

Book Reviews

CHURCH ORDER IN THE NEW TESTAMENT.

By *Eduard Schweizer*. (S.C.M.) 239 pp. 16s.

Dr. Schweizer, who is Professor of New Testament at Zürich and the author of *Lordship and Discipleship* in this series, has produced a most important and original study in this much canvassed sphere of church order. It is a book which must rank among the significant examinations of the subject not only for New Testament studies, but in the current ecumenical debate.

The author's method, after a very unusual and discriminating discussion of the authority of Scripture for the ordering of the Church, is, to begin with, analytical. He considers Jesus's conception of the Church, which he finds obscure enough, but at least it was an open fellowship, repudiating hierarchy, and following Jesus in self-renunciation for the world; then that of the Primitive Community (including such disparate representatives as the early Jerusalem Church, that of Matthew and of the Pastorals), then the Pauline, Johannine, and sub-apostolic conceptions of the Church. In the second part of the book he synthesizes his findings, and faces up to such problems as Apostolic Succession, Charismatic and non-Charismatic Ministry, Church Service, and Office.

The first thing that impresses an English reader is the strong literary and historical scepticism displayed in a responsible Continental New Testament study like this: not only, of course, are the Pastorals, Colossians, and Ephesians not Pauline, and I Peter and the Johannines second century works, but we meet such assertions as that Jesus never spoke about the Church, baptism, or the Holy Spirit, that it is open to question whether the twelve were ever leaders in the Church, or whether Jesus ever called Himself the Son of Man. The disciples were certainly not apostles, and the words of institution do not go back to Jesus.

However, this minimizing of the evidence appears to strengthen, rather than weaken, his arguments from the sources about the nature of Church order. It is impossible in the space available to do justice to his position. But much of the book is devoted to showing that in the New Testament there is a duality about the Church. It is, on the one hand, identical with, or a part of, Israel (this point is laboured constantly); and this stand of historical continuity certainly runs through the New Testament. On the other hand, the Church is something new, a colony of heaven, an eschatological phenomenon in the space-time continuum. The first conception tends to look forward to the Parousia, and backward to the Cross, and stress credal formulæ and a regular ministry; the second tends to look up to the ascended Lord who is at work among His people in a charismatic ministry of His sovereign choice. Both views, if taken in isolation, run practical and theological dangers; in the one case, of formalism and Ebionism, in the other of

chaos and Docetism. But in the New Testament in general, and Paul in particular, they are held in fruitful tension. The Church, Dr. Schweizer insists, lives entirely on the grace of God; its basis of faith, which of course is reflected in its mode of worship, is both the freedom and the faithfulness of God. Thus it makes no distinction between office and ministry, it recognizes the God-given ministerial function of the whole body (and that means that the sick woman's private intercession is just as important as the minister's public preaching), it cannot claim any guaranteed means of salvation, whether in hierarchical succession (bishops are at best of the *bene esse* of the Church) or confessional formulæ—or decisions for Christ. The Church lives on grace, and "only in Christ is it essentially the Church" (28a). The Church is still part of the world, to which it is committed in mission; only it is that part of the world which has heard and received God's gracious gift. He concludes with some practical suggestions arising out of his most stimulating exegesis.

This is a book to read and re-read. It has a depth, a spiritual perception, and an absence of *partis pris* that is most refreshing, as well as challenging. How seriously, for instance, do we take the New Testament assumption that while Church order is a manifestation of the Spirit (24), yet "God's grace is bestowed on every member, just as it is understood that every Church member can baptize, or distribute the Lord's Supper, and has the right to speak in any assembly of the Church" (22g)?

It only remains to mention a peculiarity of the arrangement of the book. In order to achieve uniformity with the German edition, references are made by sections not pages, and footnotes run on serially from 1 to 900.

E. M. B. GREEN.

THE MIND OF THE OXFORD MOVEMENT.

By Owen Chadwick. (A. & C. Black.) 238 pp. 21s.

The name Oxford Movement fills many Evangelicals with fears of Romanism, priests mumbling mass, vestments, incense, and the rest of the ritual paraphernalia. Yet paradoxically the same people will treasure Liddon's Bampton lectures, value Pusey on Daniel, and sing with appreciation Newman's ironical hymn *Lead Kindly Light*.

Tractarian influence has been truly worldwide, and indirectly responsible for much of the drift of the Anglican Communion in a Romeward direction. This influence is also seen in the various Prayer Book revisions, which usually tend away from a Reformation anchorage. The Master of Selwyn College has confined his anthology to the period of the Tracts themselves. Writing with disarming charm, he sketches out the historical background of the Movement and the character of each of its leaders. The selections themselves fall under three heads with the third the largest—Faith, The Authority of the Church, and Sanctification. Professor Chadwick brings out the warmth of Tractarian devotion against the frigid background of seventeenth century rationalism. The Evangelical can admire much here—the hymns, Keble's interest in Bible study (p. 105), Pusey's passion for prayer (pp. 178ff.), and Isaac Williams's stress on obedience (p. 147). But there is more

to respect. Newman asserted, "If the Church would be vigorous and influential, it must be decided and plainspoken in its doctrine" (p. 144), and he went on to castigate misguided comprehensiveness. Pusey on Daniel was a bulwark against the impending threat of German radicalism, and his successor Canon H. P. Liddon refused to accept the debased liberal Christology.

Yet there is another side also. Professor Chadwick admits his omission in the anthology of any Tractarian polemics, but inevitably this distorts our vision of the mind of the Oxford Movement. (Indeed it is in doctrinal and dogmatic judgments that the Introduction is weakest.) For example, page 53 of the Introduction cites Froude: "Really I hate the Reformation and the Reformers more and more". The language may be extreme, but the sentiment is that of the Tractarians. Again, they looked to the Fathers as the true interpreters of the Bible. The Reformers had valued these ancients highly, but not uncritically. Cranmer, Jewel, and the others tested them against the Scriptures. The Oxford men idolized "the ancient Church", and set it over against the Reformation. By this phrase they meant the Fathers' views of the Bible and the Church together with occasional snatches from the Middle Ages. They failed to realize that the Reformers had rediscovered with great care the real mind of the ancient Church by going back to the Bible, and to the Fathers in as far as they did not run counter to the Bible. In effect, the Tractarians had all but gone back to the position of the Roman opponents of the Reformers. Again, can a "moderate and mediating" doctrine of justification such as Newman and Pusey expounded (pp. 49 and 109ff.) be that of Paul and the Reformers? The true Reformation emphasis of justification by faith *alone* cannot be moderated or it becomes another doctrine. Again, ritualism: this must not be blamed on the Tractarians directly, though they opened the door to it. As late as 1879 Pusey writes: "People's minds are taken away from these glorious truths of the creeds, to be taught about these lesser things, or worse still, about birettas, and the people are alienated from us by things about which there is a good deal of pedantry". To the early leaders ritual was usually a secondary matter, even if Pusey's later dissuasive was partly in the interests of expediency.

The Oxford Movement and Professor Chadwick's anthology both resemble the proverbial curate's egg. The introduction and selection are excellent as far as they go, but they lack balance and may mislead the unwary reader. The Tractarian protest against rationalism was timely, and their personal spiritual discipline evokes our admiration. But despite their assertions to the contrary their worship was of a semi-Roman sort, and a reading of the Parker Society debunks the common fallacy that no Anglican had a doctrine of the Church and a sense of worship until the Oxford Movement.

The greatest tragedy of all was the degeneration of this Movement into the *Lux Mundi* group, for there, Tractarianism (already showing signs of decay) came to terms with a rampant and arrogant modernism. The end product can scarcely be called the best of either world.

G. E. DUFFIELD.

UNITY, UNIFORMITY, AND THE ENGLISH CHURCH.

By S. C. Clark. (Mowbray.) 124 pp. 7s. 6d.

In this work the Vicar of Crockenhill, Kent, sets out to examine and reconcile the various traditions within the Church of England. To achieve this laudable aim, his method is to assess the Evangelical Revival and the Tractarian Movement, and then to point to lines of agreement without compromise. He believes there is no room for parties, but there is a place for differing emphases, both "Catholic" and Evangelical.

Unfortunately Mr. Clark seems to think that Evangelicalism is to be equated with a rather vague and undocctrinal pietism, and Calvinism is a veritable bogey to him. This failure to understand Evangelical theology leads to an unbelievably naïve treatment of key subjects like conversion, the sacraments, church and ministry, justification and sanctification. Too often the writer depends on unreliable secondary sources, and so an important topic is handled in an unreliable way. For example, he would not quote Dr. Mascall on the Reformation so authoritatively (p. 111), if he had read the strictures of a real Reformation scholar like Professor Rupp in *Protestant Catholicity*. The confusion over Baptism reflects the confusion of the Liturgical Commission and the Church of England generally today, but why blame this on the Prayer Book (p. 43)? Cranmer was not this muddled, as Dr. G. W. Bromiley has shown. Until recently Anglican exegetes had not been so superficial as to view adult baptism as the New Testament norm (p. 40). One wonders why they do not read the works of Pierre Marcel and Professor Jeremias; or, if they hold to their views, why do they not become Baptists? Mr. Clark's failure to appreciate Reformation eucharistic theology is complete, and we have had to wait for a Jesuit to inform ignorant Anglicans what the Prayer Book really meant by the Lord's Supper (Francis Clark, *Eucharistic Sacrifice and the Reformation*).

We shall not go on, but if Mr. Clark wants to resolve tensions within Anglicanism, would he not be wiser to start with the historical and constitutional position of the Prayer Book and Thirty-Nine Articles, and then assess the deviations? To dismiss the sixteenth century, "since this was a period of great turmoil and confusion, when the Church was subject to a complicated succession of influences" (p. 2), only further underlines the author's naïvety. G. E. DUFFIELD.

THE SELECT WORKS OF JONATHAN EDWARDS.

Vol. II. Sermons. 276 pp. 10s. 6d.

Vol. III. The Religious Affections. 382 pp. 15s. (*Banner of Truth*.)

The first volume of this new series contained some sermons and *A Faithful Narrative* of the 1735/36 revival which took place in Edwards' parish in Northampton, New England. This second volume of sermons gives a fair example of Edwards' preaching. It contains particularly the sermon that first brought him into the limelight in Boston, Mass., when, at the age of twenty-seven, he was asked to preach, a Yale alumnus, at the Harvard Commencement, and he took as his subject

“ God glorified in the work of redemption, by the greatness of man’s dependence upon Him in the whole of it ”. The last five words (usually—and here—omitted) stress the emphasis in which Edwards took conventional religion to task from the outset of his ministry. There is also here the “ Enfield Sermon ”—“ Sinners in the hand of an Angry God ”—which helped to promote the 1742 Awakening, and two of the five sermons, published to show the doctrine behind the 1735/36 revival. The rest are undated and come from his earlier ministry or posthumously edited sermons. Edwards was a preacher of wide pastoral and evangelistic range, and like many in the seventeenth and eighteenth centuries he was pre-eminently a pulpit theologian. Thus the *Treatise Concerning Religious Affections* (there is no article in the original) was first given as sermons and later put completely into written treatise form for publication. It represents the mature thought of one whose ministry involved a great deal of personal counselling, not only in revival circumstances. It completes a number of lesser works on the subject and shows Edwards’ insight, based on careful observation, integrated with his total theology. This is a spiritual classic and needs to be more widely known.

The welcome to this republication is mixed with some regret that a more scholarly approach was not attempted, if in nothing more, at least in the ordering of the material. In this it compares poorly with present Edwards studies in the United States. It gives the impression of being an enthusiastic but hardly skilful or informed selection. It is probably now too late to have the writings published in the kind of sequence or association useful for potential students ; but one might hope that further publication of older evangelical works might bear this in mind. The format is pleasing and makes for easy reading.

G. J. C. MARCHANT.

MY SPIRITUAL PILGRIMAGE : FROM PHILOSOPHY TO FAITH.

By E. Keri Evans. Translated from the Welsh by T. Glyn Thomas. (James Clarke.) 127 pp. 10s. 6d.

From the title one might infer that this book contains only the ramblings of a self-important introvert. From the subtitle one might suppose that the author had moved from a largely irreligious position to a largely religious one. Both assumptions would be wide of the mark. Keri Evans was a man who, despite the fact that he had captured all the prizes and scholarships in Philosophy at Glasgow under Edward Caird and had been Professor of Philosophy in Bangor University, retained a very lowly estimate of himself and was only prevailed upon to write this autobiography because, as he says in his preface, “ some whose judgment I respect have persuaded me it is my duty ”. Brought up in a Christian home and responding early to the call to be a minister of the Gospel, Evans was drawn aside by his love of poetry to engage in a search for the Beautiful, in such a way that philosophy, which he had intended should be a handmaid to his spiritual life, gradually became its master. From this thralldom the preaching of Henry Drummond in Glasgow ultimately helped to deliver him, and he came to see that intellectual knowledge of God and experimental

knowledge are two different things. Contact with Reader Harris, A. T. Pierson, R. B. Jones, and other leaders of the 1905 Welsh Revival led him into an ever deepening experience, so that, as he himself explains, the search for the Beautiful yielded to the search for the True and then to the search for the Holy. His faith was tested in many ways, notably by physical weakness and suffering, but his love for Christ grew in intensity and his reminiscences enshrined in this captivating book should be a help and inspiration to all who read it. Both the original Welsh edition over twenty years ago and this English translation of today owe their origin to the advocacy of Dr. Martin Lloyd-Jones of Westminster Chapel, London.

L. E. H. STEPHENS-HODGE.

THE PIONEER MINISTRY.

By Anthony Tyrrell Hanson. (S.C.M.) 176 pp. 21s.

The publishers are to be complimented upon a beautifully produced volume at a moderate cost. It is the finest work on the subject of the Christian Ministry since the publication of Bishop Lesslie Newbigin's *Household of God* (which strangely enough is not mentioned by Canon Hanson). The title may intrigue readers somewhat, yet no better one could be found to describe the character of the Apostles and their successors. In a time when the ecumenical movement is bearing fruit it is vital to examine the relationship of the Ministry to the Church. The book is offered to the public as an attempted contribution toward a doctrine. At every point the Ministry must be related to the Church and not divorced from it. The ministry is originally the Church *in nucleo*, the Faithful Remnant idea carried over from the Old into the New Testament, and repeated down the centuries in every mission field. Apostolicity is the Church engaged in its mission to reach the world with the Gospel. "The ministry is only apostolic in as far as it carried out this task of leading the Church into the Church's apostolic task." "Its task is essentially pioneer, it is the spearhead of the Church." Catholicity is "the quality of including all Christians". Baptism and not the Ministry constitute the Church. This is particularly so in the mission field where *comity* is practised. Doctrinal safeguards are necessary since heresy can un-church.

With real skill the author demolishes the viewpoint propagated by *The Apostolic Ministry*, although himself reared in the Tractarian camp. Chapter five breaks new ground for most people on the doctrine of the Ministry as he outlines St. Paul's exposition in II Corinthians. Chapter ten entitled "The Modern Debate" is the best part of the book. Almost everything of worth that has been written on the subject comes under review. Certain conclusions might be sampled. "The Church as a whole is the true heir to the mission of the Apostles." The Ministry is the Church in its pioneer, apostolic aspect, and hence the Ministry cannot be lost by mere failure of succession. The weakness of the "Catholic" view is the divorce of the Ministry from the Church.

The tendency of the Ministry has been to monopolize the apostolate of the Church. One choice piece of Irish humour is given us: If orders are indelible it seems illogical to conclude that because a bishop is

suffering eternal punishment he should be considered as having lost his orders! Like Daniel Jenkins, he stresses the concept of service as the very heart of the New Testament doctrine. This book will remain a standard work for another decade. It deserves to be read more than once.

R. E. HIGGINSON.

THREE HOURS.

By John M. Elphinstone-Fyffe. (Oxford University Press.) 106 pp. 12s. 6d.

How should we use to best advantage the hours of Good Friday? When the world is treating it as a festival for sport and license can we ignore the solemn possibilities it provides for true devotion? Do the statutory, or united, services really meet our need? Or is there a place for a three hours service? The author of this "new form" employs his experience with the B.B.C. Religious Department to offer us something worth considering. Such an act of devotion is as old as the fourth century. Its purpose is to watch, as it were, in spirit by the Cross during the dying hours of the Lord Jesus, and to meditate upon His words. Dissatisfaction with the accepted pattern has led the author to this new form. Two parts make up the book. First the difficulties to be encountered are mentioned, and then solutions are proposed. The conductor, the service, and the congregation are surveyed. The proposed set of readings and readers is outlined, with addresses and prayers, and some practical preliminaries. Secondly, the Service is set forth in nine sequences. The theme is victory through the Cross. Forgiveness and Temptation, Suffering and Faith, Humility and Obedience, Death and Conquest, are reverently treated in turn. Finally detailed notes are provided for the choice of hymns, etc. With genuine realism the author handles his material since so little is at hand for the would-be script producer in a non-liturgical field. Anglicans, he feels, are too little equipped to do it adequately. When the preacher is a "personality" he is in danger of dominating the set-up. As the late B. K. Cunningham used to say, "personality without truth is vulgarity. Truth without personality results in a university sermon". This particular type of service originated in 1946 in Ramsbury, Wiltshire. The three essential parts are: "the Bible should be read as much as possible", "the longest time should be given to prayer", and "the congregation should be offered the opportunity of taking part, actively and vocally, both as a body and as individuals". Consequently the conductor's addresses are reduced in length. As John Donne quaintly remarks about this occasion, "some thought it to be their duty to continue preaching until their auditory awoke". Clergy are also spared the ordeal of speaking two hours out of three. The pattern resembles the festival of nine lessons. Great attention is paid to the value of silence. Admittance and exit are only allowed during the pause for a hymn. A completely timed and typed programme is placed in the porch for the benefit of those unable to enjoy the full period in church. This manual should find wide acceptance and prove to be invaluable in its field.

R. E. HIGGINSON.

THE COMFORTABLE WORDS.

By W. W. S. March. (Mowbray.) 130 pp. 7s. 6d.

The sub-title to this useful little manual is "a pastoral and theological commentary" and many preachers will be grateful for it. New vistas are opened up by its reverent treatment of a familiar liturgical formula, especially in a decade when Prayer Book experiments are in vogue. As there is no parallel to this section of the Communion Service in the ancient liturgies, it is good to learn the source of it, and the reason for its introduction into the Reformed rite. The Foreword, by the Bishop of Knaresborough, warns us of "the shape of things to come" and the need for such a study. Six chapters examine the theme suggested by the Comfortable Words. Perhaps the introductory chapter on the source of the section in the liturgy is the most interesting. The other four outlining the meaning of the texts in this setting of Advent, Love, Death, and Glory are following well defined paths. The key phrase "Comfortable Words" is itself scriptural (Zech. i. 12-17), but most hearers of it will be ignorant of its origin. The formula was first used in the liturgy in 1541 by Hermann von Wied, the archbishop-elect of Cologne, in his Order for Public Worship. Cranmer quarried this stone from Germany and incorporated it in the First Prayer Book of 1549. With skill Mr. March answers the question concerning the devotional and doctrinal meaning of these words. A Barthian ring is heard in the exposition. Yet we are indebted to the author for this brief but suggestive work setting forth the credal unity of the Comfortable Words, with its summary of the entire redemptive work of God. In the final chapter, entitled "Sursum Corda", church traditions will determine whether we accept his conclusions. But we shall at least agree with Brother Edward that our Lord constantly looked up to heaven. "Very few English people do, I fancy; we pray down our sleeves a great deal, as if they were telephones." This book will help us to make the right orientation in worship.

R. E. HIGGINSON.

THE APOCALYPSE TODAY.

By Thomas F. Torrance. (James Clarke.) 188 pp. 13s. 6d.

The Book of the Revelation never ceases to attract the attention of individuals and congregations, and sermons based upon it have strange and uplifting power in them. These attempts by Dr. Torrance to instruct his former congregations at Beechgrove, Aberdeen, and the Barony Church, Alyn, will be much appreciated by other ministers in lesser cures. At least they set a model of the kind of sermon to be attempted, at once both biblical and expository with the elevation of Christ as the main end in view. Dr. Torrance received his initial impetus to expound the book from reading Johannes Lüthi's sermons on Daniel, and the broadcast addresses of the late Karl Ludwig Schmidt on the Apocalypse. Throughout these simple discourses he has endeavoured to make them relevant to the world in which we live today. Evidently he holds to the traditional authorship of the book. Sixteen chapters outline the contents of the Apocalypse, with a short epilogue on the Water of Life. The text of the Bible is printed before the

exegesis so that the reader is provided with a self-contained manual which may be carried easily in the pocket while travelling. Perhaps the most crucial chapter is that entitled "The Silver Lining" which sets forth Rev. xx. It might fairly be taken as a sample of the rest, and a clue given to the school of interpretation which Dr. Torrance follows. The time factor is measured out in its span by mysterious symbolical language because "God's time is different from our own", which is subjected to vanity and "unmeaning circularity". God's time is perfect in duration and complete in itself. The apocalyptic symbol of one thousand years expresses the fulness of time. (A misprint appears on p. 164—"capacity" for "incapacity".) The millennium is Christ's reign in the midst of time. "Behind the course of sinful history the reign of Christ is actually taking place." This book will be most satisfying to the contemporary school of interpreters.

R. E. HIGGINSON.

PAUL AND HIS PREDECESSORS.

By A. M. Hunter. (S.C.M.) 154 pp. 15s.

The face of New Testament criticism has been considerably altered in the past quarter-century by the particular attention which has been paid to the substrata of the New Testament, and a corresponding realization of the hazards involved in resting theories of authorship (for example) any longer upon arguments of literary dependence. The work of C. H. Dodd and P. Carrington, amongst others in this field, is today well known: but A. M. Hunter's book on the issue in its Pauline setting, which has just been revised and re-issued, was really at its first appearance in 1940 a pioneer work.

This new edition has given Dr. Hunter the opportunity of adding an appendix, in which he brings the discussion up to date, admits modifications, but shows that the further work done by other scholars in this area has simply strengthened his own conclusions. His original investigations were designed to illustrate the loyalty of St. Paul to the apostolic tradition, and indeed to the teaching of Jesus Himself. Carefully sifting the evidence, he reveals the strong underlying link that exists between Paul and his antecedents, appearing in the Pauline *corpus* in the form of *kerygma*, *paradosis*, credal formulæ, hymns, *logia*, *catechesis*, *testimonia*, sacramental theology, christology, pneumatology, and eschatology.

The significant conclusion is that Paul, so far from being an "arch-innovator, or even corrupter, of the Christian faith" (p. 116), is a faithful witness to the apostolic tradition, as well as an original proponent of it. In the course of this masterly study, Dr. Hunter has given every student of the New Testament an important, well-documented book he will not wish to be without.

S. S. SMALLEY.

WAS CHRIST'S DEATH A SACRIFICE?

By Markus Barth. (Oliver and Boyd.) 55 pp. 7s. 6d.

Writers on the atonement have a tendency to adopt an all-or-nothing attitude towards sacrifice. Sometimes they regard sacrifice as the clue to the whole, and find everything else as fitting in under the sacrificial

category. Sometimes they regard it as a concept already outworn by New Testament times, so that the references in the the New Testament have no great significance. Markus Barth's essay is an emphatic protest against the latter position. Indeed he goes so far as to accuse those who neglect the sacrificial as being near to the Ebionites (p. 8). He draws attention to the extent and the importance of the interpretation of Christ's death as a sacrifice, finding this in Paul and in John and in the Synoptics. All this is to be warmly welcomed by those who want to see biblical teaching rightly expounded.

But in some respects this is a disappointing book for all that. The author rejects views which regard sacrifice basically as gift, expiation, or communion, at least as regards the New Testament, and prefers to think of it as prayer. Such a revolutionary idea ought to be argued with seriousness, but this is not done. Again, sacrifice is usually regarded as vicarious, but the author does not discuss this. It is impossible to say whether he holds to a vicarious sacrifice or not. Serious also is his confusion of redemption and sacrificial atonement in the New Testament ("they retain different names but mean one and the same", p. 30). The evidence will hardly bear this out. The two categories are distinct, though both may be applied to Christ's atoning work. Nor do I like his uncritical acceptance of Dodd's view that the Bible means "expiation" when it says "propitiation". The work of those who oppose this view should at least be noted.

LEON MORRIS.

CRIME BEFORE CALVARY.

By Guy Schofield. (Harrap.) 240 pp. 21s.

This book is an attempt at historical reconstruction, centred upon the part which Herodias played in influencing the policy of Herod Antipas as it affected first John the Baptist and then Jesus Christ. Mr. Schofield has provided a vivid and interesting interpretation, though it must be said at once that his theory depends at a number of points, some of them important, upon hypothesis. The author has sought to revise many of the established views about leading characters in the Gospel narrative. In fact, he insists a trifle wearisomely on this work of correction. He presents Herodias as a powerful, determined woman, working upon a Herod cautious and moderate, a fairly competent ruler in contrast with the traditional lecherous tyrant of "Oscar Wildean nightmare". Certainly some correction was to be welcomed here. The new view of Pilate is more startling and more difficult to accept, though one must admit the strength of such evidence as Mr. Schofield brings. Pilate is seen not as a weak or as a careless character, but as vicious and cynical, insulting and despising the race he governed, "a man of very inflexible disposition and very merciless, as well as very obstinate".

The treatment of some of the incidents is interesting. Mr. Schofield suggests, for example, that John the Baptist in prison at Machaerus received very favoured consideration; and, again, he sees the revolt against Pilate's introduction of the Imperial images into Jerusalem as a kind of first-century equivalent of a present-day anti-nuclear passive resistance sit-down protest.

It is a pity that the book is marred by so much careless spelling and punctuation or else proof-reading.

ARTHUR POLLARD.

TOLERANCE AND THE INTOLERABLE : THE SWARTHMORE LECTURE FOR 1961.

By Richard K. Ullmann. (Allen & Unwin.) 74 pp. 8s. 6d. (5s. paper.)

For anyone in need of a sympathetic insight into the Quaker way of life nothing could be simpler yet more profound than this book, illustrated by choice quotations from writers ancient and modern. The author has been baptized into the subject through the anguish of persecution during the Nazi régime. His wide contact with other civilizations in the Far East has acclimatized him to many different outlooks. Originally a Lutheran, his experience of refuge in England among the Friends introduced him to a new way of life, which he so ably presents to the intelligent reader in these pages. The problem which he discusses is this : can we stand for truth in the face of falsehood without being intolerant? In five short chapters he outlines his thesis.

Quakerism stands for the liberty of conscience, seen when that conscience is not fully enlightened, and hopes that the influence of the enlightened will lead the deluded into fuller truth. The inner light within man is the chief authority in matters of guidance as it expresses the Universal Light of Christ shining in every man which comes into the world. We are called to respect that spiritual essence and to abstain from persecution, or coercion of any kind, when some brother walks against the inner witness. Through personal prejudice and group pressure it is never easy to achieve. From every conceivable angle the subject is discussed. The vicious chain of circumstances that binds us all, as well as the limitations of humanity, is taken into account. Truth is vital and must be declared, but never forced upon another, and the witness must be prepared to die, if need be, to prove his love of the truth. Love is the solvent of all differences whether found in friend or foe. This is the message conveyed by the life and death of Jesus Christ. The Quaker is called to endure to the end, exhibit dignity in his suffering, and pray for those who spitefully use him. Only thus can the Holy Spirit of Truth and Love live on in defeat, and rise victorious over all suffering. The book is worthy of a wide circulation.

R. E. HIGGINSON.

THE SAVAGE MY KINSMAN.

By Elizabeth Elliot. (Hodder & Stoughton.) 159 pp. 37s. 6d.

A reviewer in a literary weekly sneered at the recent Auca book, *The Dayuma Story*, on the ground that Dayuma's version of Bible stories debased Christianity to a level barely recognizable. He should read this new Auca book, especially the section on the difficulties of communication, and be shamed.

More serious is the feeling that the Auca episode is being exploited to the last dollar. This latest book should kill that, though it's a wry comment on modern Christendom that it has taken a naked, murderous

tribe, barely two hundred strong, to make missionary literature sell widely again.

The Savage My Kinsman is Betty Elliot's account of the ten or eleven months which she, her little girl, and Rachel Saint spent with the killers of Jim Elliot and Nate Saint, in complete isolation except for air drops and radio. A magnificent book, both for family use and serious reading, being not only an album of excellent and unusual photographs, but a factual, unemotional and highly observant account of an experience that needed a high degree of courage and of faith ("If a duty is clear, the dangers surrounding it are irrelevant" . . . "I seized on [the words of a psalm], acted on them, and in acting discovered the Rock beneath" . . . "For everything that I would have called an inconvenience there was compensation if I took the time to look for it and had the grace to be grateful").

Mrs. Elliot's account of the Aucas and their language is an important contribution to anthropology and linguistics. Her discovery that "socially I had nothing whatever to offer to the Aucas" is described in a moving account of a "savage" culture that had its own beauty, its own moral standards, but a total lack of recognition of spiritual need. She learned that to bring them Christ we must come, "not to be benefactors, but servants". Her words should be proclaimed a watchword for all missionaries.

This book is not dear. The Christian reading public needs a more realistic attitude to prices. J. C. POLLOCK.

THE PRISONER LEAPS: A DIARY OF MISSIONARY LIFE IN JAVA.

By David Bentley-Taylor. (*China Inland Mission.*) 352 pp.
17s. 6d.

Ten years ago, when it became clear that the presence of missionaries on the mainland of China was becoming a hindrance, or even a menace, to the Chinese Church, there were those who urged that the China Inland Mission, having "exhausted the mandate of Heaven" (to quote the phrase used as one dynasty gave way to another in China), should now disintegrate, its members returning to their home countries and seeking a ministry there. It was then that as an alternative we began to explore the extent of the unmet need in the countries of south-east Asia, stretching in a wide arc from Thailand to Japan. If we could be regarded as authorities on things Chinese, we were painfully ignorant of conditions in these other fields. But our survey teams reported that, not only amongst the Chinese in south-east Asia but also amongst the indigenous peoples, there were many millions who had never been evangelized. Today the C.I.M., under its new name the Overseas Missionary Fellowship, is at work in a dozen of these fields, and after ten years it is a suitable time to assess the progress made. This is what Mr. Bentley-Taylor does in regard to Indonesia, which had always been virtually the "preserve" of missionaries from Holland.

But *The Prisoner Leaps* is by no means a statistical survey of what has been accomplished, either by the Dutch missions or by the tiny group from the C.I.M. Indeed, it is more valuable, and much more fascinating, than any survey could be. While Mr. Bentley-Taylor

presents a day-to-day record of his experiences in recent years, and one can glean a good deal of information concerning the peoples of Java and Sumatra, the churches established, and the vastness of the unmet need, the book is perhaps chiefly remarkable for its portrait of a man of God referred to as "Rufus", a Javanese evangelist of only average attainments whom the Spirit of God is using in turning many Muslims to a vital faith in Christ. By God's grace Mr. Bentley-Taylor has bridged between the westerner and this eastern prophet, and the two are working together in double harness with glorious results. Rufus might well be termed—for those who are familiar with C.I.M. literature—the "Pastor Hsi" of Indonesia.

FRANK HOUGHTON, Bishop.

GOD'S PEOPLE IN INDIA.

By John Webster Grant. (Highway Press.) 112 pp. 6s.

As Bishop Newbigin points out in his Foreword, this book is "a valuable study of the Christian Church in India". The Rev. J. W. Grant is a minister in the United Church of Canada, who was visiting professor at the United College of South India and Ceylon in the year 1957-58. During that time he travelled widely, and gleaned material for this sober yet sympathetic appraisal of the situation which "God's people in India" are facing. (Incidentally, that is how the New English Bible would describe them. Thus "The church of God which is at Corinth" becomes "The congregation of God's people at Corinth".) Mr. Grant is impressed with "the greatness of God's mighty acts" in India, but also with "the need of imparting a more Indian character to the outlook and customs of the Church, while avoiding any dilution of the Gospel or any blunting of its moral demands". That sentence makes it clear how balanced a view Mr. Grant takes of the line along which all who love India should be concerned that progress should be made. The influence of nationalism, the danger of syncretism, the need of voluntary lay witness by church members, the new attitudes which missionaries from overseas must adopt if they are to fulfil their ministry—these are a few of the vital questions which Mr. Grant discusses with clarity, spiritual discernment, and a burning love.

FRANK HOUGHTON, Bishop.

THE RELIGIONS OF TIBET.

By Helmut Hoffmann. Translated by Edward Fitzgerald. (Allen & Unwin.) 200 pp. 25s.

The Religions of Tibet was published in Germany in 1956, and has only this year appeared in its English form. The author is Professor of Indology in Munich, and as a result of long investigation, and extensive travels in the region of the Himalayas, he has acquired a formidable fund of knowledge concerning the origins of Tibetan religions. It is not easy for the general reader to share the enthusiasm with which he has burrowed into the voluminous literature concerning the rise and progress and decline of the ancient Bon religion, animist and Shamanist, whose hold upon the peoples of Tibet was slowly undermined by the entrance of Buddhism from India. The ancient kings of Tibet

eventually gave place to the rule of the priests. Thus in the fourteenth century there was "a more and more blatant urge on the part of the priesthood towards temporal power", accompanied by "the predominance of magical arts according to Tantric rituals". It seems doubtful whether Professor Hoffmann is aware of the general corruption of Lamaism down to the present day, and there is no evidence of any Christian grief over the gross superstitions which have held captive the people of Tibet. One is not even certain whether the ethical standards of Tibetan religions matter to him. Writing, for instance, of the Bon mystics, and their endeavour to achieve "unification with the original basic essence", he says that this essence "contains both good and evil—on this high stage they have both become pointless" (p. 107). He seems to be attracted by the Buddhist sage Mi-la, who "had to raise himself to a stage in which neither sin nor virtue was of any significance" (p. 152). Yet in the myths of the Bon religion he finds parallels with (for example) the story of Simeon at the birth of Jesus (p. 87), "the Christian parable of the vine" (p. 93), and "Jesus promising the coming of the Paraclete". One is reminded of the story of Mr. J. H. Edgar, a member of the China Inland Mission who made a carefully anthropological study of certain tribes on the Tibetan border of China. Having lectured to a group of learned anthropologists and having listened to the discussion which followed, he was constrained at last to break in with the words, "Gentlemen, you seem to be concerned only with where these people came *from*—I am concerned with where they are going to!"

With Communism at present triumphing in Tibet, and the Dalai Lama an exile in India, what is the future of its peoples? Will Communism break the age-long power of Lamaism? When shall the saving Gospel of Jesus Christ prevail over them both? We may at least accept the statement with which this book ends, "It is not yet possible to determine the exact features of a highly problematical future"—though we know that the ultimate future is with God.

FRANK HOUGHTON, Bishop.

THE OCHRE ROBE.

By Swami Agehananda Bharati. (Allen and Unwin.) 294 pp. 25s.

The real name of Swami Agehananda Bharati is Herr Leopold Fischer, a thirty-seven year old Viennese. From boyhood he had a passion for all things Indian and Hindu. As a step towards fulfilment he joined Hitler's pathetic Indian Legion of deserters, and succeeded in hoodwinking his Allied captors, for some months, that he was an Indian.

He went to India in 1948 and became an acolyte of the Ramakrishnan Order of Renaissance Hinduism; later he was an itinerant monk, then professor of philosophy at Banaras Hindu University, and now pursues his learning in conditions of comfort at the University of Washington, Seattle.

Mr. Fischer writes, in excellent English, an unusual autobiography. Unfortunately, there is too big a slice of bumptious schoolboy and arrogant (if amusing) undergraduate in his make up, and for all his Indian ways he is patently three-fifths European in outlook still.

Little of the real atmosphere of India comes through the pages, and his contribution to the religious understanding is very much what would be expected of a man bred in a skin-deep Roman Catholicism who turned philosophic-Hindu.

J. C. POLLOCK.

THE CONCEPT OF MAN : A STUDY IN COMPARATIVE PHILOSOPHY.

Edited by S. Radhakrishnan and P. T. Raju. (Allen & Unwin.)
383 pp. 42s.

What is Man? Answers to this question are gathered together by four philosophers, each representing different traditions of thought Greek, Jewish, Chinese, and Indian. It is an interesting experience to read what these writers have to say on a topic upon which Christian thought has said so much. There are but slight references made, and then only incidentally, to Christian thinking, on the concept of man. Yet there emerges a unity, in spite of the differences, as man is seen to be not simply a natural object, but also a subject at once moral, rational, and spiritual. The section of Indian thought is nearly twice as long as each of the others and is given in great detail, with a multiplicity of terms that can be bewildering. This is the work of Professor Raju of Rajasthan University, Jodhpur, India, who also contributes an introduction and a concluding chapter on comparisons and reflections.

Briefly, Jewish thought on man is mainly theological and ethical. Man is called to be holy and righteous as God is. The ideal man for the Greeks is the lover of wisdom. Their chief concern is for rationality. The sage, who is humanistic, is the Chinese ideal. In Indian thought, the saint, is the ideal of all men. All the great themes of religion and philosophy are passed in review, man and nature, in society, in relation to the Divine Spirit; as viewed by contemporary science; in his individuality and in relation to his ideals. These make an absorbing study. It is good to have these strands of thought within the pages of one book and to see the good in them all. For completion they need the religion of the Incarnation, with its roots in history, and its factual representation of the Ideal Man. Otherwise the hunger of natural religion remains unappeased.

A. V. MCCALLIN.

REASON AND GOODNESS.

By Brand Blanshard. (Allen & Unwin.) 451 pp. 42s.

Based on the Gifford Lectures of St. Andrews and the Noble Lectures at Harvard, and one of the Muirhead Library of Philosophy, this book is the second of a trilogy in praise of reason, by the Sterling Professor of Philosophy in Yale University. As its title implies it deals with moral theory. The age-long tension between reason and feeling in ethics is thoroughly analysed, especially as it shows itself today. The theories of subjectivists of the logical positivist school, deontologists of the intuitive school, and others are scrutinized and shown to be inadequate. All this occupies more than half of the book and is superbly reasoned, with the arguments made as simple as possible for the reader by the use of frequent well-chosen illustrations of actual moral situations.

Dr. Blanshard's positive theory owes much to the Greek temper of mind, especially the teleological viewpoint of Aristotle. All turns upon the objectivity of value. As human nature is examined empirically, we are aware of a dialectic of impulse-desire, which leads to the supremacy of reason, in both knowledge and morals. The conclusion is reached that The Good is that which both *fulfils* impulse-desire and *satisfies* wholly. A real judgment is always presupposed. Reason is more than reasoning, or even human reason. It is coherence—the universal Reason—from which everything derives.

It is an enrichment of mind and spirit to read this truly great book. Incidentally, though Kant is often referred to in the text his name does not appear in the index. In this "someone has blundered".

A. V. M'CALLIN.

THE LONELY HEART : THE ANSWER TO THE PROBLEM OF LONELINESS THROUGH LIFE.

By Cyril H. Powell. (*Arthur James.*) 174 pp. 12s. 6d.

This is one of the most helpful books on the great problem of loneliness that a Christian is likely to find. There are more formal analyses and snappier books on fellowship, but Dr. Powell has exactly the right balance for the person who wants an intellectual and an emotional approach. He knows his psychology and he knows people. In Part I he follows through life from childhood to old age, showing the ways in which every sort of loneliness can attack us, including the loneliness in the crowd, the loneliness of being different, and the loneliness through the experiences that come in middle life. The frequent illustrations are both of loneliness and of ways in which people have overcome it. Part II is less systematic. Entitled "Loneliness and Man", it takes up such things as work, bereavement, and temptation (especially the loneliness that comes through feeling that our temptations are unique). Part III rounds off the book with the answers that the Christian finds in Father, Son, and Holy Spirit, and in the fellowship of the Church.

J. STAFFORD WRIGHT.

ALONE TO PRAY.

By Brian Hession. (*Peter Davies.*) 208 pp. 16s.

Has anyone ever tried to discover what proportion of a Christian congregation use a book of prayers in their personal quiet times? My impression is that most evangelicals prefer to pray spontaneously, but there is a lot to be said for turning to a book from time to time in order to widen our vision. Brian Hession's book is stimulating for meditative praying, and includes some occasions and thoughts which would not naturally occur to us as relevant for prayer. Most of the prayers are his own; some are familiar to us from other books. The pattern of each page is normally a subject, a text, and a meditative prayer. There are some 115 pages of this sort, after which there are prayers for corporate use and some passages from Scripture.

The price and format put the book in the luxury class, which is a great pity, since it thus becomes the sort of book that one gives as a present rather than buys for use.

J. STAFFORD WRIGHT.

THE MYSTICAL LIFE : AN OUTLINE OF ITS NATURE AND TEACHINGS
FROM THE EVIDENCE OF DIRECT EXPERIENCE.

By J. H. M. Whiteman. (Faber.) 250 pp. 30s.

CHRISTIAN MYSTICISM AND SUBUD.

By J. G. Bennett. (Institute for the Comparative Study of
History, Philosophy, and the Sciences, Kingston-on-Thames.)
69 pp. 10s.

Dr. Whiteman's book is of a most unusual type. He has had strange inner-world experiences, which he has carefully recorded, and which he here links up with the writings of mystics and psychical researchers. Professor H. H. Price writes a considerable introduction from the standpoint of a philosopher who is also an expert in psychical research. One would have welcomed a further introduction by a depth psychologist in the light of some of the "dreams" that are related in the book.

Dr. Whiteman breaks down his experiences into analysable forms. Thus he makes a broad distinction between dreams and out-of-the-body separations, and further distinguishes grades of separation. On so-called astral projection I found him less impressive than Muldoon, and it looks as though the author is aware only of Muldoon and Carrington's third book, which is a poor thing compared with their *Projection of the Astral Body*. Most of Dr. Whiteman's experiences are of dissociation from the channels of the physical senses, and at times he seems to be experiencing suppressed fragments of himself that temporarily assume control or try to impose themselves upon "him". This would accord with McDougall's monadic theory of personality (p. 81). The goal of mysticism is more than this, and Dr. Whiteman speaks of the Vision of Archetypal Light, which has been described by mystics of various creeds and which he himself has experienced.

It is likely that here and overseas we shall hear more about *Subud*, which is a contraction from three Sanskrit words meaning Right living guided by the Higher Self of Man, in fulfilment of the will or law of God. It was founded by Pak Subuh in Java in 1934. At least two books have been written about it in this country, one by Mr. Bennett himself. Mr. Bennett is known as an exponent of Gurdjieff and Ouspensky, but finds in Subud the fulfilment of his teachings. Subud tends to crash the barrier into inner-world experiences, and in this little book Mr. Bennett frankly discusses how far these experiences are natural, supernatural, and true experiences of God. He faces the dangers of passivity and quietism, and, unlike some writers on occult themes, is aware of the heart of the Christian message.

Those who wish to explore the inner-world of man, with a view to assessing experiences commonly classed as religious, will find help in both of these books.

J. STAFFORD WRIGHT.

GO TO HEAVEN.

By Fulton J. Sheen. (Peter Davies.) 221 pp. 16s.

Bishop Sheen writes for the few remaining unchurched Americans—with constant glances over his shoulder at Protestant objectors.

The style is smooth and enticing, and the content is as acceptable as Roman Catholicism could ever be made to be. It is still the same Rome, however. The unsuspecting inquirer will swallow almost without noticing it the apotheosis of the Roman Communion as the extension of the Incarnation. Tetzl would perhaps not have recognized Sheen's Purgatory (if he ever rose high enough to see it), but the transfer of human merit still underlies it. And although there is much about personal religion and morality, this very emphasis betrays Sheen's presuppositions. He is trying to lacquer a surface of grace on to a bedrock of unaccommodating Pelagianism. His touch is nearly clever enough to conceal the essential incompatibility of his materials—but not quite. He remains a most convincing apologist for his Church's syncretistic plan of salvation.

COLIN BUCHANAN.

THE DIARY OF A MISFIT PRIEST.

By *W. Rowland Jones*. (*Allen & Unwin*.) 190 pp. 25s.

This book is racy, readable, and rubbishy. Rowland Jones was brought up a Methodist, was ordained in 1920 by Hensley Henson, spent forty years in an Anglican wilderness of his own devising, and has now returned to a Methodist ministry. In 1928 he was "validly" ordained by an *episcopus vagans* (the account of this is reminiscent of *Punch*) and then assisted Dr. W. E. Orchard for some years at King's Weigh House. Here his inveterate cynicism (unhappily wedded to extreme Roman practices) induced him to trick Dr. Orchard into worshipping an empty ciborium; Now he flagrantly mocks the Anglo-Catholicism he so long professed, and his methods are unscholarly and highly offensive.

He sees bishops as an integral feature of Anglicanism and turns his "diary" into a furious *ad homines* onslaught. The last four chapters appear to have been written, proof-read, and published all in a single evening. Under analysis only one bishop (apart from the eccentric *vagans*) was less than kind to him, and he himself left a sea of trouble everywhere. The book is a rambling rationalization of his own dishonesty, disloyalty, and profound cynicism. A few blows are shrewd, and humour abounds—but not thus did he gain his Ph.D.

COLIN BUCHANAN.

RECEIVING THE WORD OF GOD.

By *R. E. Terwilliger*. (*Mowbray*.) 147 pp. 5s.

This book was chosen by the Bishop of New York for his Lent book, 1960. It endeavours to deal with the question of how the Word of God is received by the believer, and how it can be more effectively received, through the mediums of the Bible, the liturgy, preaching, and devotional study. The treatment of the theme is essentially from the standpoint of the receiver. The author is a scholar of theological merit and rector of Christ Church, Poughkeepsie, New York. A foreword is written by the Bishop and four chapters are devoted to Jesus the Word of God, receiving the Word of God in the Bible, in the liturgy, and in preaching, and there is a useful epilogue entitled *The Word of God in*

the Christian. The book gives indications of indebtedness to English, Continental, and American scholars, but especially to Karl Barth. The average congregation would get a pithy evaluation of Barthianism through these talks, and the reader by means of these pages. This is both the strength and weakness of the approach to the question. Too much is made of the decisive moment when God speaks. Too little is made of the Written Word of God. The author does not explain "how each book of the Bible may be rightly read, or even how each type of book should be approached". One of the significant omissions is reference to the work of the Holy Spirit. Certainly we are treated in full measure to contemporary theology with all its values, and with all its vices. Yet for all this so much shines through the confusion which is of lasting worth and sufficiently "Gospel" to give the book an air of reality and authority. We have still a long way to go to a truer understanding of the subject.

R. E. HIGGINSON.

SACRAMENT, SACRIFICE, AND EUCHARIST: THE MEANING, FUNCTION, AND USE OF THE LORD'S SUPPER.

By A. M. Stibbs. (Tyndale Press.) 93 pp. 5s.

Notwithstanding that this book has been published by a non-Anglican publishing house, it is, throughout, a sober attempt to assess and speak to the Anglican situation. The author points out in his Preface that a matter which so vitally touches the theory and practice of Christian unity must concern all denominations alike. None the less, though every reader, of whatever affiliation, will be stimulated and challenged by these pages, members of the Church of England will be in no doubt that theirs is the greatest debt to Mr. Stibbs for this book.

The composition of the book is clarity itself: the first three chapters review the past and present emphases in controversy over the Lord's Supper, noting the basic similarities and differences between the older teaching on "the sacrifice of the Mass" and the more recent teaching under the label "Eucharistic Sacrifice". Next the "Basic Issue"—the double test of the Bible as a whole, and the content of the Gospel in particular—is stated, and following this the book launches on the positive statement of sacramental doctrine: the meaning of the Finished Work of Christ; an exposition of "Do this", "remembrance," and "ye do proclaim"; how, in the Holy Communion, we may obtain the benefits of Christ's Passion; what is a True Eucharist; how Christ's presence is to be realized. The final chapter touches on matters of administration.

It is not always possible to complain of the brevity of a book, but in this case one does rather cry for more. In many ways what we have here is not so much a completed task as the extended outline of a larger book yet to be written. In particular it would have been advantageous to read a more elaborated statement of past and present controversies in the opening chapters. Admittedly, what has been written clarifies the main issues, and for this one can only be grateful, but further exposition and enlargement would have served to make the good better.

In the positive exposition of the Lord's Supper contained in the central chapters—in every way the meat of the book—Mr. Stibbs has met a long felt need. Evangelicals have produced full and plenty of literature for the inquirer, making the way of salvation clear, pointing the way ahead for the young Christian, but very little to help the communicant. Here the matter is helpfully and unambiguously dealt with, and, if any minister feels that the going is too hard for his newly-confirmed members, then let him take the chapters and break them up small in his confirmation classes. Evangelicals are hurt when charged with making little of the Lord's Supper; here is the teaching which will help us to make much of it, for our own soul's welfare.

It would not be surprising if the chapter on Administration provoked a good deal of comment. Here again it would have been most welcome to have the matter set forth more extensively. In loyalty to our Lord's words and actions in the Institution, we ought to have "thanksgiving" for the bread and wine separately, and "these thanksgivings should be regarded as the consecration" (p. 84); the words "This is my body" should be restored to their proper use as words of administration; all should receive the bread before any receive the wine. As regards ministry, there is no reason whatever why the conduct of the sacramental service should be reserved for an "ordained" ministry rather than performed by elders appointed by the congregation; the table should be brought into the body of the church; there should always be a ministry of the Word; "qualification to partake ought to be determined, not by one's attachment to a particular denomination, but directly by one's personal relation to Christ our Lord" (p. 86).

This book, with clarity and where necessary with a refreshing polemic, faces us with the fact that Evangelical truth concerning the Lord's Supper is not an optional "insight", but is the only view which accords with Scripture. It remains to be seen whether Evangelicals will be granted the will and zeal to respond to Mr. Stibbs' call for united and determined action within the next twelve months. God grant it may be so!

J. A. MOTYER.

THE DOCTRINE OF JUSTIFICATION.

By James Buchanan. (Banner of Truth.) 528 pp. 15s.

It is nearly 100 years since Buchanan's great work first appeared. It was written with a strong sense of urgency, not only to inform but to warn a careless generation of the dangers which attend the neglect of vital doctrines. Much has happened in that century to fulfil the writer's suggestion of what might be the course of events if such neglect continued, and to the reader of today his warning comes as clear as ever. "What renders this 'sign of the times' all the more significant and ominous is the additional fact that all these attacks on the cardinal doctrine of the Reformation, from whatever quarter they have proceeded . . . have invariably had one and the same aim and direction—a return, in substance, if not in form, to the corrupt doctrine of the Church of Rome."

There is so much ignorance of the Roman reaction to the Reformers'

work in making this doctrine the biblical keystone of Protestantism, that Lecture V, entitled "The Romish Church after the Reformation", might well be made the basis of serious study by those seeking to inform themselves for coming controversies, and not least by the students in our Evangelical colleges. Any who are following carefully the present trend of events in the Church of England, and in particular the overtures to Rome, will immediately be struck by the contemporary flavour of the author's statements in this section. There is still an "Old Popery" and a "New Popery", the latter "intended . . . for their Protestant neighbours, in which all the grosser features of Popery are concealed, or softened down, or coloured over, and all its distinctive doctrines kept in the background or explained away."

This volume, which includes a masterly introductory essay by Dr. J. I. Packer, is essential reading for all who value and seek to maintain the fruits of the Reformation.

JOHN GOSS.

THE IMPORTANCE OF UNDERSTANDING : TRANSLATIONS
FROM THE CHINESE.

By Lin Yutang. (*Heinemann.*) 494 pp. 25s.

Dr. Lin Yutang, who has taught at universities in America and Germany as well as in his native China, is known for his ability to bridge the gulf between Western and Oriental culture. This book contains translations he has made of over a hundred pieces in poetry and prose which reflect the Chinese way of life down the ages. Many of them have not previously appeared in English. They are neatly arranged and, granted the comparatively narrow range of Chinese literature, cover a wide field.

Essentially this is a bedtime book, not to be read consecutively but dipped into here and there. The prose translations read smoothly. Some of the poetry is rather less happy, in particular the opening pieces which are close enough in spirit and in metre to Omar Khayyam to cause the slightly off-beat lines and sentiments to jar. Dr. Yutang may be more accurate in his translations than Arthur Waley, but his verse does not match the quality of that past master's.

Though some of the pieces may contain superficial resemblances to Western writers, such as Horace, there is a certain passivity about them—full of wit, but almost devoid of humour—which is alien to the Western, and above all to the Christian, way of life. This element of passivity seems to contain the clue to the basic dilemma of the Chinese world. Outwardly the Chinese *littérateur* is a man of calm: his philosophy seems to be the solution for the troubled mind; but inwardly there is an unresolved conflict between the enjoyment of intellectual pleasures and the sense that duty calls to a life of helping one's fellow-men. Almost like Plato's philosopher-king, the mandarin is driven from the cave to the light and back again. The Christian conception of love as the mainspring of thought and action shows the way to resolving the conflict, but the problem remains a real one for the Christian. In communicating to Western readers the reality of this and other aspects of Chinese thought, Dr. Yutang has rendered a conspicuous service.

J. D. TAYLOR THOMPSON.

CHRISTIAN DISCOURSES.

By Soren Kierkegaard. Translated by Walter Lowrie. (Oxford University Press.) 389 pp. 11s. 6d.

The American translation of Kierkegaard begun before the war is making an encore in paperbacks. The present volume contains several discourses written about the time of Kierkegaard's religious "metamorphosis" in 1848. Here is Kierkegaard at his least philosophical and his most straightforward. The tantalizing hide-and-seek of his earlier pseudonymous works has been dropped. Hegel, the arch-villain of the earlier philosophical writings, is nowhere to be seen. We are left simply with Kierkegaard himself appearing as a witness for Christianity.

Despite the high praises lavished upon him in recent years, Kierkegaard seems really to have only two things to say. The one is the assertion that truth is not *what* we know but *how* we know. You may know all the strokes in theory, but you will never learn to swim unless you take the plunge. Kierkegaard admits only one proof of Christianity: you must try it for yourself. When pushed to extremes, as Kierkegaard almost certainly did in his less devotional utterances, this view replaces the Jesus of history by a Jesus of faith. It does not matter whether the events of the Bible really did happen so long as we act as if they did. Small wonder that Kierkegaard is regarded as the great-grandfather of modern atheistic existentialism.

The other thing that Kierkegaard has to say (and the present volume takes close on 400 pages to say it) is the rather obvious platitude that formal, nominal Christianity is not Christianity at all. To this end Kierkegaard pokes and prods us. He screams at the top of his shrill voice. He whispers behind our ear, until we realize that we are the Pharisees, and that our only hope is to throw ourselves on the mercy of God.

Elsewhere, Kierkegaard described his work as a corrective, "Just a bit of cinnamon!" As an exercise in excruciating self-examination some will find Kierkegaard helpful. Others will simply find him excruciatingly long-winded. But Kierkegaard was right. Because of his limited scope he could never hope to be more than "a bit of cinnamon". We must look elsewhere if we want the whole gospel. But we must be thankful for what he has given us. After all, we can't expect to live on a diet of cinnamon!

COLIN BROWN.