

Book Reviews

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The Rt. Rev. F. D. Coggan, D.D., Bishop of Bradford.	Arthur Pollard, Esq., B.A., B.Litt.
The Rev. Professor G. C. B. Davies, M.A., D.D.	The Rev. S. S. Smalley, M.A.
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	The Rt. Rev. R. R. Williams, D.D., Bishop of Leicester.

A CHURCH HISTORY OF SCOTLAND.

J. H. S. Burleigh. (Oxford University Press.) 456 pp. 42s.

FATHERS OF THE KIRK : SOME LEADERS OF THE CHURCH IN SCOTLAND FROM THE REFORMATION TO THE REUNION.

Edited by Ronald Selby Wright. (Oxford University Press.) 288 pp. 21s.

The celebration of the fourth centenary of the Reformation in Scotland has brought a spate of books of which these are two.

Dr. Burleigh is the Principal of New College and Professor of Ecclesiastical History in the University of Edinburgh ; he is also Moderator of the General Assembly of the Church of Scotland for the year 1960 during which the fourth centenary of the Reformation in the Church of Scotland will be celebrated. That celebration has been marked by a visit of Her Majesty the Queen to address the Assembly, an event unparalleled for centuries. The Scots are certainly showing an appreciation of the Reformation which alas, is much less obvious in our own Church today, and which may be an important factor in the talks on closer relations between our two Churches in the future. Dr. Burleigh is admirably fitted to take a leading part in the celebrations. He has given us a book which is in the very best tradition of historical scholarship and which must surely become a standard work on the history of the Church in Scotland for many years to come. Like Mr. Selby Wright he claims for his Church continuity with the past. If the changes of the Reformation were so drastic that the Church appeared to be new, that indicates the extent to which the Church had moved from the primitive apostolic pattern. The Reformers conserved the essential elements of continuity, the Creeds, the Scriptures, the nature of the Church and its primary task in the world.

The book is in five parts. Part one sketches the early history from which the Scottish Church emerges and in which the influence of the Roman mission has triumphed over that of Columba and Iona. Part two describes the development of the medieval Church—the activities of the monasteries, the establishment of parishes and of bishoprics. In view of the later introduction of the Presbyterian system it is not surprising that the author gives us a long chapter in which the failure of the Bishops is clearly established through their subservience to Rome

and the King, their political activities, their love of pluralities, place-hunting, and careerism. The stirring of a movement for reform was not only the result of ecclesiastical abuses and clerical scandals but, as elsewhere, a recovery of biblical doctrine and a desire for the discontinuance of vain superstitions. During this period, and perhaps even more during the Reformation period, the Church was deeply involved in the national struggle so that it had no freedom of independent action. John Knox emerged as the apostle of reform, and as the crisis of 1559-60 approached, his leadership, based upon the firm conviction that the Reformation was the cause of God, was a decisive factor. "The voice of one man is able in one hour to put more life in us than five hundred trumpets continually blustering in our ears." In the third section the author gives a masterly survey of the complicated struggle of the Reformation period involving internal stresses, fluctuations of fortune, and pressure from the rulers of France and England. The doctrinal settlement was not a difficult matter but the "shape" of the church was not settled for 130 years. The creed and programme of the Reformers was set forth in three documents, the *Scots Confession of Faith*, the *Book of Common Order* and the *Book of Discipline*. The third of these, set forth missionary policy rather than church organization, though it was thought necessary to appoint superintendents of areas to ensure pastoral and evangelistic activities rather than to rely upon "yon idle Bishops". The first and last of those documents have deeply influenced the faith and practice of the Scottish church ever since. The failure of the sovereigns, either of Scotland or England, to share the aspirations of the Scottish Church led to a progressive alienation which ultimately issued in the Solemn League and Covenant and the Westminster Confession. Presbyterianism was not established by law until the accession of William and Mary. "The Covenanting struggle", says Dr. Burleigh, "led to a hardening of presbytery and episcopacy into two antagonistic systems with a wide gulf between them which shows little sign of narrowing." But though it seemed that at last the Church had sailed into calm waters its troubles were by no means over, and Part four tells of the problems left behind by patronage which eventually to the Disruption of 1843; of the internal friction caused by "moderatism"; of the evangelical revival, the recovery of the Established Church, and the Reunion of 1929. A final chapter is added on the Church of Scotland in modern times. An ingenious diagram makes it easy to follow the complicated story of Division and Reunions between 1690 and 1929.

After reading this excellent book one is all the better fitted to enjoy *Fathers of the Kirk* which gives us twenty-three short biographies of the men who were outstanding in Scottish Church history during the period 1508-1922. They include John Knox, Andrew Melville, Samuel Rutherford, Alexander Carlyle, John Caird, Robert Rainy, William Robertson Smith, and James Denney. The book is edited by Ronald Selby Wright who contributes a Foreword. The writing is all on a very high level and in spite of there being so many contributors there is surprisingly little difference in style. It would be almost possible to read the whole book as the work of one person were it not for the predilections of each writer. One or two are obviously dazzled by

the liturgical movement in the Anglican Communion and have a very high regard for Episcopacy. Inevitably the record of leadership over such a long period is also in a measure the story of the Church with its tensions and its development. We thus have a more intimate insight into the struggle to break away from episcopacy, the Secession, the Union, the influence of the Oxford Movement, and the impact of Higher Criticism. Running through the long story is the thread of continuity. The Editor, in his foreword, writes: "There was never any question of setting up a new church. The intention in the mind of the Reformers was not to destroy the church as a united visible body but to strengthen and perfect its organization by purifying it from the corruptions and restoring its apostolic and primitive form. In the eyes of the Reformers there was no real disruption at the Reformation. . . ." The charm of this book is that it not only describes men of varying points of view—Bishops and Presbyterians, moderates and radicals, liberals and conservatives, orators and thinkers—but it also brings us right up to date with men like Denney and James Cooper. It is perhaps invidious to single out any one essay from such a distinguished series but it is hard to forbear a mention of George Johnstone Jeffrey on James Denney. One quotation from that essay sums up the real nature of the struggle with which this book is concerned: "One remembers the voice of this great teacher, vibrant with passion, as we heard it one day in the classroom. 'Gentlemen, there are only two ways of being religious. One is to try to put God in our debt. The other is simply to acknowledge the greatness of our debt to God.'"

We commend the reading of these two books with every confidence that they will be found both edifying and enjoyable. T. G. MOHAN.

THE CHURCH AND SCOTTISH SOCIAL DEVELOPMENT 1780-1870.

By Stewart Mechie. (Oxford University Press.) 181 pp. 25s.

This book contains the Cunningham Lectures for 1957. The story of the Church's part in recent Scottish social history has not been told previously and this is an extremely useful pioneer work. There are obvious points of comparison with the Church Assembly report, *The National Church and the Social Order*, written by Philip Mairet in 1956. However, Dr. Mechie's book is more restricted in period, and in method it deals much more in terms of personalities than its English counterpart. Dr. Mechie starts with the philanthropy of David Dale of New Lanark; after a chapter entitled "Poverty and Progress" which is mainly concerned with housing and health, he looks at several pioneers including Henry Duncan, who founded a parish savings bank, and Stevenson Macgill, who was active in prison reform, the care of delinquents, and the mentally sick. A chapter is devoted to Thomas Chalmers who dominates the book. Other figures include John Dunlop and his crusade for temperance with the backing of William Collins, the publisher, Patrick Brewster, the Scottish Chartist, and James Begg, who worked for housing reform through co-operative building societies. This man, conservative in theology and radical in his social thinking, is perhaps the most intriguing figure in the book.

It is good to have a full account of New Lanark under the eccentric but godly David Dale who built the model factories and model town of New Lanark, for he is usually overshadowed by his more famous son-in-law, Robert Owen. It is a pity Dr. Mechie has missed one contemporary account of New Lanark by Thomas Bernard in the Reports of the Society for Bettering the Condition and Increasing the Comforts of the Poor and also that his book contains no reference to Mantoux's *The Industrial Revolution in the Eighteenth Century* which gives Dale full and fair treatment and deals with the total situation. If he had, Dr. Mechie would have been saved his one howler where he refers on page 5 to Richard Arkwright as inventor of the "spinning-jenny". The "spinning-jenny" was the invention of James Hargreaves; Arkwright invented nothing, not even the water-frame called by his name.

Thomas Chalmers is a person of great significance in Scottish church history. He was converted through reading Wilberforce's *Practical View*. It is interesting to find that he took the same attitude to social questions as the Clapham Sect did a generation earlier. Like them he was a philanthropist and a paternalist. He believed that the poor should be helped by the rich fulfilling their responsibility. He was against any form of compulsory legal assessment and organized his parishes as John Venn did with well-organized bands of voluntary workers. He, too, made the unfortunate distinction between the deserving and undeserving poor, which has really more in common with the social philosophy of Bentham than with the Gospel. James Begg took a different point of view: "Beyond giving them good advice and helping them to help themselves, especially by labouring to remove obstacles which stand in their way, the interposition of the higher classes is not required, and is only mischievous" (p. 132). This is the attitude of F. D. Maurice. It is a pity that this excellent study is so insular, for few parallels between Scottish and English social history are drawn. However, Dr. Mechie might well reply that the reverse process seldom takes place. MICHAEL HENNELL.

THE INEXTINGUISHABLE BLAZE.

By A. Skevington Wood. (*Paternoster*.) 256 pp. 15s.

The Paternoster Press has projected a series of books covering the whole of Church History. One has so far appeared: *The Spreading Flame*, by Professor F. F. Bruce, who is also general editor of the series, which brings the story down to A.D. 800. Now this second volume deals with the Church of the eighteenth century. Dr. Wood begins with a survey of the Welsh and American awakenings, and then turns to examine the significance of the Moravians, before dealing with the better known features of the ministries of Whitefield and the brothers Wesley. The rise of Anglican Evangelicalism is fully considered, and the point made that "the separate origin of the Evangelical movement as distinct from Methodism is apparent from the fact that the work in Cornwall was well established before the conversion of either Whitefield or the Wesleys" (p. 141). The contribution of the Calvinistic wing under the Countess of Huntingdon, and the organization of her "Connexion" are not neglected, the author con-

cluding with a tribute to that remarkable woman quoted from the pen of J. H. Newman.

But perhaps the chief value of the book lies in the author's examination of the message and influence of the revival. He rightly states that the time has come for a reassessment of the doctrinal foundation of the eighteenth century awakening. It was not a new gospel which was preached, nor was its message the monopoly of a party; it was not a distinctive essence but a distinctive emphasis. The biblical basis of the evangelists' preaching, and their attitude to the Bible as the final authority in matters of faith, stemmed from their belief in the supreme significance of God's revelation to man in the Scriptures. The determinative transformation effected by the revival took place amongst the clergy themselves, and it was their experience of the love and grace of God which led them to a new conception of pastoral duty. This in turn gradually made its influence felt throughout the whole Church, and found expression not only by its impact upon the lives of individuals, but in an outflow of missionary enthusiasm through the foundation of the great missionary societies of the following century, and in educational and social enterprise.

Dr. Skevington Wood is a practised historian, whose previous work in this period has already received favourable attention. His bibliography bears evidence of wide and discriminating reading, which includes not only the acknowledged authorities, but also a number of lesser-known works and religious periodicals, which add weight to the author's judgments and assessments. He brings to his task commendable gifts of accuracy and discrimination, and the over-all picture which he presents deals very fairly with the succeeding phases of spiritual development, while the darker side of the story is not neglected. This account of the Evangelical revival can be warmly commended, particularly to those who are looking for a balanced introduction to this period.

G. C. B. DAVIES.

THE THEOLOGY OF SAINT LUKE.

By Hans Conzelmann. Translated by Geoffrey Buswell. (Faber and Faber.) 255 pp. 30s.

Fashion plays its part even in New Testament criticism. Not so long ago Mark held the centre of the picture as the "theological" Gospel, being thought able to hold its own, in this respect, even with the Gospel of St. John. By comparison, Luke was put somewhat in the background, as a watered-down, "humanistic" presentation of our Lord's life and work.

It has not taken St. Luke long to re-establish his position, and we are seeing quite a spate of books directed towards the elucidation of the particular theological outlook of the Third Evangelist. There was Adrian Hastings' *Prophet and Witness in Jerusalem*, which I reviewed in these columns. Just now there has appeared the Bishop of Ripon's *Path to Glory*. The book here reviewed is a major work on the same theme by a New Testament scholar at Zürich, Hans Conzelmann.

Let it be said at once that this is not a book for armchair reading. It has all the massive accumulation of detail that one associates with Continental scholarship. Parts of it are more like the notes from which

an English scholar would write or lecture than a book for continuous reading, and the translation, though doubtless accurate, is sometimes a barrier to easy reading. The book is crammed full of Scripture references, which have to be looked up before their full significance can be realized. The reviewer found that he had to get out his Huck's *Synopsis* and start examining detailed comparisons between the Gospels in a way that he had not found necessary since he took his Theological Tripos!

In some ways the book represents a return to detailed synoptic comparison that we have not seen since Streeter's *Four Gospels* published in 1924. One might have thought that every ounce of meaning had already been extracted from this method of study, but the author proves that this is not so. Again and again he points out little-noted changes as between Luke and Mark, and Luke and Q, in most of which he sees theological significance. Although he is primarily interested in Luke as a Christian theologian, he makes use of a liberal critic's freedom of analysis. Most *Churchman* readers would raise their eyebrows at his frequent assumption of "editorial revision" or "original composition" in the columns of St. Luke's Gospel, but careful examination shows that there is certainly a case for examination in many of the statements that he makes.

There can be space here only for a bald summary of his position. There are five parts to the book, which covers Acts as well as Luke. The first deals with geography, and Conzelmann here tries to show that Luke is not concerned with the actual historical geographical placing of the incidents, but with their "symbolic" geography. The journey to Jerusalem he believes to be full of meaning, but impossible to mark on a map. He even doubts whether Luke had a clear idea of the relative location of Samaria and Galilee. Then come sections on Eschatology, Redemptive History, Christ as the centre of History, and Man and Salvation (including the Church).

The most definite point he stresses is that Luke has "spread out" Mark's eschatological programme. Instead of the "double crisis" of Mark—the proclamation of the Kingdom and the imminent Parousia—Luke sees "the end" as long distant, though certain, and hence separates the political and military disasters to Jerusalem from the apocalyptic happenings which are blended with them in Mark xiii. Another result of his changed perspective is the concentration on personal repentance and conversion as the right response to the Gospel.

I have learned a lot from this book, but cannot follow the learned author all the way. In particular, I doubt the view—though widely held—that St. Luke sees no connection between the Passion and the Forgiveness of Sins. There is no space to debate it here, but I believe the assumption is made much too rapidly. RONALD LEICESTER.

THE WAITING FATHER: SERMONS ON THE PARABLES OF JESUS.
By *Helmut Thielicke*. (James Clarke.) 192 pp. 12s. 6d.

This is some preaching—alive and gripping! It is the work of a professional German theologian, translated into English by an American, John W. Doberstein (a flat is a *duplex*, trousers are *pants*, a peep

is a *peak*, and a cheque a *check*), and printed in small type. But, unlike so many spoken sermons when they undergo the ordeal of printing, these have not died. I repeat, they are alive and gripping.

How is this? I find at least four answers, and they may be clues to all who seek the revival of great preaching. *First*, Helmut Thielicke knows his theology. He should do—he has held the chair of systematic theology at Tübingen and is now dean of the faculty of Theology in Hamburg University. (He lectured widely in the States in 1956.) *Secondly*, he loves our Lord Jesus Christ. This shines out clearly in almost every sermon. *Thirdly*, he shares his Master's compassion for men. And *fourthly* (an outcome of the third answer), he takes trouble to translate his theology into everyday language and to illuminate his message by everyday illustrations. I am impressed by the monosyllabic simplicity of much of this book—due, no doubt, partly to the skill of the translator, but even more to the labour of a great theologian in breaking the bread for his non-theologically minded listener.

In the light of these four factors, it is not wholly a matter for surprise that twice a Sunday 4,000 people, of all stations and degrees of education, flock to hear Dr. Thielicke. He is possessed of good news, and he knows how to get it across.

There are sixteen sermons here, on fifteen of the parables of Jesus (the Prodigal Son gets two, one for the younger brother and one for the older). I recommend this book to those who want a fresh slant on the parables. I recommend this book together with D. W. Cleverley Ford's *An Expository Preacher's Notebook*, to those who take their preaching seriously. There are high hopes for a revival of good preaching when two such books appear within a few months of one another.

DONALD BRADFORD.

THE HISTORICITY OF THE FOURTH GOSPEL.

By A. J. B. Higgins. (*Lutterworth.*) 82 pp. 8s. 6d.

Since the discovery of the Qumran Scrolls, the publication of the Dodd *Festschrift*, and other landmarks in the progress of New Testament scholarship, we have become familiar with reappraisals of the relation between the Fourth Gospel and the Synoptics. As it happens, the conclusion now often drawn that St. John is probably independent of the Synoptic Gospels, and likely therefore to be just as important historically, is not original, since in 1938 the Rev. P. Gardner-Smith, a former Dean of Jesus College, Cambridge, published a perceptive study called "St. John and the Synoptic Gospels", which illustrated this precisely.

In this new book Dr. Higgins comes, accordingly, to no fundamentally new conclusions. His thesis is that St. John is independent of the other three Gospels, but familiar both with traditions similar to theirs (for example, the healing of the official's son, John iv, pp. 22ff.), and also with widely different but no less historical traditions (for example, the raising of Lazarus, John, xi, pp. 40f.). While the Fourth Gospel, therefore, as a finished product, is probably (though not certainly) the latest of the four, its sources are likely to be primitive, and they deserve at least as much respect as those used by the Synoptics. Dr. Higgins accounts further for the developed Johannine

theology by the intellectual climate in which the Gospel originated.

The importance of this book, which arose out of two lectures delivered in 1959 at Wycliffe College, Toronto, and Oberlin College, Ohio, will be its approach as much as its conclusions. The study of John vi. (pp. 26ff.), for example, is of central importance, and there are intriguing examinations of the use of personal names (pp. 53ff.) and topographical information (pp. 80ff.), which successfully support Dr. Higgins's main proposition.

None the less, the author forces himself *en route* to some odd and disturbing conclusions. Is it, for instance, so clear that the Johannine audience was a Christian one (p. 15)? And granted the independence of the Fourth Gospel from the Synoptics, are we really compelled to dismiss the *Ego eimi* sayings as unauthentic (pp. 73f.)? Dr. Higgins's monograph has, however, provided New Testament students with a valuable handbook which will form a compact guide to the complexities of present-day Johannine investigations. S. S. SMALLEY.

REDISCOVERING THE BIBLE.

By Bernhard W. Anderson. (Lutterworth.) 272 pp. 21s.

This is a British edition of a book printed in the U.S.A. in 1951. It consequently still speaks of the Archbishop of York as Canon Michael Ramsey. It provides a detailed and attractive survey of Bible content in terms of existential theology. The author is opposed both to fundamentalism and to liberalism. His basic assumption is that the Bible is to be taken seriously but not literally. Its subject-matter is God's self-revelation, as the God who takes the initiative to seek and to save. The Exodus, the Exile-and-Return, and the Crucifixion-Resurrection are the crucial events. In this drama of biblical history God reveals His judgment upon sin, and His intention and power to recreate. The single theme of the New Testament is said to be stated in II Corinthians v. 19 and Romans v. 8.

Dr. Anderson "cuts the knots" of some problems of biblical interpretation by treating them with theological indifference. Indeed, he seeks to have it both ways: to admit historical unreliability, but to retain theological value. The Virgin Birth is somehow to be treated both as symbolically true theologically, yet actually untrue historically. The vision of the Second Coming of Christ is a myth which employs the language of time and space to communicate the Christian faith that God's redemptive purpose will ultimately triumph.

Yet, over against those who have little use for the Old Testament, it is with Dr. Anderson "an axiom" that "without the Old Testament the distinctive message of Christianity would evaporate into thin air". Prophecy and miracle cannot be discarded. They are part of the essential warp and woof of God's special revelation. But they need to be properly appreciated. They do not involve the literal fulfilment or truth of every detail of the scriptural record.

As one whom Dr. Anderson might classify as a fundamentalist, though not one who holds some of the crude views he ascribes to this type, the present writer cannot honestly say that "Rediscovering the Bible" is for him the right title for this book. For his faith is prepared to attribute more to God's special inspiration of the written

word than Dr. Anderson does. But this book may help some who have no proper appreciation of the Bible, and who find initial difficulty in secondary problems of scientific criticism, to get a suggestive awareness of its primary theological themes. For the age-long purpose of God and His Christ to save sinful men is here the central interest; and personal involvement by a decision of faith is shown to be essential to true "rediscovery".

ALAN M. STIBBS.

PASTOR ON THE NILE: A MEMOIR OF BISHOP L. H. GWYNNE.

By *H. C. Jackson*. (S.P.C.K.) 270 pp. 16s. 6d.

In his foreword to this biography the Archbishop of Canterbury writes: "Bishop Gwynne was a great saint and a great hero of the Church. . . . The Bishop was also pre-eminently what not every saint or every hero is—a grand person, capturing everyone by the sheer exuberance and richness of his personality". The justice of that appreciation is borne out by the reading of this book, for even those who never met him will feel as if they have been drawn into the wide circle of his friends. My own acquaintance with him was of the slightest, though I happen to be, like him, one of the few alumni of St. John's Hall, Highbury, who have become bishops. It was while he was in training at Highbury that he was profoundly moved by the murder of General Gordon at Khartoum, but it was thirteen years after his ordination in 1886 before, in response to an appeal by the C.M.S., he offered to go as a missionary to the Sudan. The early years were years of frustration, largely because the British authorities felt it unwise to sanction any definite missionary work amongst the Muslim Sudanese. Indeed, for a long time the door was closed even to work amongst the wholly pagan tribes to the south. "I was a preacher with my mouth shut," he wrote. At length, in answer to many prayers, the Sirdar, General Wingate, informed him that Lord Cromer had given permission to open Christian schools in Khartoum, but that was the only concession that the authorities were then prepared to make.

Side by side with normal missionary activities, Gwynne gave much time to the British community, and to the troops stationed in Khartoum. His prowess as a sportsman broke down prejudice and opened doors of opportunity. In 1908 he was consecrated as Suffragan Bishop of Khartoum, and during the next few years he travelled very widely throughout the whole of the Sudan, returning frequently to Khartoum, where the Cathedral was consecrated in 1912.

In the providence of God he was in England when war broke out in August, 1914, and though he was already over fifty years of age, he prevailed upon his old friend and fellow-Johnian, Bishop Taylor Smith, to allow him to go to France as a chaplain. In 1915 he was appointed Deputy Chaplain-General. So outstanding was the spiritual value of his work that Field-Marshal Plumer named Gwynne as "the man who did most to win the war"!

Back in the Sudan in 1919, and from 1920 Bishop in Egypt and the Sudan, he exercised an ever-widening influence. It is refreshing to note that a Highland regiment was allowed to receive the Sacrament "according to the Scottish (i.e., Presbyterian) order" in Khartoum

Cathedral, and that Gwynne even invited "a visiting Scottish Moderator" to administer Holy Communion "according to the Anglican order". He was never afraid to act on his belief in the essential unity of all who love our Lord.

In the second World War he was a tower of strength to the British community in Cairo, both military and civilian. In the crisis of 1942 his advice to missionaries as well as to clergy serving the British community was: "Stay at your posts, whatever happens". Finally in 1946, at the age of eighty-three, he retired, but was active in varied ministry until his death in 1957. Amongst the tributes quoted in this book, that of Sir Stewart Symes seems to sum up best the character of the impact that he made upon men: "To countless men and women in many walks of life he lent a helping hand in time of need. To countless others the example of his life and tireless ministry gave hope and encouragement. To his own devoted flock in the Sudan—British and Sudanese—he was a true 'father in God', a radiant personality and beloved pastor." Or, to quote again from the Archbishop's foreword: "The secret of his life was that his only purpose was to capture them all for God as he himself was captured by God, body and soul".

As a biography the book irritates a little through its failure to provide any sort of framework, or skeleton, upon which the portrait of the man himself is built.

FRANK HOUGHTON, Bishop.

BROKEN PATTERNS.

By *Elsie M. Baker*. (*Highway Press.*) 90 pp. 5s.

Here are deeply interesting pictures of modern Japan by one who served as a C.M.S. missionary in Osaka before the war, and after seventeen years had the privilege of returning to the same area. Miss Baker found that friendship could "be picked up again . . . just as if there had been no break". But the necessary adjustments could only have been made by one who in her earlier term of service had won the love and respect of the people. Thus she was in a position to appraise the situation in this post-war era. The population, still growing very fast, has been compelled to renounce expansionist dreams. Yet how long can these crowded islands support so many millions of people, nearly all of them literate, and naturally expecting continuous economic advancement? Miss Baker is convinced that the people as a whole are determined not to become embroiled in another war, and probably many would prefer that their country should adopt a neutralist role, rather than be regarded as the first line of defence for the United States;

Only half of one per cent of the people are Christian, and the proportion is very much smaller in rural areas. Miss Baker rightly urges the need of prayer that "young Japanese men and women who know Christ will hear His challenge to go into the rural areas and be His witnesses". But this is not to say that more western missionaries—of the same type as Miss Baker, one would like to suggest!—are not urgently needed if Japan is to be evangelized.

This little book is full of stories of Japanese who have found the Saviour, and of some who are truly concerned to win others. But the ambition of most young people—and Japan is not peculiar in

this respect!—would appear to be to get on in the world, “to earn money . . . and then more money”. When the children in a primary school were asked to write an answer to the question, “What do you want to do when you grow up?”, “every child without exception wrote the same thing, though the words varied: ‘I want to get rich’”.

One hesitates to criticize so helpful a book, but is there any scriptural support for encouraging Christians to believe that “the souls of all the departed”, including relatives who died without receiving the Gospel, are being given the opportunity to know Him which was denied them while they still lived (p. 71)?

FRANK HOUGHTON, Bishop.

FROM PAGAN TO CHRISTIAN.

By Lin Yutang. (Heinemann.) 251 pp. 16s.

The name of Dr. Lin Yutang is very familiar to lovers of China, and especially to missionaries who served there until the tide of Communist invasion swept across the country. His earliest books so vividly interpreted the viewpoint of young China thirty years ago that they deserved to be required reading for all who were truly concerned to understand. Where he criticized the West, and especially Western missionaries, we often cried, “*touché*,” and were ready to admit the crudeness and perhaps the complacency of our approach. But we grieved intensely that one brought up in a Christian home, whose father was a Christian pastor, should have drifted into agnosticism. His latest book records his spiritual pilgrimage back from paganism to a reverent admission that Jesus is the incomparable Teacher of all time, though not to an acceptance of the Christian creed. Although a large section of the book is devoted to an attempt to introduce the sages of China—Confucius, Laotse, and Chuangtse in particular—to English-speaking readers, he is ready to state categorically in his closing chapter that “the world of Jesus is the world of sunlight by comparison with that of all the sages and philosophers and the schoolmen of any country” (p. 223).

Probably the factor which more than any other explains his departure from the faith of his childhood was the fear that in professing himself a Christian he was being denationalized, forsaking the rich heritage of Chinese philosophy and denying the validity of its high ethical standards. He was “put off” by certain missionaries, who appeared to have no real love for the Chinese people as individuals, just as he was attracted by “a foreign lady who wanted to reconvert me to Christianity, and almost did so by her humility and gentleness” (p. 234). Now it is assuredly true, as Dr. Lin says, that “Christians breed Christians”, but when he adds, “Christian theology does not,” the generalization is invalid. In all his pilgrimage he never seems to have considered whether in fact God has revealed Himself in the Scriptures as well as in the Incarnate Word. Theology annoys him, and he is betrayed into making such extravagant statements as this about the worship of Christians generally: “Christian worship still very largely consists in an angry minister preaching damnation in angry words about an angry God” (p. 237). “Jesus,” we are told, “founded His

Church without dogma" (p. 240), but it is He Himself who said, "I if I be lifted up [on the Cross] will draw all men unto Me."

FRANK HOUGHTON, Bishop.

CHRISTIANITY AMONG THE RELIGIONS.

By E. L. Allen. (*Allen and Unwin.*) 159 pp. 18s.

The primary purpose of this book is to face the question whether it is possible for the Christian, without compromising his own loyalties, to recognize that he has much to learn from the other great religions. To this the author replies with an emphatic "Yes". "It was in the thirteenth century that Western Christendom began to be shaken in the conviction that it possessed the absolute truth." So begins the first chapter; and to this reviewer the chief virtue of the book lies in the historical review which follows of the "Mission to Islam", the "Impact of China", "Indian Religion", "Rationalism and Romanticism"; of the views of such thinkers as Lessing, Herder, Schleiermacher, Schlegel, Hegel, Schelling, Schopenhauer, Max Müller, Hartmann, Eucken, Troeltsch, Max Scheler, and Von Hügel; and of Philosophy in East and West. All this covers over one hundred pages, and is remarkably lucid, readable, and penetrating.

From this discussion we emerge with the statement that, "humanism and the political religions apart, Christianity's only rivals for the spiritual allegiance of Western man are the religions of India" (p. 17). So Mr. Allen proceeds to discuss four possible attitudes to this rivalry: namely neutrality, assimilation, hostility, and understanding; and he selects Count Keyserling as an example of the first, W. T. Stace of the second, Nietzsche and Ziegler of the third, and A. N. Whitehead of the fourth—which is, emphatically, his own choice.

This leads to a review of all that has gone before, and a consideration of five possible solutions to the problem of the relation between Christianity and other religions. These are (1) that Christianity stands over against its rivals as truth against error; (2) that the other religions contain an admixture of truth and error, and may be regarded as a preparation for the Gospel; (3) that Christianity is the absolute religion, "the culmination of a process of development in which the other religions are moments, each justified in its place but each transcended in its turn"; (4) that there is no absolute religion, but Christianity is the highest; and (5) that no comparison is possible between religions, since each is a whole that carries its own standards within itself.

The book ends with chapters entitled "Towards a Conclusion" and "Communication"—and it is here that the book proves most unsatisfactory. The author insists on what he terms the "inclusive" interpretation of Christianity, in which Christ is regarded "as the point at which God so discloses himself that it can be seen that he is present at every point. . . . The God who has come to us in him may not be restricted to him. Indeed, did he not come thus that he might open our eyes to see that none is without him?" (pp. 119, 120). This is specious, but misleading. Again, he joins issue with H. R. Mackintosh when the latter draws a clear-cut distinction between the "rela-

tive " and inadequate apprehension of the Gospel which may be held by any one group or generation of Christians, and the finality of the Gospel itself as standing " not for the reaction of man but for the action of God—for the revelation of God's holy love in Christ, for all that is meant by the Incarnation, the Atonement, the Resurrection, for the great things which the Father has promised or accomplished in the Son for us men and for our salvation ". For myself I stand unhesitatingly with Mackintosh in his conclusion that " to affirm the absolute and final character of Christianity in this sense merely proves that we understand what Christianity means ". Mr. Allen fails to see this, chiefly because he forsakes the rock of revelation for the shifting sands of philosophy or " what has laid hold upon " him, with the result that the real question at issue is not whether any one religion has a " monopoly of the truth " but whether there is any objective criterion of truth whatever.

He concludes : " All that can be done at present is to call for this boundless communication. What will come out of it we cannot foresee. No syncretism, no assimilation, no world faith is envisaged, but something better than these—a growth in mutual understanding, and a participation in the life of the spirit at a level where words and definitions break down " (p. 149).

Finally, he comes back to the " exclusive " and " inclusive " interpretation of Christianity, and records his support for " the thesis of the latent and the manifest Christ, as it is found in Sebastian Franck and Schelling. But," he continues, " I would add one important qualification. To neither form of Christ do we have access directly, but only in and through historically conditioned religions, of which Christianity is one. We may not therefore assume that, as Christians, we possess the key to the understanding of the non-Christian faiths, the criterion by which to distinguish truth from error in them. We know the manifest Christ only in part, so that we are not in a position to define the outlines of the latent Christ. The complete Christ, it may be, includes a glory in the latent Christ that waits to be recognized and appropriated by those who know him only as manifest. The faith that he is present in Christian and non-Christian alike should lead to frank conversation between the two, in the hope thereby to draw nearer to the complete Christ. Perhaps the time has come to restore to honour one of the oldest and most neglected symbols of the faith. We look for the Christ who is to come ".

One wonders, however, whether such a Christ would be more than the subjective creation of human minds, on however wide a basis. But is not Jesus Christ the same, yesterday, today, and for ever? And surely it is *only* on the basis of what God Himself did in Christ at the Cross of Calvary that a holy God can pardon and accept the repentant sinner? That the sinner does not always understand this may be profoundly true; but one could peruse this book without any apprehension of the fact that this is absolutely fundamental to the whole subject.

J. N. D. ANDERSON.

CHRISTIAN EDUCATION IN A SECULAR SOCIETY.

By W. R. Niblett. (Oxford University Press.) 132 pp. 12s. 6d.

All interested in Christian Education will remember with gratitude the I.C.E. Report, *Religious Education in Schools*, published six years ago. Since then the Study and Research Committee of I.C.E. has been at work on "the practical tasks and objectives of Christian teachers in secondary schools in terms of their school situation", and this report is an exposition of their findings. For the Christian teacher of adolescents this book will be invaluable, and all Christians who are seriously concerned with making the youth of England Christian will gain insight and appreciation both of the problems involved and of the contribution Christian education can make in solving them.

Professor Niblett begins from the harsh realities of the present situation: the fact that, although religious teaching be in the school curriculum, the spirit in which other subjects are taught frequently gives the impression that material well-being and technical proficiency are the only goal of life, and the still more serious fact that most English children come from homes with no sure standards of values or commitment to a worth-while view of life. The Christian teacher today confronts a situation where, in a hundred ways, the materialist assumptions of society outside the school find their way inside. In this situation the general education needed is not to be defined in terms of the addition of more facts or more subjects but in terms of changing the adolescents' mental environment. How that can be achieved is the main theme of this book.

The most important fact in this process is, of course, the Christian teacher. His position is not easy. He is normally in a minority on the staff of any school: yet he teaches children whose parents usually expect the school to be more Christian than they are themselves! Inside the school are all the current fallacies of modern secular life—the easy-going attitude towards loyalty, truth, and duty, the notion of religion as an external affair which suits people who like that sort of thing, the pervading atmosphere of triviality, escapism, and aimlessness. But school is also a place where the effect of an adult Christian life is more obviously apparent than it is elsewhere. Professor Niblett might well have developed this theme. Instead, he ranges over the factors in the life of a school which are necessary if Christianity is to be given a chance.

The next four chapters deal in turn with the teaching of specific subjects—Mathematics and Science, Literature and the Arts, History, and, of course, Religious Knowledge. Why a specifically Christian approach to Science? Because "the science teacher can so easily convey the idea that emotional and aesthetic judgments are unimportant, and ethical and moral considerations are unreal. . . . The battle for the Christian point of view may largely be fought in the science classroom". The Christian teacher must show his pupils that the kind of proof applicable to Mathematics is not to be expected in the sphere of religion, and in general he will always be ready to stress the limitation of proof by scientific method. Professor Niblett argues that in teaching literature and the arts the Christian teacher's concern will be to enable his pupils to "see man as a free and responsible

person . . . and not merely as a sophisticated physical object". One may feel that here the professor has suggested only a partial aim, but in his discussion of the teaching of History he is much more convincing. While using the normal method of analysing cause and effect, the Christian teacher must stress the element of spiritual choice embodied in all history. Also he must acknowledge his awareness of an unknown factor—"the action of God impinging on all the events he analyses". As a Christian he will emphasize the influence of the individual man on events, and enable his pupils to identify themselves with characters who have changed for good the course of this world.

Professor Niblett's chapter on the teaching of Religious Knowledge is frankly disappointing. He has little, if anything, original to say, and his chief concern seems to be how to overcome "fundamentalism or near-fundamentalism". So, too, when he discusses worship in the school, he seems far more conscious of its limiting factors than of its opportunities, and beyond saying that sheer sincerity will get through, he has not a great deal of counsel to give.

But though the chapters on the teaching of Religious Knowledge and Worship in the School are unexpectedly uninspiring, there is much of real value in the concluding, as in the initial, section of the book. Perhaps Professor Niblett has provided his own summary of the aim of Christian Education in a Secular Society in the phrase "to put a scientific or literary education inside a Christian framework". For that to happen we shall need a much larger force of equipped and convinced Christians on the staffs of our training colleges and of our schools.

H. J. BURGESS.

ENGLISH CATHEDRALS IN COLOUR: *A collection of colour photographs by A. F. Kersting, with an Introductory Text and Notes on the Illustrations by C. L. S. Linnell. (Batsford.) 95 pp. 16s.*

This is the latest addition to the "Heritage Colour Books" which B. T. Batsford, Ltd., have published during the past years. To your reviewer's mind, the main content of these books is the photographs. In the past one has received much enjoyment through just looking at the pictures in the various books. This present book can only add to that enjoyment. Mr. Kersting is to be congratulated on maintaining the high standard which he himself set in the first of the series, "The Heritage of England in Colour".

In this book there are twenty-four illustrations of seventeen of the English Cathedrals. Of those which were Cathedrals before the Reformation, seven are not included. Although some of these seven do present photographic problems, as is known from bitter experience, it is a pity that the book does not contain a "complete set", as it were, particularly remembering that not all the pictures used are outside photographs. But, so far as the illustrations are concerned, this is being pedantic—the request of one who can never see enough of Mr. Kersting's work. The illustrations used are well chosen, dignified, and well printed. They are obviously the work of a photographer who is, above all, an artist.

In this review we have, in Irish fashion, dealt with the second part

of the book first, because, as has been said, the illustrations seem to be the main reason for the book. The first half consists of—to quote from the author's note—"a short introduction to the History of the Cathedral Churches of England, together with some information about their constitutions and government". Mr. C. L. S. Linnell has sought to do this in thirty-five pages, and he is to be congratulated on doing it so well in such a brief space.

Chapter I is a brief survey of the origin, history, and government of Cathedrals, starting from New Testament times. This is well written and easy to follow. In one or two points we would disagree, particularly the assumption that Paul's references to the "household" of Aristobulus, Narcissus, and Stephanas imply that these three were therefore bishops. So far as we know, there is no reason for such interpretation whatsoever.

Chapter II lists the English Cathedrals according to their foundation—old, new and modern—and then Chapter III shows the relation of the Cathedral with the ordinary people, stressing the manner in which rights of the people were maintained, particularly in Monastic Cathedrals.

Chapter IV is, we feel, the most valuable part of the written section of the book, since it deals with Cathedral Architecture. In a very brief space the author shows how this developed over the years, giving examples from the various Cathedrals. The last chapter deals with the Cathedral builders, describing the importance of the various tradesmen, and particularly the forerunners of our modern architects.

Mr. Linnell has also contributed brief notes (mainly covering architecture) for each of the illustrations. These again, although brief, are very informative.

K. R. WALTER.

THE LABYRINTH REVISITED.

By Nathaniel Micklem. (Oxford University Press.) 43 pp.
7s. 6d.

In 1945 Dr. Nathaniel Micklem published a philosophical poem, *The Labyrinth*. Ever since making its acquaintance I have kept it near at hand, finding it a most valuable source of illustrative quotation, particularly on days like Good Friday. So I was excited when I found myself asked to review a sequel, *The Labyrinth Revisited*. It is not written in quite so exacting a metre as its predecessor, but apart from that it is in much the same style, and has the same message. You either can take Micklem's poetry, or you can't! Those who can find it deeply rewarding.

It draws on immense learning, and the writer enjoys using all kinds of archaic words, many of them drawn from the world of medieval philosophy. The whole history of classical and Christian thought is in the background, and sometimes the foreground of his mind. The poem cannot be described, except by saying that in it Micklem grapples with the age-old questions of theism or a-theism, and the grounds for believing in Christ, Crucified and Risen, as the supreme revelation of God to Man. The new poem is a rich seam of thought and devotion, and no one who is prepared to mine diligently in it will go unrewarded.

RONALD LEICESTER.