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Book Reviews

THE SERVANT OF THE LORD.

By H. H. Rowley. Lutterworth Press. 25/-.

This collection of Professor Rowley's essays will be of immense service to the rank and file of Old Testament scholars and students. Here we can see exactly where biblical scholarship now stands on a number of important points and we can see the stages by which it has arrived at its present position. By modestly disclaiming more than the evidence strictly warrants, Dr. Rowley establishes confidence that here is no grinding of either a critical or a conservative axe. Here is a sober appreciation of the truth, so far as we can at present perceive it.

The first subject to be discussed is the meaning of the Servant of the Lord, and that is followed by a discussion of the relation of that suffering servant to the Davidic Messiah. The fluidity and non-rigidity of the concept of the servant stands in markedly significant relation to the same fluidity and non-rigidity of the concept of the Body of Christ. By forcing either the Old Testament concept or its New Testament parallel within a narrow rigid framework of interpretation, theological consistency is saved at the expense of the loss of that essential mystery which must surround both terms, if their true significance as the bearers of the revelation of God himself is to be safeguarded.

As for the relation of the servant to the Messiah, Dr. Rowley shows on the one hand our Lord's originality in the way He handled concepts which He took over from the Old Testament and on the other hand His conservatism, which led Him to use existing concepts rather than strike out on entirely new theological vocabulary of His own. Such an introduction leads naturally on to a masterly survey of recent theological thinking about the meaning of Old Testament prophecy. Here too the old and the new, the true and the false, the ecstatic and the ethical, the cultic and the protestant, are so closely interrelated. Dr. Rowley is not swept off his feet either by the fans of the cultic prophet or by the propagandist of ecstasy. He allows a place to both, but sees the true criterion of the Old Testament prophet in his sense of vocation and of vocational constraint, laid upon him by God, however psychologically mediated or expressed.

Four more detailed monographs follow : (1) on Ezra and Nehemiah, where Dr. Rowley inclines to the view that Ezra's date is 397 B.C. and that he and Nehemiah were not contemporaries ; (2) on Ruth's marriage—Boaz comes very well out of this and Dr. Malan is not necessarily involved in it ; (3) on the Song of Songs, which comes out on balance as a cycle of simple love songs, worthy therefore, and not unworthy, of inclusion in the Canon ; (4) on the unity of the book of Daniel as a product of the Maccabean age.

Finally the Patriarchal age as reflected in Genesis, is shown to be as fascinating in its historical background as is all the rest of the Old Testament story. Archaeology has provided no proof of its historicity

but it has given very substantial support to those who on other grounds believe that it represents historical fact.

All in all, a quite splendid book : so learned, so modest and so splendidly documented. *O si sic omnes !* J. L. FISON.

MYTH IN THE NEW TESTAMENT.

By Ian Henderson. S.C.M. Press. 56 pp. 7/-.

GOD WHO ACTS : BIBLICAL THEOLOGY AS RECITAL.

By G. Ernest Wright. S.C.M. Press. 132 pp. 8/-.

Here are two more of the attractive grey volumes in the S.C.M. Series 'Studies in Biblical Theology'. These are numbers 7 and 8.

Myth in the New Testament is a very concentrated discussion of the latest controversial topic in Continental theology—Bultmann's theory of de-mythologising. The German word *entmythologisierung* is almost as easy as the ugly English equivalent. The value of this study lies in its objectivity and its successful attempt to see Bultmann's theories against the background of other movements in existential philosophy. The author sees clearly that a policy of wholesale acceptance or wholesale rejection of Bultmann's thesis is impracticable. He who wants an easy answer to the great problems raised by Bultmann will be disappointed if he turns to this small volume for such an answer. The book is very closely reasoned and deserves careful study. Anyone who has been through Mr. Henderson's book carefully can feel that he has at least taken the measure of what the problem is, but the answer is not yet. Perhaps it lies not in any cut and dried formula but in liberation from outworn intellectual concepts combined with loyal acceptance, within the Christian family, of the sacred symbols which both express and convey their hidden truth.

God Who Acts is a longer volume and once more readers must not be misled by its paper cover into thinking that they have some light armchair reading in front of them. Dr. Wright is Professor of Old Testament History and Theology at the McCormick Theological Seminary, Chicago, and is one of the leaders of the revived biblical theology in the United States. He fully understands all that modern scholarship has revealed about the evolution of Old Testament thought, but he is anxious to show that biblical theology must be considered as a whole and judged by its own categories. In some ways the book seems old-fashioned, for British and Continental scholars have long accepted some of its statements as axioms. English scholars for instance, hardly need nowadays to be told that they must take the Old Testament seriously. When, however, allowance is made for some rather too pompous glimpses of the obvious there is a great deal that is fresh and stimulating about the volume.

All the same, I am bound to say that I think it labours under a fundamental misunderstanding in that the writer is continually striving to escape from all permanent and timeless truths and to couch his theology entirely in historical statements. The fact must be faced that as soon as deductions are drawn from historical statements and these statements are made the basis of a living faith, the transition has been made from history to a contemporary statement. In the

sentence, for instance, " I am the Lord who brought thee out of the land of Egypt ", the historic act of God is made the basis of a contemporary judgment. It is only too true that the Greek element in theology wandered too far from the historical acts of God, but it is a delusion to think that any historic statements about the action of God can be separated from contemporary judgments about God's character, nature and demands.

R. R. WILLIAMS.

THE BODY. A STUDY IN PAULINE THEOLOGY.

By J. A. T. Robinson. S.C.M. Press. 1952. 7/-.

The student of the Bible is to-day extraordinarily well served. Not only has he the regular series of great Bible commentaries (one thinks, for example, of the last two additions to the MacMillan series, that on I Peter by E. G. Selwyn and that on St. Mark by Vincent Taylor), but he is also being provided with two excellent series of monographs. The first is the series of translations from Kittell's *Worterbuch*, of which some seven small volumes have already appeared (on such words as sin, righteousness, love, church, etc.). The second is the series entitled " Studies in Biblical Theology ", which the S.C.M. Press is producing. This volume of 95pp. is the fifth in that series.

Here is a solid piece of biblical exposition. The field is restricted to the writings of St. Paul (with side-glances at other biblical books for illumination), and within those writings to one concept, that of the body. It is, however, the contention of the author that " the concept of the body forms the keystone of Paul's theology ". A brief quotation from the Introduction will serve both to illustrate and to justify this claim. " It is from the body of sin and death that we are delivered ; it is through the body of Christ on the Cross that we are saved ; it is into His body, the Church, that we are incorporated ; it is by His body in the Eucharist that this community is sustained ; it is in our body that its new life has to be manifested ; it is to a resurrection of this body to the likeness of His glorious body that we are destined. Here, with the exception of the doctrine of God, are represented all the main tenets of the Christian Faith—the doctrines of Man, Sin, the Incarnation and Atonement, the Church, the Sacraments, Sanctification, and Eschatology."

This study is to be welcomed because it comes at a time when the doctrine of the Church is increasingly seen to be the doctrine *par excellence* to which the Spirit of God would seem to be drawing the attention of Christians in this century. It comes also at a time when the subject of reunion is facing us in all its urgency. It is to be regretted that no reference is made in the book to Dr. F. W. Dillistone's *The Structure of the Divine Society*, but presumably Dr. Robinson's manuscript had gone to press before Dr. Dillistone's book was published.

F. D. COGGAN.

SPONSORS AT BAPTISM AND CONFIRMATION : AN HISTORICAL INTRODUCTION TO ANGLICAN PRACTICE.

By Derrick Sherwin Bailey. S.P.C.K. 10/6.

A committee of the 1948 Lambeth Conference, in considering the reform of the administration of baptism, recommended research into

the history of godparents and their function in the Church. Dr. Sherwin Bailey has now published this valuable study of their origins, history and functions.

The authorities of the early Church demanded evidence of the sincerity and purpose of the adult candidate seeking admission. In origin the sponsors were those who witnessed, first to the candidate's intention, and secondly to his due preparation for the sacrament. But from the fifth century the sponsors began to be responsible not so much for the preparation of the candidate as for the perseverance of the baptized. This was partly due to the growing danger of nominal Christianity, now that Christianity had become popular: and partly due to an analogy from the increasing numbers who received baptism in infancy. Normally, in the case of infants, the sponsor was the parent, the inevitable guide to the baptized in the Christian way of life: and at the end of the fifth century St. Caesarius is the first to include among their duties the teaching of the Creed and the Lord's Prayer.

But the feeling gradually arose that parents should not act as godparents. This was largely due to the idea that baptism creates a new spiritual relationship between godparent and child, a relationship felt to be incompatible with the natural relationship. Nevertheless, under conditions where the parents were Christians and the godparent was not a parent, it was inevitable that the godparent's duties should become somewhat insignificant. From St. Thomas Aquinas onwards the duties were often admitted to be in practice nominal; the godparents became "virtually only liturgical functionaries".

Dr. Bailey combines historical learning with a pastoral sense, and he has clear recommendations. He rejects the idea that sponsorship is no longer a useful institution. He wants us to revive the primitive usage whereby believing parents were normally godparents for their own children. He wants to prohibit the multiplication of sponsors for social reasons, on the ground that this weakens the sense of great responsibility: to register the names of godparents, preferably in the baptismal register: to extend their part in the baptismal service, perhaps even to commission them formally. Whatever course the discussion of these recommendations may take, we shall all agree with Dr. Bailey's conclusion that "A low view of any office is almost inevitable when its duties appear nominal and insignificant and its rationale is not understood".

OWEN CHADWICK.

ZWINGLI THE REFORMER.

By Oscar Farner. Lutterworth Press. pp. 135. 7/6.

A book on Zwingli in English is badly needed. Recently we have been well served by Gordon Rupp and Roland Bainton with good books on Luther, and we are promised a portrait of Calvin by T. H. L. Parker. *Zwingli the Reformer* is also a portrait. Professor Farner has written several works in German on Zwingli, but this alone has been translated into English. It was written as long ago as 1917.

This book is a popular biography of the man and his work. Professor Farner has made considerable use of his wider research, and quotations from Zwingli's writings and conversation give the book a

welcome vitality. The family man, the reformer, the patriot, the preacher, the philosopher, the soldier, the writer of books and letters, the musician, the nature-lover—all these sides of Zwingli's character are portrayed. The reader may find something paradoxical in the character of the lute-player who pulled down church organs and in the nature-lover who debarred colour from his places of worship, though, of course, there is no necessary contradiction between extreme Puritanism and acute aesthetic sensitivity in the same person.

The conflict with Luther and the failure to agree at Marburg is well told, though Bainton has informed us that Luther might not have proved so intransigent had not Melancthon, still hoping for some reconciliation with the Catholics, influenced him against Zwingli's views on the Eucharist. There is little in this book to suggest that Zwingli's views on this subject ceased to be 'Zwinglian' towards the end of his life, as some writers have suggested.

The book suffers from three defects. It is marred by a bad translation, and in places reads rather like a Sunday School lesson book; it is essentially the professor talking to the children. Whether this is the fault of the professor or his translator it is difficult to determine. Again, the author is violently partisan; when contrasting Luther's and Zwingli's attitude to forms and ceremonies, he says that Zwingli's was more radical because he was able "to grasp more readily the pure teaching of Jesus" (p. 110). The third defect is the failure to provide English readers with an introductory chapter sketching the general background of the Swiss Reformation. Nevertheless, in spite of these shortcomings, this small book should serve a useful purpose.

MICHAEL HENNELL.

THE ENGLISH CHURCH AND NATION

By R. H. Malden. S.P.C.K. 25/-.

"Not too technical, not too elementary, and not too insular—which (one) can read for pleasure as well as for instruction at the end of a day's work"—in such terms Canon Charles Smyth's "Foreword" commends this book to the educated layman. Clergymen, overlooking such a commendation, may also be attracted and it would be a shame to suggest it is not for them as well. There is so much in it of mature wisdom, of wit, of mild perversity, of integrity of mind, that anyone must relish who is not bowed down by the prospect of an approaching examination or purblind in a narrow ecclesiastical loyalty. The worried examinee might ask why "a sketch of the Papacy from the time of Gregory the Great to the beginning of the Reformation" should take up a whole chapter in a book on this subject; and those of narrow loyalties will find plenty to quarrel with, for the writer of *Crockford Prefaces* (1921-44) was neither here nor there a man to wrap up his opinions in cotton-wool. What he has to say about those who wish to revive medieval canon law (p. 140) and about "undenominational" religious teaching (p. 364) require a high degree of charity and self-criticism in those most likely to be hurt by it—charity and self-criticism also in those who enjoy iconoclasm as a spectacle when it is not their own idols which are being thrown down.

It would be quite wrong, however, to suggest that the chief delight

of this book lies in watching a most masculine Christian mind at work on a highly personal interpretation of the Church and Nation's history. Many of his judgments are sober as well as brilliant, informed by a keen historic imagination, and a great love of things and places in older England; and when he judges a man harshly you are seldom left in doubt about the reason for the verdict. For example, he concludes a sermon on Archbishop Laud (Appendix D, p. 413): "No personal piety, no sincerity of purpose, no ability, no courage, no energy can avail to redeem any attempt to do Christ's work by methods which He has taught us plainly are not His".

In a recently published lecture (*An Autobiography and Other Essays*, p. 81), G. M. Trevelyan argues that "since history is our interpretation of human affairs in the past, it could not exist without bias". Those who still hanker after a purely objective, purely scientific historiography should avoid the late Dean of Wells, for there is no lack of bias in his book; or, better, they should discipline themselves to read him, because he has a winning way with him and they might be converted to a more realistic understanding of what history is.

G. H. G. HEWITT.

DARKNESS VISIBLE.

By Walton Hannah. *Augustine Press*. 12/6.

LIGHT INVISIBLE.

By "Vindex". *Regency Press*. 10/6.

By the time that this review appears in print, most readers of THE CHURCHMAN will know of the existence of Mr. Walton Hannah's book, even if they have not read it. They will know that Mr. Hannah (and Canon H. S. Box in a further book) has somehow exposed Freemasonry, and held it up as something that is incompatible with the Christian faith. Some may have dismissed the whole thing as heresy-hunting, in which a balanced Christian should have no part, particularly when a number of Bishops and other Clergy are Masons.

But Mr. Hannah's book has for the first time in recent years made it possible for anyone to weigh up the whole question for himself. The only comparable book known to the present reviewer has been C. Penney Hunt's *The Menace of Freemasonry to the Christian Faith*, though its format and approach left a loophole for those who wanted to dismiss its arguments as the work of a crank.

Mr. Hannah has produced something on a larger scale. After some 80 pages of comment and explanation on the whole issue, he uses the rest of his 230 pages to print the Masonic rituals of the First, Second and Third Degrees, together with the initiation ceremony of the Royal Arch, and a note of some variants in Scotland, Ireland, and America. The book is thus completely documented, and cannot be dismissed out of hand. Mr. Hannah obtained his facts from publications that he bought openly, though his ritual section was checked independently by two former Masons, who made only trifling corrections.

The impression left by this book is that the good works of Masonry are excellent, though more limited in scope than those of Christianity. But there is no doubt that its ritual marks it out as a religion, and,

as such, it must be tested in the light of the Christian revelation. Yet the Christian who becomes a Mason must take an oath to observe secrets that have not yet been divulged to him, and which ultimately prove to be concerned with the Being of God. He comes to his initiation as "a poor Candidate in a state of darkness", so that "assisted by the secrets of our Masonic art, he may the better be enabled to unfold the beauties of true Godliness". If he proceeds to the Royal Arch, he receives the revelation that the Name of the true God is JAH-BUL-ON, a name compounded of Jehovah, Baal, and On. The Name of Jesus Christ is omitted from all normal Masonic gatherings and services. The great Example of Masonry is Hiram Abiff, who is said to have been killed rather than divulge Masonic secrets in the time of Solomon. At his initiation into the Third Degree, the candidate undergoes a symbolic death and burial after the pattern of Hiram Abiff, and is told, "Continue to listen to the voice of Nature, which bears witness, that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet. . . ."

There is no doubt that Mr. Hannah is right when he says that if this Masonic ritual were drawn up to-day and submitted to the Bishops and the Church Assembly for approval, it would be rejected without hesitation.

If anyone is still in doubt as to the significance of Masonry, he should certainly read the second book, *Light Invisible*, which is described as "The Freemason's Answer to 'Darkness Visible'". In contrast to Mr. Hannah's courteous approach, this author, "a clergyman of the Church of England" (p. 17), descends to virulent abuse and insinuation. "Narrow-minded little clerics such as Mr. Hannah and Dr. Box vent their jealousy by spitting at the craft in their ignorance" (p. 36). "Financially, Mr. Hannah seems on to a good thing, and this should certainly be weighed in mind in assessing the sincerity and validity of the book" (p. 17).

To an Evangelical this book is even more damning than Mr. Hannah's, since it admits the very points for which Mr. Hannah contends. "If true religion is thus to be narrowed down to salvation in no other name under heaven, and St. Paul's words to this effect be understood in a spirit of bigoted literalness, then any such 'Christian' must indeed be straining his conscience to the breaking-point by accepting initiation into the broader and deeper mysteries of Freemasonry" (p. 48). And yet the Christian receives no warning in advance of the mysteries to which he will swear solemn assent, unless he now reads Mr. Hannah's book first.

But "Vindex" is not concerned with the exclusive claims of Christianity. "I believe that Christ has indeed saved us from our sins by showing us a way to overcome them" (p. 46). His version of Christianity may be seen by his reference to "that great prophet and thinker Dr. Barnes of Birmingham, always ahead of the times" (p. 56). He is emphatic on pp. 72-74 that the higher Degrees of Freemasonry are an advance on the teachings of the Church. There is a disquieting story on pp. 97, 98 of a Masonic vicar who rallied his

fellow Masons to the Easter vestry meeting, so that an "obstructionist churchwarden was voted out of office, and a new one elected, a true Brother in every sense of the word".

The book professes to be defending the Archbishop of Canterbury, but we cannot imagine that the Archbishop will be pleased with his advocate. The book is, in fact, so damning to Freemasonry that one reviewer, himself a Mason, suggested that it was a hoax perpetrated by Mr. Hannah and his party. But Mr. Hannah does not need to employ such a method, even if his conscience allowed it. It is enough for him that the published facts should speak for themselves.

J. STAFFORD WRIGHT.

THE ONE CHURCH.

By Clarence Tucker Craig. Epworth Press. pp. 128. 10/6.

First published in America in 1951, this important book is the work of an American Methodist who has been for many years a member of the American Theological Committee of the Faith and Order Movement. In 1950 he was invited to deliver the Southwestern Lectures at the university of that name in Georgetown, Texas, and took the opportunity of formulating his convictions on the subject of Christian unity in "a short series of chapters". The argument begins with a survey of the present crisis of a divided Church and refuses to prophesy smooth things. Neo-confessionalism appears to be on the increase in many denominations. Co-operative activities like Church World Service have been crippled because of denominational programmes. Fear of a new and subtle spiritual regimentation compels many Church groups to insist on the importance of their own denominational traditions and emphases. Yet biblical scholars of every tradition are agreed that the New Testament knows only one Church, while the differences of temperament and outlook among Christians present an argument not for the maintenance of separated communions but for one communion in which such varieties have full expression. "We need each other in order that the wholeness, the catholicity of Christianity, may be preserved".

The book then proceeds to a discussion of three stubborn disagreements which continue to keep Christians apart. The first is to be found in the attempt to define what are the true limits of this one church which alone can exist. A brief but illuminating examination of the current definitions which are offered is followed by an account of New Testament precedents on this issue. "Wherever the saving grace of God is found, there is the church." A second disagreement arises from a consideration of the form of the church. Is there one necessary form, without which a church is not the true Church? Or is the form of the church determined by the course of historical development and, therefore, subject to change under new circumstances? If the doctrine of one necessary form is rejected, it does not follow that all forms are equally valuable and can claim the divine sanction. The third disagreement springs from divergent views of the way in which a genuine continuity in apostolic faith and practice is to be preserved. This disagreement is particularly stubborn and involves the protracted discussion of the ministry and its form which has so often proved to be

the dividing line in inter-confessional conferences. Subsequent chapters are devoted to a consideration of baptism, communion, and the credal expression of faith in a united church. The World Council of Churches cannot be regarded as an ultimate goal of achievement in Christian unity. Indeed it is already proving very difficult for the World Council to be what its name implies and not merely a representation of churches of the western world. Nevertheless, Dr. Craig contends that "for our generation it indubitably provides the road ahead. Those who have caught the vision of a united church find here their point of departure. Beyond it, we shall not now presume to chart a goal. When its potentialities are fully developed, we may then expect the Spirit of God to guide us into the next great step."

F. J. TAYLOR.

JEREMY TAYLOR

By Hugh Ross Williamson. Dennis Dobson. 15/-.

The fact that the S.P.C.K. recently published a lengthy *Life of Jeremy Taylor* does not make Mr. Williamson's interesting, well written and well illustrated account of "one of the ablest and most popular writers within the range of Christian literature" any the less welcome. For he has given us in a series of short chapters the main incidents of this greatly renowned prelate's career, including a pithy and valuable summary of his many theological treatises. Mr. Williamson's outlook is not that of the traditional Anglican, since he falsely opposes the terms 'Protestant' and 'Catholic' and reserves quite inaccurately the latter designation for 'Papists' who at most can only be termed *Roman Catholics*; while in his comments his pro-Roman bias is often quite obvious. For instance, he tries to debunk the Gunpowder Plot as merely a faked Government 'plant' to discredit the Romanists and so increase the popular animosity towards them. Mr. Williamson also ridicules the doctrine of the imputed righteousness of Christ, as well as Justification by faith only, in spite of the clear teaching of our Article XI. Incidentally, we wish he would have told us *where* our Church teaches "the disciplinary rule of celibacy"?

Taylor, who was born in 1613, was the fourth son of a prosperous Cambridge barber and was the lineal descendant of the learned Dr. Rowland Taylor, Rector of Hadleigh, who was martyred in Mary's reign. After a most successful academic career he secured the patronage of Archbishop Laud and was Fellow of his College (Caius) in 1633, while his outstanding gifts as a preacher so attracted Laud that he nominated him as Fellow of All Soul's College, Oxford, in 1636. In the Civil Wars he became a Chaplain in the Royal Army and was captured and imprisoned for a time by the Parliament forces, and so soon learned from personal experience the evils of religious intolerance. Consequently in his *Liberty of Prophesying*, published in 1649, Taylor advocated fully Christian views on liberty of conscience. Bishop Heber and Dean Farrar eulogise this treatise as one of his 'masterpieces', although our Author tries to dismiss it as "a mere piece of special pleading due to 'his political circumstances'". For Taylor appealed for complete religious freedom based on the acceptance of the Apostles' Creed as the sufficient test of Catholicity.

The most permanently popular of Taylor's writings was *Holy Living and Holy Dying*, which ran through twenty editions in fifty years and is still deservedly highly valued, although Mr. Williamson condemns it as "an anti-Catholic tract"! Taylor's analysis of old age is most pertinent when he says "its advantages are very few, but its inconveniences not few". As he was 'the most popular theological writer of the day', Taylor was able, in spite of the large proscription of the clergy at this time, to rely on a sufficient income from his writings and the help of influential friends like Lord Conway, the Countess of Rutland and John Evelyn, although he had a wife and family to support. He was also able at times to minister to secret assemblies of worshipping Anglicans. At length in 1658 he reluctantly accepted the post of Lecturer at Lisburn in Northern Ireland, and at the Restoration he was made Vice-Chancellor of Dublin University where he found "all things in perfect disorder", but soon "reconstituted this ancient erection of Protestant learning in Ireland". At the same time he was appointed Bishop of Down and Connor, where he found the Presbyterian clergy preaching vigorously against episcopacy and the liturgy, and some even threatened to murder him. He also encountered the obstinate opposition of the popish priests, and it was at this time that he published his powerful treatise *Dissuasive from Popery* (1664), which Canon Perry considers "the most able work written by an Anglican against the Church of Rome" (Ch. Hist. 2. 520). Taylor speaks of the "intolerable ignorance and depravity of the Papists". "The doctrine of the Church of Rome," he declares, "in the controverted articles, is neither Catholic, Apostolic nor primitive". "It teaches doctrines which in themselves are direct impieties and give warrant for a wicked life". The Irish Papists, he added, "have little sense of true religion". The priests' remedy of Indulgences is "cheap and easy", although "masses for the soul are a dear commodity". And he comments that "upon these terms it is a wonder that all wicked men are not papists, where they may live so merrily and die so securely out of all danger". It is not very surprising that our Author calls this 'hysterical screamings'!

The Bishop died in 1667 at the early age of 54 from a fever caught while visiting a parishioner. At the time he was little mourned either in Ireland or England, where his former friends had neglected him; but Dean Rust in Dromore Cathedral paid an eloquent tribute to his life and work when he said, "This great prelate had the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the sagacity of a prophet, and the piety of a saint". In 1827 Bishop Mant erected a tablet in Lisburn Cathedral to his memory as one "leaving behind him a renown second to none of the illustrious sons whom the Anglican Church hath brought forth". Taylor was twice married and both his wives and his children pre-deceased him.

C. SYDNEY CARTER.

THE MISUNDERSTANDING OF THE CHURCH

By Emil Brunner. Translated by Harold Knight. Lutterworth Press. pp. 132. 10/6.

Here is a book which is very radical and very refreshing in its outspokenness. One is grateful to the translator, Harold Knight,

and to the publishers for making it available in English. In the judgment of the reviewer, it is Anglicans who are, or wish to be, Evangelical, who particularly need seriously to face up to the practical implications of such a challenge as this book presents. For Professor Brunner has here spoken out with informed conviction against the giving of an unhealthy prominence to the office of the minister (pope, bishop, or priest), to the function of the sacrament, and in consequence to the Church as an institution. It is time that we realized afresh the present need for such protest, and the need that we should ourselves take some more active share both in making it and acting upon it.

What inhibits such conviction and hinders such action among us is, as Professor Brunner rightly asserts, our deep misunderstanding of the true nature of the *Ecclesia* and of the proper way to its living realization. Those who doubt the truth of such assertions should at least let Professor Brunner provoke them to a renewed consideration of the matter by carefully reading his book; and let them note, before they begin, that the writer "hopes to gain the concurrence", not of every reader, but "of all those to whom Jesus Christ is dearer than their own church".

Professor Brunner asserts in his Preface that the nature of the Church is the unsolved problem of Protestantism, and that none of us is clear how the Church is related to the institutions conventionally called churches. In addition, modern research has made us the more painfully aware of the disparity between the Christian fellowship of the apostolic age and our own "churches". Professor Brunner's work is a deliberate attempt to discover the ground of this disharmony. It has also been inspired by the desire to bring into being the true fellowship of Christ; and the more so because in our own day "a real *communio sanctorum* . . . is the only answer to communism falsely so-called".

Romanists and Protestants alike are all beset, Professor Brunner argues, by misleading ideas of institutionalism. For instance, Calvin read into the idea of the New Testament *ecclesia* the image of the institutional Church as it had historically developed. "The whole history of the Roman church is the history, carried to its remotest consequences, of a progressive, consistent, and complete institutional distortion." By contrast, "the *Ecclesia* as *koinonia Christon* and *koinonia pneumatos*, as the Body of Christ, is a pure communion of persons entirely without institutional character".

Detailed indication is given of the various stages in the development of ecclesiasticism. Wrong emphasis on the office of the bishop, on participation in the sacrament, and on the proper ordination of the priest, who alone can administer the sacrament, is shown to be logically the inevitable, and historically the actual, cause of progressive institutionalism.

Professor Brunner shows the pertinence of these things both to the Church of England and to the ecumenical movement. "The Anglo-Catholic revival of early catholicism," he writes, "could take as its starting-point the fact that the Anglican Church . . . had institutionally but not theologically, a very different character from the churches of the continental European Reformation; since, while it

made a decisive breach with the papacy, it retained its traditional hierarchical structure". "To emphasize the need for re-union of the quasi-political church bodies implies an over-valuation of the church as an institution and, therefore, favours clericalism." "We have, therefore, to fear a false churchliness just as much as a false individualism". "Not the hostility of the unbelieving world but clerical personific ecclesiasticism has ever been the greatest enemy of the Christian message and of brotherhood rooted in Christ."

For Anglicans, therefore, the challenge of the existing situation in the churches is that in the interest of true communion with fellow-Christians we ought to be prepared to renounce our monarchical form of episcopacy rather than to insist on it as indispensable. Places which belong in the true *Ecclesia* to the Spirit and the Word ought not to be usurped by the bishop (or priest) and the sacrament. Let us heed the warning of history. Four hundred years ago "continuity was destroyed", writes Professor Brunner, "not by the Reformation itself but by the impenitence of the papal church". Holders of ecclesiastical office and "churches" proud of their institutional character must, like every would-be follower of the Christ, face the demand to practise self-denial, or fail to find their place in the company of Christ's disciples, the fellowship of the true *Ecclesia*. ALAN M. STIBBS.

THE FORMATION OF THE NEW TESTAMENT.

By H. F. D. Sparks. S.C.M. Press. pp. 172. 13/6.

This is a summary of the present position of scholarship regarding the strictly introductory problems in New Testament study, with virtually no theological exposition; and it is the able work that one expects from a biblical scholar of the distinction of Professor Sparks. Assuming a demand for such a book—and the writer explains that he wrote it in response to a specific request—the only major question which may suggest itself to a reviewer concerns the presentation of the delicate problem of the authority of the New Testament. Of course it is true that the Church produced the New Testament and 'that it was the Church that defined authoritatively what books the New Testament should contain'. But it is, perhaps, misleading to say that 'whatever authority attaches to the New Testament is not inherent but rather derived directly from the Church'; for there is a sense in which parts of the New Testament carry within them their own self-authentication: containing the Gospel which constitutes the Church, it is to this extent independent of the Church. Professor Sparks acknowledges that 'it may legitimately be used as a standard to which the modern Church must conform. But this,' he adds, 'is only because in canonizing it the ancient Church set it up as a permanent "rule"'; and it is that 'only' which may justly be challenged.

Other matters for query are smaller; for instance, why ignore the theory which Kinsopp Lake advanced latterly about the Galatian territory? Why describe the recipients of the Epistle to the Hebrews as 'impatient'? They had need of patience, but this means endurance under trial, not impatience with a too elementary form of religion: indeed, they are castigated for being too sluggish in advance. Again, the Epistle of James is described as closely related to the Gospel

according to St. Matthew ; but why ignore its perhaps even closer ties with St. Luke, as also the apparently Hellenistic elements in its ideas ? Regarding the Johannine writings, a dogmatic assertion of the unity of authorship of the Gospel and the Epistles is odd in a book which purports to be a summary of critical opinion. Finally, it is a pity that there is no bibliography to the particularly important chapter vi. on the canon. In general, one gets the impression that lack of space has imposed several restrictions on style and treatment.

But the book of course contains good store of critical matter, marshalled with great skill ; and the section on the Gospels is outstandingly valuable, with its notably judicious treatment of the problem of ' Q ' and its able review of the state of opinion on sources generally.

C. F. D. MOULE.

HYMNS AND HUMAN LIFE.

By Erik Routley. John Murray. 16/-.

This work was intended originally as a companion volume to Lord Ernie's *The Psalms in Human Life* ; but whereas there are one hundred and fifty psalms, there are, perhaps, some half a million hymns in the English language, and this has accordingly necessitated a rather different treatment of the subject. Dr. Erik Routley has given us in effect a general history of English hymns and their authors, while the significance of such hymns in English life is discussed somewhat briefly towards the end of the volume.

Dr. Routley has undoubtedly carried out his formidable task with considerable success. His lengthy narrative is almost always interesting, sometimes provocative, and at all times a veritable mine of information. He has a penetrating mind and a balanced judgment ; his views are catholic in the proper sense of the word ; he seems to have no *a priori* leanings towards the product of any particular period of history or of any particular branch of the Church ; he is good-natured and tolerant ; he is not so strait-laced that he cannot appreciate the humour of the occasionally eccentric or ludicrous turn, but his humour is always kindly. These many admirable qualities assure us of fair and unbiased comment whether the subject matter be the mediaeval office hymns, the products of Calvinism or Lutheranism, the exalted evangelicalism of Charles Wesley, the revivalist jingles of Sankey and Moody, or the scholarly verses of Robert Bridges.

Dr. Routley divides his work into three sections, which deal respectively with the hymns themselves, the people who wrote them, and the place they occupy in English life. In length these divisions are very disparate, the section dealing with the authors of the hymns being the longest, and the section in which the relation of hymns to English life is discussed being by far the shortest. The three divisions are not by any means water-tight compartments ; they are indicative of a change of emphasis rather than a hard and fast distinction in the subject matter. People and events form the background to the story of the hymns, which in turn are inseparable from their authors, their times and their occasions. This attempt to deal separately with three aspects of the subject, though perhaps necessary, results in some overlapping and repetition, and a somewhat too frequent tendency on the

part of the author to say "more of this anon" just when the narrative is taking a particularly interesting turn.

This book is much more than merely a history of hymnody. It is more than an account of how hymns came to be invented and how they have been used by people in the past and how they are used now. It is more than an enumeration of the multitude of persons, from so many and varied walks of life, who have contributed to our store of hymns. It is all these things, but it is in addition something greater and more challenging, for in spite of the good humour, the kindness, the urbanity, the balance and the poise, there is in the final chapter a brief but stern call to self-examination which should give every hymn-singing congregation food for serious reflection. Not everyone will agree with the standards by which Dr. Routley seeks to distinguish between good and bad hymns, neither will he be accorded universal agreement when he attempts to differentiate between worthy and unworthy hymn-singing—worthy and unworthy, be it noted, in the sense of doing good or doing harm, and not in the musical sense. But whether one agrees or disagrees with what is said in this last chapter, no one can deny that the matters mentioned therein are of paramount importance and such as should be pondered over with prayerful humility.

Dr. Routley's book is indeed entertainment, but at the root it has a serious and important message.

J. H. HUMPHRIES.

THE TEN COMMANDMENTS.

By Cosslet Quin. 268 pp. and index. Lutterworth Press. 15/.

The Decalogue is no longer brought before Christian people in the emphatic manner of former times. It was obligatory, not so long ago, to display it in every church on either side of the Communion table, and the Prayer Book still requires it to be read at every Communion service. Our forefathers had less faith in the goodness of human nature than we have; they knew that a few clear-cut guiding principles were immensely valuable if the young were to grow up into good, law-abiding citizens.

In recent years, very few books have appeared on the Commandments, and nothing as comprehensive as that under review. Mr. Quin expounds each of the laws under three heads: (a) the Political Use; (b) the Pedagogic; and (c) the Didactic. In using this method he follows the Reformers as well as some leading modern writers. The political use of the Law is the use that is made of it by States for the well being of their citizens. It may be true that men cannot be made good by legislation; it is also true that laws and the sanctions for their enforcement prevent a great deal of evil-doing. For Luther, the State, with its apparatus of force against the criminal, was a dyke against sin. Even good Christians are sometimes tempted to break the law; the thought of the consequences usually restrains them.

But for the Christian, the Law has far more to say. It is a pedagogue to bring us to Christ, that we may be justified by faith. In the face of the Law we are helpless for we know that we cannot fulfil its demands. The very existence of the Law makes life unbearable unless

we can find spiritual power to overcome temptation. This power we obtain from Christ and it is the Law which leads us to desire it. The third, or didactic use of the Law, is "to shew unto the Christians what works God requireth of them". "Thou shalt not" gives way to "Thou shalt"; the Decalogue is taken up into the royal law of love.

Mr. Quin treats each Commandment along these lines. Naturally, some are easier than others to systematize in this way, but on the whole he is successful in bringing out the meaning of each Law and in shewing how it can be used evangelistically. An attractive feature of this book to the clergy will be the large number of illustrations which the author uses to explain his text. For this reason the book will be found of value in confirmation classes and for sermons. JOHN DREWETT.

SHORT REVIEWS

GOD AT WORK.

By James Parkes. Putnam. 10/6.

James Parkes, who has also written under the pseudonym "John Hadham", centres his book around three occasions of God's revelation. These three are the events at Sinai, the life and work of Jesus, and the events of the sixteenth and seventeenth centuries. The first produced Judaism, with its power to order the life of human society; the second produced Christianity, with the power of Calvary flowing from person to person; the third produced humanism, with its capacity to understand the world. Trouble comes when each regards itself as exclusively the revelation of God, whereas in truth the first is the manifestation of God as Father, the second as Holy Son, and the third as Holy Spirit.

An appendix gives a picture of the Church of England giving full rein to the threefold manifestation of God, and including a central College of picked scholars who train themselves and others in the interpretation of the Bible, in science, and in human and international relationships.

There is plenty of commonsense in the book, but the Evangelical will often strongly disagree with the author in his attitude to the Bible. J. STAFFORD WRIGHT.

THE PRINCIPLES AND PRACTICE OF THE CHRISTIAN FAITH.

By W. Norman Pittenger. pp. 180. S.C.M. Press. 10/6.

This book is a sane and very moderate Anglo-Catholic presentation of the Christian faith. Whether it will have any very great appeal for those for whom it is primarily intended, namely "for students in college", is open to doubt. It is true that there are a number of quotations from modern authors, but it is not always their more inspired remarks that are quoted. Fundamentally the thought belongs to an earlier generation. Even "the Hebrew genius for religion" is heard of once again, though the book is more thomist than liberal. In reading the book one often felt that it is not adequate to reproduce traditional arguments and expositions with an occasional up-to-date illustration. The content of our teaching is, of course,

given, but it can only be stated to each successive generation in vital relation to the thought of that generation.

Part of the trouble is that the book tries to cover too much ground. In one brief chapter of nine pages, for example, Dr. Pittenger discusses, first, the omnipotence, omniscience, and omnipresence of God, secondly, the problem of evil, and thirdly, providence. It is no wonder therefore that the author has little time to make his subject matter interesting. Evidently, however, the book was originally planned to include even more, as the 'practice' of the Christian faith of which the title speaks is hardly touched on.

W. M. F. SCOTT.

GOD AND THE WORLD.

By T. M. Forsyth. Allen and Unwin. 10/6.

In his new book Professor Forsyth of South Africa has given us a short and readable introduction to some of the great themes of philosophy. He has done it in the form of an exposition of the thought of four great philosophers or philosophical groups: Plato, Aristotle, Spinoza and the Creative Evolutionists. For the most part he does not attempt to criticize. He is content simply to state and expound, with some evaluation of the contribution made. For that reason the main value of the work will be as a text-book. It provides just that clear and accurate material which is so useful for those who have neither time, interest nor perhaps capacity to go to the originals. Yet there is also something more, for in a concluding chapter the author discusses what he takes to be the main problems in relation to the universe and God and indicates the lines along which he thinks that a solution will be found. The treatment is short, but some interesting and suggestive comments are made. Taken as a whole, the work is modest enough, but it has a range and lucidity which give it peculiar value as an introductory study.

G. W. BROMILEY.

AN ANALYSIS OF RESEMBLANCE.

By R. W. Church. Allen and Unwin. 12/6.

The making of comparisons is one of our most frequent mental acts, a *sine qua non* for advance in knowledge, yet so habitual as to become almost unconsciously done. Nevertheless, there is little agreement as to what 'comparison' really is.

Dr. Church examines the connotation of the word as used by Hegel, Bradley and Russell, and rejects their points of view. Bradley's rejection of the fundamental Laws of Thought—the Principles of Identity, and Contradiction is shown to involve Bradley himself in contradiction. Russell's puzzle,—viz. it would be easy to find three stuffs of such closely similar shades that no difference could be found between the first and second, and between the second and third, yet there would be a difference between the first and third—is dismissed because Russell fails to differentiate between two senses of resemblance.

Having cleared the way for his own positive contribution, Dr. Church discusses the nature of resemblance in universals and taxonomy. It is a book requiring close study and a philosophical mind.

G. G. DAWSON.

NOTES ON BOOKS RECEIVED

The Church Pulpit Year Book, 1953. (*Chansitor Publications, 12/6.*) The 1953 edition of this year book is the jubilee edition of the series. To mark the occasion, the Bishop of London has contributed an appreciative and commendatory foreword. The book covers the whole of 1953 and offers its users two sermon outlines for Sundays and one for saints' days and holy days. There is also a short supplement of outlines for special occasions, such as the Coronation and a Choir Festival. Harvest Festival and Remembrance Sunday are provided for in the course of the year. The book is well up to the standard of its predecessors and no doubt will prove of help to many a busy parson and lay reader.

An Introduction to the Revised Standard Version of the Old Testament (*Nelson, 5/-*). A review of the completed R.S.V. appeared in the Editorial of our last issue. This book is intended to serve as a guide to the Old Testament part of the work, the chapters having been written by members of the Committee responsible for the Old Testament. The book as a whole is designed to help the general reader of the Bible to understand the principles which have been followed in the making of this very valuable revision of the King James and American Standard Version. The chapters deal with such matters as the text, language, geography, archaeology and poetry of the Old Testament. In view of the criticism which has been directed against the R.S.V. by certain fundamentalist cranks in the U.S.A., alleging that the revisers have deliberately allowed their 'liberal' opinions to influence their rendering of the sacred text, it is more than a little interesting to read on page 61 that in no case was the choice of words or rendering of the text governed by theological presuppositions. "It may be solemnly and emphatically stated in all good faith and conscience that only one theological assumption has dominated the work of the Committee, and that is the firm conviction that taking seriously the belief in divine revelation makes it obligatory to seek only the real meaning of every word and sentence in the Scriptures, and to express just that meaning as exactly and adequately as it can be done in English."

Some Religious Illusions in Art, Literature and Experience. By Ernest Kennaway (*Watts, 10/6*). The publishers of this rationalistic work can scarcely expect it to be reviewed with very much enthusiasm in *THE CHURCHMAN*. It consists of a cynical and somewhat sneering attack upon religion in general and the Church of England in particular. Among the 'illusions' referred to is the resurrection of Christ from the dead on the third day, and the chapter dealing with this may be taken as typical of the general ignorance and paucity of thought displayed throughout the book. Thus dealing with the disappearance of the body of Jesus, Sir Ernest Kennaway asks, "What would have been the effect on theology if his body, when taken down from the cross, could have been cremated, without any concealment?" Apparently he is under the impression that cremation would effectively have put an end to the Resurrection and made such an event impossible! He goes on to ask, apparently in all innocence, "If nothing unusual had happened subsequently, would the Christian Church have lost anything which is of the slightest importance to its teaching?" The poor man cannot see, apparently, that if "nothing unusual had happened" and Christ had not risen from the dead, there would have been no Christian Church—and therefore no Christian teaching. As to the empty tomb itself—that nightmare of the rationalist, to-day as much as ever—Sir Ernest suggests "the fairly simple explanation" of the theft of the body, "either by his friends or by his foes". He is careful to refrain from telling whether it was the one or the other; had he attempted to do so, he would have found himself involved in a quite impossible dilemma. One can only say that if this sort of thing is the last word which modern rationalism has to say about the Christian faith, then assuredly the Church has very little to fear from that quarter—at any rate from the intellectual point of view.

Akbar's Religious Thought Reflected in Mogul Painting. By Emmy Wellesz (*Allen & Unwin, 12/6*). This work is an addition to the publishers' series of Ethical and Religious Classics of East and West, the object of which is "to place

the chief ethical and religious masterpieces of the world, both Christian and non-Christian, within easy reach of the intelligent reader who is not an expert". In the present volume we are given first an account of Akbar (1542-1605), Emperor of India: not as a war lord or empire builder, but as a seeker after ultimate truth, engaged in a quest which led him to examine the various religions professed in India and also the doctrines of the Christian faith. In the second part of the book we see Akbar as a patron of religious art, which flourished widely under his royal influence. The text is illustrated by forty half-tone reproductions of contemporary miniatures, the style of which reflects the collaboration of Moslem and Hindu artists who became acquainted with European paintings.

The Four Gospels. A New Translation by E. V. Rieu (*Penguin Classics*, 2/6). Dr. Rieu is the editor of the Penguin Classics and has already translated Homer's *Iliad* and *Odyssey* and Virgil's *Pastoral Poems* in this series. His rendering of the Gospels is a new translation from the Greek, based for the most part on the Codex Sinaiticus. As a translator he allows himself a certain amount of liberty, so that in places his work partakes of the character of a paraphrase; but on occasions, at any rate, this is almost inevitable and is a gain rather than a loss. Here and there the rendering does not appear to be altogether happy. For example, in St. John's Gospel the expression to *have* eternal life is rendered more than once to *win* eternal life, with its suggestion that eternal life is a prize to be earned rather than a gift to be received. But in the main it can be said that this translation not only reads very pleasantly but also represents a really scholarly piece of work.

The Coronation Service. By Francis C. Eeles (*Moubrays*, 7/6). A really informative book in which Dr. Eeles traces the history and expounds the meaning of the Coronation Service. In particular he is concerned to emphasize the truly religious character of the Coronation. Beautifully produced and illustrated by a number of excellent photographs, the book will prove particularly useful to the clergy in their teaching ministry prior to the Coronation of our Queen on June 2nd.

"**Inasmuch As . . .**" By Millicent Price (*S.P.C.K.*, 5/-). This very moving little book tells the story of Sister Dora of Walsall, who passed away in 1878, after a life of sacrificial and courageous service in the cause of suffering humanity. Of her, the late Dr. Edward Woods (Bishop of Lichfield) writes in his foreword: "She was one of a noble band of women—Elizabeth Fry and Florence Nightingale are other outstanding examples—who broke through outworn conventions and, often in the teeth of fierce opposition, went to the rescue of men and women, 'fast bound in misery and iron'. Once again it was a person fired by a Christian motive and armed with Christian faith and power who made a successful breach in the strongholds of evil".

Belief in Action. By K. N. Bell (*Bell & Sons*, 8/6). Kenneth Bell was an Oxford scholar who, after achieving distinction as a teacher of history, was ordained somewhat late in life and completed a useful career as vicar of Binley. In this book we are given a brief memoir of him by Austin Lane Poole, President of St. John's College, Oxford, and a selection of his sermons and addresses. The latter are all simple and homely discourses, but direct, sincere, and practical, dealing with living issues as they concern the man in the pew. In his memoir of the author Dr. Poole says, "At bottom he was a man of immense humility and sanity, unselfish, classless, and immediate in his influence on all with whom he came in contact, the loyalest and most generous of friends".

Worshipping and Serving. By Robert J. Smithson (*Pickering & Inglis*, 6/6). The author of these devotional studies published a year or two ago a delightful little book about the Holy Communion entitled *The Feast of Remembrance*. Those who are familiar with that book will expect something above the average in the present volume; nor will they be disappointed. The thought gathers around two verses from the Psalms: "Worship the Lord in the beauty of holiness"; and "Serve the Lord with gladness". A special feature of the book is a series of photographic studies representing scenes of great natural loveliness.