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

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

Book Reviews

THE ANGLICAN HYMN BOOK.

Edited by Canon H. C. Taylor and others. (Church Book Room Press.) 663 hymns. 8s. 6d. (words only). 27s. 6d. (music edition).

Your reviewer is not skilled to make a pronouncement upon the musical excellencies of this book although he has no doubts as to its high standard in this respect. Particularly attractive are the faux bourdon settings to the final verses of some of the hymns by Robin Sheldon, the musical editor. What he wishes to appraise here however is mainly the value of this hymn-book from the point of view of an ordinary parish clergyman who finds himself faced with the task of choosing seven or eight hymns for every Sunday of the year. Such a person will find this book an enormous help to him. Not only are the contents clearly set out in the front under such headings as Worship, the Church's Year, the Church of God, the Christian Life, but at the other end of the book there are many other useful tables which will facilitate his choice. Each hymn has a text of Scripture attached to it. This looks rather old-fashioned and unnecessary until it is realized that these texts are gathered up into an index whereby hymns appropriate to the lessons and psalms for the day can soon be found. Another table gives "alternative hymns" so that there is, for instance, a further selection of hymns suitable for the Epiphany season in addition to those included in the Epiphany section. As well as lists of authors, composers, first lines, and tunes, there is a metrical index in which the first few bars of every tune are set out for easy reference. The sectional headings are reproduced on practically every page of the book so that you know at a glance exactly where you are and do not need to keep turning the pages over—for example, "The Christian Year—Easter", "The Christian Life—Responsibility and Service", and so on. Alternative tunes are recommended from time to time.

Now for comments on some of the individual sections. The Christmas one gives a good assortment of carols including Bishop Frank Houghton's increasingly popular "Thou Who wast rich beyond all splendour", set to the tune "Fragrance". The Lenten hymns include such hymns as "O for a closer walk with God" and "Revive Thy work, O Lord"; hymns like "Forty days and forty nights" and "Christian, dost thou see them" have been drastically re-worded so as to exclude all idea of the acquisition of merit. In the missionary section we are pleased to see the disappearance of "From Greenland's icy mountains" and other Victorian hymns which imply a view of the world tinged with British imperialism; one would like to have seen one or two modern hymns on the permeation of literature, art, and industry with the Spirit of Christ. The danger with children's hymns is that they should be too obviously written by adults for children and this, I think, has been largely avoided. But there are still some hymns

which seem to imply that we shall all get to heaven while we are still children ! " There's a Friend for little children " has been mercifully shortened to three verses. It is only suitable for use at a child's funeral. The Holy Communion section is adequate and includes a fine new hymn by Canon G. W. Briggs—" Come, Risen Lord, and deign to be our Guest"—which emphasizes Our Lord's presence and presidency, and our unity with all other Christians in Him. W. Bright's question-begging hymn, " And now, O Father, mindful of the love ", has been wisely omitted as there are many in the Church of England who will never be entirely happy with it. But is it necessary to alter the last two lines of the first verse of Stuckey Coles's hymn to " We may in pureness offer *Thanksgiving* unto Thee "? *Eucharist* is no longer a party word today. There is a wonderful selection of Gospel hymns in the " Christian Life " section and most of the old favourites are there, including William Cowper's " There is a fountain ", with its rather crude mixing of metaphors in the first verse. There are several new hymns which this book should succeed in making popular after a while, notably Timothy Dudley Smith's " Tell out, my soul, the greatness of the Lord ", based on the opening words of the Magnificat in the New English Bible. This book is at the same time thoroughly Anglican and thoroughly Evangelical and can be strongly recommended for use in all congregations.

L. E. H. STEPHENS-HODGE.

MARTYR OF RITUALISM : FATHER MACKONOCHE OF ST. ALBAN'S, HOLBORN.

By Michael Reynolds. (Faber.) 304 pp. 50s.

The name Mackonochie probably means little or nothing to most of the younger clergy today. One hundred years ago it was associated with a small but determined group of men who were called Ritualists. Unlike the first Tractarians, who had little time for ritual changes, they were ardently introducing the ceremonies and customs of the Roman Church. Mackonochie was the leader of the group, and the new church of St. Alban's, Holborn, was the Mecca of those who wanted to see Anglican Catholicism on parade.

In spite of the author's outstanding gift of historical writing the book will probably be tedious reading to most churchmen today because there is little interest in controversy. They will probably think the whole story rather sordid. Nevertheless it has a relevance for us. First, because it is a remarkable illustration of the victory of determined conviction and perseverance against the climate of contemporary opinion. The church was essentially Protestant in outlook and the Ritualists represented an extreme fanaticism which was treated with indignation and contempt. The introduction of coloured stoles, varied according to the season, brought forth from the Bishop of London, Tait (later Archbishop of Canterbury), the comment, " the man must be an utter fool or madman who persists in such tomfooleries, for I can call them by no other name ! " Second, because the Ritualists not only established their right to exercise their ministry on Catholic rather than Reformed principles, but they have persuaded the church to like it and follow it. If they could see the

success of their persistence they would be astonished to find that it had exceeded their wildest dreams. But they would be disturbed to discover that the changes have been achieved, not by the growth of conviction, but by the absence of it. They would certainly not subscribe to the wording of the Vestments Measure that the Church of England attaches no particular doctrinal significance to vestments. As the author says, "ceremonial meant something—to the Protestants as well as the Catholics . . . the attack on ritual was in fact an attack on doctrine". But their disappointment with the absence of conviction might be tempered by the realization that this had made it easier for the church as a whole to accept the doctrines of which the ritual was the outward expression.

The perusal of this book will compel us to ask if Mackonochie is entitled to be called a martyr. Apart from his championship of what was unpopular, there was an inconsistency about him which was very irritating to the hierarchy. His deliberate disobedience to his bishop was strange in a man who was teaching a quite novel view of the exalted position and divine institution of bishops. Michael Reynolds quotes a letter from Mackonochie which contains expressions of "profound respect" for the episcopal office, but in which his bishop "is given a dressing-down such as might have seemed excessively severe had he been the recalcitrant vicar and Mackonochie his bishop". The Church Association is, of course, the villain of the piece. But it was Mackonochie's complete contempt for all authority which drove them to appeal to law. While the Archbishop of Canterbury and the Bishop of London did not initiate legal action, they certainly expected the verdict to be respected, and were driven to distraction by Mackonochie's calm determination to ignore the law's authority. Sitting as a member of the Judicial Committee, the Archbishop replied to a statement by Mackonochie that he must go to the stake for his convictions. "It is one thing to go to the stake, and another quietly taking possession of your living and remaining in it." He refused to recognize the authority of the Courts but this did not prevent him taking his case to the Temporal Courts when he thought he could obtain the verdict he wanted.

The author is sympathetic to Mackonochie but by no means uncritical. He presents him to us as a rather severe, determined man of a one-track mind, but a lovable and deeply spiritual servant of God. He was evangelical in his preaching and habits (he refused to use public transport on Sunday). There are many characters in this drama—Liddon, Stanton, Tooth, and Dolling. We are given the story of the Society of the Holy Cross and of the publication of the notorious *The Priest in Absolution* (which was described by the Home Secretary in Parliament as "obscene" and "disgusting"). The result of the debate was to condemn any doctrine or practice of confession which could be thought to render such a book necessary). This brilliantly written biography should be widely read today even by those to whom the old controversies are either dead or distasteful or both.

T. G. MOHAN.

ENGLISH PHILANTHROPY.

By David Owen. (*Harvard University Press* ; London, *Oxford University Press.*) 610 pp. 70s.

THE CHURCH IN SOCIAL WORK.

By M. Penelope Hall and Ismene V. Howes. (*Routledge & Kegan Paul.*) 306 pp. 35s.

In surveying the whole range of English philanthropy from the Restoration to the Charities Act of 1960, Professor Owen has undertaken a massive piece of research which places deeply in his debt all who are interested in sociology. He begins by tracing the origins of the tradition of English charity in the Tudor-Stuart period, through the gifts of wealthy individuals, to the rise of collective activity, with its accompanying sense of social responsibility for the less fortunate members of society. The impact of the Evangelical revival on men's ideas of obligation to their fellows is a marked feature of philanthropy in the eighteenth and nineteenth centuries, and the underlying religious motives for much of this generosity reveals the extent to which Evangelicals had absorbed the doctrines of St. James as well as those of St. Paul. The Evangelical movement coincided with the beginnings of the Industrial Revolution and the concurrent population explosion, so providing ample opportunity for exercising that sense of stewardship found in such well known donors as John and Henry Thornton.

The objectives for charitable attention greatly extended their range ; while hospitals and educational foundations continued to receive support, health and housing became recognized as worthy of help, together with institutions to assist beggars, Sunday schools, the blind, deaf and dumb, and other physically and mentally handicapped. As the nineteenth century progressed, the great challenge of urban poverty led to the setting up of numerous societies and associations to channel relief to the most needy centres, leading eventually to the most important of all, the Charity Organization Society. Yet all this activity was tinged with doubt. Was charitable work, unco-ordinated and much of it indiscriminate, really fulfilling what it set out to do ? or was philanthropy merely palliating, or in some cases even aggravating, the condition of those in need ? We now see that the Victorian picture of social distress was in many cases sadly out of focus, for the problems were becoming far too great for private enterprise to meet. Public responsibility (or "scientific charity") both local and national, was needed to deal with the ever-increasing complexities of modern life.

There was no sudden or general acceptance of state responsibility for welfare, but public opinion gradually turned towards this policy as the the only one possible in the circumstances, when increasing evidence came to light of the needs to be met, which patently exceeded the resources that could be privately raised. But this book makes clear that it was the private individual or group who first made the general public aware of the problem, so leading to the principle that voluntary effort must continue to supplement state intervention.

The authors of *The Church in Social Work* deal with the particular field of moral welfare, based on a study undertaken at the request of

the Church of England Council for Social Work. After a brief historical sketch dealing with the problem from the sixteenth century to the present day, the returns are examined to a detailed questionnaire sent to two unnamed dioceses from the north and south. This survey raises many questions. Why do not the clergy as a whole support this work? How is it that so many are ignorant of the facilities which are afforded to help them in their pastoral problems? How far should the Church participate in social services provided by the state, or should the Church hand over its moral welfare work entirely to state management? One finishes this disturbing book with a sense of shame that the Church of the present day has virtually no co-ordinated policy in dealing with this, one of the most urgent problems of our time.

COLLISS DAVIES.

SCHLEIERMACHER ON CHRIST AND RELIGION.

By Richard R. Niebuhr. (S.C.M.) 267 pp. 45s.

Schleiermacher, it has been remarked, did not found a school but an era. If this is taken to mean that Schleiermacher initiated the quest of the historical Jesus and invented liberal theology and the modern critical approach to Scripture, the observation is well wide of the mark. All these enterprises were well under way at the time of his birth in 1768. On the other hand, he saw, as no other, the significance of these trends. Already in the early decades of the nineteenth century he had effected that basic reevaluation of theological values which not only underlies much of nineteenth century liberalism but also constitutes the novelty in Tillich, Bultmann's hermeneutics, and *Honest to God*.

The Christian Faith, Schleiermacher's *magnum opus*, appeared first in 1821 and again in revised form in 1830. His whole approach chimed in with the spirit of the modern age. He was not interested in authorities outside man. Whereas the older dogmatics began with God's revelation of Himself in His Word written and incarnate, Schleiermacher's starting point was man as a religious being. In particular, man was characterized by a sense of absolute dependence. It was the task of theology to explore and analyse this area of human experience. From here it was but a short step to the proposition: "All attributes which we ascribe to God are to be taken as denoting not something special in God, but only something special in the way the sense of absolute dependence is to be related to him". Indeed, the sense of absolute dependence became the yardstick by which every other doctrine must be measured. Sin was not the transgression of the divine law, but lack of feeling of dependence. Christ came not to bear punishment for sin, but in the first place to live a life consciously and totally dependent upon God, and then to mediate this mode of life to men. He was, in short, the ideal man. Any doctrine or part of Scripture which did not lie neatly upon the Procrustean bed of absolute dependence, could readily be lopped off. The procedure had the appeal of dispensing with absolute authorities, unpopular dogmas, and also of conserving experimental religion. But at a price.

Richard R. Niebuhr's *Schleiermacher on Christ and Religion* is without

doubt one of the outstanding volumes in the S.C.M.'s Library of Philosophy and Theology and perhaps the most important single work in English devoted to Schleiermacher. It is the fruit of years of study and teaching at Harvard where Dr. Niebuhr is Professor of Theology and also a period of sabbatical leave spent at Heidelberg.

Schleiermacher was a copious author, his collected works filling out thirty bulky volumes in German. Professor Niebuhr has wisely restricted his study to three key areas of Schleiermacher's thought : his important but little-known dialogue, *Christmas Eve*, his lectures on hermeneutics and ethics, and *The Christian Faith*. This strength of the book also constitutes a certain weakness in the sense that the reader unfamiliar with Schleiermacher would be well advised to begin with one of the numerous general works which touch on Schleiermacher's personal and intellectual background and survey his thought in general. Professor Niebuhr dispenses with all this and plunges straight away into an analysis of *Christmas Eve* and the detailed circumstances attending its composition. Only as the essay progresses do Schleiermacher's basic ideas begin to unfold. On the other hand, within its terms of reference Professor Niebuhr's work is a model of lucid yet detailed exposition.

As a side issue, the book sets out to offer some corrective against the Barthian critique of Schleiermacher. Professor Niebuhr sees Karl Barth as a sort of bogey man who (at least in the United States and on the Continent) has both stimulated and vitiated the study of Schleiermacher. But it must be said that the one or two wild generalizations adduced by Niebuhr can be matched by some of his own (as when he claims that Barth is the successor of Hegel). It must also be said that Barth's expositions of Schleiermacher in *Theology and Church* and *From Rousseau to Ritschl* should be read alongside of Professor Niebuhr's, and that Barth's main contention that Schleiermacher utterly fails to do justice to God's self-revelation still stands. Nevertheless, Professor Niebuhr has produced a most important work. It is a book and a subject to be grappled with.

COLIN BROWN.

LUTHER'S WORKS, VOLUME 7 : LECTURES ON GENESIS, CHAPTERS 38-44.

Translated by Paul D. Pahl. (Concordia Publishing House, U.S.A.) 406 pp. \$6.00.

The remarkable combination of the grace of God and natural genius (in origin, of course, also of God) in the person of the great German Reformer is abundantly evident in these pages, which bring us face to face with the essential Luther, proclaimer of the Word of God to his generation, and, through these writings, still to us today. The ambitious project of publishing the works of Luther in English translation is now nearly half completed (there are to be 56 volumes in all). Beyond question it is proving to be one of the most admirable and distinguished achievements in the field of religious publishing of our day. There can be nothing but praise for Dr. Pahl's translation of the homilies in the present volume. It communicates the authentic flavour of the strong, virile, forthright Christianity of Doctor Martin.

Luther's method is one of detailed exegesis of the sacred text. His primary thrust is always evangelical, homiletic, and instructive; but no detail is regarded as unimportant, and there are frequent comments on the social and historical background, explanations of Hebrew words of interest, and allusions also to classical literature (which, in most cases, have been traced to their origin).

These lectures amply illustrate Luther's high doctrine of Scripture as the Word of God (contrary to the ill-based opinion, still widely current, that he held a low view of Scripture), characterized by such expressions as "in this history the Holy Spirit points out . . ." and "the care with which the Holy Spirit describes . . .", and so on. They also illustrate in a most excellent manner the evangelical principle that Christ is the key to the understanding of Holy Scripture. Of course, we expect Luther to be in his element in this respect as he expounds the history of Joseph in Egypt and applies its lessons in unambiguous language to his audience. But, it may be asked, is it possible to apply this principle to a story such as that of the incest of Judah with Tamar (Gen. 38), which is the theme of the opening part of this volume? So Luther himself asks: "Why did God and the Holy Spirit want to have these shameful and abominable matters written and preserved to be recounted and read in the church?" And the answer he gives is threefold. In the first place, it was for the purpose of consolation: "the condition of the saintliest men is placed before our eyes, namely, that they were not made of stone or iron, that they were not stocks and logs without understanding, without flesh and blood, but in all respects men like us; and that if besides this they did anything in a saintly manner, they did so, not as the result of the strength of our flesh, but by the gift of the Holy Spirit". In the second place, "the Holy Spirit considered the Messiah and the birth of the Son of God; and this is the more important reason . . . Judah, the very eminent patriarch, a father of Christ, committed this unspeakable act of incest in order that Christ might be born from a flesh outstandingly sinful and contaminated by a most disgraceful sin . . . in such a way that the ineffable plan of God's mercy may be pointed out, because He assumed the flesh or the human nature from flesh that was contaminated and horribly polluted". And in the third place, the universal scope of the Gospel is foreshadowed: "in this history the Holy Spirit points out that, although God receives and chooses the seed of Abraham . . . He nevertheless does not reject the Gentiles according to the flesh . . . Here the seeds were mingled; Gentile seed was mixed with that of Abraham. Likewise, Tamar is a Canaanite woman. Therefore Christ did not despise His Canaanite mother but was willing to be born from the seed of a rejected nation . . . Therefore Israel must acknowledge the Gentiles as blood relations or kinsmen, and their own brothers . . ."

The study of these trenchant expository lectures by pastors and students, and by laymen, would do much to help restore preaching and teaching that is vigorously biblical, evangelical, and moral to our pulpits today.

PHILIP E. HUGHES.

BEYOND ANGLICANISM.

By A. T. Hanson. (Darton, Londman, & Todd.) 252 pp. 21s.

This paperback is a forthright and vigorous attack on Pan-Anglicanism. Its author is now Professor of Theology at Hull, but his experience of missionary work in India, first as an Anglican and then as an ex-Anglican in the Church of South India, gives him an abundance of first hand knowledge to draw on. He believes the Anglican Communion is far too much western-dominated, that there is a real danger of Pan-Anglicanism becoming a world denominational power bloc, and that to counter this we must be willing to sink Anglicanism in a greater catholicity of the local church of the area. In all this he is undoubtedly right. He exposes some inane and evasive pontifications of successive Lambeth Conferences, and hopes there will be no more such reports. He reveals a very real fear that some may try to turn Canterbury into some sort of ecumenical patriarchate, a kind of imitation papacy.

Professor Hanson sees dangers in M.R.I., and wants to turn the executive officers into ecumenical officers. He is critical of Anglo-Catholics for their insistence on credal orthodoxy in the Church of South India; he claims this is hypocritical in view of the present state of the Church of England. Hanson's answer to all this is to strengthen the indigenous church, free it from feeble imitations of the West, make the local church the catholic church of the locality, and not a mere replica of a very English Anglicanism. The main thrust of his argument is much needed today, and beyond dispute both biblically and Anglicanwise. But the major weakness seems to be that he does not locate the real menace of Pan-Anglicanism, which is to be found in an absurd insistence on episcopacy everywhere, not just the fact of episcopacy as it is usually officially maintained but a particular and utterly unbiblical view of it. (Hanson tends to blame the English culture and language too much instead.)

There are subsidiary weaknesses too. I found the statements on church and state ill-informed and prejudiced, and like so much else in this book argued pragmatically, not theologically. This is indeed strange from a professor of theology who claims—very rightly—that Anglicans ignore theology; but it seems all too typical of the liberal approach. Evangelicals have argued their case for the Church of South India (in *All in Each Place*) theologically; Hanson keeps trying to counter Anglo-Catholic claims by pragmatism and arguments from experience. In this he does a great disservice to his cause; he will not impress Evangelicals or Anglo-Catholics either. His arguments about credal orthodoxy will not stand up. He is of course quite right to point to the lack of discipline in this country, but to wish that on younger churches is not helpful. It would be much wiser to change our situation, though I hope it will not be done by the increase in episcopal authority Hanson wants. We have already a growing prelacy and want no more of it.

This paperback reads like what it is, a series of lectures rather than an integrated book, but it is timely and in its main contentions admirable. Its main weakness is its old-fashioned liberal approach

(go ahead ecumenically and sort differences out later) and its failure to grapple with episcopacy basically enough. G. E. DUFFIELD.

THE PRAYER BOOK TRADITION IN THE FREE CHURCHES

By A. E. Pearton. (James Clarke.) 201 pp. 18s. 6d.

Within the Church of England we are well accustomed to deviations from the Prayer Book. Very often questions of loyalty to the Church of England are involved. But, outside the Church of England no such loyalty is required, so it is instructive to see how far the Prayer Book has affected the ways of worship in denominations where it has to hold its ground more strictly on merit. This book is a detailed inquiry into the place the Prayer Book has had in practically every Free Church or Connexion in England. Some traditions (e.g., that represented by the Methodist "Book of Offices") have taken it over almost entirely and barely tinkered with it. Others (e.g., the Baptists) have a non-liturgical tradition, on which the Prayer Book has had very little direct influence at all. Others again, although "free" churchmen, have written a more "catholic" emphasis into the Book and Mr. Pearton's eagle eye includes a thorough survey of "Irvingite" worship and of Dr. W. E. Orchard's innovations at King's Weigh House.

In the case of those churches which really owe little to the Prayer Book, the chapters are more useful as an introduction to their ways of worship generally than as a strict following out of Mr. Pearton's programme. This is not, however, a damaging criticism—the chapters on the Churches of Christ, the Moravians, the Congregationalists, and even the Swedenborgians are to be valued for what they do say, rather than criticized for omitting what does not exist to be said. They stretch the title a little, but that is all.

The historical perspective of the book is especially valuable. The first five chapters (a section called "The Anglican Tradition") will prove most attractive to the student of the Prayer Book because of this. The Puritan variations and excisions came first—from the Marian exiles to the early Jacobeans. (The former set changed "it hath pleased Thee to regenerate" into "it doth please Thee to regenerate", thereby anticipating many evangelicals' desire in the twentieth century!) Sadly, there is no chapter on the post-Savoy Puritans, but there is a tracing of Wesley's changes to his reading of the Savoy Puritans' "Exceptions". The thread is traced on to the Countess of Huntingdon's Connexion (which still has four chapels using the Prayer Book) and to the Free Church of England. There are thus offshoots of our liturgical tradition to be found in every century since the Reformation. A few of them have changed the Prayer Book so little that we stand closer to them than to some of our Anglican cousins overseas.

The only obvious error in the book is an attribution of the petition against the Pope in the 1552 litany to the influence of evangelicalism and Puritanism, as though it were new then (p. 8). In fact it arises in the Henrician 1544 litany, and is therefore political rather than evangelical in its thrust, and is no evidence that only Puritans regarded the Pope as antichrist.

One may perhaps wonder whether too much ground is not covered too quickly. For instance, a full set of eucharistic texts would be of great interest. But this book must rank as the introduction to a hitherto uncharted field. The massive bibliography points the way to further studies in comparative liturgy. COLIN BUCHANAN.

THE LITURGICAL PORTIONS OF THE GENEVAN SERVICE BOOK.

By *W. D. Maxwell*. (*Faith Press*.) 222 pp. 30s.

This is a reprint of a book first published in 1931. John Knox introduced an English service book at Geneva in 1556 for the use of the English exiles, and Dr. Maxwell has reproduced the liturgical parts of it with English and Latin texts in parallel columns. He includes a full historical introduction, detailed notes, and interesting appendices. His great interest is in liturgical genealogies—and here Knox's book is significant. This is particularly exemplified in the Sunday morning service. The Roman mass was first translated and revised at Strasbourg in 1524. The ante-communion developed there, in the absence of weekly celebrations. Calvin took the same pattern back to Geneva in 1542, and Knox's love for all things Genevan gave rise to this English text on the same pattern. Then this book in turn determined Scottish Reformed worship, affected the Westminster *Directory*, and still makes its contribution today. So even the Presbyterians were only having a face-lift liturgy-wise at the Reformation!

The actual services were fully liturgical (liturgy only became suspect to Scotsmen in reaction from Anglicanism, not from Romanism). But it was purely Presbyterian liturgy—massive, interminable, and with no congregational worship except the Lord's Prayer. The communion service had a new departure from the Strasbourg and Calvin trend. The narrative of institution was before the prayer of consecration, not in it or after it. However, the old "catholic" practice of assimilating together the thanksgiving for the bread and for the wine and the distribution of the bread and the wine was retained.

One tiny blind spot blemishes an otherwise admirable piece of work—and insensitivity to English history (Englishmen, of course, are far worse about Scottish history!). But Mary succeeded in July 1553, not in October (p. 3); Coverdale was Bishop of Exeter in Edward's reign, not Elizabeth's (p. 10); there is neither consecration nor fraction in the 1552 Prayer Book (p. 51); the discussion of baptism by women cites the 1549 and 1552 Prayer Books and also the Perth Articles and the Westminster *Directory*, but it omits the Millenary Petition, the Hampton Court Conference, and the 1604 Prayer Book (p. 113); and the 1637 Scottish Liturgy should never be called *Laud's Liturgy*, and doubly not as though that were its official title (p. 135)! It does seem curious, too, to call the surviving texts "manuscripts" when they are in fact printed copies. These are, however, only tiny faults. It is a most workmanlike job reprinted to meet a real need, and libraries and specialists at least should boast a copy. COLIN BUCHANAN.

THE ENGLISH PRESBYTERIANS AND THE STUART RESTORATION, 1648-1663.

By *George R. Abernathy, Jr.* (*American Philosophical Society*)
101 pp. \$2.50.

This is a learned, well documented and well indexed study of a crucial period in English church history. Anyone who wants to understand English Protestantism and see our modern ecumenical problem thrashed out will find a microcosm of the issues in the Restoration Settlement and the events that led to it. Professor Abernathy shows the division within Presbyterianism, the different ethos between Scottish Presbyterians and a few English die-hard Presbyterians on one side and the majority of English Presbyterians who moved steadily closer to the moderate Anglicans. The collapse of the Presbyterian classis system started their decline. That decline makes a sad story. There is disunity, die-hards like Crofton, impetuous leaders like Baxter who made such bad negotiators, indecision, and a reluctance (admirable in principle though tragic in consequence) to concede toleration to those who denied the Gospel, whether Roman Catholics or Socinians. It is sad that Baxter and Calamy did not accept bishoprics, but their motives for declining were of the highest order, and one cannot but admire their concern to meet others where they really could but not where truth or principle was at stake. Their personal and ecumenical integrity is a model for all; the tragedy was that they were defeated by a revengeful Cavalier parliament.

This is an excellent study to be read alongside Dr. Bosher's book. Bosher thought a Laudian settlement was the aim from the outset. Abernathy thinks it was forced on Hyde and the King: I am inclined to think him right.

G. E. DUFFIELD.

PROTESTANT WORSHIP AND CHURCH ARCHITECTURE : THEOLOGICAL AND HISTORICAL CONSIDERATIONS.

By *James F. White.* (*New York, Oxford University Press.*)
224 pp. 42s.

AN INTRODUCTION TO PARISH CHURCH ARCHITECTURE A.D. 600-1965.

By *Thelma M. Nye.* (*Batsford.*) 112 pp. 12s. 6d.

The connection between the design of churches and what takes place inside them is a subject that has received practical consideration and prominence only recently. The Liturgical Movement, in England and even more on the Continent of Europe, has contributed to an extensive programme of post-war church building the valuable insight that the architecture of churches should accord with the worship that is being housed in them.

In all this the voice of America has been strangely silent. The author of what is therefore a welcome publication from that country, *Protestant Worship and Church Architecture*, admits that in spite of the large number of churches being built in America today, no authoritative book is available which is able to guide those responsible for new

churches over the theological implications of their task. Professor J. F. White's study attempts to do just this.

The author begins, rightly, with a study of the nature of worship, which he interprets as "work done in God's service", and not primarily "a matter of feelings" (pp. 3, 24). He then considers some principles of liturgical architecture, before tracing historically from the third century to the present day the relation between the design and function of church buildings. Dr. White deplors the conservatism of much contemporary American design, in what he calls the "current stalemate" (chapter 5), and concludes with a brief survey of recent architectural experiment (not only in America) and a glance at the factors affecting the visible appearance of a church building.

Professor White deals with some crucial questions (such as the place of emotional response in worship, and the setting of worship), and makes several valid points (such as the importance of expressing visibly in church buildings the underlying unity between Word and sacrament). But the weakness of the volume is the confessed nature of the author's own theology. He is dealing with Protestant, and therefore presumably Reformed, worship. Sensibly, he does not ignore the contribution of Roman Catholicism to this discussion; but at the same time it is difficult to discover the Reformed, biblical principles (if any) from which he himself is working. He speaks of the importance of having a theology of preaching and the sacraments before the liturgical centres for those activities are planned (pp. 31ff.); but when he presents his own it is a patently unformulated version of the positions of Luther and Calvin (preaching), Barth and Cullmann (baptism) and Brilioth (holy communion). And there is an evident lack of any real doctrine, central to the author's theme, of the Church as the people of God.

However, in spite of this structural fault, the book will clearly make an important contribution to the current debate about the design of churches, since the problems it examines constructively face all church builders, and not only those in America. The volume is fully illustrated with diagrams, and includes an excellent bibliography.

Miss Thelma Nye's book is a pleasingly produced and admirably illustrated history of parish church architecture, divided according to periods, and treated against the background of what was happening in the Church at large. The account is clear and comprehensive in spite of its modest length, but it suffers from a pitifully inadequate and unbalanced introductory essay on "Liturgy and Architecture", of a mere two pages in length, which would have been better omitted.

STEPHEN SMALLEY.

SCANDINAVIAN CHURCHES : A PICTURE OF THE DEVELOPMENT
AND LIFE OF THE CHURCHES OF DENMARK, FINLAND, ICELAND,
NORWAY, AND SWEDEN.

Edited by L. S. Hunter. (Faber.) 200 pp. 35s.

Every two or three years since 1929, with the exception of the war years, Anglo-Scandinavian theological conferences have been held, at which theologians have represented the Church of England and the

Lutheran Churches of all the countries included in this symposium, except Iceland. The conferences are not official in character, but appear to have sprung from the conviction of Bishop Gustaf Aulén of Sweden after an Anglo-German theological conference in 1928 that "Lutheranism might have more chance of commending itself to Anglicans if its Scandinavian form was shown to them" (see note, p. 184). If Lambeth Conference resolutions and acts of the Convocations give any guide as to what commends itself to Anglicans, Aulén is certainly right. While an official attitude to German Lutheranism has nowhere been defined, we have enjoyed virtual intercommunion with the Church of Sweden since 1920, and Finland since 1936; and since 1954 members of the other three Scandinavian churches have been welcomed to receive the holy communion when in England and cut off from the ministrations of their own churches. The reason for the closer relations with Sweden and Finland, as ever, lies in the realm of the historic episcopate, but other complications have been overlooked. None of the Scandinavian Christians we welcome to communion has been episcopally confirmed (the local pastors do this); nor is confirmation apparently the *sine qua non* for communicant membership in Scandinavia (p. 151). We must surely conclude that our Prayer Book rule about confirmation is a purely domestic one!

The theological conferences have evidently done sufficient spadework for closer fellowship to be developed now at a more general level, and the present book has been produced for this end. Nine of the nineteen contributors have taken part in the conferences, and all have given a good picture of life and problems in their Churches, suggesting many points of contact which readers could follow up through holidays, educational exchanges, etc. There are notes on the status of women, and the Free Churches (although well over 90 per cent belong to the National Churches).

J. E. TILLER.

THE DIARIES OF THOMAS WILSON : 1731-37 AND 1750.

Edited by C. L. S. Linnell. (S.P.C.K.) 264 pp. 35s.

The writer of these pages was not the famous eighteenth-century Bishop of Sodor and Man, but his son; and this relationship in fact makes very little difference to the value of the book, which gives a vivid pen-picture of the Church worthy to stand alongside the contemporary studies of court and society by Lord Hervey and Horace Walpole. There is much here too about court and society, as well as Oxford University, politics, relations with Scotland, etc.; and the first and last entries with much in between are concerned with that interminable subject for Englishmen, the weather. But for those who wish to hear the churchmen of the day speaking for themselves, the diaries here published will serve as a welcome and revealing source. There is plenty to confirm the usual judgment of the history books: place-hunting (Wilson's own shameless canvassing); absenteeism (22 non-resident City rectors in 1736); a barren, formal orthodoxy (note the poor opinion Isaac Watts, a neighbour of Wilson's at Newington, took of Butler's *Analogy* when it first appeared); and careless administration of the rites of the Church (for example, at St. Mary's,

Oxford, in 1732: "The Bishop confirmed young and old without any certificate of them. A great noise the whole time, highly indecent"). On the other hand, Wilson undoubtedly felt as honourably called as his modern counterparts to the position of parish priest, and his persistent, pathetic attempts to secure for himself a living in the only way open to him, that is, by fawning upon those in power, serve to drive home the picture of the Church caught up in the Whig political machine. Everyone from Queen Caroline down might admire the lofty principles of Wilson's father, but he was tucked away in a little empire of his own. Others could not escape so easily. At dinner one evening the author had been mildly defending some merchants who had annoyed Walpole "only to keep up and improvise a Debate for the entertainment of the Company". Nothing could be more revealing than Wilson's subsequent fear confessed in the diary that a minor government official present at table might go and inform Sir Robert of what he had said (pp. 214f.). Only a very few men under these conditions were great enough to achieve freedom of action according to principle. Perhaps Wilson missed his own chance to escape as early as November 1732, when he received an invitation from S.P.C.K. to go out to Georgia. The thought of the sea voyage was evidently too much for him. But, ironically enough, the evening before the letter arrived, the company in his Oxford common room had been joking about the Methodists.

J. E. TILLER.

THE LAST YEARS: JOURNALS 1853-1855.

By Soren Kierkegaard. Edited and translated by Ronald Gregor Smith. (Collins.) 384 pp. 35s.

Opinions differ over Kierkegaard. To some he brings back a note of reality amidst the verbiage of academic theology and the platitudes of institutionalized Christianity. To others his tortuous analyses of motives and men mark him out as a bore and a wind-bag. Certainly Kierkegaard never makes easy reading. But anyone with the time, patience, and energy necessary to tackle Kierkegaard would be well advised to start with the *Journals*.

A selection, edited and translated by Alexander Dru, has been available in English since before the war and is now published as a Fontana paperback under the title of *The Journals of Kierkegaard, 1834-1854*. This has now been supplemented by the volume edited and translated by Professor Smith. Some of the material of the previous volume reappears. But the great bulk of Professor Smith's edition is new, and, in fact, was not even available in Danish at the time when Mr. Dru produced his work.

Kierkegaard's *Journals* are not the day-to-day record of trivial events. They are really a string of ejaculatory reflections on God and man. Here—as much as anywhere—Kierkegaard lays bare his soul. Although some themes recur over and over again, each meditation is self-contained. Together they present Kierkegaard's thought in microcosm.

Though doubtless Kierkegaard and Kierkegaard scholars would be horrified at the thought, Kierkegaard is perhaps best read in small doses as a book at bedtime. The *Journals* certainly make astringent

devotional reading. Kierkegaard's impassioned tirades against a comfortable, debased Christianity bereft of the cross of self-denial, contain a message to be ignored at our peril. But the reader cannot also fail to be struck by the fact that, for all Kierkegaard's talk about Christianity, here is a thought-world radically different from that of the New Testament. At times a deep personal bitterness seems to seep through. It may be that Kierkegaard has no real Christian doctrine of God. These thoughts were suggested to the reviewer from his reading of Kierkegaard's earlier works. They were not dispelled by the present book.

COLIN BROWN.

NO RUSTY WORDS : LETTERS, LECTURES, AND NOTES, 1928-1936,
FROM THE COLLECTED WORKS OF DIETRICH BONHOEFFER.

Volume I. Edited by E. H. Robertson. (Collins.) 384 pp. 36s.

Increased attention is being focussed these last few years upon the life and writings of Dietrich Bonhoeffer, and already we have English translation of his *Sanctorum Communio*, *Ethics*, *The Cost of Discipleship*, *Act and Being*, and *Letters and Papers from Prison*. But there is much material in the mammoth four-volume German Collected Writings compiled by his friend Eberhard Bethge, which has hitherto been unknown to English readers. This gap is now being filled by the translated selection of which this is the first volume, and as such it is most welcome. The editing is well done, with a capable introduction by Edwin Robertson, but the German sometimes shows through in the translation, especially in the word order. It is divided into three sections, each containing varied material, all previously unpublished in English. The first section, "The making of a German Theologian", takes us up to 1931; the second, "The Beginning of the Church Struggle", from 1931-33; and the third, "A Leader in the Confessing Church", up to 1935.

The reviewer confesses to receiving this volume with a sinking heart, owing to having first met Bonhoeffer via Woolwich. But his spirits rose as he read the book, for it shows Bonhoeffer, both in the ecumenical movement and as a leader in the Confessing Church against Hitler and the "German Christians", to have been dominated by a desire to set himself and the Church at all points under the judgment and scrutiny of the Word of God in Scripture. It is clear, despite Robertson's comments, that the main formative influences on his thought during this period were Luther and Barth. As well as some most interesting correspondence, particularly with Barth and with G. K. A. Bell, then Bishop of Chichester, there are some very stimulating lectures and moving sermons, the product of a penetrating mind and a warm Christian heart. Particularly outstanding are his account of American Christianity, his criticisms of the ecumenical movement, and his essay on the interpretation of the New Testament (had the Bishop of Woolwich read this he would probably never have quoted Bonhoeffer to support him in *Honest to God*!); and some of his sermons, for instance on Peter's confession, are truly great, especially when placed in their historical context. We may not agree with him at all points,

particularly in the matter of ethical principles, but we can see here a theologian who sought at all points to be loyal to his Lord, and to help others to be so. The next volume is eagerly awaited.

J. P. BAKER.

OPIUM OF THE PEOPLE : THE CHRISTIAN RELIGION IN THE U.S.S.R.

By Michael Bourdeaux. (*Faber.*) 244 pp. 30s.

This is an important book. That it is so readable should ensure that all who care for the truth about Russia will receive a shrewd understanding. When I wrote, though not a Russian speaker, *The Christians from Siberia*, I did so because of the gap on the shelf. The gap has now been filled. Michael Bourdeaux, a curate in South London, spent a year's post-graduate study (British Council exchange) at Moscow University and has visited Russia several times since, as well as travelling fairly widely during his year.

He gets the facts across, and brilliantly evokes the atmosphere, by telling about the people he met—his atheist fellow-students, the old lady on the park bench, a real Orthodox saint ; the archimandrite who may well be a martyr now, and many others. Because he had soaked himself in the background, both historical and theological (and ideological), he was well placed to interpret his contacts and experiences among Orthodox, Baptists, atheists, and that vast mass of indoctrinated citizens trying to reconcile their human feelings and failings and need for God with the bleak Communist teachings they receive from their childhood up.

There is a penetrating discussion of the strange case of Osipov, the renegade theological professor who is a star turn in Soviet anti-religious propaganda. Mr. Bourdeaux heard him lecture, sent up a question—and was appalled at the dishonesty of the reply. Another particularly interesting point is that the atheists do not dare allow their agitators to study the Bible, who therefore are woefully ignorant of their brief. By far the most important chapter, however, is the last, with its moving exposition of the persecution which has gathered momentum since 1959 to a force not yet adequately appreciated in the West. The chapter is all the starker for the moderation of its language and the fairness of the book.

J. C. POLLOCK.

THE KINGDOM OF GOD TODAY.

By Otto Karrer. (*Herder-Nelson.*) 255 pp. 28s.

It would make an interesting (and perhaps even a spiritually edifying) exercise, if ministers and students were presented with a set of extracts from *The Kingdom of God Today* and were made to discuss them as context questions in an examination. Many (including conservative evangelicals) would be hard pressed to distinguish the author's background from their own. Unless the selection included certain obvious passages which gave the game away, it would not be obvious that this was the work of a distinguished continental Roman Catholic theologian.

Dr. Karrer is already known to English readers for his *Peter and the*

Church, a rejoinder to Oscar Cullmann's *Peter: Disciple, Apostle, and Martyr*. His new book is a collection of essays and papers ranging generally over the theme of God's dealing with men in the present day. The opening chapter contends that God's revelation of himself is not confined to the Church, and that even pagan religions contain genuine apprehensions of God. His final chapter is a heart-felt plea for Christian unity. In between he explores a wide variety of key issues bound up with the nature and mission of the Church.

It is true that Dr. Karrer's Catholicism obtrudes at the crucial points. But even in his chapter on "The Image of Mary" he urges caution when Catholics hail Mary as *mediatrix* of all graces and *co-redemptrix*. He is obviously alarmed by the extravagant cult of the Virgin of South America, where Mary virtually usurps the place of her Son. When he deals with the Reformation, he is anxious to point out that the Reformers were right on many things and that Catholics have much to learn from them. Whether or not we agree with Dr. Karrer's exegesis of this or that point, his constant desire to listen to Scripture and relate its message to modern life cannot be denied.

Protestants are in the habit of priding themselves on their freedom from prejudice and their concern for the guidance of the Spirit. It would ill become us if we turn a deaf ear to what the Spirit is saying to others of different traditions, however wrong and misguided we may believe them to be in some of their allegiances. COLIN BROWN.

STUDIES OF THE HISTORICAL JESUS.

By Ernest Fuchs. (S.C.M.) 239 pp. 21s.

This is not an easy book to read but it is an important one for those who wish to understand what one of the leading German New Testament scholars is saying. Dr. Fuchs, who is a former pupil of Rudolf Bultmann, succeeded him as New Testament Professor at Marburg in 1961. In 1963 he was appointed Director of the newly formed Institute of Hermeneutics. We are given here a collection of his essays written between 1956 and 1962 and showing the main thrust of his thought.

The publishers' blurb reminds us that Professor Fuchs aims to continue the work of Rudolf Bultmann, and this really means that his basic task is to try to relate the "Jesus of history" and "the Christ of faith", bearing in mind all the critical and philosophical complications which have arisen in the recent debate over this. The style tends to be heavy and a good number of the questions involved, while inevitably underlying issues which are "live" in this country, are in their detailed form rather remote from British New Testament scholarship.

The first chapter is on "The Quest of the Historical Jesus" and concludes that "there is certainly an extensive network of cognitive statements running through the whole New Testament. These not only obscure Jesus' own decision, but also, for example, repeatedly suppress Paul's concept of faith". Faith he maintains is essentially a matter of response, just as Jesus made His response to God. "The

quest of the historical Jesus is now essentially transformed into the quest of the reality of the encounter with God in *preaching*."

Other chapters include a long and important essay on Jesus' understanding of time which argues that "love gives up *nothing*. It has time. That is why the past is abolished in it. Love rejoices in the present, because it rejoices in the future as future, and relates to the future both what is its own and those who are its own". And it is Jesus' death which is the event of love upon which our entire time depends. Another two chapters deal with "language-events" and the relationship of exegesis and proclamation.

This book will probably not escape the criticism that, as in the case of so much German theology, it is building a Christian existentialism on insecure historical grounds. But it shows the problems with which the Germans are wrestling and their deep concern with preaching and decision.

R. E. NIXON.

THE GOSPELS : THEIR ORIGIN AND THEIR GROWTH.

By Frederick C. Grant. (Faber.) 215 pp. 10s. 6d.

Dr. Grant has here given us a book on the gospels which is representative of the present generation of New Testament scholars. The basic trustworthiness of the tradition is beyond doubt. The development of the New Testament literature was divinely overruled. The New Testament is the Church's book and indeed the Church is prior to it. But no longer has the Church the exclusive right of interpretation, certainly not in the light of later formularies.

Within this spaciousness there is ample room for historic criticism. The documentary theories of source criticism and the methods of form criticism are expounded and applied in some detail. The Fourth Gospel (from which the Prologue cannot be separated) is "Hellenistic religious mystery-drama brought down to earth and forced to make terms with a tradition . . ."

In addition to bibliography and index there are useful charts and outlines. Much can be learned of "the present position" in gospel studies. But are we giving away too much?

RONALD A. WARD.

THE INFLUENCE OF THE SYNAGOGUE UPON THE DIVINE OFFICE.

By C. W. Dugmore. (Alcuin Club & Faith Press.) 151 pp. 30s.

This is a re-issue of the work first published by the Oxford University Press in 1944. The only change is the omission of the "dated" Preface and Introduction.

For the comparatively small circles of enthusiasts for the study of the growth of the Christian liturgy the book will need no introduction, for it has become a classic in its field. There are, however, wider circles for which it can be of interest, the more so as increasing stress on dialogue between Church and Synagogue has awakened interest in such topics.

Professor Dugmore has an interesting discussion of the break of the early Christian community with Judaism and on the development of its worship. The next chapter deals with the early services of the Synagogue. We then have two chapters on the growth of regular Christian worship down to the end of the fifth century. Another two chapters deal with the "pro-anaphora", or non-eucharistic elements in this worship. The Jewish contribution to it is then considered.

His conclusions are very much what might have been expected by anyone with a reasonable background knowledge of the period. When we look away from the eucharist, which has no parallel in the Synagogue, the general shape of Christian worship has close links with that of the Synagogue, but there is very little detailed borrowing. Unfortunately we have very little information about the early Church's worship in the New Testament itself, and it may well be that the similarities are due sometimes more to parallel development than to direct borrowing.

The main weakness of the book seems to be that the *Sitz im Leben*, the actual living background, of the worship of both communities is ignored. A good deal of the evidence on both Jewish and Christian sides seems to belong more to the category of what should have been than that was. Especially in the traditions of the period before A.D. 70 the voices of the Talmud often reflect an ideal which was doubtless seldom reached. Similarly we may well ask ourselves how far some of the pre-Constantinian evidence reflects hard facts in the midst of persecution and slavery.

H. L. ELLISON.

AN APPROACH TO THE OLD TESTAMENT.

By Robert Martin-Achard. (Oliver & Boyd.) 96 pp. 15s.

The author of *From Death to Life* has now provided us with this admirable little introduction to the Old Testament, thus proving that he can speak not only to the more advanced student but also to the theological beginner. The book is addressed to the many faithful church people who see little or no point in the Old Testament and are daunted by the difficulties of understanding its meaning and its relevance for Christians today. This is a wide field and it needs much sympathetic help. Professor Martin-Achard introduces his readers to contemporary critical scholarship on the Old Testament and tries, not altogether successfully, to presuppose little or no prior knowledge of the contents of the books.

To begin with he goes slowly: the problem of the remoteness—temporal, spacial, and cultural—of the Old Testament writings from the present-day westerner is described with understanding; the story of the composition and transmission of the books is patiently outlined, with reference to the developing layers of the Pentateuch and with a rather undue stress on the contradictions that may be observed.

Chapter two leads into the geographical and historical setting, and here the need for compression proves inimical to the desire for simplicity. Chapters on archaeology and language (we could have done with more of this) and the message of the Old Testament are rounded off with one on reading the Old Testament, which is a plea for theo-

logical reading rather than the typological or "blessed text" approach.

The laymen who is daunted by the Old Testament but is willing to learn more about it may well be even more daunted by some unexplained terms in this book (Syro-Ephraimite wars and aetiological legends are not everybody's cup of tea) or, still more likely, by the price he will have to pay for it. But to the intending theological student who wants a simple introduction to critical scholarship which will not completely deaden his faith, I would recommend this book most warmly.

JOHN B. TAYLOR.

LEVITICUS : A COMMENTARY.

By Martin Noth. (S.C.M.) 208 pp. 35s.

This is the second of Martin Noth's contributions to the S.C.M. Old Testament Library, in translation from *Das Alte Testament Deutsch*; its predecessor was *Exodus* in 1962, and we are told on the wrapper that *Numbers* is in preparation in the German series.

The reader will find that the author concentrates on the task of discovering primary and secondary elements in the text, and similar minutiae, as means of tracing the provenance of the rituals and laws which are the subject matter of Leviticus. This approach would be defended as a proper prelude to hearing God's Word accurately; but prelude it remains: there is no hint of any abiding relevance of Leviticus, and apart from an occasional evaluation (*e.g.*, "this horrible cult", p. 148, *i.e.*, that of Molech; "the great announcement of reward or punishment", pp. 195, 203, *i.e.*, chapter 26) the standpoint is as detached as that of the anatomist in the dissecting room.

This rigorously critical search for truth, laudable as it may appear, fails (it seems to the reviewer) for two reasons. First, the investigator is inevitably influenced by the direction of his search: in looking solely for historical clues he tends to misread those that are theological. Secondly, the dissector's knife is a poor tool for extracting the secrets of a living subject; and these are the "lively oracles" of God (Acts 7: 38). As a small example of the former point we may take the author's treatment of 21: 10, where the chief priest is described as one "upon whose head the anointing oil is poured, and that is consecrated to put on the garments". Dr. Noth's preoccupation with dating the paragraph leads him to the plausible conclusion that the term "chief priest" must have been still novel enough when it was written to need explaining. Yet the same verse immediately demonstrates the point of the clause, for it introduces the prohibition of mourning customs that derange the hair or the garments of this priest, since his head and clothes were hallowed. It is as simple as that; to look elsewhere is to follow a false trail.

The translation reads smoothly, but is occasionally misleading. For example, on p. 130 the argument is distorted towards the end of the first paragraph, where the phrase "in those conditions" should read "even in those conditions", and, in the next sentence, the expression "gone back on" (which conveys the idea of repudiation) should be rendered "gone back to"—which is a very different matter.

The best indication of the narrow limits within which the author has exercised his powers is the fact that he has denied himself the light of the New Testament on his subject. It is this that chiefly accounts for the impression that, when all is said and done, it is only the antiquarian that need bother himself with such a book as *Leviticus* or its commentary.

DEREK KIDNER.

WISDOM IN PROVERBS.

By R. N. Whybray. (S.C.M.) 120 pp. 13s. 6d.

The substance of Dr. Whybray's contention is that in Proverbs 1-9 there are three distinct strands of material. Basically there is the "Book of the Ten Discourses" in which the voice of a human teacher addresses his "son(s)" and calls them to bow to his authority but makes no appeal to a higher authority, such as that of God, to enforce the appeal. This "book" represents the first systematic introduction into Israel of wisdom-concepts and didactic methods whose home was in Egypt. Whybray holds that the Egyptian influence here is direct and all-pervasive, and that we may thus account for the tension which existed between wisdom and the pre-exilic prophets, who resented such an outright claim for a human and non-Israelite teaching authority. Both of these features seem to be over-pressed. A dependence upon Egypt is urged which seems to outrun the evidence Whybray adduces. Likewise, the question is not faced whether the pre-exilic prophets opposed the Wise, considered as a class, or whether they simply opposed a current political and diplomatic worldly-wisdom.

Beyond the original "Book of the Ten Discourses" there are two groups of insertional material, each representing a stage in the gradual assimilation of this type of teaching into Israel. Firstly, this human authoritative teaching is classified as Wisdom (with a capital W)—e.g., 1 : 20-33 following 1 : 8-19. Secondly, this Wisdom is said to spring from Yahweh (as in 8 : 22ff.). Thus what started as a human authority for life became domesticated into Israelite Yahwism. Dr. Whybray makes a fine case for all this as the mode of origin of Proverbs 1-9 as a literature, but is his characterization of the typical "my son" material as a purely human, non-religious, non-Yahweh wisdom correct?

Discussion of detail, such as the extent of personification in 8 : 22ff., is not lost in this masterly study, which, while it sticks to its chosen task of elucidating the structure and interrelations of 1-9, is also a Rowley-like review of scholarly thought with both technical footnotes and a useful bibliography.

J. A. MOTYER.

SECTARIANISM IN SOUTHERN NYASALAND.

By R. L. Wislade. (Published for the International African Institute by the Oxford University Press.) 162 pp. 32s. 6d.

TOWARDS AN INDIGENOUS CHURCH.

By E. Bolaji Idowu. (Oxford University Press.) 60 pp. 5s.

Two very different books, reviewed together only because both provide "something new from Africa". Mr. Wislade's careful and

painstaking study of sectarianism in Malawi (called "southern Nyasaland", because the field work was undertaken in 1958/59, some years before it became the independent state of Malawi) provides much information which deserves publication, even though it leaves us distressed that the Christian Church in the area has suffered so many secessions since, at David Livingstone's earnest request, the first British missionaries began their work. In the Mlanje district, where most of his investigations were carried on, Mr. Wislade lists 28 independent religious groups. Ten of them are staffed by missionaries, and twelve are "entirely under African control". But it should be made clear that the great majority of African Christians are either members of 127 congregations founded by the Church of Scotland, or of the 206 Roman Catholic congregations. While some of the "sects" are heterodox in their teaching, the majority appear to accept the Scriptures as their rule of faith. In this ecumenical era it comes as a surprise to find how deeply the fissiparous tendency has affected churches in Nyasaland.

In *Towards an Indigenous Church* we are in a very different atmosphere. Mr. Bolaji Idowu is Professor of Religious Studies in the University of Ibadan, Nigeria, a very fine Christian man who writes plainly, yet with courtesy and restraint, concerning the fact that, although the country is independent, "the way things are done in Europe and America still forms the norm and standard by which the life of the church is ordered." In sad, and sometimes ludicrous ways, some indigenous Christians have failed to distinguish between what is truly Christian and what is European. Although he does not specifically refer to it, no doubt Professor Idowu is looking forward to the union of Anglican, Methodist, and Presbyterian churches due to take place in December, 1965. The divisions between them "have no real meaning to Nigerians". This is a booklet which should be compulsory reading for all intending missionaries.

FRANK HOUGHTON, *Bishop*.

THE BAMBOO CROSS: CHRISTIAN WITNESS IN THE JUNGLES OF VIET NAM.

By Homer E. Dowdy. (Hodder & Stoughton.) 239 pp. 18s.

Homer Dowdy is a newspaperman from Michigan, U.S.A., who has visited, and spent a considerable time in, some of the most remote areas into which the Gospel has penetrated. Living amongst primitive tribes in the jungles of British Guiana, he gained from his own observation, as well as from information supplied by missionaries, an unusually clear insight into the thought-life of the people. His book, entitled *Christ's Witchdoctor*, has already been reviewed in *The Churchman*. And now, with equal perception, he has studied some of the jungle tribes of an area which is very much in the news today—Viet Nam. Just as the hero of his earlier work was the Chief Elka, and not one of the missionaries who brought the Gospel to Elka's people, so in *The Bamboo Cross*, while he refers over and over again to the splendid work of members of the Christian and Missionary Alliance, he attempts to write the story from the standpoint of a young tribesman named Sau, converted as a

youth and becoming a trusted leader in churches established in the jungles round the town of Dalat. Of course he is compelled to use his imagination as he reconstructs the story, but he heard it all, not only from missionaries, but (by interpretation) from Sau himself and his brother Kar. Where the good news of a Saviour was spreading by spontaneous expansion from tribe to tribe, the Viet Cong, guerilla forces owning allegiance to Ho Chi Minh, are doing their utmost to stamp out the Gospel. Doubtless they can boast of successes here and there, but Christians such as those described so vividly in this narrative will surely remain steadfast—and any who have fallen away deserve our sympathy and our prayers. The publishers are to be congratulated on their production of a whole series of books dealing with the advance of Christ's armies in areas little known to English readers.

FRANK HOUGHTON, *Bishop*.

THE MORAL ARGUMENT FOR CHRISTIAN THEISM.

By *H. P. Owen*. (*Allen & Unwin*.) 127 pp. 16s.

THE ENFORCEMENT OF MORALS.

By *Patrick Devlin*. (*Oxford University Press*.) 139 pp. 25s.

Here are two very useful books in a field which has been sadly neglected of recent years—a neglect now bearing sorry fruit in the confused talking and writing and, to some extent, teaching.

Mr. Owen is Reader in the Philosophy of Religion at King's College, London, and deals with the "moral" argument for the existence of God. Since it has been found that not a few ordinands are presented to the bishop with only the haziest ideas on this vital subject, we may be grateful to the author for prefacing his profound and painstaking study with a review of the development of this argument and the use made (or not made) of it by a variety of scholars. He lays down the following principles which must govern any argument from morality to God. The theist must admit that moral terms can have a self-evident meaning and validity outside the context of religious faith, yet moral facts require religious justification. The moral argument must do justice to both the "right" and the "good". The theistic inference must lead to a God of supreme moral worth.

The failure of the existentialist theologian in not holding transcendence and immanence in balance in the right proportions is stressed, as is the dependence of ethics upon religion, with good use of the Epistle to the Romans as an illustration of the proper process of thought and argument. The author believes that "while the non-rational routes to God which the existentialist proposes may have the fascination of apparent novelty, they cannot sustain us to the end, for it is in the eternal Logos who was made Man in Christ that we by nature live and move and have our being".

This important point of the dependence of ethics upon religion is the main theme of Lord Delvin's book, which is written against the background of the Wolfenden Report. The writer tells us that at one time he was in agreement with the conclusions of that Report, but came to feel that the theory that conduct in private between consenting

parties is no concern of society, and should not be examined or controlled by the law, is unsatisfactory. Lord Devlin, a former Judge of the Queen's Bench, and a Lord of Appeal since 1961, is well aware of the machinery of the criminal law and its weaknesses. He also realizes the dependence of all law originally upon divine sanctions, and the tensions and inconsistencies which have arisen with the decline of religion and the emergence of a situation in which it is no longer permissible to justify any law on the assumption of a religious belief. Lord Devlin has made a detailed study of Mill's doctrine and its treatment through the years and remarks that no one has ever attempted to put it into practice. He also points out that the recommendation of the Wolfenden committee that homosexuality between consenting adults should no longer be criminal has not gained popular approval.

The Christian reader of this valuable study must find himself asking what the future may hold as, one by one, the great legal principles based upon the divine ordinance are relaxed. The evidence around them of a quick degeneration of social life and conduct brings back the inescapable lessons of history, and echoes Lord Devlin's contention that "no society has yet solved the problem of how to teach morality without religion".

JOHN GOSS.

ALL IN EACH PLACE : TOWARDS REUNION IN ENGLAND.

Edited by J. I. Packer. (Marcham Manor Press.) 237 pp. 18s.

AUTHORITY AND THE CHURCH.

Edited by R. R. Williams. (S.P.C.K.) 94 pp. 15s. 6d.

The Anglican-Methodist scheme, if implemented, is likely to be taken as a precedent and to have repercussions throughout the whole world. Much hangs on decisions yet to be taken and in consequence Dr. Packer has assembled a team of essayists to consider—especially after the Nottingham Conference—which is the better guide, "Lambeth" or "South India". Material is provided which should enable the reader to draw his own conclusions.

It can hardly be denied that the authors of the scheme have left themselves open to serious criticism. Unification rites are the problem. Is ambiguity the best answer? Has historical fact been forgotten? Do the theological foundations of the negotiating churches mean nothing? It would seem that hitherto no satisfactory answers have been given to issues raised by church historians, New Testament scholars, and evangelical theologians. And these lead on to questions of a more practical nature. What do the authors want evangelicals to do? Strain their consciences? Swallow the scheme blindfold? Be driven out of the church, by implication if not by force? The theological answers should be apparent after reading the ten essays gathered together by Dr. Packer. (The difficulty is that some Anglicans have changed and then find the authentic Anglican position unacceptable). The "practical" answers ought to be stated without ambiguity by the enthusiasts for the scheme.

The debate has been begun. Three Free Church theologians have contributed essays and stated their reactions.

Another "debate" is embodied in the fifth of the S.P.C.K. *Theological Collections*, which records the papers and discussions at a conference between theologians of the Church of England and the German Evangelical Church. Professor Lampe finds that the historical revolution of the past century has made the view of scriptural authority found in the Anglican formularies untenable. The living tradition of the Church is the source of the evangelists' material: tradition has created Scripture, and such tradition is constitutive and regulative of all that follows it. (The tradition not only selected, modified, and re-applied original historical data: it created such stories as the infancy narratives and those of the empty tomb.) The absolute authority is our present and personal experience of Jesus Christ as Lord, evoked by Scriptures, which is "authoritative in so far as it evokes commitment and obligation". This may be advanced by some as a partial answer to Dr. Packer's symposium. But is it an academic fashion? And has Scripture no authority at all over the unbeliever who rejects it?

The Conference considered also the authority of Christ in His Church and the authority of the Church today. There seems to have been agreement that authority is not propositional; and is not *imperium* but *dominium*. The debate continues. RONALD A. WARD.

THOMAS TRAHERNE, MYSTIC AND POET.

By K. W. Salter. (Edward Arnold.) 142 pp. 30s.

The price of this slender volume shows that it is not intended for the general reader. Only a specialist would pay so much for so little. Again, in an age when mysticism is not in vogue, the study of a minor mystic is unlikely to appeal widely. However, for those who have some initial interest in the subject, Mr. Salter offers a clear and comprehensive treatment of the life, works, and mystical experience of Thomas Traherne.

Traherne is a comparatively recent discovery. He was largely unrecognized in his own seventeenth century and forgotten until the end of the last century when he was brought to light through a purchase from a second-hand bookstall in the Farringdon Road. It is not difficult to see why in this century he has been a favourite with anthologists: the poems are beautifully chiselled, simple in phrase, and musical in flow.

When one turns to the substance of his work, it can readily be understood why Traherne, unlike his contemporaries Herbert and Vaughan, made no mark in his lifetime. As Mr. Salter admits, his thought is not profound. His theology is as limited as his experience of the world. He assumes the goodness of man's nature, with practically no conception of the fact of sin or the need for grace. In places, both in his poetry and in his prose, he seems to equate God with the innermost self, the true soul of the good man, though unlike a notable contemporary he stops short of explicit identification.

Judged as a poet, Traherne's virtue is simplicity. Within his

limitations he can be enjoyed. But the reader who hopes to find a profound world view behind the verses is likely to be disappointed.

DEREK TAYLOR THOMPSON.

THE CULT OF SOFTNESS.

By Arnold Lunn and Garth Lean. (Blandford.) 166 pp. 6s.

This is a trenchant polemical tract. The joint authors take Augustine's maxim *diligite homines, interficite errores* ("love men, slay errors") as their goal. They are concerned with the repudiation of absolute standards in contemporary life. (In this connection they quote Professor W. E. Hocking: "It is part of the strange shallowness of recent Western life that it should be deemed a conceit to recognize an absolute, and a humility to consider all standards relative, whereas it is precisely the reverse: it is only the absolute which duly rebukes our pride.") In the course of their controversy, they indict not only the advocates of "the new morality" (continuing the argument of their earlier book, *The New Morality*), but also those they term "the new iconoclasts" those who repudiate traditional beliefs and accepted standards in other realms of life and thought.

At times the authors over-react. It is questionable whether they fully understand all the subjects they include in the ambit of their sweeping condemnation. Their attack is too indiscriminate, too unqualified. Victorian society was not as moral as it claimed to be and behind the façade of Victorian respectability there was the dark reality of prostitution. It is not surprising that the representatives of the Angry Young Men are determined to attack an honour which was rooted in dishonour. But the authors of this book show little awareness of the feelings which have contributed to the literature of protest.

Nevertheless, they score some good points. Commenting on the pacifist claim that wars settle nothing, they observe: "The last war settled precisely what both Hitler and the Allies were anxious to settle—whether Hitler should or should not rule as a dictator over a Nazi Europe." On Mr. Cavaliero's statement, "Charity *versus* Chastity is a live issue today", they comment: "Why *versus*? It is not possible to be both charitable and chaste? Is chastity to be restricted to the unchaste? It would seem so. But perhaps the time has come to plead for a more charitable attitude to the chaste. Purity is not invariably pathological, and a man's life is not necessarily poisoned by 'the horror of his own sexuality' because he is chaste."

This is a provocative book. It is calculated to challenge and disturb.

STUART BARTON BABBAGE.

THE RELEVENCE OF SCIENCE.

By C. F. Von Weizsäcker. (Collins.) 192 pp. 25s.

The author formulates two theses:

1. Faith in science plays the role of the dominant religion of our time.
2. The relevance of science for our time can, at least today, only be evaluated in concepts which express ambiguity.

The indispensable elements of a religion, Dr. Von Weizsäcker explains,

are a common faith, an organized Church, and a code of behaviour. Science has these three elements. "If you ask," he says, "what makes the Siamese twins of science and technology the idols of our time, the answer ought to be: their trustworthiness". Men today have a supreme confidence in science. But there is also a priesthood: the scientists themselves. And there is also a code of technical ethics.

The main body of this first volume of the 1959-60 Gifford Lectures is devoted to a persuasive and lucid account of the development of science from ancient cosmogony to modern astronomy. The author has a gift for illuminating things which are familiar. He continually brings fresh insights to bear.

Dr. Von Weizsäcker has a winsome Christian Faith. In a moving passage of personal testimony, he writes: "If this is a possible English phrase, I have been hit by the word of Christ. In a way this word has made life impossible to me; the life I might have lived without it has been destroyed by it. In a way it has made life possible to me; I am not certain whether I would have found a possible way of life without it at all. His word means his teaching. But since this teaching refers to life, his word should be understood to include the reports we have about his life, his death, and that mysterious event of which his disciples spoke at his resurrection."

The section on the secularization of our age analyses the ambiguities which confuse our understanding of both Christianity and science in this twentieth century. It is a striking study of unusual perspicuity.

STUART BARTON BABBAGE.

PENTECOSTALISM AND SPEAKING WITH TONGUES

by Douglas Webster. (*Highway Press.*) 47 pp. 3s. 6d.

The rise of Pentecostalism to a place of importance—at least in numbers—in world Christianity has puzzled many, among them Anglican missionaries working in areas where this phenomenon is widely known. Canon Webster therefore prepared these lectures for the Church Missionary Society, and his exhaustive travels throughout the mission fields of the modern world, together with his known skill and experience as a theologian, make him just the man for the task. His little book puts the whole Anglican church in his debt.

It deserves close attention, first, for its charity. Canon Webster approaches Pentecostalists as those whose faith, zeal, warmth, and love put many other Christians to shame, whatever tensions they may introduce. Secondly, for its realism: some of the leaders of the traditional denominations treat Pentecostalists as of no weight and transitory influence. Canon Webster does not. Thirdly, for its scriptural basis. The book assesses the phenomenon in the light of St. Paul's comments on glossolalia, and its conclusions are thus not only convincing but valid.

It is interesting to read that the recent outbreak of "tongues" in an Anglican congregation in South East London was not spontaneous in the sense that it arose out of the blue. The vicar had been inviting to his pulpit people who spoke in tongues and had taught his congregation much along those lines.

Canon Webster puts this all into perspective, together with the characteristics—its good and its dangers—of the East African revival and similar movements, which he does not hesitate to acknowledge as being basically Spirit-led.

J. C. POLLOCK.

HOMILETICS AND PASTORAL THEOLOGY.

By *W. G. T. Shedd*. (*Banner of Truth*.) 375 pp. 15s.

Like so many of the *Banner of Truth* books, this is a reprint of a much earlier work. It was originally published nearly 100 years ago (in 1867, to be exact), its author then being on the staff of Union Theological Seminary, New York. The chapters which make up the book consist of lectures given to theological students and are concerned in part with homiletics, in part with the pastoral ministry.

The lectures on preaching have a lot of good advice to offer on what the author calls "sermonizing" and deal with such matters as style, content, plan, choice of text, and so on. In a chapter on extemporaneous preaching the author claims that this is an art which every preacher may acquire, the fourfold requirement being a heart aglow with the Gospel, an orderly mind, the power of amplification, and a precise mode of expression.

The six lectures on pastoral theology which conclude the work are concerned with such matters as the clergyman's religious, intellectual, and social character; and on the more practical level there are lectures dealing specifically with visiting and catechizing. Inevitably much of what is said is dated and has an old-fashioned feel about it. All the same, the principles laid down are sound and sensible, and the work as a whole is characterized by much sanctified commonsense.

FRANK COLQUHOUN.

MASTERY IN THE STORM.

By *George B. Duncan*. (*Lutterworth*.) 149 pp. 8s. 6d.

It was a happy thought that Mr. Duncan should gather together in one book some of the addresses he has given at Keswick. They are worth reading for their own sake—and for the sake of the author. They are warm and searching, and the illustrations will stimulate many a jaded preacher. But they have also a wider value. They are arranged as a series of addresses through a Keswick week, beginning with "Saturday—Anticipation". (Some days have two or even three addresses.) The result is that we have not only a book of sermons, as it were; we have the pattern of Keswick. It is expected that the teaching of the week will be coherent and that those who attend will be present at all the meetings—or at any rate will be fairly consistent in attendance. Keswick stands for New Testament Christianity. Here we see the emphases and the perspective of a typical week. The book will be welcomed by those who want to attend but cannot. And it will inform—and should answer—the absentee critics. Can they produce anything better?

Photographs of various parts of the English Lake District taken by E. W. Tattersall and W. A. Poucher are an added attraction.

RONALD A. WARD.

SHORTER NOTICES

THE HOLY BIBLE : REVISED STANDARD VERSION.

(Nelson.) 15s.

THE NEW TESTAMENT : REVISED STANDARD VERSION, CATHOLIC EDITION.

(Nelson.) 12s. 6d.

THE OXFORD ANNOTATED APOCRYPHA.

Edited by Bruce M. Metzger. (Oxford University Press.) 25s.

This new edition of the Revised Standard Version of the Bible is notable for the beautifully clear Times Semi-Bold type in which it is set and also for its cheapness (it is a hard-cover edition). The appearance of (Roman) Catholic edition of the RSV New Testament is an event as welcome as it is novel. Now at last it will be possible for Protestants and Roman Catholics to read the same English version of the New Testament. The changes introduced are minimal, the most extensive being the inclusion of the longer ending of Mark's gospel and of the *pericope adulteriae* at the beginning of John 8. Lk. 1 : 28 is rendered "full of grace", but "O favoured one" is given as an alternative in a footnote. The explanatory notes at the end of the book are concise and helpful, and will provoke controversy only in passages like Mt. 16 : 18f. which are interpreted, predictably, in accordance with the claims of the papal church.

The industry of Professor Bruce M. Metzger of Princeton Theological Seminary is boundless. Apart from other labours, he (together with Dr. Herbert G. May) has already provided us with an annotated edition of the whole RSV and (together with his wife) with a concise concordance to the RSV. Now we are further in his debt through the publication of this excellent annotated edition of the Apocrypha which he has undertaken with the co-operation of other biblical scholars. Apart from a valuable general introduction, each book of the Apocrypha has a brief and helpful introduction of its own. Those who want something on a larger scale will find it provided by Dr. Metzger in his book entitled *An Introduction to the Apocrypha*.

THE CONDITIONALIST FAITH OF OUR FATHERS : VOLUME II.

By LeRoy Edwin Froom. (Review and Herald, U.S.A.) 1344 pp.
\$15.00.

This large volume may be considered as a supplement to Dr. Froom's four-volume work entitled *The Prophetic Faith of our Fathers*. Its theme is one which has been disputed in the Church for centuries. The "conditionalist faith" which Dr. Froom seeks to champion affirms the belief that at death man does not go immediately to an eternity of hell or heaven, that the intermediate state between death and resurrection is one of unconsciousness (soul-sleep), and that the wicked ultimately suffer extinction, immortality being conditional on the believer's union with Christ. Thus the doctrine of the eternal

torment of the wicked is rejected. Among evangelical Christians at the present time there is no unanimity of judgment concerning this matter ; though the opinion that the doctrine of the innate immortality of the soul derives from Greek philosophy rather than from Scripture is increasingly gaining acceptance today. This work has the defects of a historical compilation, being generally scrappy in character. In this respect it is no doubt unfortunate that Volume 1, dealing with questions of origins and the teaching of Scripture, has not yet appeared. Yet in itself this present volume represents the fruit of a great deal of interesting and valuable research.

WHO'D BE A MISSIONARY ?

By Helen Morgan. (Patmos Press.) 40 pp. 2s. 6d.

A " blurb " accompanying this little book makes claims for it which are fully justified. The record of a young missionary's first experience on the field (Morocco) should be " of absorbing interest to the new recruit anxious to know what missionary life is like ". The book is written " with freshness and humour ", and the " drawings by Gordon Stowell add greatly to the attractiveness of the book ". In addition to more important qualifications, a young missionary certainly needs a sense of humour, and Helen Morgan's comments on bugs and beetles, senior missionaries, language study, etc., should help to deter missionary candidates whose sense of call is not sufficiently clear ! But those to whom God is speaking will find their call confirmed as they read, and older people will thank God for Helen Morgan, and pray that by His grace she may continue as she has begun.

THE HISTORY OF CHRISTIANITY.

By Roland H. Bainton. (Nelson.) 432 pp. 6 guineas.

This is in the main a picture-book, sumptuously produced, of Christian art and architecture, in which the independent historical narrative written by the veteran church historian, Dr. Roland Bainton, plays virtually a subsidiary role, though both pictures and narrative complement each other. Having to cover a period of twenty centuries in a comparatively short text, Professor Bainton is much restricted in what he is able to say and inevitably has to leave a great many things unsaid ; but he is, as we would expect, a generally reliable guide, and always interesting. The illustrations are superb, especially the reproductions, many of them in colour, of the work of the great Christian artists of Europe. The fortunate possessors of this volume will return to it with pleasure again and again.

AN EXPOSITION OF THE GOSPEL OF MATTHEW.

By Herschel H. Hobbs. (Baker Book House, U.S.A.) 425 pp. \$6.95.

Dr. Hobbs has used his Greek Testament to give us what is essentially a preacher's exposition. This is not a cold, technical exegesis based on an exclusively historical approach. He writes in the light of the New

Testament and of the Gospel message. The result is a warm and evangelical work, interspersed with illustrations (preachers' not artists') and applications. The text is expounded under the *schema* of Christ the King. Many students and ministers will welcome a book which does not set out to bring them through examinations but rather to aid them in pulpit preparation. To that extent it answers the perennial cry for "relevant study". There are some expressive sentences which almost cry out to be quoted. We are "to trust God, not dare Him". The standpoint is conservative.

ST. ANSELM'S *PROSLOGION*.

Translated with an Introduction and Philosophical Commentary by M. J. Charlesworth. (Clarendon Press : Oxford University Press.) 196 pp. 35s.

Anselm's *Proslogion* continues to hold a position of importance in the apologetic literature of the Christian Church, containing as it does his closely reasoned ontological argument for the existence of God. This book is welcome not only for the freshness of its translation, placed opposite the original text, of the *Proslogion* and the subsequent interchange of replies between Gaunilo and Anselm, but also for excellence of the introduction, in which the life, times, and thought of Anselm are discussed, and the perceptive philosophical commentary. It is finely produced by the publishers.

REPRINTS

George Whitefield's Journals.

(Banner of Truth.) 595 pp. 25s.

A Christian classic that all should read.

The Epistles of Jude and II Peter : GREEK TEXT, WITH INTRODUCTION, NOTES, AND COMMENTS.

By Joseph B. Mayor. (Baker Book House, U.S.A.) 239 pp. \$6.95.

History of Palestine and Syria.

By A. T. Olmstead. (Baker Book House, U.S.A.) 663 pp. \$9.95.

These are two of the volumes in Baker's Limited Editions Library, republishing important works now out of print.