

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Book Reviews

THE YOUNG MR. WESLEY.

By V. H. H. Green. (*Edward Arnold.*) 342 pp. 35s.

Books dealing with the life and work of John Wesley are sufficiently numerous to cast doubt on the necessity of a new one. But Dr. Green here gives us something on a period of Wesley's life which it becomes clear is not as fully covered as might be by Tyerman, Telford, and the rest. For one thing, the author has been given access to documents in Lincoln College, Oxford, and to Wesley's diaries for the years 1725 to 1734. For another, as might be expected from the author of *Oxford Common Room*, he gives a fascinating account of Oxford life during the early eighteenth century, describing its political and religious trends, together with its academic shortcomings and achievements.

Not least of the interest of this work lies in its further survey of the Epworth background, from which emerges with even greater emphasis the significance of Susanna Wesley as mother and rector's wife. Criticism of Wesley is perhaps a little severe; in particular, that his emotional attitude towards women prevented spiritual harmony. But it would be true to say, as the writer also states, that Wesley was not a profound or creative thinker, for his theology was neither perfectly consistent, nor developed as a coherent system. Three writers exercised a decisive influence upon his character: Thomas à Kempis, Jeremy Taylor, and William Law; to them he repeatedly acknowledged his debt, and his mystical experience owed much to each. The foundation and progress of the Holy Club are traced in the light of Wesley's introspective nature, and of the irreligious atmosphere of contemporary Oxford. In an appendix, the author brings together a surprising list of books which Wesley had studied between 1725 and 1734, including classical literature, plays, and history, as well as numerous religious works, indicating the breadth of his reading, even if much of his interest in these works was only superficial.

Yet one of the main impressions left by this book is the depth of Oxford's influence on Wesley throughout his life. He could seldom return to Oxford without a feeling of nostalgia. There were times in later years when he even wished that he were still a fellow of Lincoln, while he certainly retained many of the practices begun in his Oxford days, such as regular devotion and Bible-reading. His cast of mind was always academic, and personally and spiritually his indebtedness to Oxford was of the utmost significance to his subsequent career.

The picture of the university is sketched by a master hand, and those who only know Wesley's life story after 1738 should look to the quarry whence emerged the great evangelist, and in doing so they will find in this book much to give them greater knowledge and understanding of his complex personality.

G. C. B. DAVIES.

THE PROTESTANT MIND OF THE ENGLISH REFORMATION :
1570-1640.

By Charles H. George and Katherine George. (Princeton University Press. London : Oxford University Press.) 452 pp. 68s.

It would be difficult to exaggerate the value of this comprehensive study. The wedded authors have steeped themselves in the literature of the period to which their book is devoted, and have distilled its mentality in what must now take its merited place as a standard work. One is tempted to embark on a higher critical examination of the composite authorship of the volume, for, truth to tell, it gets away to a somewhat halting start, perpetrating a number of questionable generalizations and verbal infelicities ; but before long it gets into gear and proceeds with a smoothness that goes well with the absorbing interest of its subject-matter.

The Protestant concept of wealth and of " calling " are expounded in a manner that should illuminate many whose minds have been clouded with prejudices. It is shown that the spirit of capitalism " simply does not exist in England before 1640 ", and that " it is impossible to argue that Protestantism in any way encouraged a profit system when the massive, uniform bulk of sermon and tractate literature equated any desire for profit (as opposed to service) with covetousness ".

The concept of Church and State is summed up by the dictum of Archbishop Sandys that " when the word and the sword do join, then is the people well ruled, and then is God well served ". It is, moreover, a concept free from Erastianism, as, for example, Article XXXVII clearly testifies. As for the Church, abhorrence of priestcraft and emphasis on the spiritual status and responsibility of the laity brought clergy and laity close together. At the same time, the extraordinary nature of the minister's calling was not underestimated. The high value set upon preaching—and in particular preaching that was plain, systematic, and scriptural—helped to mould a theologically intelligent laity.

The authors remind us of the important fact that among the English divines of this period there is an " absolutely universal acceptance of Scripture as the Word of God over any and all merely human authority or tradition ", and that this holds good also for Archbishop Laud, who " affirms, as any ' puritan ' might have done, that the Church of England is founded decisively and narrowly in Scripture ". There was, likewise, an essential unanimity in sacramental doctrine. The assertion of Richard Hooker that " the real presence of Christ's most blessed body and blood is not to be sought for in the sacrament, but in the worthy receiver of the sacrament ", and of Archbishop Ussher that " there comes no danger from the want of the sacraments, but only from the contempt of them ", are typical, as is also the insistence that the sacraments are not bare signs but efficacious seals of the covenant of grace. Indeed, one of the most significant conclusions to which the evidence amassed in this book points is that it is " absolutely clear that the nature of the division between an Anglican and a

'puritan' party within the Church of England was then [in 1604, at the Hampton Court conference], as it had always been, not doctrinal, but almost entirely ecclesiastical or institutional".

There is, further, a thorough understanding of the Protestant mind in its reaction against and repudiation of Roman Catholic errors. The sin of schism adheres, not to Protestantism, but "to the church which was in error, and, being told of error, still continued in it". The Reformation, furthermore, was essentially the reaffirmation of the old faith once delivered to the saints. If there were innovations, they were the false doctrines and practices of the Papal Church, not the tenets of the Reformers. As Lancelot Andrewes, Bishop of Winchester, said: "*Renovatores modo sumus, non Novatores*". The *via media* of the Church of England is the middle road which shuns the monolithic obduracy of Romanism on the one hand and the sectarian irresponsibility of Anabaptism on the other. And this is the road of Calvin no less than of Cranmer and Hooker. Thus our authors say that "between Roman Catholicism and Anabaptism, two chasms of profound error on the right and left, extends the wide and relatively level plateau of valid Protestantism"; and the avoidance of "the ultimately divisive policy of absolute conformity" is, they conclude, "perhaps more than all else the central substance of the *via media*". This middle course is incompatible with the "Laudian canon" which "commands for all what had hitherto been left to each particular minister's decision". It was shattered by the enforcement of uniformity in 1662, in consequence of which so many hundreds of her best clergy were driven from the Church of England. This should be a recollection both sobering and salutary as we are about to enter the year 1962 in an expectant atmosphere of ecclesiastical co-operation and Christian reunion.

PHILIP E. HUGHES.

THE SEMANTICS OF BIBLICAL LANGUAGE.

By James Barr. (Oxford University Press.) 313 pp. 37s. 6d.

In recent years, Professor Barr tells us, he has come to believe that one of the greatest dangers to sound and adequate interpretation of the Bible "comes from the prevailing use of procedures which, while claiming to rest upon a knowledge of the Israelite and Greek ways of thinking, constantly mishandle and distort the linguistic evidence of the Hebrew and Greek languages as they are used in the Bible". One outcome of this conviction is the writing of this unusually important and timely book. It is a cogent scientific critique of a mode of theologizing which has become almost obligatory for those who wish to be accepted in the more *élite* academic circles. Briefly, what Dr. Barr attacks is the assumption (treated as a *datum*) that the Hebrew way of thinking is dynamic and concrete, whereas the Greek way of thinking is static and abstract, and that this fundamental difference may be discovered and expounded from the very words of the two languages. Thus single terms are taken by the advocates of this method and so loaded with intricate theological significances by appealing to their etymologies that they are described as in themselves remarkable and even untranslatable. What it amounts to, in fact, is a modern

(though not really very new) form of gnosticism—an inner, esoteric knowledge possessed by the few experts and communicated by them to their pupils. It is strongly reminiscent, for example, of the pretensions of the Christian cabbalists of the fifteenth and sixteenth centuries who spurned the common meaning of a word and by their techniques produced from its “core” a whole system of theology.

Professor Barr charges his academic contemporaries with ignorance of genuine linguistic semantics, with making assumptions that are absurd, perverse, and comic, and with “arranging the material in a way which is certain to produce the predicted result”. He very rightly maintains that “etymology is not, and does not profess to be, a guide to the semantic value of words in their current usage”, and that “such value has to be determined from the current usage and not from the derivation”; for the etymology of a word is “not a statement about its meaning but about its history”. He does not hesitate to assert that if the arguments used by this now fashionable school of interpretation “have any validity at all, you can make the Scripture mean anything you like at all”. This, we may add, was certainly true of the lucubrations of theosophists, scholastics, and cabbalists in the past.

Among the theological luminaries who are smitten by the sword of Dr. Barr's censure, Professor T. F. Torrance, whose colleague in the University of Edinburgh he was until recently, is frequently assailed, Dr. Karl Barth fails to emerge unscathed, and Kittel's immensely influential Theological Word Book of the New Testament is virtually cut down at the roots. It is not necessarily their *theology* of which he complains, but the fact that “what may be a good theological case is spoiled by bad linguistic argument, and is not supported by actual exegetical argument from texts which *say* things from which the general thesis could be supported”. The meaning of a text is to be sought not from the words of that text in isolation from each other, but from the words in combination. Both in interpretation and in translation it is *the sentence*—words which are in syntactical association with each other—that is of semantic significance. Accordingly Professor Barr insists that the connection between biblical language and theology “must be made in the first place at the level of the larger linguistic complexes such as the sentences”. The new “orthodoxy”, scorning as it does the old orthodoxy with its classical doctrine of Scripture and “propositional” theology, has had to invent its own form of biblicism, and in doing so has substituted a theology of event, a doctrine of “concept history”, and indeed proof-words in the place of proof-texts. Well may Dr. Barr ask whether we are making progress! His book will do much to lead theological scholarship back to methods that are saner and more appropriate than is often the case at present.

PHILIP E. HUGHES.

THE PRE-CONQUEST CHURCH IN ENGLAND.

By Margaret Deanesly. (A. and C. Black.) 374 pp. 38s.

The history of the conversion of England and the growth of the Church in the period of the Roman occupation, the Saxon invasions,

the development of the English kingdoms, the Danish raids, and the last years before the Norman conquest, is little known to most present-day Christians in this country. Few of the regular text-books of English Church History devote much space to it, and except for the names of a few outstanding personalities such as Augustine, Bede and Dunstan, the period remains in the obscurity of the Dark Ages. Professor Deanesly's admirable volume in a new "Ecclesiastical History of England" edited by Mr. J. C. Dickinson is most welcome, both as filling a notable gap in the library of most students and as an excellent piece of work in itself.

The author modestly speaks of her "insufficient knowledge" for the task of dealing with so large a subject; but she writes with great erudition, which is rarely allowed to obtrude itself into a smoothly-flowing narrative, imaginative power which creates a vivid picture of Church life in different periods, and a deep insight into the realities of religion. This is a book from which all but the most learned specialist in the history of Roman and Anglo-Saxon Britain will learn a great deal, and it throws much light on the obscure history of Celtic Christianity and its relations with the mission of Augustine. Professor Deanesly gives a coherent account of the complex story of the planting of Christianity in different parts of Britain, describing in a lively narrative how the mission, under its various leaders, was organized so as to convert the country "from the top downwards" by establishing the Church in the tribal centres under the protection of the local civil chiefs. Some instructive comparisons could be made here with the radically different policy of the modern missionary movements. It would be useful, too, to analyse, more fully than is possible in such a volume, what aspects of the gospel exerted the most compelling attraction for the pagan English. Certainly, the association of miracles with the truth of the preaching is strongly brought out, the former being commonly regarded as the criterion of the latter.

Besides giving a very full and well documented account of the major personalities and events, the author illuminates many interesting by-ways, such as the part played in the history of Welsh Christianity by the family and associates of the emperor Maximus. She devotes much space to general descriptions of Church life, giving us an excellent picture of its administration, the development of parochial organization after the period when the Church operated from regional centres staffed by the bishop and his *familia*, and when local churches were few, the nature of the Church's worship, and its art and architecture. All this is excellent, but occasionally there are over-long digressions, such as that in which Professor Deanesly surveys the history of the Gelasian Sacramentary and other Roman service books.

The book is sometimes repetitive, and the reader may occasionally suspect that each chapter was composed as a separate unit. Technical terms are adequately explained, but sometimes the explanation is not given when the term first appears, so that the reader is mystified for a time. Occasionally more explanation is needed. Thus it would be useful to be given the evidence for the assertion that the feast of the Exaltation commemorated the vision of Constantine as well as the restoration of the Cross to Jerusalem after its recapture by Heraclius.

There is an excellent index and tables of the archbishops, but at least one good map, and preferably more than one, is sorely needed by all whose geographical knowledge is not encyclopedic. Few will be able to follow Professor Deanesly confidently without a detailed map in her peregrinations to Brixworth, Breedon-on-the-Hill, Bewcastle, and Elmham; and the difficulty is increased when the channel between Thanet and the mainland is spelt with a capital C.

G. W. H. LAMPE.

THE PRIESTHOOD OF ALL BELIEVERS.

By Cyril Eastwood. (Epworth.) 268 pp. 30s.

The doctrine that God's covenant people are a royal priesthood is fundamental to New Testament Christianity, and the recovery of a true understanding of its implications is probably the most important task for the Church today. There are many welcome signs that in most of the main denominations the liberation of the Church, in theory and in practice (pastoral, evangelistic, and liturgical), from a false clericalism is beginning to make headway.

Mr. Eastwood has a firm grasp of the principles of a sound doctrine of the Church. "The priesthood of believers is the natural corollary of the believers' relationship to God; it is expressed in the corporate worship and witness of the Church; and far from being anti-ministerial, it sets the ministerial priesthood within the context of the universal priesthood. The Church is not a collection of individuals claiming their rights, but a kingdom of priests—a united spiritual society exercising in various ways that priesthood which is common to all believers." "The ministry of the Church is the continuation of Christ's own ministry through the whole membership of the Church . . . exercised by all those ordained to the care of souls . . . and by all members in their worship and service."

These are vitally important truths, which point to a much fuller and more positive conception of the universal priesthood than has often been held by those for whom "the priesthood of the laity", sometimes expressed in the performance by laymen of the peculiar functions of the ordained minister, has had a mainly negative significance. The doctrine of justification by faith, it is true, does deny sacerdotalism in the narrow sense; but it is not enough to hold that every individual has free access to God. We must go on to claim the positive duty and privilege of every member of Christ's people to share in the task of bringing his priesthood to bear upon the world through service and intercession.

Mr. Eastwood's study is mainly historical, and does not devote as much space as we could wish to the present-day implications of the doctrine. Much more needs to be said about the meaning of vocation, and, while the liturgical expression of the universal priesthood is important, there are many more vital matters to be discussed than the revival of the kiss of peace and the theologically somewhat dubious emphasis on the offertory in the Holy Communion.

As a survey of the history of the doctrine this book is useful, but it suffers from some defects. So little is said about the biblical basis that

it might almost appear as though this truth originated with Luther ; and so much space is given to an extended panegyric of Wesley and Methodism as to suggest that only in that tradition is it truly believed and practised. The author relies far too much on secondary sources. This leads him into absurdities. Thus, the "Catholic" doctrine of eucharistic sacrifice is illustrated by incomplete quotations from Anglican divines (including Ridley !) as cited by an Anglo-Catholic controversialist. The secondary authority is sometimes mistaken for the original, so that we are told that Cranmer "even asserts that 'at a pinch the ceremony of consecration is unnecessary'"; and a reference to the *Dictionary of Christian Biography* culled at second hand from Gore gives rise to an odd confusion which includes, to judge from the index, reading the abbreviation "s.v." as though it were a person's initials.

These small errors are symptomatic of some superficiality and carelessness in the author's writing of history. He is especially weak in his treatment of Anglicanism, beginning with a curious attempt to trace the doctrine of the Reformers to "the reforms envisaged in the Act of Supremacy (1536)". The very little that is said about the Fathers, too, particularly Tertullian and Cyprian, is somewhat misleading. Further, however unsatisfactory they may be from a Protestant standpoint, the recent endeavours of Roman Catholic theologians to grapple with the problem of the place and mission of the laity deserve at least some mention.

G. W. H. LAMPE.

COUNSEL AND CONSENT : ASPECTS OF CHURCH GOVERNMENT.

By *Eric Waldram Kemp*. (S.P.C.K.) 244 pp. 27s. 6d.

This book contains the 1960 Bampton Lectures delivered by Canon E. W. Kemp, being "Aspects of the Government of the Church as exemplified in the history of the English Provincial Synods". The first seven lectures are thus essentially historical, whilst the eighth (and I imagine most studied) is contemporary and certainly controversial. This final lecture is of such importance that a reviewer might be excused for limiting his remarks to this "Parliament, Laity and Provinces" chapter without disparaging the intensive work that must have gone into the other most interesting lectures, which indeed form an integral part in the pattern and conclusions of the series.

Canon Kemp is greatly concerned with "the stranglehold upon the life of the Church possessed by the House of Commons in virtue of two things, the Act of Submission of the Clergy, and the Act of Uniformity to which the Prayer Book is attached". He then illustrates the extent of this "stranglehold" by listing extracts from twelve canons that will require statutory legislation and will therefore come before Parliament, suggesting that this control is now an anachronism. He maintains that the system is wrong in principle, gives undue power to minorities, and induces a kind of paralysis in church life (these last are strong words). From one who states and reiterates that he has become convinced that "the parliamentary control prevents much that would be valuable and widely welcomed in the Church from ever reaching the stage of definite legislative proposals, that it produces a

sense of frustration which impedes the work of the Church", and who asserts that "already certain persons have undertaken intensive propaganda among members of Parliament with the aim of securing the rejection of some of the measures necessary to prepare the way for the revised canons", it comes as something of an anti-climax to read in a footnote that the author's intention in this book is not to advocate disestablishment. At the same time Canon Kemp contends that the Church of England should seek to obtain that measure of self-government that the Church of Scotland enjoys. He is not the first, of course, to look with envy at the Scottish Establishment, and in this book he prints the Scottish Declaratory Articles together with our draft canons A1-6, maintaining that it is very probable that an agreed statement such as is represented by the Scottish Articles could be obtained in the Church of England today with little difficulty. But would our Church in that respect affirm definite loyalty to the Reformation in the manner of the Scottish Church which specifically states that it "adheres to the Scottish Reformation"?

If, however, Canon Kemp believes that both Church and State benefit by establishment (as he says) then he must be prepared to accept its seeming restrictions (realizing that for some they are safeguards) as well as its advantages. Indeed, one may perhaps feel greater sympathy towards those who openly advocate disestablishment (whilst opposing them) than towards those who assert that establishment is impeding the Church's work, yet are prepared to retain it. Is any church more free to preach the Word of God than the Church of England? *That* surely is the acid test. But it rankles in the minds of Canon Kemp and those who think with him, because the Convocations have, for instance, had some regard to Parliament's possible reaction to the marriage and confession canons. The reference to intensive propaganda amongst M.P.s (of which Canon Kemp evidently has first-hand information) is a reminder that 1928 still jars, and that after thirty years. About the Prayer Book rejection Canon Kemp says of Parliament that it claimed to have "a better right . . . to speak on behalf of the laity of the Church of England". No one, however, can gainsay that it was a constitutional right (whether or not it was better) and indeed a right deliberately endorsed on the Church's behalf when the Enabling Act was passed. No wonder it looks now as though the contribution of positive forward-looking and theologically-minded evangelicals is likely to be increasingly felt in the Church.

When Canon Kemp turns to the question of Synodical Government he reasserts the authority with which he handles a subject. If there is to be some form of such government, Canon Kemp rightly and sensibly stresses the many difficulties and intricacies of joining the laity with the clergy, for nothing is to be gained by glossing over these problems. "The laity must be willing for the clergy to consider certain matters on certain stages of business alone" is a contention that some of the laity will probably not support, but which I believe to be quite justified at present. The recommendation of the 1958 Synodical Government Report, continues Canon Kemp, should be put into operation, joining the House of Laity with the Convocations

to sit as a General Synod ; but with measures involving doctrine and liturgy, and probably with most of the canons, the present Convocations should be empowered to discuss provincially and apart from the laity at a second stage of the proceedings. Canon Kemp admits that the plan sounds complicated (his reference to consultation at diocesan level on all fundamental questions may well be impracticable), but he rightly observes that any such scheme will inevitably be so, though a good deal less time-wasting than the present procedure over the canons.

The expected further debates in the Convocations on Synodical Government early in 1962 (the whole question having been referred to them by the Church Assembly) will be awaited with all the more interest and understanding after reading Canon Kemp's lectures.

MALCOLM McQUEEN.

SIX HUNDRED NEW CHURCHES : THE CHURCH BUILDING COMMISSION 1818-1856.

By M. H. Port. (S.P.C.K.) 130 pp. with Appendices. 50s.

When Mr. Port allows the story to move forward through the medium of the many and varied characters who play their part in it the pages of this book glow. When he writes more prosaically this "Study of the Church Building Commission 1818-1856" makes somewhat dull reading. Fortunately most of this industrious work on an interesting subject firmly holds the reader's attention. How many today realize that throughout the country stand some six hundred Grecian and Gothic style churches erected by this independent commission with the aid of £1,500,000 in government grants? How many know anything of the private enterprise and zeal that went into the years of this project resulting in the provision of accommodation for some half-million worshippers?

A glance at the first Appendix reveals how prolific were the grants made by the Commission. Of course churchmanship affected their regulations: "High Churchmen and Evangelicals alike believed in the need to ensure that the minister could be heard throughout the church, whether praying or preaching; but it was the High Churchmen who directed the Commission who ensured that due significance was given to the altar." All the more impressive, therefore (in the case of London), is the list of the evangelical Islington churches, not to mention Donaldson's Holy Trinity, Brompton, Vulliamy's St. James-the-Less, Bethnal Green, and Nash's famed All Souls', Langham Place ("The spire, I submit, is the most beautiful of forms, is peculiarly calculated for the termination of a vista, and particularly appropriate to a church," wrote its creator).

The account of the Commission's organization and methods, its relationship towards the government and the public, and to the architectural and building professions reveals that the problems that seem specially vexatious today no less had their counterpart a century and more ago. A Commissioner's lament in 1819 that "we meet and meet again with the same difficulty and waste a vast amount of time without making any advance in the work" is not necessarily peculiar to committee work of that time. Or again in 1824 the Commission's

surveyor criticized the slow progress of building and irregular construction, whilst a year later the 10 per cent excess in the tenders on what the architect had estimated, due to an increase in the price of materials and labour, has an all too familiar modern ring.

If it seems strange that the Prime Minister of the day in moving the second reading of the Bill to give effect to the parliamentary grant and the setting up of the Commission called it "the most important measure he had ever submitted to their Lordships' consideration" there can be no doubt that the effect of the Commission's work for forty years (latterly on a decreasing scale until merging finally with the Ecclesiastical Commissioners) had a vital impact in literally bringing "the Church" to the masses. One closes this book saluting the endeavours and labours of those clergy and laity who devoted time and talent to the Lord's work in this necessitous sphere.

This book was produced with the aid of a grant from a fund and is published for the Church Historical Society. It is a pity that it has had to be priced at 50s., so putting it beyond the range of many who might otherwise purchase it. One might too, have expected better plates and quality of paper for this price—and certainly the absence of an erratum slip.

MALCOLM MCQUEEN.

THE SECOND PERIOD OF QUAKERISM.

By W. C. Braithwaite. (Cambridge University Press.) 734 pp. 30s.

"The Quakers have the best records of any nonconformist body, and they also have the best modern account of their history in W. C. Braithwaite, *The Beginnings of Quakerism*, 1912, and *The Second Period of Quakerism*, 1919," writes Sir George Clarke in his volume in the Oxford History of England. A reading of this later volume very much confirms Sir George Clark's verdict. W. C. Braithwaite was a lawyer and a banker—he was also a first-class historian who knew how to marshal and interpret facts and then put them into a readable history. *The Beginnings of Quakerism* was republished in 1955 with notes by H. J. Cadbury. This second volume also has notes by H. J. Cadbury; Professor F. B. Tolles has written an interesting introduction.

Book I of the present volume tells the story of the Quakers from the Restoration to the death of William Penn in 1718. Book II is entitled "The Period of Expression" and tells of the internal character and doctrinal position of the movement, dealing with such matters as church government, the formulation of faith, and Quaker colonization. Book III examines the position and character of the movement at the end of the seventeenth century.

The earliest chapters tell the grim story of persecution under Charles II. Quakers were imprisoned because of their refusal to take the oath of allegiance. Swearing was allowed by the Law but, they maintained, Christ forbid it with the words "Swear not at all". The Christian could no more go back on Christ's command than go back from the Gospel to the Law. As Braithwaite says, the demand to take oaths

was for the Quaker similar to the demand to burn incense before the Emperor's image for the early Christian.

The leader to whom most attention is given is not George Fox but William Penn. It is fascinating to follow the story of Penn, son of an admiral, and the lifelong friend of James, Duke of York, later James II. To this friendship the Quakers owed the colony of Pennsylvania granted them in 1681. Penn's friendship with James up to the time of his abdication earned him accusations of being a secret papist.

The chapter on "The Formulation of Faith", is one of the most rewarding. Here the author shows how early Quakers like Isaac Pennington and Robert Barclay allowed their subjective experience of Christ in the heart to overshadow the importance of the great objective facts of the Incarnation and the Atonement. Here and throughout the book W. C. Braithwaite foreshadows the conclusions of subsequent historians of Puritanism like Geoffrey Nuttall, who have shown that Quakerism is the logical left-wing of Puritanism. Puritanism started with the watchword "*sola scriptura*": it ended with a movement which put the experience of the Spirit first and the Scriptures second.

MICHAEL HENNEL.

THE UNCHANGING COMMISSION : A RE-APPRAISAL OF FOREIGN MISSIONS AND THE CHRISTIAN'S RESPONSIBILITY.

By David M. Adeney. (*Inter-Varsity Fellowship*.) 92 pp. 4s.

This is a book first published in 1955 by the Inter-Varsity Christian Fellowship of the U.S.A. A member of the China Inland Mission for many years, Mr. Adeney was set apart for student work in Chinese universities during the period of amazing opportunity (1945-49) which preceded the Communist invasion. He stayed long enough to appraise the impact of Communism upon the Christian Church in China, and especially upon Christian students. After working with the I.V.C.F. in North America for some years, he is now an apostle to university students through south-east Asia, from Korea and Japan to Thailand and Singapore. He writes with wide knowledge of the missionary opportunity, as well as of the obstacles to the advance of the Gospel. It is his firm conviction that, whether as "professional" missionaries or as vocational witnesses (that is, men and women taking salaried positions in non-Christian countries with a definitely missionary aim), God is calling university students in Britain and America to face the challenge of the unfinished task in the light of our Saviour's near return. For such students this is a dangerous book, for, as the final paragraph puts it: "Whether or not you will fulfil God's purpose for your life and have a vital share in the building of the Church of the Lord Jesus may depend upon the decision that you make as a result of reading this book". But all who are concerned for world evangelization should read *The Unchanging Commission*. With deadly accuracy Mr. Adeney describes the challenge of Communism: "If Communism is to be withstood, it must be understood" (p. 20); "Communism may well be the climax of man's rebellion against God" (p. 21). It "does not demand personal holiness", yet it "provides a substitute for almost every Christian doctrine and experience". Truly "the

devil is a past master at producing religious counterfeits". In such a situation the missionary of today must be disciplined, mature, stable, adaptable, humble, and courteous, with a thorough knowledge of the Word of God. It was very far from Mr. Adeney's thoughts to paint a self-portrait, but, thank God, that is the very sort of man that he is, and one prays that many who read the book may share his burning desire for the glory of God, and his love for the souls of men.

FRANK HOUGHTON, *Bishop*.

CHRISTIAN ENCOUNTER.

By A. J. Boyd. (*Saint Andrew Press.*) 122 pp. 16s.

Dr. Boyd, Principal-Emeritus of Madras Christian College, was invited by the Trustees of the Warrack Lectureship to set forth some of "the factors in the world situation in which the command to preach the Gospel to every creature has to be fulfilled in our time", with special attention to "the encounter with non-Christian faith". The lectures were delivered in New College, Edinburgh, and St. Mary's College, St. Andrews, and have now been published. In order to avoid too broad generalizations Dr. Boyd has focused our attention on India, where he has lived and worked for over thirty years. Of the five lectures, however, the first and the last do deal rather largely with generalizations—the first concerning the "reconception of Mission" during the fifty years following the Edinburgh Conference of 1910, and the last entitled "Signs of our Times" which are listed as (1) the Rediscovery of the Laity, as called of God to take a far larger share in the task of evangelization; (2) "Supplementary" Ministers of Word and Sacraments—that is, men other than full-time salaried ministers who may nevertheless be ordained to administer the Sacraments as well as to preach the Word; and (3) Movements towards Reunion, with special reference to what has been accomplished in South India, and what is planned for India/Pakistan and for Ceylon.

The three central chapters, however, contain specific and perhaps less widely known information concerning the formidable task of the church in India, as it faces a renascent Hinduism and many other problems. While accepting, almost without question, Dr. Boyd's cogent review of earlier misconceptions of the role of the missionary—including, for example, the necessity that "the indigenous church should not live under the shadow of the foreign Mission, but must itself be the organ of mission" (p. 16)—your reviewer is concerned by the writer's apparent uncertainty about the attitude which both the missionary and the indigenous church should adopt towards Hinduism. As a Christian Dr. Boyd is, of course, convinced that there is something unique about the authority of Christ, and therefore he cannot be satisfied with the admission of many liberal-minded Hindus that Christ is "one of the greatest of all teachers", and their affirmation that all religions are, in essence, one—though indeed to their minds "Hinduism is *superior* to other religions" because of "its all-embracing tolerance". But neither does he whole-heartedly align himself with Dr. Kraemer's thesis that "the Christian Revelation is absolutely *sui generis*". Thus he poses, but does not answer, the

question by *what authority* we say to Hindus, Buddhists, or Muslims "that Christ alone is God's sure Word to man" (pp. 80, 81). To the great Baptist pioneers, Carey, Marshman, and Ward (as Dr. Boyd points out) Hinduism as a system of religion was essentially an evil thing, "to be undermined and ultimately overthrown" (p. 72). While stressing as they did that "the real conquests of the Gospel are those of love", and not of violent denunciation of idolatry, it still remains true that the Church of India is unlikely to make serious headway unless it perceives that the power behind the idols is of Satan and not of God.

FRANK HOUGHTON, Bishop.

THE SCROLLS AND CHRISTIAN ORIGINS : STUDIES IN THE JEWISH BACKGROUND OF THE NEW TESTAMENT.

By Matthew Black. (Nelson.) 206 pp. 25s.

This book is beautifully produced and has twelve pages of splendid illustrations. It gives a careful assessment by a leading Semitic scholar in these isles of the significance for the origins of the Christian Church of the now famous Dead Sea scrolls. Dr. Black of the University of St. Andrews regards the connection between the Qumran Community and Essenism as now sufficiently well established. The differences which occur between the accounts of Essenism in Philo and Josephus and that which the scrolls have now brought to light are to be accounted for on the ground that the latter give us first-hand information and in several respects serve as a corrective to what we read elsewhere. Essenism appears to be descended from the Hasideanism of the Maccabean period and to be a continuation of a pre-Ezra type of Hebrew religion going back to old ascetical movements such as Rechabitisim. As such it existed in various forms alongside the more "official" movements of Pharisaism and Sadduceism, and in its greater spirituality and respect for the teaching of the prophets as well as of the Law exhibits much closer affinities with the Christian movement described in the pages of the New Testament. Dr. Black finds special points of contact in the reference to "Hebrews" in Acts vi. 1 and to *parthenoi* in I Corinthians vii. 25, as well as in the community of goods and the vivid eschatological expectation shared by both groups. But whereas the Covenanters of Qumran, like the psalmists and prophets of old, appear to have understood something of the secret of evangelical religion and of the need of total commitment to God for justification and sanctification, they were still muscle-bound by Jewish racialism and legalism. So even if our Lord found in contemporary Essenism as represented by Qumran much that was congenial and by way of a *praeparatio evangelica*, He actually went far beyond it, and by His own life and ministry unto death "transformed the practices of a sect into a universal religion". After detailed consideration of the teaching and practice of the Scroll People in respect of baptisms, sacred meals, priestly organization, interpretation of Scripture, expectation of the Messiah, and the like, there is a useful closing chapter in which the author's main conclusions are summarized and set out in numbered sequence. Appendices give the accounts of the Essenes found in Philo

and Josephus and notes on Aramaic texts from Qumran and on the relationship between the Qumran Calendar and the Last Supper.

L. E. H. STEPHENS-HODGE.

A NEW APPROACH TO COLOSSIANS.

By L. J. Baggott. (Mowbray.) 143 pp. 21s.

The word "new" has almost lost its meaning. It has been murdered by the advertising men. Yet here we have a book which lives up to its claim to be new. It is fresh, vigorous, and stimulating. It is at once deeply theological and intensely practical, relevant and urgent. It seeks to show in a striking way that "St. Paul's Epistle to the Colossians may quite properly be called the Gospel of the Cosmic Christ".

After a full introduction to the background of the epistle, the Archdeacon of Norfolk gives us an introduction, translation, and exposition of each chapter. He is not concerned with all the minutiae of exegesis, but carries us along powerfully on the crest of his thesis. In Colossians he believes that we encounter "the ripest teaching of the great master". Christ is shown as not only the Head of the Church but also of the whole human race. Only in Him can there be solutions found for all the problems from Teddy-boys to nuclear tests. Only in the acknowledgment of Him as Lord can there be any hope for the world. "Religion is never quite so profound as when it is profoundly practical," and many illustrations are given of how it can be just that. "Well," he concludes, "may we pray for the reign of the Cosmic Christ, and look for the day when the vast invisible spiritual world will break in upon the visible and material order to transform and glorify it, and Christ be All in all."

If one must criticize, it seems that we are almost being led to a universalism which is foreign to New Testament thought as a whole. But all honour to the Archdeacon for sounding the notes he does sound so clearly.

R. E. NIXON.

AN EXPOSITION OF THE EPISTLE TO THE HEBREWS.

By John Brown. (Banner of Truth Trust.) 728 pp. 18s.

This is the latest volume of the Geneva Series of Commentaries (so the cover tells us, as there seems to be no reference to the fact on the title page). It is by John Brown III (as the Americans would say) who was the son and grandson of famous Scottish preachers and scholars. He was himself Professor of Exegetical Theology for the Secession Church as well as minister at Broughton Place Church, Edinburgh. The volume was published first in 1862, three years after the author's death, and has been reprinted at a bargain price by offset lithography.

The volume is entitled "an Exposition" and it is more than a commentary of the kind that is normally produced today. The introduction is extremely thin and the most interesting thing about it is the list of interpreters of the Epistle (p. 11), as many of the names will be unfamiliar to modern readers. When he reaches the text, it is a different story. Here we see scholarly and thorough exegesis which

seeks to face up to the problems which the study of the epistle posed in his day. Much more scholarly ink has flowed since then and in many cases the modern reader may wish to disagree with Brown's interpretations, but they are usually well argued and never, as he describes some fanciful comments, "drivelling nonsense" (p. 535). An exposition of this size and containing many long sentences is not easy reading, but for those who are prepared to go deep, it may well serve "to bring the minds of his hearers or readers into *immediate contact* with the mind of the Spirit" (p. 8).

R. E. NIXON.

WHEN ISRAEL CAME OUT OF EGYPT.

By *Gabriel Hebert*. (S.C.M.) 128 pp. 8s. 6d.

The fact that our faith, like that of Israel, is based on certain historical events, means that we must be prepared to subject the biblical account of those events to historical scrutiny. The alternative, to keep one's devotional and critical studies of the Bible in watertight compartments, is both intellectually dishonest and spiritually dangerous. For ordinary readers, untrained in the ways of historical and theological research, all this is apt to be very bewildering. It is to help such people that this little book has been written. Fixing attention on the Exodus of Israel from Egypt as the historical prototype and prophecy of Christ's work of redemption on the Cross, Father Hebert shows what a basic position the Exodus held in Israel's faith throughout the Old Testament period and he then goes on to discuss its place in world-history, including questions of date, numbers, supernatural happenings, and whether all the Israelite tribes were actually involved in the Exodus experience. His general conclusion is that while the over-all outline of the events described in the Pentateuch is historically verifiable, we are not under obligation to press every detail. Due allowance must be made for particular viewpoints and for poetic and literary devices. The main events are unassailable; indeed the subsequent history of Israel is inexplicable apart from them. It is thus possible to believe that the 480 years mentioned in I Kings vi. 1 as the length of time which elapsed between the Exodus and the building of Solomon's Temple and the enormous figure of 600,000 able-bodied men coming out of Egypt (Exodus xii. 37) are both mistaken, without thereby losing one's faith in the witness of the Scriptures as a whole to God's saving activity. This kind of approach will not suit the brittle type of fundamentalist, but should prove helpful to those whose minds are not already made up in advance and who value scholarly confirmation of the essential truth of God's written Word.

L. E. H. STEPHENS-HODGE.

PROVERBS AND ECCLESIASTES.

By *Edgar Jones*. (S.C.M.) 349 pp. 18s.

OBADIAH, NAHUM, HABAKKUK, ZEPHANIAH.

By *J. H. Eaton*. (S.C.M.) 159 pp. 12s. 6d.

These are good additions to the Torch series: concise, non-technical, well-informed, and constructive. The standpoint is that of critical

scholarship in its present mood of reverence for the Word of God which it is eager to discover in these writings, and of readiness to see the wholeness of a book where an earlier school of criticism would have delved only for fragments. The exception to this is the commentary on Ecclesiastes, in which the commentator finds himself unable to reconcile its paradoxes, and therefore aligns himself with those who detect three or four sources of what is sometimes "mutually exclusive" material.

Both commentators are well versed in the contemporary discussion of their respective subjects. Mr. Jones draws very freely on extra-biblical wisdom literature, from *Ptah-Hotep* down to *Pirge Aboth*, and Mr. Eaton views his prophets always against the background of the Jerusalem cultus. But both alike resist the temptation to be content with placing their material in its *Sitz im Leben*: they are primarily concerned to show what God has to say to us today, and they fulfil this task thoughtfully and persuasively. In Proverbs there is an occasional lapse (e.g., the solemn explanation of the phrase "afraid of snow" (xxxix. 21), which runs: "used here as synonymous with cold weather"), but on the whole the writing is economical and pointed; and Mr. Eaton's commentary on the prophets contains much that is vividly expressed.

F. D. KIDNER.

FRONTIERS OF THE CHURCH: THE MAKING OF THE ANGLICAN COMMUNION.

By H. G. G. Herklots. (Benn.) 293 pp. 35s.

"There is not any man of the Church of England, but the same man is also a member of the commonwealth; nor any man a member of the commonwealth which is not also of the Church of England." This quotation from Richard Hooker forms the starting point from which the author traces the development of Anglican expansion from the sixteenth century to the present time, and in the course of his story, he continually comes across the tension which arose when Hooker's dictum crossed the path of Edward Haie's further claim, made about the same time, of great land masses, as yet unexplored, that "God hath reserved . . . to be reduced unto Christian civility by the English nation".

This book is not a history of Anglican expansion, but rather a story of the many individuals who made their contribution to its haphazard growth. The well known figures are given adequate treatment, but a number of lesser known personalities appear, whose work and witness both lighten the narrative and enlighten the reader, while small incidents, such as the reason why Hingham church in Norfolk still has no chancel step, open up vivid pictures of controversies of past days. The author sketches the process by which episcopacy was transplanted overseas, especially to America, and the part played in this by the Episcopal Church of Scotland, while he does not neglect to show how the various Prayer Books in use owe their origin either to the 1549 or to the 1552 Books of Common Prayer. The parts played by the great trading companies are outlined, and a corrective supplied to those who argue that English commercial influence has been wholly opposed to

religious interests. In the transplantation of Anglicanism, the power of nostalgia has played no small part; this is discernible both in architecture and organization. But as Canon Herklots well reminds us, the time came for the handing over to those who had few memories but many hopes, and that process has been complicated by the continuing visible reminders of colonial status.

But part of the fascination of this process has been the discovery of the truth that benefits conferred so often bring unexpected returns to the benefactors. It frequently happened that an overseas situation encouraged a boldness of experiment and largeness of vision which in turn brought new vigour and ideas to the mother country, as for example the holding of diocesan synods at Lichfield by Bishop Selwyn, who had previously introduced them into New Zealand. So the story moves from India to Africa, to Canada, and to Japan. It has sometimes been unkindly suggested that the traffic sign at the entrance to Dean's Yard, Westminster, *Dead Slow, Sound Horn*, is the motto of the Church of England. If there has been much sounding of horns, let those who read this volume recall with thankfulness that there has also been considerable movement of traffic.

G. C. B. DAVIES.

THE CALLING OF GOD.

By J. G. Riddell. (*Saint Andrew Press.*) 134 pp. 21s.

Professor Riddell delivered these Croall Lectures in 1955, but did not live to prepare them for publication. This task was performed by John Macquarrie, who tells us that certain additional material collected by Professor Riddell has been incorporated into the manuscript, though a final chapter on the Last Things, contemplated by Professor Riddell, was never written. What we have is a study of some principal points in the faith and order of the Church, more particularly in relation to the Church's task of evangelism. While Professor Riddell writes as a theologian it is one of the great merits of his book that he never loses sight of the practical needs of the evangelist and the pastor. He writes with wide learning and usually with sympathy for those points of view from which he differs. An exception has to be made here for the conservatism which forms the background to a good deal of his book. For example, he says that the leaders of the Reformation "could not recognize the comparable dangers of belief in an infallible book because they were not in fact claiming for it the kind of independent authority which the modern fundamentalist asserts. The authority of Scripture was linked with the doctrine of the Holy Spirit 'bearing witness by and with the Word in our hearts'" (p. 112). One would never guess from this that "the modern fundamentalist" often puts great stress on the witness of the Holy Spirit. Similarly many conservatives would not accept the writer's strictures on election. Nevertheless the discussion is informed and wide-ranging. And even those who differ most from the author will be all the better for having faced the issues he raises.

LEON MORRIS.

ADOMNAN'S LIFE OF COLUMBA.

Edited with Translation and Notes by A. O. and M. O. Anderson.
(Nelson.) 590 pp. 50s.

This substantial volume has been prepared with scrupulous scholarship by the late Dr. Anderson, with the collaboration and final revision of his wife. Recent excavations at Iona were completed too late for their results to be properly assessed by the editors, but apart from this, the book represents the latest fruits of Columban study. The Latin Text, printed in its original orthography, is that of the Schaffhausen manuscript, of which four pages are given in facsimile, and the transcription is much more accurate than that of Reeves; variant readings, together with a short appendix on Columba's monks and relatives, are taken from the three other manuscripts of the complete Life. Since the editors have rightly decided that "Cummian" was not used by Adomnan as a source, their pages are not encumbered by the heavy black type which disfigures Fowler's edition. But as they combine footnotes with textual variants in a single *apparatus*, the annotation is sometimes difficult to follow. The English translation is masterly: apt and accurate, but eminently readable in its own right. A lengthy Introduction is concerned almost entirely with questions of phonetics and philology, and, although the material will be of great interest to specialists, this type of approach has little value for the general reader. The identification of biblical and patristic references is scarcely adequate. There is a General Index, an Index of Subjects, and an Index of Latin Words; these would have been easier to use if reference had been made to page and line of the printed text, instead of to the manuscript columns listed in the margin. Walafrid Strabo is correctly named on p. 154, but in the Index and on p. 89 he has become "Strabus". Adomnan is the correct form of the name with which we are familiar as "Adamnan"; but the editors have not been pedantic enough to make a corresponding change in the current mis-spelling of Iona.

G. S. M. WALKER.

THE CHARITIES OF RURAL ENGLAND, 1480-1660: THE ASPIRATIONS AND THE ACHIEVEMENTS OF RURAL SOCIETY.

By W. K. Jordan. (Allen & Unwin.) 484 pp. 50s.

Our society must decide what to do with those who cannot support themselves. Old people in particular are lonely and often see no purpose in their lives. They are discarded. They live away from the strong in "Homes" for the aged, or bungalow estates. All we do is keep them alive. A new approach to charity could make those now hopeless live purposeful, valuable lives.

A great deal of thinking seems to be necessary before we can deal with the present situation. Radical change needs to be prepared for by studying the way the Church has responded to similar situations in the past. Professor Jordan's painstaking and original research has produced material for such study. This book completes a series of three which are together a masterly survey of the attempts of men to build a society in which the evils of poverty are removed. It is

useful because of its detail. It shows the fluctuations which occurred with changing social patterns, and which varied in intensity from parish to parish. At first giving was by haphazard dole. Later institutions were established to enable the poor to better their own lot. Local variations depended on the initiative of individuals who aspired to do works of mercy and who inspired others to imitate them.

Jordon's attention to detail and his massing statistics add authority to the general impressions which have been known to historians for some time. In 1480 men's interests were primarily "religious". The Reformation heralded a heightening of interest in poverty. By Archbishop Laud's day the consuming interest of men was the secular, and his attempts at church reform failed to stop the fall in giving to religious charity. By 1660 schemes for municipal improvements, education, and social rehabilitation accounted for most of the money given.

In our own day needs are changing as quickly as ever, yet the response of men to those needs is sluggish. There should be a fresh approach based on biblical teaching and what can be learnt from the past. We can thank Professor Jordon for his scholarly contribution to this.

JOHN MCKECHNIE.

THE HUMANIST FRAME.

Edited by Julian Huxley. (Allen & Unwin.) 432 pp. 37s. 6d.

The object of this book is to commend humanism (spelt throughout with a capital H). Most of the writers of the twenty-six essays of which the book consists use the word as meaning broadly the view that man, by the use of his powers which have evolved down the ages, can, if he behaves rationally, guide himself to a glorious future of developed potentialities. In skilful hands this can be an intoxicating philosophy. But here there is no draught of vintage until the last essay is reached. In the remaining twenty-five, wide in range though they are—from scientists, doctors, philosophers, journalists, sociologists, architects, musicians, lawyers and economists, to mention only a few of the fields of learning represented—the reader must content himself with a sip here and there of the blushful Hippocrene.

The band is led by the editor, Sir Julian Huxley. This is Huxley at his most impatient and irritable. His dogmatism brooks no opposition. The picture he presents is perhaps just believable for a small intellectual minority, but it seems far removed from the immediate needs and problems of the struggling human race. Unfortunately he sets the tone for some of the mumbo-jumbo that follows. Huxley and his like can hardly complain of theological jargon. Couched in his rather wooden style the jargon of evolutionary humanism seems decidedly anæmic. The pale Galilean is rich-blooded by comparison.

One of the better essays in the book is Dr. Bronowski's "Science is Human". As always, Bronowski is lucid and attractive. He sketches the history of science with particular emphasis upon the Renaissance and the eighteenth century and strikes some telling blows at the Church. But he identifies the Church with authoritarianism and, like several other modern humanists, seems not to appreciate that non-conformity,

in the sense of rebellion against an established order, may go with belief in God as well as with scientific humanism. Submission to the establishment is not the same as submission to the Word of God. So when Bronowski uses as one of his arguments against Christianity that "change . . . is unthinkable in a world which God had already ordered to His design", he is attacking a static religious conservatism, not the dynamic God of history revealed in the Bible.

And so to the intoxication of the concluding essay, the third in the book from the pen of a Huxley. Among all brother Aldous's brilliant pieces this is outstanding. Ideas which have been foreshadowed in detail in earlier books are here bought together in a compelling ten-page thesis. Freud is dismissed with extraordinary penetration in a single paragraph. Aldous Huxley's well-known views on education—his concern for the proper use of language, combined with the importance of training children in perceptual (as well as conceptual) awareness—are so convincingly presented that one is almost prepared to accept his "sober optimism" in man's great potentialities and their imminent realization. But unlike most of his fellow-writers Huxley dares to face up to the question. "How do we make people good?" After reviewing the traditional answers, the only positive advice he can offer is to follow the example of some savages in New Guinea who repeat the word "good" to babies as they bring them lovingly into contact with other members of the family. The only reference he makes to sin is in his remark that "a few doses of one of the psychic energizers can totally abolish a deeply rooted conviction of sin". And, apart from this flippancy in the face of the major obstacle to man's goodness, there lurks behind all the glow of Huxley's writing this unanswered question: even for the favoured human being who can actualize his potentialities, what is the ultimate value if death is the end of all things?

Nevertheless, Aldous Huxley's essay is a classic expression of the best of contemporary humanism, and even if the Christian reader has no time for the rest of the book he should find that this essay is worth more than one reading.

DEREK TAYLOR THOMPSON.

THE PRICE OF MORALITY.

By Pepita Haezrahi. (Allen & Unwin.) 286 pp. 35s.

This book is difficult to read. To add to the intrinsic difficulty of the subject matter, there are misprints on nearly every page, the English is far from adequate, and the type is too small for comfort. It would be a pity if these shortcomings deterred the reader from finishing the book, because the closing chapters are important.

Dr. Haezrahi begins with a detailed analysis of some of the leading English moral philosophers of this century, in particular, Moore, Ross, Carritt, and Alexander. Kant is then introduced on to the stage, and although he is freely criticized it is evident that he commands more respect than the others. From these rather technical foundations the last fifty pages build up an edifice of more general interest. Three attitudes are compared: the religious (whereby everything is made subservient to the will of God), the moral (which regards moral values as autonomous and centred upon the dignity of man) and the maxi-

malist (*i.e.*, Nietzschean "superman" ethics). As Dr. Haezrahi conceives them, these attitudes are mutually incompatible. Each man must examine them and make his choice. After carefully weighing the pros and cons, Dr. Haezrahi, following Kant, chooses the second of the three. In doing so she recognizes the price that has to be paid for it, in cutting loose from anchorage in God and putting one's neighbour's needs before one's own. This is "the price of morality".

The book is notable for the honesty of its argument. Even though one may choose differently from the author, one is grateful for the clarity with which the choice is posed, and the recognition that there is no logical proof of the superiority of one attitude over another.

DEREK TAYLOR THOMPSON.

OUR CHURCHES AND WHY WE BELIEVE IN THEM.

By Various Authors. (Seeley, Service.) 251 pp. 10s. 6d.

This is a readable straightforward introduction in which each author seeks to give a clear account of the life and teaching of the Church to which he belongs, and to see it in its relationship to the Universal Church in the world of today. From the Anglican point of view the first two Essays are very significant.

The Primate of Australia shows a broad grasp of the present situation. He deals clearly with the doctrinal causes of the break with Rome. He speaks with concern of certain false emphases of the Oxford Movement which would turn the Holy Communion into a propitiatory sacrifice. He notes the marked change in the religious scene and the desire of Evangelical and Anglo-Catholic to draw near to each other in our only Lord and Saviour. He practises intercommunion, and evidently sees the Church of Scotland as part of the One Holy Catholic Church. He rejoices in the Gospel as the answer to man's needs and problems.

Canon Rathbone emphasizes the sacramental nature of the Church, states that every baptism is a birth of the Spirit, declares that Scripture *and* tradition are essential, and finds in the united Episcopate the organ of the Church's authority (unjustifiably identifying the function of Bishop and Apostle). He questions Cranmer's beliefs as revealed in the Book of Common Prayer, and recommends the cultus of the Reserved Sacrament. The essay is disappointing; it is marked by ecclesiastical and intellectual subtlety; it seems that he is seeking to justify a position which cannot be justified from the Book of Common Prayer.

Dr. Burleigh writes as a loyal son of the Church of Scotland about its order and discipline, its obedience to the Word of God, its refusal to become a clerical society, its freedom as a National Church, and its devotion to the Gospel.

Dr. Champion gives an attractive account of the Baptist churches as essentially free independent churches under the Word of God; of the need of personal response to the Grace of God; and of Believer's Baptism as the seal of that response.

Congregationalism, says Dr. Routley, emphasizes the Covenant Relationship of God and His people, and accepts the baptism of infants. Congregationalists have similar views to Baptists on the independence of the local church. On page 162 Dr. Routley misses out the reference to the 1552 Book of Common Prayer.

Mr. Davies gives an able account of the Methodist Church, its orthodoxy, the doctrines it specially emphasizes, its evangelistic zeal and careful organization, and the weaknesses that appear in actual practice.

Mr. Gorman describes the Society of Friends with their emphasis on the importance of an inward spiritual experience, their non-sacramental worship because the whole of life is sacramental, their work for peace, and their concern for education. There is singularly little emphasis on the atoning work of Christ; a positive preaching of the Gospel is not a mark of the Quakers; they aim to further the work of Christ by their lives.

It is a pity that the book is marred by a considerable number of misprints. Laymen will find it an interesting and instructive book showing how devoted sons regard their Churches. T. ANSCOMBE.

MOUNT ATHOS : THE CALL FROM SLEEP.

By Erhart Kaestner. (Faber & Faber.) 192 pp. 30s.

This book is written by a German Lutheran and purports to discover in the Holy Mountain of the Greek Orthodox Church, Mount Athos, a touchstone by which to judge Western civilization since the Renaissance. It takes the form of a travelogue, written in a slightly turgid style which probably lost some imaginative element in the translation.

The author is captivated by the mystery, the "sacramental" ethos of the Orthodox Church. He meets the hermits, the ascetics, the images; he loses his heart to the liturgy and the incessant Little Prayer of Jesus, repeated over and over again for hours on end. He draws the conclusion that we must all be Christian *and* Greek—that Æschylus, Sophocles, and Plato were "gathered into the light of the Incarnation".

His style can be captured in a brief but typical sentence: "One could well invent another name for it, but the state must be given some name or other; so why neglect the old images". The degree of addiction to things "Orthodox" can be summarized in a suggestion—endorsed by the author—that iconoclasm is the equivalent of damnation, for the saints are in a sense "themselves present in their images". His distaste for things "Reformed" is equally explicitly expressed in a comparison of the "small Greek churches" with the "arid praying chambers of the Reformation".

But perhaps the most striking statement in the whole book is on page 35. "Athos has the will to be a place where the Gospel teaching of perfect freedom prevails." Who would think, reading those words, that Athos stands in a land where it is forbidden by the law for a Protestant to publish the Scriptures in the vernacular without the

permission of the Orthodox authorities, and where the Protestant minority is as systematically harassed as Christians behind the Iron Curtain?

DAVID WINTER.

1662 AND ALL THAT.

By Dewi Morgan. (Mowbray.) 131 pp. 6s.

Here is one of the first books to commemorate the tercentenary of the 1662 Prayer Book. Its author tries hard to be popular, and the work rumbles along in a jocular way, pausing now and then to be more serious, seeing events through certain spectacles, and sitting lightly to history on occasion. A Reformer and a Caroline are treated condescendingly (p. 3), and, of course, omniscient modern liturgical scholarship is duly eulogized. P. 10 shows us the real presence, and apparently everything from overseas oil workers to trade unionists and bosses are present in the eucharistic offering. The list is truly astonishing, but perhaps we should be grateful that somehow these last two *can* be brought together, though any relation to a New Testament sacrament is purely fortuitous. Mr. Morgan is keener on 1549 than 1552; Puritans are caricatured as gloom-mongers and pleasure-haters (p. 63); everyone who dares to challenge the official middle-of-the-road line is in danger of being damned as an extremist. We learn that the Anglican ethos is found in the Bible and "the cumulative experience of the Church" (p. 117), but what this last thing is and where it is to be found is anyone's guess. Plenty about Rome, something about the Orthodox Church, but little about the godly men ejected in 1662 by tyrannical bishops, a ruthless Parliament, and a double-crossing king. There are brighter patches in the book. Mr. Morgan knows eucharistic problems are not as easy as the Lambeth bishops seemed to think, but this book is scarcely worthy to commemorate 1662. It can only be described as one of the poorer manifestations of "middle-of-the-road-manship", yet the middle is not where Cranmer had it, but rather somewhere between Caroline High Churchmanship and Tractarianism, and nearer the latter.

G. E. DUFFIELD.

A CHRISTIAN THERAPY FOR A NEUROTIC WORLD.

By E. N. Ducker. (Allen & Unwin.) 225 pp. 21s.

During the next few years we are likely to see several good books on Pastoral Psychology published in this country. This book by Canon Ducker, of St. Margaret's, Leicester, will hold its own as a good treatment of a difficult subject. Not only does Dr. Frank Lake give it his *imprimatur*, but Canon Ducker has an experience of books and people that has taken him further than most of us are likely to go. The author is not tied to any single school, but is prepared to interpret individual needs in the way that works best. He explains his aims and techniques against the background of what he calls the inner-body, the outer-body, and the spiritual-body, which must be kept in harmony if a person is to be whole. The inner-body is the physical-thinking-feeling part of the personality; the outer-body is his environment; the spiritual-body is "the spiritual dimension of man where the Spirit

moves creatively upon the waters of the Soul" (p. 79). Various detailed case histories illustrate how these bodies are damaged.

Canon Ducker has an interesting method of dream interpretation, in which he gets the patient to feel the key points of his dream over again, and to distil a concentrated emotion from them. There is no playing down of Christian doctrine or belittling of a proper sense of guilt, as in some psychological approaches.

J. STAFFORD WRIGHT.

THE DIVINE AWAKENING.

By Brother Mandus. (Arthur James.) 191 pp. 15s.

Those who are already familiar with the books on healing and dynamic life that have been published by Arthur James will find more in this book than will the reader who comes fresh to the subject. The book is enthusiastic, but muddled in what the author has to say. Thus one can pick up some helpful crumbs, but never finds a slice of bread. The theme is that all over the world—and Brother Mandus has travelled widely—there is an awakening of the realization of what the Christ within can mean to mankind. This is seen in divine healing, a greater seriousness in prayer and meditation, and in an understanding that Christian love is the key to the needs of mankind. The author illustrates this from his own experiences, and seeks to lead others to launch out into the deeper things of God.

Brother Mandus is not a theologian. Thus, while he has brought out some important aspects of biblical truth, and given texts to support them, he leaves the Evangelical with some serious queries in his mind.

J. STAFFORD WRIGHT.

ZOAR: OR THE EVIDENCE OF PSYCHICAL RESEARCH CONCERNING SURVIVAL.

By W. H. Salter. (Sidgwick & Jackson.) 238 pp. 21s.

The unusual title conceals an excellent book on physical research and survival. Mr. Salter avoids the all-or-nothing approach, and concludes that the evidence leads no further than a little city (Gen. xix. 20-22) beyond which lies the promised land of which religious people speak. Mr. Salter shows keener perception than Dr. Crookall, whose recent book *The Supreme Adventure* was published under the auspices of the Churches' Fellowship for Psychical Study. He has seen that, if some communications have truly come from the departed, they have not proved the Christian hope, but have merely demonstrated limited survival for a certain period.

Mr. Salter's book has the cautious approach of a former secretary and president of the Society for Psychical Research. He is critical of many claims for hauntings, poltergeists, materializations, and spirit-photography. But he is convinced by what has become known as cross-correspondences, whereby it appears that a group of communicators have adopted a sort of crossword clue technique in messages through a group of automatists, each receiving partial clues to the final answer. Mr. Salter finds analogies with the working of the conscious

and unconscious mind, and relates the experience of the automatist to the experience of inspiration that has come to some poets and writers. I personally have regarded cross-correspondences as impressive evidence, though it can perhaps be turned by postulating either the intervention of some deceptive spirit or a greater extent of interworking of minds on earth than is commonly supposed.

J. STAFFORD WRIGHT.

CHURCH DOGMATICS: VOLUME III: THE DOCTRINE OF CREATION.

By Karl Barth. Part 2, 661 pp.; Part 3, 544 pp.; Part 4, 704 pp. (T. & T. Clark.) 55s. each part-volume.

The exacting task of preparing an English translation of Karl Barth's *maximum opus* continues with commendable efficiency, and translators and editors are deserving of every recognition for the service they are performing. Volume III of the *Church Dogmatics* is devoted to a comprehensive study (well over 2,000 pages!) of the Doctrine of Creation, the first part of which considered "The Work of Creation" in accordance with Barth's characteristic christological method of interpretation. How deeply his anthropology is grounded in christology is further demonstrated in the second, third, and fourth parts now before us, which concern themselves with "The Creature", "The Creator and His Creature", and "The Command of God the Creator" respectively. The theological concept of man may be discovered, he maintains, only by contrasting man with the man Jesus, who is "the creature who exists for God". Jesus is "the Real Man", who is placed in the midst of all other men as man's divine counterpart. The humanity of Jesus is essentially cohumanity, which is also definitive of all humanity, for it is existence in encounter. One must ask, however, whether this concept of the humanization of God in Jesus, and of man as Christ's fellow-creature, does not hopelessly blur the absolute distinction between the Creator and the creature.

Obviously it is impossible in a brief review to do anything like justice to the contents of these three part-volumes. Their riches will be yielded up only to the persevering reader. In them will be found the theme of the indissoluble unity of human nature as soul and body; the presentation of time as God's time and man's time; the providence of God considered in three aspects as preserving, accompanying, and ruling; an assessment of the significance of the history of the Jews; the highly contestable concept of "Nothingness" as a reality which, however, does not exist in the same sense that God exists and the creature exists, but is that which God does not will, the possibility which He has passed over; and an exposition of the ethical and social implications of God's commands for man as His creature.

The theology of Barth is remarkable and stimulating not only because of its scope but also because of its penetration of thought. His is indeed a "creative" intellect; but it is precisely his ingenuity—always massive and never superficial though it is—which leads him into modes of thought that are properly other than biblical, marked by dialectical ambiguity, and centred in a philosophy of christology rather than in the trinitarian revelation.

PHILIP E. HUGHES.

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN :
VOLUME XI, LITTLEMORE TO ROME : OCTOBER, 1845, to DECEMBER, 1846.

Edited by Charles Stephen Dessain. (Nelson.) 363 pp. 63s.

Though in the overall scheme, whereby Messrs. Nelson and Sons propose to publish Newman's correspondence in its entirety, this volume is number XI, it is the first of the series to appear. The edition, when completed, will reproduce all Newman's letters which are still extant—some 20,000 in all—together with the entries in his diaries (which extend over the years 1824 to 1879). The latter are the merest notes of persons and events, and form only a very minor part of the material. The task of collecting the letters was, in fact, begun by Newman himself, and the years of his Anglican period were widely, though not exhaustively, covered by the two volumes of *Letters and Correspondence of John Henry Newman* (1891) edited by Anne Mozley (sister-in-law of Jemima, Newman's sister) and the one-volume *Correspondence of John Henry Newman with John Keble and others, 1839-1845* (1917) edited by Joseph Bacchus. For the Roman Catholic period the major source has been Wilfred Ward's two-volume *Life of John Henry Cardinal Newman* (1912) in which, however, the letters are incomplete and not always accurately transcribed. For many years now the Birmingham Oratory has been assiduously collecting either the autograph or a copy of every known letter of Newman, and with such success that the collection is now virtually complete.

The present volume commences at November 8th, 1845, the date on which Newman joined the Church of Rome, and it is proposed to complete the volumes covering Newman's Roman Catholic period—amounting to some twenty volumes in all—before producing the ten volumes which will cover the Anglican period. The editor has taken immense pains over the preparation of this work, annotating where necessary, providing a list of letters with their dates by Newman's correspondents, and adding an extremely serviceable index of persons and places which gives biographical and descriptive information concerning the names which occur in the text.

Newman is revealed as an inveterate correspondent, though not a great exponent of the art of letter-writing. The letters are not in general so revealing of the man, nor their prose so nervous and beguiling, as is the case with the *Apologia* (in which, of course, Newman only takes the reader up to 1845). But we live in the days of complete and definitive editions, from which nothing, however unimportant, is excluded; and there is no doubt that this work will be of the greatest value to those engaged on Newman studies. The publishers have done their part with impeccable distinction.

PHILIP E. HUGHES.

SHORTER NOTICES

2 PETER RECONSIDERED.

By *E. M. B. Green*. (Tyndale Press.) 37 pp. 1s. 6d.

A fresh examination of the question of the authenticity of the Second Epistle of Peter, convincingly argued, admirably presented, and impressive in scholarship. The arguments for and against the Petrine authorship are carefully investigated, and the conclusion is reached that "the letter is either a genuine one or an impudent forgery". The evidence, both internal and external, does not favour the latter conclusion. "It exhibits no proven anachronisms of language or doctrine; it has no heterodox axe to grind; it tells us nothing we did not already know about Peter . . . It bears no resemblance to any of the undoubted Petrine forgeries of the second century; it makes no mention of burning second-century problems like chiliasm, gnosticism, developed theosophical systems, or church leadership. As a pseudepigraph it has no satisfactory *raison d'être*. The case against the Epistle does not, in fact, appear by any means compelling. It cannot be shown conclusively that Peter was the author; but it has yet to be shown convincingly that he was not." This monograph merits the respectful attention of all who are concerned with New Testament studies. As a learned contribution it cannot be ignored, and it should do much to restore the confidence of those who have been disposed to doubt the genuineness of this Epistle.

THE LIFE AND THOUGHT OF KIERKEGAARD FOR EVERYMAN.

By *John A. Gates*. (Hodder & Stoughton.) 155 pp. 5s.

An attempt to provide, within a short compass, a portrait of the melancholic Dane which is entirely successful. The writer is an enthusiast and accordingly not disposed to approach his subject critically. But the book is none the worse—indeed probably all the better in view of its scope—for that. It is skilfully written and makes absorbing reading. As an introduction to Kierkegaard, giving the biographical background so necessary for a proper understanding of his works, it could hardly be bettered. A paperback that would make a good Christmas present.

FERNAND PORTAL (1855-1926) : APOSTLE OF UNITY.

By *H. Hemmer*. Translated and edited by *Arthur T. Macmillan*. (Macmillan.) 182 pp. 25s.

Fernand Portal was a French Lazarist priest who developed a close friendship with the second Viscount Halifax, the forceful President of the Church Union, and devoted much of his time and energy to the attempt to bring about reunion between the Church of England and the Church of Rome. The culmination of his efforts was the Malines conversations of the 1920's. His and Halifax's hopes, however, were not to be realized. Yet, centred as they were in the advance of Anglo-Catholicism in England, these hopes were not without some grounds. "In England prejudices are disappearing," wrote Portal in 1894, "the Established Church asserts her independence of the civil authority, the

influence of the Oxford Movement continues to grow, and the Church is recovering the fulness of the faith. The inevitable, providential end of this evolution is Rome." On visiting England that same year he was "struck by the great resemblance between the ritualist and catholic ceremonial". With reference to the issue of the papal encyclical *Satis cognitum* a leading article in *The Times* of June 30th, 1896, declared that "the pretence can no longer be maintained that reconciliation with the Church of Rome does not involve renunciation of the Church of England". From the Roman side, a central point of controversy was the question of the validity of Anglican orders. Portal's attitude on this question was one of indecision. The debate was authoritatively resolved for the Romanists by the publication of the Bull *Apostolicæ Curæ* which affirmed that Anglican orders were absolutely null and void. But Portal, with the support of his Anglo-Roman friends in England, persevered with his endeavours to bring back the *Ecclesia Anglicana* into the papal fold. Of his own genuineness and of the attractiveness of his personality this book leaves no doubt. It may also be an eye-opener to some of the definite Romeward aspirations of a particular section of our Reformed Church of England.

THE CHURCH IN CRISIS : A HISTORY OF THE TWENTY GREAT COUNCILS.

By Philip Hughes. (Burns & Oates.) 342 pp. 35s.

A serviceable handbook by the Roman Catholic historian Mr. Philip Hughes describing the circumstances and decisions of the twenty assemblies regarded by his Church as having the authority of General Councils, from Nicaea in 325 to the Vatican Council of 1870. Only the first seven of these, however, enjoy any degree of ecumenical acknowledgement, and the first four in particular—Nicaea, Constantinople, Ephesus, and Chalcedon—are invested with special authority for the Church Universal. Mr. Hughes and his Church, of course, consider the General Councils to be infallible in their decisions about belief. The rejoinder of the Church of England to this pretension is given in Article XXI, which states that General Councils, "forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God . . . may err, and sometimes have erred, even in things pertaining unto God". Consequently, "things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture". Bearing this important caveat in mind, this ably written volume will be of real value to those who wish to study this aspect of church history.

GNOSTICISM : AN ANTHOLOGY.

Edited by Robert M. Grant. (Collins.) 254 pp. 25s.

Gnosticism which offered so serious a threat to the survival of authentic Christianity in the early Church, is by no means dead today. Recent discoveries have augmented our knowledge of ancient Gnostic literature and its doctrines. This anthology covers the first three centuries very adequately and will take its place as a valued work of reference. It has been helpfully edited by the Professor of New Testament in the University of Chicago.

PHILIP E. HUGHES.