the author in his treatment of the many subjects which must be dealt with if a true picture of the period is to be obtained. Congratulations and gratitude are equally due to Dr. Carpenter for giving us this scholarly yet most readable volume.

G. C. B. DAVIES.

THE MAN OF TEN TALENTS : A PORTRAIT OF RICHARD CHEVENIX
TRENCH, 1807-86.

By J. Bromley. (S.P.C.K.) 253 pp. 25s.

It is certainly surprising that until this year, more than seventy years after his death, we have been without a biography of Archbishop Trench. This omission has been made good by the Rector of Theale, who in the book before us has provided a most able study, well written and well proportioned, of a man whose name, chiefly because of his writings, continues to be known and respected. Yet it must be confessed that, admirably though Mr. Bromley has performed his task, it was a disappointment to discover how essentially dull a person Archbishop Trench was. This dulness, which is all the more unexpected in view of the distinguished circle of his friends, seems to have been the consequence of a temperament that was natively morose and sombre, and that found characteristic expression in the composition of verses which, though published (some of them in *The Times*) and admired in his day, are overcast with gloomy moralizings and can without injustice be described as "insufferably tame" (which is how a by no means unfriendly reviewer of a volume of his poems said they would have been described had the volume appeared ten years before it did). The oblivion into which Trench's verse has now sunk is not unmerited.

Despite the advantages of excellent family connections and the endeavours of influential friends, it was only several months after his ordination, which took place in 1832, that a curacy was at last found for him—in the parish of Hadleigh, Suffolk, where he was not at all happy—so amply filled were the ranks of the clergy in those days! The vicar with whom he served was one of the pioneers of the Tractarian movement, but Mr. Bromley tells us that Trench "was never a wholehearted 'Tractarian', and at no time had he the slightest sympathy with any attempt to exalt or imitate the Church of Rome", and that "his Anglicanism was firmly rooted in the Prayer Book". It is of interest to learn of the manner in which a visit to the Continent in 1834 impressed upon his mind the difference between a Sunday there and "the holy calm of an English sabbath". "When a nation gives up the sabbath," he wrote, "it gives up, as a nation at least, having any religion; for it is the observance of Sunday which keeps up a people to that recognition of religious obligations which, though not themselves lifeful Christianity, are yet the preparation of the soil for the reception of it."

His first incumbency was that of Curdrige, and this was followed by his appointment to the benefice of Itchenstoke. In 1846 he became Professor of Divinity at King's College, London, while still continuing as Vicar of Itchenstoke. Ten years later he accepted nomination as Dean of Westminster, and then on January 1st, 1864, at the age of fifty-six, he was consecrated Archbishop of Dublin. His tenure of the archiepiscopal see was not free from storms and stresses, especially as it fell to his lot to pilot the Irish Church through the crisis of disestablishment and the difficult years of reconstruction that followed.

Trench's scholarship was competent rather than brilliant. He was

well versed in the writings of the Fathers and had a particular predilection for Augustine, and his *Notes on the Parables* (1841) and *Notes on the Miracles* (1846) continue to be of value to the expounder of the New Testament. His lively and lifelong interest in words and their meaning led to his becoming a prominent member of the Philological Society and to the publication of works such as *The Study of Words* (1851), *The Synonyms of the New Testament* (1854 and 1863), and *Some Deficiencies in our English Dictionaries* (1857). Indeed, in the Preface and Historical Introduction to no less a work than *The Oxford New English Dictionary* it is acknowledged that "the history of this Dictionary goes back to Nov. 1857, when Richard Chevenix Trench, then Dean of Westminster, by calling attention to the deficiencies of existing English dictionaries, encouraged the Philological Society to make plans for the compilation of a new English dictionary".

Apart from the questionable value of the title of this volume as a title for a biography, it would, we believe, be more just to describe Archbishop Trench as a man of five rather than ten talents.

PHILIP E. HUGHES.

THE LITURGICAL MOVEMENT AND THE LOCAL CHURCH.

By Alfred R. Shands. (S.C.M.) 126 pp. 8s. 6d.

The author is a young episcopal minister in the U.S.A. who spent a year visiting churches of many denominations in England, Scotland, France, and America, to study their methods of "mission to society". He discovered an exciting revival centred round a liturgical movement. The movement is described as a growing demand for catholicity. It expresses penitence over the splintering of the Church since the Reformation. It is claimed to be of the Holy Spirit. It is at the same time completely Catholic and Evangelical. "The Body of Christ is above all liturgical."

We can wholeheartedly admire the sincerity of the author and approve many of his aims, such as his passionate desire to make religion real both to the outsider and to the regular worshipper. He advocates a greater use of the laity and desires that they should be able to "talk about the Gospel". He encourages the idea of the "house-church". He would have us examine the worship of the Church to ensure its sincerity. His honesty is seen in some interesting conclusions about the service of Holy Communion. He thinks the priest should be less in evidence: that we should recover the conception of a meal: that true symbolism demands certain changes, such as a loaf instead of wafers and an unrobed choir sitting with the people.

All this is excellent, but unless the doctrine of the eucharist is truly biblical a new liturgical movement could be sterile. It could even be deadly, serving only to provide disillusioned clergy with a new interest, and to hide under a false veneer our failure to fulfil the true mission of "ambassadors". It could, and does, in the wrong hands drive lifelong worshippers out of the Church into Nonconformity or "non-churchgoing".

The vision of this book appears to be that of a Church offering eucharistic worship on behalf of the parish. The evangelism which reaches people one by one, bringing them to the experience of a new

creation, seems outmoded. "The Church will have to learn how to fish with 'neither a line nor a net, but rather change the water in the pond'." Is this a true biblical conception?

"The liturgy is the heart of the matter." But is it? The Cross is the heart of the matter, and unless the Cross is in the heart of the worshipper the liturgy will be meaningless to him. A campaign to make people believe that salvation lies in the liturgy cannot be described as spreading the Gospel.

We cannot wax enthusiastic over the statement that the minister offers three sacrifices—the sacrifice of Christ in the liturgy, the sacrifice of his people, and the sacrifice of himself. Nor can we accept the view that "the minister is the congregation's way of access to God".

Unity of worship seems to be unduly stressed; surely true unity transcends forms of worship. Again there appears to be an undue glorification of a corporate worship judged by numbers, we might almost call it bulk-worship. The "Early Service" is criticized because it is so often a few people scattered about the church. The focus is set rather upon the *act* of worship than upon Christ, and upon the number of the worshippers rather than upon the quality of their worship.

The liturgical movement in the Roman Church tends towards the simplicity which the Reformation gave us, but in our own Church it is away from simplicity and the Reformers. Are we to meet the Roman Catholic at a point where we have outward unity?

While we thank God for the sincere desire in this book to find a new way of approach to evangelism and to worship in spirit and in truth, we cannot feel that the liturgical movement as set forth here is the satisfactory answer to our contemporary problems.

T. G. MOHAN.

IRRELIGIOUS REFLECTIONS ON THE CHRISTIAN CHURCH.

By Werner Pelz. (S.C.M.) 128 pp. 8s. 6d.

The publishers describe this work as "an attack on conventional Christianity by a parish priest who knows his responsibility for the life of the Church". There is nothing particularly irreligious about it and its challenge would generally meet with our approval, though we might not always accept the grounds upon which it is made. The author insists that "we are here to preach", and that the Cross should be the centre of our preaching: that the Bible judges us and not we the Bible. The "rhythm of the Bible" is traced through the Old Testament introducing us to the New Testament doctrine of the Grace of God. We are warned of the prevalent danger of wanting to be like the "God" of our own creation. The dogma that man is free because he can choose between good and evil is rejected; he is free only when he submits to the bondage of Christ and when the love of Christ constrains him. The Church is "elected" to become a witness to Jesus Christ and it is in its fundamental unreadiness to become what it is that the nature of "election" is revealed. Faith, too, is judged by the same standard. It can so easily degenerate into "opinion"; faith is a gift of God whereby we respond to His grace. Hope, which again is God's gift and should be only the hope of Christ's

return in triumph, is often corrupted into "ambition". Most of our teaching about love is "impudent" because it is governed by convention. Sin is not the offence of which we are guilty but the radical "something" in us which makes us commit the offence; the author calls it unbelief, but is it not disobedience—rebellion?

The author is ruthless in smashing ecclesiastical idols but he does not quite succeed in convincing us that he has put the right thing in their place. This is, in part, because he is rather "wordy" and obviously enjoys wrapping up what he has to offer in modern jargon. For example, he describes the Church as "the first down-payment of the all-for-nothing in the topsy-turvy hire-purchase system of the foolishness of God's grace". Here is modern idiom with a vengeance, but is it any easier to understand than the language of the Bible? There are many who will enjoy this critique of the Church and find it stimulating, but there will also be those who will resent its fearless exposure of the distortion of Biblical truth to be found in much of our thinking and practice.

T. G. MOHAN.

GREAT VENTURE: THE CHURCH OF SOUTH INDIA IN ACTION.

By A. H. Dammers. (*The Highway Press.*) 62 pp. 2s. 6d.

These jottings by an English missionary who served a short term of four years with the Church of South India are full of interest. As one who has visited South India four times during the past sixteen years, both before and after the "great venture" was launched, your reviewer can testify that Mr. Dammers conveys most skilfully the atmosphere of the country, and of the groups of Christians with various denominational backgrounds gradually growing together, and assimilating to their mutual benefit some of the strong points of each. The process is still continuing. The Liturgy of the Church of South India, however, while it "is making its way on its own merits, particularly in the areas where the Church was formerly Methodist, Presbyterian, or Congregational", is used so little in the former Anglican areas that, according to Mr. Dammers, a majority of Church members have probably never heard of the service. He himself, though an Anglican, introduced the method of the Methodist Class Meeting to the staff of St. John's College, Palamcottah, all—to use Mr. Dammers' terminology—"Anglican-plus". A dull uniformity has never been the objective, but one is left with the impression that the "Methodist-plus" and the "Congregationalist-plus" are more appreciative of the Anglican heritage than the Anglicans are of theirs.

There is no attempt to exaggerate the very substantial success of the experiment. There are numerous groups of Christians which, for various reasons—not necessarily doctrinal—have maintained their independence of the Church of South India. Nor has the fusion of Anglicans, Congregationalists, Presbyterians, and Methodist *of itself* resulted in a very significant advance of the Gospel. Christians remain a tiny minority and, generally speaking, tend to be too ready to live happily side by side with Hindus and Muslims, if they are allowed to do so. Is it partly because they are insufficiently conscious of the uniqueness of the Gospel, and of the Satanic powers which hold their

brethren in bondage, and lull the Christians themselves into unconcern for the millions who are dying without Christ?

Mr. Dammers is convinced that missionaries from overseas are still required in the Church of South India. Nor is it only experts, whether in theology, medicine, or any other science, who are needed. "There is at least as great a need for ordinary people with a modest gift for affection, courage, and interest in people and things." "The overseas missionary often is, and should be, very much in the background today." Endued with the Spirit of power and love and self-discipline, he has a contribution to make which God can bless and the Church will welcome.

FRANK HOUGHTON, Bishop.

WHAT IS CHRISTIAN GIVING?

By Brian Rice. (S.C.M.) 96 pp. 7s. 6d.

The author of this little book (one of a series published by the S.C.M. and entitled "Studies in Ministry and Worship") is serving a curacy in England. Prior to his ordination, through a scholarship awarded by the World Council of Churches, he had the opportunity of spending a year in the United States at a Theological Seminary of the Protestant Episcopal Church. Convinced that "finance was a great problem" in the Church of England, he was deeply interested in discovering how the Churches of America compared with our own in regard to their standard of Christian giving.

His first week-end in the U.S.A., spent with the minister of a "down-town church" just outside New York, provided shocks from which Mr. Rice has never fully recovered, for the impressions gained there were confirmed by a host of similar—if not quite so startling—examples of Christian giving in the year that followed. Quite rightly, he has set himself the task of comparing "The American Scene" with "The English Scene", seeking to discover whether there are any basic reasons why our standard of giving is, generally speaking, so much lower than theirs, and whether the methods used in America would work in this country. Quite rightly, again, while he uses the Pauline method of stirring us to emulation by the story of what is being done over there, he is more concerned (as St. Paul was) that we should re-discover the scriptural principles of Christian giving, and do what God expects of us.

In the particular church referred to (p. 13) nearly 1,000 people were present at the Sunday morning service, and the collection amounted to the equivalent of £900—the weekly average! Mr. Rice does not say what specific methods had been used to arrive at such a striking result. Indeed, the methods vary, but it appears to be universally accepted that Christian people require training in Christian giving. "People give, not as they are able, but as they understand" (p. 26).

The Bishop of Michigan, in a sober Foreword, makes this important observation: "We should teach Modern Tithing because it is right, serious and responsible, not because it is successful. It springs from gratitude to God, and is a means of grace that leads us closer to Him."

The challenge of the facts and arguments of this book is primarily to Christians, most of whom are giving far less than they imagine. "Begging from outsiders may bring in more money, but this is not

Christian giving." It is not only in America that twenty-five per cent of churchgoers give eighty per cent of the budget (p. 44). And, if we were to adopt the principle of giving "a grateful share" of our income to God's work, we too should discover that "the *primary result* of Tithing is in the changing of human lives" (p. 50).

FRANK HOUGHTON, Bishop.

A PRACTICAL VIEW.

By William Wilberforce. (S.C.M.) 120 pp. 9s. 6d.

Happily we live in a day of reprints! And this is a very important matter when one recalls that so many books were lost during the war either by being burnt, or pulped, and that so many have, during the past fifty years, gone to the States! This makes us all the more grateful to Hugh Martin for undertaking the editorship of a series called "A Treasury of Christian Books". In this series, by the way, can be found Bunyan's *Grace Abounding*, Baxter's *Reformed Pastor*, a Selection of Samuel Rutherford's *Letters*, and other Christian classics. It is all the more gratifying to see Wilberforce's masterpiece because it has been so hard to come by.

Apart from the substance of the book, it is interesting to see that Wilberforce addresses himself to the "Higher and Middle Classes", and that it first appeared in 1797—a significant year! It was just at this time that the French Revolution was "cooking", and this helps us to see the wisdom of the remark of the Irish historian, W. H. Lecky, that the Evangelical Revival saved us from "a catastrophe similar to the French Revolution". Inevitably the book has been shortened, but nothing vital has been lost, as a comparison with early editions will show. The style of eighteenth century writers was more florid and expansive than at present.

The thesis of this book, which Wilberforce called his *Manifesto*, may be summed up in the word "Inadequacy". He shows the danger of inadequate conceptions concerning the importance of Christianity, concerning the corruption of human nature, concerning our Saviour and the Holy Spirit . . . etc. And, in every case, against such a background, he presents the truth with a persuasiveness which grips and enthral. The book is a true reflection of the man, "the life blood of a master-spirit".

It is a grand thing that two hundred years after his birth (1759) we should be able to turn to such a book as this, so tastefully produced and well printed. Wilberforce led a very reckless life until he was twenty-five, when he was brought to God after deep conviction of sin. The change in his life was so great that his mother thought his mind was giving way! But he was still so cheerful, and happy, and lovable, that a lady said, "If this be madness, I hope he will bite us all!"

One hopes that the reproduction of this famous book will have wide repercussions. An old story will reveal its influence in the past. Richard Sibbes, the Puritan, wrote a little book entitled *The Bruised Reed*. This helped Richard Baxter, whose *Call to the Unconverted* brought Philip Doddridge to Christ. Doddridge's book, *The Rise and Progress of Religion*, read while crossing Europe, awakened and transformed William Wilberforce, whose great book is now under review.

This, in turn, awakened Thomas Chalmers to the greatness of eternity, and so, too, Legh Richmond: "A change was effected . . . he felt a conviction of his own state as a guilty and condemned sinner, and under that conviction he sought mercy at the Cross of the Saviour" (*Life of Legh Richmond*, p. 25). May there be similar results in our own generation from a perusal of this reprint.

M. GUTHRIE CLARK.

PROPHET AND WITNESS IN JERUSALEM: A STUDY OF THE
TEACHING OF ST. LUKE.

By Adrian Hastings. (Longmans.) 200 pp. 16s.

This is a book of considerable interest. It is by a young Roman Catholic scholar, apparently a missionary in Uganda. Its origin is revealed by the (to us) unusual spelling of words like "Zachary" and "Naim" and by the use, with small variations, of Ronald Knox's translation. Apart from this I doubt if even an experienced critic could have told that it was written from within the Roman obedience. Not only are Anglican and Free Church scholars freely quoted (the Archbishop of York with warm approval), but the theology itself is remarkably "evangelical". Take, for example, the final sentences: "The Father has sent the Son to die for us, and the Holy Spirit into our hearts for repentance and the forgiveness of sins. This is the thread which runs through the whole texture of Luke's work and makes sense of it all . . . the end, purpose, and meaning of it all is no other than this, that in Jesus Christ salvation has been offered to all men, and to all peoples by the loving mercy of their God."

The literary exposition of Luke and Acts is extremely fresh and interesting. Like most up-to-date scholars, Hastings has abandoned the view that St. Luke is a "simple" historian telling beautifully a plain story in rather humanitarian terms. Instead he believes that St. Luke is a subtle theological teacher, always aware of the typological overtones of his story.

His particular emphasis is on the presentation of the Gospel against the background of Jerusalem—not just the geographical city so-called, but Jerusalem as it stands in the divine history—the "holy-unholy city". Much of which one has been vaguely aware he brings to a clear and challenging light. He shows that the failure of Jerusalem to receive the Gospel was the reason why Jerusalem was the starting point of the great missionary story of Acts, "beginning at Jerusalem".

He believes that Our Lord's Messiahship is presented in terms of His Mission as Prophet (and Suffering Servant) and that St. Paul takes up as "witness" the task begun (and in some sense finished) by "the great prophet which had risen up".

Other interesting chapters—rather more fanciful—appear on Theophilus, and Joanna, the wife of Chusa. And there is a splendid chapter on "the Exodus" which Christ accomplished at Jerusalem.

The revival in Roman Catholicism of such genuine Bible study (believe me, with no strings on it) is one of the really hopeful signs in ecumenical Christendom.

RONALD LEICESTER.

CONVERSIONS PSYCHOLOGICAL AND SPIRITUAL.

By D. Martyn Lloyd-Jones. (I.V.F.) 40 pp. 2s.

Dr. William Sargant, a practising psychiatrist, in his book *The Battle of the Mind* has caused considerable uneasiness amongst thoughtful Christians by the comparison which he draws between the modern technique of "brainwashing" and the experience of conversion—with special reference to methods of evangelism. He ascribes both to physiological changes in the brain, which have been demonstrated experimentally in both animals and men. He illustrates his argument by an examination of the records of the Day of Pentecost in Acts ii, the conversion of St. Paul, and the conversion and subsequent preaching of John Wesley.

In *Conversions, Psychological and Spiritual* we have the substance of an address given by Dr. Martyn Lloyd-Jones to Christian ministers, providing certain answers to the dangerous thesis. First, it is freely admitted that much of what Dr. Sargant has written is indisputable; and that good ideas as well as bad, religious as well as secular, can be psychologically implanted in a mind previously conditioned to receive them. But two fundamental points are made. The first is, that the Christian faith is not a philosophy to be imbibed, but is firmly based upon assured historical facts—the most important of which is the literal resurrection of Jesus Christ from the dead. The second is that no place is found in Dr. Sargant's system for the person and work of the Holy Spirit. In the first we have the only possible explanation of something which Dr. Sargant has completely ignored—the transformation of the discouraged and disappointed disciples into the bold convinced believers they suddenly became. And only the sovereign will of God by the operation of the Holy Spirit can account for the rapid progress of the early Church, for the revivals of history as well as for the conversion of countless sinners all down the ages, of all types and races.

But perhaps one of the most important sections of this short essay is that which deals with the lessons which may be learned from this book by those who seek to win others for Christ. Our message and methods must both alike be based upon New Testament principles. We should examine afresh our techniques, lest we be really guilty of producing a psychological condition for the involuntary acceptance of the message we are proclaiming. The closing paragraph is a challenge to a concentration upon earnest prayer "for a visitation of God's Holy Spirit both upon the church and upon ourselves as individuals. . . . Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

DESMOND K. DEAN.

MORAL EDUCATION IN CHRISTIAN TIMES.

By E. B. Castle. (George Allen & Unwin.) 396 pp. 30s.

"Train up a child in the way he should go: and when he is old, he will not depart from it." The oft-quoted Scriptural maxim, true though it is, does not throw much light on the problem of *how* to train a child in the way he should go. The Bible does have a good deal to say about this in other places, however, both in the Old and New Testaments, and much of this teaching has passed into our own

traditions of moral education, in home, school, and church. We in this country should be profoundly thankful for everything in our social and educational system that comes from Christian principles, and this fascinating book shows how much in fact, even in this "post-Christian" age, has been shaped by Christian tradition. It is a perfectly straightforward account of the history of moral education—the training of the young in standards of conduct and behaviour. It must be confessed that to the reviewer a book of nearly 400 pages on such a subject did not make an immediate appeal. But after reading a few chapters he could wholeheartedly agree with the publisher's blurb: "On no account must you miss this book. It is tremendous fun."

The writer, who is Professor of Education at Hull University, has an easy style, and presents his facts readably and attractively. He traces the subject back to its Jewish foundations, examines the teaching of St. Paul and the practice of the early Church, continues with the teaching of the Fathers, the Middle Ages, the Reformers, the nineteenth century, Public Schools, and modern "free expression" educationalists, and has a final chapter on schools to-day. Far from being dull, all this is "tremendous fun".

Moral education, the training of the young, is, without doubt, a vitally important matter—perhaps more than ever in our own time. Much good advice is given on this subject by many people, but for anyone who is prepared to devote the time to it, a study of what has been done in the past, of the successes and failures of parents and teachers in days gone by, will provide a sound criterion to judge present trends, and a solid basis for an effective Christian approach to the moral training of young people to-day. And it will also be, thanks to Professor Castle, a pleasant task.

R. F. THOMAS.

THE HUMAN SITUATION. THE GIFFORD LECTURES OF 1935-1937.

By W. Macneile Dixon. (Penguin Books.) 443 pp. 5s.

These Gifford Lectures on the subject "Why are we here?" must be one of the most notable series of lectures delivered in recent years, and Penguin Books have done a great service in reprinting them at such a reasonable price. They are worth reading, not only for their argument, but for the sheer beauty of their prose. Perhaps "argument" is the wrong word, for the author does not argue. His method is to take us gently and courteously through our inner and outer worlds, and lead us to stop and wonder at the mysteries that meet us on every hand. Whether or not we agree with all that is said, we are left with a profound reverence for life and a fresh awareness that there are no slick answers.

The book moves backwards and forwards through history, philosophy, biology, evolution, the will to live, morality, the nature of time, psychology, and parapsychology. In the earlier part of the book Professor Dixon shows the limitations of the physical sciences. "Science is in a dilemma, revolving in a closed circle, and by her own choice left without an alternative" (p. 160). He amplifies this: "There is no scale in physics for determining, let us say, the value of a poem, or the aspirations of a saint. . . ." Similarly he cannot find

entire satisfaction in evolution : " The origin of species, the history of life, is one thing, but what is life itself, the breath of existence, in which all are sharers ? " (p. 123).

What then is this universe and the life that is in it ? The chapters on The One and the Many, and that entitled Once upon a Time, grapple with the perennial problem of the Unity in relation to the separate units, and on the whole Professor Dixon finds it more helpful to begin with the monads in relation to one another, and to leave the nature of God undefined. Remember that he is arguing as a philosopher, albeit a very practical philosopher. As such he is convinced that man is more than a material being, and will survive the death of the body. The Christian who accepts special revelation will naturally want to say more than this book says, but it is fascinating to see how far a reasonable thinker can go when he gets out of a specialist rut and views the created order as a whole.

J. STAFFORD WRIGHT.

VISIONS OF THE END : A STUDY IN DANIEL AND REVELATION.

By *Adam C. Welch*. (*James Clarke*.) 258 pp. 12s. 6d.

This is a posthumous edition of a work first published to help ex-service ordinands in 1922. If it leads you to anticipate lurid interpretations of Danielic "Beasts" and Johannine "Trumpets", the title is misleading. The author regarded his original book as a "modest effort" suited to the kind of ordinand who had heard of Dr. Charles's recent volumes, but would never read them. Ordinands certainly haven't changed in this respect, and neither has the 1958 edition. It remains a simple introduction to apocalypse in general and to Daniel and Revelation in particular.

So regarded it is a remarkably competent job ; for the author manages to pack every paragraph with lucid closely reasoned argument. He was obviously reared in the Liberalism of the 'twenties. He ascribes the first seven chapters of Daniel to the Exile, the last five to c. 165 B.C., and holds the resultant document to be a pseudonymous prophecy. For Revelation he is content to follow Charles's view that the author was John the Prophet writing under Domitian.

He dismisses rigorously any theory that the Danielic visions describe the distant future. They are attempts to reconcile the blasphemies and crimes of Antiochus with belief in an overruling Providence. They are not typical apocalyptic ; for the judgments of God which constitute the birth-pangs of Messiah are missing. In John's visions he must of necessity recognize future themes—those of the millenium and the resurrection. The former, bound up as it is with the traditional earthly Jewish kingdom, he regards as only a temporary feature, not essential to the Christian faith. John's real contribution is to rescue and preserve the tradition of bodily resurrection, as opposed to the Hellenistic immortality of the soul.

Much of the Liberalism which the writer took for granted in 1922 has since been challenged. Vital discoveries have now underlined the importance of the extra-canonical apocalypses for a true understanding of Daniel and Revelation. Even so, this book remains a very able introduction for students and preachers in this generation, just as it was formerly.

D. H. TONGUE.

THE DATE OF EZRA'S COMING TO JERUSALEM AND THE BUILDING OF THE SECOND TEMPLE.

By J. Stafford Wright. (Tyndale Press.) 32 and 20 pp. respectively. 1s. 6d. each.

Since it became fashionable to decry traditional views of the Old Testament, critical reconstructions of the history have acquired an aura of sanctity which makes them resistant to further investigation. Believing this to have happened in the case of the chronological sequence of Ezra and Nehemiah, Mr. Stafford Wright took as his subject for the 1947 Tyndale Lecture "the date of Ezra's coming to Jerusalem". First published in that same year, this has now been reprinted in a revised form which takes into account the comments of reviewers and others who have made reference to it, notably Professor H. H. Rowley. Mr. Wright ably maintains his position and shows that the traditional view, which believes that Ezra and Nehemiah arrived in Jerusalem in the seventh and twentieth years respectively of Artaxerxes I, king of Persia (464-424 B.C.), agrees better with the known data than the view of C. C. Torrey and others that "Ezra" was a creation of the Chronicler who wanted a priestly figure to offset the civil leader Nehemiah, or that of L. W. Batten in the International Critical Commentary by which it is stated that the king in whose reign Ezra arrived was really Artaxerxes II (404-359 B.C.) and not Artaxerxes I. The prominent position of two such men in a small, close-knit community such as that of post-exilic Judaism militates against any theory of their being wrongly dated by the Chronicler 150 years later, even if our records "show so little trace of any real contact between the two men" demanded by the traditional view.

Another problem raised by the post-exilic period is that of the date of the building of the Second Temple. According to Ezra iii. 8ff., the foundation stone was laid very soon after the return under Zerubbabel and Joshua, namely, in 536 B.C.; but in Haggai ii. 15-18 it is implied that the stone was laid in 520 B.C. by Zerubbabel and Joshua. Was Zerubbabel actually in Jerusalem sixteen years before? If so, how are we to account for the mention of Sheshbazzar as the leader of the returned exiles in Ezra i. 8? Were Zerubbabel and Sheshbazzar the same person? When did the building really begin? These and kindred questions formed the subject of a further lecture given by Mr. Wright under the Tyndale Foundation at Cambridge in 1952 and now published by the I.V.F. under the title *The Building of the Second Temple*. Both these pamphlets should be carefully studied by those who are troubled by critical reconstructions and who wish to have a clear statement of conservative lines of defence presented in a reasonable and scholarly manner.

L. E. H. STEPHENS-HODGE.

MARRIAGE WAS MADE FOR MAN. A STUDY OF THE PROBLEM OF MARRIAGE AND DIVORCE IN RELATION TO THE CHURCH OF ENGLAND.

By A. P. Shepherd. (Methuen.) 112 pp. 8s. 6d.

In this book the regulations concerning marriage and divorce, promulgated as an Act of Convocation of Canterbury on October 1st, 1957, come under critical scrutiny. Canon Shepherd is concerned at

the rigorist point of view which seems to be gaining acceptance in high places in the Church of England regarding the pastoral control of those members of the Church whose marriage has been broken by divorce, and who wish to marry again. He writes to point a "more excellent way", theologically sound, more humane, and more likely to succeed.

Under the present regulations remarriage in church is refused while a former partner is alive, and permission to receive Holy Communion is at the discretion of the diocesan bishop. This is criticized because it ignores the exceptive clause of St. Matthew and the spiritual rights of the genuinely innocent party, and also because it is illegal. The doctrine that marriage is *absolutely* indissoluble cannot be proved from the New Testament. The texts which are assumed to prove indissolubility are carefully analysed. The teaching of our Lord and St. Paul explicitly declares "that neither partner in a marriage had the right, of their own will to dissolve it". This is the real meaning of the phrase, "Whom God hath joined together let no man put asunder". It will not do to ignore the exceptive clause—for fornication.

An alternative approach to discipline in this matter is given. In effect it would mean that the Church would not normally admit any to a second marriage who had not sought the Church's help at the *beginning* of the break-up. The book finishes with a philosophy of sex as it appears in man. Man is spirit. He is a rational and moral being. His spiritual nature transforms his physical nature. God made them male and female. Love is the search not only for self-fulfilment in the other but for self-giving to the other.

This short book is written with such burning conviction, clear thinking, and moral persuasiveness that it will repay study and give pause to those who might imagine that the prevailing laxity in sexual moral standards can be healed only by a rigorous legalism which is alien to the spirit of the Christian Gospel. A. V. M'CALLIN.

TOWARDS CHRISTIAN MARRIAGE.

By W. Melville Capper and H. Morgan Williams. (I.V.F.)
pp. 144. 3s. 6d.

This little handbook, originally published more than ten years ago under the title *Heirs Together*, continues to be much in demand, and many thousands of copies have been sold. The authors are men of repute in their own field, as well as earnest and convinced Christians; whilst the addition of a chapter by Mrs. Dorothy Watts, giving the woman's point of view, helps to preserve the necessary balance. The experiences through which younger people pass as part of their development are wisely and sanely treated: friendship and love, marriage and the denial of marriage, discipline in the sex life as well as sexual disorders. Warnings are explicit but not overdone, and helpful advice is given to those who have been disappointed in the desire to be married. The guidance along medical lines is at once informed and informative.

The spiritual message cannot be missed, for it runs through the book and crops up in all sorts of places. This perhaps is something which has been overlooked in similar books containing so much that is good. Not only Christian marriage, but the Christian life in all circumstances, is clearly set forth. The necessity for the New Birth is plainly stated,

and the way of victory over all forms of temptation. The call is sounded for every believer to submit daily to the love and obedience of Christ. It is just the kind of book to instruct, help, and inspire, the younger men and women of our churches and Christian fellowships.

DESMOND K. DEAN.

THE GOSPEL OF THE INCARNATION.

By G. S. Hendry. (S.C.M.) 174 pp. 15s.

This is a most readable and profitable book worthy of serious study, not least by Anglicans, although written by an American Presbyterian of Scottish extraction. Originally delivered as the Croall Lectures for 1951 in New College, Edinburgh, they are now sent forth to the English speaking world with a message addressed to the churches concerning theology. The study deals with the complaint that the incarnation as a subject has not received much attention in the Reformed tradition, but is chiefly a preserve of Anglican theology. The author is concerned at the preoccupation of particular churches with the fragmentation of the Gospel and regards it as the underlying cause of our unhappy divisions. He is convinced that the ecumenical movement has a theological task before it, namely, the recovery of the wholeness of the Gospel, especially as controversy on specific issues is not the only cause of division, but rather the partialities and deficiencies in our apprehension of the Gospel. The revival of biblical theology is doing much to open up the road to reconciliation.

Professor Hendry concentrates on the nature of a Christian's communion with Christ. To what degree is it rooted in history? It is regrettable that he has pursued his theme in relation to Herrmann and not to Rudolf Bultmann, whose name is only mentioned once. The Gospel is firmly anchored in the incarnate life of Christ. In what way, he asks, since the different traditions answer this question in different ways? Often one tradition is nothing more than a revolt against another tradition, for example, German pietism against Lutheran orthodoxy and Reformed biblicism. There is a tension in Protestantism between piety and orthodoxy, between undue emphasis on religious experience on the one hand and correct doctrine on the other. The fragmentation of the Gospel is most obvious, however, between "Catholic" and "Protestant" conceptions of the Gospel. The Eastern Church comes under review especially as it has stressed the incarnational aspect more than any other body. Perhaps the fragmentation is most patent to us in the offset of incarnation against atonement in our doctrine of Christ and His work for man's salvation. A false antithesis is dangerously possible; both fundamentals are necessary for wholeness and power. Professor Hendry sets himself the task of reintegration of the twin concepts of incarnation and atonement by a close study of the Jesus of history, the humanity of Christ in Eastern theology, the humanity of Christ in Western theology, and the universality of Christ in modern theology. Then he deals carefully with the incarnate life of Jesus, expressing indebtedness to Denney, Forsyth, Mackintosh, Hodgson, and others for their contributions to the theme in hand. His most valuable point is the chapter on the living of forgiveness. The church which preaches this great theme

must also practise it. This is the weakness of contemporary Christianity.

The final chapter is an inquiry into the precise nature of the phrase, "the extension of the incarnation". If Christ is our great Contemporary, and yet is separated from us by space and time, in what way does He gulf the "ugly broad ditch" of the centuries? The Enlightenment movement cut the Gordian knot by severing faith from history as Bultmann has done. Protestantism postulates an infallible Book, and Rome an infallible Church. Calvin stressed not only the mystical union between Christ and His own, but their distinction which has to be recognized continually. No union of *essence* is possible. Gore is also given special mention as a mediating theologian. The Church is really a society of forgiven men and receives its forgiveness from Christ, and therefore can never succeed Him or inherit His office. The continuing life of Christ within the Church that makes Him contemporaneous is the work of the Holy Spirit. He promotes the mission of Christ in the world through committed men. By His aid the Church fulfils its ministry of "witness". In this way Christ is presented afresh to each successive generation. It is the kind of book some of us have been waiting for to answer basic problems in the present theological debate.

R. E. HIGGINSON.

A NEW QUEST OF THE HISTORICAL JESUS. (STUDIES IN BIBLICAL THEOLOGY, No. 25.)

By James M. Robinson. (S.C.M.) 128 pp. 9s. 6d.

This series of monographs is designed to provide clergy and laymen with the best work in biblical scholarship both in this country and abroad, but no one except an advanced student will appreciate what this book is all about. It is essentially a text-book outlining the present state of discussion in a limited field of New Testament studies, which to some will seem utterly irrelevant to modern needs. The introduction deals with the "Bultmannian" epoch in German theology and its consequence among Barthian devotees of seeking afresh the historical Jesus. The original quest has ended and a new one is about to begin. The first was a failure and the second may yield no more successful results, with the materials in hand for the investigation, and the method to be employed upon them. It is admitted on every hand that the historical method in vogue in the last century was deficient, and a new method is evoked which is more realistic, arising from a new concept of history and self. "This involves a positive appraisal of the kerygmatic nature of the Gospels" (p. 69). Dr. Robinson feels that the crucial fact of Jesus's understanding of Himself is still a possible subject of historical research. We may take leave to doubt it! Then follow chapters on the possibility of such a quest, its legitimacy, and its procedure. The whole business is beset by problems and opinions and counter-suggestions. There is no finality in this kind of research, and surprisingly enough no valid conclusions of spiritual worth. One is tempted to wonder whether God intended us to know so much about "the historical Jesus" lest we should cease to worship Him as God. We are told sufficient for faith to exist and to grow into maturity. Thus far has C. H. Dodd led

us to the kerygma—the preached Gospel—as the power by which the Church and the soul lives. The only redeeming feature of the new quest is the desire to rebut Bultmann's disturbing thesis that the soul can live on "myth", and historicity is not relevant for our purpose as Christians. With the New Testament in our hands we cannot accept this solution and are driven to provide an answer to its devastating effects on faith. This book deals with the attempt to provide it by scholars.

R. E. HIGGINSON.

NOTES ON SOME OTHER NEW BOOKS

Of making many books on the Dead Sea Scrolls there is no end, and some are beginning to find the study of them a weariness of the flesh. The significance and fascination of the Dead Sea Scrolls cannot be denied, however, and the making of books on them is to be welcomed rather than deprecated. We commend **A Guide to the Scrolls** by A. R. C. Leaney, R. P. C. Hanson, and J. Posen (S.C.M., 128 pp. 8s. 6d.) as a sensible and instructive *vade-mecum*. All three authors lecture in the Department of Christian Theology in the University of Nottingham, and Dr. Posen is a Jewish rabbi into the bargain. The authors are agreed in the following conclusions: "that the sect of the Scrolls was a Jewish sect belonging to the period about 140 B.C. to A.D. 70, that it regarded itself as strictly orthodox, and that it awaited the succour of God at a troubled time; further, that there is no ground whatever for the sensational announcements in book, newspaper, or broadcast, which suggest that the discoveries of these ancient manuscripts have rendered Christianity untenable".

From Germany comes a nobly produced book of illustrations of the Holy Land entitled **Zu Beiden Seiten des Jordans** by Hans Bardtke, who also writes a descriptive introduction (Union Verlag, Berlin, DM. 23.50). The pictures, sixty-seven in number, are photographs in colour finely reproduced on art paper. We have never seen better. They convey a first-class impression of the country in all its variety and would be of exceptional value to teachers of the history and geography of Palestine, as well as giving real pleasure and instruction to all who have an interest in the land where our Lord grew up and ministered. We believe that there would be an enthusiastic welcome for an edition of this excellent volume with an English text.

Two recent additions to the excellent and already extensive series of volumes published by George Allen and Unwin under the general designation of The Muirhead Library of Philosophy are, **The Philosophy of Whitehead** by W. Mays (259 pp., 25s.), and **The Problems of Perception** by R. J. Hirst (330 pp., 30s.). Mr. Mays' book is the fruit of his conviction "that Whitehead was not quite the Platonist that he had been made out", and "that a new interpretation of Whitehead's philosophy was necessary". In the main, he has given us a shrewd and careful commentary on the more important aspects of Whitehead's work, *Process and Reality*. Mr. Hirst offers a critical examination of various philosophies of perception and then develops a comprehensive hypothesis of his own against the background of the whole relation of mind and body.

Students of comparative religion will be pleased to know that a new translation by Edward Conze of a selection of **Buddhist Scriptures** has been published in the Penguin Classics series (250 pp., 3s. 6d.). In making his selection for this volume Mr. Conze has sought those passages which are readily intelligible, and in general has "preferred texts intended for laymen to those addressed to monks", on the assumption that the majority of his readers "live in the world, and are denied the benefits of monastic seclusion". Another volume of interest in this field is **Hinduism: Its Meaning for the Liberation of the Spirit**, by Swami Nikhilananda (George Allen and Unwin, 189 pp., 16s.), which is a new addition to the World Perspectives series.