

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

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

Book Reviews

BILLY GRAHAM : THE AUTHORIZED BIOGRAPHY.

By John Pollock. (Hodder & Stoughton.) 359 pp. 25s.

WORLD AFLAME.

By Billy Graham. (World's Work.) 247 pp. 21s.

BILLY GRAHAM : THE PASTOR'S DILEMMA.

By Erroll Hulse. (Maurice Allan.) 96 pp. 3s. 6d.

Mr. Pollock has spared no effort to unearth every conceivably significant fact about the life of Billy Graham. He has had access to numerous unpublished letters and private files, as well as to tape-recorded reminiscences of Billy Graham himself. The book is the result of many months of meticulous research. The writer has modestly attempted to remain in the background as far as possible, leaving the reader, for the most part, to draw his own deductions and to make his own assessments. If it is legitimate to draw a loose distinction between predominantly factual biographies and interpretative ones, this book belongs decisively to the former category. The understandable desire for an officially authorized biography, however, has left one serious difficulty for the reader. Facts rain down on his head from almost every page. Significant facts and less significant facts, they are all there. An alternative sub-title might have been "the authorized reference book".

The book will be an encouragement to many ordinands. We see Billy Graham the man, but even more, we see God working through him. We see what happens when God takes hold of a man who might perhaps have been any one of a number of young men, except that he was willing to be used in God's way, and to spend himself completely in God's service. We certainly see Billy Graham's own genuineness and sincerity, and in a measure even share his own experience of feeling "like a spectator on the side, watching God at work" (p. 170).

Mr. Pollock is sympathetic and honest about disappointments as well as encouragements. It is good to have quotable reminders that "Billy Graham did not claim that all the thousands of inquirers were born again," and that "many London clergy in 1954 were not ready" (p. 179). Billy Graham's respect for the local churches and his refusal to work independently of them emerges again and again. We learn that every day Billy Graham reads five psalms and a chapter of Proverbs, that he reads through a gospel each week, and that he usually uses written lists for intercessions. We read about countless changed lives and new commitments to Christ, and the reader can see too that "the cry that 'Billy does not touch the working man' would appear to be invalid" (p. 330). No one need feel guilty about dipping into random chapters, and there is an excellent index to help him to do so.

The aim and general effect of *World Aflame* is to vindicate the relevance of Scripture to the total situation of contemporary man. In his Introduction Billy Graham writes: "I hope that something of what I have written will shock readers out of apathy into the reality

of our desperate condition individually and socially . . . Man is precisely what the Bible says he is. Human nature is behaving exactly as the Bible said it would " (pp. 14f.). About a third of the book gives us a vivid analysis of the intellectual, psychological, and sociological dimensions of the world's despair. The central section of the book simply and imaginatively expounds christology and soteriology. A chapter on the atonement contains a typical sentence: "Christ's atonement is sufficient because God said it is" (p. 118). Equal attention is given to the historical fact and theological significance of the resurrection of Christ. Many will value the chapter called "How to Become a New Man" with its two pages under the title "How to Receive Christ". It is noteworthy that Billy Graham remarks in this section, "There are no two experiences . . . exactly the same" (p. 151). A short but valuable discussion of sanctification follows which includes a sane repudiation of any unbiblical version of perfectionism. A further chapter is devoted to the Christian's social responsibility. The final quarter of the book expounds the eschatological hope on a bold cosmic scale.

In addition to its value for the ordinary reader, *World Aflame* has a double theological importance. In view of caricatures drawn in *Honest to God*, it is useful to have in print: "The traditional concept of the 'heaven-dweller' is a caricature . . . He does not live in a static form of life" (p. 236). But a second and much more significant point is that here we have a categorical disproof of the suggestion that only radical theologians approach man on the basis of his existential situation of despair. Billy Graham declares that "The problem facing the world today is the anthropological problem. What is man? What is the purpose of his existence?" (p. 67). And instead of merely talking about the problem, he expounds it and answers it. Only one minor blemish, perhaps owing to modesty, hinders readability: numberless quotations. These serve some purpose when they illustrate, and are anchored in their original context, or when they provide samples of non-Christian specialist thought. But probably most of us have more respect for Billy Graham himself than for some of the lesser-known writers whom he quotes. This, however, is more than cancelled out by a lavish abundance of homely and relevant illustration. The only question which is not entirely clear is that of which particular eschatological concepts the author thinks of as literal, and which he thinks of as symbolic or analogical. This particularly applies to the concept of the new earth after the Parousia. But perhaps this is deliberate.

By contrast *The Pastor's Dilemma* makes disappointing reading. The beginning seems promising enough. Mr. Hulse lives in the world of the Puritans and B. B. Warfield, of unconditional election, irresistible grace, and particular redemption. His concern is to assess the attitude of a conscientious pastor towards an evangelist who does not show as much deference to this world of thought as he himself would wish him to do. We soon discover, however, that one or two useful insights have been smothered under a loose rubble of highly emotional overstatements and sweeping generalizations. Nothing can mask the author's psychological condition of reaction and disillusionment, and

his work seems far more likely to alienate any genuine floating voter than to convince him. The book will probably prove an embarrassment from which many "Calvinists" will be glad to dissociate themselves.

ANTHONY C. THISELTON.

CHRISTIANITY IN ACTION : THE HIBBERT LECTURES 1965.

(Allen & Unwin.) 111 pp. 18s.

RELIGIOUS EDUCATION 1944-1984.

Edited G. A. E. Wedderspoon. (Allen & Unwin.) 238 pp.
12s. 6d.

Are the religious provisions of the Education Act of 1944 outmoded? The secular humanists say that they are, particularly so far as the county schools are concerned. These two books are concerned with a serious re-examination of the place of religion in education, the first primarily from the point of view of principle, the second from the aspect of the actual and practical situation in the schools.

The six Hibbert Lectures were delivered at two universities (King's College, London, and the University of Nottingham) by four men—a Reader in Religious Education, a Public School Headmaster, a Professor of Education, and a Professor of Ecclesiastical History. All four are concerned with how the Christian concern for education should affect the purpose and work of teachers and teaching—the first two in the schools, and the last two in places of higher education.

Dr. Hilliard's opening two lectures—one on "The Legacy of Christianity in the Schools", the other on "Christianity in the County Schools"—make clear how much more materialistic in aims and principles education has become since World War II, despite the historic influence Christianity had hitherto wielded. Rightly, he sees that Christianity's place in the now largely secularized county schools is not to be justified either in terms of its past services to education or on the grounds that religious education is the natural foundation for moral education. The vital question is: "Does religious knowledge contribute to the education of a child and young person something of value which would be lost if it were not available in the county school?" Nearly all Christians, and some humanists, will find his arguments for an affirmative answer convincing. That the teaching of Christianity has not produced the results hoped for in 1944 is beyond question. Dr. Hilliard sees this as mainly due to a dearth of "informed enthusiasts" and to the inadequate space the subject gets in the timetable. He recognizes the weaknesses in the Agreed Syllabuses, but, on the other hand, he is not sure that Dr. Goldman's researches are based on the right questions or have led to the right conclusions.

Sir Desmond Lee's lecture on "The Independent Schools—Godliness and Good Learning" points out how the public schools have hitherto been able to assume that most of their boys came from "homes in which church-going, Christian belief, and the Bible counted for something: homes from which boys would bring to school a reasonable back-ground of religious knowledge". However, "the middle classes are not the solid church-going lot they were fifty years ago". The change he attributes to two things—prosperity and doubt. "Pros-

perity is a solvent of belief". Professor Rupp's two lectures on "Christian Learning—the Great Tradition" and "Christian Learning—the University Revolution" are interesting as showing from past achievements what can be hoped for in the future, despite the very real difficulties of the present.

Professor Niblett in his "Higher Education—Personal and Impersonal" underlines these difficulties of the present as he describes the "rather impersonal and predominantly secular kind of education" given in the universities today. The need, as he sees it, is for Christian teachers who "can modify presuppositions as well as teaching knowledge".

Religious Education 1944-1984 is the result of a study conference held at the University of London Institute of Education in 1965. Chapters I to X consist of the lectures then presented, and Chapter XI is an edited summary of the main conclusions reached in group discussions, followed by a section of editorial comment.

Professor Niblett's "The Religious Education Clauses of the 1944 Act" sets the scene as he puts the aims, hopes, and results of the Education Act alongside the changed circumstances of our own time. Dr. Ralphs, Chief Education Officer for the County of Norfolk, in his "Education in the Primary School" thinks that in teaching religion the character of the teacher counts more than the method and approach. With reference to Dr. Goldman, he says with some insight: "In so much modern research one is left with the feeling that answers are more related to questions and questions are often contaminated by preconceptions"; and he adds: "The Bible must play an important part in religious instruction and I am a little disturbed by those who seem to wish to leave this to a later stage". Mr. Loukes, Reader in Education, Oxford, and Mr. Ayerst, formerly Staff Inspector at the Department of Education and Science, deal with Religious Education in the Secondary School, Mr. Loukes from the angle of the pupil's response (largely based on his two published works) and Mr. Ayerst with a view to defining a policy. Mr. Ayerst contributes one of the most practical chapters in the book. He shows that, whereas in religious education teacher and pupil ought to have real personal knowledge of one another, this is in fact less likely than in any other subject, because a time-table with one or two lessons a week per class spreads the specialist teacher over far too many classes, and there are not enough specialists in religious education to permit of their taking other subjects with the same classes.

The training of teachers of religious education is dealt with by Miss Parnaby (Moray House College, Edinburgh) for the training colleges, and by Dr. Hilliard for the university departments of education. Both emphasize that never since 1944 have there been enough teachers to do the job, and Dr. Hilliard produces comparable figures of people training at the Institute to be specialists in history, geography, music, and art in order to show the serious inadequacy of the supply. "It wants multiplying at least three times." But, rightly, Dr. Hilliard believes that the training of teachers of religious education "is as important as anything that is going on in the whole field of religion"—and this in spite of the fact that "between a so-called 'new theology'

that is far more negative than positive, on the one hand, and a pre-occupation in university departments of theology with questions of mainly historical and linguistic detail, on the other, our task could hardly be more difficult ”.

The Bishop of London's brief chapter on “ Christian Education and Christian Unity ” traces how the improvement in church relations has produced close educational co-operation. Dr. Lee, Chaplain of Nuffield College, surveys the effect of contemporary movements in psychology on educational theory and practice, and Professor Nineham of Cambridge does the same for contemporary theology, in the course of which he admits the difficulty of school teachers who realize that the old liberalism is discredited and who feel that the “ new theologians ” have not much positive to offer them. The standpoint of the secular humanist, cogently represented by the Director of the University of London Institute of Education, is chiefly significant for its evidence that Mr. Elvin and his party are more strongly opposed to Christian worship than to Christian instruction in the schools.

The final chapter contains both a summary of the conclusions of the conference and the comments of the Editor, the Rev. A. Wedderspoon, Lecturer in Institute of Education, who is to be the new Education Officer of the Church of England Schools' Council.

These are two valuable books and both should be read, not only by people engaged in education, but by all Christians concerned for the furtherance of the Christian faith among children and young people.

H. J. BURGESS.

THE CHRISTIAN FATHERS.

By Maurice Wiles. (Hodder & Stoughton.) 190 pp. 15s.

Mr. Wiles is Dean of Clare College, Cambridge, and a University Lecturer in Divinity. His book, which belongs to the valuable series “ Knowing Christianity ”, deals with the Fathers neither biographically (à la von Campenhausen) nor broadly historically, but amounts to a Kelly or Bethune-Baker for laymen and beginners. I can think of no other work seeking to meet the same need with which to compare it, and for this reason alone it is welcome. The title, however, is doubly questionable, for Mr. Wiles has “ extended the word (Father) to include all those whose writings contributed to the clarification of Christian doctrine in the formative years up to the Council of Chalcedon in A.D. 451. I have made no attempt to say which writers deserve the honour of the name ‘ Father ’ and which the obloquy of the name ‘ heretic ’.” The blanket use of the term is not a matter of substance in the context of this work, but the increasing reluctance to use the word “ heretic ” of anyone, however divergent, is unfortunate.

Mr. Wiles's book should be of great value to the interested layman and non-graduate theological student, and even for university students of early Christian doctrine who often find it difficult to see the wood of overall development for the trees of individual heretic and Father. It avoids the danger of being too technical without over-dilution, is carefully written (though I for one regret the growing introduction of “ don't ”, etc., into formal prose), and seems to preserve a most judicious balance in the difficult task of condensation inevitably demanded

by a treatment of this sort. One might commend also the concluding chapter on ethics, and a lucid first chapter on the philosophical background which virtually queered the Fathers' pitch before they got to grips with Scripture. Furthermore, Mr. Wiles regularly brings out well the soteriological urgency of trinitarian and christological issues—this is essential for a treatment at this level.

The queries that almost inevitably rear their heads are few and minor. Did the author intend to give the impression (pp. 66, 73f.) that Athanasius definitely *disallowed* the existence of a human soul in Christ? Granted that Athanasius accorded it no theological significance, his denial of its actual presence is far from certain. What, furthermore, is semantics to make of statements such as "the symbol is also that which it symbolizes" and "the same sacrifice and the memorial of the sacrifice are not contrasting expressions; they are different ways of saying the same thing" (pp. 127, 132)? Are we not in danger of falling into our own Alician esotericism?

D. F. WRIGHT.

THE REFORMATION IN ESSEX.

By J. E. Oxley. (Manchester University Press.) 320 pp. 45s.

By now it is well recognized that the effect of the Reformation upon the life of this country can best be estimated in detail as it is studied regionally. A. L. Rowse has attempted to do this for Cornwall, and we have here a survey for Essex, limited to the end of Queen Mary's reign.

This county had been a notable centre of Lollard activity, and had given its full quota of martyrs to the stake. Its religious houses for the last hundred years of their existence give an impression of decay and spiritual indifference. The chantry priests, while doing something for education, did little to help the poor. As to the dissolution of the monasteries, a complete account is given of the visitation of the Commissioners, and of the disposal of their properties, many of the dispossessed religious receiving dispensations to take secular cures. After Henry VIII's death, Essex churches dutifully executed the Injunctions of Edward VI to provide an English Bible for every parish church, and a copy of Erasmus' *Paraphrases*, while extracts from the first Book of Homilies were to be read aloud to congregations. Chantries were suppressed in 1547, because they upheld the doctrine of purgatory, only one at Chelmsford being converted into a grammar school. So far as Essex was concerned, the Commissioners appear to have made every effort to save the chantries, and no adverse comments are made, the priests usually being commended for their good behaviour. When Ridley succeeded Bonner as Bishop of London in 1550, his commissioners quickly descended on Essex, and many interesting details are given of prohibited church goods being sold; in one case the money was spent in re-roofing the church, in another, for augmenting the priest's income. Churches did well to spend at once the money so gained, otherwise its value greatly declined through the debasement of the coinage.

The one person in Essex who boldly resisted the religious changes was Edward's half-sister, Mary. She ignored the Prayer Book, and had mass said in her house by her chaplain. Her household officers

were arrested, but her position protected her until she became queen in 1553. She herself directed a number of orders to be enforced by the bishops, but opposition soon showed itself in Essex. If the majority of married clergymen were prepared to jettison the wives and belief which they had acquired in Edward's reign to secure a job in Mary's, yet eighty-eight were deprived of their livings. Moving accounts are given of those burnt for their faith, chiefly from the poorer people, but extracts from wills reveal a generally confused state of belief, commendations of their souls into the hands of Christ their Redeemer being accompanied by requests for prayer to the Virgin Mary and the saints. At the end of the reign the Church in Essex was in a poor way, with uneducated clergy and many vacant livings.

This book is not easy reading, but it is full of most valuable information. Its chief defect is the author's failure to assess and analyse the large amount of material which he has assembled in order to leave a clearer picture of the Reformation's progress in the county to the beginning of Elizabeth's reign. COLLISS DAVIES.

THE EXECUTION OF JUSTICE IN ENGLAND.

By William Cecil.

A TRUE, SINCERE AND MODEST DEFENCE OF ENGLISH CATHOLICS.

By William Allen.

Both in one volume edited by Robert M. Kingdon for the Folger Shakespeare Library. (Cornell University Press. Oxford University Press.) 286 pp. 54s.

THE YEARS OF SIEGE: CATHOLIC LIFE FROM JAMES I TO CROMWELL.

Edited by Philip Caraman. (Longmans). 190 pp. 42s.

Both these books provide documentation of Roman Catholics in England during the sixteenth and early seventeenth centuries. Professor Kingdon, already known for his work on the Continental Reformation, contributes an introduction and some straightforward footnotes to this latest volume in the Folger series. William Cecil, Lord Burghley, Elizabeth's chief minister, published his short treatise in 1583. In it he shows the part of Roman Catholics in the revolts against Elizabeth, and how these revolts were tied up with the papal mission led by Cardinal Allen. These missionary priests were all part of the papal plot to overthrow Protestant England. Cecil's work is short. He does not need to document the links between Rome and the revolts. What he does have to show, in order to justify the Government's action against the recusant priests, is the link between the mission and the plots. Allen replied the following year with a much longer treatise, and sought to refute Cecil point by point. The recusants were being persecuted for their faith, not for political reasons at all. The arguments are familiar; our own viewpoint is likely to determine whom we deem right. Kingdon is correct when he says that both controversialists kept certain things back. The value of these texts is that now anyone can judge the relative arguments for themselves.

The second book is by an established Jesuit scholar who has spent

many years on recusant history. The book consists of selections from recusant writers and other writers about recusants; some are classed by subject, and some chronologically. There are notes, attractive contemporary line drawing illustrations, several indexes (essential to make this sort of book valuable), and a biographical appendix. The contents vary from life in prison and martyrdom to Roman Catholic spirituality and such quaint stories as the "Dipper" who was drowned at his rebaptism when they let go of his hair. Caraman is not out to prove anything in particular but rather to give a selection of recusant writings for the period. Undoubtedly the advent of Charles I made life easier for the papists, and the Civil War period gave them their great chance to prove their loyalty to the Crown. Both books provide valuable texts for their period, both are well produced, and both are rather expensive.

G. E. DUFFIELD.

WILLIAM OF ORANGE : A PERSONAL PORTRAIT.

Vol. II : The Later Years, 1674-1702.

By Nesca A. Robb. (*Heinemann.*) 580 pp. 63s.

With the appearance of the second volume of her *magnum opus*, Dr. Robb has given us the "full man" in this definitive biography of William III of England, II of Scotland, and I of Ireland. The young Captain General and Stadholder is emerging as the heart and head of the Grand Alliance, which was to save Protestantism and the Papacy from Louis XIV. "The very thing for which the boy Prince had prayed and dedicated himself was being brought to pass" (p. 178).

Though he only spent fifteen days in Ulster in 1690, while his wife's nephew spent fifteen months in Scotland in 1745-6, the Orange legend is as real as the Jacobite. The author reports that "he liked the north part of the kingdom and especially Belfast and its inhabitants". She adds, drily, "could he have foreseen how this liking was to be repaid in after years it would no doubt have astonished him" (p. 307).

It would certainly astonish some of them to know that "although his concern for Protestantism was deep and sincere he was continually disappointing his more rabid followers by the forbearance he showed to Roman Catholics", and that "he was sometimes accused of being a Papist in disguise" (p. 178). They will take comfort, however, from learning that he shocked high Anglicans by a preference for "said" to "sung" service, an aversion to private communions, touching for King's Evil, his own coronation, and other "silly old Popish ceremonies" (p. 288).

Dr. Robb courageously tackles two problems that have always troubled admirers of the Whig Deliverer, his alleged homosexuality, and his complicity in the Glencoe atrocity. She attributes the former to a "bumbling phrase" of the bumbling Bishop Burnet, which really sought to gloss over his undoubted liaison with Elizabeth Villiers (p. 402). The latter was due to *suppressio veri* by the "loyal" Campbell chiefs who wished to embroil the Jacobite Macdonalds with the Government. In ordering the extirpation of "that set of thieves", on their evidence, William was only giving authority, in modern English, to "root out Al Capone's gang" (p. 336).

This soldier-king, conscious as a Calvinist of his European destiny,

and as a Protestant of his duty *pro religione et libertate* (p. 267), was essentially a "Latitude man", yet "this King believes in the crucified" said the Spanish Ambassador (p. 269).

There is a tradition that his funeral anthem was "*I beheld, and lo!*" If so, in that city, "hierarchic and republican" the lonely Dutch Prime-President "would not be a foreigner and need not be a King; and after so hard a journey . . . his requiem should be not a dirge but a vision" (p. 504).

In an ecumenical age readers of all schools of theology and churchmanship will be indebted to Dr. Robb's splendidly sympathetic study of the "Pan Protestant" who founded the S.P.G. (p. 469), and "the Presbyterian Messiah" (p. 334), whose refusal to persecute alienated the Covenanters from the name of Orange (p. 292). M. W. DEWAR.

JOSEPH PRIESTLEY : ADVENTURER IN SCIENCE AND CHAMPION OF TRUTH.

By F. W. Gibbs. (Nelson.) 258 pp. 42s.

Two hundred years ago, when Priestley was on the threshold of his life's work, the gulf that now yawns between science and theology did not exist. This does not mean that most of the clergy were scientists. But a surprisingly large number of scientists carried on their work with a lively sense of exploring God's purposes in the universe, and several were like Priestley ministers of religion. Communication between the two disciplines was direct and easy. As Priestley himself put it, the growth of knowledge through scientific experiment was "the means under God, of extirpating all error and prejudice, and of putting an end to all undue and usurped authority in the business of religion as well as science".

This makes a good motto for a scientist, but at the same time it contains the seeds of the hostility that was to grow up between the new world of physics and chemistry and the authority of the established church. The conflict forms the background to Dr. Gibbs' excellent little biography of Priestley. It seems extraordinary that without any formal scientific education Priestley became one of the fathers of modern science, with his discoveries of new chemical substances and his historic experiments into the nature of air. Dr. Gibbs keeps the chapters on the experiments separate, so that the layman need not be bogged down in technicalities, but his exposition is so clear that all may read with profit what is an essential part of the story.

As a unitarian minister Priestley from the outset fell foul of the ecclesiastical authorities. The less acceptable his ministry became the more he threw himself into his experiments. Though he was unpopular with the establishment, however, he did not give them occasion to curb his activities until it became known that he had dealings with the French revolutionaries. The furore which this raised led ultimately to his emigration to America, one of the earliest losses to this country through the "brain drain", though fortunately he had completed the most important part of his scientific work before he left.

Inevitably the contrast is drawn between the enlightenment of Priestley and the obscurantism of the Church, between science that brings progress and the Church that stands in its way. Unhappily,

though there were faults on both sides, the Church comes badly out of the story of Priestley's life. It is a pity that the conflicts of those days tend to be given a more general application. Dr. Gibbs himself is scrupulously fair, but others have implied that the Church always stands in opposition to the honest seeker after truth. One could wish that the Christian leaders of those days had shown more understanding towards Priestley and his colleagues instead of furnishing his successors with weapons to attack the honesty of the Church.

J. D. TAYLOR THOMPSON.

SCIENCE AND POLITICS IN THE ANCIENT WORLD.

By Benjamin Farrington. (Unwin University Books.) 243 pp. 15s.

This new issue of Professor Farrington's book as a paperback (it was first published in 1939) underlines its originality and contemporary significance. In fact the title is somewhat misleading. The purport is more clearly expressed in the opening sentences: "This is a book about the obstacles to the spread of a scientific outlook in the ancient world. Of these obstacles the chief is generally characterized as Popular Superstition". It is the employment of religion as a political weapon and its lethal effect upon science that constitute the thesis here propounded.

On two scores this book is particularly relevant. First, the advocacy of humanism today is illuminated by this study of its antecedents in men like Epicurus and Lucretius. Secondly, the modern examples of state coercion with brain-washing techniques have their theoretical basis expounded by Plato and Cicero. Today's problems are not new.

It was concern at the failure of scholars to interpret Lucretius aright that first set Professor Farrington to work on this theme. Why was it, also, that the brilliance of Ionian science faded away? The contrast between the atomic theory of Democritus and the scientific insight of Anaximander on the one hand and the writings of the Christians Cosmas Indicopleustes and Prudentius a thousand years later reveals a complete change of mental climate. For the Ionians there was a free use of their observations in the study of nature, the secret also of the great Hippocratic school of medicine. For the Christians "the Holy Scripture, when they speak of natural things, are infallible. . . . This view is destructive of all natural science and of all history" (p. 45).

The enforcing of religious beliefs on the masses by those in power was seen by many writers in the ancient world as an essential safeguard for government. Even Plato advocated the "Noble Lie" and concocted astral deities for his Republic. It was against this stifling of the people by obligarchic government that Epicurus and Lucretius fought. Religious authoritarianism is a very noxious thing. Many of the innuendoes here concerning Christianity are painfully apt. It makes both stimulating and challenging reading. J. W. CHARLEY.

THE TRACTARIAN UNDERSTANDING OF THE EUCHARIST.

By Alf Härdelin. (Almqvist and Wiksell). 366 pp. Kr. 40.

This substantial work, written by a Swede and published at Stock-

holm, is in remarkably good English and shows a remarkable knowledge and understanding of an English phenomenon. Indeed, based as it is upon manuscript as well as printed sources, it is a veritable mine of information upon the eucharistic thought and practice of Anglo-Catholicism in its earlier years, and upon its underlying beliefs about Scripture, tradition, and the Church. The spiritual concerns of the Tractarians come out in an attractive way, and their high doctrine of Scripture is well documented, though Pusey's *Historical Enquiry into the Theology of Germany* (which Hugh James Rose answered and Pusey himself afterwards endeavoured to suppress) is wrongly treated as representative of Tractarian thinking.

The central place in this study is given to R. I. Wilberforce, whom the author rightly regards as a more original and systematic dogmatician than the other Tractarians (though this is not saying much!). It is arguable that the central place ought to have been given to Pusey, whose writings on the eucharist were more voluminous, learned, and influential than those of Wilberforce. They also reveal the debt that the Tractarians owed to the seventeenth and eighteenth century Lutheran dogmaticians, especially Gerhard—a debt which one might have expected would have attracted Mr. Härdelin's interest. Despite Pusey's aversion for Lutheranism, what he owed to it was considerable, especially with regard to his doctrine of a real presence in the elements without transubstantiation, and to the arguments he used in defending this doctrine.

It is regrettable that the author is so disparaging in his references to Mackean's *Eucharistic Doctrine of the Oxford Movement*, the pioneer work in this field. Mackean's book is still of value as covering a longer period, as being less uncritical, and as showing a better knowledge and understanding of Anglican eucharistic teaching in the pre-Tractarian era. Mr. Härdelin is rather too apt to accept the account of the formularies and of the earlier Anglican divines which is given by Anglo-Catholic writers, concerned to provide themselves with an Anglican pedigree. In point of fact, the catechism does not display a different doctrine from the other Anglican formularies, Hooker's eucharistic teaching is not impossible to make out, Thorndike did not anticipate the Tractarian doctrine of the real presence, and John Johnson was not a typical Anglican virtualist. But Mr. Härdelin is not an Anglican, and cannot be expected to know everything about Anglicanism. In his own field, he clearly knows a great deal more than any Anglican scholar.

R. T. BECKWITH.

THE AGE OF DISUNITY.

By John Kent (*Epworth*) 209 pp. 30s.

This is a collection of studies in Methodist history by a distinguished Methodist historian. Dr. Kent is a man of liberal views, and is soberly enthusiastic for the Anglican-Methodist reunion scheme—hence his title. Two of the seven chapters deal directly with Anglican-Methodist relations: one of these is on Anglican episcopacy, and the other is an answer to Reginald Kissack's book *Church or No Church?*, in which he proposed that a federal union scheme be substituted for the present organic one. The answer is not entirely intelligible until one has read

the book, and Mr. Kissack has, incidentally, recently maintained in the *Methodist Recorder* that Dr. Kent has misunderstood his proposal. The essay on Anglican episcopacy will be of particular interest to Anglican readers, and this is the only chapter that the reviewer feels competent to criticize: he noted only a few small mistakes in it, natural in a non-Anglican writer. In this chapter Dr. Kent puts forward a new explanation of the separation of the Methodists from the Church of England: the main causes, in his view, were the novel religious pattern of the Wesleyan Societies and the conflict between Arminians and Calvinists.

The remaining chapters deal with purely Methodist matters, including the Methodist Union of 1932, the evolution of the Methodist ministry, and Methodism and politics. The reviewer found them very instructive, and would like to endorse the (doubtless unintended) commendation which the author himself gives to his work on p. xi of his introduction. Incidental lessons in favour of the Anglican-Methodist proposals are drawn from what he records at many points. Other lessons of a different kind could have been drawn. From the chapter on the Methodist Union a lesson could have been drawn against doctrinal relativism in union schemes, and against merely negotiating such schemes at the centre without adequate preparation or even desire for union at the local level. From the chapter on the early Methodist ministry a lesson could have been drawn against exalting the ministry at the expense of the laity. From the essay on Anglican episcopacy a lesson could have been drawn against extending to another church a sort of episcopacy which the author regards as highly inefficient, and against negotiating a union without dealing in any way with what the author considers were the causes of separation. A reader who draws these lessons will be apt to conclude that history does not favour the sort of reunion scheme which is at present proposed.

R. T. BECKWITH.

ECUMENICAL STUDIES IN HISTORY.

Edited by A. M. Allchin, Martin E. Marty, and T. H. L. Parker.
(Lutterworth.) 70-80 pp. 10s. 6d.

As a companion series to the already well-known "Ecumenical Studies in Worship", the Lutterworth Press are publishing a number of essays designed to "examine afresh problems of Church History and to do this for the sake of Church Unity". We are promised a great diversity among the subjects to be treated, and certainly there is no shortage of choice: church history has at times been a succession of misunderstandings. Fortunately three out of the first four titles here under review all avoid the temptation of seeking to increase ecumenical sympathy by giving us a good laugh or weep over the follies of our forefathers. The first is not a new book: Karl Barth, writing on *The German Church Conflict*. Each chapter was originally written as immediate comment on the situation at different periods during the struggles of the Church in Germany between 1933 and 1939. The separate articles were collected in book form first in 1956, but, unless one has a fairly good knowledge of what was going on, some of Barth's allusions are a little obscure. It is for all that a very moving

book in its way, since in it we hear a voice ringing with faith when the future was about as dark as it could be. It is not so much about schism in the Body of Christ, as about judgment beginning at the house of God and serving to make that Body in some ways more visible, in some ways less. Here is clearly underlined the supreme need for the Church to be a confessing Church if it is to survive at all.

The second book takes on obvious subject: *The Future of John Wesley's Methodism*; and Henry Rack, the author, gives us very little which is startling or new, although he has condensed a great deal of material into the available space to outline the historical setting for the present encounter with the Church of England which Methodism has undertaken. There is a recurrence here of a view expressed last year by an eminent Methodist in the reviewer's hearing, that for Methodists doctrine and church government are subordinate to mission (p. 69). Some doctrines therefore need not be agreed upon prior to union since they do not affect mission, and the speaker cited as an example Scripture and Tradition! Mr. Rack holds the fragmentation theory of Christian truth, whereby each tradition will be enriched by the contributions others have to make (p. 70). The traditional contribution of Methodism in this field he sees as being a doctrine of salvation which he calls Evangelical Arminianism, and a positive doctrine of holiness. The last book under review (number four in the series) is a work by George Every on *Misunderstandings between East and West*. This, like Barth's contribution, has some penetrating comments, but is probably not really simple enough for a series which seeks to spread understanding on subjects where there is at present a great deal of ignorance. It presupposes a considerable degree of familiarity with the basic story of Greek-Latin Church relations.

J. E. TILLER.

THE SPIRIT OF PROTESTANTISM.

By Robert McAfee Brown. (Oxford University Press, New York.) 270 pp. 12s. 6d.

This paperback reprint of a book which first appeared in 1961 does not fall into any well-defined category of religious literature. It is not church history and it is not a systematic theology. Neither is it a piece of polemics nor devotional writing. But it contains something of all of these. The author, who is a Presbyterian and Professor of Religion at Stanford University, California, declares that he has had in mind five kinds of readers. On the one hand, there are *Perplexed Protestants* who want to sort out in their minds what Protestantism really means. On the other hand, there are *Wistful Pagans* who would like to believe if they could and who are willing to listen to one who affirms a faith that they cannot yet share. Then there are *Concerned Roman Catholics* who want to press beyond the traditional frontiers of denominational apologetics and enter into genuine dialogue with Protestants. There are also *Inquiring College Students* for whom Dr. Brown wants to provide something comparable with Karl Adam's *The Spirit of Catholicism*, which will describe Protestant faith from the *inside*. Finally there are the *Beleaguered Protestant Ministers* who find themselves swamped with the round of church activities and

duties and who want to do some further reading and reflection on the faith that they proclaim.

With this in mind Dr. Brown has divided his work into three main parts. In the first he tries to clear up the meaning of the term *Protestantism* and show (both positively and negatively) what Protestants have to protest about. He sketches the Protestant family tree and looks briefly at the major denominational groupings. He insists that Protestantism is more a faith and a life to be lived out than a body of ideas to be defined. Nevertheless, it is guided by the key thoughts of the Lordship of Christ, His primary claim upon our loyalty, and the Church's perpetual need of repentance. It is summed up in the dictum: "The fact of Jesus Christ assures us that there *can* be constant renewal at the hand of God. The fact that we have this treasure in earthen vessels reminds us that there will always *need* to be constant renewal at the hand of God".

On this basis Parts II and III proceed to examine such *Central Affirmations* as the authority of Scripture, the priesthood of all believers and the sacraments and what the author calls *Ongoing Protestant Concerns*. These latter include relations between Protestantism and Catholicism and Protestantism and Culture. Throughout the author combines a deep respect for the past with a real concern for a living, relevant faith for today. The book is written in a lively and readable way. Not all Dr. Brown's positions will command agreement. Some of them are theologically very questionable. But the five classes for whom the book is written will find themselves provoked and stimulated. And doubtless it will have the same effect on a few others as well.

COLIN BROWN.

GUIDE TO THE DEBATE ABOUT GOD.

By David E. Jenkins. (Lutterworth.) 111 pp. 8s. 6d.

Parsons, like old cars, need regular servicing. And the models of the 1940's—not to mention those of an earlier vintage—might well find the going hard in the current debates about God. Even those who were at theological college in the 1950's would hardly have had to grapple with Bultmann, Bonhoeffer, and Tillich in the normal run of things, although they might have dabbled with Barth and Brunner. But the battle which has been fought for many years on the Continent about the existence and character of God and the nature of religious truth is now being fought on our shores as well.

It is none too easy to see who is who, let alone grasp the thought forms in which the arguments are often cast. Hence the need of a short paperback like this *Guide to the Debate about God* by the Chaplain of the Queen's College, Oxford. The book is set out rather like a conducted tour around a portrait gallery. We start with Bishop Butler (who turns out to be the real hero of the piece), and are then shown Schleiermacher, Bultmann, Barth, Brunner, Tillich, and Bonhoeffer (the other real hero, in the author's opinion). Theology took a wrong turn with Schleiermacher who drove a wedge between our knowledge of God and our knowledge of the world. The two must be interrelated. Bultmann, Barth, and Brunner (in their different ways) all fall into the same trap of neglecting the world. Tillich avoids it. But his method

“ is based on psychological blackmail and is a far too unaristocratic grubbing about in the meanness of men to be allied to the Word that created the world and was incarnate as man ”. Butler and Bonhoeffer are held up as the true guides to lead us back to a proper Christian theism.

The strength of this study is the informal, chatty way in which the author tries to put over and assess the positions of the thinkers in question. But it would not be too difficult to point out many slips and omissions. The treatment of Schleiermacher is largely based upon the latter's *Speeches on Religion* and not upon his *magnum opus*, *The Christian Faith* (which is oddly referred to as *Systematic Theology*). The treatment of Barth looks suspiciously second-hand. From reading Mr. Jenkins's study one would hardly suspect that Barth had spent nearly half his life writing twelve volumes of *Church Dogmatics*. The work does not appear to be mentioned at all. One feels that Barth (and perhaps some of the others) is evaluated from the outside and that the real strength of his position and the whole biblical conception of revelation and the Word of God has not really been appreciated. Another obvious gap is the omission of any discussion of logical positivism and linguistic analysis and the crucial issues raised by the philosophers concerned with the structure and meaning of religious language.

But to press such points might be to misconstrue the purpose of the book. It is not a definitive study but a rough guide designed to help the non-specialist to see the wood from the trees. As such, many will find it helpful, even though they might (with the present reviewer) think that Mr. Jenkins's estimate of Butler and Bonhoeffer is over-rated and that a return to the natural theology that appears to be advocated would be disastrous. They might also think (again with the reviewer) that the book is best read in conjunction with Alan Richardson's *The Bible in the Age of Science* which fills in much of the background in a very readable and digestible way. But having said that, it is still good to have Mr. Jenkins as a guide. COLIN BROWN.

THE ROCK AND THE RIVER : AN ENCOUNTER BETWEEN TRADITIONAL SPIRITUALITY AND MODERN THOUGHT.

By Martin Thornton. (Hodder & Stoughton.) 158 pp. 21s.

This is an invigorating discussion which approaches the challenge of recent existential thinking in theology in terms of traditional ascetical theology, the whole tradition of Christian prayer life, but especially as that tradition has become interpreted in Anglican patterns. Martin Thornton is an acknowledged authority upon this latter subject, as a whole series of books make manifest, one of the most significant being his *English Spirituality* now obtainable in an S.P.C.K. paperback. He considers here, in a positive and sympathetic fashion, the issues raised for the religious and moral life of the Christian by Tillich, Bonhoeffer, and Brunner and as popularized by the Bishop of Woolwich. Apart from the ease with which he can show that these writers have a fairly muddled idea of traditional ascetical teaching, he is urging the general thesis that only the main conclusions and principles of that tradition of prayer (especially as it has been embodied in

English exposition) really provide the answers in practical terms to their ideals set before modern Christian people. He takes to task this kind of modern protestantism at what he sees as its weakest point ; the doctrine of prayer. Again and again he cites their teaching in which he traces a direct leap from doctrine to ethics ; from the call to faith to a call to action, yet without saying how this is done, for it omits any reference to prayer response to grace. The well-worn themes of "holy worldliness" and "religionless Christianity" are faced with the alternative that they are either calling for a prayerful state which traditional asceticisms has taught as the state of recollectedness, supported by holy communion, and the daily regular prayer-life centred in the Church's office, or they are wanderings off into laxity.

In expounding this traditional spirituality, Thornton does not by any means dole out "the mixture as before" ; he is a believer in experiment and development in Christian use on which he has a number of interesting and valuable pastoral suggestions, interpreting the tradition itself in terms of some understanding of these modern considerations he has been concerned with. The discussion therefore allows each side to affect the other. One of the significant effects however that needs questioning is the length to which he would play down the importance of Sunday worship apart from the parish communion. Indeed he would seem to believe that the present order of parish life will go, and we might well let it go as it does so, so long as the Church gathers for communion, takes part privately in its daily office, engages in personal pastoral care for its members, and shares in the life of the world as Christian service. Somehow one wonders how the teaching of the Christian faith will survive a generation of this : there seems little in the way of provision for preaching or teaching ; indeed Thornton is sceptical about group work and would dismiss its use. Obviously this book is a considerable *tour de force* ; it has much of interest and valuable insight ; but its one-sided emphasis upon prayer-life has ignored that for many Christian people, especially those not given to reading religious books, the ministry of preaching and teaching, is a corresponding "must", or prayer will have lessening knowledge of the grace it must respond to.

G. J. C. MARCHANT.

A PASTORAL PREACHER'S NOTEBOOK.

By D. W. Cleverley Ford. (Hodder & Stoughton.) 159 pp.
15s.

PHILLIPS BROOKS ON PREACHING.

Introduction by Theodore Parker Ferris. (S.P.C.K.) 281 pp.
10s. 6d.

With his *Pastoral Preacher's Notebook*, Mr. Cleverley Ford completes a notable trilogy on the subject of preaching. Those who are familiar with the previous volumes, *An Expository Preacher's Notebook* and *A Theological Preacher's Notebook*, will know what to expect here both as regards the quality of the material and the general pattern adopted.

The main bulk of the book consists of sermons which the author has actually preached, most of them to his own congregation at Holy Trinity Church, South Kensington. They are divided into three

parts. First there is a course of four sermons on the theme of "The Shepherd and his Sheep". The second part consists of two series of Bible studies, both quite short but excellently presented; while the third part is made up of a collection of individual sermons. All these sermons are immensely readable and serve the author's purpose admirably in illustrating the care that should be taken by the preacher in the selection and arrangement of his material, the choice of words, and the use of quotations and illustrations.

The sermons are preceded by a short but extremely useful introduction in which some very pointed things are said about preaching as a pastoral ministry. Mr. Ford is emphatic that preaching is no isolated activity, separated from the rest of the parson's job. As far as the Anglican ministry is concerned, preaching is just part and parcel of the total responsibility involved in the cure of souls and cannot in all honesty be neglected. There is also a healthy emphasis in this introduction on the fact that the whole of life contributes to the preacher's equipment, and that effective preaching arises out of a deep experience of the world and people as well as out of a firm grasp of biblical truth. "Simply to walk from the study to the pulpit is not possible," he writes, "not if preaching as distinct from lecturing is to be undertaken there; nor can the walk from the *market-place* to the pulpit be substituted. In order to preach a man must come round from the market-place to the room where he studies and prays, and then mount the pulpit steps. This devious route will make him a pastoral preacher."

Bishop Phillips Brooks' lectures on preaching were first given at Yale in 1877, when he was rector of Trinity Church, Boston. The fact that they have stood the test of time and are now reissued in this country by the S.P.C.K. is a tribute to their undoubted worth. The lectures begin with the author's well-known definition of preaching as "the communication of truth by man to men" and go on to deal with these two elements in preaching: divine truth and human personality. Subsequent lectures tackle such matters as the preacher in his work, the making of the sermon, the congregation, and the value of the human soul. It is astonishing how relevant the great mass of this material is and how little dated the lectures are. This is because Phillips Brooks was concerned to grapple with essentials—with the things that concern the preacher and the ministry of the Word in every age. Again and again the attentive reader (be he student or parson) will find in these pages passages which will challenge and convict him, stimulate and humble him. It is good to have the lectures available once more in this paperback form, and at so reasonable a price.

FRANK COLQUHOUN.

VINDICATIONS. ESSAYS ON THE HISTORICAL BASIS OF CHRISTIANITY.

Edited by Anthony Hanson. (S.C.M.) 192 pp. 9s. 6d.

INTERPRETING THE CROSS.

By Max Warren. (S.C.M.) 128 pp. 9s. 6d.

Of these books, the first is a paperback, the second has hard covers. Both have this in common that they seek to reaffirm the truth of the Gospel in face of modern scepticism and relativism. Professor Hanson's

symposium, one of the series known as the "Living Church Books," is grounded on the assumption that "while we may not rest our Christian faith solely on historical events, if we try to emancipate it wholly from them it is destined finally to vanish into thin air, or thinner philosophizing" (p. 70). Most valuable is Anthony Hanson's own critique of the methods of exegesis employed by Dennis Nineham in his Pelican Commentary on St. Mark. Following Bultmann and the form critics, Nineham appears to hold that no detail about our Lord could have been preserved in the Early Church unless it had some special significance for it. True enough. But to go on from there and imply that this significance is the essential thing rather than its historical character and that therefore its historical character doesn't really matter, is seriously to undermine the basis of our faith. Other contributors to this volume are Ronald Preston, R. P. C. Hanson, A. R. C. Leaney, and E. J. Tinsley, all university teachers of theology, who worked together as a team on this project for over two years. It represents therefore a corporate exercise and the effect is cumulative.

Canon Warren in *Interpreting the Cross* sees the Cross as "a 'yes' flung in the face of all the negations of life" (p. 68). His first chapter is headed "The Good News of God's Anger", for this bespeaks God's personal activity and concern and leads on directly to the Cross, which is then viewed in relation to our sense of guilt and futility, and our fear of death; it is then related to our ministry of healing, teaching, and evangelism. In a final chapter Dr. Warren shows how the sacraments of baptism and holy communion present us with the Cross in all its potent symbolism. This penetrating study will enable us to see that the Cross is as significant today as it ever was. LEO STEPHEN-HODGE.

OLD AND NEW IN INTERPRETATION : A STUDY OF THE TWO TESTAMENTS.

By James Barr. (S.C.M.) 215 pp. 30s.

Over the past few years James Barr has occupied professorial chairs in no less than three universities—Edinburgh, Princeton, and Manchester, where he is currently Professor of Semitic Languages and Literature. At the same time he has made a name for himself as a sharp critic of loose thinking, especially on the subject of the meaning of words and concepts. In *The Semantics of Biblical Language* he questioned the facile contrasts which are often drawn between Hebrew and Greek thought. He also handed out some hard knocks at certain standard works including Kittel's *Theological Word Book of the New Testament* for reading too much into the meaning of words without due regard to the context in which they were used. His monograph, *Biblical Words for Time*, applied similar techniques. It was more an exposé of the shortcomings of other people's expositions than a constructive, definitive account in its own right.

Old and New in Interpretation presses further along the same road. It consists of half a dozen essays and an appendix which were first delivered at the Austin Presbyterian Theological Seminary, Texas, in 1964. The central concern is to examine the relationships of the Old Testament to the New. Again it is less of a constructive, detailed, and definitive statement than an attempt to lay bare the complexity of the

issues involved and sound some important warnings on methodology. The themes include a study of the character of the Old Testament tradition, reflections on the nature of Hebrew and Greek thought, and studies of history and revelation, typology and allegory, and the place of the Old and New Testaments in the work of salvation.

In all this Dr. Barr shows the same qualities of mind and independence of approach that were evidenced in his earlier studies. He rightly rejects as too superficial the fashionable approach to the Old Testament as merely a record of the history of the acts of God. There is much more to the whole complex of Old Testament life and religion than even the recording of divine acts. Dr. Barr contends that it would be more accurate to see the Old Testament as "a series of situations in which previous tradition and current religious tensions may be as important a constituent as any divine act, and in which each situation relates itself not to the divine act alone or to an earlier situation as it was, but to the tradition of the past as it is now remembered to be and understood" (p. 30).

The author again goes to town on the subject of Hebrew and Greek thought. It is nonsense, he argues, to think of the Greeks of the ancient world as if they were all fourth-rate Platonists, all thinking in abstract, contemplative, static, impersonal terms, all preoccupied with such distinctions as those between form and matter, one and many, time and eternity, appearance and reality. It is equally wrong to infer merely from the structure of Hebrew grammar that the Hebrew mind was active, concrete, dynamic, intensely personal, formed upon wholeness and not upon distinctions. Greek and Hebrew thought often interpenetrated each other at certain points. As a matter of fact, Platonism is not an issue at all in the Bible. The two forms of Greek philosophy expressly mentioned in the New Testament were Stoicism and Epicureanism. What is needed is not wild generalizations but careful elucidation of actual examples of Hebrew and Greek thinking.

The book also contains a lengthy plea for a more realistic and profound use of types and allegories in Old Testament literature and a rethinking of our approach to the concepts of history and revelation. In his practical conclusions Professor Barr pleads with the Christian minister to take his studies seriously. "So long as we continue to think of him as minister of the Word (and how can we move from this?), the essential point in his learning will remain his exegetical study. This has to be fresh—like the manna . . . it goes bad and begins to smell if you put it in a bottle and keep it. Freshness is not novelty; a fresh study may lead us only to say what we and others have said before. But the conclusions, whether new or not, must have been freshly arrived at and thought through" (p. 197).

Evangelicals will doubtless be interested in the appendix on Fundamentalism, even though some might conclude that it contains the sort of generalizations that the author attacks elsewhere in his book. (Certainly it contains no reference to any of the books devoted to the subject which have appeared over the past few years.) Professor Barr contends that it is wrong to attribute a propositional view of revelation to fundamentalism as a whole. Rather this belongs more

to its intellectual leadership. Fundamentalism is a many-sided reality in which social as well as theological factors have to be recognized. At many points tradition plays as much a part as the Bible in shaping outlook, such as in predilection for the A.V. and the "conversionist" view of the Church.

It would not be unfair to say that this book airs and summarizes viewpoints and arguments rather than reconstructs a historical theology of the relationships between the two testaments. It will therefore be of hardly any interest to those who want a finished detailed map of these relationships. But it has important things to say to anyone (whatever his theological outlook or specialized theological interest) engaged in this work.

COLIN BROWN.

AN OPEN LETTER TO EVANGELICALS: A DEVOTIONAL AND HOMILETICAL COMMENTARY ON THE FIRST EPISTLE OF JOHN.

By R. E. O. White. (*Paternoster*.) 276 pp. 21s.

Mr. White is a Baptist minister who, apart from pastorates in England, Scotland, and Wales, has been a Greek New Testament lecturer in the Baptist Theological College in Glasgow. This book is in four parts. The first is a brief introduction (14 pp.) on the author, readers, and occasion of the Epistle. The second consists of "devotional interpretations", short homilies on 21 paragraphs of the text, each paragraph consisting of from 2 to 9 verses. The third section is called "contemporary reflections". It contains 6 essays, in which the author seeks to relate the message of First John ("this most evangelical of epistles") to some of the issues of the day — "Evangelicals and Authority", "Evangelicals and Ethics", "Evangelicals and Ecumenicity", for example. The fourth section contains 46 pp. of concentrated footnotes and a four-page subject index.

There is much valuable exegetical and homiletical material in this book. Mr. White has delved deeply into the commentaries, and has brought his own mind freshly to the text. He is not afraid to ask awkward questions, pose real problems, or expose "the besetting weaknesses of evangelicalism in every age". For myself, however, I find him a little too ready to make concessions to liberal commentators: for example, he is prepared to abandon the tradition of apostolic authorship; he insists on the writer's "carefully preserved anonymity" (but surely he was not anonymous to his readers?); he accepts C. H. Dodd's view that "we" refers not to apostolic eyewitnesses but to "all who inherit the conviction of the first generation"; and he surrenders any distinctively Christian notion of "propitiation" to an "expiation" whose object is sin not God. At times too, in the profusion of quotations from other commentators, it is not always clear which view he accepts, which he rejects, or why (e.g., whether *chrisma* is the Holy Spirit, the original Gospel, or both). Nevertheless, the fruits of painstaking study and independent thought have been garnered here; they will give pleasure and nourishment to many.

J. R. W. STOTT.

OLD TESTAMENT THEOLOGY : VOLUME II

By G. von Rad. (Oliver & Boyd.) 470 pp. 45s.

In the first volume of this work, which appeared in its English edition in 1962, von Rad dealt with the theology of Israel's historical traditions, understood broadly enough to include Israel's response in the Psalms and Wisdom writings. Now in Volume II he devotes himself to the Prophets, finally rounding off the whole with a section on "The Old Testament and the New". The method is thus one of examining different strands of the Old Testament rather than different topics; and this method is significant, as will appear later.

In this volume there is first a substantial section given to general questions of prophecy, then a series of studies of particular prophets from Amos onwards, and a chapter on "Daniel and Apocalyptic" (although these writings are viewed as a development of Wisdom rather than of Prophecy); lastly, a section of 110 pages on the relation of the two Testaments. The first section discusses various live issues with the clarity and authority one expects to find in this author. To select two of the topics, a decided "No" is returned to the question whether the writing prophets were cult officials; and concerning eschatology, the Day of the Lord is argued to be a Holy War concept: Mowinkel's derivation of it from an enthronement festival is shown to detach it from the kind of context in which it is actually found. In the section on individual prophets von Rad develops particularly the thesis that the prophets radically reinterpreted the laws and will of Yahweh, which had hitherto seemed easy of fulfilment, to confront Israel with the imminence of judgment and a new act of salvation.

This theme of a new order to replace the old looms very large in von Rad's whole view of the Old Testament. He sees a series of such crises: this is God's educational method with Israel, the motto of which might be "Remember not the former things . . . For behold, I purpose to do a new thing". So a man is called to office and then dismissed; a sacral institution is set up and then denounced; "men are confronted more and more painfully with a God who continually retreats from them, and *vis-à-vis* whom they have only the gamble of faith to rest on" (p. 363). In this way Israel is kept on a pilgrimage of judgment and salvation, from one understanding of her calling to another, towards the decisive event which will be the subject of the New Testament.

The strength of this dynamic interpretation of the material is that it takes seriously the thrust of the Old Testament towards the New. Its fatal flaw, however, is that it breaks up the former into a series of independent systems, each valid only locally or for a while: ". . . the Old Testament contains not merely one, but quite a number of theologies which are widely divergent both in structure and method of argument" (p. 414). It is in fact a theology of the critically dissected Old Testament, not of the book in its own terms as a finished product. One must salute the author for his concern to treat Scripture as living and relevant, and (needless to say) for his massive learning and power of thought; but one can only deplore his balancing feat of simultaneously rejecting the Old Testament's historicity and accepting its historiography.

DEREK KIDNER.

A COMMENTARY ON GENESIS.

By John Calvin. Translated and edited by John King. (*Banner of Truth.*) xxxi+1050 pp. 35s.

This reprint, which is made on good paper and is remarkably compact (and cheap) for its thousand-odd pages, is of the rendering from Latin made for the Calvin Translation Society in 1847. It sets out the biblical text of each chapter in parallel columns in English (AV) and Latin (the text used by Calvin, not the Vulgate), followed by the commentary; it also uses Hebrew type where the discussion of a word demands it, adding a transliteration.

There is a level-headed honesty in Calvin as commentator which particularly strikes the modern reader. In his very first comment, he refuses to read more into the terms "the beginning" and "Elohim" than the passage itself requires, and he continues to stick closely to the actual events and characters in drawing out the meaning of the text. There is no retreating from reality into allegory. At the same time, he is out to edify, not merely to inform, and he takes his opportunities of expounding doctrine and practice wherever they properly arise.

It is interesting, in passing, to notice that Calvin had to defend the days of creation from the charge that they were too *long* to be credible: the current rationalism considered any work that was not instantaneous to be unworthy of Deity.

Genesis of course gives Calvin some rare occasions to be "calvinistic"; his use of these will be meat to some readers, poison to others, as will also the little joke ("with which", he confesses in his introductory argument, "I have always been pleased") about God's use of His pre-cosmic leisure in "preparing hell for the captious". But this particular area of doctrine is only intermittently in the foreground. Perhaps the principal fault to find with the commentary is its prolixity: there is a flood of words to every drop of meaning, and sometimes a favourite topic is dragged in on too slender a pretext. It is bewildering, for instance, to encounter "foolish Papists" and "any raving monk" in the comment on the clause "And he loved also Rachel more than Leah". Apposite and weighty exposition, however, well outweighs the occasional eccentricities, and the opportunity offered by this reprint of attending to the thinking of a great mind on a great book is not to be missed. The Banner of Truth Trust deserves our thanks and congratulations for making it so attractively available.

DEREK KIDNER.

MODERN MAN READS THE OLD TESTAMENT.

By A. Stephan Hopkinson. (*Hodder & Stoughton.*) 190 pp. 21s.

In this very readable book Stephan Hopkinson gives us examples of how up-to-date the Old Testament really is. Readers will look in vain for evidence that the author approaches the Old Testament as a conservative evangelical would do. However, one would have to go a long way to find a conservative evangelical book so illuminating on the relevance of the Old Testament of today. In 94 very short essays Stephan Hopkinson deals with subjects as widely separate as The Worm in the Apple, Dangerous Driving, the Rats in the Wainscot, Dreams

and Their Meaning. The first is, of course, about Adam and Eve, the second one is on Jehu, that furious driver, the third is about Ezekiel's discovery of the corruption in the Temple at Jerusalem, and the last takes us to Daniel, chapter 6. Some hint of the subjective approach of the author to Scripture is conveyed by his description on page 84 of the prophet Samuel as "lonely, self sufficient, and fanatic". An example of his unclericalism is found when he speaks on page 162 of Ezekiel moving out of the world of lay-concern into that of the ecclesiastical outfitter! A very powerful moral is drawn on the proper upbringing of children from the story of Elisha and the bears. There are some historical errors as well as expositional ones, but the book is worth reading and worth keeping at hand for sermon illustration as well as for personal use.

An index would have greatly increased its usefulness.

E. G. STRIDE.

A NEW LOOK AT THE OLD TESTAMENT.

By Josephine Kamm. (Gollancz.) 191 pp. 21s.

SHADRACH, MESHACH, AND ABEDNEGO.

Illustrated by Paul Galdone. 32 pp. 10s. 6d.

Josephine Kamm attempts to retell the main epochs of Old Testament history for "young people". The attempt to write with simplicity has resulted in too little attention to shades of meaning. It is hardly satisfactory to divide attitudes towards the Old Testament as follows: "Some people believe that every word of the Bible is true. Other people think that parts of it are told in parables" (p. 11). At all events, the authoress is apparently in the second camp—which she understands to mean sitting loose to what the Old Testament actually says, interpolating details which unfortunately it has omitted, attributing false theological deductions to its authors, finding double narratives, muddling together as in one age things which took place in different ages, and so on. Thus Abraham "decided . . . that it was wrong to worship many gods" and left Ur; the authors of the Flood narrative "thought mistakenly that by God's command the people were drowned . . . as a punishment for their wicked ways". because these authors "did not understand that destruction such as floods . . . take place naturally"; Noah is a story told to encourage people to live better lives; "Isaiah was probably of noble birth, possibly related to the king; . . . had grown into a serious, deeply religious young man. . . ." Ugh!

Paul Galdone's illustrations of the Fiery Furnace story are vivid and helpful. It is a pity he used the Authorized Version text throughout, though in conscience one must admit that the "trigon" of the R.S.V. is just about as much "with it" as the A.V.'s "sackbut". After the manner of biblical illustrators he gives his angels wings, and his heroes' patent godliness is purchased at the expense of making them beardless and not a little effeminate; they are shown, after their furnace experience, as still bound, though the story says they were not—but otherwise this book is a delight and the child's eye may not be so hyper-critical.

J. A. MOTYER.

THE TRIUMPH OF JOB.

By Edgar Jones. (S.C.M.) 125 pp. 9s. 6d.

Readers of Edgar Jones's earlier books, *The Cross in the Psalms*, *The Greatest Old Testament Words*, and the Torch Commentary on Proverbs and Ecclesiastes, will come to this examination of Job with keen anticipation and will not be disappointed. Professor Jones sees the book of Job on a grand scale. It is concerned with no narrow philosophy of pain, but with the fundamental question of how a man may be rightly related to God, a religion independent of any evidence of the dovetailing of merit and reward, a goodness without strings, a faith resting upon grace. He works out the argument of the book by examining in turn the prologue, the arguments of the friends considered separately, the developing position of Job, the reply of Yahweh, and the epilogue. It is interesting that he considers the crux of 19:25ff. to point emphatically to a relationship with God which outlasts death; but, irrespective of such interpretative details, the masterly grasp of the total movement of thought, and the perception of the point at issue at any given moment of the debate make this a book not to be missed. Oddly, in Yahweh's second speech he seems to miss the importance of 40: 6-14 as insisting upon the moral perfection of the Lord as Ruler of the world, whereby, in the totality of the two speeches Job is deprived of any of the "escape hatches" (the denial of divine wisdom, holiness, and power) by which he could avoid the overwhelming greatness of the Bible's God and could retire into some diminished deity of logic. But this is a magnificent book on Job, and all the more so for its compression of expression and reasonable price. J. A. MOTYER.

THE REVISED PSALTER: POINTED FOR USE WITH ANGLICAN CHANTS.

(Cambridge University Press, Eyre and Spottiswoode, Oxford University Press, S.P.C.K.) 208 pp. 10s. 6d.

As is well known, the commission which has produced this revision was forbidden to attempt a fresh translation of the Psalms and was limited to doing some "invisible mending" on Coverdale. It is impossible to avoid querying the usefulness of such a task, and those familiar with the renderings of the psalms which adorn the writings, for example, of Professor Aubrey Johnson will certainly sigh for what might have been. But if we must refurbish Coverdale, this is a useful production. We will no longer wonder what "leasing" is (4: 2), nor have the pleasure of "Tush" (10: 14)—though, oddly enough, "fie on thee" is retained (35: 21). Most of this "clearing up" work will meet with approval. It is a pity, however, that we are no longer allowed to "tarry the Lord's leisure" (27: 17) especially as the commission clearly elsewhere make use of admitted paraphrases. It is equally hard to see why "salvation" sometimes becomes "victory", "deliverance", etc., without any compensating clarity. Often the translation is based on an emended Hebrew text (73: 1)—the perfectly intelligible, and indeed significant "Israel" becomes "upright"; "the wrath of man" is now the wrath of "Edom" (76: 10)—a needless emendation and theologically devitalizing. No note of such

emendations is made. Broadly, however, we have an improved psalter, well bound, moderately priced.

J. A. MOTYER.

THE WORLD OF MISSION.

By Bengt Sundkler. (Lutterworth.) 318 pp. 30s.

The author of *The World of Mission* is Professor of Church History and Missions at Uppsala University. He was formerly Bishop of the Evangelical Lutheran Church of Northwest Tanzania. Originally written in Swedish, the book was translated into English by Dr. Eric Sharpe. As the dust cover correctly claims, it is "planned on sweeping lines, covering the theology, history, and present situation of the missionary church". It is divided into three main sections. Part One, entitled "King and People," deals with "the biblical basis and theology of missions". Part Two, "Church and Empire," treats "the history of the Christian mission as the history of the confrontation of missions and politics". Part Three, "Church and Milieu," stresses "the relationship between mission and culture and . . . the interaction of the Church and its setting". It is a book which repays careful study, and its value is enhanced by a good index.

Perhaps it is inevitable that a work which covers so wide a field should contain a few inaccuracies and statements which might be regarded as questionable. For instance, with regard to India, we are told on page 64 that "the Westerner wanting to enter India is liable to find his way barred", and on page 144 that "the question of visas, residence permits, and work permits for Western missionaries has caused much worry to the missions since the 1950's". Certainly this is not the case with British missionaries. Much more important, however, Professor Sundkler's appraisal of Hinduism implies an attitude towards the worship of idols which appears to be in striking contrast with that of the apostle Paul, whose spirit was stirred in him when he saw the city of Athens "wholly given to idolatry". The architectural beauty of the temples of Corinth was doubtless greatly to be admired. But Paul writes very bluntly to Corinthian Christians, "What pagans sacrifice they sacrifice to demons and not to God" (1 Cor. 10: 20 RSV). Then, with regard to the departure of Christian missionaries from China after the Communist revolution, the statement that "the Communists deported all Christian missionaries, both Catholic and Protestant" gives a wrong impression. Actually it was our own decision to leave China, because our presence was becoming an embarrassment to the Chinese Christians, who were suspect because of their association with such "bloated imperialists" as ourselves! Yet when we attempted to leave some of us were refused exit visas for a long period, and a few were either imprisoned or confined to their own homes. There is a slip on page 264, where Amy Carmichael is said to have "worked in China from 1910 to 1951", whereas the correct dates are 1895 to 1951. And as far as we know there is no Chinese ideogram translated "worship" which can be transliterated as "Kiem" (page 286). *The World of Mission* is one of a series published by the Lutterworth Press entitled "Foundations of Mission", to which such well known missionaries as Hendrik Kraemar and D. T. Niles have contributed. FRANK HOUGHTON, *Bishop*.

FOR ALL THE WORLD. THE CHRISTIAN MISSION IN THE MODERN AGE.

By John V. Taylor. (Hodder & Stoughton.) 94 pp. 3s. 6d.

For all the World is the twelfth in the series entitled "Christian Foundations", and the subject is one with which Canon Taylor is well qualified to deal, for he served for a considerable time as a missionary of C.M.S. in Africa before becoming general secretary of the society in England. In the opening chapter he very rightly emphasizes that the missionary enterprise is primarily the work of God. "God, the triune God, the Father, the Son, and the Holy Spirit, remains till the last day the one who carries on this Mission to the ends of the earth" (p. 25). Thus we heartily agree that the Mission is not "essentially a human activity", though we question whether it cannot be defined, from one point of view, as "man's obedience to God's command" (p. 11). Have not all true missionaries gone to the ends of the earth in response to their Master's orders to go and make disciples of all nations (Mt. 28: 18)? They have surely received their commission from Him who said, "As the Father hath sent Me, even so send I you" (Jn. 20: 21). But if, as Canon Taylor suggests, our evangelism has "for too long . . . been either doctrine-centred or Church-centred", then surely we are all with him in maintaining that "our evangelism must be Christ-centred" (p. 26). Nor would we question the fact that we missionaries have sometimes shown more zeal than love, even to the point of deserving Nietzsche's judgment: "His disciples have to look more saved if I am to believe in their Saviour" (p. 36). We echo Canon Taylor's caveat about the suggestion made in some quarters that missionary societies "should disappear altogether in order that the Church as a whole may become its own missionary society" (p. 71). "The Mission to the world is the primary task of the whole Church; yet, throughout its history all the great periods of advance have been due to the response of an obedient nucleus" (p. 75); and he quotes Sir Kenneth Grubb as stating his considered judgment that this principle has not exhausted its usefulness whether in the Church or in society at large (p. 76). To sum up, this book is heart-warming in its fervour, and searching in its appraisal of missionary effort.

FRANK HOUGHTON, *Bishop*.

TWO THOUSAND TONGUES TO GO : THE STORY OF THE WYCLIFFE BIBLE TRANSLATORS.

By Ethel Edith Wallis and Mary Angela Bennett. (Hodder & Stoughton.) 319 pp. 7s. 6d.

THROUGH GATES OF SPLENDOUR.

By Elisabeth Elliot. (Hodder & Stoughton.) 192 pp. 5s.

Two paperbacks—well worth producing, since the original editions in clothboards were very expensive. Both were published in the United States—in 1959 and 1956 respectively. Of the two, *Through Gates of Splendour* is probably much better known. It is the epic story of five brave men who were determined to reach the Auca tribe in the jungles of Ecuador with the Gospel. The first missionary to this tribe was a Jesuit priest murdered by the Indians in 1667. Two hundred

years later rubber hunters "roamed the jungles, plundering and burning Indian homes, raping, torturing, and enslaving the people" (p. 15). The five American missionaries and their wives established themselves at Arajuno, in Quichua territory, but only fifteen minutes distant—by aeroplane!—from Auca villages. Early in January, 1956, the five men flew in to a pre-arranged riverside plot where they hoped to meet with Aucas who had been prepared for their coming by flights over the territory, during which gifts had been dropped down and obviously welcomed by the tribesmen below. All five were murdered, but their martyrdom stirred the hearts of Christians throughout the world, and there is now a living Church of Aucas transformed by the Gospel.

Possibly the story of the Wycliffe Bible Translators is not so well known. Its founder, William Cameron Townsend, has developed (as the Editor of *The Reader's Digest* puts it) "a world-encircling organization" which has trained "a young army of linguists" operating in 175 different language groups in both the eastern and the western hemispheres from Mexico, Guatemala, and four of the South American countries to New Guinea and the Philippines in south-east Asia. Even where a tribe is comparatively small, and it might be argued that the lingua franca of the area in which the Scriptures had already been translated gave to this tribe the opportunity of hearing the Gospel, the Wycliffe translators attack each strange tongue with patient determination, and will not be content until, as the hymn puts it, "every clime and every tongue" can "join the grand, the glorious song". Both books should find a place on the bookshelves of all who share God's concern for the world. FRANK HOUGHTON, *Bishop*.

FOXES BOOK OF MARTYRS.

Edited and abridged by G. A. Williamson. (Secker & Warburg.)
476 pp. 50s.

Mr. Williamson is a retired schoolmaster who has already translated Josephus and Eusebius. He quite rightly observes that there is a need for a new edition of Foxe. This he has endeavoured to provide. He feels the Victorian editions which appear in second-hand lists are too full of Protestant hagiography, and that the modern reader wants something more balanced and objective. He omits all of Foxe prior to Wyclif, and also all Foxe's accounts of Continental events except those about Tyndale. After that he still has to condense considerably. The whole is well produced and there is a useful glossary of technical and other terms which are likely to baffle the non-specialist.

The book has a most curious introduction. It is lengthy but does not pretend to scholarship. It tells us a certain amount about Foxe and his book though without any documentation, and this mixed up with the worst sort of schoolmastery moralizing. We are given the author's views on ecumenism, dabbings from the *Tablet* and Archbishop Roberts S. J., and worst of all a sermon to Anglo-Catholics on how they are to regard the Reformation! I am afraid the author shows scant knowledge of modern Reformation scholarship, little idea of the importance of setting Foxe amidst recent discoveries of Lollard records in local archives such as Professor Dickens has pioneered, and worst of all no

real grasp of the Reformation theological issues. It is a pity the task of editing was not entrusted to a proper Reformation scholar, and that the job was not done more thoroughly, for the reviewer at least finds it hard to see who wants 450 odd pages of Foxe at 50s. The scholar wants more, and proper documentation; are there really many other folk who want this vast a selection done in such a way? If so, we must be grateful, but really the need for an adequate edition of Foxe remains.

G. E. DUFFIELD.

RICHARD BAXTER.

By Geoffrey F. Nuttall. (Nelson.) 142 pp. 35s.

Dr. Nuttall is already a well established Puritan scholar, and now he has contributed this volume to the Nelson *Leaders of Religion* series. It shows all the signs of a mature judgment and much painstaking reading among the primary sources. It also reflects the author's main interest as an historian rather than an historical theologian.

The last major biography of Baxter was published earlier this century, so this book is needed, for Baxter has become a strangely relevant figure in our ecumenical age. Any reader who imagines the Puritans were all cantakerous old men endlessly splitting hairs over theological minutiae should read this book. Baxter was much concerned for unity, unity with an episcopal national church (hence his friendship and correspondence with Ussher) and unity by containing and restraining the more fissiparous separatists. Then there is Baxter the pastor, the best known side of this attractive character, and Baxter the unsuccessful negotiator in 1661. Dr. Nuttall disputes the customary condemnation of Baxter for the Savoy failure. Nuttall believes the negotiations could not succeed, and that as Baxter knew this, he decided to state his principles clearly and without pulling any punches.

As far as it goes, this book is excellent. It is well documented and contains a complete Baxter bibliography. Yet at 35s. it ought to have had something more than an index of proper names, and I cannot help wondering whether a larger biography would not have been wiser to allow the author to cover Baxter's theology more fully. In his space, Dr. Nuttall has done admirably, but a scholarly biography which does not cover Baxter's theology fully has its limitations. Yet I suppose that is the price to be paid for conforming to the requirements of a series.

G. E. DUFFIELD.

HOWEL HARRIS, 1714-1773 : THE LAST ENTHUSIAST.

By G. F. Nuttall. (University of Wales Press.) 88 pp. 12s. 6d.

In this book which contains a course of lectures given at the University College of North Wales in Bangor in 1965, Dr. Nuttall seeks "to rescue Harris from his neglect by English writers and to restore him his rightful place in the Evangelical Revival as a whole". For "honest" Howel Harris, one of the founders of Trevecca College, has been described as the greatest Welshman of his day, a man who, to quote Dr. Elvet Lewis, "found a nation slumbering" and "left it awake". From the man's diaries and letters Dr. Nuttall has been able to reconstruct a telling portrait of one who was always deeply conscious of the active presence of the living God and who, though not

ordained, exercised as an "encourager" a deep and lasting ministry among his contemporaries. His contacts are traced with Whitefield and the Wesleys and with the Countess of Huntingdon and other leading Evangelicals. We see a man on fire for Christ whose message was "chiefly to preach Christ's kingly office, and deliverance to the captives and weak", a man who could preach for three hours "without any subject" and who sometimes discoursed "just where the Book opened". An Anglican, he practised regular fasting and was a frequent communicant, but his heart was with all who stood for true, vital Christianity and he was an ecumenist before his time. Of him Charles Wesley wrote: "he is indeed a son of thunder and of consolation". We are grateful for this interesting study of him.

LEO STEPHENS-HODGE.

A NARRATIVE OF SURPRISING CONVERSIONS: THE SELECT WORKS OF JONATHAN EDWARDS. Volume 1.

(*Banner of Truth Trust.*) 244 pp. 15s.

First published as Volume 1 of the Select Works in 1958, the present volume suffers from the omission of Iain Murray's Memoir of Edwards (of whom too little is known by most present-day Christians), but gains from the addition of a most important and timely treatise on "The Distinguishing Marks of a Work of the Spirit of God", which is especially relevant in our day.

As minister in Northampton, Jonathan Edwards was at the hub of the 1740 revival in Massachusetts, and host to George Whitefield in his American travels, in addition to being perhaps America's greatest theologian (*pace* Charles Hodge), and was thus well equipped to treat biblically the question of the reviving work of the Holy Spirit.

While much of "The Narrative" seems dated, not a little of that awkwardness which we feel may well be a sign of our lack of experimental knowledge of the Holy Spirit's working, and even though unfamiliar, it can well drive us to pray more seriously and persistently, "Lord, do it again, *today!*"

"The Account of the Revival" sent to a fellow minister in Boston is another valuable new addition to the volume, while of the three sermons, the last is an excellent exposition, the second good, but the first, while stirring and pertinent to its *subject*, is utterly unrelated to its *text*.

GEOFFREY S. R. COX.

THE MEANING OF CHRIST.

By Robert Clyde Johnson. (*Carey Kingsgate.*) 95 pp. 6s.

THE CHRISTIAN MAN.

By William Hamilton. (*Carey Kingsgate.*) 93 pp. 6s.

These two paperbacks, of less than 100 pages each, belong to a series entitled the *Layman's Theological Library*, originally published in the U.S.A. and now reprinted over here by the publishing house of the Baptist Churches. However, as Dr. George Beasley-Murray points out as editor of the British edition, it is a thoroughly ecumenical project, whose authors come from all the major Protestant denominations. Behind it lies the conviction that "theology is not an irrelevant

pastime of seminary professors but the occupation of every Christian the moment he begins to think about, or talk about, or communicate his Christian faith". The books are simply written with plenty of modern illustrations, and should prove beneficial to the layman who has had a reasonably good secondary education and is prepared to reason out his faith and see its relevance to daily living. The authors, who are both professors of theology, have the American scene in view, but what they say applies equally well to Britain. R. C. Johnson of Yale deals with the Person of Christ, His Cross and Incarnation, and faces us with the uniqueness and far-reaching consequences of the Gospel claim concerning Him. William Hamilton of the Colgate-Rochester Divinity School deals with man as sinner and sees in the sex-relationship the evidence that man needs completion, humility, and forgiveness. The standpoint of both authors is biblical, and no attempt is made to water down the content of the revelation. As Hamilton says: "the life and teaching of Jesus Christ provide a standard that does not let us off easily. We begin to be aware of a disturbance . . . this disturbance is the true beginning of the Christian man's understanding of himself".

LEO STEPHENS-HODGE.

**YOUTH PRAISE: A NEW COLLECTION OF CHRISTIAN HYMNS,
SONGS, CHORUSES, AND SPIRITUALS.**

*Compiled by Michael A. Baughen. (C.P.A.S. Falcon Books.)
200 pp. 7s. 6d.*

There are 150 pieces here drawn from various sources old and new. The purpose, says Michael Baughen in the introduction, is "not to provide musical entertainment with a religious flavour, but the provision of words and tunes, in adequate number and variety, to allow contemporary expression of youth praise and prayer and worship". Thus it fills a gap between the rather more elementary types of chorus book and the more formal material of a hymn book. A special feature is the provision of guitar chords which should make the book extremely popular in youth groups up and down the country. The material is divided into sections to make it easier to find what is wanted, and the book has a spiral plastic binding which means that it can be opened flat and stay flat. There is an index of titles and first lines. Among the acknowledgments are the names of several well-known Evangelical leaders, clerical and lay. The items include "It's an Open Secret", the Joy Strings' big hit, and "Thank You", a translation of the popular German song, "Danke". All have been tried out already in various youth organizations and are sure of a wide welcome. It is good to see that modern Christian youth is evolving its own method of proclaiming the Gospel in song and we trust that the publication of this volume will do much to "get the message across" in an idiom which is contemporary but nevertheless true to the insights of God's Word.

LEO STEPHENS-HODGE.

TZEENAH U-REENAH : A JEWISH COMMENTARY ON THE BOOK OF EXODUS.

Introduced and translated by Norman C. Gore. (Vantage Press, New York.) 258 pp. \$5.00.

In the original, the *Tzeenah U-Reenah* is a midrashic commentary on the Pentateuch written in the Yiddish language. Its author, Rabbi Jacob ben Isaac Ashkenazy, was born in Janow, Poland, in the middle of the sixteenth century, and this work of his was first published probably early in the seventeenth century. Dr. Gore's translation of the section on Exodus is the first translation to be made into English of this section. In the past, Latin, French, and German translations have appeared, and in 1885 an English version of the Genesis portion was published. Evidence of the popularity of the *Tzeenah U-Reenah* is seen in many editions which have appeared. Compounded of homiletical and exegetical comments, haggadic passages, and cabbalistic elements, it became a source of religious knowledge and piety and a popular companion to the Bible for Jewish readers—and particularly Jewish women, to whom, as the title indicates, it was particularly directed (*Tzeenah U-Reenah* is a transliteration of the first words of Canticles 3 : 11 : "Go forth, O ye daughters of Zion, and behold"). Jewish mothers would read its stories to their children. "The Jewish mother", says Dr. Gore, "who was the main strength of the Jewish household, passed on her faith, her piety, and her religious knowledge to her children. To the Jewish mother the *Tzeenah U-Reenah* was a standard textbook in matters pertaining to faith and practice".

Obviously, then, the *Tzeenah U-Reenah* is a work of considerable interest in Jewish religious history. As Rabbi Jacob L. Friend says in his foreword, "this unpretentious book proved itself to have been one of the supreme educators of the Jewish people because it enabled the Jewish woman to share in the religious and cultural life of her people". Dr. Gore has fittingly dedicated his translation "to the millions of Jewish martyrs in Poland, victims of Hitler, to whom the *Tzeenah U-Reenah* is a memorial of piety and learning." P.E.H.

THE CHRISTIAN WORLD OF C. S. LEWIS.

By Clyde S. Kilby. (Marcham Manor Press.) 216 pp. 24s.

C. S. Lewis was consistently underrated by the critics in his lifetime, and there is no sign yet of the pendulum swinging. If he had been a professional theologian, he would have been commended for his originality and the range of his interests. If he had written only works of literary criticism, he might have been respected by his colleagues though unknown to the world at large. As it was, with his remarkable combination of gifts—the incisive logic of a born philosopher, and the splendid romantic prose of a sensitive writer, the commonsense of a humble man of faith, and the mysticism of a visionary—he incurred the hostility of fellow-intellectuals who felt he had betrayed them. An intellectual who is opposed to the intellectual fashions of his day must expect no quarter, and Lewis did perhaps overdo his anti-intellectualism with his avowed dislike of practically all forms of social change that had taken place since (and including)

the advent of the welfare state. But it remains a great pity that for the sake of just a little bathwater, critics have rejected the baby; offended by sentiments in some of the papers and addresses collected in the volume *They asked for a paper*, they have belittled the value of the religious books, in particular the broadcasts and other pieces collected in *Mere Christianity*, which have meant so much to the ordinary man for whom theology is a closed book.

If C. S. Lewis tends to be without honour in this country, it is ironical that so much attention should be bestowed on him in America. The present volume, by Professor Kilby of Wheaton College, is one of a number of studies (including doctoral dissertations) that have recently appeared on the other side of the Atlantic. So far as it goes, it is a useful summary of the man and his writings. It contains accurate accounts of all the important books, though a disproportionate amount of space is given to the plots of the allegorical novels and the children's stories. It serves as a convenient reminder to the reader who is already familiar with Lewis and may perhaps encourage others to start reading. But one could have wished that Professor Kilby, instead of touching on Lewis' theological position in the course of summarizing *Mere Christianity*, *Miracles*, *The Problem of Pain*, and so on, had subjected it to the full analysis it deserves. A sympathetic study in depth is needed to right the wrongs that Lewis has suffered from the critics, and Lewis-lovers must continue to wait in patience for this. Dare one hope that when it comes it will be from an English source?

DEREK TAYLOR THOMPSON.

THE TROUBLE WITH THE CHURCH: A CALL FOR RENEWAL.

By Helmut Thielicke. Translated from the German by John W. Doberstein. (Hodder & Stoughton.) 136 pp. 18s.

Dr. Thielicke is a professor of theology at the University of Hamburg and pastor of St. Michael's Church in that city. His preaching draws large congregations Sunday by Sunday, and he is therefore well qualified to speak about the preacher's task, which is the main theme of this book. The author believes that preaching is still the most important aspect of the Church's ministry to the world, for its avowed purpose is to make the Word of God contemporary with the world in which men live and work, and nothing can really take its place. People are ready to hear, if only the preacher has himself come to grips with the experience which he is trying to communicate to others and has taken pains to relate it to the actual circumstances of his hearers. In other words, the preacher must "live in the house of his preaching" and get alongside the people whom he expects to listen to him. Life in all its daily involvements must become for him a thesaurus in which he keeps rummaging, because it is full of relevant material for his message. This makes tremendous demands on the preacher. He must not only declare his message, but also his own encounter with it. And he must put the essential Bible truths into language which will be meaningful today. One of the things Dr. Thielicke warns us against is preaching to man in the abstract. This he calls the new docetism, only it is man this time who is without a proper body, not the Lord.

He sees in "liturgism"—that is, an inordinate concern for the minutiae of worship—a flight from the disciplines which the pulpit lays upon us, and this may serve as a useful corrective to much that is going on in our church life at this present moment. If this book can save some from "the flight into busywork and liturgical artcraft" and recommission them in the fundamental task of Gospel proclamation, then it will have done its work. LEO STEPHENS-HODGE.

SHORTER NOTICES

RENAISSANCE SCULPTURE.

Edited by Harald Busch and Bernd Lohse. Introduction by Hans Weigert. (Batsford.) 224 pages of reproductions. 63s.

The pictures reproduced (in black and white except for the frontispiece) in this superb volume range from the Gothic of the mid-fourteenth century to the masterpieces of Michelangelo in the first half of the sixteenth century. Artistically, the Quattrocento was the most excitingly creative period of all modern history, and a veritable rebirth of the great Greek era of Phidias and Socrates two thousand years earlier. The logical and realistic spirit of the age was stamped powerfully on its sculpture. Portraiture, in the service of the delineation of man, was developed to a degree of excellence that has never been surpassed. And the spirit of the Renaissance was crystallized in the unique microcosm of Lorenzo the Magnificent's Florence, in which literature and the arts were honoured by the whole of society. As Hans Weigert says in his Introduction, "the new autonomy of art, the raising of the artist from a tradesman to the priest of beauty", was one of Italy's gifts to Europe. Short of viewing these famous works for oneself at first hand, it would be difficult to imagine a finer guide to the wonders and treasures of Renaissance sculpture than is provided in this noble volume.

FASHIONS IN CHURCH FURNISHINGS, 1840-1940.

By Peter F. Anson. (Studio Vista.) 383 pp. 63s.

This is a revised edition of a book which originally appeared in 1960, though this time the publisher is different. It is beautifully produced and plentifully illustrated. The author was once an Anglican monk, then joined Rome, and is now secularized and working as a writer. His book covers the period from the rise of the Tractarian Movement to its decline and the very different notions of interior church decorations set forth by the Liturgical Movement. The subject is perhaps more likely to interest those of Mr. Anson's ecclesiastical persuasion, but here is documentation and illustration in plenty for those who want a source-book for the period. Such a splendid production is indeed a joy to have on one's shelf.

THE ORDINAL: AN EXPOSITION OF THE ORDINATION SERVICE.

By Martin Parsons. (Hodder & Stoughton.) 156 pp. 5s.

If you think that this latest addition to Hodder's series of Prayer Book Commentaries is likely to be limited in its appeal, you could

hardly be more wrong. This is not a technical, critical analysis for the student of liturgy, but a challenging statement of the call and work of the ministry which takes the ordination service as its starting-point. The four main parts of the book deal with the Preface, the Bishop's Charge, the Examination, and the Ordination itself. Mr. Parsons wisely takes the ordination of priests as the main theme of his exposition, and makes occasional side glances at the ordering of deacons and the consecration of bishops.

Three classes of reader will find this book very helpful. For the man considering ordination it is difficult to think of anything that will give him a better picture of the vocation to the ministry of the Church of England. For the man in the pew it will give fresh insight not only into the calling of his minister but into that of the whole Church. And for those already ordained to read this book can be both a humbling and a refreshing experience.

A CONVERSATION ABOUT THE HOLY COMMUNION.

Introduced by Max Warren. (S.C.M.) 64 pp. 3s. 6d.

This is a novel form of symposium—a tape-recorded discussion. Two participants are Anglican clergy, Max Warren and David Edwards. The others are Neville Clark, one of the *avant garde* high church Baptist sacramentalists as his contributions show, Dr. Cunliffe-Jones, a Congregationalist, Marcus Ward, a Church of South India Methodist, and Eric Fenn, a Presbyterian. The conversation starts well with a proper emphasis on the unity of Word and sacrament. The practice of the churches is discussed, which none of the participants regard as satisfactory. Fenn is prepared to deny his own church's heritage by supporting non-communicating attendance under the pretext of spiritual communion, though ecumania might be a better explanation. There is some inconclusive talk about the problems of symbolism in the twentieth century, some valuable comments from the two Anglicans on the problems of the layman which Max Warren thinks—and rightly—are made much worse by the antics of some clergy, though it is surprising the same person has swallowed all the nonsense about Cranmer being a medievalist. The worst part of the book is the end, where sacrifice is discussed. All the contributors tag along behind Clark's "anglo-catholic" thesis without apparently grasping what the real issues are. The book is a curious mixture of good, bad, indifferent, though hardly worthy to follow in the footsteps of the thirty-two theologians' Open Letter as Canon Warren suggests.

THE BIBLE AS HISTORY IN PICTURES.

By Werner Keller. (Hodder & Stoughton.) 360 pp. 42s.

THE ZONDERVAN PICTORIAL BIBLE DICTIONARY.

Edited by Merrill C. Tenney. (Zondervan, U.S.A.) 927 pp. \$9.95.

The Bible as History in Pictures is a follow-up to the author's best-selling book *The Bible as History*. Finely produced and generously illustrated with over 300 pictures (some of them in colour) this book is particularly valuable because the pictures are related to the story of the

Bible as it progressively unfolds in Old and New Testaments. It is not just a book for the dabbler in archeology but a fascinating companion to the study of the Bible which will help to make vivid for the Bible student the scenes about which he is reading.

The scope of the *Zondervan Pictorial Bible Dictionary* is different. As its name implies, it is a dictionary. Prepared by conservative scholars, its size is ample and the text is greatly enhanced by a great number of illustrations throughout the book. Not the least admirable feature of this excellent work is the group of twenty-two beautifully drafted maps added at the end of the volume.

Either volume would make a worthwhile gift.

DE LA VRAIE EGLISE, SELON JEAN CALVIN. (LES CAHIERS DU RENOUVEAU XXVII.)

By Jacques Senarclens. (Labor et Fides, Geneva.) 54 pp. Fr. 3.60.

This twenty-seventh "Renewal Monograph" seeks to expound, in essence, Calvin's doctrine of the true Church, against the background of the pastoral, theological, and ecclesiastical situation in which the Reformer had to work. And so M. de Senarclens presents Calvin's teaching at each point in the form of his answers to the various questions he was forced to ask, such as: What is the true Church? Where is it? If it is not visible here and now, how can we make it visible? How is it to be governed? and so on. The result is a compact, useful little study, showing Calvin's clear understanding of the Church as a living reality, his careful avoidance of extremes, and his unshakable faith in the power of the Word of God to create, recreate, and reform Christ's Church. There are some useful parallels drawn with our own day, but more of this application would have been welcome.

THE THEOLOGY OF UNITY.

By Muhammad 'Abduh. Translated by Ishaq Musa'ad and Kenneth Cragg. (Allen & Unwin.) 164 pp. 25s.

This is the first English translation of a major work from a nineteenth century Muslim writer who has exercised considerable influence on subsequent Muslim thinking. Dr. Cragg is already a well known authority on Islam, and here he contributes an introduction showing the importance of this work as a basic text. The translation reads smoothly, and this text in English should be a great help to students of Islam.

CAMBRIDGE SERMONS ON CHRISTIAN UNITY.

(Oldbourne.) 92 pp. 5s.

These sermons were preached at High Mass in Little St. Mary's, Cambridge. The one by the Roman Catholic had to be preached, we are told, outside the service proper, and the one by the Baptist was written specially for the series. The ethos is "catholic" in the Tractarian sense, and we are told that the church in question has upheld the "catholic" tradition with the Blessed Sacrament, etc. The Free Churchmen state their case courteously, the Roman is eirenic and is not keen on ecumenical bartering, and the Anglicans set the scene

and sum up. There is not much that is new in the booklet, and to be complete in any way it would certainly have needed a contributor of definite Evangelical convictions but then he might have had scruples about preaching at High Mass.

PRAYING FOR UNITY

Edited by Michael Hurley S.J. (Furrow Gill.) 240 pp. 7s. 6d.

This Roman Catholic symposium is produced by the Irish against an Irish background, and is designed primarily for the week of Christian unity. As might be expected, its standpoint is Roman Catholicism quite uncompromising, but it shows an interest in ecumenism and a more friendly and charitable attitude towards Protestants than has been common in the past, especially in countries like Ireland.

LONELINESS.

By Armand Georges. (Redemptorist Publications.) 47 pp. 1s. 3d.

This is an illustrated pamphlet in which the writer shows the extent of the problem of loneliness. He illustrates his case from examples he has met and seeks to suggest what Christians should do the about whole matter. The booklet contains much common sense, though most of us would put more weight on Christ and His friendship rather than on the "Catholic Church".

THE MODERN READER'S GUIDE TO THE GOSPELS : MATTHEW AND LUKE *by Hugh Melinsky*, MARK AND JOHN *by William Hamilton.*

(Darton, Longman & Todd.) 96 pp., 112 pp., 78 pp., 70 pp. 5s. each.

The purposes of this series is to provide for "the person—alone or in a group—who is willing to sit before the gospel texts and allow them to speak to him. It tries to help him in two ways : first by making clear what the text actually says ; and secondly by trying to make clear what the writers were intending to get across to their first readers". Its standpoint is claimed to be critical in asking people to use their judgment, and conservative in not writing off things which do not fit in with neat theories.

Each of the books has a short non-technical introduction and then proceeds to a section-by-section commentary on the gospel in question. It can be said that the series fulfils its stated purpose, but the reviewer is left with the uneasy feeling that a number of other series have done this rather better. A bibliography for further study would have been useful.

THE READER'S DIGEST GREAT ENCYCLOPAEDIC DICTIONARY : 3 VOLUMES.

(The Reader's Digest Association.) 1744 pp. 6 guineas.

The first two volumes of this handsomely bound set are in fact a reproduction of the *Oxford Illustrated Dictionary* which was published in 1962 by the Oxford University Press and approvingly reviewed in

our December issue of that year. The third volume extends the range of this earlier publication by covering the ground which belongs to specialized fields under the following headings : The Arts (architecture, literature, music, painting and sculpture, theatre), Government, Language (including foreign phrases, slang, and proverbs), Names and their meanings, Mythology and Religions, The Sciences, and Sport. The set's encyclopaedic character, though necessarily limited in scope, enhances the value of this up-to-date work as a comprehensive source of information for both home and study.

All books reviewed in

THE CHURCHMAN

can be obtained through

CHURCH BOOK ROOM PRESS LTD.

7 Wine Office Court, Fleet Street, London, E.C.4

Telephone: CITY 1484