

Book Reviews

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CYRIL FORSTER GARBETT : ARCHBISHOP OF YORK.

By Charles Smyth. (Hodder and Stoughton.) 536pp. 35s.

The life of Cyril Forster Garbett covers a period of years fraught with anxiety and danger both for Church and State. Between 1875 and 1955, the progress of science and discovery, the vast changes in social and economic life, the expansion and development of the Anglican Communion, not to mention the devastating intervention of two world wars, have all revolutionized the outlook of mankind. The biography of the late Archbishop of York must necessarily involve a running commentary on the work of the Church of England in troublous times, and part of the value of this book lies in the admirable way in which the author preserves a due proportion and balance between Garbett's work at Portsea as curate and vicar for the first twenty years of his ministry, and the thirty-six years of his episcopate, almost half the book being devoted to his time at York. But above all, this is a superb character study of the attainment of greatness through sheer application, hard work, and force of personality, without outstanding intellectual gifts.

The secret of Garbett's achievement lay in his concentrated energy, the utmost use of time, and of those gifts which he had, together with his adherence to a rule of life, which the author rightly places at the beginning of the book. To many this will be a most revealing document, explaining much. For there are some who only thought of Garbett as a stern disciplinarian, a fanatic for punctuality, and a somewhat terrifying personality. His inner life of devotion, prayer, and self-criticism (which finds some parallel in the life of Archbishop Lang, although in other respects the two were totally different) plainly reveals the secret by which he sustained his immense burden of work over such a long period of years. For much of his life he felt himself

overshadowed by greater men. Though labouring under a sense of inferiority, partly due to his education at a relatively unknown school, Garbett yet managed to become President of the Oxford Union in its greatest days, when immediate ex-Presidents included Belloc, F. E. Smith, and Simon. As Vicar of Portsea, he was deeply conscious of his inconsiderable gifts when compared with those of former vicars such as Jacob, Lang, and Wilson. Not until he had been some years Bishop of Southwark did he gain a measure of self-confidence, though his inward unsureness was never apparent, and even at York he was constantly aware of the difficulty of succeeding such a genius as William Temple.

A fascinating feature of this book is the way in which the author shows Garbett growing in moral and spiritual stature as he filled positions of increasing importance and responsibility. He was, indeed, as Lord Reith remarks, "a slave of duty", and some only saw him in that light; they did not know of his love for children, and the tender and affectionate side of his nature, which was always there, though revealed to very few. When he visited the clergy, they were a little frightened of him, feeling that he had come to see if they were doing their work properly rather than to show personal interest in and concern for them. Indeed it was said that he treated his suffragans and his incumbents as if they were his Portsea curates. Only with his domestic chaplains was he completely natural, making them his confidants, with whom, in the absence of a wife and family, he could completely relax. But he was always a lonely man, a victim of periodic bouts of depression, which with characteristic courage he endeavoured to conceal as best he could.

Canon Smyth brings out much of his work that is generally forgotten or unknown: his battles with "the Trade" and over bad housing conditions at Portsmouth; his introduction of synods at Southwark, where, as he thought, his best work was done; his formative influence for over twenty years as first chairman of the Religious Advisory Committee of the B.B.C.; his cogent speeches in the House of Lords, which were always listened to with the closest attention; and his astute relations with the Press. But repeatedly we are brought back to the character of the man himself. He had wisdom as distinct from brilliance—a wisdom acquired, not from intellectual gifts, but built up from long experience, a sound judgment, and constant and astonishingly wide reading, though how he found time for the last was a wonder to all who knew him. At times, however, he was extraordinarily insensitive; he once advised a vicar with an inadequate stipend to speak to his churchwardens and church council and ask if they could not provide him with an additional £50 per year. Other bishops would have secured this without putting the incumbent in such an invidious position.

Garbett was translated from Southwark to Winchester in 1932 in order that he might have a comparative rest before tackling the immense task at London. But Bishop Winnington-Ingram's belated retirement meant that Garbett in 1940 was rather beyond the age for that exacting diocese, and he himself thought that he would end his days at Winchester. He accepted the appointment to York with some reluctance, but his sense of duty, the good wishes of Temple, and the warm welcome

he received at York, all convinced him of the rightness of his decision. Here for the last thirteen years of his working life he attained his full stature, and made his great contribution to the life of the Church, not least by his constant tours abroad, and by his literary output. Though most of the latter was of an ephemeral nature, *The Claims of the Church of England* may be adjudged his most enduring work.

Garbett has been described as "a plain pragmatist churchman", and in fact he abhorred fuss and frills; even the award of his G.C.V.O. on his eightieth birthday caused him some embarrassment. As one writer has well put it: "the essential natural dignity of Anglican ceremonial found in him a fine expression as he made his imposing, sensible way through the duties of some great occasion. He cared tremendously about England and about the Church of England, to which he gave the service of his life." Few writers could describe the life and service of this Anglican leader in such balanced and at times moving prose as Canon Smyth has given us in this book, written in the great tradition of ecclesiastical biography. G. C. B. DAVIES.

THE LIFE AND LETTERS OF KENNETH ESCOT KIRK :
BISHOP OF OXFORD 1937-54.

By E. W. Kemp. (Hodder and Stoughton.) 211pp. 20s.

This life of Bishop Kirk is written by his old pupil and son-in-law. Kirk came from a Methodist background, though he and his parents worshipped at St. Thomas, Crookes, Sheffield until a "Low Church" Patronage Trust (the C.P.A.S. to which the Bishop of Oxford was for some years a subscriber) appointed a vicar of whom they disapproved. At Oxford he was a member of the O.I.C.C.U. and also the S.C.M. of which he later became a Secretary. His studies in Paris under French Roman Catholic teachers determined his life-long theological outlook, though he never lost the simple faith in Christ "which glowed in the young hearts of the undergraduate evangelicals". From Cuddesdon he was ordained to a Yorkshire Colliery village and two years later returned to Oxford as Tutor at Keble. During the war he served as a Chaplain. In 1933 he became Regius Professor of Moral and Pastoral Theology, and in 1937 Bishop of Oxford. Though a man of pronounced convictions he was an independent thinker. He would not be hustled into pacifism and wrote some very wise words both about the bombing of Germany and the use of the atom bomb against Japan. He was impatient of the administrative machinery of the Church of England. He thought the Church Assembly was occupied with excessive legislation. He was involved in a brush with C.A.C.T.M. over a rejected candidate whom he insisted on ordaining, and a battle with the Church Commissioners about the Bishop's palace at Cuddesdon. He, with the prompting of his friend Gregory Dix, was the acknowledged leader of the Anglo-Catholic opposition to the South India Scheme.

It is interesting to note his insistence that episcopal ordination without the "intention" to ordain a priest in the full Catholic sense was insufficient. His leadership often disappointed his friends who thought he failed in presenting their case in debate: he on his part disclaimed the leadership of a group within the church. As we

should expect he took a strong line on divorce while being very tender with individuals. There is a curious account of his advice that a couple married after a divorce should voluntarily absent themselves from Holy Communion, and that any grace which they would there receive would be given by God outside the Sacrament. Does this not imply that God is prepared to give what the priest withholds? Is it not also an argument against reservation?

While he agreed that God's demands could be satisfied only by other efforts than our own, he rejected as immoral any substitutionary theory of the atonement which involved a penal aspect. He accepted the sacramental system, that is the belief that the Sacraments are the means whereby the effects of the saving work of Christ are appropriated by man. This led him inevitably to the belief that the primary purpose of the Church is worship, *i.e.* forms of worship in church. He regarded the most important training for an ordinand as that of leadership in worship. He did not consider himself as having any power to authorize deviations from the order of 1662, and his confirmation services for undergraduates in St. Aldate's were simple in the extreme and straight from the Prayer Book. Bishop Kirk is seen to be a holy man of God, very lonely after the death of his wife, full of sympathy, for those in trouble, and sincerely anxious to bring all men into loving touch with Jesus Christ.

This is a most interesting book giving an attractive picture of a good man, revealing both his greatness and his simplicity and, though written by a close friend, not hiding his human defects. The letters at the end of the book are an intimate revelation of a lovable character.

T. G. MOHAN.

LOLLARDS AND PROTESTANTS IN THE DIOCESE OF YORK, 1509-1558.

By A. G. Dickens. (Oxford University Press.) 272 pp. 30s.

In this valuable and scholarly study Professor Dickens discloses to us what is to all intents and purposes a new aspect of the significance and impact of the sixteenth century Reformation movement in England, and he does so by, as it were, placing a particular region and its inhabitants under the microscope. The picture which he describes, and which he interprets with an arresting astuteness of historical judgment, has been put together only as the result of diligent and comprehensive research. The author explains his own approach to his subject in the following terms: "Working on too ambitious a scale, arbitrarily accepting as typical a few minute sections of the surviving evidence, bemused by the personalities of monarchs and statesmen, emphasizing those facts which happen to fit modern economic and social theories, historians have commonly ended by constructing patterns which bear little relation to the development of the English people as it can be revealed by patient research into personal, local, and regional history. So far as possible, the present writer wants to shun the well-worn themes of high policy and central government, of monarchs, parliaments, statesmen, and theologians. Instead he will take a large area of mid-Tudor England and try to observe, with as

many concrete examples as possible, how the Reformation made its initial impacts upon a regional society."

The formative influences at work during this area of transition by no means all emanated from across the Channel. Professor Dickens, indeed, adduces ample evidence in support of his assertion that we may now "confidently ascribe a role of some importance on the popular level to the still vital force of Lollardy". A strong impetus was provided by William Tyndale's English version of the New Testament, which became a source of enlightenment to so many. Thus we find a certain Robert Plumpton sending his mother "a godly New Testament" with the comment: "If it will please you to read the introducement, ye shall see marvellous things hid in it. And as for the understanding of it, doubt not; for God will give knowledge to whom He will give knowledge of the Scriptures, as soon to a shepherd as to a priest, if he ask knowledge of God faithfully" (I have modernized the spelling here and in other quotations). That the Reformation was fundamentally a *spiritual* movement is seen by the great desire of such a man and many others, in different stations of life, who had experienced the liberation of evangelical conversion to bring the message of the Gospel to their fellow-men.

Not the least interesting source of information is that of the wills of this region and period, which Professor Dickens has examined and assessed with considerable application. "Taken as a whole", he says, "these wills certainly suggest that a solid Protestant minority had been created and that it persisted throughout the reign of Mary". The following extract, from the will of a Wakefield yeoman, may be regarded as not untypical: "I believe that my Redeemer liveth, and that at the last day I shall arise out of the earth and in my flesh shall see my Saviour. This my hope is laid up in my bosom unto the last day, that I and all other faithful shall appear before the majesty seat of God . . . and touching the wealth of my soul, the faith that I have taken and rehearsed is sufficient, as I believe, without any other man's work or works. My belief is that there is but one God and one mediator betwixt God and man, which is Jesus Christ, so that I accept none in heaven, neither in earth, to be my mediator betwixt God and me, but He only." This will shows, as Professor Dickens observes, "a wide range of 'official' Protestant teachings, well assimilated and keenly felt by a literate but relatively uneducated man of the people, who had probably begun these contacts long before the accession of Edward VI".

The author has succeeded in demonstrating that "historians need not adopt a defeatist attitude when questioned as to what the early Reformation meant in the minds of obscure working-class and middle-class people". His inquiries have "pushed back the beginnings of regional dissent and religious heterogeneity far behind the Elizabethan age". His researches have brought to light further and convincing evidence (if that were necessary) that the origins of Protestantism in English society have "little in common with the old Tudor saga: Divorce, Reformation Parliament, Dissolutions, and Prayer Books". Surely sufficient nails have now been driven into the coffin of this saga, and it is more than due time for it to be buried out of sight for good.

PHILIP E. HUGHES.

IDEAS OF REVELATION : AN HISTORICAL STUDY, A.D. 1700
TO A.D. 1860.

By *H. D. McDonald. Macmillan. 300pp. 30s.*

This doctorate thesis by the Vice-Principal of the London Bible College is a solid piece of work of major importance. It fills a yawning gap in the history of doctrine and by so doing provides an essential background, nowhere else available, to the modern debate about revelation. It should be compulsory reading for all who take part in that debate. For the author is able to demonstrate that some of the catch-phrases round which it revolves—e.g., that it is Christ Who is revelation and the Word of God, not the Bible; that the Bible is a human religious book which becomes the Word of God in experience; that to treat the Bible as written revelation is “bibliolatry”; etc.—do not represent new ideas, nor (as some would have us believe) do they derive from the teaching of the Continental Reformers; but they go back to the early days of the Romantic reaction against rationalism, a century and a half ago. Having traced back these notions to the pit whence they were digged, Dr. McDonald deals some shrewd blows on his own account.

The main part of his book is taken up with showing how during the period under review the theological pendulum swung from a merely intellectualistic idea of revelation as a system of communicated truths to a merely mystical and intuitive view of revelation as inward enlightenment. This change, he suggests, reflects the transition in secular thought from the age of reason to the Romantic revival; polite theology was content to trot along in the leading-strings of contemporary culture. The Romantic idea of revelation was worked out in different ways by Schleiermacher, Hegel, Kierkegaard, Coleridge, and Maurice, and is still axiomatic for their various theological heirs; much, for instance, of what Brunner says today Coleridge said yesterday, as the author tellingly shows. The heat of their domestic disputes about immanence and transcendence, mysticism, paradox, and rationality must not blind us to the fact that all the theologians who dominate modern discussion about revelation belong to the same Romantic family. All start from the same certainty—that revelation means personal communion—and all boggle at the idea that it might also mean propositional communication. But this boggling is evidence, not so much of superior theological insight as of an outlook constricted by the antique blinkers of a last-century reaction.

Dr. McDonald contends that the one-sidedness of this approach must be transcended if the discussion of revelation today is to be fruitful. And he suggests that the teaching of the Evangelical fathers adumbrates the way ahead. He spends two chapters expounding this teaching as presented by Simeon (“Revelation in the Word through the Spirit”) and John Wesley (“Revelation by the Spirit and through the Word”). His conclusion is that it is a view of this sort, one which neither opposes Christ to the Bible nor the Spirit to the Word, but which does justice to both the inspiration of the Scriptures and the illumination of the believer to understand them, which alone can end the real sterility of so much current talk about revelation and make

a more adequate understanding possible. In the light of the historical evidence which Dr. McDonald presents, no other conclusion seems possible, and all future treatments of revelation which would be thought serious must reckon with the findings of this book.

There are some small slips. "Cambridge Platonists" and "Latitudinarians" are not convertible terms (p. 31). Richard Hooker was not a bishop (p. 37). Wesley's use of "introversion" and "extroversion" does not correspond to Jung's distinction between introvert and extravert, in terms of which Wesley must be classed as an extravert *pur sang* (p. 261). The citing of Greek and German words, book titles, and English proper names is Goonish in its inaccuracy. But these are no more than fly-specks on a very notable piece of thinking and research.

J. I. PACKER.

EVANGELICAL CONVERSION IN GREAT BRITAIN, 1696-1845.

By F. W. B. Bullock. (*Budd and Gillatt, St. Leonards-on-Sea.*)
287 pp. 35s.

This quite remarkable book is the fruit of profound scholarship combined with immense diligence in research. Dr. Bullock (as might be expected) makes no sort of concession to his readers: he assumes that they want specific information, and equally that they need guidance in the inferences to be drawn. The result is a long and detailed book of closely printed pages, with all quotations carefully substantiated by enormous numbers of reference footnotes, some of which (your reviewer feels) might have been dispensed with, for it is fairly certain that no reader will have either the means, the patience, or the inclination to verify them.

The plan is quite simple. After a brief introduction, defining the limits of the subject, the author proceeds to recount in chronological order the spiritual case-histories of thirty men and women who experienced what he describes as "Evangelical Conversion" within the 150 years prescribed in the title of the book. The personages range in date from Thomas Halyburton to Catherine Booth, and in renown from such world-famous figures as the Wesleys and Charles Simeon to the obscure and almost unknown. As far as possible, the stories are autobiographical, and they well illustrate the varied modes of conversion— instantaneous or gradual, ecstatic or composed, mediated through books and people or brought about by the sole operation of the Holy Spirit: and so on. The diligent student of the various accounts will be led to marvel more and more at "the manifold grace of God" in His ways of winning souls to Himself; and will also be delivered from the not uncommon assumption that true conversion must necessarily conform to a pattern.

The title "*Evangelical Conversion*" may sound strange; but Dr. Bullock is right in affirming that Evangelicalism, whether Anglican or Free Church, attaches a specific meaning to the term "Conversion" which is not always shared, or even understood, by others who use the same word.

The third part of the book, according to Dr. Bullock, "is much less serviceable". Here your reviewer believes him to be mistaken.

This section consists of a series of detailed analyses of the foregoing experiences : it works through the thirty biographies over and over, categorizing them according as they reveal the influence of age, sex, environment, or heredity : it marks the occurrence of critical as against evolutionary conversion and notes its degrees of permanence, its fruits, its connection with doctrinal belief, and a variety of other topics. Here is indeed a valuable field for the serious student ; if the whole section were carefully read and digested by all who " preach for a decision " they would find themselves not only saved from false generalizations but also enormously fortified by fact and example.

One marvels at the almost incredibly painstaking labours of the learned author ; and a word of commendation must be given to the publishers who have produced a book not only beautiful in itself but with a bare minimum of typographical slips in a volume of great complexity for the compositor. The book can never be " popular " ; but it ought to be most closely explored as a mine of factual information and accurate deduction. One wishes that Dr. Bullock had on occasion " let himself go ", and allowed to creep into his survey something more of the passion that he discovers, and describes, in the experiences of his subjects. But he sternly resists any temptation to indulge in " enthusiasm ", and leaves it to his readers to draw, from the facts almost starkly presented, the lessons of that lovingkindness that " at sundry times and in divers manners spake in time past ", and can still speak, and act, with saving power.

DOUGLAS F. HORSEFIELD.

GOD, GRACE, AND GOSPEL.

*By Karl Barth. Translated by James Strathearn McNab.
(Oliver and Boyd.) 74 pp. 8s. 6d.*

One does not have to be one of Karl Barth's camp-followers in order to appreciate the brilliant " prophetic " gift with which he is endowed—a gift to which the three addresses published in this booklet bear adequate testimony. Of these, the first was composed in 1935, and the second and third over twenty years later. The gift of utterance is still there, as the two latter papers show, and as no doubt those who attend his public lectures know. Is not this the real, the essential Karl Barth, one cannot help asking, rather than the man who has so laboriously over the past quarter of a century assumed the role of a monolithic dogmatician ?

The first paper, on the subject of *Gospel and Law*, has a devastating exposure of the hollow worthlessness of the work-righteousness which so many, be they " religious " persons, moralists, social workers, or just ordinary " decent " and " respectable " men-in-the-street, rely on for self-justification. As this in actual fact means the rejection of justification by God, they are " left without any, absolutely without any, justification ". The *corpus alienum* in this paper, however, is the concept of " vicarious faith ", and, what is more, vicarious faith as supposedly exercised by *Christ* on our behalf. This concept is based on an interpretation of Rom. iii. 22 (" by faith of Jesus Christ ") and similar expressions which demands that the genitive " is undoubtedly to be understood as subjective ". Yet in his Commentary on Romans

Barth translates πίστις as "faithfulness", which, though the genitive is still treated as subjective, is quite a different concept. That the idea of vicarious faith is *not* intended by Paul is evident in the selfsame verse, which goes on to declare that the righteousness of God is "unto all them that believe".

The second paper is a lecture on *The Humanity of God*—which sounds a strange enough subject for Barth of all people to be speaking on! And there are indeed some strange things in it. Not that Barth has at last been overcome by the baits and enticements of the *analogia entis*. But he seems to envisage God as a Philanthropist (which, of course, is true, but only in a well-defined sense), as every man's Father, and Christ as every man's Brother. The "humanity" of God as he expounds it implies: *anima humana naturaliter christiana*. Barth, indeed, poses the question of "universalism" without being willing to answer it, except that he disallows the distinction between "outsiders" and "insiders": the former "can only be those who have not yet conceived and apprehended themselves as 'insiders'".

The final address is devoted to a review of *Evangelical Theology in the Nineteenth Century*. (The heading on page 55 erroneously reads "eighteenth" instead of "nineteenth".) The term "Evangelical" is well-defined by Barth as meaning "oriented to the message of Jesus Christ as it is understood anew along the lines of the Reformation of the sixteenth century, that is, in direct appeal to the Holy Scriptures". But he then proceeds to discuss the non-Roman Catholic theology of nineteenth century Germany, which as a whole was anything but Evangelical, whatever it may have been called. It was the age of Schleiermacher, Ritschl, Harnack, Troeltsch, F. C. Baur, D. F. Strauss, and other extreme liberals and radicals who indulged in what is aptly described as "a mighty reducing, demolishing, rationalizing, psychologizing and demythologizing". It is true that Barth strongly criticizes the theology which such men concocted, especially on the ground of their "religious anthropocentrism"; but we would have liked to hear something about theology in the nineteenth century that was truly *evangelical* (in accordance with the given definition)—about Kuyper and Bavinck in the Netherlands, Lightfoot and Denney in Great Britain, Hodge and Shedd in the U.S.A. The one solitary crumb offered is the remark that, "on the conservative side, Theodor Zahn is to be honourably mentioned".

The translation is admirable throughout.

PHILIP E. HUGHES.

JOHN CALVIN : CONTEMPORARY PROPHET.

Edited by Jacob T. Hoogstra. (Baker Book House, U.S.A.)
257pp. \$4. 50.

Principal James Denney once remarked that "there is no writer in whom Calvinism is so Christian, so tolerable, as Calvin himself", and it is much to be hoped that an immediate result of the publication of this and other memorial books during the 450th anniversary celebrations will be that people will read what Calvin wrote, and not just what others say about him. Not least is this desirable among members of the Church of England at a time when there is an official

trend away from her true scriptural foundations. While there has been for some years a steadily rising interest in Calvin's theology in our universities and colleges among both students and staff—an interest which is now making itself felt in new writing—it is sadly true that the average Church of England layman knows little or nothing of the great Reformer and his contribution to our position. Any references he may chance to meet will probably be as inimical as that in the *Oxford Dictionary of the Christian Church* where we are tersely informed that "in England, though Calvinistic doctrines infiltrated into the Thirty Nine Articles, the spirit of the Episcopalian system was opposed to it". The "spirit of the Episcopalian system" has opposed, and still, opposes, much that is intended to keep the Church true to the Word of God, but the verb "infiltrate" would best be kept to describe the activities of those who are determined to undo the glorious work of reformation in which Calvin played such a noble part.

This volume is a symposium contributed to by some thirteen writers who have made a study of Calvin and his works. They include such Reformed scholars as Dr. Pierre Marcel, President of the International Association for Reformed Faith and Action, Dr. William Childs Robinson, Professor of Church History, Columbia Theological Seminary, Dr. Daniel Benoit, of Strasbourg University, and Dr. Stanford Reid, Professor of History, McGill University, Montreal. England is represented by Dr. Philip Hughes, well known both in this country and on the Continent for his work with the International Association, of which he is now Vice-President. His contribution is an excellent essay entitled "The Pen of the Prophet", which forms Part II of the volume, being preceded by a section on "The Humility of the Prophet", and followed by a longer Part III made up of nine essays on "The Relevance of the Prophet". For those who have never realized the amazing industry of Calvin as a writer, and the extensive field of his literary work, Dr. Hughes's essay will be a revelation. So, too, will that by Professor Benoit on Calvin as Pastor, to those, and they are many, who think of him only as a ruthless reformer and bitter controversialist. How truly Dr. Benoit writes: "to forget or to neglect the fact that Calvin was essentially and above all a pastor would be to misunderstand precisely that part of his personality which discloses the essential unity of his work". The chapter entitled "Calvin and Ecumenicity" by Professor John H. Kromminga is timely and contains a warning which should be heeded by those today who are so intent upon reunion that they are ready to sacrifice scriptural principle to ecumenical expediency.

JOHN GOSS.

THE GOOD SEED : THE STORY OF THE CHILDREN'S SPECIAL SERVICE MISSION AND THE SCRIPTURE UNION.

By J. C. Pollock. (Hodder and Stoughton.) 254pp. 12s. 6d.

To all lovers of children, and to all lovers of the Word of God, this is a fascinating story. Less than a hundred years ago, in spite of the Revival of 1859, and the growing emphasis upon evangelism which followed it, it seems to have been rare to find a Christian worker who really believed in the possibility of child conversion. Beginning with

Payson Hammond, an American evangelist who blazed the trail with evangelistic meetings specifically for children, we are introduced to attractive eccentrics like Josiah Spires, and solid, conscientious men like T. B. Bishop, who founded the Children's Special Service Mission in 1867. Boys and girls discovered for the first time that they could actually enjoy a religious meeting, and that it was a truly happy thing to be a Christian. Looking back, it is interesting to note that the C.S.S.M. was in existence for twelve years before the Scripture Union was launched in April, 1879. Miss Annie Marston had discovered from personal experience with children how they welcomed a simple plan for daily, consecutive Bible reading, and eventually she wore down the reluctance of T. B. Bishop to the scheme. Today, while the activities of the C.S.S.M. have become worldwide and exceedingly varied, touching children of all ages and backgrounds, one of the main methods of conserving anything that is accomplished for God is to introduce young Christians to the Scripture Union, with the Notes that are deemed most suitable to their age group.

A reading of this book confirms the impression that there are few movements anywhere in the world today which God is using to anything like the same extent as the C.S.S.M. and Scripture Union. Throughout these eighty or ninety years it has been kept true to "an intelligent but unashamed faith in the Bible as the Word of God" (p. 244). It provides a fellowship which transcends denominational and racial barriers. God has given to it a succession of able leaders who, while never swerving from the aim of winning children for Christ, and building them up in Christian life and service, have not hesitated frequently to adapt their methods in order to attain this aim more successfully.

As Mr. Pollock gives us pen portraits, whether of men whose names are household words in evangelical circles, or of others less widely known, he does not hesitate to mention their foibles or imperfections, but he magnifies the grace of God in them, and shows how in each generation God has prepared His instruments and (often) thrust them into the work. We are left with a sense of keen anticipation that God has yet greater things to do through the C.S.S.M. as it develops along the lines that He marks out for it. FRANK HOUGHTON, Bishop.

THE DYING AND LIVING LORD

By Helmut Goltwitzer. Translated by Olive Wyon. (S.C.M.)
123 pp. 5s.

I rose from reading this book with the recollection of a prayer I have often used when, like the author of this book, I have been speaking of the passion and resurrection of our Lord. I owe it to *Prayers for the Christian Year*, published in 1935 by O.U.P. "Assist us mercifully with Thy help, O Lord God of our salvation, that we may approach with reverence to the meditation of those mighty acts whereby Thou hast given us life and immortality; through Jesus Christ our Lord. Amen."

These meditations on the last chapters of St. Luke's Gospel were delivered in Dahlem, a suburb of Berlin, after the author had succeeded

Pastor Martin Niemöller when he was imprisoned. Well knowing the peril which he and his congregation faced from Nazism we are told that he proclaimed the abiding message of the Trial, Death, and Return of Jesus Christ with great power. When at last the Gestapo removed him from his pulpit he had come to the end of the Gospel. He is now Professor at the University of Bonn and author of *Unwilling Journey : A Diary from Russia*. The present book, in paper covers, is translated from the German by Olive Wyon. In a preface she informs us that the author has revised and expanded his last Dahlem sermons, "believing that their message is still the only true source of peace and strength in our age of anxiety". There are fifteen meditations based on Luke xxii. 39 to xxiv. 53 inclusive. Professor Gollwitzer begins with Gethsemane and opens by saying humbly : "This story passes all human understanding." He considers its conflict, quoting St. Mark : "He began to be greatly distressed and troubled." He says that the Greek text uses a terrible word : "He began to despair." Then quietly he faces the meaning of those words for us. Several of these addresses were delivered at the Holy Communion services. I commend it to all who would wish with the beloved disciple "to stand by the Cross" as did the author and the "Confessing Church" in Germany. I intend to make this my Lent and Easter book this year.

A. W. PARSONS.

THE FORGIVENESS OF SINS.

By William Telfer. (S.C.M.) 154pp. 12s. 6d.

The author of this book was formerly Master of Selwyn College and Ely Professor of Divinity in the University of Cambridge. His work is a detailed historical study. It concerns the possibility and the practice of penitence in the Christian life. It traces the history of the doctrine and practice of forgiveness from New Testament times to post-Reformation days. The author himself says that his main task has been "to tell in brief outline what Christian men down the centuries have thought and taught about God's forgiveness of human sin, and how men can be assured that they are forgiven".

It is asserted that the unmistakable atmosphere and impression of the New Testament is that a convert to faith in Christ ought after baptism henceforth to cease from sin and live blameless until the Lord comes. It is because in practice Christians did not so live that a quest began for some doctrine of "second repentance", that is, repentance from post-baptismal sins. Distinction thus came to be made between sins of differing gravity. So "Origen recognizes two forms of Christian repentance ; a once-only repentance of grave or deliberate sins, and the other a repeated repentance of slight or involuntary sins".

The varying details and changing development of the penitential system of the Church, and the way in which a sacrament of private penance took the place of more public confession and discipline, are alike surveyed. In strong contrast to all this, the essence of Martin Luther's discovery of "salvation by faith" is appreciated. "This then is forgiveness of sins : that God imputes to us when we believe and, so believing, truly repent, Christ's righteousness, instead of our

intrinsic sins." "Thus the absolution which, upon the sinner's repentance, the Church gives instantly, and as often as need be, is nothing else than a preaching-with-assurance of the Gospel." "As a consequence, Christendom stood more profoundly divided than ever before. And the question from which the division most resulted was that of the means of assurance of the forgiveness of sins."

The final conclusion of Dr. Telfer is that a constructive synthesis is desirable; indeed, that there is in process "a building-up movement towards a single integrated apprehension of divine forgiveness". If such an attitude is too optimistic, certainly this is a realm in which some more adequate doctrine and operative practice urgently needs to be achieved by those who are convinced that the confessional and the sacrament of penance are unscriptural and unevangelical. This book will enable them to learn from the insights, experiments and errors of those who have gone before.

ALAN M. STIBBS.

THE BAPTISMAL SACRIFICE.

By George Every. (*S.C.M. Studies in Ministry and Worship*, No. 14.) 112 pp. 9s. 6d.

This book is not a doctrinal study of Christian Baptism. The author's purpose is to start from "the discovery that baptism and the eucharist are two parts of one and the same mystery, in the hope of finding answers to some of the questions raised by former students of Kelham . . . on the subject of 'indiscriminate baptism'" (Preface). The course of the argument is that initiations of the circumcision type are based on a doctrine of sacrifice, "the death of the demanding self" (p. 17). The same is true of the mystery cults where the initiates "sought union with the Mother of all being, desiring to be reborn in another world beyond the tomb" (p. 24). So also the Christian catechumen is crucified with Christ, buried and raised from the dead. Next (pp. 27-30), the only discussion of the New Testament in the book, a connection between baptism and the eucharist is sketched, and (pp. 30-46) the same association is elucidated from Church history. The link between initiations and Holy Communion is further developed by a digression on Marriage and Coronation, and then we are given a long discussion of the Christian Prospora. The point of this seems to be twofold (and if I here misunderstand the author, I feel that the fault is not wholly mine): firstly, to show that the prospora establishes the worshipper as an "offerer", and, secondly, to expose the nature of the sacrifice in the eucharist. In a final chapter the assertion is made that "without baptism and the eucharist, the death of Christ would not be reckoned a sacrifice"; and the practical solution to the problem of indiscriminate baptism is suggested to lie in the linking of the ceremonies of Baptism and the Holy Communion publicly and liturgically so as to display the unity which this book has expounded.

The most notable feature of the book is its slender treatment of Biblical doctrine and practice. The discussion of circumcision comes nowhere near the Old or New Testament view of the rite. The Covenant is not mentioned. The evidence of the New Testament on Baptism is confined to four-and-a-half pages, one of which is taken up

with Cullmann's argument concerning the use of the verb "to forbid"—not one of his strongest or most fruitful suggestions. Apparently anything from Central Australian rites to those of the patristic and medieval church may stand alongside the New Testament as equally informative for present practice. In the absence of a theological norm, we are invited to study and copy ancient custom, without raising the vital question whether it expresses truth or error. J. A. MOTYER.

PRACTICAL RELIGION : BEING PLAIN PAPERS ON THE DAILY DUTIES, EXPERIENCE, DANGERS, AND PRIVILEGES OF PROFESSING CHRISTIANS.

By John Charles Ryle. Edited and with a foreword by J. I. Packer. (James Clarke.) 324pp. 15s.

What is a reviewer to do when he has nothing but praise for a book, and has found something quotable on every page without exception? Whether this will be everyone's reaction depends on individual taste for Bishop Ryle's vigorous and quite unrelenting pursuit of his topics, his grasp and practice of the authority of the preacher (or, in this case, the writer), and his unashamed Evangelicalism. How refreshing to read Ryle's confession of faith in his Preface: "I avow it frankly at the outset, and will not keep it back for a moment. The standpoint I have tried to occupy, from first to last, is that of an Evangelical Churchman." It is to evangelical churchmen, both clerical and lay, that this book will perform the highest service, as it expounds and exhorts on Self-Inquiry, Prayer, Bible Study, the Lord's Table, Charity, Zeal, Happiness, and twelve other practical topics.

Dr. Packer, in a Foreword as brief as the rest of his editorial work is unobtrusive calls this republication "fresh and timely" and he speaks the truth. It is timely for every minister of God's Word: Ryle would not be found among that curiously common breed nowadays who preface their all too voluble sermons with "Of course, I am no theologian"; we learn from Ryle that the man with the Bible has all the authority he needs, and that there is no need to be ashamed; we may also learn to analyse a topic, and see how—to use an old word—it may be "enforced" upon the hearers. It is timely, in a more directly spiritual way, for every Christian to read this book: it opens the eyes to all the sham and humbug which we excuse in ourselves; it challenges to Biblical Holiness—"Can we really suppose that people are praying against sin night and day, when we see them plunging right into it . . . Praying and sinning will never live together in the same heart" (p. 51). Above all, it exalts the Lord Jesus Christ.

J. A. MOTYER.

NEW TESTAMENT INTRODUCTION.

By Alfred Wikenhauser. Translated by Joseph Cunningham. (Nelson.) 580pp. 50s.

There is room for a new and up-to-date Introduction to the New Testament, and for that reason the appearance of this English translation of Dr. Wikenhauser's comprehensive work is a welcome event. The author, a Roman Catholic scholar, was for many years Professor

of New Testament Literature' and Exegesis in the University of Freiburg, and his work is marked by clarity and conciseness. Although it lacks the penetration of a book like Salmon's *Introduction to the New Testament* of last century, it will be found to be of real value to both students and instructors. Dr. Wikenhauser covers his large field with calmness. He states with fairness the views of those with whom he does not agree. Not the least serviceable section is that in which he surveys the text of the New Testament in the light of modern research. There are also useful bibliographies which draw attention in particular to the relevant literature of recent years.

In writing of the Form Criticism of the Synoptic Gospels, Dr. Wikenhauser does well to point out, in opposition to "many of its exponents" who "use Form Criticism as a means of historical criticism", that "it must be strongly emphasized that the form of a traditional passage provides no foundation for a judgment concerning its historicity". "It is false", he declares, "to ascribe the making of tradition to anonymous forces", and "emphasizes vigorously" that "we may not exclude from the formation of tradition the eye-witnesses of the life and work, passion and death of Jesus", numbers of whom "were still alive in the few decades during which tradition got its final shaping".

The volume is nicely produced. There is an unfortunate lacuna at the end of page 24 which should be made good in future editions.

PHILIP E. HUGHES.

WHAT CHRIST MEANS TO ME : AN OPEN-AIR SERVICE OF CHRISTIAN WITNESS.

(*The Book Department, St. Ninian's, Crieff, Perthshire, Scotland.*)
32pp. 1s.

This small shilling booklet does three things : First, it sets out a full account of a B.B.C. Television programme in the open air, put out in its "Meeting Point" series, held at Macrosty Park, Crieff, and led and organized by the Rev. D. P. Thomson, the well known Church of Scotland evangelist ; secondly, it describes the work of St. Ninian's ; and, thirdly, it emphasizes once again the importance of lay witness and lay training in all aspects of church work and, in this case, in the open air.

The main part of the booklet describes word for word the whole of the programme, and is interesting because it gives the testimony of a miner, of a housewife, and of a businessman, and each of these testimonies is moving and helpful in itself. It also emphasizes the need of *lay* testimony on religious television.

The booklet, however, serves as a very useful introduction to the work which is now going on at St. Ninian's, which provides week-end, week, and ten-day training courses for lay Christians of all denominations in Scotland. The Rev. D. P. Thomson, known throughout the churches in Scotland as "D. P." has given his life to this type of Lay Leadership work and we in England have much to learn from his methods.

The constant emphasis on lay evangelism runs right through this

booklet, reminding us that if the Church in England or Scotland is really to reach the masses, it can do it only when the clergy train lay people to be in their turn witnesses and workers. It is not enough for us to have clergy who work themselves to death, unless, at the same time, they share what they know with lay people !

English Christians could well avail themselves of this little booklet as well as of the other cheaply priced booklets describing visitation campaigns in Scotland produced by the Rev. D. P. Thomson, and those working with him in the "Tell Scotland" movement.

M. A. P. WOOD.

THE MASTER'S MEN.

By William Barclay. (S. C. M.) 125pp. 8s. 6d.

This book is interesting. Dr. Barclay's books always are. One doubts, however, whether it will be anything like so useful as his works on New Testament words. Like them, *The Master's Men* is a gathering of articles from *The British Weekly*. We are then, presumably, to regard it as another piece of popularized Biblical scholarship. Why does this book fall short of the success which has attended the previous volumes? First, there are the difficulties of the subject itself. The idea of a book about the apostles is superficially attractive, but, as Dr. Barclay reveals, how little do we know about so many of them ! He is reduced therefore to conjecture (see his pages on James, the son of Alphaeus) and to extensive reference to legend, which he himself more than once describes as curious and fantastic. Such reference does, however, show the worthlessness of at least some sorts of tradition. A further criticism that one must level at this book relates to its altogether inadequate—if not unnecessary—attempt to question the Matthaean authorship of the First Gospel.

Nevertheless, despite these criticisms, there is much that is good in *The Master's Men*. The informative historical outlines, for example, of Zealot nationalism and of the tax-system in first-century Palestine, are both clear and, within the limits of the book, quite full. Above all, however, one must commend what preachers of an earlier day would have called the "application" of the various chapters. These inferences from the Gospel accounts of the different apostles, and especially those on Andrew and Thomas, are models of compact hermeneutical practice. They are worth a hundred of the "pretty", far-fetched stories of post-apostolic superstition. ARTHUR POLLARD.

HEBREWS AND THE SCRIPTURES.

By F. C. Synge. (S.P.C.K.) 64pp. 7s. 6d.

Canon Synge, a former Vice-Principal of Queen's College, Birmingham, and now Principal of Christchurch College, New Zealand, explains in his foreword that what began as an examination into the use of the Old Testament in the Epistle to the Hebrews has developed into something of a running commentary on the greater part of the epistle itself. This was, perhaps, inevitable, and there ensues an interesting discussion of some of the main themes of the epistle. According to

Canon Synge, *Hebrews* has as its central concept the idea of the Heavenly Companion, in whose incarnation are fulfilled all the typological foreshadowings of the Old Testament. In this way one Old Testament passage is often allowed to run into another, and christological references are occasionally found where we should not expect them. The author was assisted in this process by the fact, which he seeks to establish in this thesis, that all his biblical quotations come, not directly from the Old Testament, but from an already existing collection of "Messianic Testimonies" which, together with the epistle, he dates not later than 55 A.D. The epistle, he claims, is a combination of a dissertation on the theme of the Heavenly Companion with the so-called hortatory passages in chapters ii, iii, v, vi, xii and xiii. It was addressed to Jewish sympathizers (who had not yet taken the step of *complete* identification with the Christian community) in the days when the rift between the Church and the synagogue was not yet apparent. Not all will agree with these conclusions but one cannot read this little book without being challenged to make a closer study of a fascinating and often elusive book of the New Testament.

L. E. H. STEPHENS-HODGE.

THE RELIABILITY OF THE GOSPELS.

By James Martin. (*Hodder and Stoughton.*) 119pp. 4s. 6d.

THE STORY OF JESUS.

By Eleanor Graham. (*Puffin Books.*) 266pp. 3s. 6d.

In the Bible, contends Barth, we have Revelation-History. Lazarus arises because God steps in; when God enters, normal history makes discreet exit. Mr. Martin, arguing that Christianity's validity is inseparable from its historicity, contends bravely for the substantial (c. 98%) accuracy of the Gospels. There are 4,000 MSS and the A.V. gives a perfectly adequate New Testament text (mainly!). The Sources, Mark, "Q" (Hush! Butler!), "M", and "L" are top-hole, and John made it by 95 A.D. anyway! The Jews' Oral Tradition was safeguarded everywhere by their genius for remembering things just differently enough in each Gospel to show they weren't cheating! The Evangelists show consistently superb "Form". And here is the Church! What more can you want? (or a Moslem for that matter!). Granted Mr. Martin has done it lucidly and Sixth Formers need it. One still cannot help wondering if the final result is not, as he puts it "little short of disastrous for faith".

One need have no such qualms for Eleanor Graham's powerful biography. Here is unblushing Revelation-History. Gabriel makes no claim to "reliability". He leaps out on you from Brian Wildsmith's dramatic illustration, crying, "I am Gabriel standing in the presence of God!" Likewise Caspar, Balthasar, Melchior, the lot! Not that this story spurns accuracy; far from it. The child Jesus must be in the "Father's House", where the best MSS require Him. Nicodemus must submit to water baptism, which was surely the crucial test for him. The 5,000 must be truly fed on five barley

loaves and two small fishes, without any silly hypothetical sandwiches. But the power of this portrait is its "otherness"; the light of divinity streaming from Jesus. "This man was indeed the Son of God" says the centurion. Not a word about the alternative rendering "righteous man" in Luke, or the substantial reliability of the Matthean source. There is nothing relative or merely historical about this writer's Christ. He is the absolute Revelation of God.

DENIS H. TONGUE.

LETTERS FROM THE EARLY CHURCH.

By Roger Lloyd. (*Allen and Unwin.*) 171pp. 13s. 6d.

This essay takes the narrative of the New Testament as its text and uses a vivid but controlled imagination to fill in the gaps and read between the lines. It consists of a series of sixteen invented, but quite credible, letters, supposedly written by various persons between 31 and 65 A.D. to Apostles like St. Peter and St. Luke, and also to other personages of the early Church. For example, Silvanus, imagined as writing in A.D. 33 from Jerusalem to Cornelius at Caesarea, says: "Your travels explain your five years of silence. Your twelfth legion must surely be exceptional. I doubt if any soldiers could boast of a spell of garrison duty in Alexandria and another in Spain and then a short campaign against bands of brigands in, what is the place called—ah yes, Britain, the newest and outmost fringe of Empire, and all this in five years. After all any body of troops lucky enough to number Cornelius among its senior officers carries honour and wins fame. No, I have never forgotten you. I who am a follower of Jesus of Nazareth could no more forget the Roman officer who loved and trusted him, than you could forget the great teacher who praised your faith and healed your servant."

Bishop Wand rightly calls Canon Roger Lloyd's companion book, *Letters of Luke the Physician*, "lovingly constructed", and the same praise can certainly be bestowed on this new book. Although definitely fictional, it is, as Bishop Wand declares "lovely and fascinating", and the "feel of the period is conveyed with quite superb accuracy and in a manner that makes it come alive".

C. SYDNEY CARTER.

FROM THE DEATH OF SOLOMON TO THE CAPTIVITY OF JUDAH.

By A. W. Heathcote. (*James Clarke.*) 139pp. 6s.

THE LIFE AND TEACHING OF JESUS CHRIST.

By E. Ridley Lewis. (*James Clarke.*) 166pp. 6s.

These two books in the London Divinity Series will be of special interest to Scripture teachers taking G.C.E. pupils. The first, Vol. II in the whole series, is written by Dr. A. W. Heathcote, who is Lecturer in Divinity, Avery Hill Training College, and Examiner in Religious Education for the G.C.E., University of London. It is a pupil's book written in a breezy and interesting style. Its twenty-five chapters

provide a wealth of background and explanatory material. Higher critical theories are taken for granted, but the fact need not destroy the book's usefulness to conservatively-minded teachers who recognize such assumptions when they see them. The treatment of the prophets is inadequate, and, of course, we are expected to accept a late date for Deuteronomy. There are some useful plates and illustrations, and the price is very moderate.

The second of these books is Vol. IV—the first in the series to deal with the New Testament. Its title is an indication of its content, and its author is E. R. Lewis, another Examiner in Religious Education for the G.C.E., University of London. It is an extremely thoughtful and useful book which deals with profound theological questions in a manner suited to the teenager. The way it sets the Gospel in the Bible drama of history, and the insight into the meaning and purpose of the Evangelists are excellent. It is good to find a writer for schools who sees that for St. Luke, Jesus Himself is the Good Samaritan.

The conservative-minded teacher can skip the chapters on form criticism and the synoptic problem, and turn instead to a useful little chapter on Palestine in the time of Jesus, and then follow Mr. Lewis as he makes St. Mark his framework to deal in turn with John the Baptist, the Early Ministry and the Work and Teaching of Our Lord. There is a suggestive little chapter on the titles of Jesus—Messiah, Son of God, and Son of Man—and a reverent and thoughtful discussion on miracles in the Gospels. We may not agree with Mr. Lewis that the feeding of the four thousand is a doublet of an earlier miracle when five thousand were fed, but we can appreciate his approach to the possibility and purpose of miracles, and we can heartily approve his statement: "The Resurrection remains a miracle from the Christian view-point, and a quite indisputable, inexplicable Act of God."

H. J. BURGESS.

HE HEARD FROM GOD : THE STORY OF FRANK CROSSLEY.

By E. K. Crossley. (*Salvation Army*.) 122pp. 6s. 6d.

This is the fascinating story, told by his daughter, of a great Christian industrialist who passed away at the age of fifty-seven on March 25th, 1897. Professor Rendal Harris, one of his personal friends, wrote a life of him after his death, but this, printed for private circulation, has been long out of print. He was the founder of a firm supplying the "Otto" Crossley Gas Engine and was the inventor, according to his daughter, of the internal combustion engine. He met his wife, Emily Kerr, at Union Chapel, Manchester, under the ministry of Dr. Alexander Maclaren. After his marriage he removed to Bowden where he joined St. John's Church. But "his feeling of dissatisfaction with the doctrine" of the Church of England, "and its connection with the State" led him to join the Congregational Church. He became a J.P., a great evangelistic, moral welfare, and temperance worker. He was also a great giver. C. T. Studd received £100 from him at a time when he and his wife were on the point of starving in China. In various amounts he gave to the Salvation Army over £100,000, enabling General Booth to open up missionary work overseas.

He built Star Hall in the poorest part of Manchester at a cost of £20,000. His was a life of holiness and prayer. His prayers were answered. "He heard from God." A. W. PARSONS.

THE MISSIONARY CHURCH IN EAST AND WEST.

Edited by Charles West and David M. Paton. (S.C.M.) 131 pp. 9s. 6d.

That secularism may be seen as the irony of God calling the Church to be really the Church (p. 102) and that contemporary history is more and more a common, shared history in which cultures have less and less "privacy" and seclusion from each other are two of the large themes upon which these studies rest. The contributors, eight in number (half of them from Europe), gave their papers at an Ecumenical Conference in Bossey in 1957. Their main purpose was to see the Church of today by the criteria of its proper, age-long mission in the world. In what self-criticism ought it to be involved, in respect of its ecclesiastical temper, its parochial patterns and its missionary organization, when it is truly fulfilling its apostolic being? Has it allowed itself to be dominated by its own culture-context, within which *ecclesia* has impeded *diaspora*? Has it failed to be "driven to the real frontiers of human existence" in its corporate self-regard?

In particular has it not been deceived into tolerating too long the double distinction between "home" and "foreign" mission and between "mission" (considered as emanating from outside) and "church" (understood as what is indigenous)? In this way, has it not obscured the essentially missionary nature of the local community when what it becomes "independent" of is "the mission"? Has it not also dimmed the fact that mission is not only, or essentially, something which takes the Church overseas, since it is in truth a minority precariously militant within its own culture-setting?

These thoughts are not, of course, new, but they are examined here with a radical and vigorous frankness. Hans-Ruedi Weber writes with incisive effect about the "Marks of an Evangelizing Church" and calls for a quality of life that is "contagiously human", and for much more fluidity between the status of clergy and laity. There must be, he declares, a much greater flexibility of function if the witness is to be effectively delivered. Just as articulateness *vis-à-vis* other faiths is the only right form of theological "security", so evangelistic accessibility to men is the only ultimate criterion of ecclesiastical order. This plea for the Church, so to speak, to transcend the vestry is admirable. But some readers will be less convinced by Dr. West's claim that "there is an apostolic ministry over against the Church" (p. 11).

Bishop Lesslie Newbigin's analysis of the theological significance of world history in our time suggests that in the increasing "sameness" of human history (its being drawn into a single, linear, dynamic movement) we may find ground for the claim that it is increasingly falling into New Testament patterns of conflict and consummation. It is a view which needs, and deserves, much more argument and advocacy than it here receives. But it certainly indicates the vigour and range of this stimulating symposium.

KENNETH CRAGG.

THE GOSPEL AND RENASCENT HINDUISM.

By P. D. Devanandan. (S.C.M.) 62pp. 4s.

OUT OF EVERY NATION.

By R. K. Orchard. (S.C.M.) 77pp. 5s.

The Gospel and Renascent Hinduism by P. D. Devanandan (I.M.C. Research Pamphlet No. 8) is a most challenging and instructive study. Writing as an Indian Christian, the author clearly shows how the motive behind the revival of Hinduism is that of nationalism or "nation-building" and the achievement of national unity. The new Hinduism with its belief that all religions are the same and all comprehended within the all-embracing truth of Hinduism, fiercely resents the proselytizing activities of Christian missionaries as both unnecessary and divisive. They are therefore calculated to hinder national solidarity and an integrated community. Christian values are recognized by Hindus but the growing belief is that these can be appropriated without any conversion from Hinduism to Christianity. Mr. Devanandan suggests various methods by which Christians can communicate the Gospel to Hindus in ways that are relevant and meaningful. But it would seem that the "offence of the Cross" is a term more meaningful than ever in India today.

Out of every Nation by R. K. Orchard (I.M.C. Research Pamphlet No. 7) is a "discussion of the internationalizing of Missions". This reviewer found the argument for a unitary mission organization quite unrealistic and unrelated to the New Testament pattern for world evangelization. The absence of any reference to Holy Scripture in support of the arguments put forward suggests that the whole idea finds little substantiation from the Apostles. The New Testament emphasis is on the Church and with this the author would naturally agree. It could be demonstrated that it was the failure of the local churches, both at home and abroad, that made Missions, as distinct from churches, necessary. If every church had been a missionary base, if Church had in fact been Mission, where would there have been the need for anything else? Missions may therefore be thought of as a second best. Today the emphasis is swinging back to the Church and "foreign missions" as such may slowly disappear, as they have already done from the Chinese scene.

The Church, as distinct from Mission, is both local and universal, but it is definitely not international; for it has nothing to do with nationality or nationalism. It is supra-national. It is a colony of heaven. The author's references to the few international missions there, reveal his ignorance about them. In referring to the China Inland Mission, for example, he actually says: "The main purpose of the China Inland Mission was not to win converts or to build a Chinese Church . . . but to spread a knowledge of the Christian Gospel throughout China as quickly as possible." This is a travesty of the facts. The constitution of this Mission states precisely the opposite. Church building has always been the main aim of the China Inland Mission and in fact more churches were established in China through its agency than through any other single agency—all of them

on a "three self" basis. The Mission today either co-operates with existing churches (as in Indonesia where its missionaries are sponsored by Indonesian churches) or regards planting new churches in pioneer areas as its primary task. It would not seem to matter what the nationality of the missionary may be : what does matter is that he does not attempt to plant a foreign denomination in an alien soil. The Church must be rooted in its own native soil. There may thus be no external uniformity—and who wants it?—to characterize church life in every country, but there will be a deep underlying unity in Christ. The desire for a bigger and more complex international machinery of missions with a hierarchy of missionary "civil servants" is a frightening and wholly undesirable concept.

LESLIE LYALL.

THE BRAHMA SŪTRA : THE PHILOSOPHY OF SPIRITUAL LIFE.

Translated with an Introduction and Notes by S. Radhakrishnan.

(Allen and Unwin.) 606 pp. 42s.

The Vice-President of the Indian Republic has advanced a stage further in his self-imposed task of making the great Indian classics intelligible to Western readers. Having previously commented at length on the Bhagavadgita and the principal Upanishads, he has now produced an elaborate commentary on the *Brahma Sūtra* of Bādarāyana, a compendium of Hindu doctrine which was produced probably in the second century B.C.

This work, as its name makes clear, is in the *sūtra* form. That is to say, it consists of a number of concise phrases in Sanskrit, so concise as to be unintelligible without explanation. The first task, of the expositor is, therefore, to make plain by the use of parallel passages from the Hindu Scriptures what each *sūtra* means. He must then proceed to comment at length, and it is at this point that the views and attitude of the commentator inevitably enter in and colour his explanations. The reader must be warned in advance that he is likely to find the book rather heavy going : a great many Sanskrit quotations are given in transliteration, and many unfamiliar Sanskrit terms have to be faced and, as far as possible, mastered. But no one can complain that Dr. Radhakrishnan has put the student off with scanty materials ; in fact this study is a weighty book of just over six hundred pages. Having the Western reader in mind, the editor has drawn on his extraordinarily wide reading in Western sources and his retentive memory to provide all kinds of explanatory and illustrative material.

It is his very generosity that must cause certain hesitations in the mind of the reviewer. Radhakrishnan quotes extensively, indeed lavishly, from Christian sources. But it is not clear that he has ever made any serious attempt to understand the Christian faith. Is it possible that he has read these sources, as an earlier generation of missionaries read the Hindu Scriptures, rather in order to undermine and to confute than to understand? On pp. 250-1, we are told that "it is now admitted that in the course of its development Christianity has drawn upon Greek metaphysics and mystery religions". This over-generalized remark is followed by the extraordinary affirmation

that "the religion of the New Testament according to St. Paul is 'debtor both to Greeks and barbarians'" (Romans i. 14). If the learned author is capable of so elementary a misreading of his text when he is on ground that is familiar to us, it is inevitable that the careful student should follow him with a measure of caution even when he is expounding those Hindu texts, with which he manifests so remarkable a familiarity.

STEPHEN NEILL.

CHRISTIAN SCIENCE TODAY.

By C. S. Braden. (Allen and Unwin.) 432pp. 30s.

The author of this book is an American Methodist minister who describes himself as "a liberal in religion as well as in the social and economic areas". The Christian Science movement has for many years had something of a fascination for him, and in this book he tries to assess the way in which the Movement has developed since the death of its founder, Mary Baker Eddy, in 1910. He presents a well-documented thesis and the main theme is that the whole movement has become autocratic in the worst possible kind of way. The Board of five Directors of the Mother Church at Boston exercises phenomenal power within the Movement and, as one practitioner ex-communicated in 1946 said, "is one of the most despotic oligarchies our world has ever known". A most rigid control is exercised over the affairs of all Christian Science Churches and Associations, over all lecturers and teachers, and over all publications that receive official recognition. Free discussion amongst members is not encouraged and the party line is ruthlessly enforced.

This book is written with the American scene primarily in mind and most of the illustrations come from events that have happened in the United States. The Christian Science Movement has had a much greater influence in that country than here and undoubtedly constitutes a very powerful pressure group. This is a long book of over 400 pages and yet there is no attempt to describe the psychological, sociological, or even theological reasons for the growth of the movement, and when Dr. Braden enters the realm of the theology of Christian Science he is at his least lucid. One is still left wondering why any intelligent person could possibly be attracted by such a movement. All of us must surely be exercised at the way in which Christian deviations have their attractions for people in our parishes and at the way in which they are not only attracted but captivated. This book should help us to see more clearly why some of them remain captives.

ARTHUR MILROY.

MAN AND PEOPLE.

By José Ortega y Gasset. (Allen and Unwin.) 272pp. 25s.

Man and People, the latest, and unfortunately the last, book from the pen of the Spanish philosopher, José Ortega y Gasset, has been published posthumously. The style is somewhat more direct and colloquial than some of his earlier works, such as *Man and Crisis*, possibly because the material used formed the basis of various University lectures in Madrid, Munich, Hamburg, and Switzerland. This

is a fascinating and thought-provoking book, wide in scope and imaginatively conceived. Ortega rightly stresses the fact that many works on sociology fail in their objective as there is no clear explanation of what is meant by "society"—no attempt to differentiate between social usage and what constitutes reality for the individual.

While admitting our debt to Greek culture, Ortega maintains that Western civilization has been stultified by adopting the Grecian attitude of the deification of pure thought as a superior form of living, resulting in a withdrawal from action; whereas his interpretation is that unless thought issues in concomitant action it is useless. He quotes Pindar's imperative, "Become what you are", and this struggle to realize our potential (or embryonic) being in the world of concrete circumstance around us is surely in line with Christian philosophy throughout the centuries.

In his penetrating quest for what is truly reality, the author discards, or rather transcends, the idealism of Descartes and Aristotle. This is not to postulate an attitude of superiority to these classic philosophers, but rather to perpetrate the idea that it is only by absorbing such idealistic philosophies that one can escape from them, and thus be free to penetrate further into the hither side of their ideologies. Treating human life as radical solitude, Ortega sets out originally to define the precise meaning of "social", and from that focal point ranges through the first awareness of the "Other Man" to "People", and thence to customs, usages, and finally linguistics. Always he deals with basic questions of principle, leaving the application to the reader.

Mr. Willard R. Trask has made a scholarly and sympathetic translation from the Spanish.

MADELEINE COWAN.

SPIRITUALISM.

By J. Stafford Wright. (Church Book Room Press.) 16pp. 1s.

Those readers who are fortunate enough to possess the author's larger book entitled *What is Man?* published in 1955 by the Paternoster Press will find in it much that is in this small pamphlet as well as two related chapters. In that book and here the author mentions methods of contact used by spiritualists. He lists the planchette, an inverted tumbler, automatic writing, mediums, physical phenomena, and spiritual healing. Neither in the book nor in this pamphlet does he refer to the "knocks" which are often significant features of séances. Nor does he mention the so-called "spirit photographs". Occasionally there seems in an otherwise sane and well-balanced booklet, some confusion. On page eight he writes: "Ectoplasm, if it exists . . ." and then three lines lower down: "Since the ectoplasm comes from the medium . . ." On page nine there is an unfortunate misprint in the quotation from Isaiah viii. 20 where the word "work" is substituted for "word", a change which destroys the reason for the quotation for the reader who does not know his Bible. "Psychical" is also mis-spelt on page six. It is, however, a useful booklet and will help many to an understanding of this modern heresy.

A. W. PARSONS.

MYSTICISM AND THE MODERN MIND.

Edited by Alfred P. Stiernotte. (The Liberal Arts Press, New York.) 206pp. \$4. 50.

The Editor's aim is to make mysticism more acceptable to the non-theological mind. He denies that it is escapist, or a regression to a pre-scientific outlook, or due to the fantasy of a deranged or pathological personality. Its essence is an intense realization of the meaningful patterns in the Universe—an emotional realization of the sublimity, wonder, and unity of the Ultimate. Further, he asserts, it is the experience which is important. The particular theological or philosophical beliefs of the mystics are quite secondary. This statement gives the key to the point of view of the essays.

A minister of religion asserts that the mystic way of finding God is more important than the orthodox method by way of the Church, the Bible, or even by Jesus Christ. The mysticism of Emerson and Professor A. N. Whitehead is studied. A Humanist mystic rejects anything spiritual, while an Ethical mystic claims that Christian mysticism is immoral. Oriental mysticism is examined and logical positivism is shewn not to be so antagonistic to mysticism as might have been expected. The Editor sums up with a philosophical review of the subject.

I would like to have seen a contribution from a thoroughgoing Christian mystic. He might have discussed a quotation from Wittgenstein, the father of logical positivism, namely: "Not how the world is, is the mystical, but that it is". The "how" of the world is investigated by the various sciences, whose material comes through the Five Senses, and by the methods of observation and experiment scientific laws are formulated. The actual existence of the world refers to knowledge of the Ultimate behind the world of appearance. Is there any way of knowing here? Man has a sense of the *numinous*. Perhaps it is a religious instinct. This may be developed by prayer, worship, and holy and sacrificial living, etc., and in certain individuals it results in an immediate perception of and union with God in a personal intimacy. Had a chapter on these lines been added the study would have been more comprehensive. I found it a very interesting contribution to a subject likely to have more attention paid to it in the future. G. G. DAWSON.

WATCHER ON THE HILLS.

By Raynor C. Johnson. (Hodder and Stoughton.) 188pp. 21s.

With this volume the Master of Queen's College in the University of Melbourne completes a trilogy which forms one of the most important attempts in recent times to explore the nature of man and the universe. Dr. Johnson is a physicist who takes account not only of the material universe but of the mysterious inner experiences of man. Although each book can be read on its own, the progress of thought can best be followed through the successive volumes. *The Imprisoned Splendour* considers natural science, psychical research, and mysticism. *Nurslings of Immortality* takes up science, religion, God, and man. This latest book is an examination of the mystic experience.

It is remarkable how far an honest investigator can go in his search for God and the plan of creation without submitting to the biblical revelation as an orthodox Christian does. The result here is a kind of inverted Gnosticism. The old Gnosticism starts with God and works downward through grades of intermediate beings. Dr. Johnson, while holding firmly to a Creator, builds up group souls and divine hierarchies through the evolutionary process, and leaves us still with an Unknown Supreme God. In this he resembles another scientist, Kotzé, whose book *The Scheme of Things* he does not seem to have met.

Watcher on the Hills sets out all types of cosmic consciousness experiences, including religious mysticism, nature mysticism, mental disturbance, and drug-induced states. He does not agree with Zaehner that there is a difference in essence between theistic and nature mysticism. He does, however, make a distinction between genuine mysticism and the state of expanded awareness or oneness. Genuine mysticism is "union of the soul with its Spirit" (p. 33), *i.e.*, the Spirit of the group-soul of which our individual souls form a part. In this way the author comes to grips with the old problem of the one and the many.

One learns a tremendous amount from these books about the inner world of man, in spite of their almost total ignoring of depth psychology. But in the end one comes back to the simplicity of the Christian Gospel, and wonders whether St. Paul might not have written parts of Colossians as his review of Dr. Johnson's books.

J. STAFFORD WRIGHT.

EXTRA-SENSORY PERCEPTION, WITCHCRAFT, SPIRITUALISM, AND INSANITY : AN ELEMENTARY EXPLANATION.

By Alastair W. MacLellan. (C. W. Daniel, Rochford, Essex.)
82pp. 7s. 6d.

This book is written by an intelligent man who heard voices that no one else could hear, and so was for a time treated as insane. He accounts for these voices by electrical radiations from brain to brain. This physical explanation of ESP is generally rejected for technical reasons, and cannot be supported by occasional freak transmission of ultra short waves over vast distances (p. 19), since the waves are bounced off the ionosphere to a single spot, whereas telepathy functions over a wide area and can be directed. Moreover the electrical disturbances in the brain are extremely slight in power, and their wavelength, so far from being ultra-short, would be of about thirty million metres ! It is a pity that a paper by Cazzamalli, to which frequent reference is made in this book, is not available in English, so that one could judge how far it is really relevant.

The author discusses spiritualism, possession, and multiple personality, and for these phenomena, as for the voices, he postulates an intense activity of witches, who obtain their power by generating electrical disturbances at the base of the victim's brain. This reviewer believes in witchcraft, but believes that other "explanations" of psychological and psychic phenomena are more reasonable.

J. STAFFORD WRIGHT.

RELIGIOUS PLATONISM.

By James K. Feibleman. (Allen and Unwin.) 236pp. 25s.

The title Platonism in this work covers the thought of Plato, his immediate disciples, and the later Neoplatonists. The special interest is religion, rather than philosophy. As is well known, Plato criticized the current religious ideas of his day on ethical grounds. Yet it is not easy to specify his own positive religion. Polytheism and monotheism are closely intermingled. He seems to have believed in the existence of many gods, from his constant references to them. Again, the idealistic philosophy seemed to point to a supernatural being, comparable to the sun in the natural realm. He made no clear attempt to reconcile these two.

His followers were more definite. Philo and Plotinus took some of Plato's ideas and wove their own religious philosophy. Philo's chief interest was religious—the reconciling of Judaism with Greek thought. For him the eternal forms become "ideas" in the mind of God, in creating the world. Reason gave place to revelation. Plotinus developed his mysticism by taking the "ideas" as emanations of the One. The Neoplatonists generally deviated from Plato by regarding matter as the source of evil. Their ideas have permeated all religious thinking ever since. They appear in Mohammedanism, Judaism, and Christianity. When Platonism appears in these, it is not the thought of Plato but of "Platonists".

This is the general contention of the author who gives an abundance of information on the historical development of seed ideas from Plato. A keen analytical and well informed mind is revealed in this very readable and informative book. Students of the mental background of the Hellenist world in which the Early Church grew, will derive much profit from this work, which in a short compass brings many threads together in a scholarly survey.

A. V. MCCALLIN.

HUMANISM AND MORAL THEORY.

By R. Osborn. (Allen and Unwin.) 115 pp. 18s.

Here is a well put case for a purely humanistic theory of morals. Using fresh psychological evidence, the origin and development of moral consciousness in man are traced. The conclusion is reached that man is a moral person, only in relation to the human society in which he grows. With the views expressed thus far, few will disagree. Differences will arise when the author draws the conclusion that the objectivity of morals can be established on humanist terms. "Ethical thinking is a genuine *qualitative development* arising in men as they become more social in their thinking, as egocentricity is replaced by sociality" (italics mine). The word *qualitative* in this sentence is the operative word for ethical theory. If there is a genuine evolution, as the words "qualitative development" imply, to what is ethically higher, and if this is rational and universal, as an objective ground of morals requires, can it be accounted for, without its being grounded on a Mind for which the moral ideal is already in some sense real?

Mr. Osborn treats the theological argument slightly. He seems to

think that the claim that there are "theological implications in morality" rests on the slender foundation that a thing is believed to be good, simply because God wills it. It is tantalizing to find a moralist, going so far with all that Christian morality says, and yet not seeing that the next step, which would complete his own argument, is one, up from the moral nature of man to his spiritual nature.

A challenging and delightful book to read.

A. V. M'CALLIN.

THE CITY OF GOD AND THE POLITICS OF CRISIS.

*By Edgar H. Brookes. (Oxford University Press.) 111 pp.
10s. 6d.*

Dr. Brookes writes as a Christian layman and a citizen of South Africa. He has been much oppressed by what he calls "the desperate situation" in his own country, and anxious to think out the implications of that situation for Christian consciences.

At this time he discovered, or re-discovered, Augustine's *City of God* and, like many more thoughtful and sensitive people down the centuries, found in it a word for his condition. The reviewer remembers undergoing a similar experience in the last war, and finding that in his case too it led to his writing a book. Augustine is one of the great seminal thinkers of all time, who went so deeply into the ways of God with men that what he said can be applied without too much difficulty to situations apparently widely different from his own.

With this inspiration, Dr. Brookes writes chapters on subjects like Crisis and Comfort, Vision and Institutions, The Human Tragedy, and the Divine Comedy. They do not deal specifically with the South African problem, but with the spiritual principles which govern Christian action in any situation where two "fields" of responsibility overlap, with the inevitable necessity for compromise and alternation.

This book is a very finished production. Its literary style is polished, its many quotations from the poets skilfully chosen. One reader would have been less tantalized if more of them had been given their references. Knowledge acquired in an English Tripos gets rusty after thirty-five years! But, above all, the book is marked by a rare spiritual sensitivity. On his last page he urges us not to look on sin as something that invades only our false selves, while our true selves are "of God". "Oh! not 'my true self'", he writes, "but Christ, Christ, Christ".

RONALD LEICESTER.