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Book Reviews

THE CHRISTIAN IMPERATIVE.

By M. A. C. Warren. S.C.M. Press. pp. 144. 8/6.

One would expect Dr. Warren to have something useful and challenging to say on what he calls the Christian imperative. He is endeavouring, he tells us, to re-interpret it in terms relevant to the modern situation. In five chapters embodying the Kellogg Lectures of 1955, various aspects of the divine command are examined and related to the present scene—with particular reference to Asia and Africa. The first chapter—GO PREACH—begins with a brief and somewhat familiar study of Greek terms, and goes on to show how the evangelist, while recognizing the initiative of God in every work of grace, must get alongside those to whom he speaks, learning their language, entering into their experience, listening as well as speaking. GO TEACH is next dealt with. The teacher's task is regarded as giving to the student a new—a biblical—perspective, in which all history, for the individual, the family, or the community, is seen as the outworking of God's eternal purpose of redemption as a complete at-one-ment between Himself and man, and between man and man. By how much, then, is education more than mere book learning! Chapter 3—GO HEAL—begins with an interpretation by F. D. Maurice of Revelation xxii. 1-2, which some of us would call very inadequate and perhaps misleading. The theme of the chapter is the wholeness of man—in body, mind and spirit. Healing is restoration to right relationship with God; holiness is wholeness. Soil erosion and soul erosion are inter-connected. So individuals need to be healed and restored to fellowship with God and their fellows. Communities have to be healed, too, both internally and in relation to other communities. But the Church must experience the healing of its own divisions if its healing work is to be effective; and, says the writer, "it remains at least arguable that the weight of the New Testament evidence justifies our taking some risks with the Sacrament (of the Body and Blood of Christ) and allowing it to help in the healing of our divisions to-day". The real centres of healing are seen to be in the practical everyday life of the community, with hospitals, doctors and nurses providing the indispensable inspiration and specialist skill. GO BAPTIZE is the fourth imperative dealt with. Christian baptism is regarded as integrally connected with the baptism of Christ Himself. His baptism is further brought into intimate relation with what is called the baptism at Golgotha. Christ's baptism is seen as universal in its relevance. The whole cosmic order is redeemed at Calvary; and our baptism brings us into vital relationship with this universal plan of salvation. Here lies the real inspiration behind the divine imperative and the power which calls forth our willing obedience to go preach, and teach, and heal, and baptize. And these in their turn will only be effective as they are permeated with that which must lie behind them all, namely, GO LOVE!

DESMOND K. DEAN.

CHRISTIAN BELIEF AND THIS WORLD.

By A. R. Vidler. S.C.M. Press. pp. 156. 12/6.

Anyone who has had the good sense or good fortune to read Canon Vidler's lectures on "Christian Belief" must surely have hoped that the series would presently be continued. To some extent this new volume, comprising the Firth Memorial Lectures for 1955, will both satisfy their desire and further whet their appetite: for these six chapters with their intriguing titles ("Should Christians be Nonconformists?", "Do the Ten Commandments Stand?" are samples) and their fascinating development of thesis and argument, make a contribution to thought and utter a challenge to action that cannot fail to evoke response. In spite of the apparently almost random diversity of the chapter headings, the reader finds that he is being led steadily by a definite path to a definite goal: and the way is full of interest.

Any attempt even to summarize the course of the argument would be ineffectual: but it must be said that Canon Vidler is nothing if not practical, penetrating and unsparing in his diagnoses, clear in prognosis, and utterly sincere alike in thought and in judgment. As befits one of the moving spirits of the Christian Frontier Council, he has a good deal to say about the aims, scope, and methods of the Council; but his immense breadth of outlook carries him into a vast variety of fields besides those cultivated by that admirable body. For the rest, it is enough to say that the title of the book before us is itself the best possible résumé of the contents: that its production is in full accord with the publishers' high traditions: and that it would be difficult to lay out 12/6 to better advantage than by securing a copy. This is one of the few books in regard to which the remark that "everyone ought to read it" can be passed with enthusiastic sincerity.

D. F. HORSEFIELD.

THE BIBLE STORY.

By Guy Daniel. The Grosvenor Press. pp. 192. 25/-.

The special fascination of this book lies in its superb illustration. The forty-eight colour plates have been photographed at museums and galleries all over Europe: they comprise nineteen famous Old Testament and Apocrypha pictures, and twenty-nine paintings of Our Lord's life, by such artists as Mantegna, Fra Angelico, Giotto and Vermeer. They are reproduced in full colour, and briefly explained in an Art Commentary at the close of the book.

The Bible Story itself is re-told in the light of modern critical research, and turns out to be that progressive development of the religious sense whereby the Jews, starting with very crude beliefs about God, finally produced the greatest man of all—Jesus Christ. It naturally follows that the writer has his own view of inspiration—"the ability to see further than most people"—and that he asserts quite dogmatically: "No such people as Adam and Eve, Cain and Abel, ever existed". Some of his theories are amusing, as when he portrays Elijah using "some form of naphtha" on Mt. Carmel; others seem factually incorrect, e.g., "Josiah fell into a trap laid for him by Pharaoh-Necho, and was assassinated". The main emphasis is always on man's spiritual task and achievement, not on God's grace and revelation.

The New Testament section is less critical and also less original. The writer discounts the Virgin Birth, and insists that it is essential to see Jesus as a man—an intuitive psychiatrist—in order to understand how gradual was the process by which the disciples became convinced that He was God in human form. Miracles like the storm and the feeding of the 5,000 are rationalized in the process; the text is modified, so that we find ourselves reading the Good Samaritan parable on Holy Tuesday; but after it is all over, the disciples become utterly convinced that Jesus lives again, and even the writer tends to share their conviction!

Its theological inadequacy should not blind us to the immense popularity that awaits this volume. Teachers are seldom averse to a little free-thinking; and they will eagerly requisition a book that enables them to teach Art and Religion simultaneously. Parents and many Sunday schools will not be slow to follow their lead; so the book bids fair to become a best-seller.

D. H. TONGUE.

THE FLOOD AND NOAH'S ARK.

By André Parrot. S.C.M. Press. pp. 76. 7/6.

THE TOWER OF BABEL.

By André Parrot. S.C.M. Press. pp. 75. 7/6.

Two of the *Studies in Biblical Archaeology* by Professor Parrot, the energetic archæologist and Curator-in-chief of the French National Museums, have now been translated for English readers. In both books Parrot follows roughly the same method of presentation, giving the evidence first textual, Biblical and Babylonian; then the related archæological findings and finally a short review of the theological implications of the event. He has thus met a great popular need for a fair appraisal of the evidence, on these most important yet controversial parts of Genesis.

For *The Flood* the principal literary source remains Genesis chs. vi-viii, which Parrot considers to be the fusion of two accounts, the one Jahvistic from the eighth century B.C., the other Priestly, dating from the sixth century B.C. Not all will agree with this sweeping assumption which "exegetical criticism . . . has conclusively demonstrated . . . and this is admitted by all experts without exception". This basis leads to the conclusion that Genesis is the Israelite version of the Mesopotamian tradition of which we have the originals in clay tablets in our hands. But neither the seventh century B.C. Assyrian version of the Flood—Gilgamesh Epic Tablet XI (illustrated upside down from a very broken version!)—nor its precursors of the second millennium warrant this assertion, for they are not "originals". Included among these textual sources are Sumerian king lists which relate the Flood as a historical event which made a clean break in their early histories: and the conclusion of the late Professor Heidel, whose book on *The Epic of Gilgamesh and Old Testament Parallels* remains the best introduction to these problems, is preferred by the reviewer. Heidel sees the Biblical and Babylonian accounts of the Flood as recording the same historical event, but the latter in a very polytheistic and degenerate form. There is insufficient evidence for arguing that the Hebrew

record is dependent on the Babylonian. Parrot carefully outlines and illustrates the archæological evidence for the Deluge found at Kish, Shuruppak, Erech and Lagash (dated c. 2800 B.C.) and at Ur and Nineveh (dated 4th millennium B.C.). One of these he believes was *the Flood*, but that not all the cities suffered equally in it. A fascinating chapter relates the story of the search for the Ark. This, the most recent study of the Flood, raises many questions, but it answers more.

In a little exegetical and archæological study Professor Parrot makes available to the general reader the results of his detailed study of *the Tower of Babel*. He takes as his basis the assumption—"admitted by all exegetes"—that the Biblical tower of Babel is to be sought in the ruins of Etemenanki ("The House of the foundation of heaven and earth") at Babylon. The many staged temple towers (*ziggurats*) of ancient Assyria and Babylonia are well illustrated in drawings and photographs, the best preserved and known being that of the third millennium uncovered at Ur by Sir Leonard Woolley. A diversionary chapter carries the reader down to later representations of the Tower of Babel in art. Parrot interprets the purpose of all these edifices, and that described in Genesis xi. 1-9, as erections whereby man sought to approach his god. In discussing the Tower of Babel and theology he links Babel ("gate of god", Gen. xi. 9) with the Bethel dream reference to "the gate of heaven" (Gen. xxviii. 17). There is much doubt concerning the use of these ancient buildings, but the spiritual lessons of the Genesis accounts are clear. This second volume is to be welcomed as the only fully documented examination of the much discussed Tower of Babel in English.

DONALD WISEMAN.

WHAT IS MAN?

By J. Stafford Wright. Paternoster Press. pp. 192. 10/6.

The student of the bizarre will find this book an admirable departure platform if he wants to go "voyaging through strange seas of thought", though with the help of Mr. Stafford Wright's several hundred references there will be no need for him to do this, like "Newton with his prism and silent face", alone. Reincarnation, poltergeists, levitation and fire-walking are but a few of the choicer items on the author's menu, though it would be unfair to suggest that these are typical of his fare, for the table is loaded with matter on the whole compass of human personality in every phase of normality and abnormality. For example, a chapter is devoted to a discussion of the Biblical words to describe the make-up of the personality, and it starts with great promise; unfortunately it finishes without the synthesis of ideas which the reader has been tempted to expect. There is a good section on Mysticism (using the term in the strict sense), in which it is criticized for what it is. Devotional Evangelicalism is also criticized, for flirting with it, the two being skilfully dissected apart. It is a pity that Mr. Stafford Wright has not been more critical in his approach to most of the other subjects in the book. For example, he appears to accept as authentic the now discredited accounts by Harry Price of the events at Borley Rectory. In the chapter on reincarnation, while a little more

cautious, he lays himself open to the charge by some that he has gone rather further than the evidence will allow.

However, it is the medical parts of the book which are its weakest. It is true that the author is not a medical man, but it is also difficult to believe that he could have had the book seriously criticized by a doctor before publication. For example, some space is devoted to "Homo-Vibro Ray Therapy", which can only be dismissed out of hand as pseudo-scientific quackery of the worst kind. In the discussion of speaking with tongues, the phenomenon of schizophrenic neologism ("word-salad") is equated with the New Testament "gift of tongues", surely a mistake. The section on miracles of healing shows some confusion of thought on the subject of what really constitutes a miracle, and it is a pity that the term is not more carefully defined. It is stated (p. 83) after a reference to the miracles of Christ that "it is obvious that very similar events happen to-day". But there are many to whom this is not at all obvious, and perhaps the reason for the author's statement is that he does not distinguish between the truly miraculous events of the Gospel narratives and the effects of suggestion on psychiatric and psychosomatic illness to-day. This may have two unfortunate consequences. The healing miracles of Our Lord and the Apostles, "grave, simple, majestic" as J. H. Newman called them, are likely to be belittled instead of respected, for the wonders that they were, while on the other hand modern psychotherapy may come to be surrounded by an aura of the mysterious, magical and miraculous. The author gives the impression that the various agencies that he mentions (from the Pentecostalists to the Roman Catholics at Lourdes) are seeing truly miraculous healing, of the same kind as was seen in New Testament, with some regularity. The figures for claims of miracles at Lourdes which he gives (p. 83) are probably too high. The famous case of Mrs. Agnes Sanford, which he quotes on the same page, of the man whose "heart had swollen until it almost filled the whole chest . . . every valve had burst and was leaking like a sieve" makes nonsense to a medical reader. Such a description is so exaggerated as to be almost meaningless.

The best thing about the book is that it is so written as to intrigue and to whet the appetite for more. This may have been the writer's main purpose. If so, he will succeed with many readers, and as a book-list alone it is valuable, provided that the reader is careful to assess the books mentioned on their own merits as he reads them.

A. P. WATERSON.

THE SELF AND THE DRAMAS OF HISTORY.

By Rheinhold Niebuhr. Faber & Faber. pp. 264. 21/-.

Rheinhold Niebuhr has established himself as one of our most forceful and modern writers, especially on themes which have a wider political and sociological bearing. What he has to say is always worth saying and well said, and he writes with such apparent ease that we can expect regular volumes from his pen.

In this latest book Dr. Niebuhr takes as his starting point an analysis of the self in its relationship with the self, with other selves and with God which he obviously and consciously owes to Buber's

great book *I and Thou*. He leads on from this to his main thesis, that drama is the historical deposit of these relationships or dialogues. This brings him in a second part to a discussion of the Hellenic and Hebraic elements in Western culture and their attitudes toward the self. He finally analyses the bearing of all this on our Western communities and their various forms and institutions, with a particular emphasis on the distinction between what he calls organism and artifact.

In essence the book does not differ greatly from its predecessors. It is merely another example of Niebuhr at work on the problems which always engage him, but from a slightly different angle and therefore with fresh insights. He shows, too, the same qualities: a fine command of language, a ready acquaintance with all that is most creative in past and present thinking, and the ability to shed new light on problems and situations on which it is so easy merely to repeat the obvious truism.

All the same, we may express doubts both as to the validity of the approach adopted and the ultimate value of the more detailed discussion. The main weakness is that the whole discussion is so blatantly anthropological. The self is taken as the starting point, and any theological contribution is calmly subordinated to an ultimate humanism. It is true that the theological and biblical contribution is not ignored. To that extent there are many points in the analysis and discussion which have a more enduring value. But from the wider standpoint the work is vitiated from the outset by an outlook which is not biblical in the deepest sense.

There are, of course, many more detailed points which call for criticism, but for the most part these derive in different ways from the basic liberalism which persists even in a more biblical guise. Yet it would be a pity to close on a negative note, for we can hardly fail to be impressed by the many true and penetrating things which are said and the mastery of the whole presentation. If we cannot assent to the thesis as a whole we can be grateful for the many good things which undoubtedly result from its development. G. W. BROMILEY.

THE MODERN PREDICAMENT.

By H. J. Paton. *George Allen & Unwin. pp. 405. 30/-.*

In his Gifford Lectures of 1950-51, now published as an addition to the Muirhead Library of Philosophy, Professor Paton has given us a very lucid and competent survey, from a predominantly philosophical standpoint, of the problems of natural theology. The book gives evidence of wide reading, an ability to grasp complicated trains of thought, and a charming gift of exposition which is all too rare in philosophers. It covers a wide range of topics, and says many things which will be found helpful and informative by the modern reader.

Yet in spite of its undeniable qualities, there is a certain old-fashioned flavour about the discussion. This is true even from the point of view of philosophy. For Professor Paton does not really come to grips with the challenge of Logical Positivism, and he says surprisingly little about a movement of such obvious importance as Existentialism. He is probably right enough in his estimate of these two trends, but we can hardly feel that he does them justice.

The same is even more true in relation to theology, for his treatment of Barth's tremendous rejection of natural theology is quite unsatisfactory. To be sure, we could hardly expect the author to agree with Barth. Otherwise there would be no lectures. But if he was going to be introduced at all, his position ought to have been given the serious detailed consideration that it so obviously demands and deserves. Indeed, Professor Paton might have done better to attempt a full-scale justification of natural theology and made this the theme of his lectures. Without it, the fine work that he puts in all stands under the shadow, not only of the negations of Logical Positivism, but of the more serious affirmation that the treasures of wisdom and knowledge are to be found only in Jesus Christ.

This is not to say that the discussion is valueless or irrelevant. The point is that it is inadequate at the very point or points where the modern situation requires that it should be most adequate. For this reason, in spite of qualities that evoke our just admiration, it is necessarily inconclusive, and is unlikely to exert any decisive or enduring influence.

G. W. BROMILEY.

INTO GOD. AN EXERCISE IN CONTEMPLATION.

By R. G. Coulson. *John Murray.* pp. 175. 9/6.

This book is written to help Christian people in meditation and contemplation, especially in view of the increasing interest in mysticism. It is not concerned so much with theory as with practice, and the author gives instructions in the art of meditation on specific subjects, which he wisely centres round particular texts. Thus we contemplate Divine Peace, Divine Joy, Divine All-Power, Divine Wisdom, Divine Love, and Divine Truth. In this contemplation we allow the Biblical assertion to sink into our being at every level.

There is thus much in the book which an Evangelical may follow with profit. But in so far as the author presents the experience within the framework of a theory, we do not feel so happy. The theory is grounded in the *Philosophia Perennis*, and the author does not clearly show his warrants from Scripture for the position that he takes up, nor does he make it clear what union with God signifies. "To be changed into the likeness of God can therefore only mean to be transformed from, or rather, to be awakened from the human to the Divine State (Rom. 12. 2; Eph. 5. 14) . . . Some may even find the notion of the transformation of the human into the Divine preposterous, not to say blasphemous . . . Space does not allow us to set out in full the Biblical authority for this view . . . Let S. Paul represent the whole Bible on this subject, 'Our Lord Jesus Christ, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich'" (pp. 12, 13).

One looks for a far more Scriptural examination than this. The idea of the awakening of the *I am* in us is different from what Evangelicals believe to be the New Testament teaching of the Holy Spirit coming into us in regeneration. On the other hand Evangelicals believe in the necessity of the *I am* in us being crucified with Christ, as this book does.

There is one criticism of style. The author has an unhappy trick of writing as a complete sentence something that should have been linked to the previous sentence by a comma, e.g., "Nor, however, by exaggerating it" (p. 93). "If not in earthly existence, then in some subsequent one" (p. 129). After a time one begins to wait for it as one waits for some repeated mannerism in a speaker.

J. STAFFORD WRIGHT.

APPROACHES TO GOD.

By Jacques Maritain. Allen & Unwin. pp. 102. 8/6.

The author, a well-known Roman Catholic philosopher, is at home with the thought of Aquinas. In fact, the kernel of this book is a discussion of Aquinas's five demonstrations of God's existence. Modern scientific discoveries, he claims, have not invalidated them. They are based on "the natural intuition of existence", taken for granted by Aquinas, but analysed as follows by Maritain. We become aware of the external world and at the same time of our own existence. The latter is menaced by other existences and subject to death. Then "in the same flash of intuition" we know there must be some absolute irrefragable existence free from nothingness and death, and so we are confronted with the existence of God. How far is it true "that this is human reason's 'eternal' way of approach to God"? I remember as a small child walking home along a dark lane with my father. I clung desperately to his hand. I was certainly aware of my own existence as frail. I was afraid that something might snatch me away, and I prayed. Perhaps it is true to say that I then became aware of God in a way I had never before experienced. At any rate, Maritain says that Aquinas's five ways are the unfolding intellectually of the implications of this intuition.

Maritain claims that the seventh way is a new one, but it seems to me to be a variant of the last. One is immersed in some deep intellectual problem when apparently, for no reason, there springs into the mind the query, "How is it possible that I, who am now thinking, was once not at all?" The only answer is, he says, that we have always existed, not in our own personality nor yet impersonally, but as a supra-personal existence in the Being of a transcendental Personality from whom the self now existing proceeded one day into temporal existence. Some might think the answer a "non sequitur".

The last way is by means of poetic experience and the creation of artistic beauty. It is well to remember that the intellect is not the only way to reality. Poetry, especially of Wordsworth and Browning, and music can convey direct experiences, perhaps more adequately, of the eternal, analogous to the experiences of the mystic, and I am sure Maritain is correct in examining this way. It leads him to say that the intellect as such can never satisfy man's desire to know God. This knowledge can only come as a gift from God Himself. The reader is thus directed to Revelation. The book is worthy of concentrated study and will have an assured place in the series of World Perspectives.

G. G. DAWSON,

THE LAW OF GOD IN CHRISTIAN EXPERIENCE.

By Ernest F. Kevan. Pickering & Inglis. pp. 80. 5/-.

This book is a straight Bible study of the relation between law and grace as set forth chiefly in the Epistle to the Galatians, but with many references also to the Epistle to the Romans. It goes over well-worn ground in the discussion of the question of "faith and works", but does so in a clear and convincing manner. It is, of course, ground with which no preacher of the Gospel should be unfamiliar; but yet it is ground over which it is always worth while to travel again, and Mr. Kevan is a very good and honest guide.

The use of the term "honest" is deliberate. The stress laid by theologians of the evangelical school on *faith* has often given the impression that it would be disloyal to our evangelical tradition to find any place for *works*. Whatever about evangelical tradition, it would certainly be disloyal to the Bible *not* to do so. Mr. Kevan shows clearly that while a man is saved by faith in the finished work of Christ, he is himself called to a life of good works in Christ. "If the normal moral qualities that are found in the upright pagan are not present in us, we stand condemned" (p. 77). He leads us to this conclusion by a close study of the place and function of *law* as set forth in Scripture. "The law, says St. Paul, was given 430 years after the promise was made to Abraham; but it does not thereby make the promise of none effect. It was added because of transgressions" (Gal. iii. 17, 19). The law, in other words, has a definite part to play in the purposes of God. Mr. Kevan shows us what this part is, as set forth by Scripture itself. Its function was *not* to enable man to disengage himself from sin and win forgiveness from God. Actually, the reverse. But One came who fulfilled the law perfectly, and He died for us that we might be accepted by God in Him. When this has taken place in the experience of any man, that man now finds a new interest in the law, because he now has in him the Holy Spirit, who brings forth in him the "fruit (singular) of the Spirit", which is love, joy, etc.; and "love is the fulfilling of the law".

Mr. Kevan takes us over this ground with a sure knowledge of where he is going. He knows the pit-falls, and he knows of some of the places where wrong turns might be made. It is worth while travelling under his leadership.

It is interesting to compare this book with another recently published, also based on the Epistle to the Galatians, namely, *The Gospel of Victory* by M. A. C. Warren, D.D. The same epistle gives the two writer's messages for two totally different spheres of thought. As regards the main argument of the epistle itself, namely, the relation of law and grace, Mr. Kevan's book expounds it faithfully. Dr. Warren has other concerns in his mind, for which he is able to find guiding principles from this same epistle. Could anything prove better the inspired nature of the epistle itself? W. C. G. PROCTOR.

SAINT DUNSTAN OF CANTERBURY.

By E. S. Duckett. Collins. pp. 249. 21/-.

The emergence of medieval history from the "dark ages" is accounted by most people to begin about the ninth century. Thereafter the patient scholar is busy disentangling fact from the maze of legend and superstitious tales which has overlaid so many events of those far-off times. One figure arises of outstanding interest and importance in the tenth century, Dunstan of Canterbury, and Professor Duckett has given us a most readable account of his life and times, vividly sketched against the background of battle and murder, royal houses and monasteries, and the colourful pageant of kings, nobles and monks. Here is the pen of a skilled chronicler, who disguises her learning so successfully that one is tempted to underestimate the labour involved until a glance at footnotes and bibliography reveals the sources from which she has carefully selected and arranged her material.

Born about the year 909, Dunstan's name is chiefly associated with Glastonbury. Here, as "the first abbot of the English nation", he led his community, so far as he was able, in the rule of Benedict, while as the friend of King Athelstan, he was in touch with the courts, abbeys, and monasteries of Europe. Consecrated bishop of Worcester in the reign of King Edgar in 957, he added the see of London in plurality two years later. In 960, Brihthelm, Archbishop of Canterbury, was deposed, and became for a second time Bishop of Wells, so that Dunstan could be raised to the primacy. Here one of his most interesting pieces of work was to draw up the ritual for the coronation service of King Edgar, which took place at Bath in 973. After attention has rightly been drawn to Aethelwold of Winchester and Oswald of Worcester, Dunstan's two most notable suffragans, there follows an important chapter on the archbishop's work in his later years in regularizing the monastic rules throughout the different abbeys under one general code for English Benedictines, known as the "Regularis Concordia". Strong supporter of the Benedictine literary tradition, devoted to all manner of ecclesiastical design and craftsmanship, whether in stone or metal, and ardent lover of music, few men in those troublous times did more alike for the beautifying and enriching of church buildings and for the strengthening of Church life than this statesman-mystic from Glastonbury. Author and publishers are to be congratulated for making available this attractive and valuable biography.

COLLISS DAVIES.

BLINDED EAGLE.

By H. C. Whitley. S.C.M. Press. pp. 122. 7/6.

This valuable introduction to Edward Irving's writings and teaching is a record of a shameful heresy hunt and persecution of a saintly and godly man in whose theological writings it is difficult to discover any serious heresy. The Church of Scotland to-day must look back with shame and sorrow on its deposition of one whom his close friend Thomas Carlyle described as "the best man I have ever, after trial, found". Irving, he declared, possessed "more of the spirit and

purposes of the first reformers, he has more the life and genial power of Martin Luther than any other man alive”.

Mr. Whitley was brought up as a member of Irving's Catholic Apostolic Church in Edinburgh and still treasures his membership of it, although he has been twenty years an ordained minister of the Church of Scotland. He gives us a very clear history of the Church which arose as a result of Irving's trial and condemnation for heresy outlining its unique and comprehensive doctrinal and liturgical standards and teaching and its final institution of “Twelve Apostles” and prophets, pastors and teachers, and its use of tongues, which Irving himself accepted but never himself practised. Mr. Whitley declares that the Catholic Apostolic Church became a Bible Church true to all that Irving inherited from his Scottish upbringing, and he based his arguments on Holy Scripture. Irving's stress on the personal Second Coming of Christ was much strengthened by his intercourse with Henry Drummond, who was excommunicated in Scotland. “The expectation of the Coming of the Lord, he declared, hath more availed to set me loose from worldly cares and attainments, to comfort me under worldly trials than all things beside.”

Irving was tried by his own Church for his supposed “heretical” teaching on the human Nature of Christ, in declaring that He inherited from Adam a sinful substance. But his teaching was misinterpreted and he was actually deposed on the ground of statements which he never made and of inferences from them which he most vehemently and solemnly abjured. His teaching on the humanity of Christ fully agreed with the Scottish and Westminster Confessions of Faith.

Mr. Whitley has performed a great service to the Church in showing us so clearly the true character and teaching of Edward Irving. He well says “It remains for the Church of Scotland to give a place of honour to this strange son whom she has cast out, but who in his day was famed far beyond the limits of Anandale”.

C. SYDNEY CARTER.

MAN IN THE MIDST.

By John Taylor. Highway Press. pp. 83. 6/-.

This is a stimulating book on the subject of the Church's evangelistic effort to-day. Evangelism means addressing contemporary man and confronting him with the Christ. Mr. Taylor therefore begins by describing the contemporary situation. Although such description is a commonplace in religious writing to-day, Mr. Taylor performs the task in no commonplace manner. He shows almost a mystical awareness of the “principalities and powers” against which we fight. Particularly conscious is he of man's non-isolation—his “involvement” in the nexus of society. This gives him the first distinctive point in his presentation. “Every man is in All Man, and All Man was in The Man at the beginning. ‘In Adam all,’ . . . writes St. Paul, and this is not a piece of out-moded theology” (p. 25).

His account of man's enslavement to sin is equally refreshingly expressed. “This creature upon whom the Creator had set the divine image, whom He had placed astride the frontier of eternity and time,

whose being was so delicately poised between nature and God, had slipped out of place, out of touch. The man was still there in the garden, but Manhood had been lost" (p. 31). This is followed by a chapter entitled: Behold the Man! which reaches a high level in its understanding of the Person and Work of Jesus Christ in His relevance to even the present complex world situation.

Now comes the main task of the volume, to consider evangelism today. The author is able to draw on pastoral experience both in the home Church and in Uganda. He finds cause for uneasiness as he considers the question of how deep does the influence of the Church go in human life. "It is this personal element in faith which makes nonsense of our too systematized evangels. Many will say "in that day" that they believed every article of the creeds, and went through all the motions of religious experience, yet may He even so profess unto them, 'I never *knew* you'" (p. 59). Or again, "Do I look like a new Man? Could anyone say of me, There is a new creation?" (p. 67).

Mr. Taylor carries one with him when he implies that the Church has to face the present situation in a new way. He knows that the Church could do so because the Lord Jesus Christ is her power, and He is able. But has the Church yet awakened to her task? "The secret of their (the early Church's) overwhelming impact upon the old Roman world was that they were, as a whole, closer to Christ, to one another, and to their world than the Church has ever been since. . . . 'Go ye *into* all the world,' were the terms of their brief, so in they went, and lived and witnessed and died with no time to spare for worrying over the techniques of their evangelism or the success of their mission" (p. 72).

This book gives us wholesome thoughts on how revival could come, and what it would be like.

W. C. G. PROCTOR.

FURTHER REVIEWS

THE CHRISTIAN VIEW OF SCIENCE AND SCRIPTURE.

By Bernard Ramm, B.D., M.A., Ph.D. Paternoster Press. pp. 250. 12/6.

Dr. Ramm writes as an evangelical Christian who has made a special study of his subject. He tries to approach it, as he says in his preface, in the tradition of "the great and learned evangelical Christians who have been patient, genuine and kind, and who have taken great care to learn the facts of science and Scripture".

In the first half of the book he deals with the urgent need for a harmony of Christianity and Science, and analyses the problems faced by each. He traces the origins of the apparent conflict between the two, and shows how much is due to sheer lack of communication. He places blame not only on the pride of some scientists, but also on the frightened ignorance of some Christians, always fighting a rearguard action because they give battle on too narrow a front. He stresses the

distinction between interpretation and inspiration and quotes Pratt with approval.

"The Book of Nature and the Word of God emanate from the same infallible Author, and therefore cannot be at variance. But man is a fallible interpreter, and by mistaking one or both of these Divine records, he forces them too often into unnatural conflict."

He also makes very clear the need for a Christian philosophy of Nature, and himself suggests a brief outline for one.

The rest of the book deals with specific problems under the headings of Astronomy, Geology, Biology and Anthropology. This is not an entirely happy arrangement, as the important subject of Evolution is spread over three of the chapters. The quality is rather uneven, that on Anthropology being the weakest. A general criticism of the book is that it deals at great length with obscurantist theories that are practically unheard of on this side of the Atlantic, and does not consider some of the newer and in many ways more serious difficulties arising out of the ideas of continuous creation, gubernetics and parapsychology. The whole book is copiously documented, there is a good index and bibliography, and the style is always excellent.

To sum up: this is a source book for the apologist rather than a book to lend to the sceptic. The first part is a quite admirable treatment of the basic problems, and while the second part is a little overloaded with detail the reader will find there a wealth of information about most of the "chestnuts" that arise in everyday practice.

J. C. KELSEY.

CÆSAR, THE BELOVED ENEMY.

By M. A. C. Warren. S.C.M. Press. pp. 94. 4/-.

Many of us have for some time regarded Dr. Max Warren's C.M.S. Newsletters as among the shrewdest commentaries on affairs in Africa and the East at present available. In this book, which consists of three lectures given at the Virginia Theological Seminary last year, Dr. Warren sets out some basic factors in his thinking. The book itself might be described as a theology of international politics and economics, with special reference to new forces in Africa and Asia, and the reaction of the western missionary to these forces. He himself describes it more modestly as "Three studies in the relation of Church and State".

In his first chapter Dr. Warren suggests that there is room for a "theology" as well as a "demonology" of imperialism. He maintains that just as the empires of Assyria and Persia had their place within the purpose of God, so, too, have later empires, and he gives three striking instances from the works of modern Indian writers of the benefits to India of British rule. The second chapter is probably the most interesting in the book. Here, after reminding his readers of the high doctrine of the State to be found in the New Testament, Dr. Warren suggests that the liberal ideal of the State with its policy of *laissez-faire*, must be regarded as a temporary phenomenon confined to the West, which has now been abandoned in this country and elsewhere in favour of the more powerful and more demanding Social Service State. He suggests that the newly emerging states of Africa are

following the latter, not the former ideal, and this he demonstrates very convincingly by the demand in Africa for more education than the voluntary society, i.e., the Church, can supply. Dr. Warren says important things for our guidance here. Firstly he impresses upon us that though the liberal ideal suited an expanding Church as it suited an expanding economy, the state with which the missionary will have to come to terms will be of the Social Service pattern. Secondly, that as the State has taken over vast areas of activity, that were formerly the province of the Church, the Christian should find an outlet for *agape* in service within the new State. Further, he warns us, that though the Church remains the voluntary society *par excellence*, it is in danger to-day of imitating the new state in its excessive centralization; this may be right for the state, but Dr. Warren believes it to be wrong for the Church. In the final chapter Dr. Warren tries to make the western missionary see the assets of his "foreignness" as well as its liabilities in his service of the younger Churches and of the universal Church.

As a study in Church-State relations this book is significant, for Dr. Warren claims that in the New Testament can be found "the fundamental principles of the Church throughout history" (p. 46). In this he differs strongly from Professor Alan Richardson for instance, who holds that Church-State relations in the first three centuries were not normative, but abnormal. (See *Biblical Authority for To-day*, p. 122.)

This is not a book that "he who runs may read", it demands concentration and effort on the part of the reader; but anyone prepared for some hard thinking will be amply rewarded.

MICHAEL HENNELL.

CHALLENGE TO HERITAGE.

By Ruth Anderson Oakley. St. Catherine's Press. pp. 124.
6/-.

"We are a sick society because God has been shelved for materialism. When man ignores the spiritual side of his nature he ceases to care for the reason of his existence and therefore loses his sense of purpose. Civilization cannot be upheld if the faith and integrity of man is lost through lack of vision." One can readily understand how a book opening with such words will be read by any thoughtful person to the close and, more than that, enjoyed. Here is someone whose understanding of life comes not only from text books, which have undoubtedly been given close consideration, but from life itself. This book, written in plain, sensible and yet beautiful English, constitutes a balanced, constructive, yet passionate indictment upon many of the homes of our land, in which the inalienable rights of the child seem hardly to be recognized, certainly not understood.

If society is sick, as indeed she states, then it is largely due to the infected home in which the children are reared. The virus of materialism, misunderstanding and ignorance of the queen of sciences, the rearing of a child, has been responsible for sickly children unable to meet the demands of life. It is a first class book, and within its 124

pages covers a range of thought by no means limited to days of childhood. Plain, practical, devotional, and filled with phrases of rare illumination, this little book is more than worth reading. Perhaps two mild criticisms might be suggested. In dealing with the Victorian age it may be thought by some that her judgment is just a little over hard. After all, Victorian homes produced granite-like men and many of them spiritual leaders of an outstanding order. Then, too, some might feel that a failure to deal sufficiently with the fallen nature which even a child inherits leads her to suggest that almost the entire solution of the child problem is to be found in environment. However, a work of this worth can sustain such mild reflections. The book could be summed up in one of her penetrating phrases : " How long shall we tolerate the attitude which venerates the perfection of horse and dog breeding, but has little desire to study the science of the child? "

C. C. KERR.

VICTORIOUS CHRISTIAN LIVING.

By Alan Redpath. Pickering & Inglis. pp. 254. 15/-.

In the summer of 1953 the author of this book relinquished his charge of Duke Street Baptist Church, Richmond, Surrey, and went to the U.S.A. to become pastor of the Moody Memorial Church, Chicago. There he began his new ministry by preaching for six months on the book of Joshua, interpreting the Old Testament story as a revelation of the life of victory into which the " Joshua " (Jesus) of the New Testament leads His rejoicing people. The substance of those sermons is reproduced in the present volume, to which Dr. Paul Rees, of Minneapolis, contributes an introduction.

In his foreword Mr. Redpath (or Dr. Redpath, as we note the dust jacket calls him !) says : " It has been my profound conviction for some years now that the greatest need of the Christian Church is a revival of the New Testament standard of Christian living. There seems to be a wide gulf between what we believe and how we live, a marked contrast between our position in Christ and our actual experience. Before we can ever see a real movement of the Spirit of God in blessing to the world of our day, surely the Church must face afresh the New Testament pattern, the whole revelation of the Word of God, in its claims on holiness of life and ethical conduct."

This is the spiritual message which the book develops in the light of the historical record. The author seeks to show that it is God's purpose to lead His people on from the initial experience of conversion and justification to a life of sanctification and service. For him, Canaan represents the place of conflict and conquest which the believer is called upon to enter now by faith. So on the one hand he indicates how the Christian can learn to fight victoriously against his spiritual foes and to possess his possessions in Christ ; and on the other hand he deals with the experience of defeat in the Christian life, resulting from compromise with the enemy and disobedience to the will of God.

To those who are prepared to face a vigorous spiritual challenge this book can be confidently commended. The teaching is very much along the recognized " Keswick " lines, and the ultimate call to the

Christian reader is to a complete consecration to the Lord Jesus Christ and the infilling of the Holy Spirit.

FRANK COLQUHOUN.

TITLES OF THE TRIUNE GOD.

By *H. F. Stevenson. Marshall Morgan & Scott. 17/6.*

This book by our friend, the Editor of *The Life of Faith*, has a foreword by Dr. Paul S. Rees, one of Dr. Billy Graham's helpers. In it he draws attention to the fact that three-and-a-half pages of the above book are devoted to the title "Jesus". Yet, as he says, several chapters could be written about this Name above every name. "The witness of the missionaries, no less than that of the scholars, could be drawn upon at length, as in the story of the aged Chinese woman, who having been released joyously from the burden of her sins through believing the 'Jesus story', came trudging back over the miles the next day, to report, ashamedly, that she had forgotten 'the Name', and to implore: Tell me, please tell me, His name again." Ah, "how sweet the Name of Jesus sounds in a believer's ear," and it is most sweet to read a book like this with its deeply spiritual approach to the Names of the Father, the Son and the Holy Spirit. We think our readers will understand if we say that it is written in the Keswick spirit. One chapter read daily for a month would deepen one's knowledge of the ever-blessed Trinity. In Our Lord's High Priestly Prayer, in John 17. 6, we are told that our Lord's task was to manifest to His apostles God's "name", that is, His character, His thoughts and purposes, and, as the Westminster Divines have it, "Whatsoever there is whereby He makes Himself known," or as our author puts it, "The many names and titles given to God in the Bible contain a revelation of His Person and character, and His purposes towards mankind, of which even Christian people are often unaware". We most sincerely commend this series of studies to ordinary believers who desire to know the Triune God as He has revealed Himself. It will richly repay anyone who reads it, for "they that know Thy Name will put their trust in Thee" (Psalm ix. 10).

A. W. PARSONS.

SMITH WIGGLESWORTH. APOSTLE OF FAITH.

By *S. H. Frodsham. Elim Publishing Co. pp. 108. 7/6.*

The subject of this biography dates his conversion back to a morning in the 1860's, when he was dancing round a stove in the middle of a Wesleyan Methodist chapel in Yorkshire at the early hour of seven, in the company of others, clapping their hands and singing choruses. He died in 1947, after starting life as a plumber in Bradford, and then abandoning his trade for what was to become a world-wide ministry of preaching and faith healing. Strictly speaking, he was not attached to any one denomination, but he seems to have had more in common with the Pentecostalists than any other one sect. There is no doubt that he was a man with a very real personal experience of salvation, and his preaching, cradled in the Methodism of the last century and the Salvation Army, was forthright and unequivocal. He early became

interested in the practice of healing, and healing services of vast proportions were held by him in many countries. It is to his credit that this never replaced the evangelistic content of his message, but this side of his ministry reads much less convincingly than that of his ordinary preaching. The accounts of the cures are not very impressive as they are presented here, and his own accounts of his visions and experiences at the time of some of them make rather odd reading. His theology of illness is somewhat unscriptural, with its confusion of demon-possession and other illness, strangely so in view of the great emphasis which he laid upon the Bible as the basis of all his doctrine. Much of the book is from autobiographical material left by Mr. Wigglesworth himself, and the story gives a good impression of what his ministry and personality must have been like. The style is somewhat stilted and the language at times florid, but on the whole it makes easy reading.

A. P. WATERSON.

BUDDHIST MEDITATION.

By Edward Conze. Allen & Unwin. pp. 183. 12/6.

The author is not only an experienced teacher of psychology, but also an Oriental Scholar of repute as evidenced in this book. The introduction, very necessary for a Western reader, states the purpose and scope of Buddhist meditation, and its relation to modern psychotherapy. The rest of the work is a series of selections mainly translated from Buddhaghosa's "Path of Purity", chosen to give a faithful presentation of the range and subjects of meditation. The path to Nirvana or the State of Enlightenment is difficult and demands physical, mental and spiritual discipline most rigorous. In fact, it may prove injurious unless the novice is under enlightened direction, but it promotes moral and spiritual development, and the virtues inculcated benefit the individual and his fellowmen.

The selections deal with worship, bodily and mental processes, death trance and wisdom, all under a multiplicity of headings. Some of these meditations we would find disgusting, e.g., pus, excrement, the body as malodorous and unsightly. Christians are taught to value the body as a noble instrument of personality. "Ye are the temple of God . . . the Spirit of God dwelleth in you . . . the temple of God is holy which temple ye are" (1 Cor. iii. 16). "Your body is the temple of the Holy Ghost . . . therefore glorify God in your body" (1 Cor. vi. 19). The Buddhist meditates upon such things as a festering corpse which exudes pus, a corpse gnawed and mangled by animals. Paul's exhortation is different. "Whatsoever things are true . . . honest . . . just . . . of good report, if there be any virtue . . . any praise, think on these things" (Eph. iv. 8). Buddhist salvation is private and selfish. It does not do justice to the altruistic side of our make-up. No doubt its meditational practices develop individual virtues which are valuable to the community, but only as a sort of by-product. The virtues are, so to speak, exploited for personal ends.

Dr. Conze has produced a very illuminating volume and the picture he gives faithfully represents Buddhist practice.

G. G. DAWSON.

OTHERWORLDLINESS AND THE NEW TESTAMENT.

By Amos N. Wilder. S.C.M. Press. 7/6.

In giving the Shaffer Lectures at Yale Divinity School, Dr. Wilder grapples with the charge that modern Christianity is escapist and irrelevant. He admits that false spirituality tarnishes both art and religion these days. Traditional art has become separated from real life ; it avoids the diesel engines and the jet-planes, and in consequence is regarded as marginal, decorative and optional. In the same way present day religion has turned away from the earthy, elemental, real life dramas of the Bible, and has lost the ear of the people.

Biblical theology has recently done valuable research on the Kerugma of the Early Church ; but whereas the Bible addresses man intelligently in all his life situations as a father, a neighbour, a citizen, a craftsman, and a breadwinner, the neo-orthodox theologians often reduce the Word to an archaic abstraction, which as Bultmann has shown is very poor apologetic to modern man. Popular preaching is plagued by Docetism. Jesus is portrayed as a kind of angel or myth or air-nourished orchid, far removed from the daily dust of life. But in reality, says Dr. Wilder, He was a flesh and blood Jewish patriot through whom God acted at the crossroads of history ; His Gospel made social sense ; and His terminology—words like Kingdom, Messiah and Saviour—were like banners and fuses and sparks to His people.

Our duty is not to discard the language of the New Testament, but to interpret and relate it to the hungers of men to-day, both personal and social. The writer endeavours so to interpret the terms " Resurrection ", " Christ ", " Saviour " and " Lord " ; he seems, however, to find Divinity School equipment hardly adequate for bridging the gap between theologians and modern man.

D. H. TONGUE.

CHRISTIAN HYMNS

By Kenneth L. Parry. S.C.M. Press. pp. 120. 8/6.

The great many books on hymnology which have appeared in recent years afford welcome evidence of the deepening interest in this subject on every side. What is particularly significant is that hymnologists are now devoting more attention to the actual contents of the hymns, with a view to examining and expounding their theological and spiritual teaching. This has been done notably in Albert Bailey's *The Gospel in Hymns* (published in the U.S.A.), Erik Routley's *Hymns and the Faith*, and G. R. Balleine's *Sing With The Understanding*.

The book now under review may be said to follow the same general approach. The hymns are grouped and discussed in accordance with their doctrinal message. First come hymns about the Three Persons of the Godhead, the longest chapter, of course, being that which deals with the person and work of the Lord Jesus Christ. Next, hymns about the Church, her missionary task and her sacraments ; and finally, hymns connected with " times and seasons " and those of a national character.

The author was chairman of the committee responsible for the new

Congregational Praise (1951). He displays a wide knowledge of his subject and imparts a lot of useful information within the narrow limits of his space. One only wishes that his space had not been quite so restricted and that he could have dealt more fully with the hymns he uses for purpose of illustration. All too often he has to content himself with a sentence or two about each. Nevertheless, every sentence says something of value, and it is a tribute to the quality of Mr. Parry's work that in the end one is left wishing for more.

FRANK COLQUHOUN.

THE NEW MAN.

By Ronald Gregor Smith. S.C.M. Press. pp. 120. 10/6.

For his Alexander Love lectures, delivered in Melbourne in 1955, the new Professor of Divinity at Glasgow chose a fine and stimulating subject; and he has handled it in a way which is instructive and provocative, if not likely to command widespread approval. He begins by considering the biblical foundations, especially in terms of the experiences of Moses, Jeremiah and Paul. He then gives us a brief historical review, which is succeeded by an outline of our present difficulties, a criticism of the various solutions offered, and a suggested solution primarily in terms of Buber and Bultmann. The lectures give evidence of wide reading, with the preferences of the author very plain to see. They are also well composed, apart from some curious mixed metaphors and the rather obtrusive germanisms which characterize the style—the penalty one has to pay, no doubt, for being a translator. But the final result of it all is not very helpful or satisfactory. And the reason for this is plain to see. In spite of the attempt to lay a biblical foundation, Dr. Smith prefers another diagnosis, and therefore another remedy, to that which is plainly given in the Bible, on the plea that this is another age, and therefore the Bible has lost its former relevance. The drift of his argument suggests that here, as in Bultmann, the older anthropocentricity still persists in a new form and under a more modern name. But there can be no genuinely new man unless there is a divine renewing in Jesus Christ and by the Holy Spirit. This renewing may indeed work itself out in different ways in different ages, but the primacy and precedence are surely with the divine rather than the human subject. And the solution to our modern deadlock does not lie in an arbitrary attempt to control, amend or develop the message in accordance with a presumed modern need, but in a humble and obedient, yet consistent and whole-hearted faithfulness to the work and word of God. Along the lines of the decried Biblical theology Dr. Smith might have given us a less superficially provocative but ultimately more exciting and relevant, and therefore helpful, study.

G. W. BROMILEY.

HISTORY OF THE WORLD'S ALLIANCE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

By C. P. Shedd (ed.). S.P.C.K. pp. 746. 27/6.

This is one of those massive source-books, which do not make fire-side reading but which ought to be on the shelves of anyone concerned

with Christian history in the past century. The Y.M.C.A. began, of course, in 1844 in London. The World's Alliance came eleven years later as the result of a Conference at Paris in 1855. This is therefore a centenary volume.

Early youth movements, "Y.M.C.As. before the Y.M.C.A." are first traced, and a brief account given of the events leading to George William's founding of the original Y.M.C.A. as a result of his evangelistic work among his fellow employees in London offices and shops. From there the story is taken to the Paris Conference and on through the great developments of the century. Inevitably a great deal of space is given to detailed accounts of committee meetings and secretarial affairs, but the contribution of the ordinary member is not forgotten.

As the story unfolds, most interest centres on the Y.M.C.A.'s contribution to the ecumenical movement, of which it was in effect one of the founders, being ecumenical itself. Much also, especially in Part III, "In the Midst of Turmoil, 1913-54," in which the chapters are written by various authors, is given of the great work of the Y.M.C.A. for the social welfare of young people. "The Ministry to Displaced Persons and Refugees" is a particularly interesting chapter.

From time to time evangelicals have wondered whether the Y.M.C.A. has drifted from its original evangelical basis and aim. This book throws much light on this question, and the answer is encouraging.

There are many sidelines of research which those interested can follow up. How many, for instance, know that D. L. Moody was closely connected with the Y.M.C.A. at one stage in his career? John R. Mott naturally comes on the scene repeatedly, and others connected with the early student movements.

This volume is a library rather than a book, and will remain an indispensable work of reference, a worthy companion to the *History of the Ecumenical Movement*.
J. C. POLLOCK.

THE TREASURY OF CHARLES SPURGEON.

Pickering & Inglis. pp. 256. 12/6.

A MISCELLANY OF QUIET TALKS.

By S. D. Gordon. Pickering & Inglis. pp. 190. 10/6.

Pickering & Inglis have done well to offer the Christian public a selection of the preaching of two great Christians of a former age. S. D. Gordon, quiet, devotional and intensely moving, and Charles Spurgeon, the "prince of preachers", were contrasting characters. Both had great influence though Spurgeon had the greater fame. These two books are useful anthologies and good introductions to wider reading of the works of the two men.

The Treasury of Charles Spurgeon is prefaced by a brilliant introduction by Wilbur M. Smith, who provides a first-rate analysis of Spurgeon's work. The sermons and writings are well selected, including some of his pithy remarks and illustrations. Much of the form of Spurgeon's preaching is only too obviously dated ("Perhaps I have among my congregation, indeed I am sure I have, some who are plunged in the depths of poverty . . . I see among my congregation

not a few wearing the black weeds of sorrow"), but his grasp of Christian doctrine and his gift of expression makes the core of his preaching a blessing for any age.

The selection of S. D. Gordon is not so happy. In the first place, no reference is given to the titles of the books from which the selections are drawn, so that the reader is not encouraged to seek the originals. Only one chapter comes from perhaps his greatest book, *Quiet Talks with Workers*, and there is nothing from his *Quiet Talks on St. John's Gospel*, which has much of great value. But any book which introduces S. D. Gordon to a new generation should be welcomed.

J. C. POLLOCK.

SHORT REVIEWS

CALL OF DUTY.

By Joost de Blank. Oxford University Press. pp. 116. 5/-.

The question of "The Spiritual Discipline of the Laity" roused a good deal of discussion in the Church Assembly, and outside, a year or two ago. This was happily cut short by the pastoral action of the Archbishops, who (at the request of the Assembly) issued a nine-point Guide to the Duties of Church Membership. The Bishop of Stepney has taken this "Guide", point by point, as the backbone of his latest book, and in ten short chapters has expanded it with forcefulness, clarity and vigour. He rightly stresses the danger of seeking salvation by works; but he is no less emphatic in driving home the importance of adequate and unashamed witness by works to our profession of faith. The Bishop has some pointed and searching things to say—he does not mince matters, and there will be few among his readers who will not find their consciences pricked and—it is to be hoped—their resolves re-kindled. Each chapter constitutes a "Call"—to Witness, Compassion, Sacrifice, Loyalty, Devotion, Discipline, and so forth: here is plain speaking, clear teaching, and a real understanding of life; the book should be in the hands of all whose business is to lead their people into more adequate Christian living. We are grateful to the Bishop for finding time to write it.

D. F. HORSEFIELD.

GRACE ABOUNDING TO THE CHIEF OF SINNERS.

By John Bunyan. S.C.M. Press. pp. 148. 8/6.

This classic treatise of John Bunyan's, with his long agony of soul to find true peace well illustrates the reality and power of the Bible messages to the Puritan saints. John Bunyan's appeal is always to the Bible. It was for him the one and final text-book. But as he used the warnings and incidents in the Bible to convict him of sin, so he rested also, in his alternating struggles of despair and hope, on the great promises of Scripture to comfort and pardon him. For years he feared he had committed the "unpardonable sin" and doubted if the blood of Christ was sufficient to save his soul. His long periods of

temptation to "sell his Saviour" arose, it would seem, largely from a dangerously morbid introspection and self-condemnation, a common Puritan feature of that time.

At long last Bunyan found relief and peace of soul, especially from the "in no wise will cast out" assurance of John vi. 37, and he interprets the "Elders" of the "City of Refuge" as the "Apostles" who will not deliver the slayer into the hand of the Avenger of Blood. In his many temptations Bunyan was reassured by Romans iii. 24 that he was "justified freely by the grace of Christ" and that his own righteousness was "Jesus Christ Himself". C. SYDNEY CARTER.

JUNGLE DOCTOR'S FABLES.

JUNGLE DOCTOR STINGS A SCORPION.

By Paul White. Paternoster Press. 3/6 and 4/6.

These are numbers fourteen and fifteen of the famous "Jungle Doctor" series. Your reviewer opened them with some trepidation, knowing how easily a facile writer of this kind of thing can lose his sureness of touch, and how soon what started with inspiration can end in banality. But he confesses, with delight, the entire dissipation of his doubts: on the contrary, in the collection of "Fables" Dr. White touches, at least in one reader's opinion, the topmost heights. The stories are really brilliant in themselves, and the development of the theme that links them in the special order in which they are presented is as enthralling as it is moving.

Much the same sort of eulogy is demanded by the second book mentioned. We know no present day missionary literature that has such an appeal: books such as these ought to be distributed wholesale to young people and elders alike. The challenge of them cannot be ignored, while their gentle touch, their sincerity, their humour and their delicate skill of presentation make them ideal for general reading as well as for missionary propaganda. We know no better money's-worth than these.

D. F. HORSEFIELD.

METHOD IN PRAYER.

By W. Graham Scroggie. Pickering & Inglis. pp. 112. 6/-.

Dr. Scroggie's *Method in Prayer* is a new and revised edition of a book originally published a good many years ago to which Bishop Handley Moule, of Durham, contributed the foreword. In that foreword he remarks, "The writer is, beyond mistake, a genuine expert in prayer. He writes as they only can write who really know the way into the Presence, in reverence and in faith."

The main part of the work is taken up with an exposition of the five chief component parts of prayer: adoration, confession, petition, intercession, and thanksgiving. Each of these is dealt with in a separate chapter against the background of the biblical teaching, and a great deal of real spiritual guidance is thus offered. At the end of each chapter is a specimen of the kind of prayer in question, derived from the *Private Devotions* of Lancelot Andrewes. These illustrations may

be said to constitute one of the most distinctive features of the book, more especially in view of the fact that the author is a Baptist minister. Of Andrewes' *Devotions* he says: "No work of its kind in the whole range of literature is so perfect an example of what is meant by *praying through the Scriptures*, and a copy of it should be in every Christian home".

As in all Dr. Scroggie's writings, the teaching in this book is clear, concise and orderly. As a short introduction to the life of prayer in its various aspects it would be difficult to find a better guide than this.

FRANK COLQUHOUN.

FAITH AND CULTURE.

By *Bernard Meland*. *George Allen & Unwin*. pp. 210. 12/6.

The author of this book is Professor of Constructive Theology at the University of Chicago and co-editor of the *Journal of Religion*. The book is intended to be a constructive liberal answer to the modern breakdown of faith. This answer centres in a doctrine of immanence in which structure of experience becomes a basic concept. As part of this experience the Christian myth is a dramatic attempt to see and to probe man's total actuality. In seeking to interpret this myth, theology must make use of the two apparently contradictory modes of inquiry—the definitive and the imaginative. Within the structure of experience there is the manifestation of Christian faith, which "more than a set of beliefs . . . is a set of the mind and an orientation of the human psyche . . . availing man of resources that are deeper and more enduring than his own creations, for they arise from the creative source of life itself: the work of God in history" (p. 109, 110).

The author goes on to a penetrating analysis of sin and of goodness. But the final conclusions are vitiated for the Evangelical Christian through the obvious rejection of the deity of the Lord Jesus Christ. It is the danger that faces anyone who begins to divorce "myth" from objective or historical reality.

J. STAFFORD WRIGHT.

THE PERSON AND WORK OF THE HOLY SPIRIT.

By *René Pache*. *Marshall, Morgan & Scott*. pp. 221. 10/6.

Here is a book without a "but". This statement is deliberately made. In recent days very little has come to the knowledge of the reviewer which is comparable to this treatise on the work of the Holy Spirit. It is popular without being light, it is comprehensive without being too technical, and there is a devotional urge about it which gives even commonplace statements a new freshness and vigour.

Perhaps of the one or two outstanding values contained in this book, attention should especially be drawn to the way in which Mr. Pache has rescued the word "baptism" when used in association with the work of the Holy Spirit, from those entirely erroneous views that have grown up around it, chiefly in connection with what is commonly called the Second Blessing. He insists that the baptism of the Spirit

is that initial work which unites the believer with Christ, but that a continuation into a fuller life is not only a possibility, but is essential to the life of the believer.

Some may feel that the two chapters on sanctification and the fullness of the Spirit are among the best in the whole book. Mr. Pache's method of approach is rather similar to that of R. A. Torrey in his work on the Holy Spirit, a statement made in no way to detract from, but rather to add value to, an unqualified recommendation.

C. C. KERR.

RED LETTER DAYS.

By H. N. Hancock. *Longmans. pp. 156. 8/6.*

The writer of these Meditations, a dignitary of the Protestant Episcopal Church of America, offers these homilies for the Holy Days in the Christian year so that others may profit by addresses which, he tells us in the Foreword, originated as broadcast talks in Connecticut.

Some days stand out, of course, as having a deeper significance and offering a wider scope than others. But whether it be Good Friday or Easter Day or Trinity Sunday or the Conversion of St. Paul on the one hand, or St. Bartholomew, St. James or St. Simon and St. Jude on the other, each occasion receives the same allotment of space. But the compression (not in space) in one case, and the expansion in another, does not diminish the value of any of these meditations. Seed thoughts are sown, familiar lessons are underlined, and each day has its appropriate message for the reader.

As we are concerned with Red Letter Days two points may perhaps be mentioned, one with approbation, the other with a desire to point out something that ought to be obvious: (1) It seems strange that in our English Prayer Book the Transfiguration finds no place amongst the Holy Days, though it is included in the unauthorised 1928 Book. Dean Hancock does include it. It is in the American Prayer Book. (2) Why is the Presentation of Christ in the Temple so often referred to as the Purification of St. Mary the Virgin? The Revision of 1662 restored the true title and relegated "the Purification" to the position of a mistaken sub-title. The collect refers to the Presentation of Christ not the Purification of His mother, and the Gospel for the Day, save for a mere mentioning the "days of her Purification" is taken up with what happened at the Presentation of Christ in the Temple.

H. DROWN.

MANY THINGS IN PARABLES.

By Ronald S. Wallace. *Oliver & Boyd. pp. 218. 15/-.*

The parable was the medium which our Lord employed to bring to the hearts and minds of men the meaning of His mission and to challenge them to make a judgment about Himself. His words suited His hearers then, and ever since then the truth has found an entrance through these immortal stories.

At the end of this collection of expositions by a scholarly Scottish minister there follows an article by him reprinted from *The Scottish Journal of Theology* and entitled "The Parable and the Preacher". This essay throws light upon new vistas opened up by scholars in

recent years and it will appeal to those who have some training in theology. One cardinal principle is emphasized: "An attempt should be made as consistently as possible to interpret the parables Christologically. When Jesus spoke in parables He sought to reveal to His hearers the significance of His own presence in their midst and the urgency of the critical situation into which His coming has thrown this world".

It may be that many will read the expositions with much profit even though they may not venture into the depths of the epilogue. Those who read the parables again as presented by one who though modern has no modernist speculations to disturb the mind, will find valuable teaching for themselves, and, if they are preachers or teachers, for those whom they seek to teach.

The book is well produced and clearly printed. Each of the thirty parables dealt with is printed in full, followed by the exposition with helpful cross headings.

H. DROWN.

NOTES ON BOOKS RECEIVED

The well-known authoress who goes under the title of "A Religious of C.S.M.V." has written what she calls an Essay on the Bible, under the title of **Also the Holy Ghost**. It is a devout, simple and practical call to Christians to regain that knowledge of Holy Scripture which should be the mark, and is the strength, of all true believers. Some of the writer's remarks are rather trite; and her manner of dealing with certain so-called "difficulties" is not altogether convincing; but nevertheless the book (published by Mowbray's) is much to be commended.

The Independent Press is publishing a series of B.B.C. Talks, chiefly (though not exclusively) those broadcast in "Lift Up Your Hearts", at 1/- each. Two of these have lately come to our notice. **World Family**, by Cecil Northcott, delivered last October to mark the tenth anniversary of the United Nations, commends some of the international organizations set up and sponsored by that body. **The Bible in People's Lives**, by A. M. Chirgwin, is a series of simple, but immensely impressive, stories of conversion through the reading of the Word of God. This is incomparably superior to the general run of rather unconvincing anecdotes in this connection; and the stories warm the heart and rekindle the faith. It is a capital little series.

We have received two short biographies published by the Salvation Army. **Brother of the Red Hand**, by R. Woods (2/6) and **Gentle Eagle**, by A. Gilliard (2/-). These make no pretence to any great literary quality, but they testify to the Grace of God in converting, sustaining, and using those called to be His witnesses. The books might well be read aloud to Bible classes, or used as illustrative material in other ways.

S.P.C.K. is publishing in Great Britain a series known as Bede House Pamphlets, at 3d. each. These are little strip folders consisting of caricature drawings and short captions: identical inside but with a different series of pictures—seven or eight each—on the outside. It is a form of experimental evangelism whose value is not easily assessed: no doubt those who have tried it can say whether or not it has made the appeal that the ingenious designers have sought.

J. F. T. Prince, who appears to be a Roman Catholic, has written a thirty-two page exposition of the pacifist position, under the title **A Guide to Pacifism**, published at 1/8 by Michael Shelton and Murray. This is a useful little booklet for those who seek support for the principles of conscientious objection: it is not strong enough to be likely to convince those of the contrary opinion, but it is worth their consideration.

The S.C.M. Press publishes a one-act play entitled **Angels Unawares** by Stuart Jackman (4/-). It is intended for presentation in church, as part of a service of worship: the dénouement is rather obvious, and the dialogue very uneven—some of it is first-rate. The "atmosphere" is reverent, and the moral clear and well-pointed. As a study of "working-class" family life, with the tension between Christian faith and Communist ideology, the play is to be commended.

D. F. HORSEFIELD.

This Earthly House by Eleanor Vellacott Wood (*Henry E. Walter*, 2/6). In seven short chapters we are given as many devotional studies. With a rather strong wartime flavour they nevertheless contain up-to-the-minute lessons drawn for the most part from little things—a towel, a thorn, a threshold. The theme running through them all is the linking of earth and heaven through the coming of Christ. **Our Heritage** by Ronald A. Bailey (*Henry E. Walter*, 2/-) is a very good two-shillingsworth! We are taken at breathless speed from Tertullian to Wesley, from Ethelbert to Queen Elizabeth II, and from England to Scotland via Germany. Reformers, Covenanters, Evangelicals, all come in for treatment; and the eighty pages are interspersed with good illustrations. For a thrilling introduction of a subject especially prominent at a time when we are remembering with thanksgiving the blood of the martyrs of the Reformation it would be hard to beat this little book. **The Pilgrim's Lord** by Mildred L. Winslow (*Henry E. Walter*, 1/9) is a small collection of poems, mostly concerning incidents in the earthly life of the Lord. **Prayers for the Pilgrim's Way** by Edna V. Rowlingson (*Henry E. Walter*, 1/9). Here are some thirty prayers to help women in their private devotional life and to suggest topics for prayers at women's meetings. They cover a wide range of subjects. Apart from a regret at the inclusion of the verse in preparation for Communion, with its line "Christ our Paschal Lamb is here", we can warmly commend these prayers.

DESMOND K. DEAN.

Rome's Denials of Anglican Orders by H. Burn-Murdoch (*S.P.C.K.*, 1/-) is a most useful little compendium of the historical grounds on which Rome denies our Orders, and a clear exposition of the fallacy of the arguments used. Part iv is an excellent essay on the Bull of 1896.

A Young Churchman's Primer by P. N. Longridge (*Joseph Banks, Exeter*, 3/6) is a hand-book for confirmation candidates, compiled by a clergyman who is an incumbent, and chaplain of boys' and girls' schools. The charts and the style are excellent, and so are many of the passages dealing with general matters. The approach, however, is quite clearly Anglo-Catholic, though moderate.

Round the Camp Fire by H. R. Haworth (*A. H. Stockwell, Ilfracombe*, 4/-) is a book of "yarns for Boy Scouts on the Scout promise and laws" by a Yorkshire vicar, formerly county Scout chaplain. The enormous number of exclamation marks are an indication of the rather "hearty" approach. The doctrinal basis of the talks seems to be the Scout law rather than a clearly defined Christian faith.