

Book Reviews

THE NEW ENGLISH BIBLE — NEW TESTAMENT

*(Oxford University Press and Cambridge University Press.)
Library edition, 21s. Popular edition, 8s. 6d.*

It is a measure of the achievement of the translators of 1611 and their predecessors whose work they utilized, especially Tyndale's, that to most English people the King James Version is "the Bible". Even today, in spite of what he may learn about the origin of the Bible, the ordinary man tends to believe, almost unconsciously, that the words of the Authorized Version are the very words spoken by the prophets and apostles and by Jesus Himself; so that any new version seems to him to be an attempt to "tamper with the Bible". It is also a measure of the danger which must result when a particular version comes to be treated as sacrosanct that ordinary people, who believe that Jesus spoke in Jacobean English, do not, for the most part, read His words. The language of the Authorized Version has ceased to be generally understood, and if we were to cling to that version in public worship and for private reading, we should before long be reversing the policy of the Reformers. The aim of Tyndale and the other pioneers of the English Bible would be frustrated, for the Bible would become once again, after more than four hundred years, a closed book to the common people.

The New English Bible is the most notable of all the modern attempts to break through the barrier of language which makes countless people, among them professing Christians, treat the forbiddingly bound black volume with outward respect, but rarely, if ever, open it. It is outstanding, partly because of the nature of the Joint Committee responsible for the work, which was appointed by the main non-Roman Churches in England and Scotland, and partly because of the new approach to the problem of translating the New Testament which it represents.

Since the Revised Version appeared in 1881, much progress has been made in textual criticism. As the translators tell us, "there is not at the present time any critical text which would command the same degree of general acceptance as the Revisers' text did in its day. Nor has the time come, in the judgment of competent scholars, to construct such a text, since new material constantly comes to light, and the debate continues". Accordingly, the translators have examined each major variant on its merits, printing in the margin any important reading which has not been adopted. The Revised Version was much too conservative in its treatment of textual variants, with the result that the margin of that version often proves more valuable to the student of the Bible than the text as printed. The new translators have gone much further in improving the text. Among the changes of importance are the adoption of the "Western non-interpolations"

in Luke xxiv, the rendering of Mark i. 41 by "in warm indignation Jesus stretched out his hand", the adoption of "Doberian" as the description of Gaius in Acts xx. 4, as against "Derbaean" (all of which will probably command the support of the majority of scholars), and, a more controversial decision, the preference for the "shorter text" in Luke xxii. 19-21. Although there is very good reason for the last of these decisions, the fact that many present-day critics support Jeremias in his defence of the "longer text" might perhaps suggest that the wiser course would have been to print the longer text in brackets, with the shorter in the margin.

The main interest of the new Bible, however, lies in the translation rather than the eclectic text. The translators have abandoned the Revisers' policy of adhering as closely as possible to the A.V. and therefore of reproducing the non-English idiom of the latter. They have eschewed the connecting particles linking main sentences together, which gave a tone of artificiality to the A.V. and R.V. They have discarded the principle that a single Greek word ought always to be represented by the same word in English (thereby going back to the methods of 1611), and they have tried to render the meaning of sentences as a whole rather than simply to find an English equivalent for every Greek word irrespective of the context.

A translation of the Bible has one primary object: to make the meaning of the writers clear to people of a different language and different ways of thinking. In this first respect the task of the translator of the Scriptures is no different from that of the translator of the classics. There is, however, in his case an important secondary duty; he must produce a version which conveys especially in public reading, something of that sense of the numinous which befits the medium of God's Word to men. Those whose Bible has been the King James Version have been accustomed to associate the Scriptures with beauty and majesty of diction and rhythm. In so far as these qualities can be reproduced in modern English, the translator must seek to recapture them in the more intelligible language of the twentieth century.

The new version succeeds admirably in achieving the former aim. Amid the various complaints and fault-finding which this translation has already evoked it is well to remember with thankfulness that it will be the means of opening the Scriptures to very many people to whom they have been a closed book; and it must not be forgotten that those who really know and love the Authorized Version are in a tiny minority. Some of those who have been most vocal in attacking the new translation because of its inferiority to the King James Version probably know little of the latter beyond what they hear read on Sundays.

The ordinary reader can follow the argument of the Pauline Epistles; this is an enormous gain. Such difficult chapters as Rom. iii-v, or Gal. iii, are now intelligible. Some of the more familiar, but hard, passages such as I Cor. xv, stand out clearly. The Bible becomes an inviting rather than a forbidding book for private reading. In many places misleading translation has been corrected. Gal. iv. 6 becomes: "To prove that you are sons, God has sent into our hearts the Spirit of his Son": an important change. Lesser improvements include

Eph. vi. 15, "Let the shoes on your feet be the gospel of peace", and Luke xv. 13, "the younger son turned the whole of his share into cash". Rom. v. 1, with its well-known textual difficulty, is well rendered, "let us continue at peace with God".

Some renderings are much more controversial. It is very possible that to translate the Pauline *sarx* by "lower nature" may suggest a misleading idea of the meaning. "Partner" in I Cor. vii. 36-38 fails to clarify that obscure passage, though the marginal alternatives help considerably. The translation of *hilasmos* in I John ii. 2 by "the remedy for the defilement of our sins" will provoke controversy; in Rom. iii. 25 *hilasterion* becomes "means of expiating sin". If there is to be paraphrase anywhere, it is perhaps a pity that "undergirding" the ship remains without any explanatory expansion.

Most reviewers have found the English style pedestrian. This is the fault of twentieth century language rather than of the translators; but it is most unfortunate that many passages read like a commercial document, even though the translators might reply that in fact they are only reproducing the original quality of *koine* Greek. There are many excellent passages, capturing the spirit of the original most convincingly: the "shop steward's speech" of Demetrius is already famous; the narrative of the shipwreck is generally good. On the whole, however, this version is deficient in the qualities which go to make up the "numinous", and this deficiency is serious in some of the great passages of the earlier versions: I Cor. xiii fails to stand out as at all distinctive; the Beatitudes give the original sense much more correctly but they are stilted. Sometimes the new version does not even succeed in writing twentieth-century English: "robbers" and "villainy" belongs to the stage rather than to ordinary speech, "proffer" is scarcely a natural word, and the words of the Annunciation, "Greetings, most favoured one;" belong nowhere in the twentieth century but to pantomime.

This is an admirable version for the private reader. Not for the schoolboy looking for a crib to the original, nor even for the serious student who would want to know that "one to plead our cause" in I John represents the same word as "advocate" in the Fourth Gospel (a footnote, "literally 'we have an advocate'" does not appear in the popular edition), but for the general reader. It is not mere obscurantism which looks for something less pedestrian in the Bible as publicly read in solemn worship. G. W. H. LAMPE.

THE BIBLE IN THE MAKING.

By *Geddes MacGregor*. (*John Murray*). 310 pp. 30s.

The title of this book suggests a study of the Canon of Holy Scripture. This, however, is only part—and the least satisfactory part, at that—of the author's purpose. The meat of the book is a survey of the main translations of the Bible into English. It is when the author departs from this task, and ventures into the realms of either canonicity or theology, that his work is both less useful and more questionable. However, having committed himself to a study of "the Bible in the

making", he could not but start with chapters dealing with the composition and growth of the Old and New Testament Canons. It is not an encouraging start to find the typical Wellhausen view of the Old Testament stated as a dogmatic certainty. With the same absence of argument and assumption of the infallibility of the consensus of scholars, the multiple authorship of Isaiah is proclaimed. And all this is married to most questionable statements of Old Testament history and doctrine. The Exodus took place when "one of these captive Hebrews raised a rebellion" and "the Hebrews made a desperate bid for freedom" (p. 11). Is the author basing his remarks on the book of Exodus or on private tradition?

However, when he traverses the biblical ground, and enters upon the study of the history of translation, Dr. MacGregor provides an enthralling story. Starting with the handing down of the Bible in the early centuries, we are conducted through "a thousand years till printing", and so to the remarkable sequence of English Bibles. The Authorized Version gets largest treatment and is the author's greatest contribution. There is a fascinating study of the personality of King James about whom "English historians have generally complained that he never understood the English. But perhaps this is too much to expect. . . . If James . . . had really understood the English, he would have been a god rather than a man. He certainly was not a god. Perhaps he was not even very much of a man" (p. 106). We are entertained to thumb-nail sketches of the translators of the Authorized Version. One wonders if some modern advocates of this version realize how "Anglican" was its scholarship—mostly bishops into the bargain! Or that it was greeted on publication with the same vilification from some as their successors bestowed on the Revised Standard Version! The Revised Version is treated more briefly, and the comment on it is more stereotyped. Modern Roman Catholic versions are surveyed also, with astonishingly small attention to Knox. The book ends with chapters on the progress and difficulties of translation in our own day, and eleven appendices of which "The Roman Catholic Church and the Bible in Western Europe today" contributed by E. H. Robertson is the most interesting. The book, of course, was published before the advent of the New English Bible, which, therefore, is only referred to as in process of translation.

J. A. MOTYER.

OXFORDSHIRE CLERGY, 1777-1869: A STUDY OF THE ESTABLISHED CHURCH AND THE ROLE OF ITS CLERGY IN LOCAL SOCIETY.

By Diana McClatchey. (Oxford University Press.) 252 pp. 45s.

Based largely on a thorough sifting of diocesan records of the nine episcopates from Butler to Wilberforce (wherein Bagot is seen to stand out as preparing the way for the reforms of the last of these bishops), this book is a weighty contribution to the history of the Church of England during a period when, irrespective of theological opinions, great administrative changes affecting parochial life were slowly being made. Mrs. McClatchey has confined her study to the county of

Oxfordshire (but excluding the city of Oxford), which until 1836 was coterminous with the diocese. She devotes the first part of her book to *Ecclesiastical Oxfordshire*, with illuminating chapters on patronage, poor livings, parsonage houses, non-residence, pluralities, and stipendiary curates. The evidence clearly shows that the contemporary, widespread forms of non-residence and pluralism arose more from the circumstances of the time—the poverty of many livings, the frequent lack of parsonage houses with no prospect of help in financing their erection—than from the greed of clerical careerists, of whom a few examples only can be cited. Some of the details of the notorious *Black Book* of 1820 are subjected to a timely scrutiny and its generalizations incidentally shown to include generous degrees of misinterpretation of the facts.

This is a book for the specialist. Though it is full of interesting observations, there are too many names without faces for the general reader, and the more companionable *Eighteenth and Nineteenth Century Country Parson* of Dr. Tindal Hart, together with Kilvert's *Diary* (just outside the period), should be read in conjunction with it. Part II treats the (mainly) country parson as pastor, landowner, charity trustee, educator, promoter of health, magistrate, and an influence in politics. Here it is only possible to remark on the striking part played by clergy in the earlier growth of such institutions as the Radcliffe Infirmary and the asylum founded at Headington by the Rev. Dr. Warneford which now bears his name. Each of these chapters will amply repay careful study, showing as they do a far-reaching impact made on secular life by a broad understanding of clerical obligations. This at once made it easier and more difficult for the parsons to speak to the laity as man to man.

Mrs. McClatchey's grasp of the relevance of detail can only inspire admiration. In very few places is there room for any criticism on the ground of factual omission or error. It would have been of interest to have added as a motive for pluralism that of evangelicals like Thomas Tyndale, rector of Holton, near Oxford, 1819-1856, who explained to his curate, Alexander Dallas (founder of the Irish Church Missions, whose activities in his subsequent curacy at Burford Mrs. McClatchey may be said to note with approval) that he only retained his living of Wooburn in Buckinghamshire "to keep the truth of the Gospel in the parish." Lack of reference to other works in the same field is sometimes noticeable, for example, in the valuable appendices of pluralists, where, in the case of incumbents with a second benefice in Northamptonshire, the numerous volumes of Isham Longden's *Northamptonshire and Rutland Clergy* could hardly have been referred to without fruit. On page 62, Dr. Foulkes was rector of Besselsleigh until 1857, not 1859; on page 87 (note 2) Dr. Cleaver was principal, not president, of Brasenose; and on page 248 (index) "the Rev. John Lenthal" was not a clergyman.

Mrs. McClatchey has dealt objectively with a period of English church history which has been misunderstood as much by evangelicals as by others and her scholarship has been used to the great advantage of future historians of the established church.

J. S. REYNOLDS.

INFANT BAPTISM IN THE FIRST FOUR CENTURIES.

By Joachim Jeremias. (S.C.M.) 112 pp. 12s. 6d.

The precision of Professor Jeremias's scholarship is well to the fore in this new volume, which, admirably translated by David Cairns, is a distinguished addition to the S.C.M. Press's Library of History and Doctrine. The evidence set forth, accumulated from "a thorough examination of all the sources", points strongly to the baptism of the infant children of Christian parents as normal during the first four centuries of the Church. With reference to the New Testament situation, Dr. Jeremias rightly points out that it was a missionary situation in which the original converts, being adults, were also the first to be baptized. The question is whether their children were also baptized. We are advised, very properly, that "if we wish to understand biblical texts rightly, we must radically free ourselves from modern individualistic thinking", and that "Paul and Luke could, under no circumstances, have applied the *oikos* formula, if they had wished to say that only adults had been baptized". "Theologically," says Dr. Jeremias, "the establishment of the fact that children were baptized as members of a family joining the church is of fundamental significance. The children were not regarded by the primitive church as isolated units."

A close examination of the facts known to us concerning Jewish proselyte baptism reveals a "multiplicity of contacts with primitive Christian baptism", which lead to "the only possible conclusion", namely, that they were related as parent and child. The significance of New Testament passages such as Col. ii. 11, Acts ii. 38, xi. 14, xvi. 15, 33, xviii. 8, I Cor. i. 16, vii. 14 (though Dr. Jeremias decides that this verse "bears no reference to baptism", significance though it may be by implication), Acts xxi. 21, and Mark x. 13-16 is carefully sifted. The case made out by Professor Jeremias from the New Testament is certainly impressive and full of interest, though at certain points he seems to be in danger of overstating it.

The available evidence for the centuries immediately succeeding the apostolic age, from inscriptions as well as literary sources, is also examined and is found to present a uniform picture up until the beginning of the fourth century. With the popularization of Christianity, however, consequent upon the conversion of the Emperor Constantine, a new situation becomes apparent: for the first time evidence appears of the postponement by Christian parents of their children's baptism—a consequence of the teaching that baptism (which was equated with cleansing by the blood of Christ) availed only for the cleansing of previously committed sin, but not for the cleansing of sins committed thereafter. This pernicious doctrine can be traced back (though Dr. Jeremias does not do so) at least to early in the third century. None the less, it is apparent that the custom of baptizing infants remained the norm. The crisis posed by this "magical misunderstanding of baptism" passed with the rise of Augustine and his era.

The justification of infant baptism must rest upon theological principles which are consistently scriptural. But the collateral, though subordinate, significance of the archeological testimony of the early

centuries must not be underrated. This erudite monograph is an important contribution in the latter field. It has been excellently produced by the publishers.

PHILIP E. HUGHES.

LITURGY AND SOCIETY

By A. G. Hebert. (Faber.) 260 pp. 8s. 6d.

This is not a book about the Liturgical Movement as such, though there are many useful references to it. Dr. Hebert tells us in his preface that when he started to write, he meant to relate Christian dogma to worship, but found that the subject would not allow itself to be limited to a purely religious and ecclesiastical treatment. The reader will be thankful for this, since he has the double benefit of the views of an eminent scholar upon the philosophical and social questions of the day as well as those church affairs with a survey of the practical problems posed by liturgical development thrown in.

It is interesting to read of Dr. Hebert's emancipation from that Liberal theology which has done so much to undermine the faith of some and to bewilder the minds of others. Such views come in for strong criticism, but it is always with a constructive aim. "The way out from liberalism is not backwards but forwards." Whether the way chosen by Hebert and his followers is always the right one is for the reader to decide. For one of them at least it would seem to lead from man-made humanistic theory to man-made authoritarianism based upon strange interpretations of Scripture.

There runs throughout this book a curious but not uncommon misconception of Evangelical teaching. One is tempted at times to feel that it is very convenient for the Anglo-Catholic to set up as an Aunt Sally the Evangelical insistence upon the subjective and individual nature of conversion, so that he may proceed to knock it down with his own notions of salvation through Church and sacrament. Do intelligent people really think that Evangelicals leave the newly converted in a spiritual vacuum? Are we thought to know so little Scripture that we never teach the importance of fellowship and service? Church history since the Evangelical Revival contains sufficient answer. Moreover, it has often been so sadly true that church membership and sacramental teaching have gone hand in hand with a complete lack of that personal holiness which is the mark of a real spiritual experience.

As one would expect, there is a good deal in this book about "eucharistic sacrifice". Every opportunity is taken nowadays of mentioning this word and underlining the contention that the 1662 service is patient of an interpretation conveying the idea of "offering up the body of Jesus in the Sacrament". Dr. Hebert believes that the "Parish Eucharist" at 9.30 a.m. should be the main service in every church, with the whole worship focussed upon the Lord's Supper interpreted in that way. The sermons, we are told, should be specially adapted, for not all are suitable for the "Parish Eucharist". It must not be hortatory, nor devotional, but rather should "give expression to the common faith of Christians". What would be the effect of

years of such teaching and preaching? Surely a travesty of that vital faith set forth in Scripture as the product of the true preaching of the Word in the power of the Holy Spirit.

JOHN GOSS.

THE BREAD WHICH WE BREAK.

By G. D. Yarnold. (O.U.P.) 119 pp. 10s. 6d.

Consider the following: "The Bible nowhere takes the view that God requires the suffering and death of a sacrificial victim. Such a view is wholly alien to the Biblical revelation of the character of God. Even in the sacrificial system of the Old Testament the death of the victim is incidental to the offering of the *life* to Almighty God . . . Christ's sufferings and death are not in themselves the sacrifice to which the Christian Church looks for its redemption . . . The sacrifice to which the Church looks for its redemption is the entering of the Risen and Ascended Christ into the heavenly places; there to present himself, and mankind in him, before the Father. We are redeemed by the interceding presence of the Ascended Christ in heaven, rather than strictly by the death on Calvary" (pp. 97f.).

Is that so? This is the basic question which Dr. Yarnold's readers must ask themselves, for these words express the basic thesis of his book. The author claims that he finds this conception exhibited in Hebrews, and he founds his whole exposition of the Lord's Supper upon it. "What is done in each Eucharist," he writes, "which the Church celebrates on earth derives its meaning from the . . . eternal (i.e., in this context, endless, continuous) self-offering of Christ at the heavenly altar" (p. 3). The present reviewer is probably not the only one who will wish to argue in reply that Hebrews does not teach this doctrine; that Dr. Yarnold's view of the significance of blood-sacrifice in the Bible is mistaken; and that to identify Christ's redeeming sacrifice with His heavenly intercession, and to reduce Calvary to a mere preparation for the offering of that sacrifice, is to turn the New Testament Gospel upside-down.

The book is able, and there are good things in it, notably the exposition of John vi, where Dr. Yarnold correctly treats our Lord's sermon, not as a eucharistic discourse, but as a discourse about that which the Lord's Supper is also about—namely, faith in Himself. Dr. Yarnold has evidently aimed to offer a representative statement of the way in which modern Anglo-Catholicism (biblical and neo-Thomist, rather than medieval or idealist) understands the Lord's Supper. He has not, therefore, tried to break new ground, but confines himself to standard points (including some standard Anglo-Catholic mistakes about Protestantism—for example, that those who do not hold the pipe-line theory of bishops and orders believe that the local congregation, delegates ministerial authority, and that Article XXXI was not meant to condemn the Roman Mass as such). Dr. Yarnold desires to transcend polemics, and to stress the given unity of all Christians in Christ, the unity to which the Lord's Supper bears witness; but this unhappily does not stop him from bowling the Anglo-Catholic googly (out of the back of the hand, going the wrong way) and debarring intercommunion without episcopacy. On this issue, as on the real presence and the

eucharistic sacrifice, on both of which Dr. Yarnold attempts an eirenic outflanking movement, controversy will have to go on. One hopes, however, that future combatants will all keep as calm, charitable, and close to the Church's heartbeat as Dr. Yarnold himself has sought to do.

J. I. PACKER.

ETHICS AND THE GOSPEL.

By T. W. Manson. (S.C.M.) 109 pp. 12s. 6d.

This is in one sense a slight book, but in another sense not; for nothing that the late Professor Manson wrote was ever really slight. He was a shrewd, vigorous, independent, exact scholar, richly endowed with that genius which manifests itself in taking pains, and mature erudition wedded to ripe judgment marked all his work. Biblical scholarship lost much by his death in 1958.

What we have here is a set of six lectures, originally the Ayer Lectures given at Colgate-Rochester Divinity School in 1953, partly revised by the author and now prepared for the press by Ronald Preston. They explore some of the basic perspectives of biblical ethics. The first crystallizes the character of Old Testament ethics, as the code of the covenant. The second, "Judaism and the law of Moses", passes in review the noble moralizing of the rabbis. The third analyses the Sermon on the Mount, in order to show in what sense our Lord understood and endorsed Old Testament morality. The fourth shows how the distinctive character of Christ's ethical teaching springs from His demand that Christians should "follow" Him. This chapter is thin and incomplete as a treatment of its subject; it reads like half a set of notes with vital pages lacking. We can only regret that the author did not live to prepare it for the press himself. The fifth chapter exhibits the extent of the ethical concern of the primitive Church, as seen in the Acts of the Apostles. The sixth suggests how the early Church applied to itself Christ's demand for identification with His own self-giving, saving ministry. This lecture is the least satisfying—indeed, it is maddening; for Dr. Manson, following in the footsteps of Dodd and Jeremias, expounds *ex cathedra*, without argument, a whole-hogging form-critical view of how the Church adapted and reapplied to itself parabolic utterances of our Lord which were originally spoken with quite a different meaning from that which the Church gave them, and such a view is no less arbitrary when Dr. Manson expounds it than it is in the hands of anyone else.

As a study of ethical perspectives in the Bible, the book is not complete (nothing, for instance, is said about the Pauline ethic of the man in Christ, dead to sin and risen to righteousness). Yet much of what is here is valuable, if not new, and nobody could read it without becoming a wiser man. Valuable as it is, however, 1½d. a page, or ½d. per hundred words, seems rather a lot to have to pay for it.

J. I. PACKER.

THE BIBLICAL DOCTRINE OF JUDGMENT.

By Leon Morris. (Tyndale Press.) 72 pp. 5s.

This is an expanded form of the Tyndale Biblical Theology Lecture of 1960 by the newly appointed Warden of Tyndale House, Cambridge.

Dr. Morris, with all his customary lexical skill, first traces the use of the word *shaphat* in the Old Testament and finds that it signifies dynamic right-doing. The judgment of Yahweh is a blend of law and love and it is inevitably a process that sifts men. Because of this it is creative of the beloved community. The ultimate emphasis of this word and of the others, with which he deals more briefly, is the eschatological judgment of the day of the Lord. On the basis of this word-study, which occupies just over half the monograph, he then expounds the New Testament doctrine.

Judgment in the New Testament is a present reality both by the Father and by Christ. The very offer of salvation is divisive. But Dr. Morris comes down heavily upon those who will have only a realized eschatology. With careful exegesis of the Scriptures and telling quotations from modern writers he shows that a final judgment is reasonable, moral, and inevitable. "A purely 'realized' eschatology is calamitous alike in its failure to reckon with the message of the New Testament, and in its tragic consequences." While not going into the problem of eternal punishment, the author stresses the reality of hell as a necessary corollary to the reality of love. While believers may have confidence in the day of judgment because their salvation depends upon Christ, nevertheless their reward will depend upon their works and there can be no cause for complacency. There will be much in the judgment that will be quite unexpected.

Altogether this is a most valuable study which leaves the reviewer with the wish that Dr. Morris might write a full-scale book on the subject. It would meet a crying need. R. E. NIXON.

LE MILIEU DIVIN : AN ESSAY ON THE INTERIOR LIFE.

By Pierre Teilhard de Chardin. (Collins.) 160 pp. 18s.

That the Jesuit philosopher Teilhard de Chardin was a thinker of unusual capacity has already been made apparent to the English-speaking world by the publication of a translation of his book *The Phenomenon of Man* in which he developed his concept of man as being in process of evolving into a new species whose prototype has been disclosed in the event of the Incarnation. The present volume propounds the mystical theory by which de Chardin sought to govern his living. His concept is of God revealing Himself everywhere as a universal *milieu* because He is at the same time "the ultimate point upon which all realities converge". His mystical aim is that of assimilation into this *milieu*, and this end is achieved in *unitate corporis Christi*—by participating in "the omnipresence of christification". The stages by which this mystical union is realized are, first, the "divinization" of our activities, each one labouring, in his daily work, "to build the Pleroma" with the aid of the "sur-animating" power of God; and, second, by the divinization of our passivities, whether of growth and life, or of ill fortune, disability, old age, and, ultimately, death, which is "the sum and consummation of all our diminishments".

Matter is conceived of as holy and having a spiritual power, not as a weight that drags us down, but as "the slope on which we can go up

just as well as go down". There is a "general 'drift' of matter towards spirit", and "the soul can only rejoin God after having traversed a *specific path* through matter". It is evident that de Chardin, though avoiding the stark dualism of the Pythagorean mysticism of the ancient world, has not in fact succeeded in shaking himself free from its governing concept: his involvement with the earth is still in order to "draw from it the strength to escape from it".

Linked with his idea of the evolutionary christification of the created order is his sacramental doctrine that "the eucharistic transformation goes beyond and completes the transubstantiation of the bread on the altar", that "step by step it irresistibly invades the universe", and that "in a secondary and generalized sense, but in a true sense, the sacramental Species are formed by the totality of the world, and the duration of the creation is the time needed for its consecration."

De Chardin's advocacy of his mystical doctrine is expressed with intensity and often with great beauty. But his philosophy of salvation is Greek rather than distinctively scriptural. The action of God's grace in Christ is from above down, not from below up, and it is focussed on Calvary rather than on Bethlehem, essential though the latter is to the former.

PHILIP E. HUGHES.

MAN AS CHURCHMAN.

By Norman Sykes. (Cambridge University Press.) 203 pp.
21s.

The announcement of the death of the Dean of Winchester came as a shock to many who judged that the fruits of his scholarship, which were being made available on a swelling tide of literary productivity, were very far from being exhausted. *Man as Churchman* is the last book to have come from his pen during his lifetime; but we may venture to hope that work which he had in hand at the time of his death may be published posthumously. The four chapters of the present volume comprise the Wiles Lectures delivered by Dr. Sykes in the Queen's University, Belfast, in May, 1959. In them he considers "some vital issues arising from (the) revival of interest in Church history during the sixteenth and seventeenth centuries". The lectures bear the authentic stamp of the vigour and virtuosity of the mind of this notable historian of the Church. Particularly enlightening are his description and discussion of the debates on the Petrine Supremacy and on the authority of Scripture and Tradition which took place at the Council of Trent and at the Vatican Council. The historical evidence, so deftly presented, exposes not only the precariousness of the papal pretensions but also the strongly felt differences of opinion among the papal theologians themselves over these important issues—differences only to be stifled, not resolved, by authoritarian decrees of Pope and Church, as has also been the case in modern times over the most recent *ex cathedra* promulgation, in 1950, of the dogma of the Bodily Assumption of the Virgin Mary (to which Dr. Sykes devotes a few revealing pages). This is not a large volume, but its worth must not be judged by its size.

PHILIP E. HUGHES.

LITURGICAL VESTURE.

By Cyril E. Pocknee. (Mowbray.) 57 pp. 15s.

Those who desire a concise illustrated survey of the origins and development of the so-called eucharistic and liturgical vestments may find this nicely produced work of some use. The author expresses the hope that it may "contribute something towards dispelling the many misconceptions that still exist in regard to ecclesiastical costume and vesture". We can think of few things less related to the needs and realities of the contemporary situation, however, than the dressing up of the clergy in fancy garb such as this book describes. Mr. Pocknee's interpretation of the Ornaments Rubric in justification of the use of certain of these vestments, though current in Anglo-Catholic circles, is incorrect. So also is his declaration that "the study of comparative religion and the revival of biblical theology has shown that both medievalists and reformers alike misunderstood the nature of sacrifice and equated it solely with death or immolation". (He might, with advantage, study Dr. Francis Clark's recent book, *Eucharistic Sacrifice and the Reformation*, which will be noticed in the next issue of this journal.) And it is certainly not "the common consent throughout the whole of Christendom" that chasuble and albe are "the proper vesture for the Holy Communion", unless the author excludes from Christendom all the multitudes who do not consent to this view. Our Church today should consider rather whether it would not be wiser and more realistic to follow the example of the first centuries of the Christian era when, as Mr. Pocknee acknowledges, "there was no distinction between ecclesiastical and civil dress, just as no special or hieratic language was employed in the liturgy".

PHILIP E. HUGHES.

CONCERNING THE ETERNAL PREDESTINATION OF GOD.

By John Calvin. Translated with an Introduction by J. K. S. Reid. (James Clarke.) 191 pp. 17s. 6d.

In his own lifetime Calvin was called a Calvinist. The taunt grieved him, for he had striven above all else to be scriptural. Today the jibe has acquired a prefix, neo- or hyper-, but it is still the same accusation against the Reformation teaching on grace. As usual in such disputes, there is much ignorance and misunderstanding, and so we may be grateful to Professor Reid for giving a new and more readable translation of Calvin's work on Predestination. The subject was an integral part of his doctrine of grace.

The actual translation improves on its nineteenth century predecessor, even if we could have wished that the fine long Latin sentences had been more often broken down to the English norm. Calvin had earlier dealt with this subject in his *Institutes*, but in later years he had been accused of making God the author of evil. So, despite failing health, he penned a reply to his two opponents Pighius and Georgius the Sicilian. The present work is not easy to read just because so much of the argument is direct refutation of works we have never seen. Professor Reid helps us along with headings, and three excellent introductory sections where he gives the historical setting and analyses the argument. Calvin

is certainly not above critical scrutiny, but it only darkens counsel when we read in section 4 and 5 criticisms which amount to saying, "What a pity Calvin had not read his Barth." There is indeed a fine Christological strain in the Genevan's thinking, but it must not be so exalted as to upset his profound Trinitarian balance.

It is true Calvin draws heavily on Augustine, but above all he seeks to be biblical. His doctrine is no remnant of the Stoicism which attracted him in his youth, nor is it an academic theory. It is biblical, practical, and directly relevant to preaching. Romans ix-xi is not the only passage he examines; he searches through Paul, Peter, and John to show that his doctrine of grace is squarely that of the Bible. "I should never have spoken on this subject, unless the Word of God had led the way" (p. 61).

There are those today who fear the pastoral consequences of predestination. They will find Calvin deals with them. It did not stop him preaching the Gospel to all the world, and further he used the doctrine to drive indolence out of the faithful. Again the doctrine of predestination is a great comfort to the Christian who lacks assurance. He may know that his salvation depends on God and God alone, for it was the Father who chose and predestined him in Christ. Those who dislike Calvin's doctrine must prove from Scripture that they have a better doctrine of grace. If they can do this, Calvin would be the first to agree with them.

G. E. DUFFIELD.

HISTORICAL THEOLOGY.

By William Cunningham. (*The Banner of Truth Trust.*) 2 vols.
639 pp. and 614 pp. 30s.

William Cunningham was the sternest and most dogmatic of the Disruption leaders and the last of the systematic theologians. As Professor at the New College, Edinburgh, (and later Principal) he taught Church History by means of lectures dealing with the issues raised in heresies. Hence his method was controversial and all the great doctrines of Christianity are handled in that spirit. His knowledge of the subject was vast and his intellect sharp. His trenchant style is a sheer delight as the argument is unfolded step by step and the errors of the ages demolished by his skilful blows for the truth. As a mental discipline the work is most rewarding. The three main alternatives to the Reformed Faith are handled incisively—Romanism, Socinianism, and Arminianism. Herein is both the strength and weakness of the Reformed position.

So far as book values go the two volumes are beautifully prepared and at reasonable cost. Iain Murray, the editor, is to be congratulated on an excellent introduction covering the lives of William Cunningham and James Bannerman and the events leading up to the Disruption of 1843. One regrets that the work has not been severely edited in the interests of modern readers. The pith of the subject could have been condensed, without serious loss, to 300 pages. Some of the sections should have been brought up to date, as the chapter which deals with the Epistles of Ignatius and the rise of the ministry in the Early Church.

What is contained here is irrelevant in view of further study into the debated question.

The work originally was posthumous, based on unrevised lecture notes, and the third edition was last published ninety years ago. The style belongs to that period. The purpose behind the present reprint is definitely polemical and aimed at purging evangelical circles of certain limitations.

R. E. HIGGINSON.

ANDREW A. BONAR : DIARY AND LIFE.

Edited by Marjory Bonar. (Banner of Truth Trust.) 535 pp. 12s. 6d.

Andrew Bonar, most famous of a band of brothers, Scottish Free Churchmen in the nineteenth century, is among the writers most recently brought back to public attention by the praiseworthy labours of the Banner of Truth Trust. This volume, produced by offset litho-process, is incomparable for quality of production at so low a price.

Bonar's life (1810-1892) is a kind of history in little of the Scottish Church in the nineteenth century. He was profoundly influenced by Thomas Chalmers, he admired Irving for a time, he followed his master Chalmers at the Disruption in 1843 into the Free Church, he was closely associated with the Moody and Sankey visits in 1859 and 1873, he was Free Church Moderator in 1878, and, above all, he was a faithful, devout, unremittingly energetic evangelical Christian of a fine nineteenth century kind.

There is much in the history of the period which we would like to know more about, but which this book does not provide. Some of its references are obscure. The Reminiscences by the editor at the end might have supplied these deficiencies. In fact, these reminiscences are rather scrappy and ill-organized. The new introduction is likewise inadequate and there is no index.

Much the best part of the book is the Diary itself, with its witness to an intense Bible-centred faith. Bonar's allegiance was sublime. He rejoiced in blessing, and found cause for joy in suffering. His looking forward to the happiness in the presence of God that is given to His saints after death is a particularly insistent note in this book. To us (and especially at a cover-to-cover reading) some of this may appear rather monotonously emphasized, and at times one suspects a kind of hot-house intensity about it, but there can be no mistaking the deep-rooted assurance and joy of one who was much used in God's work.

ARTHUR POLLARD.

THE MINISTER'S DEVOTIONS.

By C. R. Walker. (St. Andrew Press.) 128 pp. 20s.

BAY WINDOWS INTO ETERNITY.

By A. Graham Ikin. (Allen & Unwin.) 135 pp. 15s.

These two books on prayer and devotion are very different in approach and content. Mr. Walker's book is based on retreat addresses given in Scotland and is directed all the way through to giving specific

guidance by way of practical suggestion on the pitfalls and problems attaching to the private prayer life of the ministry. He is well aware of the invasion, by many duties, into the time that should be set apart for communion with God, and also of the easy rationalizations that appear to put casual prayer-life upon a high spiritual plane. There is both ready sympathy with the question of family demands beside those of the parish, with an insistence upon regular prayer time that will take every care to preserve it. Mr. Walker's suggestions on the subject of aids in devotion both as to books of prayer and on such matters as posture are by no means limited to one church tradition, certainly not just that of the Church of Scotland; he devotes three chapters to these topics. There are valuable counsels for country clergy with their especial temptations in mind; and two unusual chapters on holiday devotion and prayer in retirement strike out on a fresh path of helpful counsel.

In Miss Ikin's book one turns from the concrete to the more abstract. She writes in a mystico-psychological strain, influenced by the writings of the late H. T. Hamblin and the *Science of Thought Review* in which Christian devotion is interpreted in terms of Jungian insights. The analogies and phrases drawn from normal experience hardly lead to the answers that a biblically based spirituality seeks from this rather vague but confident religiosity. Despite the Christian terms which appear, there is lacking a whole dimension of redemption from sin in New Testament terms. Rather "The Christ-consciousness is the true secret place of the Most High. It is the place wherein the divine spark in man that makes him truly human becomes aware of its source in the God and Father of us all"; hence "the higher sanity . . . looks for the fulfilment of the present potentialities by an influx from the dimension of the spirit". With this approach, despite the recommendations printed at the beginning and the presence of helpful suggestions through the book it cannot have unqualified approval, by any means, as a spiritual guide.

G. J. C. MARCHANT.

PROSPECT FOR METAPHYSICS: ESSAYS OF METAPHYSICAL SPECULATION.

Edited by Ian Ramsey. (Allen & Unwin.) 240 pp. 25s.

This book consists of twelve papers which were read at a gathering of philosophers at Downside Abbey. They are intended for the professional reader, or, at least, for the well-informed layman, but though some are technical and compressed others have a wider range and should be of interest to any religious thinker. The book gathers momentum as it goes. The first three papers tick over a little uncertainly. Then, by climbing on some distinguished philosophical backs—Plato's for assistance, Russell's and Ayer's with daggers drawn—the middle group of essays advances forcefully. Finally, the last three, longer, essays soar into the metaphysical heights and try to bring down some constructive ideas.

Over the past decade we have become accustomed to the revival of metaphysics. The blows dealt to it by the logical positivists and the Oxford school of linguistic philosophers have proved after all not to be

death-blows. On the contrary, the central principle of positivism as formulated by the Vienna Circle—the famous verification principle—has itself been attacked with such penetration that it is now generally regarded either as a piece of metaphysics or, in places where such vocabulary is not admissible, at least as a pointer to the inadequacy of pure empiricism.

But, granted the chinks in the positivist armour, has the metaphysician anything of value to offer us? These papers hardly add up to a convincing case. They show that some metaphysical philosophers have learnt clarity, which is a substantial advance. But while the clarity with which they handle their opponents' arguments is commendable and at points compelling it becomes a double-edged weapon: it reveals all too clearly the bareness of their own cupboard. Dr. C. B. Daly, whose essay is perhaps the best in the book, is at pains to work out what might be called a logic of metaphysics, but his brilliant analyses seem to leave little room for a metaphysical contribution to human knowledge. In escaping from the suggestion that metaphysics is concerned with something "beyond" experience or language he ends up rather lamely in the cul-de-sac that "there is something *in* ordinary language which is not 'ordinary' and not expressible in empirical terms".

The contributors, it appears, all write as Christians. Though by no means all are Roman Catholics, the majority approach philosophy through the medium of natural theology. The theme that belief is essentially rational is recurrent. In the one essay in which he is mentioned Karl Barth evidently inspires the writer (Mr. Howard Root) with a feeling approaching horror; and in an essay on "Platonism" Professor Armstrong, in his fear of the idea that God is arbitrary, goes so far as to imply that He is subject to moral standards, that is, to such standards as human reason constructs. (Surely the answer to any threat of "potentia absoluta" is not to provide a strait-jacket for God but to maintain an indissoluble link between God's sovereignty and His love.) It is understandable that starting from these premisses the writers view with distaste attempts made by Christian philosophers to use positivist tools and to argue that religious assertions are logically different from "factual" assertions. Credit is given to Mr. Alasdair MacIntyre for his work in this field, but it is evident that his idea of "commitment" as the basis of "religious logic" is unacceptable with its existentialist, not to say Protestant, overtones.

Yet one may well feel that the proper function of a Christian philosopher at this time is to pursue the paths that are being mapped out by Mr. MacIntyre and others. Metaphysics, in its traditional sense of striving to propound and answer the ultimate questions about God and existence, seems to many a Protestant mind to be hard to reconcile with biblical truth. The biblical approach, as seen especially in St. Paul's First Corinthian Epistle, is to regard the ultimate questions as answered only by divine revelation, to which a response of the will, rather than of the unaided mind, is required. This is the source, and this the status, of the assertions of Christianity. What the philosopher can do is to examine their logic and seek to correlate them with assertions used in the discourses of science, ethics, aesthetics, and so forth. He can do

this only in a spirit of humility, knowing that his treatment of them has a limited validity and can be regarded as clarifying only one aspect of their "meaning". But in so far as he brings clarity he does a service—and a better service than can ever be performed by a philosophy that is based upon natural theology, Christian platonism, and other such foundations. For all the interest of this book and its undeniable brilliance in places, metaphysics remains, for one Christian reader at least, a fascinating but a useless chimera.

DEREK TAYLOR THOMPSON.

ITALIAN RENAISSANCE STUDIES: A TRIBUTE TO THE LATE
CECILIA M. ADY.

Edited by E. F. Jacob. (Faber.) 507 pp. 63s.

Only students of history will appreciate the value of this remarkable book. Fifteen essays by distinguished contributors like Sir Maurice Bowra, E. Gombrich, and John Sparrow, are introduced by an assessment of Renaissance studies by Dr. E. F. Jacob (Chichele Professor of Modern History in the University of Oxford) and the volume is fitly terminated by a biographical note (and sketch drawing) of Miss Ady by John Hale. Forty illustrations add to the value of the work and illuminate the contents admirably.

Miss C. M. Ady was a devout churchwomen of moderate Anglo-Catholic sympathies as one would expect in a Renaissance historian. She was one of the earliest members of the House of Laity.

It is fitting that her valuable studies in the Renaissance period should be commemorated by such a volume as the one under review. Her chief interest lay in the signorial families of fifteenth century Italy, their influence upon the city states, and their impact upon the civilization of the times. These essays, therefore, are devoted to the elucidation of that theme and treat the leading families like the Medici, Sforza, and the Malatesta. Finance, art, politics, songs of dance and carnival, and astrology, are all handled with care and detail as illustrating the character of the movement, as well as the major issues of Italian humanism and its impact on barbarian Europe. Particular attention is paid to the effect of war as a means of extending the sphere in which ideas operate. The Papacy also comes under review.

The changed attitude toward the Renaissance is skilfully outlined by the editor. During the last fifty years notable changes have taken place and the era is no longer treated as it was. A new periodization has begun as scholars have ceased to restrict their vision to the confines of Italy alone, and have depaganized the movement by showing it to be a continuation of medieval ideas and their moralization. The medieval period was not static nor even slow-moving in the realm of politics and ideas. Students of humanism now point out the significant overlapping of medieval and Renaissance elements in the upsurge of the new movement in the spheres of art, literature, and philosophy. The concept of a sudden awakening of the human spirit and the magic flowering of personality at a distinct point in European civilization has given way to the idea of a deeply rooted movement

emerging from the Latin past. It is true the leaders in the different fields were creative artists, especially the poets. Certain men stand out above the rest. The break with the past is seen more clearly in the commercial and political life of Italy. Local independence and piecemeal development were achieved through the initiative of the merchant princes and despots. In the realm of thought the renewed interest in history proved most fruitful in the stimulation of the human mind, quite as effective as philosophy. Classical archaeology became the main feature of study in the Italian academies and the past was rescued from oblivion with great enthusiasm. As Leonardo da Vinci notes: "Thou, O God, dost sell us all good things at the price of labour". The merits of this book cannot, however, be adequately assessed in such a brief review. R. E. HIGGINSON.

DAILY LIFE IN FLORENCE IN THE TIME OF THE MEDICI.

By J. Lucas-Dubreton, translated by A. Lytton Sells. (Allen & Unwin.) 324 pp. 30s.

This is a welcome addition to the publisher's Daily Life series. The author knows his subject well and gives a vivid picture of the variegated life, manners, customs, events, and personalities of fifteenth century Florence. No city of this or probably of any other period was more colourful. If there is a deficiency, it is in the knowledge and appreciation of the great intellectual and literary figures of the period. But perhaps only a typical "universal" scholar of the type that flourished in the Florentine quattrocento could satisfactorily have delineated all the perspectives of this truly remarkable city-state, which was or became the home not only of Medicis like Cosimo and Lorenzo the Magnificent but also of Gemistos Plethon, Ficino, Poliziano, Pico della Mirandola, Savonarola, Botticelli, Giotto, Da Vinci, Donatello, Cellini, Michelangelo, and many other notable men. PHILIP E. HUGHES.

THE DEAD SEA SCROLLS.

By R. K. Harrison. (English Universities Press.) 160 pp. 7s. 6d.

It was unfortunate that two of the best known producers of paperbacks should have published, a few years ago, studies of the Dead Sea Scrolls that were misleadingly partisan. So it is specially pleasing that the *Teach Yourself Books*, with their wide circulation, have done something to redress the balance with this eminently sane and responsible account. The story of the discoveries is well told, and the factual details of the MSS well marshalled; but the crucial matter in such a book is the assessment of the Scrolls' significance, and here lies its chief merit. Professor Harrison discusses the information yielded by this material on the text of the Old Testament, and sects of Judaism, and the apostolic age, with scrupulous fairness and a steady regard for the fact that many of the questions under debate remain open for lack of decisive evidence. It is a clear and honest survey, well deserving the comment by Dr. William Neil at the close of his introduction: "Most readers will . . . feel that as a concise guide to the scrolls for the unprofessional student this book could not be bettered".

F. D. KIDNER.