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## Book Reviews

**BISHOPS AND SOCIETIES : A STUDY OF ANGLICAN COLONIAL AND MISSIONARY EXPANSION 1698-1850.** *By Hans Cnattingius.* S.P.C.K. 21/-.

The first thing to say about this book is that it is a careful and scholarly study which fills a gap in the story of the missionary movement of the Anglican Church. It should be added that Dr. Cnattingius has been most fortunate in his translator, Miss Joan Bulman, who has provided us with a volume easy to read.

The second thing to say is that it is very much to be hoped that Dr. Cnattingius or some other scholar will bring the story down to 1910, leaving to yet a third volume the repercussions of the Ecumenical Movement since 1910 upon both the overseas Episcopate and the Missionary Societies of the Anglican Communion. For that is the total perspective within which this "first" volume must be considered. Only so will the accidents of Church and State relationship in the 18th century and the peculiar position occupied by Evangelicals in the Anglican Church at the beginning of the nineteenth century come to be viewed in proportion.

There is a common tendency in viewing Church history, and not least missionary history, to regard it out of relation to the political, economic and social developments of the world with which it was contemporary. It was, for instance, no accident that C.M.S. from its very foundations gave an important position to laymen, out of all proportion to any other organization within the life of the Anglican Church. This followed indeed upon the insights of the Evangelical Revival of the eighteenth century. But it also corresponded to the needs of Englishmen who were going abroad in ever increasing numbers to places where the Church was slow to follow them. The very important position occupied by the "corresponding" committees of C.M.S. in India, consisting as they did largely of local European businessmen, is a case in point. Dr. Cnattingius brings this out and indeed notes that the S.P.G., for all its close traditional links with the Episcopate, was compelled for many years to trust its affairs in some places abroad to committees of laymen.

But even more important for the development of the Anglican Communion overseas was the fact that the "lay" emphasis of the C.M.S. was the counterpart on a small scale of the whole political development of Britain and its overseas territories towards a responsible democracy and away from the hierarchial ordering of the common life. C.M.S. was, after all, the missionary counterpart of that great company of Christian laymen, influenced by the Evangelical revival, who played so notable a part in the development of Britain's importance in the world in the nineteenth century.

Dr. Cnattingius never quite makes this explicit, but he comes very near to doing so when, referring to the struggles of the S.P.G. Corresponding Committee in Madras in its relations with Bishop Spencer, he says :

"The energetic opposition from Madras reminded the S.P.G. of

the existence of the laymen and that the mere recognition of the bishop as the undisputed head did not settle everything. The Madras Diocesan Committee fought to obtain certain definite powers in writing. The opposition of this committee is, therefore, to be regarded as yet another manifestation of the widespread discontent at the unrestricted powers of the colonial bishops. It forms part of the struggle for a *constitutional* episcopacy, even though it was only concerned with one small detail, the relative powers of the bishop and the laymen on the S.P.G. Committee in Madras". (pp. 217-218.)

The autocratic powers of the early colonial bishops did in fact constitute a most serious threat to the whole development of the Anglican Communion. It was the conscientious, and often embarrassed, protests of the Missionary Societies, reflecting, as they did, far more clearly than the bishops, the developing temper of the age, which in fact ensured the development of a constitutional episcopacy overseas. Here, as in so many other respects, the Missionary Societies were laying the foundations upon which the later movement of ecumenical understanding could be built.

This is the fundamental issue which Dr. Cnattingius's study so interestingly illuminates.

MAX WARREN.

GRUNDTVIG : AN INTRODUCTION.

By P. G. Lindhardt. S.P.C.K. 139 pp. 21/-.

The first time I heard of Grundtvig was in the war, when I read of the completion of the Grundtvig Memorial Church in Copenhagen, in spite of the difficulties of war. Then he came upon my horizon later, when in one of Sir Richard Livingstone's books on education I read of his experiments in adult education. Now, through the generous confidence of the Editor of *The Churchman*, I find myself with a monograph about him in my hands. The book is a biography of this great Danish scholar, preacher, reformer, mystic and poet, with a good deal of critical discussion of the problems raised by his life. It is by a Dane, and by one who is clearly an authority on his subject, Professor P. G. Lindhardt. Unfortunately the book is marred by being somewhat disjointed—very "jerky" in fact—and by being written in a style which, though wonderfully good for a foreigner, is rather complex and exotic for the English reader. It contains an interesting foreword by the Dean of Chichester, who finds in Grundtvig's combination of Christianity and patriotism an example of something which he has always valued.

Grundtvig lived from 1783 till 1872, so his life spans a critical period in European history. Though he was essentially "a bird on the wing", certain main positions which he came to adopt remain fairly constant elements in his teaching. All of them have to be considered against the background of Danish Church life in the first half of the nineteenth century. This background included the philosophical movements of romanticism and rationalism, a stiff old-fashioned State Lutheranism, and social upheavals caused by the liberation of the peasants. In this situation, Grundtvig came to stand for the following positions. Biblical religion must be the alternative to rationalism.

Christ is the centre of all history. The State Church can never provide more than the *framework* for true religion: the true Church "comes as a guest" to the congregations. The Apostles' Creed is of immense importance as the living confession of Christ's community. The sacraments (especially baptism) are the really significant activities of the true Christian congregations. A due succession of Bishops should not have been lost in the Danish Church (though he later rejected Pusey's insistence that they were of the *esse* of the Church). Education for the coming leaders of the nation is of vast importance, and this should be mainly adult education. Such education should not itself be Christian in character, but it should do a preparatory work similar to that of John the Baptist.

Such a creed, preached with fervent eloquence till Grundtvig became a venerable figure of nearly ninety, expressed also in countless original hymns, which became the subject of bitter controversy, formed the basic foundation of a life-work little, if at all, less creative than that of the other great Dane of whom we hear so much, Kierkegaard.

The chief interest of the book is the fact that Grundtvig raised the main questions which the Church—in England too—has to face to-day—the relation of the "true Church" to the national community, the meaning of baptism, the nature of authority, and so on. Again and again Grundtvig reminds the reader of F. D. Maurice. They were both prophets, ahead of their time. But in the case of Grundtvig, the reader cannot help feeling that genius ran so near to madness that it sometimes actually touched its edge!

R. R. WILLIAMS.

## EQUALITY

By R. H. Tawney. *Allen & Unwin*. 15/-.

This is a revised edition of the Halley Stewart lectures delivered in 1929, with the addition of a new chapter written in 1952. The book is concerned with what H. J. Laski has described as the central problem of the modern age. As one of the text-books of 'the left' it can justify the claim on its dust cover to be one of the seminal books of this generation. It is an important book for any who wish to understand the intellectual source of many of the ideas which have informed the Labour movement and the policy of our recent Labour governments. The early chapters are the most valuable. They examine the meanings of words such as 'equality' and 'freedom' and the relationship between them, reminding us that "freedom for the pike may be death for the minnows". They examine also the relationship of equality and diversity, describing it as the mark of a civilized society "to aim at eliminating such inequalities as have their source not in individual differences but in its own organization", and reminding us that theologians also recognize diversities of gifts at the same time as they tell us that all men are equal in the eyes of God. Tawney's aim is to show that political and religious equality may be ineffective unless accompanied by economic equality. The political problem of to-day is to add this third equality to the other two. The Ritz Hotel may be open to all, but this is of little value to those who have no money in their pocket.

The attack of the original lectures was levelled at inequalities in the

requirements for good health, the inheritance of wealth, and the opportunities of education. This year's chapter claims a measure of victory in the first and of advance in the second. The reviewer is interested in the importance which Tawney gives to equality of educational opportunity: "Here, if anywhere, the spirit of equality might be expected to establish its kingdom". These lectures contain the original ideas which are behind the modern policy of some Labour leaders who are working for comprehensive schools and the abolition or absorption of the Public Schools. It is at the end of this book that the table occurs which informs interested propagandists that in 1927 of fifty-six bishops fifty-two were educated at English Public Schools, and of twenty-four deans nineteen were educated likewise. Tawney's description of the Public Schools as being disposed "not to deny their isolation but to be proud of it and to suppose . . . that their character as Public Schools will somehow be impaired if too many elementary school children are admitted to them" is now in the days of the Fleming Report somewhat dated. Tawney's requirement that to obtain educational equality the Public Schools should be equally accessible to all children qualified to profit by them irrespective of the social position or income of their parents can now be satisfied as soon as the rate and tax payer are ready to meet the cost.

The chapters at the end of the book are less valuable now in that they are concerned with offering practical advice to the Labour Party if it is returned to power; and the epilogue records some of the advances made towards economic equality since the war, giving statistics of the distribution and purchasing power of the national income to show the shift of wealth of which we are all conscious.

The book is well written and made readable by the power of sustained irony, in the use of which Laski says that Mr. Tawney has no equal among contemporary English writers. As an example, he speaks of "the control of the majority of the channels of public information by a handful of rich men, which resulted from the discovery that the trade of selling paper with advertisements on one side and news or nonsense on the other is the natural monopoly of the ambitious millionaire, since it requires a fortune to engage in it, and, as far as the millionaire is concerned, requires nothing else". Tawney feels very strongly about the cause he supports and he frequently uses language tinged with an emotion which is perhaps out of place in the work of a scholar. Thus he describes the old elementary schools as "senile abortions at once inhuman and grotesque of English educational snobbery"; and speaking about the income of investors from capital gains he says: "The immunity from taxation which in Great Britain, unlike the United States, such speculative plunder continues to enjoy has as much justification as a close season for sharks". DEREK WIGRAM.

#### MEN SPAKE FROM GOD.

*By H. L. Ellison. Paternoster Press. 160 pp. 10/6.*

This book, by one of the Tutors of the London Bible College, is a series of studies in the Hebrew Prophets. Some of the chapters have already appeared as lessons in the "Life of Faith" Bible School; these comprise chiefly the Major Prophets, with the result that they

receive proportionately slighter treatment than the shorter (and perhaps less familiar) books. This, as the author himself suggests, is no bad thing : but the method of compilation results in a good deal of unevenness, and a lack of coherence and sense of design, in the whole work. The same criticism would apply to the individual chapters, of which some take the form almost of running commentaries, some of précis, some of a kind of general excursus.

But, setting aside the method, there must be gratitude for the finished product. The author is a competent Hebraist—we were surprised that he omits reference to the use of cipher in prophecy—and a sound historian : and the background that he gives is careful and illuminating. At times he appears to your reviewer to be too tentative—the word “probably” occurs five times on p. 37, and runs through the whole book. But this is better than unwarranted dogmatism where there is uncertainty.

Mr. Ellison's position is that of scholarly conservatism ; but he varies a good deal, and does not shrink from applying critical tests. He gives a wise and necessary warning on p. 150 : “the fact that the conservative assumption is considered to be ‘edifying’ and the modernist one not, does not lift the former to a higher plane of legitimacy”. He is quite firm on the historicity of the Book of Jonah : but when he says that Our Lord's use of the book as historical should be decisive, he does not face the obvious difficulty of squeezing “three nights” into the interval between the Crucifixion and the Resurrection. He accepts “Deutero-Isaiah” by making use of the unsatisfactory theory that the whole book is the work of one man who for some of his prophecies was transported forward about a century and a half in time. On the other hand the composite (and partially anonymous) authorship of Zechariah-Malachi is freely acknowledged.

The whole volume deserves to be most carefully studied : an open Bible is essential, for it is full of references which must be looked up. It does not pretend to take the place of an exhaustive commentary ; but it *does* claim—and with justice—to meet the need for a balanced, accurate, devotional, frank and cautious exposition of the messages—both for their own times and for future generations—of those holy men of God who in far off days spake as they were moved by the Holy Ghost.

D. F. HORSEFIELD.

## SO GREAT SALVATION.

*By Steven Barabas. Marshall, Morgan & Scott. 17/6.*

This book is a review of the message of the Keswick Convention since its commencement in 1875. It has been carefully compiled by one who has read through not merely the books written about the Keswick Movement but who has also studied the sequence of teaching given at the Convention in the reported addresses as well as in books written by the speakers themselves.

After a brief history of the Convention and a chapter on the method employed, the majority of the book is devoted to a careful statement of the “full salvation” in Christ through the Holy Spirit for which Keswick has always stood. There has of late been so much teaching of sanctification as the outcome of mere consecration or gradual

growth, that it is refreshing to have here the clear definition of sanctification by faith, to be received as a gift from God. Again, on the truth of the fulness of the Holy Spirit, the author has, by frequent quotations from Convention addresses, placed in a right perspective the scriptural truth in contrast with the biased views which are often declared to be "Keswick teaching".

The third part of the book is devoted to biographical sketches of some of the early leaders of the movement. This greatly helps to give life and a personal touch to the doctrine which has gone before. And last, but not least, there is a most exhaustive bibliography of 'Keswick' and similar literature. Most, if not all, of the books written by Keswick speakers are included, together with writings of Americans who have been connected with similar Conventions in that country.

This book is not merely a critical study; it is written by one who obviously has been blessed by the study of the Convention's teaching and has made it his own in personal experience. A careful study of the book will be of the greatest help to those who are seeking to understand for themselves what 'Keswick' teaching really is. It will also be of assistance to clergy and Christian leaders who find so many of their keen young people at some time or another puzzled over varying theories of holiness and asking for help concerning 'the second blessing', and 'a clean heart', etc. This book puts the whole teaching in logical and clear order, and it will doubtless stand for many years as a reference book on the teaching and work of the Keswick Movement.

L. F. E. WILKINSON.

### KING CHARLES I.

By *Evan John. Arthur Barker.* 12/6.

The Tudor period of government has been described as "despotism under the forms of law". Certainly Henry VII's rule well illustrated this, while the Parliament excused Elizabeth's 'despotic' acts on account of the serious domestic and international situations, till the defeat of the Spanish Armada. James I advanced the provocative theory of the 'divine hereditary right' of kings to be above the law—"It was presumption and high contempt in a subject to dispute what a king can do. . . . Although a good king will frame his actions to be according to law, yet he is not bound thereto". The fact that his son had been nurtured in this extravagant view of kingship undoubtedly assisted his later downfall and it explains many of his arbitrary and unwise actions. The struggle in his reign was to decide where sovereignty should reside, i.e. with the King personally (Charles's view) or with a Sovereign acting constitutionally through Parliament, which claimed the right to discuss and decide all matters of Church and State.

Mr. John gives us a well informed picture of the chief *dramatis personae* of this critical revolutionary period—Buckingham, Strafford, Laud, the leading Parliamentarians and Queen Henrietta—with several interesting and intimate details which shed a new light on their careers and conduct. Although our author presents Charles I as a kindly, conscientious man, incapable of dishonourable conduct, he

admits that Charles was not "a particularly good man", and "had a fatal reputation for untrustworthiness" and "a perpetual tendency to evade and equivocate". He speaks of the eleven years' arbitrary personal rule under Strafford and Laud as England "being ruled by an enigma", and he declares that Charles's foreign policy was "the worst blot on his reputation as a ruler". Mr. John asserts that Charles "refused to be a despot"; but surely his arbitrary imprisonment of leading patriot M.P.s, his taxation without the consent of Parliament, his attempted arrest of the 'Five Members' and his 'Forced Loans', all fall in this category? Whatever the 'crimes' of Strafford and Laud, our author rightly condemns the vindictively violent method of Parliament in executing them for 'treason', which they were unable to prove.

Mr. John records the dangerous popish intrigues of the Queen, whose fatal advice to Charles on more than one occasion, in this fratricidal strife, prevented an accommodation with the Parliament. After the defeat at Naseby, he emphasizes the King's folly as a 'prisoner' in refusing in turn terms of settlement with the Scots, the Parliament, and the Army, through his aim to play off one party against the other, "thinking himself indispensable". He even told Ireton, "You cannot do without me, you are lost if you do not support me". Charles's methods of treating for a settlement were, as Mr. John rightly states, "exasperating and deceitful", although his duplicity in no way justifies his violent illegal and farcical 'military' trial and most unjust condemnation. Charles could easily have saved his life and his Crown if he had been willing to accept presbyterianism, while he rashly threw away his last chance by refusing the Army's generous 'Heads of Proposals' by which Episcopacy was preserved in a general toleration of all religious sects. Instead he was secretly fomenting the 'Second Civil War' in the vain hope of a Royalist victory "as the only chance of a just and lasting settlement".

This scholarly and valuable treatise, first published in 1933, is well written and obviously the fruit of much wide and careful study and research. Mr. John's independent interpretations do not always square with the verdicts of well known modern historians. Naturally on such a controversial subject they at times challenge criticism, but probably the *Spectator* is correct in prophesying that "it is the best portrait we are likely to have of this unhappy king for many a long day".

C. SYDNEY CARTER.

ONE MAN'S MIND. THE AUTOBIOGRAPHY OF AN EX-RATIONALIST.  
By John Rowland. S.C.M. Press. 7/6.

The subtitle is an accurate description of this little book but does not convey to the reader the picture of a rationalist in the making. The book begins with a picture of school life in the 1920's when a rationalist or materialist philosophy underlay school teaching, and religious instruction was purely nominal. The author, a rationalist at first, very truly says, "I think I am a symptom of my time". There is a very great lesson to be learnt here and, in the process, many of the fallacies of the rationalist point of view are exposed. "Yet Rationalism is a religion. Its Bible is the work of Darwin. And



many of its basic beliefs are no more distinctly provable than are the beliefs of the religious groups from whom it tries to make converts."

"Many a scientific hypothesis is impossible to prove in truth; but, if its truth be assumed, it will be found that it works out very well in the laboratory. That a religious hypothesis may be similarly tried out and tested by experience is something which the Agnostic or the Rationalist cannot as a rule be brought to realize."

Towards the end of the 1930's the author began to be aware of the problem that an arid, intellectual belief with no real emotional outlet is not altogether a satisfactory basis for life. A series of interviews with prominent personalities more or less sympathetic with the Rationalist Movement revealed that there was as much difference in their opinions on what constituted the basis of the rationalist philosophy, as a stay in Ireland revealed differences of religious opinion. The author goes on to write, "In Germany, after all, the main opposition to Hitlerism came, and continues to come, not from political and secular movements, but from the Churches"; and adds, "Is this altogether accidental?" From there it was but a small step to recognize the purely destructive nature of Rationalism and to realize that belief in the Fatherhood of God carries with it a belief in the brotherhood of men.

The book is a fascinating account, which does not lose interest anywhere, of a long intellectual journey from a materialist outlook, inculcated from early school days, to a final chapter entitled "Into Harbour". The author finds his final home in the communion and fellowship of a Christian Church; and one may hope that his remark on his early career that he was "a symptom of his time" may be as true of the end as of the beginning. Others who have started a similar journey may well be helped by reading this story. J. E. STOKES.

#### THE DOCTRINE OF THE KNOWLEDGE OF GOD.

By T. H. L. Parker. Oliver & Boyd. pp. 116. 10/6.

Here is a lucid and valuable "study in the theology of John Calvin" as the sub-title describes the book. The first part deals with the knowledge of the Creator, the second with the knowledge of the Redeemer. At the back of the author's mind is the stimulus of the celebrated controversy between Barth and Brunner about the place of so-called Natural Theology, a debate far more feverish on the Continent than in the cooler theological climate of this country. Most Anglicans have been content to keep their distance, bearing in mind that "fools rush in . . .", but Mr. Parker cannot be accused of either folly or rush; he treads quite calmly to the centre, Calvin, whose support both sides have claimed, and patiently unravels a considerable medley of biblical and doctrinal exposition from the commentaries and *The Institutes*.

The heart of the book is in part I. It is pointed out that Calvin differs from St. Thomas Aquinas in assuming at the outset that men have an innate knowledge of the existence of God, and therefore he makes no attempt at theistic proofs. This knowledge, however, is only *notitia Dei*, not *cognitio Dei*. But "the problem of the knowledge of God is the problem of revelation". God must be *Deus absconditus*,

for "to have laid Himself open to the scrutiny of any who cared to investigate His Person would have been to have surrendered Himself and therefore His freedom and His sovereignty to the will of His creatures". Man's only role, therefore, is to behold the Revelation, to hear the Word and to receive salvation.

There is only one Revelation but it has various forms, the first being the *opera Dei*. Mr. Parker is at pains to correct that mistaken but persistent idea that Calvin is "an enemy to all beauty, and a somewhat liverish pilgrim averting his eyes from the loveliness of the world through which he must, unhappily pass", and quotes from his writings sufficiently to show a very deep appreciation of the beauty of creation, of God "magnificently arrayed in the incomparable vesture of the heavens and the earth". Indeed "men cannot open their eyes without being forced to see Him". But despite the voice of God in creation man does not know Him this way—because of the Fall. Now He can only be known by the special illumination of the Word and the Spirit. Man is "a miserable ruin", and what remains in him of the *imago Dei* is simply that which differentiates him from the brutes, the faculties of reason and will.

The writer concludes this part of his study by showing that Calvin makes very few concessions to Natural Theology and he criticizes the use to which Brunner puts some of his words and ideas. For the *sensus divinitatis* within man is stifled and leads him astray, and the only validity of natural revelation is the negative one of depriving us of any excuse for sin.

Some interesting discussions follow, particularly on the nature and function of the Scriptures and the relation of faith and knowledge. Indeed, Calvin defines faith as knowledge: "that is steadfast and sure knowledge of the divine benevolence towards us, which, being founded on the truth of the gratuitous promise in Christ, is both revealed to our minds, and confirmed to our hearts, by the Holy Spirit". It is no criticism of the worth or competence of this study to add as a concluding reflection that although Calvin appears to have maintained that the revelation of Jesus Christ is the revelation of the forgiveness of sins, one does miss a real *theologia crucis* in the midst of his concept of revelation. Perhaps this is one reason why, for some of us, admiration for Calvin and respect for much of his teaching do not lead on to an embracing of Calvinism as a *theologia lucis*. DOUGLAS WEBSTER.

#### MEDIEVAL PHILOSOPHY.

*By Frederick C. Copleston. Methuen. 7/6.*

Mr. Copleston, who is, we believe, a member of the Jesuit order, is Professor of the History of Philosophy at Heythrop College, Oxford. In this work (one of the Home Study series) he gives a sketch of the development of medieval philosophy, designed for the student who has no previous knowledge of the subject. As a consequence, while the author succeeds in his task and does not anywhere obtrude too noticeably his own particular ecclesiastical allegiance, the theological student will not find much to help him to gauge the real significance of scholasticism.

Students of philosophy in time past have often been encouraged to

jump from Plato and Aristotle to Francis Bacon and Descartes. Theological students of the reformed churches have likewise tended to ignore the medieval thinkers and to look upon the scholastics as men engaged in interminable disputes of an unprofitable nature. Both need to be reminded that there is a distinct continuity of thought between the philosophers of medieval, renaissance and modern times. The great minds of each period grapple with the same problems.

The revived interest in Thomism in recent years indicates the relevancy of the study of scholasticism for protestant students. In the decay of serious thought prior to the revival of learning and the reformation, the theological philosophers often descended to endless debates of fantastic puerilities. When the spiritual and mental awakening did come through the rediscovery of New Testament and primitive Christianity, much of the thought of the intervening centuries was not only rejected but cast into oblivion. Without great loss it can be left there. But the teaching of the great thinkers must still be studied by every serious student of theology.

If the Church of Rome could canonize pagans, no doubt Aristotle would be given first honours. The wedding of Aristotelianism and medieval Christianity in the 13th century through the master mind of Aquinas casts the halo of semi-inspiration around the Greek. Professor Copleston's book provides a good introduction to the circumstances of the marriage, but could hardly be expected to describe or discuss the significance of the offspring for the church at large.

R. J. COATES.

THE CHURCH IN THE CHRISTIAN ROMAN EMPIRE. VOL. II:  
THE LIFE OF THE CHURCH IN THE FOURTH CENTURY.

By P. de Labriolle and J. R. Palanque. Trans. by E. C. Messenger. Burns, Oates and Washbourne. pp. 320. 25/-.

This volume, a further instalment of the English translation undertaken by Dr. E. C. Messenger of the *Histoire de l'Église*, edited by Fliche and Martin, is to be as warmly welcomed as its predecessor. The translation has been competently done and it makes a very readable account, even if there is little that is fresh or original in the narrative.

The present volume is a survey of church life in an all-important epoch when the church had been accepted by the state as the official organ of expression for its religious occasions. This new situation gave rise to many difficulties and serious tensions in the church. A long chapter is devoted to the origins and rise of the monastic movement and some account is taken of critical Christian opinion. But there is little attempt to discuss the relation of the new factor to the church as a whole and its place in the social and economic order of the time. Another chapter describes some leading features of Christian piety, the development of asceticism and early methods of Christian training. The relation of Christian culture to the classical tradition it was beginning to replace is expounded in some detail.

The remaining three chapters, from the pen of Palanque, present a survey of ecclesiastical organization through the history of the metropolitan sees in the fourth century; an account of the expansion of

the church outside the borders of the empire in Armenia, Persia, Abyssinia and amongst the Goths; and a discussion of the relation of church and state when paganism was proscribed and the church became a privileged body. Each stage of the discussion is given a careful documentation, and an excellent bibliography is assembled at the end of the book. These few pages will prove of great value to the student, though references to literature in English are very scanty. Further translations in the series will be awaited with interest.

F. J. TAYLOR.

#### INTERCOMMUNION.

*Edited by Donald Baillie and John Marsh. S.C.M. Press.  
pp. 406. 21/-.*

Published in preparation for the Lund Conference, this volume contains, in addition to the Report of the Commission studying the problems of intercommunion, a second section devoted to the historical consideration of the problem and a long third section made up of essays contributed by independent scholars, many of whom were not members of the Commission. There is a very useful appendix by Professor J. P. Hickinbotham, which collects together information on the existing rules and practices of the different traditions in respect of intercommunion. A second appendix describes an experimental revival of the so-called Agape in an East Anglian village in 1949. The material thus assembled shows how complicated and difficult the problem is and also how a convincing defence of almost any position can be constructed.

For many Christians, Roman, Orthodox and extreme Protestant, the problem does not arise since they believe that their tradition is in an exclusive sense to be identified with the church. For others, common participation at the Lord's Table appears both a possibility and a necessity without regard for the form of the ministry. Between these two extremes there are many varieties of thought. The Anglican who is not an adherent of either of the extreme wings in Anglicanism will find himself in some considerable perplexity when his desire for Christian charity and fellowship conflicts with his desire to maintain order. Perhaps it is well that increasing numbers of people should realize how stubborn the difficulties are and how much scandal is occasioned by them. These essays will at least help to show that real issues and not clerical vested interests still keep people apart at the Lord's Table. The volume ought to be widely studied and the conclusions to which some of the essays point should be carefully weighed.

F. J. TAYLOR.

#### ISAIAH 40-55.

*By C. R. North. S.C.M. Press. 8/6.*

This addition to the Torch Bible Commentaries admirably fulfils the purpose of the series "to provide the general reader with the soundest possible assistance in understanding the message of each book considered as a whole and as a part of the Bible". A close study of the text with the help of this small volume will give a deeper understanding not only of this portion of the Bible, but also of the Scriptures in general.

Professor North has done an excellent piece of work. The amount of space given to introductory matter is well-proportioned to the whole. This section begins with a very brief, but adequate, paragraph on the Historical Background. There are then three paragraphs dealing with Date and Authorship, Deutero- and Trito-Isaiah, Deutero- and Proto-Isaiah. The discussion here is entirely reasonable. Whilst the author is quite clear that he believes that Isaiah 40-55 dates from the sixth-century, yet he does not unduly press the point. "If anyone prefers to believe that Isaiah 40-55 was written by Isaiah of Jerusalem, he is perfectly free to do so, provided that he interprets it against its sixth-century background. In some ways it makes little difference." The author then adds paragraphs on the Form, the Fulfilment and the Interpretation of the prophecy. He concludes with a valuable paragraph of greater length on the Suffering Servant. The various answers to the question of the identity of the Suffering Servant are summarized. He concludes the discussion by saying, "Christian interpreters . . . are unanimous that whoever the Servant was as the Prophet intended to portray him, Jesus crucified and risen alone responds adequately to the picture of his person and work".

In the hundred or so pages of commentary that follow, Professor North deals with the text passage by passage. He considers difficulties of text, translation and interpretation, but he is chiefly concerned with what God is saying through the words. Thus in his discussion of the interpretation of the 'we' of Isaiah liii. 1-6, he writes, "The most cogent objection to thinking of the 'we' as Gentiles is that it would put the sublimest thought in the Old Testament upon the lips of the heathen who are only just converted". He concludes, "Actually, of course, the words are those of the Holy Spirit speaking through the Prophet". Again, the tone of the book may be judged by these words of the author: "The reader can do much to help himself if he follows up the marginal references and makes use of a good concordance. Exposition is largely concordance work. Finally it may be remarked that great hymn-writers like Isaac Watts and Charles Wesley are, in their own way, incomparably the finest commentators".

Surely this is the kind of commentary for which our generation has been longing. It is critical and theological in the best sense of those words, and the two are blended with true Christian insight.

W. G. BROWN

## SCIENCE AND THE CHRISTIAN MAN.

*By Charles Raven. S.C.M. Press. 4/6.*

Within the space of six broadcast talks and sixty pages of matter Canon Raven has compressed a wealth of thought, and in such a stimulating fashion that one finds oneself wishing for more about this or that point. Science during the last 300 years, he reminds us, has had a profound effect not only on our way of living, but on our outlook, and he shows this effect with regard to modern theological thought. He has chosen as his subjects, The Validity of Religious Experience, the Divinity of Christ, the Doctrine of the Holy Trinity, Creation, the Historical Process and the Doctrine of the Holy Spirit.

Many readers may find themselves unable to go all the way with the

author at times, e.g., with reference to our Lord's miracles and especially the 'empty tomb', but this will neither validate the author's argument nor weaken one's interest. The necessary compression may, at times, lead to misunderstanding, e.g., when the Canon writes of the Holy Trinity, "The Church laid it down that the divine nature was essentially one and the same, but that this was manifested under three modes or 'persons' (but 'person' in the language of the Creed does not mean individual or personality)". As this stands, it seems to me to be capable of a Sabellian interpretation.

After perusing the book carefully, many may wish that the author would take up these important subjects again, and write more fully and without the limitations imposed by broadcasting.

G. G. DAWSON.

### TUDOR RENAISSANCE.

*By James Lees-Milne. Batsford. 21/-.*

Mr. Lees-Milne has given us a painstaking and comprehensive review of English architecture, sculpture, painting, furniture and miniatures, from the time of Henry VII to that of Elizabeth. This period of English art has been comparatively neglected, and such a detailed survey as has now been made available is all the more welcome on that account.

The author deals at some length with the revival of classical learning in Europe which first took place in the Italian peninsula, where, indeed, the tradition had never wholly died out. He describes the widening influence of the Renaissance movement, and gives an account of the work done in England by the Italian workmen brought over by Henry VIII. He goes on to remind us, however, that the Reformation put a stop to any further influx of Italian artists, and that during subsequent periods, particularly during the reign of Elizabeth, renaissance influence reached us through the Low Countries and not direct from Italy. This fact must be borne in mind if the character and development of English renaissance art is to be properly understood.

Mr. Lees-Milne develops the story of Elizabethan art at considerable length, and gives examples both from well known monuments and from more obscure buildings. The illustrations, of which there are some 120 or more, are well chosen and, as is usual with Messrs. Batsford's publications, excellently reproduced.

J. H. HUMPHRIES.

### JOSIAH'S REFORM AND THE BOOK OF THE LAW.

*By Donald W. B. Robinson. Tyndale Press. 2/-.*

Some of us have watched this monograph grow from an essay submitted to a supervisor into its present form of a 40 page pamphlet. In the course of its growth it has been repeatedly submitted to candid criticism, and the result is consequently a most valuable piece of work of "higher criticism" in the best sense of the word.

The essay is concerned with the date and origin of Josiah's reformation. Mr. Robinson gives cogent reasons for accepting the Chronicler's statement that the reformation began in the twelfth year

of Josiah, i.e. before the discovery of the Law Book in the Temple in his eighteenth year. It is argued that 2 Kings xxiii. 5-20 is a classification of all the reforms and not simply of those that occurred after the finding of the book. The original reforms may have been inspired by the words of Zephaniah and Jeremiah. Mr. Robinson agrees that the book was probably Deuteronomy, but does not believe that it was written at this time.

This is a work to be taken seriously by Old Testament scholars.  
J. STAFFORD WRIGHT.

### NOTES ON BOOKS RECEIVED

**Holliness.** By J. C. Ryle (*James Clarke*, 13/6). This book by the late Bishop Ryle has long been out of print, and its reissue is opportune in view of the revived interest in his writings. Ryle was a great champion of evangelical truth. He could marshal his facts and expound his views in a remarkably clear, logical and forceful manner. Few evangelical writers since his day have been able to reproduce his lucid and virile style of writing. A man of commanding personality, he was also a scholar of no mean ability and a devout student of the scriptures, steeped in the works of the great Puritan writers of the seventeenth century. The present volume well serves to illustrate his outstanding gifts. In his Introduction he hits out at what he regarded as the new-fangled teaching of his day on "holiness by faith", asserting that while it is scriptural and right to say that faith alone justifies, it is not equally scriptural and right to say that faith alone sanctifies. Again, the good bishop expresses himself very clearly on the subject of *perfection*. Speaking of the extravagant language used by some in regard to this, he writes, "I must think that those who use it either know very little of the nature of sin, or of the attributes of God, or of their own hearts, or of the Bible, or of the meaning of words. When a professing Christian coolly tells me that he has got beyond such hymns as 'Just as I am', and that they are below his present experience, though they suited him when he first took up religion, I must think his soul is in a very unhealthy state". This may be taken as a good sample of Ryle's eminently sane, practical, and biblical approach to the whole subject of Holiness. The book covers a wide field and touches on many aspects of Christian life and experience. Dr. D. Martyn Lloyd-Jones contributes a foreword.

**New Testament Literature.** By T. Henshaw (*Allen & Unwin*, 25/-). The author's aim in writing this book has been to acquaint the reader with the light which modern scholarship throws on the literature of the New Testament. The kind of reader he has in mind is not the theological specialist but the training college student and the university student taking biblical knowledge in his pass B.A. The book covers the ground very thoroughly (it runs into 450 pages) and is marked throughout by clear, orderly arrangement. The opening chapters are concerned with the background of Christianity, the Canon of the New Testament, the pre-literary period, and the earliest written sources. These chapters are exceptionally good and provide a mass of useful material. The section on the Gospels (including a chapter on the synoptic problem) owes much to Streeter, but the author has obviously consulted his authorities on a wide scale. There is an introductory chapter on the Pauline epistles, followed by chapters dealing in turn with all the New Testament epistles from the point of view of authorship, date, readers, purpose, contents, characteristics and historical value. In the appendices are included notes on the Didache, the Muratorian Fragment, the principal MSS. of the Greek New Testament, etc., and also a bibliography. The value of this book is that it does fulfil its aim of providing a summary of what "modern scholarship" has to say about the New Testament writings. Perhaps it is not unfair to say that the writer tends to attach too much importance to scholarship of a "liberal" outlook and to ignore the more conservative viewpoint. Moreover, he does not appear to be at home with the eschatological element in the New Testament and is not really happy about the Revelation being included in the Canon. An irritating (and quite unnecessary) habit is his

use of inverted commas for the titles of the various books of the Bible whenever reference is made to them. It remains to be said, however, that the discerning student will find this a helpful introduction to the New Testament, especially when used in consultation with other works.

**Religious Dances.** By E. Louis Backman (*Allen & Unwin*, 35/-). This is an unusual book, being an account of the origins and history of religious dances from Old Testament times onwards and of their significance for the Christian church and Christian society. As far as Christianity is concerned, the dance was introduced as a religious act in the latter part of the third century; but even as early as the fourth century it began to show signs of degeneration. The dances became increasingly indecent and immoral as women as well as men began to take an active part and drinking and loose living crept into the religious festivals. The author devotes particular attention to the "dance epidemics" of the middle ages—a phenomenon which has puzzled many writers. Mr. Backman's conclusion is that these epidemics were caused by ergot poisoning of grain and bread, which produces muscular spasms and bodily contortions of a dance-like nature. The sufferers themselves were under the impression that they were the victims of demon possession, and they were treated accordingly by the church. For this reason the book provides detailed accounts of the methods of exorcism practised in the church at various times. The whole work is lavishly illustrated, fully indexed, and also has an extensive bibliography.

**The New Testament.** Translated by Charles Kingsley Williams (*S.P.C.K. and Longmans Green*, 8/6). "A New Translation in Plain English" is the sub-heading of this book. The writer's aim has been to present a rendering of the New Testament in a form which is at once easy to read and easy to understand, and for this reason he has confined himself to a vocabulary of approx. 2,000 words. It should be noted that the work claims to be a translation, not a paraphrase; and for the most part this claim is substantiated. But the difficulty about rendering the New Testament into "plain English" is to know what to do with the more technical words which were part and parcel of the vocabulary of the apostolic church. In the case of some of these words Mr. Williams does resort to paraphrase; for example, *saints* becomes "the people of God"; to *justify* is rendered to "deliver" (surely not altogether adequate); to *reconcile* is to "make friends with" (satisfactory, but hardly necessary). On the other hand words like *grace*, *repent*, *kingdom*, *church*, *faith*—all of them liable to be misunderstood by the average English reader—are simply rendered as such. But it is only fair to add that some notes on the translation are added at the end of the book, and also a glossary explaining the less familiar words. The rendering as a whole has much to commend it and it will undoubtedly prove a real help to those who possess a limited acquaintance with the English tongue. The book is excellently produced and printed in large clear type.

**Iona: A Book of Photographs** (*Iona Community Publishing Dept., Glasgow*, 12/6). While interest in the island and community of Iona has considerably increased in recent years, to comparatively few is given the opportunity of visiting this sacred spot off the west coast of Scotland. For that reason the present volume will meet with a special welcome. It consists of some sixty photographs depicting the beauty of the ancient abbey and the surrounding scenery, and illustrating the work of restoration being undertaken by the Iona Community. In a brief foreword John Morrison traces the story of Iona from the days of St. Columba to the present time.