

⁹ For a brief recent statement of this case, see H. D. McDonald's *Ideas of Revelation* (1959).

¹⁰ *The Interpretation of the Bible*, p. 71.

¹¹ *Biblical Authority and the Continental Reformation*, in S.J.T., Dec. 1957.

¹² *The Knowledge of God in Calvin's Theology* (1952), p. 120.

¹³ *Calvin's Doctrine of the Work of Christ* (1956), *passim*.

¹⁴ See, e.g., *Christ in Our Place* (1957), p. 142.

¹⁵ B. B. Warfield even calls Calvin "the theologian of the Holy Spirit", in *Calvin as a Theologian*.

¹⁶ Those who still believe the popular fallacy of Calvin as a proud autocrat should read the last part of Beza's *Life of Calvin*.

¹⁷ *Loc. cit.*

¹⁸ In his Introduction to the new edition of Calvin's *Tracts* (1959).

Book Reviews

Reviewers in this Issue

Professor J. N. D. Anderson, O.B.E., M.A., LL.D.	The Rev. Philip E. Hughes, M.A., B.D., D.Litt.
The Rev. Canon T. F. C. Bewes, M.A.	The Rev. Prebendary C. C. Kerr, M.A.
The Rev. C. Sydney Carter, M.A., D.D.	The Rev. Canon T. L. Livermore, M.A.
The Rt. Rev. F. D. Coggan, D.D., Bishop of Bradford	The Rev. A. V. M'Callin, B.A., B.D.
The Rev. Frank Colquhoun, M.A.	The Rev. J. A. Motyer, M.A., B.D.
The Rev. Canon C. G. Dawson, D.D., Ph.D.	The Rev. J. I. Packer, M.A., D.Phil.
The Rev. M. R. W. Farrer, M.A.	The Rev. Canon A. W. Parsons, L.Th.
The Rev. John Goss, M.A.	Arthur Pollard, Esq., B.A., B.Litt.
The Rev. A. T. Houghton, M.A.	The Rev. L. E. H. Stephens-Hodge, M.A.
The Rt. Rev. Frank Houghton, B.A.	The Rev. D. H. Tongue, M.A.
	The Rev. J. Stafford Wright, M.A.

THE PARISH PRIEST AT WORK.

By C. R. Forder. (S.P.C.K.) 380 pp. 21s.

This new edition of a practical handbook for the clergy, which had such a good reception when it first appeared ten years ago, has been made necessary, Archdeacon Forder tells us, by the rapid march of events, the new methods of work and new books about them. It is some measure of the speed with which new developments overtake us today that this latest edition is already out of date in some respects. For example, since it was published, the Central Board of Finance has issued its handbook on Christian Stewardship, the detailed application of which is likely to be one of the prime concerns of the present and future generation of clergy. There have also been remarkable extensions of the idea of Lay Leadership, which was revived about ten years ago, and the carrying out of such plans is a matter in which expert advice would be of great help to the clergy and their fellow-workers.

Those who already possess this useful work will remember that it contains a mass of helpful information and wise counsel on almost every aspect of parochial work. The new edition has added fresh sections and includes references to such recent books as Barry's *Vocation and Ministry* and Mayfield's *Church of England*. One may, perhaps, with all due respect to the Archdeacon's amazing industry and care in

compiling and collating all this information, be permitted to wonder whether it was really necessary to go into such minute detail, and to state facts which are really simply commonsense and might well be taken for granted. That man must be very dense indeed, and quite unfitted for the ministry, who needs to be told that "a church notice board should give the dedication of the church, the times of the services, and the names and addresses of the clergy and the verger", or that "before the meeting a notice of agenda should be drawn up by the chairman and the secretary".

The writer of a book of this type must, no doubt, give due consideration to all shades of "churchmanship", but it is unfortunate that considerable stress is laid upon some recent developments on the Anglo-Catholic side which might be taken by the casual reader as reflecting the true position of the Church of England. By no means everyone is agreed that "the Holy Communion is the great act of Christian worship to which the other services are subsidiary". The overshadowing of the Ministry of the Word by the blossoming of superstitious notions derived from the theory of the "Sacrifice of the Mass" is regarded by many as the great weakness and danger in the Church today. Nor can it be accepted that "a large number of church people regard the teaching on Fasting Communion as important". Again, the two pages devoted to the art of hearing confessions and the use of the term "confessor" may give the impression that auricular confession is now an accepted part of Church of England teaching—an erroneous notion helped on its way by the recent Convocation debate on the "Seal". The repeated designation of the incumbent as "the parish priest" in this and other connections stresses a conception of the minister and his functions which is quite foreign to the thought of the average parishioner.

The Archdeacon has a separate chapter on Personal Behaviour, which contains much wise advice and admonition. He endorses Hensley Henson's deep aversion, shared by most of us, for "the smoking of clergymen in the streets" and insists on decorum in dress. Why this should include the Roman Catholic collar, now so commonly adopted ("the clerical collar should always be worn") is not readily apparent. Here Mr. Forder goes beyond even the draft Canon on the subject, and some of us are glad to see the re-emergence here and there of the Victorian white bow-tie or the cravat—forms of neckwear at once sober and distinctive. However, these are small criticisms when compared with the great value of this remarkably well arranged and documented work. If his clerical readers persevere only to the end of Chapter 2 on The Study as an Office: Records, and learn how to avoid the fearful chaos which reigns in this department in so many parsonages, the Archdeacon will have conferred lasting benefit upon the Church and her servants.

JOHN GOSS.

THE NEW TRANSLATIONS OF THE BIBLE.

By E. H. Robertson (No. 12 in "*Studies in Ministry and Worship*".) (S.C.M.) 190 pp. 10s. 6d.

The name of the Reverend E. H. Robertson is familiar to many as one who for some years was on the Staff of the Religious Department

of the British Broadcasting Corporation. At present he is Study Secretary of the United Bible Societies and is engaged on an important study on the place and use of the Bible in the Churches. In this excellent book of 190 pages, he has given us a valuable and readable review of the main English versions of the Bible since 1611.

As we read these pages, there pass before us, in variegated array, the Revised Version, the works of Moffatt, Goodspeed, J. B. Phillips, E. V. Rieu, Kingsley Williams, the translators of the Revised Standard Version, Ronald Knox, Hugh J. Schonfeld, and others of less repute; and we are allowed a glance at the way in which, under the general direction of Dr. C. H. Dodd, the eagerly awaited new translation is being done (the New Testament is expected in 1961). Here is a wealth of material enough almost to daze the ordinary reader. It is time that we had the story of how it came into being, and something of an assessment of its value. This Mr. Robertson has given us, and we are grateful. His work is made the more valuable in that he generally gives, as "samples" of the various translations, the same passages, namely, the Lord's Prayer, the *Magnificat*, and St. Luke xv (there are other examples given as well). This enables us to compare the various attempts at rendering the original, and, if we will, to draw our own conclusions as to their merits.

One of the most interesting chapters is No. 7 in which there is included a reprint of an interview between E. V. Rieu, the classical scholar and translator of *The Four Gospels*, and J. B. Phillips. This was first broadcast, under the chairmanship of Mr. Robertson, in the Third Programme in December 1953. It gives us an interesting insight into the problems facing translators and into the principles which guided two of the greatest translators of our day.

Errors are few. On page 33 (five lines from the bottom of the page) for *Four* we should read *For*. On page 22 we are told that "paraclete" "is really an Old Testament word. . . ." As a matter of fact it does not occur in the Septuagint, though the adjective formed from it occurs once, and a similar form (*paracletor*) once (Job xvi. 2). Aquila and Theodotion, it is true, use *paracletos* in their versions of that verse, but that may well have been under the influence of its use in the Fourth Gospel.

One other point. In a second edition the author might care to make it clear that he does not share Ferrar Fenton's erroneous view (page 43) that the form *Bereshith* (the opening word of the Book of Genesis) is plural.

DONALD BRADFORD.

LIGHT IN DARKNESS: THE STORY OF THE NANDI BIBLE.

By *Stuart M. Bryson*. (*Parry Jackman*.) 120 pp. 5s.

The sub-title of this book sums up the contents, the Nandi being one of the nomadic pastoral tribes in Kenya, which has settled down more than others, and where today there is an outstanding work of the Holy Spirit going on in the hearts of Nandi Christians, leading them out into faithful witness. Undoubtedly, under God, this is largely due to the fact that this tribe today has the whole Bible in their own language, and the translation, with a Nandi helper, was undertaken by

the Australian author of this book in the remarkably short period of ten years, and was published by the British and Foreign Bible Society just before the outbreak of war in 1939.

This would be a remarkable achievement at any time, even if undertaken by a man in every way equipped, intellectually and linguistically, to embark on such a mammoth project. But the author, Mr. Bryson, seems to have broken all the rules laid down for the acceptance of missionary candidates, and though many of those rules are of great importance, he was clearly set apart by God for this particular work.

He tells sufficient of the story of his earlier life to give the background: he and his wife lived hard while running a big sheep farm in Australia, where first his wife, and then he himself were converted. After witnessing faithfully in that sphere they sold their farm, and with their three children came to Sydney to do a Bible course before being accepted as missionaries of the Africa Inland Mission to go to Kenya.

It was on their second term of service that they were sent to Nandi-land after tackling at least two languages and taking charge of a printing press during their first term. That was in 1927, and though there was not then in existence either Grammar or Dictionary in Nandi, by 1929 Mr. Bryson had begun the task of translating the New Testament.

The story is well told, and it is good to know that the author, though no longer in Africa, has been instrumental in sending out a number of missionaries from Australia to work among his beloved Nandi people.

A. T. HOUGHTON.

GO YE THEREFORE: MISSIONARY SERVICE IN A CHANGING WORLD.

By A. Pulleng. (*Paternoster Press.*) 120 pp. 7s. 6d.

The author is joint editor of *Echoes of Service*, and this book gives a brief account of missionary work undertaken by the Assemblies, and, from the standpoint of one engaged in seeking to inculcate missionary responsibility on the part of the Brethren in their local churches, writes of missionary candidates, their necessary calling and qualifications, and the type of work in which they are engaged in a situation that has undergone the most revolutionary changes in the post-war years. One gets the impression that perhaps the Assemblies have not quite kept up with the implications of those changes to the same extent as other missionary organizations, which consult with one another to a larger extent than independent Assemblies naturally do.

While there are today 1,155 missionaries listed on the *Echoes of Service* prayer list, the income received from the Assemblies for their support has risen from £162 in 1872 to £141,495 in 1956. As that only represents £122 per head, it is quite obvious, as the author states, that "the amount received . . . has never been, and is not now, sufficient to maintain the Lord's servants". While it is pointed out that "the Lord has various ways of meeting the needs of His people" it is not indicated from what sources those needs are met, and this evident shortage of support certainly does not give any ground for complacency, any more than is the case among the denominational churches.

The principle is laid down that "missionary enterprise is the projection abroad of the Assembly at home", and the formation of local churches overseas is the result, but it would seem that it has been found necessary in the early stages to depart from the normal Brethren principle, and for leaders to be chosen who exercise pastoral control.

There is much valuable comment about the type and qualifications of the missionary required, and the methods to be employed, but the book is marred by frequent references to "natives", a term which has long ago been discarded in other circles, and suggests a paternalism that one hopes is absent in present-day missionary work on the part of these devoted servants of the Lord. A. T. HOUGHTON.

THE "JESUS FAMILY" IN COMMUNIST CHINA.

By D. Vaughan Rees. (Paternoster Press.) 105 pp. 6s.

Until fairly recently it has been customary to think of Christian martyrs as being confined almost to New Testament days, but in the past few years we have seen remarkable stories of modern heroes who have suffered for their faith. The Uganda Martyrs of the last century were followed by the Kikuyu Martyrs of some five years ago, and now comes this present story from inside China.

Many of us have wondered just how far Chinese Christians would be able to stand up to the Communist pressure, the brain washing, and other modern techniques of pressure and torture. This story of the "Homes of Jesus" in twentieth century China is a wonderful testimony to the power of Christ to save and to keep in spite of all the terrors.

I think one of the exciting things in this story is the way in which the Church in China is tending to go back to New Testament days and to become, in fact, "the church in the house of Stephanas". Most of the large church buildings have been taken over by the Communist Government and Christians are more and more being forced into holding meetings for Christian fellowship and worship in private houses, only a few people at a time meeting. I quote from the book (p. 46): "Very frequently a Chinese family, on becoming Christians, will adapt or alter a room in their house and gather in the neighbours. This becomes the nucleus and beginning of the church in that village. The Communists cannot destroy the church without destroying the home."

The standard of life of the Christians is a matter which is causing comment and interest among the Communists. "What has Christianity done for you?" asked the Communist official of the old countryman. "Made me a better man," replied the old farmer. "Is this so?" he asked the assembled villagers. This was a public trial. There was a very emphatic "Yes" from those assembled. It was reported that his farm used to be the dirtiest and worst in their village and now it was the best. "How did this happen?" "I was a drunkard and an opium smoker, nothing could rid me of those two vices, and my farm had been brought to ruin. But I accepted Jesus as my Saviour and He changed me." This is the sort of reply with which the Communist has to deal.

There are many individual stories in this book which Christians in

this country would do well to read. It would quicken their prayers and give them a glimpse into a country that we cannot visit physically today. One wonders how far the quotation of Chinese names in this book may bring some Communist visitation upon the people concerned. Perhaps they are just names of convenience and cannot be traced. Perhaps the Christians have already suffered so much that nothing further can worry them. This book should be in the hands of those concerned in praying for China today.

T. F. C. BEWES.

GOD HOLDS THE KEY.

*By Geoffrey T. Bull. (Hodder and Stoughton.) 254 pp.
12s. 6d. net.*

The author's first book, *When Iron Gates Yield*, relating some of his experiences, first, as an independent missionary in Tibet, and then for three years (1950-53) as a prisoner of the Communist régime in China, created such a deep impression that this sequel is sure of a wide sale. It deserves it, for two reasons amongst others. First, because he sets down some of the meditations which strengthened and refreshed his spirit, and kept him from apostasy or madness, during the years spent mainly in solitary confinement in a tiny cell. His Bible had been taken from him with the rest of his belongings, but his mind was well stored with the Scriptures and the Holy Spirit quickened his memory and enabled him to focus his thoughts on scenes from both Old and New Testaments, and on passages which came to life when he was cut off from all Christian fellowship. Even apart from the special circumstances which add point to them, they show genuine spiritual insight and will bring comfort and challenge to the ordinary reader. But it is to those who cry to God "out of the depths", as Geoffrey Bull did, that they will speak most clearly and powerfully. Second, the book should be read because in China, and in other lands behind the iron curtain, there are today many of our fellow-Christians suffering the same kind of anguish and humiliation that Mr. Bull suffered—and with virtually no hope of emerging into liberty again. Can God keep them from succumbing to prolonged Satanic pressure, can He maintain them in mental sanity? This book provides evidence that He can, and it should stir us all to pray. "The whole conspiracy behind Communism is the deposing of God and the placing of men under Satanic control" (p. 205). Political leaders in the west may be convinced that the cause of world peace compels them to meet Communist dictators in protracted conference. But woe betide us if we forget that it is the prince of darkness who is behind this cleverest and most subtle of his masterpieces. The later chapters are a moving record of God's dealings with Geoffrey Bull after his release, restoring him to normality, giving him the deep joys of Christian marriage and of fatherhood, and using his testimony in various parts of the world to the one power that is stronger than Satan's, the power of our risen Saviour and Lord. "Quis separabit?" would be a good alternative title for this book.

FRANK HOUGHTON, Bishop.

JOSEPHUS : THE JEWISH WAR.

Translated with an Introduction by G. A. Williamson. (Penguin Classics.) 411 pp. 5s.

"But when the ambassadors had indignation at this procedure, Anthony took fifteen of them and put them into custody . . . and the rest he drove away with disgrace." Thus was Josephus rendered into English by William Whiston, and only thus, for the most part, has he been known, seeing that the Greek text is virtually unobtainable. Compare now the same passage as rendered by G. A. Williamson in this Penguin Classic : "The delegates exploded with fury, and Anthony arrested fifteen and locked them up . . . the rest he sent packing with a flea in their ear." This one comparison fully reveals the transformation which Mr. Williamson has wrought on Josephus's behalf, and for which he deserves our thanks. As a translator he has clearly left no stone unturned in his desire to help us through the tortuous complications (and, betimes, downright boredoms !) of Josephus's narrative. In his editorial capacity he has helped to the same end by removing nine of Josephus's more lengthy digressions and printing them as separate excursus at the end of the work.

The story which Josephus tells is unequal both in value and in interest. His valiant attempts to whitewash his own traitorous acts and to display to the best advantage everything done by the Romans are none the less sickening because they are well known. But in spite of the discount one must allow for this, and for the consistently over-estimated numbers of combatants and casualties, the total impact of the story is still shattering. From the abominable conduct of the Herods at one end to the tragic fall of Jerusalem at the other we are given a story of human sin, corruption, and suffering which surely could not be equalled. Even if it is only to appreciate what, in detail, was involved in our Lord's prophecy that one stone would not be left upon another in the temple, or to learn the awful implications of the Jewish cry, "His blood be upon us and upon our children", this book ought to be read.

Will one's grasp of the history of the period be enlarged? This question is not to be answered simply. The history of the Herodian family, for example, is too inherently complicated for any author—especially one who, like Josephus, delights rather in the by-ways of his main characters—to unravel. But certainly Josephus's narrative gives a new impression of the background to the early Church, such as could never be guessed from the Acts of the Apostles. It is, however, at this important point that criticism may be levelled at the editing of the present translation : how much more generally useful it would be, if instead of consigning the equivalent B.C. and A.D. dates to a table at the end of the book they were printed marginally, and some indication were given at the same time of the contemporary apostolic events. While this somewhat limits the usefulness of the book from the point of view of ready reference, there is no blemish on its excellence as a work of translation.

J. A. MOTYER.

THE FIRST EPISTLE GENERAL OF PETER.

Commentary by The Rev. A. M. Stibbs. Introduction by Andrew F. Walls. (Tyndale Press.) 192 pp. 8s. 6d.

The reputation already earned by this series of Tyndale New Testament commentaries will be advanced yet further by Mr. Walls's extremely competent introduction to I Peter. While attempting no original solution of critical problems raised by the Epistle, he displays a brilliant insight into their essential nature and a genuine appreciation of the viewpoints of those scholars he disagrees with, such as F. W. Beare and R. Perdelwitz.

As Mr. Walls is well aware, the conservative approach to I Peter has been very exhaustively stated by Dean Selwyn. To defend traditional authorship you collect what scraps of patristic evidence you can find before Irenæus (let's rope in the Gospel of Truth says Walls !); you theorize about the kind of Greek an "aggramatos" Galilean fisherman will write after thirty years of association with the Hellenists, plus the LXX, plus Pentecost; then to redress the balance you call in Prophet Silvanus (Acts xv. 32), Paul's joint author (I Thess. i. 1). In vain does Lohse protest that with unknown secretary hypotheses you can prove the authenticity of any document; the first century Church abounded in prophets; it is altogether sound logic that her literature be representative and shared broadly among them.

It is perhaps too easy to trounce Perdelwitz's blood-bath theory (*taurobolium*) of I Peter i. 3 ff. After all, the Provinces addressed were full of Gentiles reared in ritual like the Cybele Mystery; and one has always felt Peter's allusion to it ingeniously apt rather than ghastly. But at least Mr. Walls makes no attempt to trounce Dr. Carrington; he commends his concept of a common stock of catechetical material behind the New Testament writings as one of the most constructive movements in modern criticism, and asks how far the common tradition reflects written documents: a pertinent question indeed in view of the great size and extent of the Apostolic Church in Acts. He reiterates Selwyn's theory of a Neronian persecution background to the Epistle, and holds Babylon to stand for Rome as the place of writing.

By comparison Mr. Stibbs's Commentary naturally seems a bit tame. Perhaps the severest censure would be to suggest that he has not digested the Introduction; for such vital factors as the part played by Silvanus or the use of catechetical material get no adequate consideration in his exposition of the text. His work is, however, painstaking and steady; he analyses Greek terminology very pleasingly; his treatment of notoriously hard passages like I Peter iii. 18 ff. is convincing; and only when he allows himself a partisan remark, such as: "Note the explicit reference to the word and the absence of any reference to the sacrament as the proper means of spiritual nourishment" (I Peter ii. 2) will some readers incline to demur. By and large this series grows in stature with every new volume added to it, and we heartily congratulate these last two contributors.

D. H. TONGUE.

AMOS AND MICAH.

Introduction and Commentary by John Marsh. (S.C.M.)
128 pp. 8s. 6d.

THE FIRST EPISTLE TO THE CORINTHIANS.

Introduction and Commentary by W. G. H. Simon. (S.C.M.)
156 pp. 10s. 6d.

These two recent additions to the Torch Bible Commentary series are excellent examples of the newer trends in biblical scholarship. The Principal of Mansfield College, Oxford, is one of the general editors of the series, and in his introduction to the two minor prophets he states unequivocally that both Amos and Micah derived their ethical monotheism from Moses. Like Elijah and Elisha before them, they aimed at the revival of Mosaic religion and its re-establishment in an Israel which had departed from the traditions of the past. So the Old Testament, having stood on its head for the last two or three generations, is now being allowed to resume its rightful position. But the author's view of the making of a prophetic book is neither conservative nor historicist. The book of Amos, for instance, was not written by Amos himself, nor was it palmed off on him by some later enthusiast who wished to gain authority for his utterances by pushing them back into the past. The book had its origin in Amos's spoken word; a circle of disciples preserved his utterances and added to them. Thus the "words of the master" remained for the disciples of later times a living and authoritative word, applicable in new situations. The book is a deposit of Amos-teaching treasured up in an Amos-community. There is therefore no need to make sharp distinctions between "genuine" and "non-genuine" sayings.

Dr. Simon, Bishop of Llandaff and one-time Principal of St. Michael's College there, devotes one third of his book to introduction and two thirds to commentary. The problem of the Corinthian correspondence is only summarized here, as it hardly affects the integrity of I Corinthians and is dealt with more fully by Richard Hanson in the commentary on II Corinthians. Dr. Simon's background studies of Paul's previous life and of the environment of the church in Corinth are most helpful. Speaking of Paul's mission, he says that "the faith which he preached was the faith which he shared with the whole church". The absurd idea, elaborated by Bernard Shaw in his preface to *Androcles and the Lion*, that Paulinism ousted an originally innocuous ethicism proclaimed by the Galilean, is here brushed aside, and the New Testament, like the Old, is allowed to stand on its feet. But the commentary, with its citations of Oscar Cullmann and Alan Richardson, reveals the strong sacramentalist tendency in much modern New Testament scholarship. The teaching of the Epistle is summed up in these words: "through the Eucharist the Church, and the Christian born into the Church by Baptism, shares in the Passion, knows the joy of the Resurrection, and eagerly awaits the Return of her Lord".

L. E. H. STEPHENS-HODGE.

MY PHILOSOPHICAL DEVELOPMENT.

By Bertrand Russell. (George Allen and Unwin.) 279 pp. 18s.

It is one of Lord Russell's virtues that when speaking about himself he can be depended on to do so with complete candour untinged with hypocrisy. This book is no exception, and it provides an interesting and unselfconscious survey of the author's mental journeyings from childhood to old age. While still a youth he discarded the Christian beliefs of his upbringing. Throughout his life, he tells us, there has been only one constant preoccupation—"to discover how much we can be said to know and with what degree of certainty or doubtfulness". In this quest he has devotedly followed reason as his guide. It is a guide, however, which over the span of a long life has failed to lead him to any haven of certainty. Indeed, reason has, on his own confession, conducted him to conclusions which later he has come to regard as "unmitigated rubbish". The high hopes which, after abandoning Kant and Hegel, he placed in pure mathematics as a ladder of logic to the secure knowledge of things were disappointed, and he now declares that he "cannot any longer find any mystical satisfaction in the contemplation of mathematical truth". He explains, in fact, that his philosophical development, "since the early years of the present century, may be broadly described as a gradual retreat from Pythagoras". The shock of the First World War made it impossible for him to go on living in a world of abstraction, and he came to the position where "the hope of finding perfection and finality and certainty" was lost.

The late Alan Wood's uncompleted Study of Russell's Philosophy, which is appended to this work, is, though brief, an essay of real worth and percipience. He speaks of the underlying purpose behind all Bertrand Russell's work as being "an almost religious passion for some truth that was more than human, independent of the minds of men, and even of the existence of men". If a label were to be applied to this book, none apter or terser than the following epigram of Alan Wood's need be sought: "All philosophers are failures. But Russell was one of the few with enough integrity to admit it."

Bertrand Russell's problem is the age-old problem of the would-be self-sufficient man who wishes to place himself at the centre of being and knowledge, and yet who feels himself impelled by an inexorable urge to reach out gropingly beyond himself to a reality by which he is transcended. As a philosopher (and, whether consciously or subconsciously, every man is a philosopher in that he longs to find the clue to the meaning of his life and of the universe in which it is lived) fallen man, because of his refusal to glorify the Creator as God, robs himself of the only true perspective of things and cannot fail to find himself drifting meaninglessly on the ocean of uncertainty and disillusionment. The sadness, indeed tragedy, of this situation is strongly sensed in the reading of this book. To suppress the truth of the eternal power and godhead of the Creator, a truth to which the whole world-order bears testimony (Rom. i. 18 ff.), can lead only to human tragedy and to judgment.

PHILIP E. HUGHES.

MAN AND CRISIS.

By Jose Ortega y Gasset. (George Allen and Unwin.) 217 pp. 16s.

This brilliant piece of work by Jose Ortega y Gasset will appeal primarily to those engaged in the study of philosophy—most particularly perhaps to those who have read some of his earlier writings. The author starts from the time of Galileo when the modern science of physics first made its impact on civilization, creating a crisis in history in the sense that it shook the foundations of the then known "safe" and predictable world, and presenting modern man with the problem of grappling with a fundamental sense of insecurity and, its logical outcome, despair.

The ensuing three hundred years are envisaged as a growing out of the old forms into a new, but not as yet clearly discernible, serenity. The section on Extremism as a Form of Life holds particular, and thought-provoking, interest for the Christian. But, in general, the book would not appeal to the orthodox, or to the Christian with a leaning towards clearly defined dogma.

Mildred Adams has done an excellent work of translation, but the book would be improved with the addition of a preface, partly with a view to giving some date about Ortega himself, his life and his work, to English-speaking readers, and partly in order to clarify the aims of the book, as the author ranges backwards and forwards over a vast period of history which tends to become chronologically confusing and thus to obscure the main argument.

The dust cover of the book states that "here Ortega shows himself far in advance of his time", but nowhere is it made clear that he died in 1955 and that even in the short time since his death the kaleidoscope of history has postulated even more problems, the interpretation of which could be greatly assisted by a skilful historical exegesis such as this.

FRANK COLQUHOUN.

REVELATION THROUGH REASON.

By Errol E. Harris. (George Allen and Unwin.) 123 pp. 15s.

Professor Harris teaches philosophy at Connecticut College. He is that *rara avis*, a monist in the grand tradition of Hegel, Alexander, and Whitehead, and his aim in this volume of Terry Lectures is to do what old-fashioned Gifford Lecturers used to do—to commend a philosophical theism of idealist stamp as a modern expression of the Christian faith in God. His attempt fails, however, because his notion of Christian belief is altogether sub-Christian: a fact which, though regrettable, is understandable, since the theologians of whom he approves as having produced "a version of the Christian message that is consistent with the modern scientific world view" (p. 78)—the only theological writers, indeed, whose work he seems to know—are Pringle-Pattison (!), Bishop Barnes, Major, and Raven.

Harris has a picturesque philosophic contempt for "the old traditional but obsolete notion of God as an omnipotent despot, adding magical powers to a sort of celestial political might" (p. 103), "an

omnipotent, supernatural ruler who is morally infallible" (p. 46). Instead, he thinks, we modern men should use "God" as a name for "the transcendent integration of the whole which is immanent in and developing through nature" (p. 82)—"a perfect and self-sufficient personality, which is the culmination and consummation of an evolutionary process, in which it manifests itself, and through which it develops its own internal structure and integral complexity" (p. 77). "God," in other words, is to be thought of, not as nature's creator, but as nature's product; he did not make it, but he grows out of it, or, more accurately, it grows into him; nature is turning divine. The quality of godhood which belongs to this emerging personal "it", Harris continues, was momentarily manifested in Jesus, who was God in the sense that He was sinless man: for the developed perfection of manhood is the top of the evolutionary tree, and "God" is its proper name. Harris thinks that his account of deity as nature's perfection preserves all that is essential in the Christian confession of a sovereign, self-existent, True Creator and a pre-existent Divine Redeemer; but discerning Christians will demur.

The religious implications of this position are really awful. God, we are told, is the climax of an evolutionary process of which human personality is the highest point yet reached. What, then, should I worship? Professor Harris does not discuss the question, but the only possible answer seems to be: the divine potentialities of my own nature. In other words, my highest religious duty is to worship myself. But this is the religion of hell; God save me from it.

Harris's work is able, and he makes some useful points, especially against the facile anti-theological arguments of some linguistic analysts. It is, however, a mere confusion for him to equate his theosophical moralism with Christianity, and we must hope that when he writes his proposed larger work on the philosophy of religion this confusion will be corrected.

J. I. PACKER.

THE CONCEPT OF MORALITY.

By Pratima Bowes. (George Allen and Unwin.) 220 pp. 21s.

This book is a welcome corrective to the teaching of those modern moralists who have been so strongly influenced by the prevalent logical positive philosophy, with its insistence that to have meaning a statement must either be true by definition or verifiable by "sense experience". There is such a thing as the experience of ethical compulsion. Dr. Bowes says that propositions are either statements of "fact" or of "value". The former are subject to scientific investigation as natural laws, whilst moral laws are statements of "value". Natural science investigates "factual" laws, whilst ethics investigates "value" laws, and both are objective—the one as dealing with the material universe and the other with the social world—the conduct of men living in society. Ethical laws make for human happiness, not that we ought consciously to aim at happiness as a goal, but that moral conduct is such that it makes for human happiness.

Ethical questions, then, are not merely matters of linguistic investigation and convention. They are objective, and ethical laws are as much laws of the universe as are those of natural science. Perception

is an immediate experience of sensory facts, and there is an immediate experience of value in the moral sphere. "A moral intuition," the author says, "is fundamentally a recognition of a general necessity of a certain sort which is involved in the presence of the sort of characteristic which is called moral" (p. 84). She examines the decision, attitude, and command theories of morals and finds them unsatisfactory. Then she undertakes a thorough analysis of the concepts of "Good", "Ought," "Right," and "Duty", and shows how they support her views. The final chapter on moral praise and blame reminds us that we are never aware of all the conditions governing any moral decision and so we can never be certain that our judgments are right. Still, we must pass judgment, but we ought to be very willing to revise our appraisal in the light of subsequent information.

Dr. Bowes has shown real insight into the moral problems agitating ethical investigation today.

G. G. DAWSON.

"TO WHOM YE YIELD."

By Reginald Morrish. (Lord's Day Observance Society.) 158 pp. 6s.

When the moral background goes out of a life or a nation the seeds of decay soon show themselves in growth of the most poisonous order. The Bible has largely gone out of the background of our nation. The result is only too vividly and, alas, factually revealed in this book. Few could be better qualified by personal experience to deal with such evidence of moral degradation and corruption than one whose life has been largely bound up in the Police Force.

Reginald Morrish handles his facts rather as a policeman giving evidence in court. Point by point he deals in most alarming and indisputable terms with the ills of the day. A look at the index is sufficient to reveal how much there is that should bring the Church to its knees, and citizens, religious or irreligious, to the most serious contemplation of the conditions of life today. Divorce, white slavery, pornography, various forms of entertainment, and much else are brought to notice in terms which, if nothing less than horrifying, in the reviewer's judgment can hardly be questioned.

As touching the book in question all this is adduced not merely that men and women may take stock—a terrible stock-taking—but that they may trace the poisonous stream back to its source which, in the judgment of the author, is largely, if not entirely, due to the changed attitude of the nation towards Sunday. On minor points there may be a measure of disagreement, but on the main issues this book can claim—surely—the shocked support of all who have read its pages. It is a terrible unfolding.

C. C. KERR.

THE GOSPEL OF GOD.

By Herbert Kelly. (S.C.M.) 151 pp. 10s. 6d.

This book was first published in 1928 and is based upon some lectures given by the author at an S.C.M. Conference at Swanwick in the previous year. It inevitably seems "dated" and reading it is rather like being translated back into a theological climate which is

almost forgotten by those who lived through it, and quite unknown to the younger generation. Nevertheless, there is a link between the two periods in a common feeling of frustration and bewilderment which is only partly counteracted by the firmer hold on biblical authority possessed by many students to-day, and all who read this study of the elemental principles of belief will be the better for it. Kelly was a "Kelham man", inasmuch as he was the architect and for years a director of that institution; but he refused to be contained within the conventional Anglo-Catholic mould, and repeatedly caused consternation in that camp by his "liberal" attitude, particularly in matters of reunion. Had he remained true to the Evangelical principles in which he was brought up, he might have done a great work for the youth of his day. He was no profound theologian, but a prophet and teacher, with much in common with William Temple and the present Bishop of Southwell, who writes the Foreword to this book.

Kelly was a disciple of F. D. Maurice, and it was through his study of the lives and thought of him and others such as Kingsley that he came under "Catholic" influences at a time when that party was singularly lacking in any original thinkers or effective writers. He shared Maurice's distrust for verbal and authoritarian orthodoxies. "I did share his reverence for authority, but, as I remember saying, 'It is a guide to thinking, not a substitute for it.' Faith . . . is a faith in God, not in doctrines. In the end you will have to find what the doctrines mean to you." That was ever Kelly's line. He is always going beneath the surface and refusing to be put off by "religious" notions, or notions about religion. Indeed "religion" is a word he strongly suspected. "Religion is, by origin, a heathen word. The heathen were always talking about it, while they had very vague and uncertain ideas about God." Kelly would have us ask ourselves about God—Who He is, what He has done, what He is doing now? The various chapters of his book do not shirk such direct questions as they present themselves. The last chapter is an attempt to apply to each of them the answer of God revealed in the Gospel. It is well done but lacks the power and conviction one feels it could have possessed had the writer retained in its first freshness the simple faith to which he confesses in the Preface: "When I was young, I learnt to believe the simple Evangelical and Bible faith current in middle Victorian times. It answered all the difficulties I knew of. I have never to my knowledge seriously doubted it, nor changed it." The change is apparent, none the less, in him, as it is in others who have followed his path.

JOHN GOSS.

WE HAVE A GOSPEL.

By J. S. Brewis. (Longmans.) 120 pp. Paper 4s. Cloth 6s. 6d.

Mr. Brewis is the Rector of St. James's, Piccadilly, and the Bishop of London chose this book as his Lent book for 1959. It consists of seventeen short chapters, easy to read, written by a man who takes pains to avoid technical words as he talks about the Christian life. The first chapter gives its title to the book and shows us the nature and aim of it. The book aims to encourage committed Christians in daily witness and living, and the writer's method is to give a lengthy

commentary on John xiv. 6, "I am the Way, the Truth, and the Life," showing how Jesus Christ forgives sin. This brings the breaking down of barriers among men and leads to courage, longsuffering, love, and the many other marks of a Christian. Indeed Mr. Brewis wants his Lent book to "open our eyes to the sad fact of sin" (p. 115) which should be the proper result, he says, of keeping Lent. Yet when he comes to expound forgiveness he does so with hardly one clear reference to the death of Christ on the Cross—an impossible omission. The Gospel which Mr. Brewis says "we have" is really this one: "We have the Presence of Christ in the Sacrament of the Holy Communion, and because of that we find strength to live better lives." So the best possible preparation before receiving that sacramental presence is to be sacramentally absolved. We should all like to see, and to be, better Christians. Mr. Brewis will find whole-hearted agreement with his desire for that. When he talks of grace, forgiveness, gospel, or saints, he will find many in such disagreement with him—this reviewer among them—that he and they might wonder if they were talking about the same religion.

M. R. W. FARRER.

MARRIAGE AND CELIBACY.

By Max Thurian. Translated from the French by Norma Emerton. (S.C.M.) 126 pp. 8s. 6d.

The author of this stimulating book is a member of the Taizé Community—in the French Reformed tradition. It is a plea to Protestants for fresh thinking on the theme of Christian celibacy. Although the title is "Marriage and Celibacy", the main interest is in celibacy to which the bulk of the book is given.

In the Christian life, marriage and celibacy are alike vocations—states of life in which Christ and the Kingdom of God may be served by those who are willing to respond to the *absolute* call of God, in accordance with His Word. The *married* are called to serve Christ in the holy estate of matrimony. The union of love which binds the partners therein is symbolic of the union between Christ—the Bridegroom, and the Church—His bride. This thought sanctifies Christian marriage and lifts it above the mere natural order. Similarly, the *celibate*, in refusing to be married, in order to serve Christ better, are also obeying the call of God. Such people, in the words of Our Lord, make themselves "eunuchs for the Kingdom of Heaven's sake" (Matt. xix. 12). They do this willingly and permanently. Thus they bear witness to the absolute demands of Christ. They have as exemplars Jesus, John the Baptist, and St. Paul.

The author feels that Protestantism in its revolt against the spiritual tyranny of compulsory celibacy for the Christian priesthood at the Reformation, swung to the opposite extreme. The Reformers failed to do justice to the Biblical ideal of deliberate celibacy for Christ's sake and the Gospel's. He argues afresh the case for an order of permanent, voluntary celibates in the Church—"free and unattached in order to serve and love Christ"—and this he does on biblical, theological, and practical grounds. In addition to Our Lord's significant use of the word *eunuch* in Matt. xix. 12, he expounds St. Paul's teaching in I Cor. vii. The Apostle is answering questions, addressed

to him by the Corinthians, on the advisability or otherwise of marriage. Our author considers it a probable conjecture that he is quoting their statement, "It is good for a man not to touch a woman." This makes sense, in view of the high value that he puts on marriage in the same passage. Virginity as such is not morally superior to matrimony, but voluntary celibacy is complementary to matrimony.

The whole discussion is vigorous, clear, and reasonable, and invites new study.

A. V. M'CALLIN.

CHARLES SIMEON.

Edited by Michael Hennell and Arthur Pollard. (S.P.C.K.)
190 pp. 21s.

A foreword by Dr. Max Warren introduces the reader to Charles Simeon as one who was evangelical and evangelistic and loyal both to the liturgy and to the Church of England as by law established. Simeon's energies and zeal were felt far beyond the small parish where he laboured, and without doubt he did much not only to keep evangelicals within the framework of the Church of England at a time when many pressures drove them other ways, but also showed them how to serve the Church in a way which won the respect of those who abused them.

These eight essays deal with different aspects of Simeon's teaching and life. Outstanding are Dr. G. C. B. Davies' historical work, and Douglas Webster's long essay on "Simeon's Pastoral Theology". Inevitably there are speculations (chiefly by the Vice-Principal of Ridley Hall, who writes on "Simeon and the Bible") as to the part Simeon might have played in this twentieth century.

But this great man's pastoral work and preaching power grew out of his own experience. His was no "barren intellectualism" such as an overseas bishop recently described as "the curse of the Church of England today". He loved God, and he loved people for Christ's sake. All other occupations, even intellectual, were subservient to these great aims. Perhaps in this Simeon came nearer to loving God with all his mind than some of the moderns who spend their time keeping up with intellectual fashions of the hour. Certainly the "old-fashioned evangelicals" have had no monopoly of harsh words and opprobrious phrases. It is a pity that a valuable work of this kind should have been marred by a few provocative epithets unworthy of dignified writing.

Throughout the book the influence of Charles Simeon continuing into our own days is clearly manifest. This is a book to inspire and encourage any clergyman, and particularly valuable for its emphasis on the pastoral duties of our Church. The final survey of Simeon's influence by Arthur Pollard prompts one to wish that this writer might publish more in similar vein.

T. L. LIVERMORE.

LIVING IN DEPTH.

By James Reid. (Saint Andrew's Press.) 187 pp. 21s.

Those of us who have for years received spiritual help from Dr. James Reid's articles in the *British Weekly* are specially glad that he has now published them under valuable divisions in book form with

appropriate titles like "The Foundation of Faith", "The Secret of Power," "The Meaning of Forgiveness," "The Practice of Prayer," and "A Life of Hope". He rightly says that "it is in the home most of all that God becomes real". This happens when children feel that behind "the authority of their parents there is One by whom these parents also are commanded and One whom also they revere and trust". Yet no earthly father can be a substitute for God; but the love of children for their parents, and of parents for their children, can find "its true source and fulfilment in God alone".

Our author gives us valuable chapters on "The Secret of Power", "The Practice of Prayer," "A Life of Hope," and "The Meaning of Forgiveness". Ananias was sent to visit Saul, blinded and bewildered by his experiences on the Damascus road, to show him the meaning of that experience and to bring him right into the Christian fold. "Could God really mean Ananias to bring such a man into the Christian family? It seemed incredible and it might be dangerous," because Saul had come to Damascus to kill people like him. "It was hard to believe that his change of heart was real." But there was so much of his heavenly Father in Ananias that he actually went and gave his hand to Paul, the persecutor, and called him "Brother". The incident well illustrates the power of forgiveness, for the act of forgiveness has in itself "redeeming power", and "God's forgiveness of us is conditional on our forgiveness of others". C. SYDNEY CARTER.

LIFE OF CHRIST.

By Fulton J. Sheen. (Peter Davies.) 548 pp. 25s.

The author of this Life of our Blessed Lord is Roman Catholic Auxiliary Bishop of New York and National Director of the World Mission Society for the Propagation of the Faith. The book is dedicated in a fulsome tribute to Mary, and the Bishop certainly makes the most of her from the relatively few passages in which that good woman is mentioned in the New Testament. It is beautifully written and its sixty-two chapters contain much that is arresting. We do not doubt that its preparation is "the result of over twenty-five years of dedicated research". It appears to owe much to intense meditation, and we are told that it is the outcome of much personal suffering. Certainly the emphasis throughout the book is on the significance of the Cross. It is not strictly a chronological Life of Christ in a geographical setting, nor is it concerned with biblical criticism. We have had enough of books like that in the last hundred years, but I wonder whether the author is right in his judgment that "No critical theory endures much beyond a generation". There are, as we would expect, a number of Roman Catholic assumptions which date back as far as the Pseudo-Constantine Donation. In spite of the reasoned affirmations of so-called Catholic Fathers, the detailed statements of Reformers, and modern Protestant theologians, he quietly assumes such matters as the Immaculate Conception (p. 26), for example, though it was not decreed until December 8th, 1854. Certainly it is opposed to Scripture. Mary in her Magnificat called God her Saviour. She offered a sin offering and she died (Romans vi. 23). On page 19 the author says of

Our Lord : " There was continuity with the fallen race of man through the manhood taken from Mary." But if Mary's birth involved her sinless birth, how could that be? On page 21, writing on Luke ii. 7, he says : " The term ' firstborn ' did not mean that Our Lady was to bear other children according to the flesh." Protestants cannot maintain that this is of necessity true. The word " woman " used to Mary at Cana is interpreted on page 75 as " Universal Mother ", and it is added on the next page : " At Cana she gave Him as a Saviour to sinners : on the Cross He gave her as a refuge for sinners ! " Yet, as we have said, Mary called Him her Saviour, and on page 103 the Bishop writes of the Samaritan woman (John iv) : " But if she had never sinned, she never could have called Christ ' Saviour ' ".

On John vi he carefully avoids the last part of verse 35 : " He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst," where Our Lord plainly teaches that coming to Him is the same as eating and believing in Him is the equivalent of drinking, nor does he quote : " It is the spirit that quickeneth, the flesh profiteth nothing ", etc. There is much about Peter and his primacy, but what is the author's proof of his statement, on page 158, that " Later on, Peter left his wife in order to preach the Gospel " ? It comes as a shock to the reader to find the twenty-third Psalm called the twenty-second on p. 214, but this is because the Douay Bible has two Psalms numbered ten ; the number of Psalms is made up to 150 by dividing our Psalm cxlvii into two parts.

Like many books today, there are several misprints : " Lazaarus " on p. 293 ; " Caiphus " on p. 390 ; " crief " priests on p. 414 ; " to dies " for to die on p. 499. There are other blemishes in this otherwise excellent book from the Protestant point of view, but I read with much help the story of the Cross, and, though I differ so much from the author, I mentally shook hands with him beneath the Cross of Him " Who loved me and gave Himself for me ".

A. W. PARSONS.

AN ANALYTICAL PHILOSOPHY OF RELIGION.

By William F. Zuurdeeg. (George Allen and Unwin.) 320 pp. 30s.

This work is in the nature of an eirenicon between the theology and the philosophy of today. Its keynote is analysis. Its terms are those of analytical, empirical and existential philosophies. Philosophy is analysis of the various " languages " used by man as he seeks to establish himself in the world. Man-who-speaks, *homo-loquens*, is the real object of philosophical enquiry.

As the analysis gets under way, we discover that man is constantly being convicted by a convictor or convictors. These may be prejudices or principles. Linguistic analysis reveals (i) indicative language, i.e., that of ordinary observation as well as of science ; (ii) tautological language, i.e., that of logic and mathematics ; and (iii) convictional language, i.e., that of morals and religion. All these play their parts in calling out the assent of man to the situation in which he finds himself. Each type of language influences the others. It is a chief task of the thinker to guard against hidden convictional elements in his thought.

The age-long conflict between intuitionists and naturalists in ethical

theory is treated in the light of linguistic analysis. Much of the conflict would have been unnecessary if the antagonists had used the appropriate language. Dr. Zuurdeeg illustrates from the argument between "vital" and "moral" language, and also between "religious" and "moral" language. When one of these intrudes upon the other, fanaticism tends to take over. He quotes many examples of the baneful effect of the utterances of "the fanaticized consciousness", e.g., the speeches of Hitler. Words are powerful. By their means man intervenes in every situation to establish his existence.

Whether we realize it or not we are always conditioned in our thinking and acting by our own world view. The most dominant of such views, is what he calls "the Greek cosmos conviction". In this there lies hidden the assumption that reality must be a well ordered rational system. The gravamen of the empiricist and existentialist objection to idealism is that it is inclined to fly off into absolutism and metaphysics to the neglect of the individual man in a concrete situation. Metaphysics give rise to closed systems of thought. These profess to answer problems which they are not competent to answer. Along this line of thinking the book proceeds. We are given thoroughgoing analyses of the viewpoints of many modern philosophers and theologians. These analyses go at times into many sub-divisions, closely argued and with many homely illustrations from current affairs.

Very many questions are raised and left unanswered. While we should all have to be careful in our use of terms and in the true use of language, are we any further on by making language analysis a panacea? Is not what the author means by "analysis" what philosophers have always meant by unbiased reason? Also, who or what does the analysing? Present day empiricists can no more get away from metaphysics than thinkers in former times.

This is a splendid study with so much in it that it seems larger than its 320 pages. The philosopher of religion will profit from a study of the living issues discussed in it.

A. V. M'CALLIN.

GNOSIS : DIVINE WISDOM.

By Frithjof Schuon. Translated from the French by G. E. H. Palmer. (John Murray.) 151 pp. 18s.

STUDIES IN THE MIDDLE WAY : BEING THOUGHTS ON BUDDHISM APPLIED.

By Christmas Humphreys. 3rd edition revised and enlarged. (George Allen and Unwin.) 169 pp. 15s.

As Evangelicalism finds its feet in the modern world, we are bound to reconsider many things which did not seriously concern our Evangelical forefathers. Not the least is the question of types of mind and types of religious experience. While holding firmly to the one Gospel, we may consider realistically how far our presentation and our experience of the Gospel must be varied. There are, for example, those who have the more mystical approach to Truth, whose minds move in the direction of identity, oneness, and indwelling. If they are left to themselves, they may find their resting-place in that Gnosis that is a

common element in many religions and philosophies, or in one of the modern forms of Buddhism.

These two books here reviewed set out the implications of the "Eastern" view of reality, relating it to the "Western" approach, and seeking to reconcile it with certain aspects of the Christian faith. Alan Watts has done the same, but Schuon is perhaps clearer, insofar as these profound themes can be stated in clear terms. First he clears the ground by discussing Wisdom, Knowledge, and Love in relation to the Absolute and to differing spiritual temperaments. Then he passes to the nature of Gnosis, and in this section he has an illuminating chapter on what is meant by seeing God everywhere. The closing section on the Christian tradition is influenced by Roman Catholic thinking, especially in the place that it gives to the Virgin Mary. In its search for the inner meanings of Christian beliefs about the Trinity, Christ, the Incarnation, and the Cross, it somewhat resembles the anthroposophical ideas of Rudolf Steiner.

Christmas Humphreys is an acknowledged authority on Buddhism as a way of life, and he presents its teachings in a gracious and balanced way, as befits the Founder of the Buddhist Society. He also believes that "behind religions stands Religion". Even Buddhism has its schools, and Mr. Humphreys is concerned to find the essential truth in each one.

Each of these essays raises points which the Christian must ponder. There are some things that definitely contradict the Christian truth, as in the chapter on Buddhism and God; e.g.: "The pilgrim will be . . . delighted to observe that he has left himself no Saviour of any kind. He will not need one" (p. 118). At the same time we are bound to ask, How in Christianity is this or that particular human need met? Is there some New Testament truth that we are overlooking? Only by asking these questions in the light of such books as these, which grapple with inner experience, shall we pass to a mature understanding of the glorious content of our Christian Gospel.

J. STAFFORD WRIGHT.

MUHAMMAD AND THE ISLAMIC TRADITION.

By Emile Dermenghem. Translated from the French by Jean M. Watt. (Longmans.) 191 pp. 6s.

This little book packs an enormous amount of material into a remarkably small space. So much is this the case that it is doubtful how intelligible some of the allusions, which are often so brief as to be almost cryptic in style, would prove to a reader who had not already got a considerable knowledge of the subject.

The book is divided into three parts. The first ("Muhammad", pages 5-53) comprises a summary of the life, character, and achievements of the prophet of Islam. The second ("The Islamic Tradition", pages 54-88) includes sections on the Civil Wars and the Conquests, The Five Pillars, Rites and Sects, Schools, Currents, and Tendencies, The Renaissance, and Humanism and "open" Religion. The third ("Texts", pages 91-181) represents translations of selected passages from the Qur'an, from the Traditions, from Ibn Khaldūn on the sources of Islamic law, and from Abū Shujā on the Five Pillars; a section on

"The Spiritual Life" in which text and quotations are at first intermingled, and then followed by longer extracts from al-Gazālī on the love of God, from Sīdī Abd al-Rahmān on the recitation of the Qur'ān, from Jāmi" on the dialectic of love, from Farīd al-Dīn Attār on the language of the birds, from Ibn Arabī on what the mystics call *samā'*, from Jalāl al-Dīn al-Rūmī on the dance of ecstasy, and finally by a medley of maxims, anecdotes, and verses. There is also a list of significant dates and a select bibliography. The whole is copiously illustrated, mostly by pictures from Arabic and Persian manuscripts.

Mr. Dermenghem makes his own point of view perfectly clear when he says (p. 11), "Muhammad is most certainly a prophet in the Semitic and Biblical tradition" (between which he seems to recognize no distinction); "he is an inspired poet, with soul aflame, and an absolutely fearless heart". He adds, however, that he "had his share not only of human greatness but also of human foibles". When he deals with points of history Mr. Dermenghem tries, in general, to follow a *via media* between the traditional and what he would regard as the ultra-radical perspective—and here exception can legitimately be taken, perhaps, only to a few isolated statements.

It is when he turns to deal with the spiritual message of Islam that we find ourselves on much more controversial ground. Mr. Dermenghem regards the Qur'ān as in some sense "personal" to Muhammad, "but at the same time (one may believe) immersed in a reality which transcended the phenomenal world" (p. 91). He is much against the lawyers, and considers that all that was best in medieval Islam lay between the philosophers and the mystics; and he believes that today modern European thought plays the role once played by philosophy. It seems reasonably clear that our author is himself, at least in some sense, a syncretist; and the passages which he has selected for translation, while magnificent in their own way, represent a rather idealized, very tolerant, and predominantly mystical interpretation of the "Islamic tradition".

J. N. D. ANDERSON.

NORMAN VINCENT PEALE: MINISTER TO MILLIONS.

By Arthur Gordon. (The World's Work.) 311 pp. 25s.

Some of America's best known preachers are almost unknown in the British Isles and only those whose books have circulated widely in this country or who have made preaching visits have become well known over here. Norman Vincent Peale has had a remarkable career. The son of a Methodist doctor serving in a rural area, he has seen an astonishing change in each of the churches where he has served.

For the past twenty-nine years he has been minister at Marble Collegiate Church, the oldest Protestant pastorate in the country. In this centre he has established a clinic staffed by highly trained psychiatrists, because he had had to face a good many pastoral problems which appeared to need psychiatric rather than spiritual treatment. He has certainly demonstrated the importance of a close alliance between these two methods, and in the course of years he has established himself not only as one of New York's foremost preachers but also as a man

prepared to use a variety of methods in order to win the people with whom he is in touch.

This new sympathetic biography by Arthur Gordon sets out to make known the man rather than the work he has done. From its pages Norman Vincent Peale emerges as a delightfully friendly, wideawake pastor whose chief concern is with people. This is a book well worth reading; it is not simply just another American success story. In it there are so many pastoral problems and preaching methods that, in my view, any preacher will find inspiration in reading it. It is interesting to recall that Norman Vincent Peale and his church threw themselves wholeheartedly into the Billy Graham New York Crusade, in spite of the fact that theologically there were some substantial differences between them. The sub-title "Minister to Millions" is certainly well deserved, for through a widespread radio ministry, as well as by his regular publication, *Guide Posts*, and by valuable small pamphlets, Dr. Peale's ministry reaches out in ever widening circles. Perhaps some day we shall have the pleasure of a month of ministering from him in one of the London churches: such a visit could do nothing but good.

T. L. LIVERMORE.

INSPIRING MESSAGES FOR DAILY LIVING.

By Norman Vincent Peale. (*The World's Work*.) 208 pp.
3s. 6d.

Dr. Peale, though an American, is not unknown to the present reviewer. He has written a number of books on thinking and living. He is also editor of a very ecumenical paper called *Guideposts*. He believes that if you change your thoughts you can change anything. He begins, therefore, by offering, from the Bible, forty Thought Conditioners. Bishop Taylor Smith used to choose a thought for the day in this way, and he often told me how greatly he was helped by them. Then follows a section called *Self-Improvement Handbook*, consisting of eighteen chapters. Part Three seeks to answer the question: "What's your trouble?" Part Four deals with depression by offering, again from the Bible, thirty-one Spirit Lifters. Part Five returns to the importance of relaxation, which in days of stress and strain is important, and the last division deals with How Cards—how to go to Church, to say your prayers, to solve a problem, to make your work easier, to break the worry habit, and how to do a number of other things. This book will do more good, I think, than lying on a couch to tell one's inner troubles. Throughout it bids you look upward, even though there is much that bids you look within.

A. W. PARSONS.

THE FIRST EASTER.

By Peter Marshall. Edited by Catherine Marshall. (*Peter Davies*.) 152 pp. 10s. 6d.

Here is another volume of Peter Marshall's sermons. His widow has skilfully assembled a number of his Easter addresses. They cover events from the Last Supper to the various Resurrection appearances. Apart from one passage based on Isaiah liii, these sermons, which

form a connected narrative, are dramatic rather than didactic. Marshall's object, as the Introduction points out, was to present Christ so vividly, to make the Gospel story so immediate, that "you and I can see it". He succeeds abundantly. The whole book is imbued with that quality essential to the dramatic, the sense of the present. The characters live and speak and the setting unfolds itself in all its detail before us. For character, it is enough to mention the portrayal of Peter denying his Lord, or of the harrassed Pilate, wriggling wretchedly on the horns of his dilemma, knowing what he ought to do but fearful of those wily Jews. And for atmosphere there is the drama of the trial and the scene in the garden, heavy with foreboding, before the arrival of the high priest and his gang to arrest Jesus.

The text is set out in that peculiar but effective manner, almost like free verse, which Marshall employed. The book is strikingly illustrated by William Hofmann. For a telling collaboration of artist and writer the reader should look at pages 22 and 23, on the one page a drawing of hands breaking bread, and on the other, at the foot, just the words :

" Christ relied upon homely symbols—
 a piece of bread,
 a cup of the juice of the lowly grape—
 to recall Him to future generations."

ARTHUR POLLARD.

NOTES ON SOME OTHER NEW BOOKS

A book of prayers for use in families, schools, and Christian fellowships has been prepared by the Committee on Public Worship and Aids to Devotion of the General Assembly of the Church of Scotland and published by the Oxford University Press (95 pp., 8s. 6d.) with the title *Let Us Pray*. Those with responsibility for the conduct of prayers in any of the three spheres mentioned will find within its pages much useful material, not only in the form of prayers but also of schemes of worship.

Two splendid new Penguin Books will give great pleasure to many readers. Gilbert Highet's *Poets in a Landscape* (270 pp., 6s.) is a study of seven great Roman poets—Catullus, Vergil, Propertius, Horace, Tibullus, Ovid, and Juvenal—imaginatively placed in the setting of the localities in which they lived and wrote. The book is beautifully written and gives a vivid picture of the personalities of these Italians and their verse. The work is enhanced by sensitive translations from their poems and by four dozen photographs taken by Professor Highet himself in their native land. This minor masterpiece takes its place in the Pelican series. *Yorkshire: The West Riding* (603 pp., 10s. 6d.) by Nikolaus Pevsner is the latest addition to the Buildings of England series. It is illustrated by over one hundred photographs, and apart from its indices there is a serviceable glossary of architectural terms. A more excellent guide than Dr. Pevsner it would be difficult to imagine.

Philosophical Papers (George Allen and Unwin, 325 pp., 30s.) brings together eleven of the shorter writings of the noted Cambridge philosopher, G. E. Moore. Of these, two—those on Four Forms of Scepticism and on Certainty—have not hitherto been published. These essays display the powers of analysis and criticism of the mind of the man who, as C. D. Broad wrote in the obituary notice published in *The Manchester Guardian* of October 25, 1958, and prefixed to this volume, "did more than any other person to undermine the hitherto predominant influence of Kantianism and Hegelianism in England".