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Book Reviews

THE HISTORIC EPISCOPATE IN THE FULNESS OF THE CHURCH. SEVEN ESSAYS BY PRIESTS OF THE CHURCH OF ENGLAND.

Edited by K. M. Carey. Dacre Press. pp. 140. 8/6.

It is to be hoped that this book is a portent. The seven writers are all high churchmen connected with Westcott House. Basing their arguments on Scripture, the tradition of the early Church and the post-reformation tradition of the Church of England, they urge that next year, when the question of South India is to come before the Convocations, the Church of England should enter into full communion with the C.S.I. The book in fact reasserts the historic Anglican position and applies it to our relations with the C.S.I.

The first and most striking essay by J. A. T. Robinson on "Kingdom, Church and Ministry" argues that the Church is not an end in itself but subject to the Kingdom and that we can have "as high a doctrine of the ministry as we like provided our doctrine of the Church is higher . . . as high a doctrine of the Church as we may provided our doctrine of the Kingdom is higher".

The next two essays by W. H. Vanstone and K. J. Woollcombe, respectively, examine the doctrine of the ministry in the New Testament and the works of the Fathers. Mr. Vanstone's essay is in some ways the least satisfactory in the book. He makes some valuable points about the Apostolate, showing how exaggerated are some of the claims that have been made for that office. Then in the last few pages he discusses the episcopate. But the connexion between the two parts of his argument is not at all clear.

The essay by B. D. Till on Episcopacy in the Elizabethan and Caroline Divines covers the ground very competently. The next essay on the nineteenth century by A. B. Webster is perhaps a little unfair to the evangelicals, but is one of the most interesting in the book.

Then come two essays which form the climax of the book, H. W. Montefiore makes explicit and justifies the view of the episcopate implicit in the rest of the book. The concluding essay by the editor, who is Principal of Westcott House, puts up a convincing case, on the basis of the view of episcopacy put forward by his colleagues, for his plea that the Church of England should not merely recognize those ministers of the C.S.I. consecrated and ordained since the union in 1947, but also enter into full communion with the C.S.I. It is to be hoped that these seven essayists will convince their fellow high churchmen for whom their book is clearly intended. It is also of interest to all who are interested in the problems of reunion in relation to the ministry.

A reiterated phrase, perhaps a little too clever, sums up the view of the book. Episcopacy, say the authors, is not of the *esse* of the Church nor of the *bene esse*, but of the *plene esse*. But do not *bene* and *plene* in this connexion really amount to the same thing? It is certainly a fact that most of those who have written in support of the view that

episcopacy is of the *bene esse* of the Church have meant that episcopacy is of the fulness, integrity or perfection of the Church. Indeed the most recent statement of the view known to the reviewer (Hettlinger in *Episcopacy and Reunion* 1953) quotes in support of his view Bramhall's distinction "between the true nature and essence of the Church which we do readily grant them (the continental Protestants), and the integrity or perfection of a church, which we cannot grant them". But the use of the phrase *plene esse* may help the Anglo-Catholic to see that a rather vague assertion of the general utility of episcopacy is not the only alternative to the view that where there is no bishop, there is no Church. If so, it will have done good service.

W. M. F. SCOTT.

THE BIBLICAL DOCTRINE OF MAN IN SOCIETY.

By G. Ernest Wright. pp. 176. S.C.M. Press. Paper covers, 7/-.

This exhaustive monograph by the Professor of Old Testament History and Theology at McCormick Theological Seminary, is the second in a series dealing with "The Biblical Doctrine" on specific matters, written for discussion in connection with the Assembly of the World Council of Churches at Evanston. Each volume is the fruit of discussion by an ecumenical study group commissioned by the Study Department of the World Council: the book before us is not a symposium, but a unified presentation, drawn up by Professor Wright, of the results arrived at after two years of discussion among biblical scholars of various Theological Faculties in the neighbourhood of Chicago.

Most of these Professors submitted papers of their own, not for reproduction verbatim but to clarify some of the matters laid before the whole group: and we have as a result a learned and complete survey in a highly-specialized field, incorporating the conclusions of some sixteen carefully worked out papers. This produces a treatise, massive in quality rather than in size, slow, logical, and closely-knit in the development of its thesis: not easy to read, and for English folk occasionally obscured by turns of phrase and vocabulary more familiar to American ears than to our own. Patience, concentration, and a determination to miss not a single point, are all necessary: without these it would be sadly easy to read the lines without grasping either the sequence or the significance. The book is intended for students who are prepared to take trouble: these will find a great deal of illumination, and will be challenged by some striking judgments.

Professor Wright begins with a survey of the relationship between the individual and the community. The concern with community (he says) is central to the whole biblical revelation: but he admits that what he calls "the back-and-forth movement between community and individual" is a marked characteristic of the Old Testament, particularly in the Psalms and the Deuteronomic code. All communities, in any case, are an aggregation of individuals (though all are more than this as well): and the study of man and his societies in the world is the subject of the second chapter. Since both the individual man, and the communities which it is his inescapable function to form,

are under the judgment of sin, we go on to consider the redemptive acts of God designed to create both a new man and a new Society, whether the latter be designated as a Church, a Body, a bride, a household, or a flock. It is in any case a "gathered people" in fellowship with God, and with its members in a peculiar relationship to one another, whether or not presided over by a charismatic head. This new Society has of course a special function in the new Age—a responsibility for the World, which has to be discharged partly by participation in, and partly by withdrawal from, the major concerns—economic, cultural, and political—of Society at large.

What we have here sketched in outline is treated in the book under review with a fine sweep of historical survey, especially striking in its evaluation of the biblical records. Delegates to Evanston will be greatly fortified if they have digested the monograph in advance; and all who are concerned (as who is not?) with the relationship between the saved individual and the redeemed community will find much profit if they steel themselves with diligent and persevering care to read it steadily through to the end.

DOUGLAS F. HORSEFIELD.

THE CENTRALITY OF THE MESSIANIC IDEA FOR THE OLD TESTAMENT.

H. L. Ellison. pp. 23. 1/6. Tyndale Press.

OUR LORD'S VIEW OF THE OLD TESTAMENT.

J. W. Wenham. pp. 32. 1/6. Tyndale Press.

THE COVENANT OF GRACE.

John Murray. pp. 32. 1/6. Tyndale Press.

These are the three Tyndale Lectures for 1953. All are of a high quality; the first and third will be of value chiefly to those who have studied some theology, while the second should have a wider appeal.

Mr. Ellison's lecture shows a notable sureness of touch, and width of knowledge, in tracing the converging lines of the Old Testament towards their fulfilment. His argument is perhaps over-compressed: there is no scarcity of thought or of documentation in his twenty-three pages, and it would have gained, not lost, in force by some expansion. The starting point is our Lord's claim, in Luke xxiv, to be the key to the Old Testament. In the rest of the lecture we are shown, first, the unique sense of progress towards a goal (in contrast to the cyclic pattern of neighbouring religions) which is evident in even the earliest literature of Israel; then, more specifically, the Messiah as Perfect King, as Son of Man, as the New Moses, as Servant of Yahweh, and as Corner Stone.

All these are, of necessity, well-worn themes, but their treatment is fresh. Mr. Ellison throws out illuminating comments, in the course of the argument, on trends of scholarship, on Rabbinic attitudes to Messianic prophecy, and on particular points of exegesis. But his major concern is to show how the chief points of tension in the Old Testament look to eschatology for their resolution: for example, the tension between the king as portrayed in the royal psalms and as seen in history (so far was he from being allowed control over the prophets

or access to the priesthood—much less reigning as Prophet, Priest and King). The lecture is brought to its climax in the illustration of the shaping of the Old Testament towards the top stone which tests and completes it—and which judges every expositor.

The subject of Mr. Wenham's lecture (Our Lord's View of the Old Testament) is all-important, and it is good to have this excellent and systematic treatment of it available. The author writes with an easy clarity which enables him to marshal a great many facts and references without wearying the reader. He also writes with candour. Alternative interpretations of our Lord's sayings are given a fair hearing, and answered with reasoning rather than bare assertion. The main chapter-headings are : " The Truth of Old Testament History ", " The Authority of Old Testament Teaching, " " The Inspiration of the Old Testament Writings, " and " Objections and Conclusion ". After valuable observations on the unity of Scripture, on the resolution of ethical conflicts, and on Laws and Ideals, the argument reaches a compelling and definite conclusion. It should prove a blessing and strength to many.

In the Biblical Theology lecture, the question Professor John Murray seeks to answer is whether or not the essence of a Biblical covenant is mutual compact. The relevance of it is seen as soon as we try to state the Gospel in terms of a contract between God and man ; and there are quotations from the older Reformed theologians to illustrate the awkwardness, and danger of distortion, which the attempt involves. But the author is not concerned here to judge of the theological propriety of such statements : only to establish the meaning, according to usage of the Biblical words *berith* and *diatheke*.

Accordingly we study in turn covenants made (a) between men, (b) by man with God, (c) by God with His creatures ; the major part of the monograph being an examination of the covenants made with Noah, Abraham, Moses and David. A final section deals with Covenant in the New Testament. Prof. Murray's conclusion is that the idea of a contract depending on agreed terms is never the dominant feature of *berith* and *diatheke*, and indeed is seldom present at all. The ruling thought in human covenants, manward or Godward, is of personal fidelity or troth ; while every divine covenant is a " sovereign donation ", a " unilateral bestowment " of grace. The conditions attached to certain of the covenants are not, he argues, terms of contract, but rather statements of that response which is indispensable if the *fellowship* purposed in the covenant is to exist—for one-sided fellowship is inconceivable. Therefore " by breaking the covenant, what is broken is not the condition of bestowal but the condition of consummated fruition "—a very different matter.

The author builds up a strong case by his careful expositions. Yet it might be stronger if some exceptions were admitted. We are left unconvinced by the submission that in such a covenant as that of Abimelech with Isaac, or of Laban with Jacob, the essence is " whole-souled commitment " (this is a new Laban !), and that " no evidence can be derived from them to support the idea of mutual contract ". (Even Jonathan's final covenant with David, surely, was not wholly unconcerned with terms, but owed its existence partly to his anxiety

to secure his children : 1 Sam. xx. 15, 16.) Again, the argument that the words "If ye will . . . keep my covenant" (Ex. xix. 5) presuppose the covenant's existence, and that only the *sealing* of the covenant followed the people's promise of obedience in Ex. xxiv. 7, seems over-subtle, and inconsistent with the standpoint of Jer. xxxiv. 13 ff., in which the Mosaic covenant is treated as consisting in the acceptance of specific laws.

But whether these criticisms are valid or not, here is a penetrating study of a major subject of Scripture. F. D. KIDNER.

LOVE, POWER, AND JUSTICE.

By Paul Tillich. Oxford University Press. pp. 127. 10/6.

The chapters of this book comprise the Firth Lectures and the Sprunt Lectures given by Professor Tillich at Nottingham, England, and Richmond, Virginia, respectively. In them the author has attempted an ontological analysis of the concepts of love, power, and justice and an exposition of their ethical implications. It is only, he maintains, by an ontological analysis of the root meanings of these three concepts, by discovering how love, power, and justice are rooted in the nature of being as such, that they can be defined, described, and understood. Ontology, being older than nominalism and realism, and indeed than all other philosophies, appeals to him, for its function is to characterize the texture of being itself; it is "the foundation of metaphysics, but not metaphysics itself". Being cannot be defined, since in every definition being is presupposed; it is possible only to point to its nature in a metaphysical manner.

Love is defined as "the drive towards the unity of the separated". Power is "the possibility of self-affirmation in spite of internal and external negation"; it is the possibility for man to overcome the non-being which is the mark of his finiteness. "The more conquered separation there is, the more power there is. The more reuniting love there is, the more conquered non-being there is, the more power of being there is." This leads Dr. Tillich to affirm that "love is the foundation, not the negation of power", and that "the basic formula of power and the basic formula of love are identical".

Justice is propounded as "the form in which the power of being actualizes itself", that is, as the form which is adequate to the movement towards the reunion of the separated; from which it appears that "love is the principle of justice". To treat men as if they are things is to violate justice; it is to contradict the "intrinsic claim of every person to be considered a person", which is "the absolutely valid formal principle of justice in every personal encounter".

But a discussion of the ontological foundations of love, power, and justice is, the author maintains, inevitably bound up with their ethical functions, and this will have been apparent from the definitions already given. The law, he says, is not strange to man. "It represents his true nature from which he is estranged. Every valid ethical commandment is an expression of man's essential relation to himself, to others, and to the universe." Thus the last three chapters are devoted to a consideration of the unity of the concepts of love, power,

and justice in personal relations, in group relations, and in the ultimate (i.e., divine) relation.

Professor Tillich finds common ground between ontology and theology: both deal with being as being. "The first assertion to be made about God is that He is being-itself," and as such He is "ultimate reality, the really real, the ground and abyss of everything that is real". As we have been told, being cannot be defined; hence "to say anything about God in the literal sense of the words used means to say something false about him". This, no doubt, is true about Tillich's ontological God who seems to be compounded of Aristotelian, Neoplatonic, scholastic, and existentialist concepts, a veritable *deus absconditus*, but it is hardly true of the God about whom the Christian revelation speaks in positive terms. It is one thing for man by philosophy to grope outwards toward that which is indefinable being-itself; but it something very different for God to reveal Himself to man, albeit in the human terms (apart from which there could scarcely be a revelation) of the Incarnation and Scripture.

The approach of this book is, in fact, essentially a humanistic approach. Christianity is compressed within the conceptual mould of the philosophy that has been devised. Thus Tillich says of the Trinity: "In his Son, God separates Himself from Himself, and in the Spirit He reunites Himself with Himself"—a statement which may be described as a philosophical phantasy rather than as a Christian reality. What of justification? In every being, we are assured, there is an intrinsic claim "to be re-accepted into the unity to which it belongs". "Creative" (divine) justice admits this claim, incompatible though it is with "proportional" (retributive) justice, and accepts the individual into "the unity of forgiveness", thereby not merely declaring but *making* him "just by reunion". The divine justice thus appears as "plain injustice". Although the Pauline doctrine of "justification by grace through faith" is mentioned, Tillich's position could hardly be further removed from that of Paul, who teaches that in the forgiveness of sins through the propitiation of Christ God's righteousness is declared, so that He is just even when justifying him who believes in Jesus (Romans viii. 24-26). The nature of sin and its effects, the need for substitution, satisfaction, and reconciliation by redemption, are absent. Sin or evil, it would seem, is a necessity for man's self-realization: "Actualization of one's potentialities includes, unavoidably, estrangement; estrangement from one's essential being, so that we may find it again in maturity". Hell is but a mythological synonym for despair. The Cross has deteriorated into a mere symbol of God participating in creaturely suffering. We have here, in brief, a philosophy, sincere and serious in its insights, but lacking the essential penetration of the Christian revelation.

PHILIP E. HUGHES.

CHRISTIAN REALISM AND POLITICAL PROBLEMS.

By Reinhold Niebuhr. Faber. pp. 191. 12/6.

This collection of essays by the distinguished American theologian Reinhold Niebuhr is on a variety of subjects, dealing with the relationship of theology to social and political problems. There is, however,

a unity running through the book which follows from the author's general theological position. Niebuhr is, to use a phrase of the late Archbishop William Temple, a Christian Realist. He is not, like Barth, an idealist whose theological appraisal of human nature leads him to make invalid political judgments. But neither is he, on the other hand, a liberal who sees human nature through rose-coloured spectacles and who believes that all will be well in the end.

Niebuhr is no preacher of social gospels and yet he believes and demonstrates that the Gospel has a relevance to social and political action. He accepts the fact of human sin, ignorance and finiteness and he will never allow the liberals to forget that human nature is compounded of all these elements. But at the same time he believes that Man, by the grace of God, has a part to play in God's purpose and that it is the business of the statesmen and all those who are called to positions of leadership in society to embody in social institutions some approximation to justice. In short, Christian Realism is neither naively optimistic nor is it cynical about human nature. It faces the facts squarely and acts in the light of what it sees with faith, hope and love.

The last essay in this book is called "Coherence, Incoherence and Christian Faith", and it is here, perhaps, that the author makes most clear his own theological position. It is, briefly, that all attempts to make a completely coherent and tidy system of knowledge in which all the facts are gathered together, fitted into one another and understood, are doomed to failure. This has been the aim of many great religions and philosophical systems, Christianity being the main exception. "Judged by any standard of coherence and compared with other high religions, Christianity seems to be a primitive religion because all of these are more, rather than less, rigorous than science and philosophy in their effort to present the word of life as a unified whole and to regard all discords and incongruities as provisional or illusory."

There can be no such finality in history and the perfection which such unity and harmony presuppose can only come as a gift of God from beyond history. Niebuhr sees the discords and incongruities of history as essential components of human freedom. Any attempt, therefore, on the part of politicians to create the perfect society (as in Communism) or to create a world government (as in liberalism) he believes to be fraught with peril to human freedom and, in any case, doomed to failure.

Niebuhr's great contribution to the political thinking of our time is that he shews clearly, in the fields of international relationships, industry and social life the effects of human sin. But the sin with which he is concerned is pride rather than lust. His is the prophetic voice who shews to those who have the will to listen, what happens when human societies try to organize their lives apart from God and to usurp His place in the universe. But Niebuhr's approach is not negative; he shews what can be done to achieve a tolerable social order even when the facts of human sin are fully taken into account.

JOHN DREWETT.

PURITANISM AND RICHARD BAXTER.

By Hugh Martin. S.C.M. Press. pp. 223. 15/-.

The reviving interest in the Puritans is one of the present trends which gives cause for gratification and encouragement. From the Puritans we have received a heritage which it has been all too fashionable to slight and neglect; but now at last Puritanism is beginning to be appreciated in its just perspective. Dr. Martin's welcome book will help to afford added impetus to this movement. It is divided into three roughly equal sections, in the first of which he offers a condensed history of English Puritanism. It is well, though perhaps uncomfortable, to be reminded of the intolerant and insane excesses of Church and State which drove so many excellent people, clergy as well as laity, into nonconformity and, indeed, in many cases, out of England. It is well, also, in these days when the denigration of Cromwell's character seems to be an accepted pastime in certain quarters, to be reminded that during the interlude of the Commonwealth the Protector himself was a sincere advocate of the principles of toleration and comprehension. These principles were, unhappily, set aside again during the Restoration after Cromwell's death, and it was not until the advent of William of Orange, thirty years later, that they were reinstated. The lessons of this period of our history are solemn and plain enough, and it is to be hoped that they will never be ignored by our civil and ecclesiastical leaders.

The middle section of the book is devoted to a survey of various aspects of Puritanism. The emphasis on the Bible as the sole rule of faith and conduct showed the Puritans to be true successors of the Reformers. In their worship they sought to achieve a dignified simplicity which all could follow with intelligence. In their attitude to recreation and the arts they rightly condemned what was objectionable, but they welcomed all that was wholesome and of good report. "It is quite time," says Dr. Martin, "we buried the legend that the Puritans destroyed 'Merrie England'".

The concluding section gives us a brief but interesting study of Richard Baxter and his writings. The author has chosen Baxter as a representative figure: he regards him as "typical of Puritanism at its best". Richard Baxter was truly a great man in an age which was not deficient in great men—a widely read scholar, deep thinker, prolific writer, notable preacher, and devoted pastor, he dedicated all his energies and talents to the cause of Christ's truth, for the sake of which he was happy to suffer shame and persecution. No respecter of persons, he preached before royalty as faithfully and outspokenly as he did before his beloved congregation at Kidderminster. He laboured hard to bring about a state of Christian unity (not uniformity) in England, and longed to see a comprehensive church in which episcopalians, presbyterians, and independents could be brought together, differing on details, but united in fundamentals. His hopes were never realized. He himself favoured a "moderate episcopacy" (though he turned down an offer of the bishopric of Hereford), but was a strong opponent of prelacy (maintaining that a bishop should be regarded only as *primus inter pares*) and of the doctrine of the "apostolic

succession" of bishops. It is also worthy of note that he was one of the earliest advocates of foreign missions.

Dr. Martin merits our gratitude for this helpful contribution to an important subject. Sometimes it seems that he handles Richard Baxter a little gingerly: we would have liked to have a bit more of the Richard Baxter of the *Saint's Everlasting Rest*, for example. Throughout, however, his approach is marked by calmness and fair-mindedness, and he is not blind to the faults of those with whom his sympathy lies. It is his conviction that "nothing better or happier could happen to our land than a revival of the Puritan virtues", and we gladly support the plea of this book "that we should cease to judge Puritanism by its peripheral extravagances . . . and attend instead to its great central figures and listen to its great affirmations".

PHILIP E. HUGHES.

CHURCH AND STATE FROM CONSTANTINE TO THEODOSIUS.

By S. L. Greenslade. S.C.M. Press. pp. 93. 7/6.

Although, according to the author, it is not the predominant purpose of his book to discuss the general theory of Church and State relations (p. 79), yet it is extremely illuminating on the whole question. The fourth century, to which Professor Greenslade has confined himself, was essentially a period of experiment. The New Testament teaches that rulers, that is pagan rulers, are ministers of God and must be obeyed as such, but the time soon came, even before all the New Testament books were written, that Caesar demanded from Christians that worship which they could give to God alone, and persecution ensued. This persecution came to an abrupt end with the Edict of Milan and the wholly unexpected advent of a "Christian Emperor". It is not surprising, therefore, that for Eusebius of Caesarea, and for many of his contemporaries, the Emperor can do no wrong, and with the Emperor lies undisputed authority in matters of Church and State. Constantine used this authority to promote unity and to suppress heresy—his son, Constantius, however, used his power to promote unity and to suppress orthodoxy in favour of the homoean form of Arianism which was favoured by most of his subjects in the Eastern empire. It was this that drove Athanasius, Hilary and others to forsake the Eusebian theory for one of dualism, which would secure freedom for the Church over against a heretical emperor (dualism involves a recognition that Church and State have each their proper spheres, and that neither must hinder the other in the performance of its God-given function.) In Ambrose of Milan, however, the Church abandons dualism and asserts the ascendancy of Church over State and a bishop successfully imposes spiritual sanctions on a powerful emperor.

It is obvious that the Eusebian theory is unsatisfactory; the fact that Constantine was the Lord's anointed made him no more infallible than David or Solomon or one of Luther's "godly princes". Ambrose's theory, as Professor Greenslade shows, leads straight to Canossa and the papal practice of using secular power for spiritual ends. What remains is a theory based on dualism—this Professor Greenslade accepts, provided no attempt is made to draw a rigid distinction

between the respective spheres of Church, and provided that the relationship between the two is flexible enough to change as the contemporary situation changes ; further he reminds us that in human history neither Church nor State is ever perfect.

This is a stimulating book and the author is most felicitous in the examples he takes from the period to illustrate his argument. Although only those who are familiar with the background from some other source will be able to profit from this book, they will be enchanted by the way the author makes lucid the viewpoint of Constantius and Athanasius, Ambrose and Theodosius, and they will be extremely grateful for the vividness of the narrative, where narrative is employed.

The occasion for the book was the giving of the Frederick Denison Maurice lectures for 1953 ; because of this quotations from Maurice's writings are introduced into the argument of the book. The Tables at the back include a useful and fairly full table of the Arian Controversy.

MICHAEL HENNELL.

THE BIBLE AND MODERN MEDICINE.

By A. Rendle Short. The Second Thoughts Library, No. 9. Paternoster Press. pp. 142. 6/-.

ARTHUR RENDLE SHORT : SURGEON AND CHRISTIAN.

By W. M. Capper and D. Johnson. I.V.F. pp. 208. 8/6.

Together these books form a fitting memorial to the late Arthur Rendle Short, Professor of Surgery at Bristol. The one the product of his personal Bible study : the other a record of a Christian's life.

The Bible and Modern Medicine is a commentary on most of the medical topics in the Bible viewed in the light of modern medical knowledge. It forms a model of the sort of study that every doctor may carry out over many years, and covers subjects as various as the Sanitary Code, medical folklore, the physical cause of the death of Christ and Demon Possession. The first chapter describes the medical settings in which the books of various periods were written ; the current ideas and practice often compare unfavourably with the Bible's reasonableness. The Sanitary Code forms the most striking example, remaining ahead of its time almost until the present century.

The chapter on Diseases of the Bible provides carefully considered explanations of and commentaries on many of the illnesses described. Amongst others Job, Hezekiah, Emerods, Sennacherib and Jacob are discussed and the most convincing argument suggests the true nature of Paul's ' thorn in the flesh '.

But the author is not only content with a superficial commentary. He enunciates the principles that lie behind his interpretations. He touches also on the deeper meaning of illness and suffering in a manner foreign to the medical thought that confines itself only to tangibles.

The book contains an unfortunate number of misprints including one (p. 93) that must surely be unique.

There is little room for disagreement with the writer's careful conclusions. His spiritual sense becomes plain as he touches on the physical cause of the death of Christ ; medically this is a difficult subject, but it is here handled with characteristic reverence. The

concluding paragraph concerns the Christian's death, and through his robust, commonplace language we share Rendle Short's glimpse of that Country which he himself constantly sought.

The second book, containing much that is autobiographical, will worthily preserve for many student generations Professor Rendle Short's influence. This is the story of a brilliant man of modest origins, adept at hard work, cultivated in many fields, and materially successful in every way. The first half of the book deals with his professional life; here are vignettes of hospital life fifty years ago, pithy medical stories, valuable aphorisms and lessons and original medical work, together making a record of which any surgeon might be proud. But in a sense Rendle Short's life work only began here. The last half of the book concerns one aspect after another of his versatile Christian life and work.

Here is not the chronology of time but of development, for as we read, the apparently remote scholarly surgeon, clothed in sober colours, steps out of the pages as a steward of proved faithfulness, whose influence spreads from one wide sphere of Christian work to another. In private we learn of his intense use of time, his generous, secret use of money, his choice of reading and his wise advice, his life of prayer, his scholarly study of the Bible and his sacrifice of self.

In each field of more public service he excelled, yet with the same humility, determination and single-mindedness. His early hopes of being a medical missionary twice frustrated, he gave himself in his own country to service no less devoted for being in the front rank of his profession.

The book maintains the high standard of writing and elegance we have learnt to expect from the I.V.F. For the life we all seek to live, the authors have given us a noble example. IAN LODGE-PATCH.

BY FAITH ALONE. THE LIFE OF MARTIN LUTHER.

By W. J. Kooiman. Translated by B. Lee Woolf. Lutterworth.
pp. 218. 18/-.

Quite a spate of books in recent years have been published on Luther. In 1950 the Moody Press published Merle d'Aubigne's *Life and Times of Martin Luther* and last year Prof. Gordon Rupp, by careful research in German and Scandanavian Writers, claimed to have refuted several current mythical stories of the great Reformer. Now Mr. Lee Woolf has translated Prof. Kooiman's Dutch *Short Life of Luther*, in which he has revealed for us in a most readable and popular form a clear picture of the real Luther. A German edition of it has been welcomed as the best Short Life of Luther written for many years. Prof. Kooiman in no way supersedes Mr. Rupp's learned and fuller research Study of Luther's Writings and general theological position, but he does give us in a concise and consecutive form a short history of Luther's life and career with all its momentous happenings; while he also touches on Luther's theology and on his reformation of the Church. He calls Luther "a Biblical theologian in the deepest sense".

In the Augsburg Confession of Faith Luther taught that in the Eucharist "under the bread and wine the glorified body and blood of Christ were imparted to the communicants" and "that the wicked

receive it to their condemnation". This teaching divided the Lutherans from the "Reformed", and our Article XXIX agrees with the latter, that "the wicked eat not the body of Christ in the Lord's Supper". At the Marburg Conference in 1529 Luther refused fellowship with Zwingli on this point, saying, "You have a different spirit from ourselves", while the Swiss theologians refused to accept Lutheran teaching, in the Wittenberg Concord. Later efforts at compromise on this subject unhappily failed to heal the breach, and even one hundred years later John Dury, the intrepid Apostle of Reunion, possessed of fully Ecumenical outlook, after many Conferences failed to unite the Lutherans and the Reformed on this crucial question. The Swedish Lutheran Church demanded that the Reformed should fully accept the teaching of the Augsburg Confession, and a recent short history of the Lutheran Church in England, declares that Lutherans still teach that "All who eat and drink at the Lord's Table receive the body and blood *in and with* the bread and wine" (p. 44).

Luther was a gifted hymn writer, and a Jesuit even declared that "more souls have been saved by Luther's hymns than by his writings or sermons". He was also very keen on the education of the young. But his translation of the whole Bible into German, published in 1534, brought countless multitudes to Christ. He had an intense reverence for the Bible and it governed his whole life. He specially valued St. Paul's exposition of Justification by faith in the Epistle to the Romans. Compared to this 'James' was to him an "Epistle of Straw".

Luther married an escaped nun, Catharine Von Bora, and Prof. Kooiman declares that he was "the best of Fathers" to his four children and he gives us a very attractive picture of Luther's life and activities and of his simple tastes and happy home life with its generous hospitality to others in want or distress, and of his love of music and singing and even of a game of chess. Calvin had a high opinion of Luther although he opposed his doctrine of Consubstantiation. It is impossible to justify or excuse Luther's strong and even blasphemous denunciation of the Peasants' Revolt, although in that rather brutal and coarse age extravagantly strong controversial language was used by all parties and Luther was undoubtedly a man of strong passion. But Prof. Kooiman declares that "at bottom of his heart he was always a man of peace" and that he was not indifferent to the cruel sufferings of the peasants.

With his strong faith went also periods of depression, so that he declared that "a believer is at one and the same time redeemed and sinful—saved and in a state of doubt—and what we have is not the goal but the path". But only two days before his sudden death he wrote in a friend's book that "He that keeps My Word shall not die but live for ever". Luther died while on a mission to restore peace between the Counts of Mansfeld. On his deathbed he repeated several times St. John 3. 16. We are greatly indebted to Prof. Kooiman, and the Lutterworth Press are certainly correct that "this volume should appeal both to the general reader and to the student seeking a reliable text-book on Luther's life and work".

C. SYDNEY CARTER.

A CHRISTIAN ECONOMY.

By William G. Peck. S.P.C.K. pp. 163. 17/6.

"Man must have a corporate way of life." Dr. Peck sees the task of the Church not so much as to save man out of the world as to offer him salvation within it. Man craves fellowship and fellowship belongs to his nature. Dr. Peck thinks that Anglican social teaching must assess the pressure upon the moral and spiritual life of men in industry (produced by the corporate pursuit of unnatural objectives) before it can hope to speak relevantly to men in society. This has been the task in our time of the Christendom Group of which Dr. Peck is a distinguished member, and his book distils the wisdom of a lifetime of thought and advocacy in the field of Christian sociology. Inside the Church of England he distinguishes the prophetic moralism of F. D. Maurice, Charles Kingsley and the early Christian socialists, from the subsequent period of analysis of the Christendom Group and concludes: "What is now needed is a new stage of prophetic witness to the eternal Christian truths about man in society". The first of these truths is that man cannot achieve wholeness without religion, and the second that only when his natural activities are related to the supernatural can man be sure that the natural activities will reach their true natural ends. Work is the stairway from the natural to the supernatural.

Dr. Peck thinks the Church has retreated into pietism and thereby abandoned the economic life of the country to secularism. To carry the prophetic message of the Church's social witness to masses of people who have become strangers to the Church can no longer be done by the Clergy. It is work for the laity. But it must be an informed laity, and unless there are informed clergy like Dr. Peck to train the laymen, the Church may never again be able to make an effective social witness. Dr. Peck thinks secular humanism has not yet been conquered and he sees the Welfare State as a reaction against the inhumanity of our industrial system. Everywhere our factory civilization is creating an ugliness bringing demoralization in its train. Industry still fails to regard the whole man as within its scope, and for this to happen, industry must find a new and moral purpose instead of a merely financial one. Dr. Peck points out that Communism is the natural fruit of the 18th Century belief in the autonomy of the market with its resulting inhumanity to man. He analyses well the fearful human consequences of the Communist heresy, but is also alert to the dangers of 20th century capitalism, for he writes: "The richest and economically most powerful country in the world, rigidly practices the method of trade war while professing and meaning fervent goodwill to mankind". The reason, he thinks, is that the U.S.A. is still in the stage of believing that financial industrialism is the Will of God for man. He has a particularly useful chapter on usury. Our economic system is, he thinks, guilty of usury, a vice which the Church has condemned for a thousand years. Here Dr. Peck treads ground marked out by Professor Tawney and does not attempt to relate in any detail the teaching of the mediaeval Church to our present economic difficulties. It is a criticism of the group of Christian sociologists to which Dr. Peck belongs that they have not as yet seriously tackled the central

sociological issue of our time, namely the right relation of the rewards of capital and labour within our legal structure of industry. This book should be a challenge to the rising generation of theologians to think out a Christian sociology in contemporary terms. Since William Temple's death there has been little new work done in this field.

This is a wise, a trenchant and a mature book and repays careful and repeated study.

G. A. GOYDER.

THE ACTS OF THE APOSTLES.

By R. R. Williams, Bishop of Leicester. Torch Bible Commentary. S.C.M. Press. 8/6.

The Acts of the Apostles is not one of the more difficult books of the Bible. It has no complicated problems of authorship to be solved, nor difficult theological matters to be weighed. However, the serious Bible student will want some assistance in understanding the record of the beginnings of Christianity and this commentary by the Bishop of Leicester will provide all he needs.

It is the latest volume in a series of commentaries on books of the Bible designed to give the reader an understanding of the message of each book "considered as a whole and as a part of the Bible".

It begins with a short introduction, concise and very useful, which deals with questions of authorship, date, source, reliability and theme of the Acts. The commentary itself is divided into twelve sections, each of which is sub-divided into three or four passages of some ten to twenty verses of the text, and each passage is summarized and explained before detailed notes are given. These summaries are perhaps the best part of the Commentary. They serve to underline the important points in the passage, at the same time dealing with any larger issues that arise, such as the question of miracles and the nature of the apostolic preaching.

The notes which follow, though adequate for the general reader, are hardly sufficient for those using the commentary for examination purposes. This is perhaps the main weakness of the book if it is intended, as the author suggests in his preface, to be used in schools and colleges. A fuller treatment of historical and geographical details, for instance, would be necessary in a commentary on Acts for the Ordinary Level Scripture Examination.

But for the Bible student who wishes to obtain a general understanding of the Acts, this commentary can be recommended. One or two unusual features make the book especially interesting: the author attempts to compare the Acts with St. Luke's other work, the Gospel, and to trace a parallel between the life of our Lord and the life of the early Church. He sees also a key to the understanding of the Acts in the last word of the book, ἀκωλύτως, translated in the Authorized Version "no man forbidding him" (i.e. St. Paul). "Nothing had stopped—nothing could stop—the Gospel. That was the message of Acts for its first readers, and that is its message for us to-day".

On controversial matters, such as Biblical criticism, the Bishop is painstakingly neutral and sets out both sides of the argument. This is probably the best approach to a difficult problem, but one wonders

whether young people ought not to be guided a little more as to which view to take themselves on particular difficulties and on the more general question of the authority of the Bible.

There is a good bibliography with short but illuminating comments on the books that are mentioned.

R. F. THOMAS.

REVIVAL—AN ENQUIRY.

By Max Warren. S.C.M. Press. pp. 123. 4/6.

It was with rather a shock that we turned over this little paper-covered book of less than 120 pages and read the price. The objective of the writer is a description of recent happenings in East Africa, viewing them in the context of theology as well as of contemporary events, and to examine their significance for all believers. One must acknowledge the logic of such an enquiry as this, and the careful weighing up of pros and cons; and so it is inevitable that the reader should get a good way through its pages before meeting with anything calculated to quicken the pulse and stir the spirit with the atmosphere of that mighty revival which is the subject of this enquiry. And we must confess to a little uneasiness here and there, as, for example, in this sentence which follows a reference to the Evangelical Revival:

“Nor must we forget that other and later nineteenth century Revival in our own Church, associated once again with Oxford, which has undoubtedly reformed and revitalized our Church both in spite of, and perhaps because of, the tensions which it has generated”.

The book follows a carefully mapped-out course. It begins by laying down the terms of the enquiry, admitting notwithstanding that “Revival is not a subject that will yield its secrets to mere enquiry. . . . The fundamental question posed by revival is always ‘Am I ready for it to begin where I am, no matter how?’” Chapter 2 is largely taken up with revivalist aberrations, clearing the ground for a treatment of the Revival in East Africa. An important feature of the revival is its church-centredness as distinct from so many similar but separatist movements. Three factors contributing to this are given as follows: First, the tremendous joy of the revived believers; second, their evident love for and fellowship with each other, quite regardless of class, station or race; third, their tremendous “burden” for their fellowmen and their Church. Its origin is traced under God to two sources: the patient laying of spiritual foundations over the years, with its day in and day out ministry of the Word of God, and the work of the Holy Spirit in conviction of sin. An illuminating conversation is reported with one who said he had been baptized and confirmed without having heart knowledge. When questioned concerning the faithfulness of the message brought by the missionaries, he replied: “The missionaries taught us faithfully but God’s time for us had not come. Then He opened our eyes”.

The chapter headed “Some Question Marks” will be prayerfully considered. The writer is studiously fair in stating the dangers and in recognizing that, generally speaking, the movement in East Africa has steered clear of them. The final chapter points forward. It sees hope in the close ties which bind the revival movement to the Bible, to past history, and to the Church. The Holy Spirit is the Spirit who

unites, whether it be layman to layman, foreign missionary to African Church, laity to clergy, or black and white. "The living God through His Holy Spirit is at work in Africa to-day." After all the doubts and fears have been expressed—and many of us have seen and heard of excesses and distortions which have caused us some anxiety—this conclusion of the Epilogue will be thankfully endorsed by all who have received firsthand information of the great things which God has been doing in the hearts and lives of those who have yielded themselves fully to Him in East Africa.

DESMOND K. DEAN.

SHORTER REVIEWS

GEORGE HERBERT.

Margaret Bottrall. John Murray. pp. 154. 15/-.

There are few more attractive characters or more distinguished sons of the Church of England in the seventeenth century than George Herbert. Born of distinguished stock and growing into boyhood during the closing years of the reign of Elizabeth I, after schooling at Westminster, he quickly made a success of academic life at Cambridge. The attraction of university office caused him to put the idea of ordination on which his mother's hopes were set, into second place. His fine breeding, good scholarship and courtly manners made him a distinguished public orator at Cambridge. Ordained deacon in 1626 and provided with two sinecures he continued to lead a layman's life for some time, though as Mrs. Bottrall observes, "a very retired and sober one". In 1628 he migrated to Dauntsey House in Wiltshire to stay with a relation "and with this visit another chapter in his life began". His marriage was followed by presentation, at the instance of the Earl of Pembroke, to the rectory of Bemerton, and in September, 1630, by ordination to the priesthood. His brief ministry at Bemerton left the fragrant memory of an ideal rural pastorate exercised with charity, arduous labour and zeal. It was the more remarkable for the life of Herbert fell in days when there was much "lay-scorning of the ministry" and Herbert himself speaks of "the general ignominy cast upon the profession of a country parson". From the few years that he spent at Bemerton came a notable volume of poems *The Temple* and a classic treatise of pastoral theology, *A Priest to the Temple or The Country Parson*. The charm and simplicity of his character are revealed alike in prose and in poetry. Two chapters of this study by Mrs. Bottrall are devoted to a sympathetic discussion of the themes and craftsmanship of Herbert's poetry. The book is a valuable addition to the literature about Herbert and something of the direct simplicity and attractiveness of the subject are reflected in its quiet easy-flowing prose.

F. J. TAYLOR.

THE BILLY GRAHAM STORY.

By C. T. Cook. Marshall, Morgan & Scott. pp. 128. 8/6.

PEACE WITH GOD.

By Billy Graham. World's Work. pp. 211. 10/6.

Pending an authoritative account of the London Crusade, Dr. Cook's account of Billy Graham's life remains a very useful handbook. He describes the steps by which Dr. Graham was led to the distin-

guished position he now holds, and prints a number of his addresses.

Peace with God, Dr. Graham's own testament, is sure of a wide acceptance for many years. Evidently based on his spoken addresses, it conveys at first sight an apparent hastiness. On the other hand, this "burning" quality makes it all the more readable for the man in the street. It begins with Man's Problem and shows in forceful language the need of conversion, the work of Christ and the meaning of faith. Particularly welcome is Dr. Graham's insistence that conversion is not the end. The convert is shown how to grow in grace, and his responsibilities to his Church, and his social obligations. The whole argument is copiously illustrated, and with Dr. Graham's profound insight into the mind of contemporary man, and with his attractive way of putting across spiritual truth it is a book that can be widely used both among the "average" man and the cultured; and perhaps that is one of the most striking proofs of the value of Dr. Graham's work. J.C.P.

THE INCARNATION : TRENDS IN MODERN ANGLICAN THOUGHT.

By Lewis B. Smedes. J. H. Kok, Kampen, Holland. pp. 183. Fl. 5.50.

The author of this work belongs to U.S.A. His work is an academic thesis, approved for the degree of Doctor of Theology by the Free University of Amsterdam, and published by Dutch printers.

The starting-point of this study is the thought of Charles Gore as expressed in 1889 in *Lux Mundi*. It provides a discerning and detailed survey of the relation and accommodation of theological ideas and Christological doctrines to the various scientific, psychological and philosophical schools of thought of the last sixty years. The writers most quoted are rightly described as "liberal catholic" and "modern anglo-catholic", and include C. Gore, R. C. Moberly, Wm. Temple, O. C. Quick, L. S. Thornton, E. L. Mascall, A. G. Hebert and A. M. Ramsey.

Chapter 1 deals with the union of God and man in Christ; chapter 2 with the implications of this union for the redemption of man; chapter 3 with its implications for the Church and the eucharist; chapter 4 with the question, Is God incarnate the consummator of creation or the mediator of redemption? and chapter 5 with the question, Is the relation of the Christian to Christ one of essential identity or union in faith?

Dr. Smedes is obviously a thorough and painstaking worker, and his thesis provides a most valuable critical appreciation of Anglo-Catholic thought. His able survey is most revealing in its indication of the various governing ideas which inform and inspire Anglo-Catholic faith and worship, and determine Anglo-Catholic views of the Cross, the Church, the Sacraments and the way of Salvation, or rather of human integration and fulfilment.

We have here ably summarized theological ideas, which are dominated more by philosophy than by Scripture, and more by evolutionary optimism than by man's dire need as a sinner. The incarnation is largely represented as the crown of creation, a consummation which would have taken place even if man had never sinned. In as far as

there is redemption it is to be understood rather as a metaphysical fulfilment than as reconciliation. The incarnation is, therefore, the redemptive act. The cross is simply a secondary element—"only a necessary passage through which the incarnation must go to reach us". We hope Dr. Smedes is aware that there not only has been, but still is, Anglican thought, which is radically different from all this, because it is—as Anglo-Catholic thought is here penetratingly shown not to be—fundamentally Biblical and evangelical. ALAN M. STIBBS.

THE UNFOLDING DRAMA OF REDEMPTION.

By W. Graham Scroggie. Pickering & Inglis. 30/-.

Here is undoubtedly the most comprehensive work that the well-known Bible Expositor and Preacher, Dr. Graham Scroggie, has produced. Indeed, it may well prove to be his Magnum Opus.

It is not an easy book to review in a way which will do it justice. In the ordinary understanding of the words it is neither devotional nor exegetical. Hence many of those who are thankful for his singular gifts of devotional exegetical handling of the Scriptures may feel that the work does not carry them along too easily! The Author has, however, succeeded in putting the more thoughtful reader under a real obligation.

The Unfolding Drama of Redemption shows, as do very few modern works, not only that certain great principles unify the whole collection of those books which together comprise the Bible and without which a Claim to Inspiration could hardly be sustained, but more important by far: these unifying principles are chiefly, if not entirely, operative in presenting progressively the portraiture of Jesus Christ. With increasing clarity as book gives place to book—one is almost tempted to say as page gives place to page—the conviction grips the reader (that is if he really will work through this factual work) that of the Bible "Christ is the sum and substance of its revelations, their object and their end".

The great value of this book is not that again it brings to our notice in terms of Conservative Scholarship those great Messianic texts and passages which have ever explained and endorsed the Evangelical Faith, as touching the Person and the Work of Jesus Christ; it is rather that it shows throughout the entire Bible the gradual unfolding of the greatest drama of Time and Eternity—God's plan of Salvation in and through Christ.

Those who value the aid given by charts will have no cause for complaint. There are one hundred and twelve. This system of charting might possibly be thought by some to be a little over done but no one could fail to realize their thoroughness, their sanity (not always true of Bible Exponents) and the depth of the Bible research revealed.

The reviewer has one sad reflection: it is that such a depository of information and such a valuable and unusual approach to the understanding of the Bible in its central and final theme—Redemption through the life and death and return of Christ—may seem to suggest too laborious a demand, save to the more academic mind. This would be a great pity and mean a great loss to the ordinary reader.

C. C. KERR.

THE ENGLISH RELIGIOUS TRADITION.

By Norman Sykes. S.C.M. Press. pp. 121. 7/6.

Professor Sykes' happy knack of putting historical truth succinctly is nowhere better shown than in these thirty brief broadcast talks. After two talks on the Heritage of the Middle Ages he takes us through the development of the English tradition from the Reformation to the present day. Each talk is lit up with apt phrase and illustration. This makes the book particularly useful for the general reader who wants an easy but thoroughly dependable introduction to English Church history. Professor Sykes' real aim is not to tell the story of the Church of England or of Dissent, or of the interaction of the one on the other, but to show what an Englishman's religion has been, generation by generation. Each age has had different emphases, and has brought out varying facets of a Christianity peculiarly and especially English. In one sense Professor Sykes may be said to have undertaken an impossible task, for those with firm belief in certain cardinal doctrines cannot think happily of the Church in England, past or present, in terms of synthesis. But without doubt, this book is a most attractive brief study which it is a pleasure to read. J.C.P.

NOTES ON BOOKS RECEIVED

Gilbert White. By R. M. Lockley (*Wetherby*, 9/6) is a short life of that great naturalist and curious parson, White of Selborne. It is a volume in the Great Nationalists series and should appeal to all lovers of the countryside who have a historical bent.

The Messenger by Remy (*Arthur Barker*, 9/6) is a novel of the sufferings of the Roman Catholic Church behind the Iron Curtain. The courage and devotion of priests and laymen is well brought out in an absorbing story. But the book also shows, rather pathetically because quite unwittingly, the sad limitations of the Roman faith.

The Wings of the Morning by the Ven. A. F. Sharp (*H. H. Greaves*, 7/6) is the reminiscences of an Anglo-Catholic who spent nearly twenty years in Malaya and Borneo from 1892-1911. It will be of considerable interest to all lovers of missionary and pastoral work, for much of it is based on diaries written at the time.

The Silences of Christ by General Albert Orsborn (*Salvationist Press*, 3/6) is a little gem of devotional writing, a refreshing study of an aspect of the earthly life of the Lord Jesus. It is one of several worthwhile recent publications of the Salvation Army. The prayers in **My Book of Praise and Prayer** (3d.) could well be adapted for use among a wider circle of children than the Salvationist homes for which it is prepared. **Playboy to Convert** by S. C. Gauntlett (10d.) contains sketches of the lives and conversion of eight S.A. men and women, while **Into the Highways** (6d.) is about the early days of the Army. **The Boy Who Didn't Count** by C. J. Barnes (10d.) is the story of the humble and well-loved Commissioner Theodore Kitching (1866-1930). It is to be hoped that such literature will have the wide circulation it deserves.

Saints Alive! by L. M. Charles-Edwards (*Mowbrays*, 7/6) is a collection of sermons preached in St. Martins-in-the-Fields. They are popular in style and do much to drive home the message of the Saints' Days of the Church's year.