

## Book Reviews

### LUTHER'S WORKS : THE CATHOLIC EPISTLES.

*Translated by Martin H. Bertram and Walter A. Hansen.*  
(Concordia, U.S.A.) 347 pp. \$6.00.

The sermons in this volume, number 30 in this admirable and comprehensive translation of the works of the great German Reformer, cover 1 and 2 Peter, Jude, and 1 John. In the foreword to 1 Peter, an epistle which he esteemed very highly, Luther explains the criterion for his evaluation of the relative merits of the different biblical authors. "Those who stress most frequently and above all how nothing but faith in Christ justifies are the best evangelists," he says. "Therefore St. Paul's epistles are gospel to a greater degree than the writings of Matthew, Mark, and Luke. For the latter did little more than relate the history of the deeds and miracles of Christ. But no one stresses the grace we have through Christ so valiantly as St. Paul does, especially in his Epistle to the Romans. . . . Accordingly, this Epistle of St. Peter is also one of the noblest books in the New Testament ; it is the genuine and pure Gospel. For St. Peter does the same thing that St. Paul and all the evangelists do ; he teaches the true faith and tells us that Christ was given to us to take away our sin and to save us" (pp. 3f.). And his regard for 1 John is expressed in the following words : "This is an outstanding epistle. It can buoy up afflicted hearts. Furthermore, it has John's style and manner of expression, so beautifully and gently does it picture Christ to us" (p. 219). Of the Epistle of Jude, however, the exposition of which is quite scanty, he writes : "This letter does not seem to have been written by the real apostle, for in it Jude refers to himself as a much later disciple of the apostles. Nor does it contain anything special beyond pointing to the Second Epistle of St. Peter, from which it has borrowed nearly all the words" (p. 202). His well known low view of the Epistle of James finds incidental expression in his comments on 1 Pet. 1:3, where, speaking of "what true Christian doctrine or preaching is", he observes : "For when one wants to preach the Gospel, one must treat only of the resurrection of Christ. He who does not preach this is no apostle. For this is the chief article of our faith. And those books that stress and teach this most are indeed the noblest books. . . . This enables one to observe that the Epistle of James is no truly apostolic epistle, for it does not contain a single word about these things" (p. 12). Yet it would be wrong to conclude that Luther dismissed James from the canon, for he never hesitated to quote approvingly from this epistle in the same way that he did from other books with which he felt a greater affinity. Indeed, Luther not infrequently said precisely what James says in his epistle, and with an equal emphasis, as the following examples from the present volume show plainly enough : "Where God works faith, man must be born again and become a new creature. Then good works must follow from faith as a matter of course. . . . But one should maintain with

certainty that where there is no faith, there can be no good works either, and, on the other hand, that there is no faith where there are no good works. Therefore link faith and good works together in such a way that both make up the sum total of the Christian life. . . . Now we have always taught that everything must be credited to faith and that it alone justifies and sanctifies us before God, but that then, when faith is present, good works should and must result from faith" (pp. 15, 34, 149). Luther's judgment of the worth of the different biblical authors is legitimate only when their writings are considered in isolation from each other.

Luther, always frank and forthright, offers no slick solution of the exegetical problems posed by that notoriously difficult passage, 1 Pet. 3: 19ff. "This is a strange text," he says, "and certainly a more obscure passage than any other passage in the New Testament. I still do not know for sure what the apostle means" (p. 113). And he is similarly agnostic with regard to 4: 6. Nor do four centuries of exegetical labour seem to have brought us any nearer to a certain understanding of these places.

Once again we commend this series wholeheartedly. Its volumes should be in the libraries of every student and preacher of the Word; and the present volume, ably translated and excellently produced, is a worthy addition to the set.

PHILIP E. HUGHES.

**THE CHRISTIAN PHILOSOPHY OF LAW, POLITICS AND THE STATE. A STUDY OF THE POLITICAL AND LEGAL THOUGHT OF HERMAN DOOYEWEERD OF THE FREE UNIVERSITY OF AMSTERDAM, HOLLAND, AS THE BASIS FOR CHRISTIAN ACTION IN THE ENGLISH-SPEAKING WORLD.**

*By E. L. Hebden Taylor. (Craig Press.) 653 pp. 75s.*

Herman Dooyeweerd was born at Amsterdam in 1894. His father was a follower of Abraham Kuyper, the eminent theologian, statesman, and founder of the Free University. Here the younger Dooyeweerd became first a student and eventually professor of the philosophy of law. He has edited the journal of the Anti-Revolutionary Party, and in 1948 he was elected a member of the Royal Dutch Academy of Sciences. Dooyeweerd is the author of numerous works, the best known being the four-volume *New Critique of Theoretical Thought* (1935-36, Eng. tr. 1953-58). Together with his brother-in-law, D. H. T. Vollenhoven, professor of philosophy at the Free University, Dooyeweerd has developed a new school of Christian philosophy which is generally known as the Philosophy of the Cosmonomic Law-Idea.

In working out this new approach, Dooyeweerd realizes that we cannot ignore the philosophical implications of Christianity. But whereas others have tried to adapt non-Christian philosophies to Christian purposes, Dooyeweerd takes as his starting-point the revelation of God as contained in the Bible. Religion cannot be assigned to a separate department of human life, but permeates man's whole being and activities. In their quest for basic principles, non-Christian philosophies raise some aspect of the universe to the status of being absolute. Rather we should look outside the universe for the key to its meaning. Dooyeweerd sees that key in the biblical revelation.

Unlike most studies of Dooyeweerd and his school which tend to be written by Dutch or American Presbyterians, the present one is written by an Anglican. Mr. Taylor is vicar of Greengates, Bradford. Although confined to a particular aspect of Dooyeweerd's thought, his study is of almost encyclopaedic proportions. The first 250 pages are largely devoted to a survey of western political philosophy. Then comes a sketch of Dooyeweerd's principles, followed by their application to the state, economics, and political and social life. But even in these later chapters Dooyeweerd's Dutch Calvinism is repeatedly contrasted with other systems of thought.

The function of the state is to protect the public interest in the light of the divine ordinances. The state must try to harmonize the interests of society by preserving law and order. But Dooyeweerd's conception falls far short of the idea of the welfare state that is almost taken for granted in this country. The state must never interfere with the internal laws of the family, the school, the church, science or industry. Conversely, many of the troubles of modern society spring from the humanistic, post-Christian philosophies of the past two hundred years which are now unquestioningly accepted.

It might justly be said that this book is too long. It is therefore all the more odd that in a work of such massive proportions, written by an Anglican, dealing with the subject of church and state, no mention is made of Jewel and Hooker, and no discussion is offered of the Reformed Anglican position. Nevertheless, in an age when pragmatism counts increasingly more than principle with the political parties, and humanistic dogmas are uncritically accepted, it is good to be asked to rethink our positions. And whether or not they accept Dooyeweerd's theoretical analysis, his work should be required reading for students of political and social philosophy. They will find Mr. Taylor a thoughtful and lucid guide.

COLIN BROWN.

#### BUILDING FOR WORSHIP.

*Stephen Smalley. (Hodders.) 95 pp. 3s. 6d.*

This is an excellent pocket book which, true to the aim of the *Christian Foundation Series* (of which this is number 17), will set ordinary church members as well as architects and theologians thinking. It is a pity there are no questions or topics to guide discussion groups, for this book would be ideal for such a use.

In ten succinct opening pages, Mr. Smalley describes the biblical principles that should guide those deciding the shape of a church building. He then, in a brief but absorbing historical sketch, shows how lamentably the church has failed to build according to these principles. On the contrary, the unbiblical concept of grace bestowed through the church hierarchy was superbly expressed in medieval church architecture. Mr. Smalley reveals how little the Reformers achieved in church design apart from moving about the furniture. But the destruction of 84 City of London churches in the Great Fire, gave Wren the chance to apply reformation theology. While he opened out interiors and made them functional, he never fully balanced Word and Sacrament; perhaps because of Laudian influence. The nineteenth century comes in for a hammering from Mr. Smalley, although

he wistfully admires the drive of the Camden Society in re-applying the medieval theology. This he still sees today in buildings like Guildford Cathedral, 'a monumental example of building for the twentieth century in a style that belongs to the Middle Ages'.

In an interesting section on modern architecture, Mr. Smalley surveys four post-war churches, none of which he fully approves. These he uses to explain the many factors to be considered by those responsible for new churches. He might have told us more about the radical and exciting possibilities for greater flexibility offered by factory built units. Mr. Smalley says, 'Protestant church design as a whole has never really freed itself from this [medieval] pattern, although this has always been quite unsuited to reformed belief and worship.' What a challenge this is to Reformed Christians of the twentieth century. It is said men build what they are. We must pray and work for architectural expression of biblical principles in the 400 new church buildings the Church of England expects to need in the 1970's (the estimate of the New Churches Research Group).

T. E. C. HOARE.

#### CHRISTIAN REFLECTIONS.

*By C. S. Lewis. Edited by Walter Hooper. (Bles.) 176 pp. 18s.*

It is good to know that this will not be the last of C. S. Lewis' posthumous papers. He was a prolific writer and he kept the notes for addresses which were not published. The debates in which he excelled, in particular those of his own Socratic Club, are less likely to be preserved; they can live only in the memory of those who were fortunate enough to hear them.

The fourteen pieces in this collection include several which have not previously appeared between covers, several which have been gathered from a variety of journals, and only one which Lewis had already put in a book (published before the war). So, effectively, they are new. They reveal the expected traits: clarity, readability, freshness of expression, and that Chestertonian ability to pick up and analyse the unnoticed things that lie at our feet. He is strongest on the borderline between religion and philosophy. There is a splendid piece, called *De Futilitate*, on the Reason that lies behind Reality, which was originally given as an address to the undergraduates of Magdalen during the War. This should be set reading for sixth-formers—not that it is kids' stuff, but its sanity is conveyed with a magnetic directness which should make an immediate appeal to young minds. *The Language of Religion* is good also, and the essay entitled *The Psalms* is an interesting accompaniment to the book he wrote on this subject in 1958.

Lewis' views on politics are a byword. Happily there is little of them here. The first two essays in the book, on *Christianity and Literature* and *Christianity and Culture* are disappointingly negative. It seems that he found his fellow critics so intolerably pompous that, instead of applying to this subject the constructive powers he devoted to theology—and to literary criticism, taken as a separate discipline—he dissipated them in irony and mock modesty. This is true of the other occasions on which Lewis wrote or spoke of the relationship

between Christianity and the arts. It is a pity, as one feels that in many respects he was ideally gifted to deal with this difficult and important subject. But these are minor blemishes in a fine collection. The book should take its place in the Lewis corpus as a good example of his range and versatility.

DEREK TAYLOR THOMPSON.

### THE JERUSALEM BIBLE.

*Edited by Alexander Jones. (Darton, Longman, & Todd.)*  
1547+498 pp. 84s.

The translation of Holy Scripture is a perennial task of the Church, and the appearance of this volume affords impressive evidence of the seriousness with which Roman Catholic scholars have now set their shoulders to this task. "For Christian thinking in the twentieth century," writes Dr. Alexander Jones in the Editor's Foreword, "two slogans have been wisely adopted: *aggiornamento*, or keeping abreast of the times, and *approfondimento*, or deepening of theological thought. This double programme must be for the Bible too. Its first part can be carried out by translating into the language we use today, its second part by providing notes which are neither sectarian nor superficial." It can be said that this programme has been carried through with a large measure of success. The prose is fresh, vigorous, and unpretentious; though the poetry of the Psalms is rendered less successfully. Ancient bias has not been allowed to obtrude itself in the translation—for example, that old bone of contention, Luke 1: 28, is rendered: "Rejoice, so highly favoured!" The annotations are really helpful to the ordinary reader, and seldom tendentious. The introductions to the books are abreast with modern scholarship and its theories, and in fact are surprisingly free in the frequency with which they depart from the more classically conservative position. A supplement contains some useful tables, indices, and maps. The title of this volume is derived from the French *Bible de Jérusalem* which was produced by Roman Catholic scholars at the *Ecole Biblique* in Jerusalem and appeared in a single-volume edition in 1956. The English version is not, however, a translation of the French version but of the original languages, adopting the interpretations incorporated in the *Bible de Jérusalem*. So far at least as the English (and French) speaking world is concerned, this finely produced *Jerusalem Bible* will do much to achieve the objective propounded in the "Dogmatic Constitution on Divine Revelation" which emanated from the Second Vatican Council, namely, that all clergy should "hold fast to the sacred Scriptures through diligent sacred reading and careful study" and that "all the Christian faithful" should "learn by frequent reading of the divine Scriptures the 'excelling knowledge of Jesus Christ'" (Phil. 3: 8).

PHILIP E. HUGHES.

### THE COLLECTION: A STUDY IN PAUL'S STRATEGY.

*By Keith F. Nickle. (S.C.M. Press.) 176 pp. 16s.*

The ordinary reader of the New Testament is aware that Paul organized a collection for the Church at Jerusalem and that there are a number of references to it in the New Testament. But he would probably be surprised, with the reviewer, to realize that a substantial

and interesting book could be written on the subject. Perhaps it was inevitable that Dr. Nickle should write on this subject! He has certainly put us all in his debt with a treatment of it which is likely to be definitive for some years to come. The relevance of the subject to the present church situation is stressed in the Preface where the author draws attention to the fact that Professor Cullmann's plea for a mutual collection between Catholics and Protestants is based upon the Pauline collection.

The first two chapters of the book deal with the New Testament account of the collection. He attempts to solve the problem of the relationship of Acts and Galatians by suggesting that the decrees of Acts 15 were first agreed in Acts 21 and have been read back into the earlier occasion. Acts 11 and Acts 15, stripped of its anachronisms, are the same visit of Paul to Jerusalem, and that is what he describes in Galatians. The prototype of the Pauline collection was the famine relief sent from Antioch to Jerusalem which had proved itself an instrument of reconciliation. Paul's collection was instigated at the meeting in Jerusalem at which he and the 'Pillars' had discovered their basic agreement in the Gospel of grace and differences of view about the order in which the Gospel was to be preached to the Gentiles. It was effective in promoting reconciliation and in leading to the 'Apostolic Decrees' as the guide to the condition of table fellowship.

A short chapter follows, showing parallels in contemporary Judaism and in particular the Temple tax in the Jewish dispersion. He then goes on to describe the theological significance of the collection. This is threefold as it was '(1) an act of Christian charity among fellow believers motivated by the love of Christ; (2) an act expressing the solidarity of the Christian fellowship by presenting irrefutable evidence that God was calling the Gentiles to faith; (3) an eschatological pilgrimage of the Gentile Christians to Jerusalem by which the Jews were to be confronted with the undeniable reality of the divine gift of saving grace to the Gentiles and thereby by themselves moved through jealousy to finally accept the gospel' (p. 142). A concluding chapter, describing the collection after Paul, suggests that it was successful in its first two aims but a crashing failure in the third. Yet the Church has turned back frequently in subsequent generations to Paul to try and find the way to a truer expression of its unity in Christ.

R. E. NIXON.

**THE PHENOMENON OF THE NEW TESTAMENT: AN ENQUIRY INTO THE IMPLICATIONS OF CERTAIN FEATURES OF THE NEW TESTAMENT.**

*By C. F. D. Moule. (S.C.M.) 120 pp. 12s. 6d.*

This contribution to Christian Apologetics inaugurates the second series of S.C.M.'s *Studies in Biblical Theology*. The volume contains the first David S. Schaff Lectures, delivered by Professor Moule at Pittsburgh Theological Seminary in April 1966, and reprints of two articles. Sceptics of the historical evidence for the origins of Christianity are today inside as well as outside the Church. The ancient attempts to explain away the Resurrection and its effects upon the early disciples are still on offer, but are hopelessly inadequate to justify the existence

of the Church. The serious historian must also account for the extraordinary concept of the Lord Jesus Christ as a corporate, more-than-individual personality—all, in short, that is meant by *in Christ*.

Professor Moule sets out the argument from the continuity between "the Jesus of history" and "the Lord of faith". He discusses the term *Abba* as expressing the relationship of Jesus to God and men during His ministry, and the corresponding concept of sonship as the apostolic view of men's relationship to God through Christ. An examination of Luke's treatment of Christian tradition in his Gospel and in Acts reveals a remarkable avoidance of anachronisms. Only after the Resurrection are exalted titles freely used of Jesus. Yet there are earlier hints of Jesus' true identity, unrecognized by His contemporaries. Such accurate reflections of the two views of Jesus, before and after the Resurrection, cannot be scouted. But, with Cullmann and against Bultmann, Professor Moule insists that even undoubted historicity needs its concomitant, the faith-acceptance of Jesus as Lord, for what the Bible records is "Salvation-history". The author's usual clarity and charity could well persuade a sceptic to look again at the biblical claims.

NORMAN HILLYER.

#### THE RESURRECTION OF CHRIST, AS HISTORY AND EXPERIENCE.

*By S. H. Hooke. (Darton, Longman & Todd.) 209 pp. 25s.*

Myth and ritual, the creation stories and biblical anthropology are among the many subjects on which Dr. S. H. Hooke has written in the course of his long career. Now in his ninety-fourth year, the former Samuel Davidson Professor of Old Testament Studies in the University of London turns to the crucial question of the resurrection. His study is more of a scholarly meditation than an academic treatise. It keeps footnotes to a minimum, and largely dispenses with discussion of other writers. It is, he says, "a testament of faith".

The essay falls into two halves. Part I begins with a survey of Jewish beliefs in the Old Testament and the inter-testamental period, and goes on to examine the data of the New Testament writer by writer. Part II is an attempt to evaluate that data for Christian faith today.

Dr. Hooke holds that Jesus shared the Pharisaic belief (as against the Sadducees) in a general resurrection on the basis of scripture and the power of God (Mark 12 : 24). He foresaw his own resurrection as the fulfilment of the promise of God to the fathers and the climax of his whole purpose of redemption, embracing not only Israel but all mankind.

Turning to the resurrection of Jesus, Dr. Hooke seems to me to be unduly sceptical when he claims that it is to be accepted on grounds other than historical verification. We can, he argues, verify the belief of the first Christians, but not what they believed in. This stops short of what their actual testimony warrants. But Dr. Hooke is anything but a Bultmannite. He has no desire to write all this off as a thin mythical veil to cover existential attitudes. And even though he feels constrained to abandon belief in a second coming of Christ on earth, he looks forward to the glorious fulfilment when God will be all in all. He closes by quoting with approval Teilhard de Chardin : "Like a vast

tide the Being will have dominated the trembling of all beings. The extraordinary adventure of the World will have ended in the bosom of a tranquil ocean, of which, however, each drop will still be conscious of being itself. The dream of every mystic will have found its full and proper fulfilment." Clearly this is not the last word. But it is a challenging book which sets out lucidly basic data and basic questions. It will well repay thoughtful reading.

COLIN BROWN.

#### THE HYKSOS : A NEW INVESTIGATION.

By John van Seters. (Yale University Press.) xix+220 pp. 48s.

The Hyksos rulers of Egypt (c. 1700-1550 B.C.) have always been a rather mystifying entity, whose nature and origins have divided modern students. As existing studies are obsolescent or incomplete, one welcomes Dr. van Seters' book as being at once a comprehensive, up-to-date, and eminently sane treatment. As admitted Egyptian data for the period are very scattered, Dr. van Seters devotes Part I (Chapters 1-6) of his book to defining our knowledge of the contemporary culture of Middle Bronze Age Palestine. This, he does with admirable clarity, delineating the chronological period and its limits, and discussing its main features: fortifications, palaces and temples, burial customs, arts and crafts—virtually an outline of the material culture of 'patriarchal Palestine'. Then follows a wisely cautious treatment of Egyptian relations with Syria-Palestine. From this age on, Amorite-Canaanite culture flourished until the Iron Age.

Part II (Chapters 7-14) covers the Hyksos in Egypt. First made in 1964, van Seters' most novel contribution is his attribution of *The Admonitions of an Egyptian Sage* to this period instead of 500-odd years earlier, and his use of its evidence accordingly. His arguments are very attractive, but of unequal weight. On this basis plus other indications, the Hyksos triumph in Egypt emerges as an internal *coup d'état* by W-Semitic Amorites already in Egypt (some, highly-placed), based on Avaris in the N-E Delta. A convincing case is made for identifying Avaris/Pi-Ramesses (Raamses, Ex. 1: 11) with Khata na-Qantir, not Tanis as commonly assumed. This bald outline does scant justice to this excellent volume, an outstanding contribution on a difficult but fascinating subject.

K. A. KITCHEN.

#### THE TEN COMMANDMENTS IN RECENT RESEARCH

By J. J. Stamm and M. E. Andrew. (S.C.M. *Studies in Biblical Theology, Second Series, No. 2.*) 119 pp. 15s.

While it is hard to justify in a series of *Studies in Biblical Theology* a book which is empty of both theological content and aim, the world of specialist study will always find a place for "score-keepers" such as Stamm and Andrew here undertake to be. In 1962, Professor Stamm of Bern published an enlarged edition of an earlier essay on the state of specialist opinion on the Decalogue. This has now been translated and provided with additions by Mr. Andrew of the University of Ibadan. The first part of the essay deals with the question of transmission, original form, age, and origin, and the second part with exegesis. While one's appetite for a "Gashmu saith it" type of discussion is very easily and quickly sated, there is much useful material



collected in the first part, especially Andrew's account of the work done by Gerstenberger on Alt's division of the laws into apodictic and casuistic. Gerstenberger has subjected the apodictic category to much closer analysis and arrived at a clearer definition of apodictic ("genuine legal clauses") than his predecessor. He has urged that they cannot any longer be considered a uniquely Israelite phenomenon (though in "intent" they remain unique), but that they and their parallels go back to a common ancestor, a type of law arising in a "clan-situation". If this is correct, part of the Decalogue is older than Moses (though Gerstenberger makes its final form post-exilic). The exegetical section of the book is most dismal. It is dominated by the "Ye Olde Antique Shoppe" view of the Old Testament, and one looks in vain for any exposition of the Decalogue as a word from God.

J. A. MOTYER.

1. FOUNDERS OF THE JEWS. 137 pp., 10s. 6d. 2. KINGS OF THE JEWS. 110 pp., 9s. 6d. 3. PROPHETS OF THE JEWS. 204 pp., 15s. 4. THE CHURCH OF THE JEWS. 161 pp. 11s. 6d. THE BIBLE STORY AND ITS BACKGROUND SERIES.

*By Norman Bull.*

#### A BOOK OF WORLD RELIGIONS.

*By E. G. Parrinder. 176 pp. 17s. 6d.*

*(All Hulton Educational Publications)*

The first four form a new series of school textbooks, and are by an established educational author. The series is planned to cover the whole Bible in eight volumes. They seem to be aimed at the secondary modern level and the lower forms in a grammar school. They expound the biblical story in a straightforward and stimulating way, and the admirable colour illustrations and maps make them both exciting and inviting to the child. Each chapter is followed by a list of Bible references, map suggestions, models to make, passages for dramatic reading, and topics for class discussion.

These volumes are excellent, concentrating entirely on what the Bible says with as much background information as modern scholarship can provide, but without critical problems. That is exactly what is wanted at this level. My only doubt concerns the price with the very restricted budgets on which most R.I. departments operate, but the books are in boards, and are not unreasonable by current standards. They bid fair as a series to be as successful as the earlier Hulton series by Bernard Youngman and to be a splendid answer to Goldmanite anti-biblical trends.

Dr. Parrinder's book is more in the old style textbook, illustrated but without colour. Immigration and an increasingly pluralistic society make comparative religion a popular if rather dull subject. His method is to describe the worship, origins, writings, and present state of each of the main world religions. Illustrations are plentiful, but space allows Dr. Parrinder little more than brief descriptive comments, and the book lacks some of the liveliness and attractive presentation of Mr. Bull's series.

ELIZABETH COLLIE.

## THE VISION OF HISTORY IN EARLY BRITAIN.

By R. W. Hanning. (Columbia University Press.) 271 pp.  
56s.

## THE COLLECTED WORK OF ST. JOHN OF THE CROSS.

Translated by K. Kavanaugh and O. Rodriguez. (Nelson.)  
740 pp. 70s.

## ITALIAN RENAISSANCE STUDIES.

Edited by E. F. Jacob. (Faber.) 507 pp. 21s.

Dr. Hanning has provided a survey of early medieval British historians from Gildas to Geoffrey of Monmouth. His primary interest is literary, but his study throws light into other areas too. Gildas, a sixth century British monk, produced in his *De Excidio Britanniae* a history of Britain from earliest times down to the barbarian invasion which seemed to threaten the very existence of Christianity there. Gildas sees history in an eschatological perspective with God pronouncing judgment on sinful men (hence his warnings to various tyrants of his day). In this he draws on biblical parallels and earlier Christian historians like Eusebius; Gildas' work set an historical pattern for centuries to come, and provided a source book for future historians. Two centuries later came the (today) much better known Venerable Bede. His heroes are the missionary preachers of the Gospel (p. 88). His history is a great missionary history, and it is indeed a noble vision. The *Historia Brittonum*, which Dr. Hanning treats next, is a composite work with involved literary and authorship problems, but it reveals a twin strand in historical approach. First the Old Testament vision of Christian kings is seen in men like Charlemagne, and St. Patrick of Ireland is viewed as almost a new Moses leading people and nation. On the other side is a secular strand similar to the *Historia Langobardorum* of Paul the Deacon. This resembles a barbarian national history (p. 96) where there is little interest in Christian kings and princes, and where the conversion of the nation and the eschatological perspective do not figure. Here is the secular history. The last historian covered by Dr. Hanning is Geoffrey of Monmouth from the twelfth century. He develops the secular line and produces a complete secular *Historia Regum Britanniae*. Dr. Hanning's interesting and important book is relevant not only to literary students and medievalists, but also to any who would understand the intricacies of Church and nation in British history, and the historiographical background of Reformation writers like Bishop Bale and John Foxe.

The literary remains of St. John of the Cross, the sixteenth century Spanish mystic, are now collected together in a new translation by two Carmelites. St. John wrote all his works in his last fourteen years, and they extend from poems, which are already recognised in Spanish literature, to less elegant prose works and a few oddments. The translators, lacking a definite critical edition in Spanish, have concentrated on a readable translation, breaking up St. John's voluminous sentences, rather than a critical edition. They seem to have succeeded in their task of readability and elegance, and have also furnished a short

general introduction of St. John the man, the saint, and his works.

Professor Jacob's volume is a paperback edition of an earlier book. The symposium varies from essays on Italian art and literature to political and economic issues like the Papal budget, Renaissance thinking about war, and an important essay on the influence of Italian humanism in Western Europe. It is good to see such a book in a popular edition.

G. E. DUFFIELD.

#### HYMNS TODAY AND TOMORROW.

*By Erik Routley. (Libra Books—Darton, Longman & Todd.)*  
189 pp. 9s. 6d.

This little book was originally published in America in 1964 where one reviewer apparently described it as "a sort of *Honest to God* approach to hymns". Dr. Routley modestly disavows comparison with Bishop Robinson, but I quote this phrase because it has a lot of truth in it. Dr. Routley is our leading scholar on hymnody, and with his extensive knowledge he combines a lively, radical approach. Out with those time-worn meaningless images, out with the idea that "biblical language is of the *esse* of hymn writing", out with rhyme, out with conservative choice of hymns and the refusal to learn new ones! In then with what? Dr. Routley recommends new hymns from the new translations of the Bible, new images from the contemporary interpretation of Christianity in the modern world, a new pattern for hymn books (with sample in Appendix A), and he commends some experiments which he briefly describes. He wants the "earthy, familiar, bold and unconventional"; only by this shall we get rid of the "glazed expression" and the "mental stagnation". Thank God for such a refreshing attitude, but the task is harder than the proclamation, and the penetration is more difficult than the declaration. Dr. Routley has a section on irony. He will forgive me therefore for concluding: "He'll be lucky"! ARTHUR POLLARD.

#### THE CAMBRIDGE HYMNAL.

*Edited by David Holbrook and Elizabeth Poston. (Cambridge University Press.)* 360 pp. 25s.

Mr. Holbrook is noted for his outspoken and sometimes eccentric views on the teaching of English. We might have expected, and indeed some advance publicity has led us to expect, that this hymn-book would be a revolutionary departure from the general run of its kind. It contains only 194 hymns, so that of necessity much that has found a place in nearly every hymn-book is here displaced. It would be invidious to name examples from so many. Out of these 194 Mr. Holbrook has included in a *Songs of Praise* sort of fashion poems from Sidney to Andrew Young. I have elsewhere argued the dangers and difficulties of using poems as hymns, and this latest selection does little to alter my views. I was impressed, however, by Young's "Lord, by whose breath" (59), but that is a hymn, anyway. There is also some inclusion of work intended to represent what the dust-jacket calls "the strength and vitality of the true folk tradition". If this is meant to include "Pleasure it is/To hear, iwis/The birdes sing" (88) or the interminable and repetitive Virginian "Jesus born in Beth'ny" (158),

then the tradition is in a pretty anaemic state. We are given six versions of the 23rd psalm, two of them (99 and 101) to the same words, George Herbert's, four Alleluias, six Rounds and Canons, and a section of 40 pieces (140-180) for Christmas, some of it having only quaint and tenuous Christian associations.

The jacket informs us that "the Hymnal offers something for all: for schools, colleges, youth clubs, churches, cathedrals". I am tempted to add "but not much for anybody". ARTHUR POLLARD.

#### LITERATURE AND THE CHRISTIAN LIFE.

By Sallie McF. TeSelle. (Yale University Press.) 238 pp. 48s.

This is a difficult subject, one notoriously open to the extremes of either rigidity or flabbiness. Mrs. TeSelle has read all the critics both literary and theological, and she has duly marked, learned and digested them. Unhappily, much of this book is a form of regurgitation. At times it is pretentious, at times unnecessarily difficult. She begins with three requirements of a Christian aesthetic—it must be "relevant to contemporary understandings of man and the world"; its role must be "in terms of hints rather than directives"; it "cannot simply supply the aesthete or artist with the correct set of assumptions. . . . That is a matter for his own decision according to conviction". Her historical-theological stress is on the Incarnation and her application of literature to the Christian life is concentrated upon sanctification. Nevertheless, one feels time and again that behind a fog of verbiage there is only the most fragile attempt to link literature and the Christian life. There is something almost despairing about her respective conclusions that "the distinctive quality of the learning we gain from literature is its indecisiveness, its openness to the complexity and indeterminacy of man and the world" and, for the Christian life, "to say no more than Bonhoeffer says when he claims that whoever is on the side of man is on the side of Jesus Christ". Both statements are true enough as far as they go, but one misses the confident affirmation of *ad maiorem Dei gloriam*.

ARTHUR POLLARD.

#### CHRISTIANITY AND THE ARTS.

By Donald Whittle. (Mowbray.) 157 pp. 25s.

Mr. Whittle, who is Senior Lecturer in Religious Education at Homerton College, Cambridge, has attempted to cover his subject as it touches on painting, architecture, music, fiction, poetry, drama and cinema. Inevitably, within such a narrow compass there is much that is sketchy, and he would be versatile indeed to write with authority on all these topics. In some areas the present reviewer is ill equipped to judge him, but certainly in those chapters involving literary judgments there is a lot that is simple and superficial. Moreover, the method of approach varies from one topic to another: on painting Mr. Whittle discusses what has been, whereas on architecture he stresses rather what ought to be. The best part of this book is probably its illustrations, of which good use is made in the chapters on painting and architecture. Whatever may be said against Mr. Whittle's brave attempt at such a large subject, one must acknowledge his awareness

of contemporary cultural forces, and in this respect he may well appeal to the sixth-former, for whom his book is largely intended.

ARTHUR POLLARD.

### ENGLISH BIOGRAPHY IN THE EARLY NINETEENTH CENTURY, 1801-1838.

*By Joseph W. Reed, Jr. (Yale University Press.) 180 pp. 37s. 6d.*

Donald Stauffer has covered English biography comprehensively, if at times not very deeply, up to 1800. Now Mr. Reed has taken the next period, choosing a shorter span and a narrower compass. He has made good use of the neglected biographical theorist, James Field Stanfield, and has examined three early nineteenth-century biographies—Southey's *Nelson*, Lockhart's *Scott* and Moore's *Byron*—at some length. The present reviewer may perhaps be permitted a personal word of regret at the omission of any consideration of the *Life of George Crabbe* by his son.

Despite the greatness of Boswell, the golden age of biography was the nineteenth century, and this briefly for three reasons, its belief in itself, its cult of the individual, and its moral intensity. Hence the voluminous and often ill-organized and very dull biographies, that are now, nevertheless, a mine for the scholar. Mr. Reed does right to insist on the virtue of selection based on a clear design, itself deriving from an organizing principle. That principle, however, had need to keep the subject of the biography in mind. Far too often, moral intensity gave the primacy to edifying lessons rather than to biographical truth. Sometimes it was edifying materialist profitability as in Samuel Smiles; at others it was edifying spiritual profitability (this latter perhaps no better than the former) in a numberless host of religious biographies, especially of the short lives and happy deaths of the godly young. They at least make us thankful for a Lockhart and a Mrs. Gaskell, albeit she was not faultless in this regard.

ARTHUR POLLARD.

### MELBOURNE STUDIES IN EDUCATION 1965

*ed. E. L. French. (Melbourne University Press.) 286 pp. 65s.*

This volume is a collection of academic contributions on serious educational topics, a mixture which over the years we have come to appreciate as always providing some serious thinking on aspects of education by distinguished Australian thinkers. The first four essays of this year's harvest are the texts of lectures given by two Professors of Philosophy, and it is hard to say which is more brilliant—the alert, searching exposition of T.S. Eliot and A. N. Whitehead on Education by Prof. Boyce Gibson or the probing analysis of the relationship between modern Anglo-Saxon (post-Wittgenstein) philosophy and educational thinking by Prof. J. A. Passmore. We are not surprised that when these lectures were first delivered they drew enthusiastic audiences. The next essay concerns the idea of evolution in educational thought; it is an elaborately documented study of the ideas of Spencer, Peirce, James, and Dewey and as indigestible as most M.Ed. these are bound to be when written up in such confined space. It will doubtless prove a

handy reference quarry for future students. Next come three substantial and well-written studies on the history of education in Australia. All raise questions which are by no means dead; two deal with the problems of nineteenth century bishops wrestling with church-state relations in the developing educational systems of the Australian states, while the third examines the vocational fallacy in the development of state secondary education in Victoria 1900-1925. There follows an examination of the changes at Scotch College (an independent Presbyterian foundation) during the years 1953-64, written by the headmaster of that time. The final essay is a trenchant examination of the ethos of the Scout movement as seen in its founder's statements and its official and semi-official publications on "social training". The author has little empirical evidence of the effectiveness or the attractiveness of the training offered by Scouting, but he shows what the official standards have been and subjects them to some searching criticism. All in all a scholarly work for libraries in university departments of education, colleges of education, and perhaps theological colleges.

O. R. JOHNSTON.

TOWARDS RECONCILIATION : THE INTERIM STATEMENT OF THE ANGLICAN-METHODIST COMMISSION.

(S.P.C.K. and Epworth Press.) 80 pp. 6s.

After an introduction there are three main chapters on Scripture and Tradition, Priesthood and Ministry, and Sacrificial Aspects of the Holy Communion. This is followed by a revised Service of Reconciliation and a Draft Ordinal. In addition there are various notes and appendices. The doctrinal chapters are an improvement on the previous report. Instead of the ambiguous statements put forward as agreed Anglican doctrine, differing views are set out side by side. Indeed the section on Scripture comes down unequivocally on the final authority of Scripture, even quoting the Dissident statement that tradition must be brought to the bar of Scripture. It is a pity therefore that the Anglo-Catholic view of priesthood is apparently approved because it is agreeable to "Scripture and the undivided Church". If the views of the undivided Church were brought to the bar of Scripture, would they still be tenable?

The Service of Reconciliation is likewise improved. The description of the historic episcopate as God's will and the Anglican gift to Methodism has been toned down. To the words spoken at the laying on of hands has been added, 'We welcome you as a fellow presbyter with us in Christ's Church.' But basically this is the mixture as before. If the unity groups at Keele (for whom this report was required reading) are anything to go by, the great majority of Evangelical ministers will not go through this service as it now stands.

P. S. DAWES.

PUTTING ASUNDER : A DIVORCE LAW FOR CONTEMPORARY SOCIETY.

*The Report of a Group appointed by the Archbishop of Canterbury in January 1964 (S.P.C.K.) 171 pp. 10s. 6d.*

Two main things to grasp on the current Church/State Divorce debate seem to be these. First, we are at a point in history when the

Church's knowledge of the true nature of marriage is not shared by the State, which has to legislate for both pagans and Christians. Second, the doctrine of matrimonial offence, i.e., adultery, cruelty, insanity, etc., produces most unfortunate side effects in the actual world of the Divorce Court. This doctrine inevitably makes the partners adversaries in the Court and this book pleads that this is not the right atmosphere in which proceedings should occur. The panel who produced the book urge that the doctrine of matrimonial breakdown should replace that of offence. This would mean, in fact, that Divorce Courts would function along the lines of an inquest and not a trial. Divorces would not necessarily be easier to obtain than they are now but the tissue of lies and manufactured evidence so often resorted to now would become unnecessary. The book urges the strengthening of marriage counselling services and this would be vital if the matrimonial inquest system was to work. Evangelicals will note with interest that Professor Norman Anderson was a member of the Archbishops' group and he put a very strong case for the group's views when the report was debated in Church Assembly. He is quite convinced that we ought to move away from the doctrine of matrimonial offence to that of breakdown. The book traces the history of the attitude of the Church to civil divorce laws in a very valuable appendix, which reminds us that not all scholars have accepted that Matthew 19, verse 9 (where remarriage is permitted) is an interpolation. It also points out that the Herbert Act of 1937 gives a clergyman both liberty to refuse to marry a divorced person and also to refuse the use of his church or chapel for that purpose. Further appendices deal with the law of divorce in some other countries, observations on the law of the Courts, psychological considerations, matrimonial reconciliation, and sociological considerations by Professor Donald MacRae. Dr. MacRae's contribution seems to me to be very valuable. By calling this group together the Archbishops have avoided the failure made by the Church in previous years of doing too little too late to help and to advise the State on this matter. What the book contains is not directives to Church members as to how to conduct their own matrimonial affairs but an offer of help to the State when it seeks to legislate for the hardness of men's hearts. E. G. STRIDE.

#### NATIONALISM AND IDEOLOGY

*Barbara Ward. (Hamish Hamilton.) 125 pp. 25s.*

Miss Ward traces the various concepts of community from tribalism through the national state to modern ideas of capitalism and communism. She believes passionately in this evolutionary progress towards an international world order, and despite much evidence to the contrary she urges us on in trusting faith. She believes in all things American, rather as the British did, *mutatis mutandis*, in the last century. The trouble with her thesis is that her evidence defeats her arguments, for it shows over and over again that national units retain the real loyalties. This was true against the medievalist dream of a Holy Roman Empire. It is true today of France, of England, of the emerging nations in Africa, of Communist satellites like Rumania and Hungary, and of Asiatic countries like Malaya and Indonesia,

who have said unmistakably what they think of Chinese Communist imperialism. Miss Ward's answer is to regret all this and urge us on in faith, but the Christian reader will want to ask if the nation unit or in some parts of the world a regional division is not the more biblical pattern.

This book is an able and characteristically American tour of the panorama in a few pages, and though its argument to one reader at least is unconvincing, it does raise important issues. Its faith in America as the great leader and pioneer of new world order will have more appeal in America than elsewhere, for Europe is viewed as old-fashioned and still stuck in the nation stage. One wonders if this sort of starry-eyed internationalism can ever come off (cf. the failure of the League of Nations, and also the United Nations on almost all major issues where any important country disagreed with its line) and more basically whether it is right even in principle. Does not a biblical belief in fallen human nature, and in the importance of the nation as a unit at least question this? They are certainly preferable to the fashionable enlightenment idea, which Miss Ward follows, of the dignity of man. A vision of a God-centred universe is surely preferable to a man-centred utopia.

G. E. DUFFIELD.

#### THE SURVIVAL OF GOD IN THE SCIENTIFIC AGE.

By Alan Isaacs. (*Penguin Books.*) 224pp. 5s.

"For after that in the wisdom of God the world by wisdom knew not God. . . ." These words might well come to the mind of the reader as he scans the contents of this paperback: indeed the whole book is in many ways an excellent commentary upon them. Dr. Isaacs first surveys as a scientist the evolution of matter, then the evolution of mind, and finally the evolution of the concept of God, concluding from such evidence as is surveyed that it is impossible either to prove or disprove the existence of God, and especially the Christian God. For most of the book he is objective, and admirably fair, only occasionally appearing to confuse sheer hypothesis with better proved matter. But when in the final chapters he talks of reason, revelation, faith, and morality, he is on less happy ground. His understanding of faith is imperfect; and his understanding of Christ's teaching many would dispute. He never seems to consider the possibility that Christ might have been more than a great teacher. He makes statements like "sexual union is . . . evil . . . in the doctrine of original sin" (p. 210). His impatience with an orthodox view of Scripture is scarce concealed—"the testaments have had to be re-interpreted, by all but the most stubborn fundamentalists" (p. 174), "modern man has invented scriptural authority" (p. 175), and so on. And his final chapter where, denying certainty as to whether God exists, he concedes that it may be convenient to retain Him to help morality, shows how far he descends from his principles. Either God exists or He does not: to teach (even optionally) that He does to help morality comes ill from one who has earlier rightly exalted reason and intellectual integrity. No, Dr. Isaacs, you ought to look more closely at the revelation you scorn, for "it pleased God through the folly of what we preach to save those who believe". H. R. M. CRAIG.



## SCIENCE AND ETHICAL VALUES.

*By Bentley Glass. (The University of North Carolina Press and Oxford University Press.) 101 pp. 28s.*

Here are three essays by a distinguished American Geneticist entitled, 'The Evolution of Values,' 'Human Heredity and the Ethics of Tomorrow,' and 'The Ethical Basis of Science'. In the first, by discussing evolution and the chemical basis of heredity, he tries to show that ethical values grow out of the biological nature of man. While making many interesting points, he cannot be said to have achieved his objective except by giving a very limited meaning to 'value'. In the second essay two ethical questions are discussed; the genetic effects of fall-out, and the possibility of selective breeding of human beings in order to eliminate harmful genes. On the latter his conclusion is that, in view of present limitations in knowledge, it is not possible. In the third essay, he argues that the practice of science rests upon certain ethical rules; moral integrity, a refusal to plagiarize ideas and experiments, a willingness to defend the freedom of scientific investigation and the freedom of publication of scientific opinion, and the obligation for the scientist to communicate his knowledge. The author has a number of irritating habits; the tendency to quote his own writings and to use the Bible with little reference to original meaning.

D. L. E. BRONNERT.

## THE SPIRIT WITHIN YOU: THE CHURCH'S NEGLECTED POSSESSION.

*By A. M. Stibbs and J. I. Packer. (Hodder.) 96 pp. 3s. 6d.*

Readily acknowledging the lack of emphasis on the person and work of the Holy Spirit the authors proceed to make this good. At the same time they conduct a running battle between Pentecostalism on the one hand and a formal dead ecclesiasticism on the other. They have little difficulty in showing the unscriptural notion of a second baptism of the Spirit. Positively they show how the doctrines of the Spirit and the church hang together. It might well be argued that the latter has been even more neglected than the former. Tongues and other special manifestations of the Spirit are discussed. A strong emphasis is laid on their being dispensational rather than personal. It is obvious by what has been said already that Pentecostalists will disagree with parts of this book. They will however ignore it to their loss. The general emphasis on the importance of the Holy Spirit and the biblical treatment guaranteed by the names of the authors makes it without parallel to any work of comparable size. On page 87 a quotation from Denney has been badly distorted.

P. S. DAWES.

## EVANGELISM AMONG CHILDREN AND YOUNG PEOPLE.

*By John B. Taylor and others. (Scripture Union.) 167 pp. 25s.*

The first section of this book, "Principles of Evangelism," is largely devoted to a thorough discussion of the New Testament concept of evangelism and of the various words used to describe it. It would be a most useful guide to any parish or college group preparing for a mission. The second section, "Evangelism in Practice," com-

prises a series of essays by experts in their own particular field and I especially valued Michael Eastman's chapter on "Evangelism through Church-based youth groups and fellowships". "The group," he says, "is the number one priority. Tastes in clothes, entertainment, recreation are determined by it. Social and personal ethics are controlled by it." It is refreshing to have this said and helpful to have its implications for evangelism worked out. Questions of method and technique, however, pale into insignificance beside the one great question which confronts all workers amongst children and young people—"Can children understand the Bible?" It deserves more than an appendix.

STUART LIVERPOOL.

#### BORN OLD.

*By David Wilkerson. (Oliphants.) 159pp. 13s. 6d.*

David Wilkerson, whose *Cross and Switchblade* stabbed many an evangelical Christian into new awareness of the needs of the teenage gangster, has given us a kind of equivalent of G. F. Dempster's *Finding Men for Christ* in this book. It tells of the labours in the New York Teen Challenge Centre among drug addicts and alcoholics, all of them quite young, some of them married, who were willing to be helped back to normality. The book's maturity is revealed in its admission of failures balanced against the triumphs of the grace of God among these people. It ends with Mr. Wilkerson's vision for the creation of new centres where the little ones of these people can be cared for while their parents are being helped back to stability. At the same time the author pays tribute to the wonderful work already done by the State Welfare organisations. The title *Born Old* is the description of these folk who start life from babyhood sometimes already addicted to drugs.

As a social document of the seamy side of life in New York this book is impressive. As an example of the dedication of Christian men and women to those fallen by the wayside it is humbling. As a demonstration of the power of the Lord Jesus to save and make new it is enthralling.

E. G. STRIDE.

#### SEXUAL MORALITY : THREE VIEWS.

*Edited, with an introduction, by Richard Sadler. (Arlington Books.) 82 pages. 7s. 6d.*

This book consists of three essays on the subject of sexual morality, and was first published in 1965. The editor expresses the hope that one or other of them "will prove intellectually and emotionally acceptable to the reader, providing parents with a clarification of their own thoughts and young people with a meaningful framework on which to build their interpersonal relationships".

The first essay by Sir Richard Acland defends chastity before and during marriage against the "new morality" mainly on social rather than on religious grounds. Canon G. B. Bentley then gives a good review of the growth of the "new morality" and proceeds to give his own answer to the problems it raises, rightly pointing out that views like those of Dr. Comfort offer no real guidance at all. Some may, however, doubt whether his reluctance "to persuade secular men to keep the substance of God's commandments, even if he cannot believe

in God" is wholly justified. Have we not a duty to state and to God? Are not God's laws good in themselves? Finally Dr. Clara Lee Gough, a psychiatrist, writes disapproving of the "old morality" which seems to equate with male superiority and the "conspiracy of silence", and approving a "new morality", but quite what this new morality is, and whether it is the same as that which the first two essays opposed, she does not make completely clear.

All three writers tend in places to overstate their case. The book as a whole will provoke thought rather than give answers, or clarification, or meaningful frameworks.

H. R. M. CRAIG.

#### MARY BAKER EDDY: THE YEARS OF DISCOVERY.

By Robert Peel. (Holt, Rinehart, & Winston, New York.)  
372pp. \$7.50.

Both as biography and as a biography of the founder of Christian Science this is a very fine book. Since this volume covers only the years 1821-1875, and Mrs. Eddy died in 1910, there will obviously be at least one further volume, and I imagine that the finished work will be the fullest and most definitive biography of Mrs. Eddy. It naturally invites comparison with the volumes by Norman Beasley. Although, unlike Robert Peel, the latter is not a Christian Scientist, his books have an adulatory sugariness that does not often make Mrs. Eddy come alive as a real woman. Robert Peel succeeds in this.

The book is fully documented without being overweighted with quotations, and the assessment of Quimby's influence on Mrs. Eddy seems likely to be right. Probably Mrs. Eddy had as much influence on him as he did on her. The further probable influence on Quimby from Andrew Jackson Davis, "the Poughkeepsie Seer", was new to me.

The record runs as far as the divorce from Patterson and the publication of the first edition of *Science and Health*, but useful appendices include a discussion of the Lieber-Hegel Document. Although Moehlman's *Ordeal by Concordance* may clear Mrs. Eddy from the charge of plagiarism, it is a pity that Peel ignores the further points that Charles Braden raises on pp. 32-34 of *Christian Science Today*, since Braden made some serious investigation on his own.

J. STAFFORD WRIGHT.

#### WHY I LEFT JEHOVAH'S WITNESSES.

By Ted Dencher. (Oliphants.) 222pp. 10s. 6d.

Ted Dencher joins Schnell as a powerful witness against the Witnesses. Dencher's style is lighter, and one can forecast a good sale for this paperback, which the publishers have kept at a reasonable price.

The first part is a revelation of the brainwashing authoritarianism of Jehovah's Witnesses, and includes what some of us have long suspected, that worship is virtually absent from their meetings (p. 42). There is also an interesting exposition of the J.W. term "present truth" (pp. 28, 46), allowing headquarters to change or augment doctrine from time to time. As with the strange interpretation of texts so as to rule out blood transfusion, no member may then accept any other interpretation.

Dencher's emergence into the truth centred chiefly around his study of the biblical evidence for the deity of Christ, as opposed to the narrow J.W. interpretation of one or two texts. But his references to the inability of Christians to help him while he was still a Witness make sad reading.

In the second part of the book he follows Schnell's method, and gives a detailed study of those biblical doctrines that differ from the teaching of the Witnesses, especially concerning the person and work of Jesus Christ. Presumably these are the passages and deductions that we should find most helpful in our encounters with these people, since they have brought light to one convinced Witness.

J. STAFFORD WRIGHT.

RECORDS OF BUCKINGHAMSHIRE, VOL. XVII, PART V, 1965.

*Edited by E. C. Rouse and E. Viney. (Sidney Press, Bedford.)*  
104 pp. 25s.

BANBURY BAPTISM AND BURIAL REGISTER, 1558-1653.

*Edited by J. S. W. Gibson. (Banbury Historical Society, Oxon.)*  
311 pp. 60s.

The work of small groups of local archivists and their friends is beyond praise. Usually such work proceeds on very slender budgets, and involves much lengthy and painstaking deciphering of handwriting and combing through old records. The importance of such work is that it places local records before the scholarly public, and enables scholars of present and future generations to verify references and avoid sweeping generalisations. In a country like Britain church records are bound to figure large in such publications, so Christians ought to have a particular interest.

The Buckinghamshire volume is excellently produced with illustrations. It is mainly of Bucks interest, but by no means exclusively. The article on Capt. John Woodliff shows what life was like in early Virginia, and the article on Church and Parsons at Bledlow fills in our picture of the changing ecclesiastical scene; the article on a fifteenth century bailiff's life in Aylesbury reveals a study of a provincial town.

The Banbury register is typed very neatly and then photographically reproduced. The transcription was done by Mrs. N. Fillmore. There is a short introduction, a group of illustrations, and most important of all, two indexes—surnames, trades, etc. One particularly interesting factor about Banbury is that it was the scene of a famous Puritan ministry, that of William Whately, vicar of Banbury from 1610 to 1639.

G. E. DUFFIELD.

## Shorter Notices

THE WRITINGS OF HENRY BARROW, 1590-1591.

*Edited by Leland H. Carlson. (Allen & Unwin.)* 397 pp. 84s.

Our indebtedness to Dr. Leland Carlson and the publishers is increased by the appearance of this, the fifth, volume in the series of Elizabethan Nonconformist Texts. Volumes III and IV were devoted

to the writings of Henry Barrow and John Greenwood during the period 1587-1590, and a further volume covering their writings from 1591 to 1593, and including a bibliography for the four volumes, is promised. (For a review of the two earlier volumes see *The Churchman*, June 1962, pp. 107f.) The documents in the present volume are concerned with the controversy between Barrow and George Gifford. Barrow's main accusations against the Church of England, as formulated in his Refutations of Gifford's position, were that its worship was false and man-invented, that it sanctioned an indiscriminate membership, that its ministers were not true shepherds, and that its government and discipline were not in accordance with the pattern of the New Testament. The source material here made available is of primary importance for students of Elizabethan separatism.

#### THE CHRISTIAN FAITH IN ART.

*By Eric Newton and William Neil. (Hodders.) 318pp. 50s.*

This finely produced and profusely illustrated volume is, apart from being a pleasure to read and handle, an important study of the relationship between art and Christianity. The late Eric Newton writes as an authority on art in its different forms (he was for many years art critic on the staff of the *Guardian*) and William Neil of the University of Nottingham writes as a professional theologian. The eight chapters of their book range from the early centuries of Christianity, through the Byzantine, Romanesque, Gothic, Renaissance, and Baroque periods, and on up to our present age. In a brief preface Dr. Neil pays tribute to Eric Newton as "a man whose deep religious convictions combined with his profound knowledge of painting made him an ideal choice for a work on Christian art". The joint-authors were agreed that the illustrations would be the chief determining factor of the book's success. "The text contributed by both of us is merely an obligato to the great masterpieces of Christian painting and sculpture which are reproduced here." This handsome volume would make a fine gift for any occasion, and it is reasonably priced for these days.

#### GENETICS AND THE FUTURE OF MAN. 204pp.

#### THE CONTROL OF ENVIRONMENT. 112pp.

*Both volumes edited by John D. Roslansky. (North-Holland Publishing Co.) 36s. each.*

The papers published in these two volumes were given at the Nobel Conferences organized by Gustavus Adolphus College, St. Peter, Minnesota, in 1965 and 1966 respectively. They deal with themes which are undoubtedly of great moment for our world as it is developing today and they deserve and will repay serious study. Of particular significance in the first volume is a lengthy essay by Professor Paul Ramsey of Princeton University on the subject of "moral and religious implications of genetic control". His starting-point is the pessimism of contemporary geneticists regarding the future of mankind "because of the inexorable degeneration of the human genetic pool under the conditions of modern life". The advance of medical and therapeutic

skills is not an unmixed blessing. Diabetics, for instance, who formerly died early, now live on and reproduce, with the result that the incidence of diabetes in the population is irreversibly increasing. The law of entropy applies in the realm of genetics as well as in the universe at large. Dr. Ramsey rejects as unnatural and unethical, and unacceptable to the Christian, eugenic solutions of this human dilemma, such as artificial insemination with sperm from an approved donor other than the husband (AID), "foster pregnancy", and sterilization of persons judged unsuitable for reproduction, as violations both of the sanctity of the individual and of the institution of marriage, the eradication of the joys of marital love and parenthood, and the putting asunder of what God has joined together. This whole question is one which will increasingly come into the picture. Christians, if they are wise will prepare themselves now to meet it, so that they are not taken unawares.

CREEDS, COUNCILS, AND CONTROVERSIES : DOCUMENTS  
ILLUSTRATIVE OF THE HISTORY OF THE CHURCH A.D. 337-461.

*Edited by J. Stevenson. (S.P.C.K.) 390pp. 45s.*

This volume supplements Mr. Stevenson's *A New Eusebius*, published in 1957, which covered the period up to A.D. 337, and both volumes are based on B. J. Kidd's well known two-volume collection *Documents Illustrative of the History of the Church*, now out of print. As with the earlier volume, Mr. Stevenson adds at the end Notes on Sources, Chronological Tables, and an Index, and the welcome for this volume will be no less enthusiastic, providing as it does a selection of sources of immense value both to the teacher and to the student of church history.

REFORMED CONFESSIONS OF THE 16TH CENTURY.

*Edited, with historical introductions, by Arthur C. Cochrane.  
(S.C.M.) 336pp. 42s.*

There has long been a need for just such a volume as this and Professor Cochrane of the University of Dubuque, Iowa, and the S.C.M. Press are to be complimented on its production. It is an excellent addition to the latter's Library of Christian Classics. It gives, in English, the texts of the following twelve documents: Zwingli's Sixty-Seven Articles (1523), the Ten Theses of Berne (1528), the Tetrapolitan Confession (1530), the First Confession of Basel (1534), the First Helvetic Confession (= Second Confession of Basel, 1536), the Lausanne Articles (1536), the Geneva Confession (1536), the Confession of Faith of the English Congregation at Geneva (1556), the French Confession of Faith (1559), the Scottish Confession of Faith (1560), the Belgic Confession of Faith (1561), and the Second Helvetic Confession (1566). The book is enhanced by the historical introductions and bibliographies prefixed to each confession, and also by the inclusion, in an appendix, of the Heidelberg Catechism (1563) and the Barmen Theological Declaration (1934)—though the relevance of the Nicene and Apostles' Creeds in this same appendix is more difficult to appreciate. The absence of the Thirty-Nine Articles of the Church of

England is, unfortunately, a glaring omission, and is yet another indication of the failure to comprehend that there was such a thing as an English Reformation on the part of too many scholars on the other side of the Atlantic. This is confirmed by Dr. Cochrane's lamentable "explanation" that the Thirty-Nine Articles, "in spite of their strong Calvinistic colouring, did not create a Reformed but an Episcopal Church"! This apart, however, it is a worthy volume.

#### ENGLISH REFORMERS.

*Edited by T. H. L. Parker. (S.C.M.) 360pp. 45s.*

Also in the Library of Christian Classics, this volume contains selections from the writings of John Jewel, John Foxe, William Tyndale, John Ponet, John Hooper, Richard Taverner, Thomas Cranmer, Nicholas Ridley, and Hugh Latimer, in that order. Dr. Parker is amply qualified for the difficult assignment of making a representative selection from a literature that is both vast and rich. His expert introductions (and bibliographies) are excellent. Moreover, and incidentally, he provides a welcome antidote to the misguided view of Dr. Cochrane mentioned above when he points out that "the stubborn fact has to be explained that the Church which emerged [in England in the sixteenth century] was a Church of the Reformation, believing in justification by faith alone, holding to the Scriptures as the supreme authority in matters of faith, refusing the doctrine of transubstantiation".

#### RELIGIOUS CONTROVERSIES OF THE NINETEENTH CENTURY: SELECTED DOCUMENTS.

*Edited by A. O. J. Cockshut. (Methuen.) 265pp. 35s.*

Mr. Cockshut, of Hertford College, Oxford, has brought together a most interesting and in places entertaining collection of nineteenth-century writings from the pens of William Wilberforce, S. T. Coleridge, Thomas Arnold, A. P. Stanley, J. W. Colenso, Frederick Temple, the Tractarians, and others. Though occasionally his judgments are open to question, Mr. Cockshut's general introduction is perceptive and serves well to place the period with which the book is concerned in perspective. Worthy to be quoted is Prime Minister Lord John Russell's curt one-sentence rejoinder to the Dean of Hereford (John Merewether) who had written at great length explaining why no earthly consideration would induce him to give his vote in the chapter of Hereford Cathedral for the appointment of Dr. Hampden whom Russell had nominated to the bishopric of Hereford: "Sir,—I have had the honour to receive your letter of the 22nd instant, in which you intimate to me your intention of violating the law.—I have the honour to be your obedient servant, J. Russell"!

#### CHRIST THE VISION.

*By a Carthusian. Translated from the French by a Monk of Parkminster. (Burns & Oates.) 85 pp.*

This little book, handy for the pocket or handbag, is one of the publishers' Paraclete series and consists of seven meditations by a

Belgian Carthusian contemplative on the birth, life, and passion of our Lord, and nine sermons on the opening words of the Lord's Prayer and on certain Christian festivals. The author evidently had a great regard for the various feasts of the Christian year which, he says, give us the opportunity to "fix our hearts where true joys are to be found", and his writings, here rendered into very readable English, show us the "long regard" which is characteristic of so much Carthusian piety. Non-Romans will not care for a few of the references to the Virgin Mary but will nevertheless find much to help them in their own contemplation of the divine mysteries.

#### SIMON PETER.

*By Hugh Martin. (Banner of Truth.) 167 pp. 12s. 6d.*

Published for the first time in book form, these eleven expositions of incidents in the life of Peter originally appeared as devotional articles in *The Family Treasury* in 1869. Instead of drawing the usual contrasts between Peter and the other apostles, Hugh Martin seeks to show how the divine principles illustrated in Peter's biography are valid for all Christians. The gospel passages may indeed be familiar, yet such is the spiritual quality of the author that the date of his writing does not obtrude. He often has a fresh thought to expound. This, for example, on first meeting Jesus: 'It is very unlikely that Andrew *often* took the lead with Simon, or had ever exercised much influence over him till now. But Andrew has a strange influence over him today.' The book is a pleasure to read, beautifully produced, and economically priced—as we now expect from this publisher.

#### BRITISH PHILOSOPHY IN THE MID-CENTURY : A CAMBRIDGE SYMPOSIUM.

*Edited by C. A. Mace. (Allen & Unwin.) 400pp. 40s.*

The second edition of a series of thirteen lectures give in Cambridge by representative philosophers of today, first published in 1956. Each philosopher deals with a topic that is of special interest to him. There are also useful thumbnail sketches, giving biographical details, together with the books and articles published by each contributor to the symposium.

#### VICTORY IN THE CHRISTIAN LIFE.

*By Herbert W. Cragg. (Victory Press.) 96pp. 4s. 6d.*

#### THE HOLY SPIRIT AND THE CHRISTIAN LIFE.

*By Herbert W. Cragg. (Victory Press.) 91pp. 4s. 6d.*

These two paperbacks by Canon Cragg represent the Keswick message at its best, with proper weight given both to the resting and the wrestling path to maturity. The book on the Holy Spirit is an almost verbatim reproduction of a series given at Filey Holiday Crusade in 1962 but, apart from a few colloquialisms, it reads well.



## THE LOST DIMENSION.

*By Hugh I'Anson Fausset. (Stuart & Watkins.) 80 pp.  
18s. 6d.*

This three chapter book, which is somewhat costly even by current standards, contains the last writings of a man who spent much time seeking to interpret the religious philosophers and mystics of ancient India. Mr. Fausset is concerned for a general theism, is fiercely antagonistic to modern Protestants ("true heirs of Luther", p. 67) who stress the transcendence of God and are none too keen on rationalism, and he himself wants to discover spiritual and psychological health by means of a kind of mystical-cum-rational philosophy. There is more than a hint of the comparative religion enthusiasm of the 1930s in this book; and where it treats of Christianity and the Bible, it is very unreliable, tending to demolish aunt-sallies of the author's own imagining rather than grasp what the Bible really says.

## THE NEEDLE, THE PILL, AND THE SAVIOUR.

*By Keith Bill. (Marshall Morgan, & Scott.) 93 pp. 5s.*

Here is a paperback by a journalist about Christians reaching drug addicts. The style is racy, and its aim is to challenge other Christians to similar work. Some lapses into pious jargon rather spoil the book, and its standpoint is rather the extremer form of hot-gossiping Pentecostalism, but its liveliness and the author's sense of a story will ensure a wide popular readership.

## GOD'S PEOPLE ON THE WAY.

*By Willem Bekkers. (Burns & Oates.) 138 pp. 15s.*

This expensive paperback contains a brief biography and a collection of papers by Bishop Bekkers, a progressive Dutch Roman Catholic who died in May 1966. He has been called a Pope John of Holland, and was responsible for much Roman dialogue with Protestants. We are here given 14 short addresses on a variety of topics.

## RELIGIOUS THINKING AND RELIGIOUS EDUCATION.

*By K. G. Howkins. (Tyndale Press.) 48 pp. 3s.*

This is a brief critique of the work of Dr. R. Goldman, a radical thinker in the world of religious education. The evaluation is critical and from a biblical standpoint, but the writer is not without the ability to learn from the man with whom he disagrees.

## GRACE UNDER PRESSURE.

*By M. H. Frankman and F. D. Lueking. (Concordia, U.S.A.)  
105 pp. \$1.95.*

Two American Lutherans explore the concept of meekness in ecumenical encounter. Frankman examines the biblical evidence, while Lueking explores the relevance in parish life. For English readers the former is more valuable than the latter.

THE LAW OF CHRIST: THE CHRISTIAN ETHIC AND MODERN PROBLEMS.

By *William Lillie*. (Saint Andrew Press.) 112 pp. 6s.

A new and revised edition of a work first published ten years ago. It deals in a clear and concise way with such questions as war, race relations, marriage and divorce, gambling, temperance, Sunday observance, and communism. The author is Lecturer in Biblical Studies in the University of Aberdeen. Those who value the author's *Studies in New Testament Ethics* will also welcome this more popular study of current questions even when they may find themselves in disagreement with some of the points they read.

HONESTY AND GOD.

By *John M. Morrison*. (Saint Andrew Press.) 174 pp. 7s. 6d.

As the title suggests, this paperback takes its cue from the Bishop of Woolwich's notorious best-seller. But it also takes into account the bishop's more recent utterances and various replies. The author deals courteously with the bishop and argues his case painstakingly. He concludes that Dr. Robinson's doctrine of God is unbiblical and that his christology is Arian, that he reduces worship and prayer to man-centred operations, and leaves the Holy Spirit out of account. The bishop's new morality is really a moral relativism substituted for the Law and Gospel. He pays scant regard to the Word of God revealed in Scripture. Even though it makes its appearance rather late in this particular field of controversy, those who are still troubled by *Honest to God* will find this reply helpful.

GOD ON MONDAY.

By *Simon Phipps*. (Hodder & Stoughton.) 191 pp. 6s.

Canon Simon Phipps, Industrial Chaplain in the diocese of Coventry, applies Christian faith to everyday life. Mr. Phipps's close and up-to-date contact with real problems, both of management and organized labour, is a valuable element in this book. However, his "man come of age" ideas blunt the book's edge and it is strange that in nearly 200 pages we get a lot about man's strength and the complete ignoring of the fact that men still die. However, it is a stimulating and instructive work.

LEARNING TO SPEAK EFFECTIVELY.

By *James W. Cox*. (Hodder & Stoughton.) 62 pp. 5s.

Mr. Cox gives some down to earth advice on communication by talking. Titles such as "Talk about the wants and needs of your audience", "Start in an interesting way", "Simplify your language", etc., give some idea of the practical nature of the book. Stephen F. Winward writes an enthusiastic foreword and that master of the subject, D. W. Cleverly Ford, of the College of Preachers, describes the book as "first-class". A good five shilling's worth.

## SINAI.

By *Heinz Skrobuchia*. (Oxford University Press.) 120 pp. 70s.

This magnificently illustrated volume has been translated from the German. The author is curator of a museum at Recklinghausen in Germany and he has compiled a history of religious events connected with Sinai, identified with the mountains of the Sinai peninsula between the Red Sea and the Gulf of Akabah. He begins with Moses and traces through biblical times to the early hermits and the famous St. Katherine monastery where the even more famous Codex Sinaiticus was found by Tischendorf. It is interesting to note the way in which Muslims cared for the Sinai sites when they ruled over that area.

## THE HOLY LAND FROM THE PERSIAN TO THE ARAB CONQUEST.

By *Michael Avi-Yonah*. (Baker, U.S.A.) 231pp. \$5.95.

This book, illustrated with 24 sketch maps, is based on a London Ph.D. thesis, and covers the geography of the Holy Land from 536 B.C. to 640 A.D. The author is now a professor at the Hebrew University of Jerusalem. The book is divided into three parts. The first deals with the historical factors; the second contains a detailed boundary analysis; and the third shows the development of the Roman road system. This is an extremely useful and scholarly companion for all who are interested in Palestinian geography and topography.

## LAND OF THE ROCK.

By *Alistair Duncan*. (Burns & Oates.) 112 pp. 35s.

The author spent four months in the Holy Land and took 2,000 photographs. Here he publishes 56 large colour plates with a brief commentary on each. The plates are excellent, and his comments are intended to convey an impression of the land where Christianity began.

## Book Briefs

*Following Christ* by John Simpson, SU, 32 pp., 3s. gives fourteen Bible study outlines for discussion groups. *For All the People* by David Winter, Hodders, 94 pp., 3s. 6d. is a collection of testimonies on how the Scripture Union has helped Christians. It marks the SU centenary. *Questions on the Christian Faith Answered from the Bible* by Derek Prime, Hodders, 128 pp., 5s. is a series of short Bible outlines with a glossary. The standpoint is Evangelical Baptist. *Thus Shalt Thou Serve* by C. W. Slemming, Walter, 160 pp., 6s. 6d. completes a typological trilogy on the Tabernacle. *The Local Church* by Norman Goodall, Hodders, 63 pp., 3s. 6d. contains four lectures by a distinguished Congregationalist leader. *Him We Declare* by Cuthbert Bardsley and William Purcell, Mowbrays, 145 pp., 8s. 6d. is written to help those who seek God in a vague and inarticulate way.

*The Moral Depravity of Man* by T. Hewitt, FEC, 19 pp., 2s. 9d. is a further FEC monograph by the late secretary of Church Society.

*Faith and Life*, Radlett Fellowship, n.p., is a study booklet produced by a Baptist Fellowship, and covers practical lessons in Christian living. *Make Known His Deeds* by Joyce Chaplin, Africa Christian Press, n.p., is a series of short Bible studies on Christian writing. *The Day of the Preacher* by Max Warren, Mowbrays, 53 pp., 4s. 6d. is an interpretation of the 1966 College of Preachers Conference. The latest in the *Monographs on the Life, Times and Works of Thomas Hardy*, Toucan Press, 14 pp., 2s. each, throws light on the great novelist's annotations in his Bible and Prayer Books. *Cathy Come Home* by J. Sandford, Pan, 134 pp., 3s. 6d., is the moving story of the well known TV script depicting the struggles of a young couple to establish a home. *Scientific Psychology and Christian Belief* by M. Jeeves, IVF, 31 pp., 1s. 6d. shows a psychology expert relating his faith to his subject. *The Mountain that Moved* by Edward England, Hodders, 93 pp., 5s. is the story of the Aberfan disaster written up popularly. *Cathedrals at Work* by Gilbert Thurlow, Pitkin, 24 pp., 2s. 6d. is a beautifully illustrated guide to cathedrals, written by a residential canon of one of them. *Some Light on Queer Christians* by D. R. Smith, Rushworth, 108 pp., 5s. explores the more eccentric byroads of Christianity. *A Review of Soviet Literature* by K. H. Blair, Ampersand, 174 pp., surveys twentieth century Russian literature, but is so badly bound that it falls apart on opening the book. *Christians in Industrial Areas* edited by David Sheppard and Eddie Neale, Mayflower Centre, London, E. 16. is a new duplicated bulletin for those interested in the Church's mission to industrial areas. *Getting Married*, BMA symposium, 260 pp., is a handbook for engaged couples, though a good half of it is adverts. *The Pride of Lions* by G. S. Fox, Stockwell, 176 pp., 15s., is a fiction story to illustrate what scouting was like before the First World War.

### Reprints and New Editions

*The Historical Geography of the Holy Land* by G. A. Smith, Fontana, 512 pp., 21s. is a reprint (without the coloured maps of the original, which have been turned into black and white). This great work has been superseded, and in places corrected, by the spate of modern archaeological discoveries listed in recent Bible Atlases. Yet it remains a classic and a pioneer work, eminently readable and a book we welcome back into circulation.

*Thomas Becket of Canterbury* by A. Duggan, Faber, 228 pp., 21s. is a revision of a book first published in 1952. The revision, made by the author's widow, is based on her husband's notes and the help of two other scholars. This book is important not merely to mediaeval historians, but also to any who would grasp the complexities of Church-State relationships in Britain.

*Reformation Europe 1517-1559* by G. Elton, Fontana, 349 pp., 8s. 6d. is written by one of England's most energetic sixteenth century scholars. His whole work represents a scholarly protest against an overconcentration on theological issues. The reaction may have gone too far, but it is healthy for Christians to heed its warning. It

is certainly learned and in places a penetrating piece of work, a valuable addition to historical scholarship.

Two Hodders paperback reprints are *A Theological Preacher's Notebook* by D. W. Cleverley Ford, 192 pp., 6s. and *The Dead Sea Scrolls* by R. K. Harrison, EUP, 160 pp., 5s. *The New Morality* by A. Lunn and G. Lean, Blandford, 201 pp., 7s. 6d. is an enlarged new edition containing a vigorous counterblast to South Bank religion. *Gnosticism and Early Christianity* by R. M. Grant, Columbia, 241 pp., 52s. 6d. is a revision of an important study first appearing in 1959. *Evangelicalism in England* by E. J. Poole-Connor, Walter, 297 pp., 10s. 6d. is a vigorously anti-ecumenical paperback by a former Free Church of England minister. *Holy Communion First Series*, SPCK, 29 pp., 1s. is an offprint of the officially approved Series 1 services.

*Where is Calvary?* by L. T. Pearson, Henry Walter, 32pp., 3s. is a revised and enlarged fourth edition paperback of a book for pilgrims to Jerusalem, and it has a slight evangelistic twist about it. The idea is good but the execution poor. It is badly written, poorly printed on poor paper, and the illustrations are up to little. The claims to research and scholarship are palpably exaggerated.

*Christian Unity and the Anglican Communion* by D. M. Paton and R. M. C. Jeffery, Church Information Office, 54pp., 6s. is a reissue of the useful booklet first published for M.E.C.C.A. in September 1965, now brought up to date. It lists the various churches with which churches of the Anglican Communion have agreements on full communion or intercommunion, or are engaged in discussions with a view to establishing such relations or closer relations still. The progress of union negotiations at the official level is stated, but no details are given of the methods by which it is proposed to establish union or of reactions from ground level. The final collapse of the Nigerian union scheme came too late to be included.

*The Interpretation of the New Testament, 1861-1961*, by Stephen Neill, O.U.P., 360pp., 10s. 6d., now makes available the important Firth Lectures for 1962, delivered in the University of Nottingham, in the form of an Oxford Paperback. *Moody Without Sankey*, by John Pollock, Hodders, 288pp., 6s., is an excellent biographical portrait of the famous evangelist now published as a paperback. *The Vision of God* by Kenneth E. Kirk, Hodders, 207pp., 6s., is an abridged edition of the late Bishop of Oxford's celebrated work on the doctrine of the Summum Bonum, with a foreword by Canon Eric Kemp. *The Early Church* by Oscar Cullmann, S.C.M., 162pp., 12s. 6d., offers in a cheap edition five of the significant essays that first appeared in English in 1956 under the same title. *Rediscovering the Parables* by Joachim Jeremias, S.C.M. Paperback, 191pp., 7s. 6d., is a popular presentation of the Göttingen professor's notable book *The Parables of Jesus* in which the purely technical and linguistic content of that book have been omitted.