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

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

## Book Reviews

### MARTYRDOM AND PERSECUTION IN THE EARLY CHURCH.

By W. H. C. Frend. (Blackwell.) xx+625 pp. 92s. 6d.

This exhaustive study of the relations between the early Church and the authorities and peoples of the Roman Empire originated in an intention to revise and "up-date" E. G. Hardy's old faithful *Christianity and the Roman Government*, but in the event the author has produced an outstanding work of original scholarship which cannot fail to remain for years to come the standard treatment of the subject in English. No longer need Dr. Frend be known chiefly as the historian and apologist of Donatism! He writes out of an expert archaeological knowledge of the period, especially for North Africa, and has "attempted to study the rise of Christianity as a social movement" above all else. Beginning from the Maccabean uprising, "the first great revolutionary outbreak against what became the values of the Greco-Roman world", he traces "the successive phases of the triangular struggle which developed between that world on the one hand, the Jews and the Christians who were prepared at a price to work with it, and the irreconcilables on the other" (p. xiii). This in turn can be set in the context of another triangular conflict, between Jews, Christians, and the rest of the Mediterranean world. Herein is to be found one of leading distinctive themes of Dr. Frend's book, the legacy of Jewish conflicts with their overlords in the continuance of what he calls "the Maccabean spirit", and at the same time the part played directly or indirectly by the Jews themselves in the early persecutions of the Christians. The Maccabean, martyrdom-seeking, "pneumatic", apocalyptic strains were taken up largely in the West, and particularly in North Africa, and are shewn to have left their mark on the whole development of western theology, while in the East links are traced between the earlier supersession of the martyr-ideal by asceticism and those characteristic theological emphases which may be labelled "optimistic". As a result, "the ultimate legacy of the persecutions was the lasting division of Christendom into its eastern and western parts" (p. 569).

The volume has been magnificently produced by Blackwell's, and even the pages of small-print notes at the end of each chapter are amazingly free of misprints. The bibliographical coverage is immense, the style lively and vigorous, and the narrative, of course, covers some glorious episodes in the story of the people of God. One hopes that not only the professional teacher and scholar will handle this (literally) *magnum opus*, but also that many a minister and layman will savour the inspiration of, for example, the opening chapter on the martyrs of Lyons in A.D. 177. And it is not surprising that this is much more than a specialized study of persecution and martyrdom, and touches upon numerous aspects of the fortunes of the early Church. It is

*Correction*: Readers are asked to note that the title of the volume of 1965 Hibbert Lectures, *Christianity in Education*, published by Allen & Unwin, was erroneously given as "Christianity in Action" in our last issue. Ed.

one of its merits to treat the subject against such a broad and detailed background. It could almost be used as a general history up to the middle of the fourth century. For the scholar, problems remain—no historian can supply the deficiencies of the evidence or interpret all its ambiguities to the satisfaction of all others. Dr. Freund's discussion of the hoary old examination question of the legal basis of the early persecutions brings little that is new, and is disappointingly inconclusive. At times too, one feels he oversteps the mark of reasonableness in the prosecution of his thesis. But highly welcome for all its occasional extravagances is this first-class work.

DAVID F. WRIGHT,

LUTHER'S WORKS : VOL. 8, LECTURES ON GENESIS, CHAPTERS 45-50.

*Translated by Paul D. Pahl. (Concordia Publishing House, St. Louis, Missouri, U.S.A.) 360 pp. \$6.00.*

It would be of great benefit to the Church if every Christian minister and every zealous layman could possess and study each of these splendid volumes of *Luther's Works* as they are now being published, and especially his expositions of the sacred text. This latest volume covers the latter part of the life of Joseph, including his disclosure of his identity to his brethren and the bringing of his kinsmen down from Canaan into the land of Egypt. It is full of virile evangelical teaching. As always, the foundation of Luther's doctrine is reverence for and obedience to God's Word, "than which this world has nothing more precious" (p. 117). What is distinctive, indeed unique, about the Holy Scripture is its central element of *promise*. "The histories of the saints", says Luther, ". . . should be preferred to all chronicles of the achievements of Hannibal, Scipio, and Alexander the Great. Although these chronicles were held in the highest esteem among Greek and Latin authors, they are by no means to be compared to these. For they lack this glory of a divine quality; they have no promise" (p. 237). Luther tells the story of a certain monk who, on experiencing evangelical conversion, exclaimed: "Good God; I never heard anything about the promise in my whole life", and who accordingly "congratulated himself that he was permitted to hear and understand this word 'promise'". In the papal decretals and canons, Luther explains, "you will not find even a syllable about the Word . . . there is the deepest silence concerning the promises" (p. 181).

Joseph is set before us as an outstanding example of the man of faith, faith in the bare Word of God with its promise, no matter what misfortunes and injustices befall him, and, equally, no matter to what heights of worldly power he is elevated. What could be more characteristic than the following affirmation from the great German Reformer? "The Lord lives. I have been baptized. I have the Word. No matter how much the world rages against me, and no matter whether it seizes all my property and my life, or if the world crashes in ruin and everything is embroiled in blood and slaughter, what is that to me? The flesh cannot show this steadfastness. Yet if we firmly retain this faith, then we shall really be aware of the fact that God, in whom we believe and whose Word we have, is almighty"

(p. 32). Autobiographical comments occur characteristically from time to time. Thus he reveals, regarding his previous life as a monk: "By fasting, abstinence, and austerity in the matter of work and clothing I nearly killed myself. My body was horribly tormented and exhausted" (p. 173). And again: "Formerly, when I was a monk, I used to hope that I would be able to pacify my conscience with the fastings, the praying, and the vigils with which I used to afflict my body in a way to excite pity. But the more I sweated, the less quiet and peace I felt; for the true light had been removed from my eyes. I was without faith, and I invoked the saints and the Blessed Virgin. I offered Masses to them. But now, thanks to the boundless kindness of God, we are emerging from this darkness and acknowledging Christ, whom that Roman monster and his sophists buried. For I know that He not only died historically 1,500 years ago, but that His death lasts from the beginning of the world to the end and brings help to all the saints throughout the whole time of the world. . . . Christ is as new to me now as if He had shed His blood at this hour" (p. 326—a fine example of evangelical existentialism!).

There are, also characteristically, some interesting glimpses of the state of society in Luther's Germany. Drawing attention to the thrift and frugality of the Egyptian people, he remarks: "They were not gluttons, gormandizers, and drunkards, as we Germans are. On a single day one German consumes as much food and drink as would have sufficed to feed 100 Egyptians. For look what happens in our little town. . . . Day and night we guzzle and fill our bellies with beer. . . . But how much wine the gluttons pour down in addition to the beer! How much is consumed by luxury in clothing and other useless things that are brought in by our merchants!" He goes on to complain of prevalence of usury and of the excessive taxation by which the country was being sucked dry. "But now taxation and servitude have assailed Germany with full force, because people do not want their sins to be checked" (pp. 121f.). The necessity for the whole Church was "to be made drunk with the Holy Spirit" (p. 251). John Hus and Jerome of Prague are cited as examples of men who experienced this holy drunkenness (p. 266). If only the Church would heed Luther's voice today, in all its vigorous frankness and freshness, what blessings might we not expect; for Luther, with all his faults, had one overmastering desire: to let the Word of God be sovereign in the Church!

Dr. Pahl has caught the spirit of Luther admirably in his translation.  
 PHILIP E. HUGHES.

### THE SHAPE OF CHRISTOLOGY.

By *John McIntyre*. (S.C.M.) 180pp. 30s.

### CHRIST THE MEANING OF HISTORY.

By *Hendrikus Berkhof*. (S.C.M.) 224pp. 35s.

*The Shape of Christology* is the written version of the Annie Kinkead Warfield Lectures for 1965 delivered at the Princeton Theological Seminary by the Professor of Divinity in the University of Edinburgh. It belongs to that increasing class of books which deal not with subjects in their own right, nor even with branches of subjects, but with methods

and techniques required by the study of the subjects in question. It is not, therefore, the book to turn to if you want to have set out for you the basic biblical statements about Christ or the teaching of the eminent theologians and heretics down the ages. Christology, Professor McIntyre argues, is not quite so simple as that. Before we can make right pronouncements, we must get right not only the basic data but also our methods of evaluating the data.

The author defines christology as "rational reflection upon the person, nature, and claims of him with whom we have to do when we make the confession, I believe in the Lord Jesus Christ" (p. 26). Behind every such confession there is a great complex of data and influences. There is not only Scripture, the basic source and authority for our knowledge of Christ. There is also the multitude of factors which consciously or unconsciously, rightly and wrongly, condition our understanding of it: the creeds, tradition, the teaching of theologians, worship, and experience.

In order to evaluate these and work out a valid and relevant approach for today, Professor McIntyre considers three main lines of approach. Taking his cue from I. T. Ramsey, he calls them "models". (The term is designed among other things to suggest that when we speak in a particular way, we are not talking directly about reality but are rather constructing media which provide insight into reality.) The first is the "Two-Nature Model" of the creeds and traditional orthodoxy. The drawback here is seen to be an unduly heavy reliance upon Aristotelian logic and metaphysics and a rather static conception of human nature. But although inadequate by itself, the basic ideas underlying this approach are based upon common sense and are defensible. The "Psychological Model" which tries to reconstruct the mind of Jesus has come under fire from those like Bultmann who deny that we can get at the historical Jesus. But the author does not share Bultmann's historical scepticism. He believes that the attempt to penetrate the mind of Jesus is not inconsistent with the valid insights of the "Two-Nature Model", and it is demanded if Jesus was a true and complete man. Finally, he considers the "Revelation Model" of Barth and Brunner which he finds (following Gerald Downing's book *Has Christianity a Revelation?*) too formal, ambiguous, and unbiblical.

The ordinary student and the working minister will probably find this essay to be too involved, academic, and inconclusive for their tastes and needs. They might (with the present reviewer) conclude that the author is a little prone to chase devious hares and set up aunt sallies (as he does in discussing revelation). But those who write on christology for the ordinary student and the working minister will certainly have to reckon with this book in the future.

Much more practical, digestible, and convertible into sermon and devotional material is the companion volume, published in the same format, *Christ the Meaning of History*. Professor Berkhof is Professor of Systematic Theology in the University of Leyden. His book was first published in Dutch in 1958. This readable translation by Lambertus Buurman is based upon the fourth edition of the original with some fresh touches made by the author himself for the English version.

When we can no longer find meaning in history, it means that we can

no longer understand ourselves and we lose our sense of spiritual direction. All too often the interpretation of history is left to secular thinkers or to the sects. Dr. Berkhof shrewdly sizes up the condition of our churches today when he says: "The twentieth-century Church of Christ is spiritually unable to stand against the rapid changes that take place around her because she has not learned to view history from the perspective of the reign of Christ. For that reason, she thinks of the events of her own time entirely in secular terms. She is overcome with fear in a wordly manner, and in a wordly manner she tries to free herself from fear. In this process God functions as no more than a beneficent stop-gap" (p. 15).

From this starting-point the author attempts to give a bird's eye view of the great phases and factors in world history. He sees them in the light of God's dealings with men in Christ. It may be objected that Dr. Berkhof falls into the opposite extreme to Professor McIntyre, that he is not critical enough, and that his positions are not sufficiently well grounded academically. Be that as it may, those clergy—and chapter meetings—who are tired of ecumenical politics, ecclesiastical manoeuvrings, and liturgical revision, and who want to refresh themselves this winter with a study of the broader issues of the Gospel, will find this book a very good place to start.

COLIN BROWN.

WORSHIP AND THEOLOGY IN ENGLAND? Vol. V: THE  
ECUMENICAL CENTURY, 1900-1965.

By Horton Davies. (Princeton University Press. Oxford  
University Press.) 494pp. 65s.

Though the fifth and final volume in the pentalogy as planned by Dr. Horton Davies, this is in fact the third in order of publication: the first two volumes, covering the sixteenth and seventeenth centuries, have yet to appear. The present volume, which is descriptive of persons and events contemporary with the author, has both the advantages and the disadvantages of a contemporary account. On the one hand, it has the freshness that comes from involvement, but, on the other hand, it is difficult to see developments so recent in the perspective they will assume when the passage of time has given them historical proportion. To do the latter would be the achievement of a prophet, not a chronicler. And it is in the role of a chronicler that Dr. Davies consistently casts himself: "The historian's task", he says, "is to record and interpret, not to prophesy, especially in such uncertain times as the present" (p. 343). This volume is stamped, like its predecessors, with Dr. Horton's characteristic felicity of style, urbanity of temperament, and studied detachment. The detachment, however, is a veil which does not always succeed in hiding his own predilections, and the rare occasions when he momentarily draws the veil aside emphasize the exaggeration of his detachment and cause one to regret the rarity of their occurrence, for they are generally moments of mordant comment. Thus, for example, observing, with reference to the pan-sacramentalism current among some nonconformists, that it "was never given a more striking place than in the order for the sanctification of a Church Bazaar in the *Congregational Manual for Ministers* (1936)", he adds that

“such breath-taking liturgical inventiveness should not have been beyond devising a form for the blessing of Bingo or for the concelebration of Canasta” (p. 355). Or again, drawing attention to the sentiment, “Yet in this transient moment of devotion we seek to awaken in ourselves some answering sense of humility and love”, found in the Unitarian *Prayers of Faith and Fellowship*, he remarks: “Here we have the very nadir of Pelagianism in a ‘do-it-yourself’ devotion!” (p. 425).

One gets the impression, however, that Dr. Davies’ detachment is all too frequently synonymous with a failure of discernment. Far too many today equate an indiscriminating attitude with ecumenical virtue, ignoring the plain admonitions of our Lord and His apostles. In a book of this nature one of course expects to find conservatives, liberals, low churchmen, high churchmen, Anglo-Catholics, Roman Catholics, mystics, Quakers, and even unitarians jostling with each other. But the salt of judgment is too sparsely scattered, with the result that there is a general lack of flavour. Has Unitarianism, for instance, any credible claim to a place within the Christian fold? Yet Dr. Davies dismisses criticisms of the Unitarian Communion Order on the ground of its unorthodoxy as “wholly inappropriate to an Unitarian rite, celebrated by those who, while rejecting the doctrine of the Holy Trinity, yet recognize Jesus as exemplar and supreme teacher”. He feels that, “if the latter restriction be accepted, it can be seen that this is a moving tribute to Christ and a solemn pledge to follow his leadership” (p. 421). But the acceptance of this restriction really is to swallow a camel, demanding as it does disregard of the teaching of the New Testament and also of the classical creeds and confessions of Christian history.

One must complain, too, that Dr. Davies’ view of Anglicanism is lacking in balance. There is, unfortunately, some excuse for this, since in too many places the Anglican Church has departed from its original pattern. One should perhaps also take into account the attraction which “Catholic” forms of worship seem to have for him, Free Churchman though he is. The distinction he makes between the Anglican Church as tending “to found its theology on the Doctrine of the Incarnation, which forms the basis of its liturgical and sacramental life”, and “the Reformed and Puritan Churches” as founding “their systems on the Protestant Reformers and the *theologia crucis*” (p. 158) is a false one. For one thing, Anglicanism, properly understood, is both catholic and reformed. For another, it would be very difficult to discover a nobler and more consistent exposition of the *theologia crucis* than that which permeates the Book of Common Prayer and in particular its Communion Service. What, we wonder, will Dr. Davies make of the theology and worship of the founding fathers of Anglicanism in his volume on the sixteenth century, which is announced as the next to appear? The incarnational theology which he equates with Anglican belief is a recent phenomenon and is characteristic, in the main, of a segment of Anglican scholarship of the “liberal catholic” school. There are many who would wish to dissent from his designation of O. C. Quick’s book *The Christian Sacraments* as “the classic Anglican interpretation of the Eucharist in our period” (p. 312), and it is

incorrect to assert that "Holy Communion, for High Churchman and Low Churchman alike, has been the chief means of grace" (p. 310), since evangelicals in the Church of England, while esteeming the sacrament as *a* chief means of grace, have always held that the preaching of the Word (from which the sacrament as a visible word must not be divorced) is *the* chief means of grace. Incidentally, it is strange to find Richard Hooker referred to as "the Venerable Hooker" as though he were an archdeacon, which he was not; but perhaps a lower case initial was intended for the adjective.

Despite these critical comments, however, this like its predecessors is a book of great distinction. Selective as it necessarily is, it represents the fruit of wide reading and research. Apart from discussing the different types of worship which characterized the various groups and denominations, extended consideration is given to the influence of the liturgical movement, the renaissance of religious architecture and art (it is surely a commentary on our age that some of the leading exponents in this sphere have been non-Christians and agnostics), the development of church music, and the writing and preaching of such men as Bishop Gore, Bishop Hensley Henson, Archbishop William Temple, Dean Inge, Woodbine Willie, Ronald Knox, and P. T. Forsyth, the profoundest and most original theologian of the era, not to mention many others. All this makes for much fascinating reading. It hardly needs to be said that the production of the book leaves nothing to be desired.

PHILIP E. HUGHES.

#### THE OPEN TABLE : CHRISTIAN HOSPITALITY AT THE LORD'S TABLE.

By J. P. Hickinbotham. (Hodder & Stoughton.) 96 pp.  
3s. 6d.

In the matter of intercommunion it would seem that one half of the Church of England does not know, or does not want to know, what the other half is doing. Anglicans are deeply divided on this issue. The Principal of St. John's College, Durham, here sets forth, unequivocally and convincingly, the evangelical practice of the Open Table which has been implemented in the Church of England since the Reformation. This practice has a vital contribution to make in the atmosphere of today, but it is on no sentimental grounds that our author advocates it in this little book in the *Christian Foundations* series. Here is no "rationalizing of a hidden indifference to truth" or "a desire for peace at any price", but something which is "right in the light of Christian theology" (p. 17). Canon Hickinbotham shows therefore that the custom of welcoming those who are members of other churches in good standing to the Lord's Table is consistent with the biblical pattern. In both Old and New Testaments the primary unit of fellowship is the People of God as a whole and not any smaller group within it, and even the denominational churches of today are what they are by virtue of their being local manifestations of the one true Church of Christ. Unless, with the Roman Catholics and the Eastern Orthodox, we hold that our own particular church constitutes the whole of Christendom, we are bound to recognize members of other churches as eligible for admission to a sacrament which is after all not a private

ceremony of one denomination but a sacrament of the whole Church. Canon Hickinbotham shows how this principle has been recognized and acted upon again and again by our own church since the Reformation both in relation to the Continental Reformed churches and Nonconformist churches here at home. To accept as an occasional communicant a member of another denomination is to accept him as a *guest*, not as a *member* of our own particular branch of Christ's universal Church, and this means that we need not require of him a prior acceptance of episcopacy or of any other specifically Anglican characteristic, only penitence and faith and love. It is to be feared, however, that this argument will not convince those who think of the Church as much in terms of order as of faith. According to them, a Methodist who presents himself at an Anglican table thereby puts himself under the jurisdiction of the local Anglican bishop and is no longer in a position to return to his Methodism. This is one reason why they regard fellowship at the Lord's Table as the sign and seal of corporate ecclesiastical reunion rather than as a means to it. One wishes that Canon Hickinbotham had dealt more specifically with this objection. It is to be hoped, however, that this book will be read by people in all sections of our church and in other churches too, and show them that intercommunion is not only in accord with the best principles of Anglicanism, but is urgently needed today if the separated portions of Christ's Holy Catholic Church are ultimately to be drawn together in true unity and concord.

LEO STEPHENS-HODGE.

#### THE PEOPLE'S CHURCH : A LAYMAN'S PLEA FOR PARTNERSHIP.

By George Goyder. (Hodder & Stoughton.) 92pp. 3s. 6d.

By the time this review appears in print the Synodical Government Commission will have reported, and the Church of England will be debating the subject again. At Church Assembly level this issue has, alas, got well and truly caught in the snares of ecclesiastical politics. Some clergy fear for what they believe are the ancient privileges of Convocation. Some laity suspect a ruse by which officialdom will try to clip the House of Laity wings so that they are cajoled into toeing episcopal lines. And the present Commission was for procedural reasons set up on a minority vote. Hardly a very promising start ! From all this it is refreshing to turn to Mr. Goyder's clear and lucid paperback, which is published under the auspices of the Evangelical Fellowship in the Anglican Communion in the *Christian Foundations* series. He expounds the principle of partnership between clergy and laity, so manifest in any biblical understanding of the Church, and yet so hard to realize in practice, human nature being what it is.

As a man prominent in industry, Mr. Goyder is well qualified to speak on the Church's role there. He wants to re-equip the Church so that she is better fitted to speak to the nation and to society as a whole. This is a noble and biblical vision, and one in sharp contrast to what all too often happens, namely a church excessively preoccupied with its own internal affairs. Mr. Goyder treats the bearing of synodical government on the church-state relationship, and here he wants partnership, not a sectarian separation. As to his practical suggestions,

he takes a leaf from Archbishop Ussher's book, and suggests that rural deaneries should in effect become bishoprics in miniature. No one is better qualified to write on this subject than Mr. George Goyder, for it has been he who has spurred the Church Assembly into facing this subject. He has produced an excellent little book.

G. E. DUFFIELD.

CHURCHMEN SPEAK : THIRTEEN ESSAYS.

(*Marchman Manor Press.*) 128pp. 15s.

The essays in this collection have been culled from the pages of *The Churchman* over the past six or seven years, and are introduced by a foreword by Dr. P. E. Hughes the Editor. The introductory chapter is by the Archbishop of York, who provides a lively survey of "The Bible in English". The Authorized Version of the Bible, he parenthetically observes, is the final answer to those who maintain that no good thing can come out of the deliberations of a committee. Dr. J. B. Phillips speaks feelingly about "The Problems of Making a Contemporary Translation", and Bishop Stephen Neill discusses, with characteristic urbanity, "The Bible in English History". C. S. Lewis's celebrated attack on "The Humanitarian Theory of Punishment" (which first appeared in an Australian publication) follows next. (It is a pity that this contribution appears alone, divorced from Norval Morris's equally celebrated reply). The remaining articles deal with matters of importance currently before the Church: questions relating to episcopacy and reunion, the purpose and function of the Thirty-Nine Articles, the revised Catechism, the doctrine of baptism, and so on. In these essays an attempt is made to grapple with the really knotty problems. The contributors, with telling effect, invoke the support of the Bible, the Fathers, and the Reformers, to substantiate their arguments and to enforce their conclusions.

This symposium provides impressive testimony to the quality of evangelical scholarship today. Evangelicals, it is clear, are no longer nagged by an inhibiting sense of intellectual inferiority: as these essays indicate, evangelical thinking, at its best, is creative and forward-looking. And the majority of the contributors, it is worth noting, occupy academic and ecclesiastical offices of eminence and responsibility.

There is some confusion in relation to footnotes which have become detached and lost in the body of the text on pages 13 and 82, and the typographical layout of the opening pages is lacking in dignity and restraint.

STUART BARTON BABBAGE.

DO YOU NOW BELIEVE? A SHORT INTRODUCTION TO CHRISTIAN DOCTRINE BASED ON THE APOSTLES' CREED.

By *Marcus Loane.* (*Falcon Books.*) 111pp. 5s.

A book on the cardinal doctrines of the Christian faith which is entirely and without embarrassment positive is something of a rarity in these days when religious writers seem to be so intent on telling us what we can no longer believe. This small book shows very clearly that

Archbishop Loane admirably conforms to the early concept of the bishop as the centre of Christian unity inasmuch as he is the preserver and guarantor of the sound teaching of the apostles. For this we thank God and pray that many more bishops of our time may join with him to restore this pattern of primitive Christianity. It may surprise some that Dr. Loane does not give any attention to the aberrations and eccentricities which are characteristic of so much contemporary theology; but, bearing in mind the scope and purpose of this book, this is good and desirable. What the Archbishop of Sydney set out to do was to provide an exposition of the *biblical* doctrines of which the creed is a summary, and this objective he has achieved in a most felicitous manner with respect to both style and content. The framework is the Apostles' Creed and the foundation is Holy Scripture seen as "the basis of all credal statement and the charter of true spiritual freedom" (p. 18).

"There is no escape from the centrality of the cross in the New Testament; it stands at the centre of all apostolic testimony", says Dr. Loane with reference to the statement that Christ "was crucified" (p. 45). And concerning the clause, "from thence He shall come to judge the quick and the dead", he writes: "The New Testament documents speak with absolute harmony in their witness to the Second Advent of Christ. It held a more prominent position by far than their teaching on such matters as the ministry or the sacraments in the life of the Church" (p. 68). On the Church and organizational unity he affirms that "separation cannot be wrong when it is the result of imperative duty or drastic necessity; but it cannot be right when it is the result of egotistic thinking or narrow intolerance"; and he adds the salutary admonition that "it would be a vast mistake to think that visible reunion of the churches on earth would in itself remove all the problems or achieve the ideal" (p. 93). To his counsel that "the Church needs with a need which no words can adequately express to know the grace and power of God's Holy Spirit in true pentecostal fulness" we offer our Amen. Important, too, is the warning that "at the same time it cannot be too strongly stated that there is no such thing as an independent gospel of the Holy Spirit", and that "we can never advance from Christ to the Holy Spirit" (pp. 77f.).

This book provides an excellent conspectus of balanced, Reformed teaching. We commend it for wide use in church study groups.

PHILIP E. HUGHES.

#### GOD-CENTRED EVANGELISM: A PRESENTATION OF THE SCRIPTURAL THEOLOGY OF EVANGELISM.

By R. B. Kuiper. (*Banner of Truth*.) 256 pp. 6s.

#### CHALLENGE TO PRAY.

By Jean A. Rees. (*Oliphants*.) 96 pp. 5s.

Though the publishers do not say as much it is clearly not without intent that R. B. Kuiper's theology of evangelism has appeared in this British edition at the time of the Greater London Crusade. Jean Rees has prepared her little work specifically with the Crusade in mind.

Dr. Kuiper's book first appeared in America in 1961. The author had by that time already retired twice. In fact the book carries a dedication to his wife on their golden anniversary! However, what we have here is far from being the final musings of an elderly Christian. Here is a vigorous and forthright presentation of evangelism from a man who is completely wedded to the approach of Calvin College and Westminster Theological Seminary. He was President of the former and Professor of Practical Theology at the latter. Dr. Kuiper uses the term "evangelism" in a wide sense to mean "the bringing of the Gospel to the unsaved *anywhere*". His plea is for a "God-centred, in contra-distinction to a man-centred evangelism" and his textbook is the Bible, with the acceptance of a full-blooded doctrine of infallibility. In fact the only index is an index of biblical references—some 500 of them. His approach to the Bible is the approach of one who believes "that the only theology contained in the Bible is the Reformed theology".

Each chapter has "God" in its title and at the centre of its content, and perhaps the strong point of this book is that the author believes that Calvinism demands evangelism. In a stimulating chapter on *God's Sovereign Election and Evangelism* he explicitly states that "*election demands evangelism*"; and this in a setting which teaches unequivocally preterition. With this emphasis it is not surprising that Dr. Kuiper speaks out strongly for educational evangelism, and even gives "faint praise" to Billy Graham whose "oft-repeated phrase, 'The Bible says', is evidence of his putting forth an effort—albeit a too feeble one" to instruct his congregations. This is a very useful handbook, even though Kuiper will not carry all Reformed Christians with him all the way. Some will find special pleading here and there to get over his particular thrust.

The little book by Jean Rees comes in Oliphants' Lakeland Series. There is a foreword by Ruth Graham. Mrs. Rees has brought together 32 very brief Bible studies "suitable for reading at Home Prayer Meetings". Each study is accompanied by a suggested Bible Reading. There is much common sense here in simple form, and completely biblical. A very useful little work for women's meetings as well as home prayer groups.

B. E. HARDMAN.

#### MEN MADE NEW : AN EXPOSITION OF ROMANS 5-8

By John R. W. Stott. (I.V.F.) 108 pp. 4s. 6d.

*Men Made New* represents a slightly expanded version of the 1965 Keswick Bible Readings. Each of its four expositions reveals the characteristic analytical and illustrative skill of the author. His interpretation of chapters six and seven is particularly calculated to remove much popular confusion about Paul's theology of sanctification. One lesson which repeatedly emerges is that, "far from being dead in the sense of being quiescent, our fallen and corrupt nature is alive and kicking" (p. 41; cf. p. 96).

The theological treatment of Romans 5 follows a fairly conventional

pattern, but remains clear and practical throughout. On the question of suffering, for instance, we come across the comment: "The very endurance we need in suffering is produced by it, much as antibodies are produced in the human body by infection" (p. 15). The exposition of the sixth chapter draws attention to some crucial distinctions. "Our death to sin is through identification with Christ; our death to self is through imitation of Christ" (p. 45). "What was crucified with Christ was not a part of me called my old nature, but the whole of me as I was before I was converted" (*ibid.*). Death to sin constitutes a legal death; death to self constitutes a moral death. Hence, "'reckoning' is not make-believe. It is not screwing up our faith to believe something we do not believe. . . . Once we realize that our old life has ended—the scores settled, the debt paid, the law satisfied—we shall want to have nothing more to do with it" (p. 49). Two excellent illustrations follow. The first compares the believer's life to a biography written in two volumes: "Volume one of my biography ended with the judicial death of the old self" (*ibid.*). The second illustration asks whether a married woman can live as though she were still a single girl: "It is not impossible. But let her feel that ring. . . . Let him remember his baptism. . . ." (p. 50). Crucifixion in this chapter is carefully disentangled from associations of ideas connected with a different context of thought in Galatians 5.

On the question of law, Mr. Stott concludes that Paul refers to his pre-Christian life in 7 : 7-13, and to his life as a Christian in 7 : 14 ff. In the latter section Paul "shows that even as a Christian believer, *by himself* he still cannot keep the law" (p. 74). The author pays equal attention to the present and future tenses in the eighth chapter, and successfully reaches its conclusion without losing the climax of the closing verses.

References to Greek prepositions and tenses occur a number of times. A comment on 6 : 3 argues from the traditional but not unquestioned distinction between εἰς and ἐν in Koine Greek. The indicative is understood in 5 : 1. The interpretation of 8 : 28 follows the thought of the variant which includes δὲ Θεός. Perhaps the only surprise comes from repeated references to H. P. Liddon and C. J. Vaughan. For much of what the author says has already been suggested by Anders Nygren, although admittedly more technically and much less clearly. Thus, if the purpose of citing commentators at all at Keswick includes that of indicating further sources of reading for ministers or students, it is slightly disappointing that citations concentrate on nineteenth-century stalwarts, whilst neither Nygren nor Leenhardt receives mention.

The publishers state that this book offers fresh insights into difficult passages. This claim is legitimate, not because it breaks entirely fresh theological ground, but because it constitutes a genuine break-through in expounding theological concepts which are often misunderstood, with unsurpassed clarity and application. It is hoped that those who assent to the concept of "Keswick's Authentic Voice" will include this book prominently in their canon, and that in any case its use and influence will go far and wide.

ANTHONY C. THISELTON.

## THE RULE OF QUMRAN AND ITS MEANING.

By A. R. C. Leaney. (S.C.M.) 310 pp. 50s.

It is generally assumed that the almost twenty years since the discovery of the Qumran scrolls have been sufficient to establish a basic interpretation both of their writers and also of their general position, and so we can go over with confidence to semi-definitive interpretations of them. The recent publication of Driver's massive *The Judean Scrolls* should make the man without an axe to grind chary of unduly committing himself even now.

The present book must be regarded from two angles. As a translation of and commentary on *The Rule of Discipline* it is a first rate piece of work. A comparison, however, with certain other standard translations reveals how far we still are from a completely agreed text and interpretation. While the author tries to be fair to the wide variety of views on key passages, it is impossible to cover all within the limits of the book. One example must suffice. In commenting on ix. 11, "the anointed ones (Messiahs) of Aaron and Israel", he is convinced that the Covenanters were expecting two, but does not refer to M. Black's whole-hearted rejection of the view (*The Scrolls and Christian Origins*, pp. 147, 157). Less important is his attempt from time to time to explain away discrepancies between *The Rule* and what we know of the Essenes from other sources.

The opening hundred pages entitled *The World of Qumran* are much less satisfactory. The writer is not to be blamed for adopting the majority view that the Qumran Covenanters were Essenes or a group of them, though his grounds for rejecting the view of Roth and Driver that they were Zealots can hardly be regarded as serious (p. 33). How little he has considered the possibility is shown by his dating of *The Rule* c. 100 B.C., while in his comments on x. 19 and xi. 2 he sees a condemnation of the Zealots, who apparently did not then exist.

The importance of the scrolls lies in the general light they throw on their time. Hence it is no matter of indifference whether we date them from the first century B.C. or A.D.

It is a pity that in so well written a book the author should have allowed irrelevant personal opinions free rein. It cannot be considered a majority view that the Passover lamb was a substitute for a first-born son, while "no doubt the historical Zadok was a priest of an ancient Jerusalem shrine adopted by David" merely underlines the doubt felt by the majority, when they meet the view. In addition I find it very hard to accept the explanations of how certain elements came from paganism to Judaism, if indeed they came at all. H. L. ELLISON.

## IRONY IN THE OLD TESTAMENT.

By Edwin M. Good. (S.P.C.K.) 256 pp. 30s.

The reader can be forgiven for coming to this book with some hesitation. He knows that if a man looks for a particular theme long enough he is sure to find what he wants. Professor Good is looking for irony in the Old Testament, and he finds it—page after page of it! Can it be that this is a case of irony being in the eye of the beholder? It

is a fair ground for hesitation. However, a reading of his book must convince the most critical reviewer that the author has made his case, and made it remarkably well.

The book consists of six detailed studies—the book of Jonah, the life of Saul, Genesis, Isaiah (1-39), Ecclesiastes, and Job (omitting Elihu's contribution). Each episode is either ransacked for individual examples of irony (as with Saul, Genesis, and Isaiah) or is regarded as a literary composition for which irony is the key which unlocks its hidden meaning (as with Jonah, Ecclesiastes, and Job). To be sure, irony as defined by Professor Good covers a wide range of literary categories: it uses humour, word-play, understatement, and any kind of situational incongruity, but it always has what he calls "a stance in truth", that is, it is not merely destructive like so much sarcasm and satire.

Then in six closing pages—all too short—the conclusions of the previous two hundred and fifty are drawn. In a word, irony is an integral feature, not just of Hebrew literature, but of Old Testament faith. "True irony is possible only in true faith" and it is evidence that the faith of Israel was a liberating faith which can see incongruity and laugh at it without being shaken.

The great virtue of these studies, therefore, is on the exegetical level. Seen as irony, so many statements and situations have new meaning injected into them which the solemn tones of our English translations have concealed from generations of readers. We have often felt that there is more humour and subtlety in the Old Testament than meets the eye. Now we can be convinced.

JOHN B. TAYLOR.

#### GENESIS 12-50.

*By A. S. Herbert. (S.C.M.) 160 pp. 8s. 6d.*

#### ISAIAH 1-39.

*By John Mauchline. (S.C.M.) 237 pp. 10s. 6d.*

#### JEREMIAH.

*By H. Cunliffe-Jones. (S.C.M.) 287 pp. 13s. 6d.*

#### AMOS AND MICAH.

*By John Marsh. (S.C.M.) 128 pp. 7s. 6d.*

The value of the Torch Bible Commentaries is seen in the steady way in which they are now appearing as paper-backs, the total being already fourteen. On the other hand a study of the titles suggests that their success is in part due to the lack of adequate rivals in the serious popular field. In view of rising prices, we are glad that these commentaries are available at a slightly reduced price, though even so they are not cheap.

Their main weakness, which cannot be avoided in many of the Old Testament commentaries, is the inadequate space available to the writers. If we ignore the introductions, which are kept as short as practicable, we find that while Principal Marsh has nearly six pages of about 300 words each for each page of the standard Nelson edition of the RSV, Principal Mauchline has somewhat less than five, and Professor Herbert and Principle Cunliffe-Jones have only about three each. The position is the worse because the commentaries are based on the AV, which involves explanations where its rendering is false or hard to understand.

This means that Dr. Cunliffe-Jones has been given an impossible task, the more so as there have been no British commentaries of importance on Jeremiah for thirty years. What he has written is excellent, but he leaves much unsaid in the crucial passages of the book. Professor Herbert has marred his work with an undue stress on sources and an unnecessary scepticism and rationalism, which stand out because of the brevity of the treatment.

Principal Marsh's study has become justly well-known to senior school forms and students. Its brevity, however, tends to hide the fact that very different interpretations of these two books are possible. In many respects Principal Mauchline's commentary is the best of the four. There is a refreshingly conservative note in his introduction, and his commentary shows outstanding skill in avoiding discussion of minor points.

H. L. ELLISON.

### CRISIS FOR BAPTISM.

*Edited by Basil S. Moss. (S.C.M.) 189 pp. 10s. 6d.*

This book is the edited collection of papers read at the Conference on "The Baptismal Life" at Swanwick last year. I first read the book, then heard Eric James (of "Parish and People") speak to students, then looked back at the book. One wonders if the "crisis" is not focussed especially in his paper, and perhaps even in his person.

The "crisis" is twofold. Firstly it is a problem about what baptism means or does, secondly it is a problem about who is eligible to receive it. Each of these problems is in turn twofold. The first involves both the question "what is the relationship between baptism and confirmation?" and the question "do sacraments 'work' automatically?". The second problem involves both the question "are infants in principle eligible?" and the question "given the principle, are *all* infants eligible?". The Conference as a whole took a far less decisive line on this last question than its Preparatory Commission on indiscriminate baptism. Perhaps again Eric James has the key, for the modern tension in radicals is between wanting the Church to *be* the Church, and wanting to recognize all men as true (albeit unconscious) children of God. Eric James displays this tension clearly.

The concluding paper, by the Provost of Southwark, is a highly readable call for the Church to live out its "Baptismal Life" before the world. The Church is in fact its own sacrament of the Gospel to the world. Its baptismal life has "an Alleluia ring about it". Meanwhile the Baptists and Roman Catholics are scratching each others' backs. The Conference must have been very stimulating, and its book needs the application of both mind and will.

COLIN BUCHANAN.

### CONVERSION.

*By E. Stanley Jones. (Hodder & Stoughton.) 253 pp. 6s.*

### WHAT MAKES A MAN A CHRISTIAN?

*By Timothy Dudley-Smith. (Hodder & Stoughton.) 85 pp. 3s. 6d.*

Both these books are eminently readable and both are practical. Both are vitally concerned with the Christian faith and in both books

the great doctrines are reflected. After that they naturally diverge.

Dr. Stanley Jones is an elder statesman—or evangelist—who is known and loved in all the churches. The author of *The Christ of the Indian Road* has here come to full evangelical maturity. He knows his subject and can draw on his long experience to illustrate it. The late Mr. Shastri said in public that "if he begins at the binomial theorem he will come out at the place of conversion". The book is not a psychological, academic study but a vital exposition of the truths of conversion. A man would have to be a pessimist of the deepest dye not to be refreshed, stimulated and, helped by this sparkling piece of work.

Mr. Dudley-Smith asks a crucial question and drives his readers to Scripture for the answer. This sounds like the mixture as before, but it is not. The "programmed paperback" uses a method of teaching which can be used by young and old alike. There are no pictures but the author is to be complimented for turning "snakes and ladders" to good account. The style is direct and vivid and admirable for individual or group study. The questions asked, the answers found, and the approach adopted will dispel many woolly notions. Dr. Stanley Jones should inspire preachers; Mr. Dudley-Smith will equip local leaders as well for evangelism and follow-up.

RONALD A. WARD.

#### THE IMAGE OF GOD.

By Theodore Parker Ferris. (New York: Oxford University Press.) 184 pp. 30s.

We have here a series of sermons, either before or after being preached; not a dissertation but a theme which holds together some helps for laymen to think about God. The author is the distinguished Rector of Trinity Church, Boston. He acknowledges a debt to *Honest to God* and a kinship to Dr. Robinson and seeks to help those who are moving along the same way. He believes that the true image of God is the Man Christ Jesus.

I review this production with mixed feelings. There are some good things in it. According to Nathaniel Micklem, Jesus not only taught that God forgives and loves but He made it credible. Dr. Ferris would go further: Jesus made it more than credible. He made it actual. He did it. Again, in spite of the unsuccessful quest in some quarters for the historical Jesus, Dr. Ferris believes (rightly, in my view) that he speaks for thousands of Christians, both scholars and laymen, when he says that you can find Christ as a Person in the New Testament. And he comments movingly on the danger of the Church speaking of principles without reference to situations and of situations without reference to the eternal, given truth.

But I am not happy about the treatment of the death of Christ. Gethsemane is more than that "he found his second wind" and the Cry of Dereliction merits deeper investigation. And though there is always more light to be found concerning Calvary, we already have much concerning the meaning of the cross if we take the New Testament seriously. Is it a factual judgment or a value judgment to make a distinction between the Anglican tradition and the evangelistic tradition? Preachers must read with discrimination; and they will find some good illustrations.

RONALD A. WARD.

## SENSEI : THE LIFE STORY OF IRENE WEBSTER-SMITH.

By Russell T. Hitt. (Hodder & Stoughton.) 240 pp. 18s.

Here is a book which will be welcomed by many who, like myself, have known Miss Webster-Smith only from a distance, and marvelled at her versatility. As a member of the Japan Evangelistic Band she first of all opened the Sunshine Home not far from Kobe where (we are told) "she reared eighty-seven little Japanese girls in an atmosphere of disciplined love and Christianity", and thus saved them from a life of shame. Then, forced to leave Japan during the war, she rendered splendid service in quite a different field with the Inter-Varsity Christian Fellowship in Canada and the U.S.A. She returned to Japan as soon as possible and, partly through General MacArthur's interest and support, took up completely new work amongst Japanese students, and—still more remarkable—obtained the entrée to prisons in the Tokyo area, and witnessed the genuine conversion of a number of Japanese "military leaders, convicted of war crimes", who went to their death triumphantly, "praying and offering praise to God". In her eighties this Irish lady is apparently continuing "to perform exploits for the Lord. Like the disciples of the early Church, she moves on with an inward sense of the Holy Spirit's direction and power".

Hodder and Stoughton have already produced two books by Dr. Russell Hitt—*Cannibal Valley* and *Jungle Pilot*—in their series entitled "Hodder Jungle Missionary Classics". In order to provide a more interesting biography Mr. Hitt writes as if he had been present in all the experiences of Miss Webster-Smith's life, and had overheard all that she said! He appears to invent her conversations with all and sundry—though one imagines that the script must have been submitted to Miss Webster-Smith before publication, and on laying down the book one senses that, by and large, it gives a very true picture of a noble life. She corresponded with Amy Carmichael of Dohnavur, South India, and visited her in 1933. Certainly Miss Carmichael would recognize her as a comrade-in-arms. One small postscript. This is a book which will surely run into a second edition. Will the printer kindly note that Dohnavur is mis-spelt "Donahvur" a number of times on pages 41, 135, 136, and 137?

FRANK HOUGHTON, *Bishop*.

## GIVE ME THIS MOUNTAIN : AN AUTOBIOGRAPHY.

By Helen Roseveare. (I.V.F.) 166 pp. 5s.

The authoress is a missionary doctor whose ordeal during the uprising in the Congo was widely publicized by radio, television, and the press. Great interest has been aroused and those whose appetites have been whetted will enjoy this moving story. It is intensely frank: we see, for example, her early religion with its absorption in church and its powerlessness outside; and the problems with "difficult" colleagues, even in the same theological camp. The book throbs with personal experience from which spiritual lessons may be learnt. Descent from the peak to the valley must not always be interpreted as failure: it may mark an approach to the foothills of a yet higher range. And in any case "despair" may be due to physical exhaustion rather than spiritual decline. This book is a spiritual thriller. The title is taken from Joshua 14: 12.

RONALD A. WARD.

### OUT OF THE JAWS OF THE LION : CHRISTIAN MARTYRDOM IN THE CONGO.

By Homer E. Dowdy. (Hodder & Stoughton.) 254 pp. 18s.

Homer E. Dowdy is the American author of a number of well-written books concerning overseas missions in areas as different as Vietnam and Guyana. *The Bamboo Cross* and *Christ's Witch-Doctor* have had a deservedly wide circulation. This present volume is dedicated "to the loved ones of the Congo martyrs". It is described as "the first complete on-the-scene report of the imprisonment, terror, and martyrdom in the Congo, endured by Christian missionaries". Mr. Dowdy claims to have "interrogated dozens of eye-witnesses on the most minute details, even to dialogue and pent-up emotions". There is no doubt that he has succeeded in producing a story of high courage and faithfulness unto death that compares with similar accounts of the Boxer Rising in China at the turn of the century. Just as many hundreds of Chinese Christians lost their lives, in addition to scores of missionaries, so a vast number of Congolese Christians were murdered. But it is natural that Mr. Dowdy should have inquired most exhaustively into the story of missionaries, mainly from America and Britain, who faced torture and death. After Hector McMillan had been shot dead his eldest boy, who was wounded, told his mother that if he lived he would like to return to the Congo as a missionary. When Cyril Taylor was murdered, his son Murray brought the news to his mother, and then prayed: "Thank you, dear God, for taking Dad out of all this misery, and forgive the man who shot him". The majority of missionaries who finally emerged in safety were determined to return to the Congo as soon as conditions permitted. To mention two small points, perhaps Mr. Dowdy is less than fair to President Tshombe, who won the high esteem of missionaries in Katanga, and English readers may be surprised that no mention is made of Helen Roseveare.

FRANK HOUGHTON. *Bishop.*

### FORGIVE THEM : THE STORY OF AN AFRICAN MARTYR.

By J. E. Church and colleagues of the *Ruanda Mission*. (Hodder & Stoughton). 126 pp. 5s.

This is a very moving story of the life and death of Yona Kanamuzeyi, pastor of the African Church in Rwanda. When Christians suffer martyrdom, and their life story is recorded, there may be a danger of unwittingly exaggerating their virtues. I think it can be said that the writers of this book have not yielded to this temptation. In his foreword the Rev. John Stott speaks of it as a "simple, unaffected account of an African pastor's ministry and martyrdom. . . . The Lord Jesus filled his vision. Although his temptations and failings are not concealed but honestly recorded, yet we can recognize in him Christlike qualities which were undoubtedly 'the fruit of the Spirit'". He and his wife Mary gave themselves unstintedly to the people amongst whom they worked. Their home was a shining example of what a Christian home should be. After his ordination in 1960 Yona was sent "to minister to the rapidly growing refugee community" at Nyamata in eastern Rwanda. The Tutsi aristocratic minority which for many years had dominated the Hutu majority retained its power in the southern

area of Burundi, but was overthrown in Rwanda. Yona was of Tutsi descent but of mixed blood, and it was for the most part Tutsi refugees to whom he ministered at Nyamata. Towards the end of 1963 a Tutsi force from the south attempted to invade Rwanda, and as the northern forces reacted vigorously, there was a reign of terror in the Nyamata area. Over and over again Yona was advised to flee, but, as he told Mary, "when the ship is sinking, it is the captain who leaves it last of all". So with calm courage he continued to inspire the believers to trust and not be afraid. The story of his death is told by the schoolmaster Andrew, who was arrested at the same time as Yona, and was converted through seeing the grace of God in the pastor who went singing to his death. Today he rests from his labours, and his works follow him.

FRANK HOUGHTON. *Bishop.*

### THESE MY PEOPLE.

*By Lillian Dickson. (Hodder & Stoughton.) 128 pp. 5s.*

### THE DRUMS ARE BEATING : MISSIONARY LIFE IN SWAZILAND.

*By Joan F. Scutt. (Henry E. Walter.) 132 pp. 6s.*

Mrs. Dickson's account of her loving, selfless service amongst the mountain tribes of Formosa was printed in America (her home country) in 1959, and was first published in this country in 1966. Dr. Bob Pierce, president of World Vision contributes a foreword in which he introduces his readers to a missionary for whom he obviously—and justifiably—has unbounded admiration. Mrs. Dickson's simple devotion to the people whom she describes so vividly is apparent throughout. But she is also a very able woman who inspired others to establish Bible schools, children's homes, and clinics ministering to thousands of patients, and who rejoiced to see Christian aborigines of many tribes building churches in the mountain areas to which the Gospel had never penetrated. Work which was discouraged if not completely impossible under the Japanese régime is growing by the grace of God with the sympathy of Chiang Kai Shek's administration.

Miss Scutt's book deserves to be read by all who are concerned for the progress of the Gospel throughout the world, but especially by intending missionaries, and by missionaries, and by all who need guidance how to pray for missionaries! Miss Scutt, a veteran missionary of the Africa Evangelical Fellowship (formerly known as the South Africa General Mission), has entered so fully into the hearts of the people of Swaziland that she can present a wonderfully clear picture. She does not say so in so many words, but it is obvious that she loves the people, and that they love her. What are the special problems and temptations of missionary life, and what are the disappointments, as well as the joys, of furlough? I do not wonder that a book first published in 1950 is now appearing in a third edition.

FRANK HOUGHTON. *Bishop.*

### HALF-WAY TO FAITH.

*By Lord Eccles. (Bles.) 128 pp. 12s. 6d.*

This is a most compelling book. It is remarkable for its dazzling candour, the more so because it is the work of a professional politician. Lord Eccles was notable for his honesty as a politician, and this was

probably one of the reasons why he did not rise right to the top. Even so, it is extraordinary that a man of his background and experience can strip his soul so bare.

The book is not concerned with politics, and there are hardly any references to Lord Eccles' political life. It is a kind of spiritual autobiography, with some experiences pinned down to a place and time and other chapters of a more general and reflective nature. The initial approach is through art. When he was 29 Lord Eccles spent a holiday in Cornwall, reading and re-reading the Gospels in the Nonesuch edition. He found them fascinating as works of art, and he still finds the different approaches of the four evangelists to the personality of Jesus a rewarding study. The rest of the Bible he found less congenial, and the God of the Old Testament seems to him quite incompatible with the God revealed by Jesus. Like Dostoevsky's Grand Inquisitor, he thinks that the Church regarded the pure Gospel of Christ as too hard for men to bear and embroidered it with various props, in particular the "miracles, mystery, and authority" which Christ had rejected in His temptations.

The search for the "real Christ" under the barnacles with which St. Paul, the Fathers, and the Church as a whole have encrusted him has, of course, been made before, and Lord Eccles meets with no greater success than his predecessors. Nor is he the first to view the gospels as great art. But he does make some telling points on the artistry of the gospels, and, even to one like the present reviewer who loves the gospels *in spite of* their breaking artistic canons of style and structure, he makes as good a case as can be made.

Given the failure of the Church to make Christ relevant to the needs of today, Lord Eccles turns to Teilhard de Chardin and Bishop Robinson. His judgment on each is frank and sound. The former he dismisses as unrealistic: he ignores the widening gap between our material and our moral inheritance. The latter he respects and devotes a lot of time to. He accepts the importance of Robinson's emphasis on love as the heart of the Gospel and the means by which modern man can understand it. But he cannot forgive him for his depersonalization of God nor for his watering down of the resurrection.

Lord Eccles himself feels that freedom, rather than progress or love, should be the keynote of the application of the Gospel to the present situation. If the freedom that is in Christ was emphasized, the Gospel would become as real to us as the references to the God of their fathers made the original message to the Jews of Christ's day. This is an interesting theme, and one wishes it could have been developed further.

In the last analysis Lord Eccles finds it hard to believe. He is desperately frank with himself. The fact that his goal—the pure Christ, unadulterated by Scripture, history, and the Church—is as unattainable as the Holy Grail adds to his difficulty. Moreover, as he says, he could not buy peace of mind at the price of losing his independence and initiative. No doubt it is this same independence, coupled with his distaste for the Church, that keeps him from the full realization of the Truth. It is sad that he should have to say how difficult he found it to recognize a professing Christian by his behaviour.

DEREK TAYLOR THOMPSON.

## MARKINGS.

*By Dag Hammarskjöld. (Faber.) 186 pp. 6s.*

Hammarskjöld was one of the most brilliant men of his generation. Chairman of the National Bank of Sweden at the age of 36, a member of the Swedish Cabinet at 46, Secretary-General of the United Nations the following year, outstanding as a civil servant, politician, and economist, he was at the same time a man of wide literary and philosophical interests and a poet of some distinction. If his life had not been so tragically cut short by an air crash in Central Africa, we might have had more written work by which to judge this scholar-statesman. As it is, his endless labours in the public service left him little time to commit his deepest thoughts to writing, and we must be content with the fragments that make up this little volume.

The title which was his own could more literally be translated "Guideposts". Though in form it is a diary, it is not related to his daily work but consists of reflections on people, on events, on books he had read. It is a mixture of poetry and philosophy, with quotations from the Bible and the mystics as well as from contemporary writers. Some of the poetry is obscure, though like Eliot the obscurity is less in the thought than the imagery, which is evocative whatever it meant to the creator. Other passages are full of practical wisdom, like the following: "A game of hide-and-seek: when the Devil wishes to play on our lack of character he calls it tolerance, and when he wants to stifle our first attempts to learn tolerance he calls it lack of character".

In parts the book resembles that curious volume *The Unquiet Grave* which Cyril Connolly produced at the end of the war under the pen-name Palinurus. But while there are echoes of the malaise that underlay that book—and several quotations from Ibsen in the same vein—the conclusion is not that all is vanity. Introspection, which seems about to give way to cynicism and despair, is suddenly irradiated with light. God's name is invoked, faith returns, and the darkness is dispelled with joyful quotations from the Psalms.

Was Hammarskjöld a Christian? Some might feel that on the evidence of *Markings* this is not proven. W. H. Auden who contributes the introduction appears from a knowledge of the man to be more confident. Auden clearly had a great admiration for Hammarskjöld, the admiration of a poet for a man of affairs who understands poetry; but he was perceptive enough to make this comment about the solitary nature of Hammarskjöld's religion, his failure to show it publicly or go to church: "It is precisely the introverted intellectual character who stands most in need of the ecclesiastical routine, both as a discipline and as a refreshment".

That the poetry is obscure in places is not Auden's fault. He has achieved the remarkable feat of collaborating in the translation of a language which he does not know. The basic translation was done by a Swede, and Auden then worked on it with a poet's insight. It must have been a difficult job and it has been well done. The result is a book which repays very careful reading. If one may be permitted one minor criticism, it would have been interesting if each extract whose date is known could have been accompanied by some indication of the

work Hammarskjöld was engaged in at the time. The diary is not concerned with outward events, but they could make a fascinating backcloth to the inner thoughts revealed.

DEREK TAYLOR THOMPSON.

**SIMONE WEIL : A SKETCH FOR A PORTRAIT.**

*By Richard Rees. (Oxford University Press.) 161 pp. 30s.*

Richard Rees has done a lot to introduce Simone Weil to the British public. He has translated and arranged her letters and essays, and now he has put us further in his debt by offering this study of her life and thought. The book falls into two parts. The first is an account of Simone Weil's short life, with emphasis on her involvement with the French working class before the Second War and her visits to Spain during the Civil War and to America and England in 1942/43, the year of her death. The second part is a series of chapters on different aspects of her thought. The extraordinary thing is that a girl who lived only 34 years could achieve such maturity and originality. It is not simply that she absorbed a wide range of knowledge and possessed the critical ability to question the belief of the Parisian intellectuals among whom she grew up. What will always prove fascinating is the coherence of her views, the roundedness of her attitude to life, even though she did not live long enough to write a full-scale work.

What did she stand for? The burden of her "prophecy" was against the evils of deracination: in Mr. Rees's words, "shallow intellectualism, the cult of personality, the degradation of physical labour by the substitution of the cash nexus for the bond of personal loyalty, humanistic progressivism, the worship of a loveless and godless science, and the loss of the sense of the supernatural, the impersonal, the other reality". She could not accept the Roman Catholic Church and Christianity did not come easily to her; but, hackneyed though the expression is, one can truly say that hers was an "*anima naturaliter Christiana*", and she had an experience at Oxford which she described in the words "Christ himself came down and took possession of me". One can only speculate on what her religious development might have been if she had lived and perhaps settled in this country, but these pages are enough to show what we have lost by her untimely death.

DEREK TAYLOR THOMPSON.

**FAITH UNDER FIRE**

*By L. John Collins. (Leslie Frewin.) 383 pp. 40s.*

**NON VIOLENCE AND THE CHRISTIAN CONSCIENCE**

*By P. Régamey O.P. (Darton, Longman, & Todd.) 272 pp. 25s.*

In *Faith Under Fire* Canon Collins gives us some insight into his boyhood, the growth of his ideas, and how he came to be a leader in Christian Action and the Committee for Nuclear Disarmament. The book is valuable for what it reveals of the things which motivate him: his sincerity and dedication shine through it. As he tells us of his preparation for the ministry (and comments on the fact that when men arrive at their parishes they find themselves out of touch with the real world), moves on to the questions he had to face as a priest, for example

when in 1936 Cardinal Pacelli (later Pope Pious XII) blessed the Italian troops on their way to Abyssinia, to his experiences in the R.A.F. and his coming to a pacifist position, we see a man who has really tried to respond honestly to contemporary challenges. As one would expect, he does not seem to see that Communism is as imperialistic and perhaps even more violent than capitalism knows how to be, and he has that strange imbalance of judgment which so often makes one uncomfortable with the political Left Wing. He opens his book with the question "Why don't I get out of the Church?" and says that the Christian way of life as he conceives it to be is the best way of life for humanity, and his loyalty to the Church of England is genuine and not without reason. Not the least important thing about this book is that it gives us a picture of the man which the press has never revealed and one leaves it with a far greater respect for him than before.

Canon Collins differs from Father Régamey in that the former is not convinced that non-violence is entirely adequate to deal with the world's problems. Father Régamey has been deeply impressed by Gandhi and shows us in his book how non-violence, a step beyond civil disobedience, demands deep personal passionate commitment from those who practise it. The idea is that by the love and self-sacrifice of its practitioners the evil in the enemy will be overcome by good. For Father Régamey this is a practical expression of Christian charity. He maintains that a lot of what is sometimes called gentleness is really a psychological escape from the challenge to action and a suppression of the aggressive instinct. Non-violence properly practised is aggressive but it is aggressively loving and aggressively outgoing. Both Canon Collins and Father Régamey, it seems to me, show the weakness in their books which springs from a failure to be committed to biblical discipline in their approach to the evil in the world. The Bible teaches that, while we live in a fallen world, judgment and justice will sometimes require violent action both against the individual and between nations. The kind of world these authors look forward to is promised us in Scripture when Jesus Christ comes back to intervene in person in judgment and to establish the new age. The Bible teaches us that this will not be achieved either by the pacifism of a Canon Collins or the passionate, suffering, non-violence theory and practice of a Father Régamey.

E. G. STRIDE.

### THE BURDEN OF SOREN KIERKEGAARD.

*By Edward John Carnell. (Paternoster.) 174 pp. 15s.*

Books about Kierkegaard from an evangelical viewpoint are conspicuous by their absence, so that this one by the Professor of Ethics and Philosophy of Religion at Fuller Theological Seminary, U. S. A., is to be particularly welcomed. It is an examination of some aspects of "the melancholy Dane's" system of thought, centering upon the twin theses of "existential living" and "truth is subjectivity", which the author considers central in Kierkegaard's thinking. His aim throughout is to allow Kierkegaard to speak for himself as much as possible, and with the exception of the last chapter, the author's comments are almost entirely to elucidate, rather than to evaluate, his teaching.

The book begins with a brief chapter glancing at some influences in Kierkegaard's life which helped to mould his thought, his attitude, and himself. Next, his understanding of his vocation as a Christian philosopher is summarized as "a defense of the individual", "making it difficult to be a Christian", and "disclosing the role of a witness". Then follow his view of man and his dialectic of inwardness, dealing with the metaphysical, aesthetic, ethical, and religious stages of it in turn. Speculative and Hegelian philosophy, together with "objectivity", are bracketed under the title of "Kingdom Outcasts", and then his teaching on faith, suffering, hope, and love is headed "Subjective Truth". In the final chapter Dr. Carnell evaluates some of the major assets and defects in his teaching, briefly but with penetration. He is certainly right in saying that this philosopher, for all his merits, never grasped the imputed righteousness of Christ. If he had, he would probably have lost much of his dread and melancholy.

J. P. BAKER.

### WE MUST LOVE ONE ANOTHER OR DIE.

*Edited by Hugh Montefiore. (Hodder & Stoughton.) 94 pp.*  
4s. 6d.

This is the text of a series of three lectures on "love, sex, and morality" given in Great St. Mary's Church, Cambridge, in the Lent Term of 1965. The unwieldy title is rather misleading as it does not immediately suggest that the love with which the lecturers are primarily concerned is sexual love and that the main theme is the charity—chastity debate of which we have heard a lot, perhaps too much, in recent months.

The last of the three is the best, like charity itself. Surprisingly, it is the work of a theologian: one had begun to wonder whether any good thing could come out of a theologian on this subject. But this is Canon Demant at his best. His case for chastity is convincingly argued with humour and enough theology to anchor it. His answers to the undergraduates' questions at the end of the lecture (which are reproduced *verbatim*) are excellent.

The first lecture is by Dr. Frank Lake, a psychiatrist. As a study of "splitting by dread"—the driving desire for a companion, thwarted by the fear of commitment to another human being—it is quite interesting; but while the diagnosis is good, as so often with psychiatrists, the remedy is obscured by jargon and an inability to digest theological concepts or to relate them to psychiatric therapy.

Professor Root who is the third lecturer suffers from sitting on the fence. He balances rather ineffectually on the new morality, and when it comes to the questions the stiffness of his joints is revealed. A philosopher might be expected to give better answers, but on a subject such as this the most penetrating powers of analysis cannot make up for a lack of conviction.

No doubt enjoyment was derived from these lectures when they were delivered, but in print they seem, with the possible exception of Canon Demant's, a rather thin contribution to the debate.

DEREK TAYLOR THOMPSON.

## BISHOPS IN THE CHURCH : ISLINGTON CONFERENCE PAPERS.

(Church Book Room Press.) 64 pp. 6s.

Episcopacy is at the heart of the current ecumenical debate. These papers are therefore relevant, and are indeed important. After an introduction by Peter Johnston, contributions follow by John Stott, John Cockerton, Robin Nixon, George Marchant, and George Goyder. The New Testament concept of *episkope* is that "oversight" belongs to God and is delegated to *episkopoi* or *presbuteroi*. It is congregational and pastoral rather than administrative. It involves "feeding" the flock, which is taken to mean teaching, and protecting the flock from false teachers ("grievous wolves") by exposing and refuting error. The *episkopos* is to be a servant with the closest possible relationship to the flock. This is the biblical ideal. But with the development of the monarchical episcopate and an institutional church with an inward-looking complex, there was good soil for the growth of a peculiar doctrine of apostolic succession for which there is no biblical warrant and which is far from the biblical ideal.

It seems to be generally agreed that *episkope* today falls far short of the New Testament concept of a close pastoral relationship. There is separation between bishops and clergy, and still more between bishops and the laity. Bishops have grown apart from people. There is a remoteness which inhibits true pastoral relationships. Two suggestions have been made for curing this "remoteness". One is that the bishop should delegate more of his work perhaps to rural deans whose status should be improved. The other is that there should be smaller dioceses and more bishops. (But the first would not bring the bishop any nearer and might only succeed in creating a new category of remote clerics, and the second might only increase the number of remote bishops unless there was a revival of the New Testament conception of pastoral oversight.)

The closing paper on bishops and church government is written by George Goyder, the only layman in the group, who resigned from the highest body in the church open to a layman because of the danger of the development of a restored prelacy. Now that Parliament either cannot or does not represent the voice of the laity in church government, a new system must be found, true synodical government. Until that is achieved we should insist upon Parliament preserving its right and duty to represent the laity of the nation.

T. G. MOHAN.

## THE PRAYER BOOK.

By F. D. Maurice. (James Clarke.) 204 pp. 21s.

Of all the ecclesiastical figures in nineteenth century English Church history I suppose F. D. Maurice has received most attention in recent years. He is normally studied for his social and moral theology rather than his liturgical ideas, but now after half a century his sermons on the Prayer Book are back in print. There are nineteen sermons originally preached in the chapel at Lincoln's Inn about the middle of the last century. They explain in simple language for the layman (though when published Maurice hoped they would be of use to the younger clergy as well) matters connected with Morning and Evening Prayer,

the Litany, and the Communion service. In other words Maurice is expounding the services ordinary people would meet most regularly, and except in incidental references the Occasional Offices are not touched. Being sermons, they are thoughts in and around the services rather than direct expositions or liturgical studies. The book as a whole is more than an historical document, since some of Maurice's principal concerns are very relevant today. Being a man very much concerned for moral theology, we naturally find a very great concern here to make liturgy relevant to ordinary life. Another important feature of all Maurice's writing is his use of the biblical idea of law, and especially of Old Testament passages. This is peculiarly relevant today when Christians are suffering from the hangover of old-fashioned liberal prejudice against Old Testament ideas and against the whole concept of law. As the Archbishop of Canterbury says in his preface, Maurice's writing will help in the ecumenical task of liturgical renewal.

G. E. DUFFIELD.

#### THE COMFORTABLE PEW.

*By Pierre Berton. (McClelland & Stewart, Toronto.) 158 pp. 23s.*

Pierre Berton was invited, as an outsider and journalist, to inquire into the health of the Anglican Church in Canada. His diagnosis is that it is dying from comfort. The evidence is probably equally clear in England, though widely ignored. Middle-class suburbia boasts full churches, with congregations comforting themselves that God approves of them more or less just as they are. Money and time go in a round of social activities and organizations which help neither the Kingdom of God nor the welfare of needy men. In a world in desperate need of moral leadership the church is silent. Churchpeople are social conformists almost to the last woman. Prophecy is extinct, consciences are smothered. The Church exists neither for God nor for the world, but strictly and only for itself. Hypocrisy reigns supreme.

It is virtually all true. It is not the whole truth, but then we are too liable to congratulate ourselves on knowing the other part of the truth. Self-congratulation on any feature of church-life would be horribly premature before this book had been read. We might then learn a little of what God would say to the church in England today.

COLIN BUCHANAN.

#### BY WHAT AUTHORITY?

*By Bruce Shelley. (Paternoster.) 166 pp. 5s.*

This book by the Professor of Church History in the Conservative Baptist Theological Seminary in Denver, subtitled "The Standards of Truth in the Early Church", is a useful survey of the use and meaning of concepts like tradition, rule of faith, apostolicity, Scripture and its inspiration, and the canon up to the first decades of the third century. It actually concentrates on the second century, but includes a brief treatment of Clement and Origen. The author is hardly breaking new ground, and relies considerably on secondary sources, but the evidence is presented fairly and without exaggeration, and bears out the author's claims that the second century supports the "protestant" rather than

the "catholic" approach to the issue of authority. At the same time, he does not shrink from taking to task "evangelical Protestantism, particularly in its American expression", for a false biblicism which would seek to embrace the Scriptures in isolation from the Church and tradition. Shelley believes the second-century fathers preserved a better balance, without of course being faultless. In fact, we wonder whether he sometimes makes them out to be truer evangelicals than they were. The evangelical appeal to the fathers is fraught with dangers hardly less than the more usual catholic version. But, at the same time, the author is well aware that apostolicity as the criterion of canonicity is by no means as simple a concept as we often try to make out.

The work sometimes carries a rather dated air—for example, in its treatment of Gnosticism, and in the neglect of recent discoveries such as Melito's Paschel Holily and the Nag-Hammadi library, of which one item at least, the Gospel of Truth, is of great relevance for the early emergence of a body of authoritative writings very close to the full New Testament. And on critical details too, a tighter accuracy is needed at times—for example, on the unity of Polycarp's letter. We would have liked to see a more explicit consideration of the *contents* of the rule of faith in the various writers, especially in the light of the important passage at the beginning of Origen's *De Principiis* which is not discussed in this connection. But for all this, the author has done his work well, and we hope he will take his researches in this field further.

DAVID F. WRIGHT.

### THE RIDDLE OF THE "LABARUM" AND THE ORIGIN OF CHRISTIAN SYMBOLS.

By George Pitt-Rivers. (Allen & Unwin.) 92 pp. 35s.

An eminent anthropologist here seeks to illustrate his claim that Christianity is a congeries of myths and fables by showing that numerous Christian symbols and motifs were taken over from earlier pagan usage. There would be nothing particularly earth-shattering either in the thesis or the demonstration even if they were made good, but unfortunately the author submits no tangible evidence to carry his assertion that the *Chi-Rho* monogram, which is traditionally associated with Constantine's adherence to Christianity, was originally merely an abbreviation of the Greek word *chréston*, meaning auspicious or of good omen, and that it was in this sense that Constantine first used it in 312 A.D. Whatever the origin of the Labarum, and (if this be more than a rephrasing of the same question) whatever its original significance for Constantine, we need more explicit evidence than the author's Gibbonian theme-song that Constantine was not a Christian in 312, and indeed never was—a statement not to be confused with the scholarly debate concerning what Constantine's "conversion" amounted to. For when the author trespasses upon the *terra incognita* of church history, Gibbon, "the most learned and able of English historians", is his guide, though in the event Pitt-Rivers seems to have imbibed little more than his mentor's scepticism. He denies that Constantine was baptized on his death-bed, confuses Eusebius of Caesarea with his

namesake of Nicomedia, calls Arius a bishop, misunderstands the significance of the position of the Pontifex Maximus in the Roman Empire, talks about "the Monophysite Church of Alexandria who had established themselves in that city after its foundation by Alexander of Macedon", and generally rewrites the early centuries to bring Christianity to the birth, from the embryo of the sect of the Nasóreans, at the Council of Nicea in 325. Apart from a rather disorganized assembling of diffuse material, noticeable particularly in chapter 1, we are treated to gross carelessness in the printing of Greek words, in cross-references, in transcribing from coins, and in other mis-spellings, mistakes, and misprints. All in 92 pages at over 4d. a page! There are over twenty plates, some of them very fine, but they hardly avail to redeem so lost a cause.

DAVID F. WRIGHT.

### EVERYDAY LIFE IN RENAISSANCE TIMES.

By *E. R. Chamberlin*. (*Batsford*.) 200 pp. 21s.

In view of the increased attention paid to social studies during the past thirty years, it may seem surprising that nothing of consequence has hitherto been written about this aspect of medieval history. This book is therefore of particular interest in filling in the background picture of the life and times of that dramatic period of European development.

In two hundred years 1450 to 1650, the author covers a surprisingly wide field in a work of only two hundred pages. Maps and seamen, princes and their courts, agricultural and urban workers, printing, science, and education, all pass before our gaze in a fascinating procession. Yet the treatment is by no means superficial; an account of voyages of discovery includes details of picking oakum and its importance, the food and drink carried in the small ships, and the importance of the hammock in a confined space. In numerous domestic customs, the debt to Italy becomes clear; for example, in the richer houses of courtiers the introduction of the dining fork brought to an end the fingering of meat, while pillows, sheets, and bolsters played their part in improved cleanliness.

The expansion of trade, and the rise of the rich merchants, brought new pressure groups to bear on national governments, for banking families like the Fuggers could make and unmake princes by their financial support. But the darker picture is not forgotten; the influence of plague and disease, the fear of witchcraft and demons, and the privations of war balance with their stark truth the brighter outlook of expanding horizons in art and literature. As always, this Batsford book is beautifully produced, with many illustrations and line drawings adding to the reader's knowledge and interest.

COLLISS DAVIES.

### SHAKESPEARE IN THE LIGHT OF SACRED ART.

By *Martin Lings*. (*Allen & Unwin*.) 136 pp. 25s.

Shakespeare was born less than three months after Michelangelo's death, and they both hold indisputed positions in the history of the Renaissance. Now, although it is not possible to give Shakespeare an important place in "sacred" art, Lings argues that in the last years of

his life he was preoccupied with the same questions that preoccupied Dante. Medieval art is intellectual, taking the next world into account and seeing man and this world as only shadows or symbols of things to come. It is held to be superior to the humanistic outlook of the Renaissance, representing a revolt of reason against the intellect. Does Shakespeare look beyond salvation to sanctification, or is sanctification no more than a remote ideal to him? Ten of Shakespeare's more mature plays—from Henry IV to *The Tempest*—are closely analyzed for moral and symbolic content. The argument is convincing and often emphasizes a play's essential unity from a new angle. It makes an interesting study.

How does all this affect the production of Shakespeare's plays? The book concludes with some practical advice. By being as faithful as possible to the literal meaning, the deeper meaning will take care of itself. Lings sees music as being a particular element that is neglected today: harmony as well as quality is needed, and this is usually best achieved with music belonging to the period of the play's poetry rather than to that of its theme.

R. J. CASTLE.

#### WHAT ABOUT TONGUE-SPEAKING? AN ENQUIRY FROM SCRIPTURE AND EXPERIENCE.

*By Anthony A. Hoekema. (Paternoster.) 160 pp. 5s.*

#### SOME THOUGHTS ON FAITH HEALING.

*Edited by Vincent Edmunds and C. Gordon Scorer. (Tyndale Press.) 72 pp. 4s.*

Neither of these books is particularly sympathetic towards the subjects with which they are concerned. Both claim to base their views on an examination of Scripture, church history, and particularly recent experience. Both are trying to be fair and impartial, and are free from any of the more unfortunate and ungracious character and tone of some polemical writings on such controversial subjects. On the other hand, neither is careful enough in its exegesis of Scripture, particularly Professor Hoekema, who falls into nearly all the traditional faults of exegesis of anti-pentecostal writers. Both books are necessarily overloaded on the side of disbelief in the reality or authenticity of the phenomena which they are purporting to investigate, due to their over-anxiety to be cautious, and to their tendency to give too much weight to church history over against Scripture. Both books fly in the face of 1 Corinthians 13: 8-12, in assessing when the miraculous gifts of the Spirit are meant to cease. Neither appears to be based on any first-hand experience in either field. As a result, whilst some who share this experimental ignorance may be convinced by the arguments, those who have been truly baptized in the Holy Spirit, or who rejoice in the ministry of the spiritual gifts of 1 Corinthians 12: 8-11, or who have witnessed God healing sick minds and bodies miraculously in answer to the prayer of faith, according to the Scriptures, will not be greatly moved by either of these paperbacks.

There is some useful material in both books, particularly Edmunds and Scorer, which is a second edition of a 1956 monograph of the Christian Medical Fellowship, and which is certainly worth reading by

anyone, even though we may not agree with it at every point. In the case of Professor Hoekema's study, however, which often reads like something from the old programme "Talk yourself out of this", there are already several more thorough, impartial, informed, and competent treatments of glossalalia and of Spirit-baptism available elsewhere, and nothing new is added in this book.

J. P. BAKER.

#### WHAT I BELIEVE : ESSAYS.

*Edited by George Unwin. (Allen & Unwin.) 236 pp. 25s.*

In 1940 Allen and Unwin published a symposium of essays by "leading people" from varying walks of life, stating their own personal convictions and philosophies under the title of *I Believe*. Now the same publishers have done it again, so to speak, in an attempt to catch the somewhat changed mood of the intellectual world twenty-five years further on. George Unwin himself seeks to pinpoint this in a brief introduction to the present volume of essays, in which he notes, among other things, the change in the humanist camp, now more inward-looking and philosophically-minded than before the war (is this really so?), and an all-round diminution of authority in the tone of both the Christian and humanist contributors.

Although most of the essays are very readable, it is certainly true that nearly all the writers, of whichever camp, are much happier to tell us why they do not believe something else than why they believe what they do. Several tell us in so many words that they do not believe anything—in which case they invent criteria for living (like Barbara Wootton and Lord Boothby). Perhaps this unsatisfying element in the book is due to the over-all title which asks them to state what they believe rather than why they believe it. From a Christian point of view the essays are somewhat disappointing, because the supposedly Christian contributors are mostly of doubtful orthodoxy, and often sell the pass to the humanists by their rewriting and perversion of the New Testament (for example, Kenneth Barnes, John Wren-Lewis, Rosemary Haughton, Arthur Calder-Marshall). The most valuable contributions are from Mervyn Stockwood, Norman St. John-Stevas, and Malcolm Muggeridge. The most tragic aspects of the essays from the humanists are, firstly, an almost ignorance of biblical religion—they simply do not know what they are "against"; secondly, a failure to think or argue logically (even on the part of Professor Ayer); thirdly, the staggering arrogance which colours so much of their writings; and fourthly, an utter absence of anything to put in the place of the world-view they reject. Most of them seem to end up putting their faith in science, psychology, "personal values," or the sixth sense! Contributors not yet named include John Bratby, Margaret Cole, Edward Glover, Daphne Du Maurier, Jacquetta Hawkes, Kathleen Nott, J. B. Priestly, and Edward G. Slesinger. An interesting but not very inspiring book, though one that probably reflects fairly accurately the intellectual mood of our day.

J. P. BAKER.

#### THE GENESIS OF TWENTIETH CENTURY PHILOSOPHY : THE EVOLUTION OF THOUGHT FROM COPERNICUS TO THE PRESENT.

*By Harry Prosch. (Allen & Unwin.) 418 pp. 50s.*

It is not often one finds a book on philosophy in which the author sets

out to be readable by reasonably intelligent men. Professor Prosch tries to avoid philosophical jargon as he proceeds to outline the development of philosophic thought since the 15th century. He very largely succeeds as far as the nature of the subject will allow. He traces for us a stream which has its spring when Kepler and Copernicus (followed by Newton) began to make empirical observation the test for discovering the nature of the universe. The stream becomes a river as it flows taking in the systems of the British empiricists Hobbs, Locke, Berkeley, and Hume. It becomes deeper by Kant's reflections on Newtonian physics and the limits of pure reason to the world of phenomena; deeper still, though more turbulent in the gigantic lake of Hegel's system, whence there issue as from the river of Eden, four heads, namely, modern streams of thought—Marxism, pragmatism, analytical philosophy, and existentialism.

The line taken all along is that materialism is ultimate. The ultimate units of reality—atoms if you like—are material. This is true for the natural sciences, as well as for the human sciences of sociology, psychology, politics. For all these, idealism must give way to realism of a materialistic nature. This has been the way that knowledge of the real world has been achieved. Mind itself came out of matter and although it appears to be free, it is always limited. Post-Copernican man appears to live in a meaningless world, devoid of purpose. The essential pessimism may be gathered from the concluding words: "anyhow man's mushrooming technological prowess may step in and save him from such a regrettable rebirth of 'reason'—or perhaps from the problem of living altogether. Man is never, it seems, without some hope".

A. V. MCCALLIN.

### FAITH AND PHILOSOPHY.

*By James Richmond. (Hodder & Stoughton.) 224 pp. 16s.*

This is the seventh book in the series "Knowing Christianity", edited by William Neil. It is designed for theological students and inquiring intelligent laymen. The theme is the philosophy of religion. The author adopts the historical method of inquiry. This enables him to give a critical review of the writings of philosophical theologians of the 19th and 20th centuries. He considers that the problem has been set by the criticisms of natural theology offered by Hume and Kant in the 17th century. Both of these philosophers demonstrated the inability of pure reason to penetrate to the heart of reality. So, it is assumed, they undermine the current philosophical theism.

It is difficult to accept this position. Hume's view that causal connections only hold between observable states of affairs leads to the absurdity of supposing that causality is merely association of ideas. Also, Kant's "things in themselves"—beyond the phenomenal world—will not stand either. The "world" in these cases becomes simply the natural order, with values either left out or else regarded only as regulative, not constitutive principles of reality. Nevertheless our author thinks these two have greatly influenced, by way of reaction, 19th century theologians in Germany and England. Schleiermacher, Feuerbach, and Ritschl tended to assume that God was in some way a projection of man's fears, values, and aspirations.

The systems of some English idealists—Sorley, A. E. Taylor, and Farmer—anti-naturalists—are treated. There is a good critical presentation of Barth to whom God is eternally subject, known only by revelation. It is surprising to find no mention of William Temple, Ian Ramsey, or H. D. Lewis among modern philosophical theologians. The impression is given that the author tries to deal with too much in too short a space.

A. V. MCCALLIN.

THE BALAVARIANI. (BARLAAM & JOSAPHAT): A TALE FROM THE CHRISTIAN EAST. TRANSLATED FROM THE OLD GEORGIAN.

*By David Marshall Lang. (Allen & Unwin.) 187 pp. 30s.*

This fascinating tale, popular in the Middle Ages in Christendom, has a great attraction for many minds. Those who have studied it closely, think it is basically a story from Buddhist sources. The theme is renunciation of "this transitory world" in favour of the awards of "Heaven". The highest ideals for life are poverty, withdrawal from the world, the eremitic life. So extreme is this that it is thought to be flavoured with Manichean influences. It is quite out of keeping with modern ideas. The question that arises is: How are we to understand what is true other-worldliness and what is false? How are we to live in the world and yet not be of the world? Are we to be world-affirming or world-denying, and in what sense? The extreme ascetic ideal would seem to point to race-suicide as the ultimate aim.

The setting of the story is India with a legendary king named Abanes, an idolator who has driven the Christians out of his kingdom into the deserts. His son Josaphat meets Barlaam, a Christian hermit who converts him to the Christian faith. Josaphat, after many searchings of heart at last wins over his father and all die in peace. Some of the passages are extremely eloquent. The arguments go to and fro, illustrated by many fables (including that of the four caskets) which Shakespeare used in the Merchant of Venice. The student of the comparative study of religions, the medievalist, and those who love to read stories of the Arabian Nights, will find this story as interesting as a Persian tale.

A. V. MCCALLIN.

THIS IS THEIR LIFE.

*Edited by J. Erskine Tuck. (Henry E. Walter.) 160 pp. 8s.*

Popular in style and content, this book consists of thrilling true stories of men and women who have given their time and their talents to God for the spreading of the Gospel. Three chapters are devoted to Billy Graham—the man himself, his team, and his crusades in Britain. Evangelism is represented further by Tom and Jean Rees; missionary work by Gladys Aylward and others; and writers by Herbert Lockyer and Fay Inchfawn. This is something to strike the imagination and warm the heart.

## SHORTER NOTICES

## CONCISE DICTIONARY OF THE BIBLE.

*Edited by Stephen Neill, John Goodwin, and Arthur Dowle. (Lutterworth.) 2 Vols. 339 pp. 8s. 6d. each volume.*

The "ordinary reader" of the Bible for whom this two-volume soft-cover dictionary is intended will find much to help him in its pages. The entries are concise and free of technical jargon. One wonders, however, whether the ordinary reader who is interested enough to consult a Bible dictionary would not be even better served by the rather more substantial *Vocabulary of the Bible*, edited by J. -J. von Allmen, which the same publishing house produced some eight years ago, though the scope of this earlier work is somewhat more restricted than that of the present one. The theological approach of this latest addition to World Christian Books is in general orthodox and evangelical; the attitude to Scripture may be described as moderately liberal.

## CALVIN'S COMMENTARIES : THE ACTS OF THE APOSTLES, 14-28.

*Translated by John W. Fraser. (Oliver & Boyd.) 329 pp. 30s.*

The Rev. John W. Fraser deserves every commendation for his completion of this excellent translation of Calvin's Commentary on the Acts of the Apostles (the first section, which has already been reviewed in our columns, was done in collaboration with W. J. G. McDonald). This second part was first published in 1554, two years after the first part. Its dedicatory epistle, addressed to Prince Frederick, King-Elect of Denmark and Norway, is given in the earlier volume of this translation. Calvin's hope was that the resemblance of Luke's account of "the very beginnings of the Christian Church right from its actual birth, and then its advances and increases", to "the reborn Church" which the Lord had committed to his protection would encourage him "more and more in the right course of duty". The commentary on Acts is an admirable example of Calvin's method which, with its respect for the natural sense of the biblical text without resort to fanciful interpretations, did so much to restore the sound and sane exposition of Holy Scripture.

## AS AT THE BEGINNING : THE TWENTIETH CENTURY PENTECOSTAL REVIVAL.

*By Michael Harper. (Hodder & Stoughton.) 128 pp. 4s. 6d.*

The Rev. Michael Harper, who is now devoting all his time to the promotion of the charismatic movement which is making itself felt on both sides of the Atlantic, gives us in this small book a calm and factual account of the development of this contemporary movement. As the title suggests, he sees it as a refflorescence of the charismatic blessings that were bestowed on the Church in the Pentecostal days of the New Testament. What he says should be read without prejudging the issue by those who are concerned to see a work of the Holy Spirit

in our day, especially as he frankly faces the dangers of division, fanaticism, and deception and points to the safeguards which should be applied in order to avert these dangers, namely, conformity to the Word of God, mature and enlightened reasonableness, discipline in the Church, personal holiness, and the exercise of Christian love. Few will wish to find fault with this prescription.

#### DIETRICH BONHOEFFER.

*By E. H. Robertson. 54 pp.*

#### TEILHARD DE CHARDIN.

*By Bernard Towers. 45 pp.*  
(Carey Kingsgate Press.) 6s. each.

These two new booklets in the "Makers of Contemporary Theology" series provide an excellent introduction to the life and thought of Bonhoeffer and De Chardin. To write briefly and with clarity about either man is no easy assignment, and both authors have acquitted themselves remarkably well. Bonhoeffer has suffered at the hands of some who have seized on and misapplied isolated statements from his writings. Mr. Robertson gives us the timely reminder that, under the Hitler tyranny, Bonhoeffer was from the beginning on the side of the confessing church, and in fact "played a major rôle in the Barmen Conference and in the writing of the *Barmen Declaration*", which is the outstanding confessional document of our age. Teilhard's fame is posthumous and today he has a fashionable following. There is no denying the beauty and the intensity and the breadth of the horizon of his thought; but to what degree it is authentically Christian is very much open to question. Dr. Towers prophesies that "his name will one day be linked with that of Aquinas". That may be so, but the marriage of the Christian faith with evolutionism may be expected, no less than its marriage with Aristotelianism, to produce a sterile offspring.

#### BEST STORIES OF CHURCH AND CLERGY.

*Edited by Christopher Bradby and Anne Ridler. (Faber.)*  
223 pp. 18s.

The editors have collected fifteen stories with a clerical flavour by as many different authors, all of them well known, including Balzac, Chesterton, Hawthorne, Joyce, and Wodehouse, whose story "The Great Sermon Handicap", a classic piece of humour at the expense of the cloth, brings the book to a hilarious close.

#### INSIGHT AND RESPONSIBILITY: LECTURES ON THE ETHICAL IMPLICATIONS OF PSYCHOANALYTIC INSIGHT.

*By Erik H. Erikson. (Faber.) 256 pp. 25s.*

It is not easy to see how the contents of this series of lectures tie in with the title and sub-title. It is really a work on psycho-analysis more than one on ethics. It does succeed in showing how what seem at first sight to be actions motivated by rational and deep seated ethical

insights are in fact the result of unconscious prejudices, phobias, and traumatic experiences of childhood, chiefly of repressed sexuality. The author, as a Freudian, shows how the whole system of psycho-analysis sprung from the head of Freud, its pioneer, like Athena from the head of Zeus. The study of human nature can never be the same again. Much of what is said, based on clinical observation, is really what has always been said by Christian theologians who have tried to make plain what is meant by original sin.

The most interesting lecture is that given for the University of Delhi on The Golden Rule. The variety of ways in which men have regarded it, from egoistic prudence to altruistic sympathy, is noted, and worked out in eight spheres in which clinical psychiatry gives us light. The one thing missing, from the Christian point of view, is the power of the indwelling presence of the living Spirit of Christ, to enable one to do what was seen to be desirable.

#### PHILOSOPHICAL ESSAYS.

*By Bertrand Russell. (Allen & Unwin.) 157 pp. 30s.*

Much water has flowed under the bridges since these essays first saw the light. They are a reprint of some occasional papers, first published in 1910. Lord Russell was then a young don teaching philosophy in Oxford. He was one of the leading protagonists of neo-realism, in reaction to the idealism of the later Hegelians, whose monism he criticizes. It is something of a surprise then to find him writing in the preface to this edition that he no longer holds the views there propounded on the objectivity of ethical values—no argument, no explanation, just the bare statement.

We are also brought into the almost forgotten world of Wm. James's pragmatism. "True ideas are those we can assimilate, validate, corroborate, and verify." Russell's critical analysis is brought to bear on this, as a system of truth. He anticipates the arguments which a quarter of a century or so later will be brought against the logical positivists and their verification principle. James's psychological account of how our ideas arise, and how we formulate many of our beliefs, will stand well enough, but as an account of what truth is and its validation it surely fails.

Students of philosophy will be grateful to have these essays even though they seem as Edwardian as the drain pipe trousers of modern youth. They are so well written; and also they let us see the seed from which much of today's revolt against reason springs.

#### BARRIERS TO BELIEF.

*By Norman F. Langford.*

#### MAKING ETHICAL DECISIONS.

*By Howard Clark Lee.*

*(Carey Kingsgate Press.) 96 pp. 6s. each.*

Each of these small paper backs comes from The Layman's Theological Library, edited by Robert McAfee Brown and G. R. Beasley-Murray.

The first deals with intellectual impediments to the Christian faith. Problems arising from belief in miracles, the divinity of Christ, the Kingdom of God, heaven and hell, and predestination are treated and answered in a sane, sensible manner, relying on biblical insights. The over-all conviction is that God's grace intrudes upon human life to prevent us from going to our own destruction through self-will. It is delightfully written and a joy to read. Here is the sure touch of the born teacher who is both a scholar and a convinced practising Christian.

The second book is not so formidable as its title might suggest. The style is chatty and journalistic; there is little or no theorizing, yet there is plenty of good sense. For the Christian, day to day decisions are made, as a member of a historical worshipping community, with the help of biblical principles and the present guidance by the Holy Spirit of the individual's conscience.

### Reprints

#### COMMENTARY ON DANIEL.

*By John Calvin. (Banner of Truth.) 804 pp. 30s.*

A reproduction of the translation by Thomas Myers which was published by the Calvin Translation Society in the middle of last century in two volumes. The first edition in Latin appeared in 1561. Dr. Wilbur Smith contributes a stimulating introduction in which he rightly points out that in these perilous days through which the world is now passing "there is hardly any book in the Old Testament we could read with more profit than the book of Daniel, and scarcely a commentary on any portion of the Old Testament quite so profitable as Calvin's". Here is a large treasure available for a small price.

#### DARWIN: BEFORE AND AFTER.

*By Robert E. D. Clark. (Paternoster.) 192 pp. 5s.*

It is good to see this work published as a paperback, for it continues to be one of the most valuable and incisive critical studies of Darwinism and evolutionary theory that has yet appeared. The subject is one of crucial importance for the Church today and this is certainly a book to be reckoned with. Dr. Clark is an expert whose writing holds the attention of the reader.

#### THE STORY OF SOUTH AFRICA.

*By Leo Marquard. (Faber.) 264 pp. 10s. 6d.*

Written by a South African, this is probably the best concise history of South Africa now available. Mr. Marquard knows his country well, and he writes calmly and with competence. "Whether South Africa will sink into oblivion, a classic example of a multi-racial society that failed," he says, "or become a force for the maintenance of civilized standards and culture on the continent of Africa, depends primarily on whether her white rulers can associate their non-white subjects in a national state that is representative of all its inhabitants". The book is also available in a cloth-bound edition at the price of 25s.