

## Book Reviews

*One-Volume Bible Commentary* : by William Neil. Hodder and Stoughton. Pp. 544. Price 15s.

*The New Bible Dictionary* : Inter-Varsity Fellowship. Pp. 1375, plus 16 plates and 17 maps. Price 45s.

These two volumes, each in its own way, are landmarks in the study of the Bible, and even students with few resources should do their utmost to possess them, since they are valuable tools which will serve for many years when other more immediately popular works are forgotten. When they are taken together they cannot but cause rejoicing for the indications they give of the narrowing of the gap between the so-called 'critical' and 'conservative' groups of theologians. During the last few years the Serampore Senate and the Board of Theological Education have made great efforts for a *rapprochement* in India, and to some extent have succeeded. If these two books become widely used, the efforts to this end will be greatly strengthened, to the great advantage of the Church in India and of Theological Education in particular.

William Neil's Commentary is small enough to fit in a pocket if one ignores wifely complaints about spoiling the set of the suit, its cost is amazingly small, and it is a mine of gold. The author uses this metaphor in his introduction, where he describes his task as examining the gold which has been exposed by the tools of archaeological, historical, textual and literary investigation. It is intended as a running commentary on the Bible and is designed to compel the reader to read the text itself, but it is also an admirable volume for reading through as it stands. In particular, for students of the Diploma in Religious Knowledge and the B.R.E. paper on General Knowledge of the Bible, it provides a conspectus of the message of the Bible which co-ordinates and expounds it in a way which is not found elsewhere. Neil describes the story of the Bible as a drama in three acts, with a prologue and epilogue. 'Briefly, the prologue paints the picture of the world as God meant it to be, and then shows us the appalling mess we have made of it. The three acts tell the story of what God has done, and is still doing, to enable us to get out of the mess. The epilogue paints the picture of the end product, when men and things become what God intended them to be.' The prologue is Gen. 1-11, Act I the rest of the Old Testament and Apocrypha (this is also a very valuable inclusion in the book),

Act II the Gospels, and Act III the rest of the New Testament, with the Book of Revelation as the epilogue. In one sense the volume may be described as a 'theological' commentary, but the author never allows us to forget that Biblical Theology is firmly and inexorably rooted in History. The tools may have been put out of sight, but the gold still bears the marks of the workmanship which has extracted it from the ore and produced it shining and polished. The author is primarily a New Testament scholar, and it is a little surprising to find that as one passes from the Old Testament to the New Testament there is some sense of disappointment, until one comes to the Letter to the Hebrews. This again shines out in brilliance, and the commentary on it shows that it is the book which the author feels most strongly about. The Pauline Letters are dealt with faithfully (the reviewer was glad to see that Galatians is given the early date, and the Prison Epistles are, on balance, assigned to Rome), and the Synoptic Gospels are well done, but the Fourth Gospel is the least satisfying. This is all the more surprising since an analysis could have been given on the lines of C. H. Dodd which would have brought out very clearly indeed the whole theme which the author is carrying through the book. It is in this section also that the author seems not only to have put his tools aside but to have lost one completely for a time, since even the IVF Dictionary is quite certain that the Pericope Adulterae does not belong to John. This, however, is but a very minor blemish on a volume which can be wholeheartedly recommended to anyone who wants to study the Bible. There is certainly nothing better, even at a much higher price, and it would be excellent if Regional Literature Committees took note of it as a high priority for translation.

The New Bible Dictionary has anticipated the publication of the revised Hastings, and its price will probably give it a strong advantage. It was reviewed by Dr. Rowley in the *Expository Times* for September 1962, and various points of detailed criticism were given. The book is definitely written from a generally 'conservative' standpoint, and the preface still unfortunately uses the description 'evangelical' as a discriminatory term, but its publication must be welcomed for the fairness which it displays in its reference to other points of view. There are indications in a number of the articles of a breadth of outlook which will go far to bring together those who have been kept apart for too long. It is obvious that in a book with 139 authors, plus a panel of editors, there are bound to be differences of approach and differences of quality, but the general impression is of a very high quality indeed. The bibliographical references at the end of the articles usually give a variety of opinion, even though the author of the particular article may not agree with it. A few isolated comments may be made on particular articles, chosen in a fairly random way. The article on Gospels by F. F. Bruce accepts the general lines of Streeter, and has an important warning at the end that 'it is good to consider what sources the Evangelists

may have used ; it is better to consider what use they made of their sources. Each of the Synoptic Gospels is an independent whole, no mere scissors-and-paste compilation'. The article on 'John, Gospel of' is excellent and takes into account a mass of recent studies right up to Bultmann ; almost 16 pages are given to articles on 'Text and Versions' which cover all that a B.D. student needs to know, though it is a little surprising that the Bibliography omits mention of Streeter ; the article on 2 Peter ends on a non-committal note about the authorship, but the writer obviously feels it very difficult to accept it as Petrine ; the Pastoral Epistles are accepted as Pauline, though the arguments against are clearly given ; the Captivity Epistles are assigned to Rome, after a full discussion in the article on 'Philippians', with the conclusion to which the present reviewer would heartily agree ; Galatians is dated before the Council of Jerusalem, and therefore to S. Galatia.

It is clearly impossible to do more than mention a few articles and all the above deal with matters which are controversial. This should not be allowed to overshadow the major part of the book which provides material, illustrated by many drawings, excellently done, to give information about almost anything one can ask in the Bible. Some of the articles on theological terms may be a little tendentious, but it is not fair for a reviewer to draw particular attention to what is a very small part indeed of the book. There is a very attractive selection of plates (XVc will surely make Indian readers feel that the Bible is not an alien book!), a good set of maps and an index with cross-references to the dictionary. At the very modest price this too is a gold-mine which will provide riches as it is used.

D. F. HUDSON

*Grass Roots* : by Patricia Chater. Hodder and Stoughton, 1962.

This book makes most painful reading.

St. Faiths is an Anglican mission station near Rusape in Southern Rhodesia. It includes a large tract of veldt land which, like most of the land in those parts not owned by European settlers, had steadily deteriorated over the last half-century for reasons beyond the control of the African inhabitants: rising population, lack of capital for development, and above all the steady drift of the able-bodied men to more lucrative jobs in the great industrial centres of Southern Africa. By 1950, therefore, erosion was making its appearance, and the crops raised by the women and the old people were pitifully thin and meagre.

In that year, however, Guy and Molly Clutton-Brock, an English social worker and his wife, took over the St. Faiths Mission Farm, and within a few years it was transformed into a thriving and well-managed estate. This was achieved with the help of gifts, loans and a few well-selected assistants from U.K., but above all because he succeeded in attracting the young men back

from the cities. And on their return they were encouraged to take responsibility for the place—one became the efficient and well-beloved Farm Manager—and the farm became a co-operative enterprise, run by a Committee elected by the Village Meeting. The educational and medical work of the Mission also took on a fresh lease of life.

Thus stated, the achievement doesn't seem much to write a book about; what made it a truly creative and indeed revolutionary effort was its Southern Rhodesian setting. The official policy of the Southern Rhodesian Government is not 'apartheid' between the European settlers and the indigenous African population; theoretically, indeed, it is 'racial partnership'; but in this book it becomes clear enough that this 'partnership' is still basically that of a horse and its rider, as was actually stated by a former Prime Minister of the territory in an unguarded moment. Miss Chater writes very temperately, and her book is not specifically intended to be a devastating exposure of the hypocrisy (conscious or otherwise) behind all the talk about 'partnership'; but from it one gathers, for example, that in Southern Rhodesia it is unusual for Europeans and Africans to work together on equal terms, let alone for Africans to hold positions of responsibility over Europeans; and from the glimpses that we get even of many well-meaning European liberals, it seems that Africans are only socially accepted if they Europeanize themselves completely—in culture, habits and attitudes of mind—in other words if they cease being themselves. A number of Africans do accept this challenge, and adjust themselves to Western civilization, which must seem nowhere so bleakly materialist and individualist as in Central Africa.\*

In sharp contrast to all this, at St. Faiths Farm during the 1950s were to be found Africans in responsible positions, co-operation, and real inter-racial fellowship, based not on any ideas of cultural superiority and inferiority, but simply on the mutual acceptance of people as they are, as friends and fellow-workers. True partnership in practice; and it is a terrible indictment of the Government and settlers of Southern Rhodesia that when thus confronted with the real thing at St. Faiths they regarded it as a highly suspicious and dangerous experiment. So from about 1957, when Africans all over the Rhodesian Federation were becoming increasingly restive, the Anglican Diocesan authorities came under pressure to bring it to an end.

To their everlasting dishonour, the latter were not entirely loth to do so, for a number of reasons. The organization of Anglican missions in Rhodesia vests a great deal of authority in the hands of the (European) Priest-in-Charge of the Mission Station

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\* As this review is being written, the results of the Southern Rhodesian General Election (mid-December 1962) indicate that the country's European voters have decided that even theoretical 'partnership' is too much for them.

—ultimate authority, under the Bishop, not only over ‘spiritual’ matters but over farming and everything else as well. (One is reminded of the position of medieval Western bishops). In 1958 St. Faiths got a new Priest-in-Charge, who was inclined to exert this authority to the full ; thus he collided with the Village Meeting, which he virtually banned, and with it the self-governing co-operative basis of the Farm. This in itself destroyed the faith in the honest intentions of the Church, and in Europeans generally, which had slowly built itself up in the minds of the local people during the previous years ; men began to drift into the cities again, and the Diocesan authorities finally found an excuse to terminate the experiment. St. Faiths once again became a ‘proper’ Mission.

Denominationalism also played its part in this sorry story ; some of the St. Faiths people were not the right kind of Anglicans, while a few were not Anglicans at all. This was regarded as peculiarly shocking by some of the Diocesan authorities.

So this book not only exposes, incidentally, the hollowness of Southern Rhodesia’s claims to ‘partnership’ ; it also shows the local Anglican Church in an unusually shameful light, most gravely corrupted by the political and social evils of the territory, and far from exercising any prophetic rôle. Here we meet the European Missionary, the omnipotent administrator with no understanding of the local people ; the rigid separation between the parishes (with European settlers) and the Mission Stations (Africans) ; and most tragic of all, a growing feeling among most thinking Africans that the gap between the preaching and the practice of Christianity is so great that the religion cannot be taken seriously at all—or, worse still, is simply a great deception practised upon them by the Europeans to keep them docile. Guy Clutton-Brock was a convinced Christian who had inspired the St. Faiths Co-operative as a practical way of manifesting his religion, and St. Faiths indeed became a place where a truly healthy life—spiritually, mentally and physically—could be lived. His reward was imprisonment (for some weeks in 1959) by the secular upholders of ‘Christian Civilization’, and something like betrayal by the Bishop of his diocese. The Africans drew the natural conclusions.

And yet the book does not end on an entirely sombre note ; the last chapter is entitled ‘The Seeds are Scattered’, and Miss Chater tells how, after the collapse of St. Faiths in 1959-60, Clutton-Brock moved to the freer atmosphere of Bechuanaland and is trying something on similar lines there, while other ex-St. Faiths people have taken farms elsewhere in Southern Africa. This last chapter has indeed more than a hint of the triumphant tones of the Resurrection narrative, and of the Book of The Acts.

For us in India this story is largely academic, because the basic racial situation is so different. Nevertheless it is most profitable reading ; as a demonstration of ‘holy worldliness’ in effective action ; and also as an object-lesson of how a Mission can

degenerate ; of the devastation (spiritual and material) that can be wrought by ill-judged priestly authoritarianism, and of denominational narrow-mindedness.

*One Foreign Devil* : by Lawrence Earl. Hodder and Stoughton, 1962.

An account of the work of Mary Ball, the devoted and heroic matron of the S.P.G. Hospital at Tatung in North China ; and of how she coped with war-lords, Japanese and Communists in turn. A good story about a lady whose experiences are certainly worth recounting ; but not a book of epoch-making theological significance.

M. A. LAIRD

*Serampore College*

*The Church and The Nation : Six Studies in the Anglican Tradition* : by Charles Smyth. Published by Hodder and Stoughton, 1962. Price 18s. (Cloth), 12s. 6d. (Paper).

This stimulating book clearly reveals the author's own predilections : he is one who rejoices in the 'mediocrity' of the Anglican Church, and who favours its close link with the State, or as he would no doubt prefer to say, with the nation. Here he is very much in line with the outlook of the former Archbishop of Canterbury, Lord Fisher of Lambeth, whose Enthronement Sermon acts as an introduction to this book. Some, both within and without Anglicanism, will regard these predilections as limitations, but there is a wonderful serenity and sureness of touch about this book, which enable the author to lay his finger on that which is best in the various historical traditions comprehended within Anglicanism. He is also able to defend those traditions against many of their most frequent, though unsubstantiated, criticisms.

The first study on the Anglo-Saxon Church stands a little on its own, but the other five constitute a remarkably fine series of pen-pictures of Anglican history and tradition : Reformation, Puritans, Caroline Churchmanship, Evangelicals and Tractarians. The essay on the Reformation should be compulsory reading for every student of English Church History, and it is also of considerable interest in making available to the non-specialist the fruits of a number of recent detailed studies, notably Prof. David Knowles' great concluding volume, *The Religious Orders in England, Vol. III*. The book abounds in terse comments, thoughtful and provocative. 'Thereafter (after 664) the future lay with Rome, and this was a good thing for the Church of England.' The cult of the saints had become 'a substitute for the pursuit of sanctity'. Referring to the Savoy Conference of 1662, he writes, 'It was not the bishops, but their opponents, who had learnt nothing and forgotten nothing'.

The title of the book may give the impression that it will not be of great value to students in India, but this is certainly a book that should be on the shelves of our libraries and of our theological teachers, so that teachers and taught can draw on its insights.

K. N. JENNINGS

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*The Pattern of Matins and Evensong*: by Michael C. Perry. Hodder and Stoughton, 1962. Pp. 88. Price 3s. 6d.

This small book can be read at one sitting. It is intended primarily for the layman, and the author has succeeded in keeping it simple. It gives a lucid commentary on the two Anglican daily offices, with useful notes on the origin and use of the canticles, lectionary, responses and phrases which occur. The author has adopted a rather racy style, which, while being readable, somehow detracts from the sense of worship which he is trying to inculcate in his readers. The book is rather disjointed, and not held together by a central theme, which its size would have merited.

The first few pages give birth to the hope that the author will treat the matter in a way that will make a direct appeal to the contemporary man in the street, but this hope is premature and wholly belied. In fact, in the face of the existence of Henry de Candole's *The Church's Prayers*, and Colin Dunlop's *Anglican Public Worship*, the author fails to justify the writing of this book.

S. K. BISWAS

*St. Paul's Cathedral  
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*Giving to God—The Practice of Christian Stewardship*: by John Poulton. Lutterworth, 1962. Key Books No. 13. Pp. 46. Price 2s.

*The Good News of Jesus Christ*: by John R. Farley. Lutterworth, 1962 Key Books No. 14. Pp. 48. Price 2s.

The principles of Christian giving are applicable to both Eastern and Western churches, but the first of these Key Books is written from and for the Church in Africa. The author is on the staff of Bishop Tucker Theological College, Uganda, and he has the African congregation in mind as he writes. But also included are reports from the National Christian Council of India on stewardship campaigns. Simply written, well informed, and firmly based on the Biblical teaching of service to God, the place of money in Church and family life is given its true place. 'Being a Christian does not only mean believing in Jesus Christ as our Saviour from sin'. The Five Rules for Church Finance given

in chapter six should help many clergy and Church officials to take their responsibilities more cheerfully, and to exercise them more efficiently. This is a book not only for Africans.

For the second book, the author writes from his experience as a member on the staff of the Methodist Laymen's Training Institute in Nigeria. He gives us the life and ministry of Jesus Christ as a whole, based on the Synoptic Gospels, and against the background of first-century Palestine. It may help students who know only the Gospel stories to see the unity of the ministry of Christ as an historical event.

B. MATHER

*The Divinity School  
Murhu*

*Readings in St. John's Gospel*: by William Temple. St. Martin's Library, London. Price 6s.

*Readings in St. John's Gospel* by Archbishop William Temple of revered memory has been so much accepted by the Christian world that it needs no review at the present time. The present publication is sure to be welcomed by one and all as it is the same great work in paper back. In 391 pages the entire first and the second series of the original are now brought out in one volume, thus rendering the famous classic easily accessible even to the ordinary man and woman. The book is got up very attractively and is sure to adorn every home where it is secured.

*The Bible Tells Me So*: by Edith Fraser. Hodder and Stoughton, London. Price 15s.

The adoption of the audio-visual method to teach children the Bible has become widely welcomed in our times. Edith Fraser's *The Bible Tells Me So* is a most commendable attempt to employ the method in a book. Mrs. Fraser has chosen thirty-two stories from the Bible, sixteen from the Old and sixteen from the New Testaments, beginning from Genesis I to the conversion of St. Paul. The stories are told in current English in a very simple style, easy enough for children between the ages of seven and eleven who are conversant with the language to follow. Each story has its central theme illustrated by means of a coloured picture, beautiful enough to attract any one, particularly children, and lead him to read the story for himself. Any child who can read English will like to have a copy of the book and most parents will like to give it to him.

*Paul of Tarsus*: by Joy Harington. Hodder and Stoughton, London. Price 15s.

This is another commendable book which is sure to interest not only young people but also older ones who care to read the



life of the great Apostle in the form of a story with vivid descriptions of men and places. Following the Biblical account very closely, it is written in current English in a conversational style, so that while reading it one feels as though one moves with St. Paul and his companions of the first century A.D. through the Mediterranean lands. This effect is heightened by a series of pictures, 'some coloured, many taken on location in the Mediterranean countries for the B.B.C. Television production in the autumn of 1960'. The author had already written a life of our Lord, *Jesus of Nazareth*, in which she succeeded, in the words of a reviewer, 'so triumphantly in enabling readers of all ages to "see Jesus"'. In her *Paul of Tarsus* she has succeeded in portraying to us most vividly the story of St. Paul in a wonderful way.

Serampore College

V. C. SAMUEL

*The Kingdom Within*: by Genevieve Caulfield. Hodder and Stoughton, London. Pp. 278. 16s.

Here is the story of an indomitable woman, Genevieve Caulfield, blind since infancy. Despite this great handicap she was determined to be of service to the world. The innumerable difficulties that came in her way could not daunt her determination, rather they stirred her up to face the challenge. The vision tarried and she had to wait. But she waited with faith that it would come and prepared herself for it.

It is not with a sentimental desire to experience life in the Orient but with a deep longing to do away with the treatment meted out to Japanese in her own country (the U.S.A.), and to bring about better understanding between America and Japan that she finally set off to Japan. Her particular desire to help the blind in Japan could not materialize. When she found that there was a need to begin work among the blind in Thailand, she promptly went there and without adequate support started a school for the blind only to find that she had to go hunting for pupils! But her vision came true when she returned to Japan leaving behind a thriving institution with 140 pupils.

The warmth with which the author speaks about Haruka, her adopted daughter, and Haruka's husband, Nobu, the love the author as a blind American lavished on them stand as a monument to the American-Japanese relation which she was determined to foster. It should be admitted that in their case beyond the barriers of nationality there was the unifying force of religion—they all professed the Roman Catholic faith. This faith had sustained the blind author at all times and she bears abundant witness to it in her record, but not without passing some unfavourable remarks about the Protestant faith.

A particular aspect of the book which touches the reader is the light it throws upon the point of view of the blind. Those who have dealings with the handicapped will be saved from many an

embarrassing situation and could really help them by heeding to some of the author's suggestions. This is a book which should be read by those interested in bringing about better relations among nations, by those desirous of serving the handicapped, and by the handicapped themselves for inspiration. Well, it is a book to be read by one and all.

*Nazareth*

ALBERT MANUEL