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but I believe that all branches of Occultism, including Astrology, have a reality behind them, and cannot be dismissed by armchair statements that these things cannot be so. Episcopus mentions Nostradamus, and if he was an Astrologer, there is certainly something in Astrology; since in the middle of the sixteenth century he named people who were prominent in the French Revolution of 1789. I checked this myself in the British Museum in a copy of *The Centuries*, dated on the title page 1605. The facts about Nostradamus are available in James Laver's Biography of him in the Penguin Series.

Book Reviews

THE HOUSEHOLD OF GOD.

By *Lesslie Newbigin*. S.C.M. 21/6.

"The doctrine of the Church," writes Bishop Newbigin, "has come in recent years to occupy a central place in theological discussion". Three main reasons are advanced for this statement. The first is the simple fact of the breakdown of Christendom. It is no longer a question of the Church considering its position over against other churches: the Christian faith cannot to-day claim to be the commonly accepted touchstone of life and action. The Church stands faced by a pagan world, the background of which tends to become more and more secular. The second fact is the missionary one—"The Experience of the Christian Mission". The expansion of the Church in the nineteenth century brought the Christian Gospel to every quarter of the world. The existence of native indigenous Churches makes vital the whole question of Christian unity. In the missionary setting the divisions of the Church are seen to be intolerable. We cannot preach and proclaim Christ's reconciling work with power and conviction, if we ourselves remain unreconciled, divided and apart and content to be such. The challenge of the missionary situation raises the whole question of the nature of the Church. The third factor is the rise and development of the oecumenical movement. This year has seen the second great assembly of the World Council of Churches at Evanston in the U.S.A. It was the missionary work of the Church, and the fact that divisions which had no historical justification there were being brought to the mission field, which was the impetus of the movement which resulted in the formation of the World Council. The bringing of the Churches together, and the fresh discovery of the reality of their fellowship in Christ, led to a new examination of the doctrinal divisions which prevent reunion. The result at first is a sharpening of differences as each Church lays hold afresh on the great historic traditions of their faith. This is an inevitable stage which should lead on to a real union. The Church of South India is such an experiment in re-union for there the various Churches have come together under the guidance of the Holy Spirit to create something new. Bishop Newbigin is emphatic that to be content to work for a mere federation of Churches is wrong. It is theologically wrong: ". . . to speak of a plurality

of Churches is strictly absurd ; . . . we can only do so in so far as we have ceased to understand by the word ' Church ' what the New Testament means by it ; that our ecclesiologies are, in the Pauline sense, carnal (1 Cor. iii. 3-4). The disastrous error of the idea of federation is that it offers us re-union without repentance ”.

The Bishop of London in a speech at the Anglican Congress at Minneapolis declared that the Catholic and Evangelical strands in the Church can both be traced back to the New Testament ; they are both found in the Pauline teaching. There must be the divine society, the historic continuity of the Church, and yet at the same time the living, personal, saving faith in Christ. Equally the Church is the community of the Holy Spirit. The rise of the many Pentecostal movements in our own day points unerringly to the fact that many are conscious of the lack of sufficient emphasis on the work of the Holy Spirit. The Pentecostal movements outside the Church cannot simply be ignored. Bishop Newbigin reminds us that we need a new “ understanding of the doctrine of the Holy Spirit ”. “ May it not be,” he writes, “ that the great Churches of the Catholic and Protestant traditions will have to be humble enough to receive it in fellowship with their brethren in the various groups of the Pentecostal type with whom at present they have scarcely any Christian fellowship at all. The gulf which at present divides these groups from the ecumenical movement is a symptom of a real defect on both sides, and perhaps a resolute effort to bridge it is the next condition for further advance ”. Bishop Newbigin has given us a most stimulating and helpful book.

O. R. CLARKE.

THE BIRTH OF CHRISTIANITY.

By Maurice Goguel. Translated by H. C. Snape. Allen & Unwin. pp. 558. 42/-.

The conclusions of a lifetime of study on Christian origins are summed up in this second volume of Prof. Goguel's great trilogy (the first, *The Life of Jesus*, appeared in 1933, and we may hope for an English version of the third volume in due course). After brief comments on the historian's task, in which he would disarm criticism of his presuppositions by claiming absolute freedom from theological prejudice, he analyses ' the psychological origins of faith in the resurrection '. The historian's task is to explain. But supernatural causation is excluded *a priori* from his terms of reference, so that here his method will break down unless he can invoke the aid of the psychologist. Goguel the psychologist takes charge of this section of the book. At the end of it the reader may still consider that alternative conclusions remain open to him. More persuasive is Part Two entitled “ The failure of Christianity to develop in the framework of Judaism ”. There is an interesting outline of Jewish Christianity, and of the evidence for an early Caliphate at Jerusalem. In the latter part of the book the assumed reconstruction of the relations between Peter, Paul, and the Jerusalem Church under James, appears vulnerable to some explosive criticism. The chronology is doubtful, and the story extracted from the documents seems improbable on both historical and psychological grounds. But we are reminded that Goguel's purpose in this volume is not to discuss, but rather to state conclusions ; for

detailed discussion we are referred to his many articles in periodicals over the last half century. The convenience of this method is that it is easy to see what the essential presuppositions are.

Goguel regards as "confessional prejudices" the beliefs that Jesus founded a Church, and that this Church was originally a unity, to which diversity was a subsidiary and later development. The subsequent *ecclesia catholica* of the Mediterranean world imagined that it was the product of an ideal unity, and projected this ideal back into its origins. Therefore any evidence in the New Testament suggesting that there was tension in the primitive Church is primary. The unity was really a later consequence of a gradual process of stabilisation and standardisation of faith and order. There is, of course, truth in this view. But from time to time Goguel's remarks give the impression of implying that any opinion traditionally regarded as important for orthodox Christianity is on that ground untrue. It is obvious that such a standpoint is as unhistorical as that of traditional orthodoxy. If it is fallacious to think that a belief is true because it is "orthodox", it is equally fallacious to suppose that it is untrue because it is "orthodox". No reader of the Pauline corpus can escape the conclusion that the diversity of the primitive Church was far greater than Acts might lead him to suppose. But Goguel tends to undervalue evidence, also found in the Pauline corpus, that unity was also a matter of concern to the apostolic Church.

The English reader will wish to know whether Goguel's French has been correctly rendered. He may be assured that the text of Mr. Snape's translation is excellent; the sentences flow easily and are idiomatic. On the other hand, perhaps it may not be thought ill-tempered if it is candidly added that the standard of accuracy in references and above all in the citations of German books in the footnotes is abysmal. For a learned book the number of errors and misprints is a phenomenon; it certainly amounts to several hundred, and may pass into four figures. It looks as if at some stage the translator's manuscript fell into the hands of a typist inspired by infernal powers, and the resulting chaos defied the power of exorcism. To take but one instance, it is irritating to find Zahn's well-known *Grundriss der Geschichte des neutestamentlichen Kanons* cited as a history of the canon by an otherwise unknown scholar Grundgiss. To those who like this sort of thing to be correct, this book may be commended as Lenten reading with a high sanctification value.

H. CHADWICK.

COMMUNISM AND CHRIST.

By Charles W. Lowry. Eyre & Spottiswoode. pp. 190. 9/6.

The late Archbishop Temple while in America once described our author as being the most promising young man of the American Church; and with this book Dr. Lowry justifies the Primate's estimate of his erudition.

Communism and Christ, as the title suggests, attempts to consider the points of contrast and similarity between Christianity, the religion of love, and Communism, the faith of materialism. In fact it intellectualizes and spiritualizes Senator McCarthy; and throughout its 190 pages there pulses a hatred and dread of Communism. It is

brilliantly written with an immense sweep of knowledge and a real depth of scholarship. It is interesting, informative, but above all it is a book with a message.

The book opens with an enquiry into the origins of Communism, and with a clear explanation of the Marxist philosophy. It then develops the thesis that Communism is a form of religion—a parody, in fact, of Christianity. After which we are swept forward to consider the factors governing the rise of Christianity and the parallel factors underlying the spread of Communism within our “new religious age”. The work of Christ is present, a loving, rejected Christ—but not the redeeming Saviour—whose labours result in the “new creation”, a mankind with a new belief in God and a new confidence in himself. Which confidence has resulted—through Christianity—in Democracy, and through materialism, in Communism.

We then enter into his main theme. Communism, the new Anti-christ, the depraved religion of our times, has the power to enslave millions. Its only real competitor is democracy, but democracy is helpless in the face of this militant evil if it has not a faith to empower it. If we treasure democracy we must spiritualize it and give to it the driving power of a religion; only so will the “world of good men, notably the great sector of opinion in the United States and Great Britain that is Protestant in Religion and liberal in sentiment” resist the onslaught of this “Neo-Pharaoism”.

Dr. Lowry embraces his readers with his “we”, and carries them along at a furious pace around the world of history, philosophy, poetry, and religion; all being swept into the one great context in a mighty array, an arena in which Christ faces Communism, and between which the onlooking reader must choose.

The book closes very aptly with a quotation from William Temple on the Utopian Christo-Democratic world state.

J. G. HUNTER.

JESUS AND THE FUTURE.

By G. R. Beasley-Murray. Macmillan. pp. xi and 287. 25/-.

If the Evanston Conference of the World Council of Churches has opened rather than closed the road to a new understanding of the Christian hope, then this book comes most opportunely to provide us with some of the essential material out of which we may learn to formulate that hope afresh in living terms, understandable alike to the Church and to the world. It is that fresh, contemporary and relevant formulation of which we are in great need. But we shall not start rightly to meet our need, unless we re-examine the essential biblical basis for any valid expression of the Christian hope.

Dr. Beasley-Murray has tackled one element in that biblical basis and has subjected all modern studies of St. Mark xiii to a most exhaustive critical examination, the upshot of which is that all theories of a little apocalypse as the core of this chapter are shaken, if not shattered, and all other theories of its origin and purpose other than in authentic words of our Lord referring to the end of history, beyond and not exhausted by His imminent death and resurrection, are shown up as either inaccurate in exegesis or incomplete in interpretation.

The strong probability of this chapter being "considered the most ancient document of Christianity" (p. 246) has only to be stated to open up fascinating visions of what may be the result of a fresh and unbiased examination of its contents. Yet such an examination will not encourage those who believe that its Dominical authenticity enables them to prophesy the "times and seasons" of the future, for they will have to realize that "the curious situation" is created by verse 32 that "a saying which implies the incidence of the End in a short time nevertheless leaves room for the correction of all statements that declare it will come shortly" (p. 189).

The fact is that the teaching of this chapter is characteristically Dominical, precisely because it is dictated by Jesus' pastoral care for the disciples and not by His desire to indulge in any form of prognostication to gratify the "nosey-parkers" of the future. His conviction of the nearness of the end was not due to any technical clairvoyance, but to the clarity of the vision of victory in His soul (p. 190). It is our failure to share His spiritual clarity of vision which prevents our either understanding or sharing His future hope. And the way to overcome our failure is so to realize the presence that we expect the *parousia*—this is a possibility of spiritual experience rather than a corollary of intellectual logic.

Nevertheless right understanding and interpretation of spiritual experience is nowhere more needed than in our eschatological doctrines. And these will only be true expressions of the Christian hope if they are soundly based upon the New Testament. And they will not be soundly based upon the New Testament unless they go back to our Lord Himself. Attempts to improve upon His eschatology (even with Pauline or Johannine insights) are as fatal as similar attempts to improve upon His holiness. We need the Pauline and Johannine interpretations, but (as with all the saints) only that we may the better understand our Lord Himself.

And if we are to understand Him rightly, it will no longer be possible to dismiss the evidence of St. Mark xiii or relegate it to the periphery of our thinking. The fact that we cannot understand it fully is no excuse for our not grappling with it wholeheartedly. This chapter has a message and it is a gospel message and it is a gospel message that is relevant to the needs of our contemporary world. We need to study it at our desks, ponder it upon our knees, and preach it from our pulpits.

Dr. Beasley-Murray offers us a new incentive to do this. He also gives us practical help so that we may do it rightly. Here is genuine scholarship seeking to find the truth and not spurious erudition trying to twist or impose it. For the soberness and sanity of its conclusions as well as for the detail of its documentation and the thoroughness of its theological argument no one who is interested in the eschatological gospel can possibly be too grateful. J. E. FISON.

ORAL TRADITION.

By Edward Nielsen. S.C.M. Press. pp. 108. Paper covers. 7/-.

The late Dr. S. A. Cook, one time Regius Professor of Hebrew at Cambridge, said in his book *The Old Testament, A Re-interpretation*

published in 1936, that "since the current literary hypothesis (as laid down by Wellhausen, Kuenen, Robertson Smith, etc.) involves the whole of the Old Testament, any new one that is framed to replace it must not be less comprehensive" (p. 48). The group of Scandinavian scholars, led by H. S. Nyberg, H. Birkeland and Ivan Engnell, is concerned to demonstrate that the older "literary-critical" approach is defective and anachronistic, whereas the new "traditio-historical" method of interpretation of which they are the exponents both solves more problems and is more in keeping with the actual circumstances of Scriptural origins and transmission.

Thus the challenge thrown down by Dr. Cook was in fact being taken up almost simultaneously, for it was in 1935 that H. S. Nyberg's epoch-making *Studien zum Hoseabuch* appeared in the Uppsala Universitets Arsskrift (Yearbook), in which he broached the whole question of oral tradition, its extent, significance and reliability. Three years later, H. Birkeland stressed the fact that Old Testament literature is a product of ancient oriental culture in which the spoken word is always primary, and that therefore the literary categories with which Old Testament scholars had worked so long were not really applicable. This conclusion has been described by the Dutch scholar Van der Ploeg as "un peu approfond", and by C. R. North as being "like the cake of barley-bread which tumbled into the camp of the Midianites", but at least it showed that an entirely new effort was being made to assess the materials presented to us in the Scriptures of the Old Testament, an effort which reveals itself most conspicuously in Engnell's *Gamla Testamentet, en traditionshistorisk inledning* (1945).

This Old Testament introduction, like the work of other members of this school, has not hitherto been very accessible to us in Britain, for there are very few who possess a knowledge of the Scandinavian languages. Only a small proportion of studies have appeared in English, French or German. There are references in H. H. Rowley's symposium *The Old Testament and Modern Study* (1951) and in A. Bentzen's *Introduction to the Old Testament* which now exists in an English translation. There is also an article by C. R. North in the *Expository Times*, Vol. LXI, No. 10 (July, 1950). We are grateful therefore to the S.C.M. Press for publishing, as No. 11 in its series of studies in Biblical Theology, the work *Oral Tradition*, being an English translation of articles which recently appeared in the *Dansk Teologisk Tidsskrift* from the pen of Eduard Nielsen of the University of Aarhus. The foreword is contributed by Professor H. H. Rowley, who, while remaining a literary critic, is magnanimous enough to welcome this presentation of a different point of view.

After a brief description of the current debate concerning the nature of Old Testament transmission, Nielsen considers the value attached to oral tradition in the ancient Near East and then goes on to apply the results of his research to the materials which lie to our hand in the Old Testament. Finally, to illustrate his thesis that oral tradition is primary, he examines three crucial passages, viz, Jer. xxxvi, Micah iv-v, and Gen. vi-ix.

It is asserted by what may conveniently be called "the Uppsala School" that the literary-critical view which has held the field so long

is far too "bookish". It is bound up with modern ideas of publication and overlooks the fact that the ancients did not suffer from defective memories like we do to-day. The regular method of transmission was oral, with occasional use of written documents as an *aide memoire*. Oral and written tradition existed alongside until "a general crisis of confidence" led to a wholesale "reduction to writing" (Engnell). Such a crisis would be afforded by the fear of cultural or political disintegration or by the dying out of those who were responsible for keeping the traditions alive. The Exile proved to be such an occasion for the literary fixation of what had up to now been largely oral. Under this process J E D and P vanish altogether and are replaced by "units, complexes and collections of tradition".

There is much in this new approach to gladden the heart of the conservative evangelical. The vigorous assault on the documentary hypothesis with its evolutionary presuppositions, the claim that the traditio-historian is much more reverent in his handling of tradition than the literary critic because "he believes the creators of our written Old Testament capable of better things than mere editorial clumsiness" (p. 63), the debunking of the hard-worked "Redactor", and so forth. But it is not without its own difficulties. The prophetic books, for instance, are held to contain blocks of cultic material, handed down and amplified through several generations, so that "any hard and fast distinction between what comes from the prophet himself, and what had its origin in the *traditio*, is no longer possible" (Nyberg). It is impossible, therefore, as Eissfeldt has pointed out, to "seek any clear-cut prophetic personality in and behind our books of the prophets".

The Uppsala school is not without its critics in Scandinavia itself. Among these, Mowinckel and Widengren, while acknowledging the large part played by oral transmission, seek to re-emphasize the importance of written documents. Recent archæological discoveries at Ras Shamra and elsewhere have shown the vast amount of literary activity at the time when the Old Testament was in the making.

The debate continues. Meanwhile conservatives would be well advised to ponder the implications of a predominantly oral transmission in view of their avowed belief in "the inspiration of the *original autographs*". Is this, too, what Engnell would call "a modern, anachronistic *book-view*"?

L. E. H. STEPHENS-HODGE.

THE CHURCH IN ENGLAND, 597-1688.

By S. C. Carpenter. John Murray. pp. 516. 40/-.

Until two years ago Anglicans were at a loss for a history of their Church which was reasonable, readable and reliable. Teachers and students depended on the work of Wakeman, Patterson, Gwatkin and Hole—all of whose books were written before the First World War and all of which had their characteristic defects as well as their characteristic merits. A better book than any of these is E. W. Watson's small book, *The Church of England*, but it is for the advanced student only. Historical studies, however, do not stand still, and Watson's book, the most recent of the five, was first published in 1914. To make good this gap three excellent books have been published within the last two years: the late Dean Malden's *The English Church and Nation*, Dr.

J. R. H. Moorman's *A History of the Church in England*, and now Dr. Carpenter's *The Church in England 597-1688*, which invites comparison with the other two, because it is on a similar scale, and because Dr. Carpenter has already given us an excellent account of the Church in the nineteenth century in his *Church and People, 1789-1889* (S.P.C.K., 1933); he hopes in a subsequent book to deal with the intervening century.

All three books have been written in Cathedral Closets, which may account for the chief failure of the three authors, which is to appreciate the real significance of the history of the non-episcopal Churches in this country and the Puritan roots from which that history stemmed. Not one of them comes near the clarity of understanding revealed in Professor Norman Sykes' *The English Religious Tradition* or G. Kitson Clark's *The English Inheritance*. Nevertheless these new works form a noble trio, and each enriches his work with sidelights from the history of the Cathedral under whose shadow his work was written. Dean Malden only writes fully on what interests him, but his book is full of wit and wise insight, and there is much in his book not obtainable elsewhere. Dr. Moorman's book is the lucid account of an accurate scholar who knows how to write to please; his book is beautifully documented. Several generations of theological students will rise up and call him blessed. Dr. Carpenter's book obviously has the general reader in mind; we miss Moorman's clarity of argument and arrangement, we also miss the careful documentation; nevertheless, here is a book very attractive to read and extremely vivid—the characters come off the page as flesh and blood; particularly is this true of kings and queens, who are given a more vital existence than most of the ecclesiastics. The style of the book is that of a romance; this is not a criticism of its history, but such a description does indicate the flavour of the writing, particularly of the medieval period where the author refuses to draw for his reader the line where history ends and legend begins. It is the sort of history that Bede and Carlyle wrote and it is very stimulating. The medieval period which occupies the smaller part of the book is very well done indeed.

This book suffers from one serious drawback, for which the publisher rather than the author may well be responsible. The blurb tells us, "The Notes at the end contain an adequate but not a wearisome number of references". The fact is the Notes are far from adequate. There is no bibliography, though the general reader may find a work recommended for further reading at the back among the references: the references themselves, indicating sources and giving additional information not contained in the text are very unsatisfactory. The question of "wearisomeness" is irrelevant, the general reader will ignore the notes, the student will search them to see if the information he is being given is well-authenticated by recognized authorities. There are standard works written by specialists which the general historian is expected to consult, and if his judgement differs from theirs he should say so. Dr. Carpenter refers to several such works but there are some glaring omissions. For instance, R. S. Bosher's *The Making of the Restoration Settlement* (1951) has unmasked a Laudian plot to put Anglicans in complete control in Church and State at the Restoration

with no concessions, the Declaration of Breda and the Savoy Conference being nothing but royal eyewash. Dr. Moorman's book, published last year, mentions the book and incorporates its discoveries; Dr. Carpenter does neither. Even more serious is the treatment of the Reformation in England, where one gets the idea that important recent books by T. M. Parker and E. G. Rupp have been overlooked. This section is the least satisfactory in the book. Dr. Carpenter says that in the latter half of Henry VIII's reign there were three parties: the Papists, the reasonable Protestants like Cranmer and Latimer, and the extreme Protestants like Barnes, Tyndale, and from later remarks, one suspects Ridley and Hooper as well. The seriousness of this judgment is not that it divides men who stood together but that it leaves out the vast majority of Englishmen, clerical or lay, who can best be described as Conformists, who were quite prepared to accept whatever Protestants or Papists imposed on them; their existence and importance may be gauged by the number of ex-monks who married ex-nuns when the monasteries were dissolved, put them away when the Six Articles were published, took them again under Edward, put them away again under Mary, and finally received them back for what was left of married life under Elizabeth. The main problem that faced Elizabeth was that the majority of her clergy were of this time-serving type, the Papists would not co-operate, so she had to use Puritans as bishops. In spite of general respect to Cranmer the old charge of time-serving is revived: "a subservient king-pleaser, when the time required a Langton or a Grosseteste" (p. 216), a remark which completely ignores the fact that at bottom Langton and Grosseteste accepted papal authority, Cranmer rejected it; in sixteenth century Europe the only alternative to papal authority was royal authority and this Cranmer chose. It is only fair to add that the chapter on Mary's reign, including Cranmer's martyrdom, is one of the best in the book. The Chapter on Elizabethan Anglicanism is also to be recommended, though the remark in an earlier chapter which suggests that "The Church to teach, the Bible to prove", is an Anglican principle, is as unfortunate as it is untrue; it is difficult to think of any Anglican theologian of the formative period who could have used it.

M. M. HENNELL.

RELIGIOUS LIBERALISM IN EIGHTEENTH CENTURY ENGLAND.

By R. N. Stromberg. *Oxford University Press.* pp. 192. 21/-.

"What we have to realize is that, in those years, God was on trial." This quotation from Carl Becker is tacitly used by Mr. Stromberg as the text for his thesis on religious liberalism. The eighteenth century was an age of increasing freedom of expression and thought, when all the accepted standards of authority, political and religious, were subjected to exhaustive criticism at the hands of those who glorified human reason. Yet it is important to bear in mind that at first there was a blind confidence that reason and religion were in harmony; hence orthodox divines could start out serenely certain that religion would be strengthened, not weakened, by rational examination. It is with the correctness or otherwise of this estimate that this book is concerned, and it should be studied particularly by those who are

tempted to fight shy of this aspect of eighteenth century thought as a rather discreditable period to be hurriedly skimmed through in order to reach the greater light of the Evangelical awakening.

Commencing with the philosophic and scientific atmosphere resulting from the work of Locke and Newton, the author gives the timely reminder that "it was easily possible for scientific men to be devout, and religious men to be scientific throughout most of the eighteenth century—not only possible but customary" (p. 29). The first challenge to orthodoxy came from those who could not find, in the Bible or reason, sanction for the Trinitarian doctrine; but in the resulting debate, both sides claimed to stand on the Bible as interpreted by right reason. The outburst of Socinian tracts of the 1690's, written by such men as Stephen Nye, led to serious embarrassment when it was discovered that orthodox defenders were contradicting one another, to the delight of the sceptics, so that the doctrine of the Trinity was held to have suffered more from Bishop Sherlock's defence than from Nye's attack. The urge to get rid of abstruse theological riddles led Socinians and Arians to protest that fundamental belief must be reduced to the "few and plain" basic truths available to all, whether learned or not. The weakness of the Trinitarians lay in their inability satisfactorily to prove that their doctrine was plainly scriptural when directly challenged by such men as Samuel Clarke. Orthodoxy, stung to the quick by the apparent falsification of Chillingworth's generally accepted dictum: "The Bible, I say, the Bible only, is the religion of Protestants", could produce only confusion in its replies. Attention was next turned to the rise of deism, whose adherents, led by Anthony Collins, and later Conyers Middleton, held that natural religion *alone* was sufficient, without the need of any Christian revelation. Again it was confusion within the orthodox camp which produced the real crisis, and the more profound scholars such as Berkely and William Law entered the fray. But it was left to Joseph Butler to "save religion by the very method of science" in his famous *Analogy*, and deal a staggering blow to scientific deism from which it never really recovered. The trend towards an optimistic man-centred faith also revealed itself, as Butterfield has pointed out, in the increasing secularization of politics, though men still felt uneasily conscious that religion was necessary to a civilized society. Yet "how far", asks Mr. Stromberg, "did those who were radicals in theology partake of radicalism in social, economic, and political reform? The answer would seem to be, scarcely at all" (p. 155). Material progress in this era blinded men's eyes to the moral problems involved. If to-day, recoil from liberalism is the most important feature of theology, the explanation lies in the collapse of secular and material progress as a tenable faith. To those who would discover how such a faith ever arose, this book should prove a skilful and instructive guide.

COLLISS DAVIES.

MASTERS OF THE ENGLISH REFORMATION.

By Marcus Loane. Church Book Room Press. pp. 247. 12/6.

The years 1955 to 1957 will mark the quater-centenaries of many martyrdoms which took place at the height of the Marian persecution. It is fitting therefore that a commemorative volume should be issued

to recall the fearless and faithful witness of the three great Reformers, Latimer, Ridley, and Cranmer, together with two others who perished before them under Henry VIII, Bilney and Tyndale. Canon Loane's previous work in the field of biographical studies is well known, and we are not surprised to find that this book is written in his usual clear and readable style. Well produced and illustrated, and moderately priced, it should make a most acceptable gift to interested laymen or intending ordinands.

The choice of Bilney with which to commence is significant, for his life shows the initially slow progress of doctrinal enlightenment in the early years of the Reformation. First among the "Fellows of Cambridge" to lay down his life, he only did so after much doubt and anguish of soul. Once he abjured his new-found faith to save his life, but he went bravely out at the last with the two proscribed books, Tyndale's New Testament and *The Obedience of a Christian Man*, to preach in Norfolk the saving Gospel of "justification by faith alone". He was burnt at the stake at Norwich as a relapsed heretic in 1531. Tyndale's zeal that all should read the Bible in their own language led him to his great work of translation, whereby he was forced to flee the country, and so continue from abroad to supply the spiritual fuel for the English reformers, producing the third and final version of the New Testament in 1535. Yet in that year he was treacherously betrayed into his enemies' hands, and in 1536 was led forth from Vilvorde prison to die. Yet he, like Latimer, found a phrase to outlive them all: "Lord, open the king of England's eyes!" Within two years, the order was issued that a copy of the Bible in English should be set up in every parish church.

The lives of the later Reformation "masters", Latimer (spiritual son of Bilney), Ridley and Cranmer, are better known, yet a renewed study of them leaves one marvelling at the diversity of gifts brought by each to the service of the Church. Latimer's preaching, Ridley's learning, and Cranmer's liturgical genius made a comprehensive contribution seldom surpassed in any epoch of Church history. Well does this book honour the memory of those who (to quote another contemporary author) "are part of . . . the pattern of the Roman catacomb and the African arena, the Norwegian prison and the German concentration camp; they witness that the true Church is the Church under the Cross, by whose witness the Word goes free, conquering and to conquer: 'Of their seed springs that which forever renews the earth, Though it is forever denied'" (Rupp, *The English Protestant Tradition*, p. 209).

COLLIS DAVIES.

TRAIN UP A CHILD.

By E. W. Crabb. Paternoster Press. pp. 155. 6/-. .

This is a book on the purpose and practice of Christian Education written by an evangelical Headmaster. It will repay careful reading (and it is easy to read, because its style is straightforward and free from the tiresome jargon of many educational books), because it attempts with success to show the close agreement which exists between the best modern psychological experience in child-study and the eternal wisdom of the Bible. It is the best book I know to give

Christian parents an understanding of their children through the ages of childhood and adolescence and wise guidance in fostering all aspects of their growth within a spiritual framework.

Mr. Crabb describes clearly the basic needs of children for security, independence and love. He shows the importance of understanding a child's concentration in play, the place taken by make-believe (with reference to the problem for Christian parents of fairies and Santa Claus), and the lack in children of a sense of time-urgency. He laments the loss in the modern age of the child's sense of wonder and awe and the sad lack in some evangelicals of an appreciation of the importance of presenting beauty in all its forms. He emphasizes the need in the over-emotional atmosphere in which adolescents have to grow up to-day, of the training of the emotions, and draws attention to the paucity of imaginative literature written by Christians. The social needs of adolescents and the importance of sex education are recognized, although I question personally whether at that age the parents are in fact the people best able to give it and whether individual is more desirable than group instruction.

In his description of the different types of school Mr. Crabb reveals some misunderstanding of Public Schools as they are to-day. The humanist outlook which he caricatures as "salvation by decency" may still be true of many, but the athletic fetish has largely been swept away by the influx of creative leisure activities of all sorts; and the high academic standard required for entry to most Public Schools allows them to give a Grammar School education, with the result that they are far from consisting of those who have failed to pass the Selection Tests at eleven, as he suggests. He seems to forget that one of their chief claims to exist is that they offer boarding education when he says that if the motive force of Public Schools is not Christian "there is nothing to distinguish them from the normal Grammar School and they are then an anachronism". Another minor criticism—it is a pity that Dean Inge's "Religion is caught rather than taught" is, as so often, misquoted as "and not taught" because Dean Inge did not exclude the necessity of teaching.

Mr. Crabb advises parents to read Gosse's *Father and Son*. The personality of children must be recognized as a sacred thing which is not invaded by Almighty God Himself. Sunflowers will never become roses; they must be helped to grow as sunflowers. "The Christian Faith and the New Birth demand an individual response and no amount of parental pressure can take the place of the child's free choice." Mr. Crabb finds the reconciliation of the child's need for conversion as well as for a steady spiritual growth in the analogy of the sower and the seed: "We have the seed, it is our duty to sow the seed, and to tend the garden in the confident knowledge that the miracle of growth is a mystery and a gift which is beyond us. Our most frenzied efforts will not produce a growth more rapid than that which God has designed".

DEREK WIGRAM.

THE MEMOIRS OF JAMES STEPHEN.

Edited by Merle M. Bevington. Hogarth Press. pp. 439. 30/-.

Dishonesty was a marked sin of Victorian biographers—and the more evangelical they were, the more they sinned. For the glory of God

they hid their hero's failings. It is, therefore, refreshing to find this frank record of one of the Clapham Sect, written without thought of publication. James Stephen, lawyer and Member of Parliament, wrote these memoirs to show his children "the superintendence of a wise and just, tho' most merciful and gracious Providence, in all the concerns of human life".

At first sight the reader may be disappointed, for not only does Stephen start slowly with ponderous "Introductory Reflections", but, as Dr. Bevington shows in his excellent introduction, the Memoirs stop in 1783 when Stephen is only twenty-five and not yet an evangelical. Such first impressions, however, are soon disproved. The story of his early struggles, his loves and escapades are fascinating, and a fine description of the eighteenth century social scene is given. To the Christian, the greatest interest is the insight of the evangelical mind, for Stephens sees his early life from the standpoint of his later faith. This insight is rewarding and, to our latter-day evangelicalism, humbling. A passionate interest in *souls* runs through the narrative, even though the young Stephen had none, and people who are mentioned are often summed up spiritually (e.g., "She was a sensible, well-bred woman, and I *hope* something better, tho' her religious advantages were small"). Again, there is the sense of God's continual presence, and of His watching, guiding providence, even over an erring youth. Prayer is seen as vitally related to the common things of life—"It has pleased God often and wonderfully, yes *very* often and *very*, very wonderfully, to answer my prayers for temporal objects". There are also most enlightening sidelights—such as Stephen's confession that he prayed for his dead wife, who died before he was truly converted, and his curious defence of the doctrine of purgatory.

Stephen, as boy and youth, was highly sexed; his "ruling propensity" was "amatory feelings and admiration of female beauty", and much of the book is the record of a struggle against sexual sin, which certainly, as Canon Smyth suggests in his Foreword, calls to mind the similar struggles of St. Augustine. But perhaps the most striking feature of the book is its revelation of the conscience of an ordinary eighteenth century young man, who had been influenced by a pious mother but was not yet converted. He reveals the widespread sense of the certainty of God's judgment on sin, a certainty so much lacking in modern England. It is unlikely that Stephen was exceptional, yet when he sinned he knew he was wrong, and that God would judge, though he knew nothing of the Saviour of soul and body. Thus this book has a message not only for the historian but for every true Christian.

J. C. POLLOCK.

MEDITATION AND PIETY IN THE FAR EAST.

By Karl Ludvig Reichelt. Lutterworth. pp. 171. 17/6.

The assessment of non-Christian religion has always been one of the most difficult and delicate tasks of the missionary. This is particularly true when he is faced with the ancient faiths of the East, which in their higher forms claim to have penetrated to the ultimate substratum, what Aldous Huxley has called the Perennial Philosophy, underlying all the various religions, including Christianity itself.

No modern missionary has been better equipped for this task than Dr. Reichelt, who for thirty years lived in intimate fellowship with Chinese Buddhist monks, seeking deeply to understand their experience and equally deeply to share with them his own Christian convictions. In this volume, finely translated by his friend and fellow worker, Sverre Holth, he has given us some of the fruits of the former part of this undertaking : in a further book still to be published in English he tells the story of his friend the Abbot Miao-Chi who became a Christian through his witness.

The main part of the book is an account of the teaching and practice of meditation, in Buddhism, Taoism and Confucianism. This is preceded by a shorter section which will be the most interesting part to the general reader, in which he explains his own view of the relations between this meditation and Christian revelation and experience. He believes that it is legitimate to distinguish between general and special revelation. The higher non-Christian religions come in the former category, and can thus be recognized as containing a genuine divine revelation without danger of syncretism or any loss of conviction regarding the uniqueness of the Gospel.

The characteristic fruit of this Eastern meditation he calls "the experience of cosmic awakening" or "the attainment of cosmic consciousness". This must be clearly distinguished from the Christian experience of New Birth. "It has more to do with his intellect, and for this reason it does not affect his will and emotions to any considerable degree, and so does not culminate in that organic life of love which springs forth where the fountain of the forgiveness of sin has begun to flow." This experience indeed "tends to be coupled with an intensified abandonment to the mechanical *Karma* doctrine, which sometimes causes a standstill in spiritual development. At the same time, Dr. Reichelt testifies that such persons may well teach Christians something in the realm of tolerance, magnanimity and intellectual honesty. It may be added that they also set a most challenging example of determination and perseverance in the spiritual quest. Dr. Reichelt also points to the good that has in fact been done by them. "Many institutions of charity have been founded by such people. Good customs and edifying art may, in most cases, be traced back to the same source, not to speak of philanthropic deeds and all creative activity of a spiritual nature."

All missionaries would do well to say Amen to Dr. Reichelt's final dictum : "Syncretism and compromises in mission work are a real danger. . . . On the other hand it is equally certain that there is a great danger lest they neglect to make use of the sacred material which Christ through this Spirit has made available in the life of the peoples and in their historical heritage".

C. S. MILFORD.

THE NINETEENTH CENTURY COUNTRY PARSON.

By A. Tindal Hart, and E. Carpenter. Wilding & Son. pp. 201. 16/-.

This book is a welcome and readable addition to the literature about country clergymen, whose work and importance has in recent times

and especially in evangelical circles been wrongfully neglected. Dr. Hart, himself a country parson, and Canon Carpenter of Westminster, both known as scholarly biographers of important bishops, write in a lighter vein than usual. The result is an entertaining but revealing account of those who formed the backbone of the parochial system in the nineteenth century.

The work is divided into two parts. The first begins with a useful historical introduction, which traces the development of the country parson from being virtually the social and intellectual equal of the mediæval peasant, though the changes brought about at the Reformation and in particular the regularization of clerical matrimony, on through the upheavals of the seventeenth century, and the more affluent days of the Georges, to the climax of the Victorian era, with its ideal of a gentleman parson in every village to a large extent realized. Many of the difficulties experienced by the rural clergy of to-day are seen to be nothing new. The remainder of Part I is devoted to the nineteenth century country parson in his church and in his parish, with an additional chapter of a more light-hearted nature. The authors show that during the first thirty years under review, the abuses of the previous centuries still prevailed widely. Scanty congregations were not exceptional. Rather less than justice is here done to the evangelicals, who were by no means without influence in the country parishes during the early part of the century, and who incidentally were not an off-shoot of Methodism. The general improvement in standards of clerical duty which took place in the middle century is rightly ascribed not only, or even chiefly to the stimulus of the tractarian movement. While during the later part of Queen Victoria's reign we see the kind of parish life which is often regarded as traditional in fact enjoying its comparatively short-lived hey-day. Some delightful stories find a place in chapter III. In one remote Lincolnshire church, where the incumbent was an absentee for several months every year, a visiting preacher about to enter the pulpit was checked by the clerk: "Ye moan't go in theer Sir, our old turkey hen's a sitting".

Part II consists of interesting extracts from six clerical diaries and records hitherto unpublished, each series prefaced by short biographical notes on its writers. None begin earlier than 1832, when reform, both of church and state, was already under way. Whether of the middle-class high-churchman William Ritson, of Rivington, or of the aristocratic Richard Seymour, of Kinwarton, whose youthful evangelicalism was gradually replaced by a more moderate and ecclesiastical zeal, or of the thoroughly evangelical George Powell (a nephew of Dean Law, of Gloucester), to whom it was quite possible to be "as much a country gentleman as a clergyman", these happily chosen writings alike exude the very atmosphere of the Victorian country parsonage, house, and parish. In print they will help to preserve a valuable tradition of devoted endeavour.

A book of this kind is inevitably selective. But it is surprising to find no reference to Bishop Stubbs, at Navestock from 1850 to 1866; or, perhaps, to Bishop Ryle, at Helmingham and Stradbroke, from 1844 to 1880. A few slight errors also inevitably occur. Samuel

Waldegrave, for example, was bishop, not dean, of Carlisle ; Harford-Battersby was *vicar* of Keswick.

Anyone who wishes for a greater understanding of the genius of the Church of England, and of the background of twentieth century rural evangelism, will do well to peruse the fascinating pages of a work which provides, in the true Victorian manner, both instruction and enjoyment.

J. S. REYNOLDS.

THE LITURGICAL MOVEMENT : ITS ORIGIN AND GROWTH.

By J. H. Srawley. Mowbray. pp. 34. 4/-.

The late Canon Srawley was a liturgiologist of the first rank and he had a real concern for the application of the fruits of liturgical study. It is therefore fortunate that the Alciun Club has published as the Alciun Club Tract XXVII a lecture by Canon Srawley which covers the work of the main leaders of the liturgical movement on the continent and then goes on to draw parallels with the Anglican reformation.

Many of the aims of the Anglican reformers such as a service in the vernacular which is congregational, the audibility of the conduct of the service and a conscious moving away from some forms of medieval piety, are now appearing within the Roman communion. The movement may be said to have begun when Pius X was elevated to the Papacy. His first encyclical urged "the active participation of the faithful in the holy mysteries and in the public and solemn prayer of the Church". In 1905 he issued a decree in support of frequent Communion. Later he directed that Calendar and Breviary should be reformed. This liturgical work has found two centres : the Abbey of Mont César at Louvain and the Abbey of Maria Laach in the Rhineland. From these two places there has streamed forth a new impetus in the understanding of the Church as a worshipping community, which has gone far beyond the boundaries of the Roman Communion.

An Anglican may often be tempted to view this development as a late attempt to catch up what his Church has enjoyed since the Reformation. But two warnings must be sounded. First, here is a movement which is a revival in terms of the life of the twentieth century. It compels us to ask what new things are to be learnt in the twentieth century situation which were not thought of in the sixteenth century. Secondly, many of the "vices" of Christian worshippers which this movement seeks to correct are with us in spite of our reformed heritage, because, as has been shown elsewhere, they stem from what the Reformers had *in common* with their opponents.

This lecture is a most helpful little introduction to the subject.

D. R. VICARY.

THE FINISHED WORK OF CHRIST.

By A. M. Stibbs. Tyndale Press. Paper. 40 pp. 1/6.

Canon B. H. Streeter is reputed once to have said : "The art of living is increasingly becoming the art of knowing what not to read". When faced with the great stream of theological works that is continually issuing from the presses, many of us are inclined to feel the same. It becomes a matter of first importance that we should come to some conclusions as to what are the really important subjects that we should

read about, and then that we should find the really worthwhile contributions to those subjects. Clearly the Atonement is one such subject, and equally clearly (to my mind) this monograph is one such contribution. I do not hesitate to say that I have seldom read forty pages on any theological subject more penetrating and illuminating than this short study. It is more valuable than the majority of contemporary volumes of ten times the size and twenty times the price.

As the title indicates, it is a vindication of the doctrine "that Christ by His death has done all that was necessary to reconcile sinful men to God", and a repudiation of all views that suggest that the eternal Son of God is continually offering Himself in order to secure our acceptance with God. After quoting the views of A. M. Ramsey, D. M. Baillie, R. C. Moberly, F. C. N. Hicks, O. C. Quick and others, the crucial scriptural passages are examined. The conclusion is that the New Testament teaches that by Christ's death there is a *teleiosis* of Redemption, delivering us from God's wrath, and a *teleiosis* of Reconciliation, securing our unhindered access to God's presence. It is impossible to summarise an already highly concentrated treatment, but I found discussions of the significance of our Lord's baptism, of the feeding of the multitudes, of 'ransom', of the ritual of the Day of Atonement, of Christ's heavenly intercession, of the 'many mansions', of the gift of the Spirit, particularly valuable.

J. W. WENHAM.

WHY THE CHURCH.

By John Foster. S.C.M. Press. pp. 112. 5/-.

This book is a study of the Nature of the Church, with special reference to the Writings of the Fathers. The author is the Professor of Ecclesiastical History in the University of Glasgow—a sufficient guarantee both of scholarship and of ability to transmit his learning to his readers.

Not that the book is altogether easy to read: it has "patches" of rather heavy reading, though often illuminated with flashes of wit. It is divided into four long chapters, dealing respectively with the beginnings, the setting, and the significance of the Church; and finally with "Churchmanship—Faith and Fact". Professor Foster is—as every Christian must be—an optimist; and his knowledge of history is adduced in support of his optimism, as he sees, through success and failure, advance and recession, the growth of "each revered building, fitly framed together, into a holy Temple in the Lord".

We have a feeling that the book has been rather hastily passed through in its final stages; and this has led to a little carelessness. For example, in a long quotation from Tacitus on p. 33, there is a sentence which is quite meaningless until we discover, from the identical quotation on another page, that a complete line has been omitted. The name of Tyrannus is mis-spelt, and on p. 38 the use of the word "became" where 'become' is meant gives, by a curious quirk of grammar, a sense precisely opposite to what is intended.

With these minor criticisms, we commend the book not only to the historian but to all who are concerned to see the spread of our faith not only in the gleaning of individual souls, but also in the slow, yet irresistible, edification of the Body of Christ.

D. F. HORSEFIELD.

ON THIS ROCK.

By Gordon Huelin. *Religious Education Press*. pp. 96. 4/- cloth, 3/- lim.

To compress 1,900 years of Church History into about 90 pages, and at the same time to make it interesting and instructive is a formidable task, but the author of this book has succeeded admirably. It can be warmly recommended to teachers who want to do Church History with their pupils, as well as to young Christians who want an introduction to the subject. Every Christian ought to know at least the broad outlines of the history of the Church and this book will teach him that, as well as whetting his appetite to read further.

The student of Church History almost inevitably comes to the subject with a certain amount of partisanship and is probably more interested in some parts than others, but Mr. Huelin has written with admirable fairness and has neither misrepresented nor over-emphasized any important period or event. Possibly his treatment of the Reformation could be criticized in that he fails to show the influence of the renewed study of the New Testament on the reformers. But on the whole he is to be congratulated on producing such an unbiased and yet readable survey of Church History. R. F. T. THOMAS.

NOTES ON BOOKS RECEIVED

South African Missions, 1800-1950. *An Anthology*, by Horton Davies and R. H. W. Shepherd (*Nelson*, 12/6) is an attempt to give a historical account of the growth and nature of these missions, by extracts from primary and secondary sources. A useful introduction gives weight to a book which tends to be somewhat unsatisfying as a picture of the subject. **The Methodist Bedside Book**, compiled by Ralph Kirby (*Hulton Press*, 15/-) catches the very spirit of Methodism, past and present. The extracts on the whole are short, but make an admirable book, suitable for bedside reading, the quiet time, and for illustrations. Mr. Kirby shows how the whole of Methodism is centred on the need and possibility of true personal conversion.

All in a Day's Work by Ronald Bryan (*Highway Press* 4/6) makes available to a wider public Bishop Bryan's letters from his diocese of Barrackpore, giving a fine picture of the work there. Also from the Highway Press is **Adventure Journey** by Miriam Hanson (3/6), an excellent tale of the conversion of two Indian children, very suitable for young people to read, and **Listen to it Grow** by Muriel Frost (2/6), a charming account of the growth of a Christian community in South India.

Looking at Evanston by H. G. G. Herklots (*S.C.M. Press*, 3/6) is a useful interim account, by one of the delegates, and is welcome pending the publication of the full report. It is written from a personal angle, which makes it very pleasant to read.

Yarns on the Wessex Pioneers, by A. G. Willis and E. H. Hayes (*Religious Education Press*, 4/-), covers a considerable area of early British and English Christianity. It is rather a mixture of fact and legend, but the imaginative writing and the arrangement of questions for discussion, etc., should make it a useful book for church schools.

The Coming of the Lord, by C.S.M.V. (*Mowbray*, 6/-) is a study of the Creed, with especial reference to the First and Second Advents. The well-known vigorous style of the authoress, the freshness of her ideas and her obvious devotion to our Lord makes it a valuable little book of theological and devotional writing.

The Evangelical Library Bulletin for autumn 1954 contains an interesting paper by the Rev. J. S. Reynolds on Thomas Jones of Creaton.

Resolutions and Regulations of the Convocations (*S.P.C.K.*, 9d) cover the subjects of Marriage and Divorce, Relations with non-episcopal bodies, and Cremation.