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Book Reviews

ENTERPRISE IN EDUCATION.

By H. J. Burgess. *National Society and S.P.C.K.* pp. 236.
25/-.

With our massive and expensive system of State education to-day it is difficult to realize that a little over a century ago education in England was Church education, and that religion, instead of being as now one subject in a school timetable, was the integrating factor in an education which was a unity and in which any distinction between religious and secular was meaningless. We need to be reminded that the Church was the pioneer of training colleges and the pupil-teacher system, that it was ahead of public opinion in desiring education for girls as early as 1819, and that, even if in those days it approved of buildings which allowed twenty feet by thirty feet of room space for 100 pupils with small high-placed windows, yet it reprimanded a master in 1830 for having beaten a boy at a time when flogging was a normal feature of the great public schools, and it appointed a doctor in 1813 to advise about the best means of preventing infectious disorders ; that, in fact, many ideas later adopted by the State had their origin in the Church schools.

Dr. Burgess has written a straightforward scholarly history, free from party bias, of the work of the Church of England in popular education from the foundation of the National Society in 1811 to the Education Act of 1870. The book is the result of original research into voluminous records not previously explored. Dr. Burgess reveals clearly the vision, energy and self-sacrifice with which the voluntary Church societies worked to start schools, the special contributions of the High Church party in founding the National Society, and of the Evangelicals in taking the lead in the foundation of infant schools and in the export of schools under the auspices of C.M.S. to Sierra Leone as early as 1817. Tractarians and Evangelicals found themselves in harmony in the first quarrel with the State in 1837, when Lord Brougham attempted to restrict religious teaching to the reading of the Bible "without explanation or commentary" in schools built with the aid of the parliamentary vote. Alas, as the century progressed Christians did not manifest a similar unity, and, while economic considerations forced education to depend more and more on the State, dissenting Christians preferred to ally themselves with the State and a secular system of education, rather than agree with Church of England Christians, and the latter by their intransigence made the conflict inevitable. As Dr. Burgess concludes : "The price of this disunity was that a system of education, voluntarily organized by the several Christian denominations, now found itself challenged by a rival system, neutral even towards Christianity itself, and with all the material advantages of complete support from taxation. The marvel is that the Established Church maintained so unequal a struggle as successfully as it did until denominational accord paved the way for the Butler Act."

DEREK WIGRAM.

PRINCIPLES OF CHRISTIAN WORSHIP.

By Raymond Abba. Oxford University Press. pp. 196. 10/6.

Here is a useful handbook covering in small compass a number of subjects connected with public worship. Mr. Abba views the matter from the standpoint of a Congregational minister who is alive to the weaknesses of his own and other free church systems in this direction. He begins by pointing out that worship in spirit and in truth is not only or always to be found in extempore praying; and he goes on to devote a chapter to a brief examination of liturgical origins and development. When dealing with the Reformation period he is quite openly attracted to the 1549 Prayer Book in preference to that of 1552 and its successors; and throughout his book there are indications of his close sympathy with the "sacramentarian" movement amongst the free churches. He complains about the splitting up of the Canon in the Holy Communion Office, and criticizes the omission of the epiklesis from the Prayer of Consecration—"hence the Anglican Consecration Prayer has remained incomplete ever since". "The Eucharistic norm" is all-important to him, and any enrichment of free church worship on the lines of our Morning and Evening Prayer is regarded as lacking centrality and objectiveness and as the substitution of a beautiful but subsidiary order for the central act of worship enshrined in the Eucharistic structure. So in the chapter on Public Prayer, the sequence is Adoration, Invocation, Confession, Thanksgiving, Supplication, etc., reaching its climax in Oblation, which is properly expressed in the service of Holy Communion.

There is an interesting section on worship in song. At least one psalm, either in prose or metre, should have a place in every full act of Christian worship. This from a free church minister, when in some Anglican churches hymns are sometimes substituted for psalms on Sunday morning or evening. And although the author advocates the retention of the metrical psalm, he declares that this can never be an entirely satisfactory substitute for the chanted prose psalm, preserving the actual phrases and rhythms of Scripture. Hymns, it is asserted, must be addressed to God, not to man. They are vehicles of worship, of praise, of prayer, and of the confession of our faith. "Our creed, if not said, may be sung."

The book closes with a chapter on the sacraments. The section dealing with baptism, with its firm support of infant baptism, is particularly good; whilst an amusing dig is made, in a plea for a clear exhibition of the manual acts in the Lord's Supper, at the individual cup of many free churches: "The simple yet dignified ceremonial of breaking a loaf and holding up a cup becomes almost ludicrous when fifty or more quarter-inch cubes of bread are substituted for the one loaf and trays of liqueur glasses replace the common cup"!

A very useful bibliography rounds off a book which one has read with pleasure and profit, if not always with entire approval.

DESMOND K. DEAN.

CHRISTIAN PRAISE.

Tyndale Press. Music edition, 15/-; words edition, cloth 5/-, limp covers 3/6.

The need has long been felt in evangelical circles for a new and up-to-date hymn-book of an interdenominational character, suitable for use in Christian fellowships, church meetings, student and youth gatherings, schools and colleges, and the like. For too long *Golden Bells* has had to meet the situation, or otherwise the *Keswick Hymn-book* has been made to serve; but the shortcomings of these two collections are only too apparent, and neither can be regarded as suitable for general use.

For this reason the appearance of *Christian Praise* is warmly welcomed, the more so since it is, from every point of view, an excellent compilation and exactly meets the need. Its merits are manifold. For one thing, it is not too large, the total number of hymns being only 400. This is an obvious advantage, since most hymn-books are far too big and are cluttered up with a lot of second-rate material. There is little, if any, of the second-rate in *Christian Praise*. It is quite obvious that a vast amount of care has been taken in selecting the hymns to be included, and that a determined effort has been made to exclude hymns which are theologically or poetically weak and unworthy. In this way the compilers have adhered to their two guiding principles: "first, that the terms in which the hymns set forth the praise of almighty God and express the Gospel, should be biblical; second, that in their forms both of words and music they should be of the highest possible standard".

The material thus selected has been admirably arranged in clear and orderly fashion. A feature of special interest is the comprehensive collection of Christmas carols at the end of the book. Full indexes are provided in the music edition, including a thematic metrical index in which the first line of every tune is reproduced under its appropriate metre. This is an original idea, and at the same time a most sensible and helpful feature.

On the musical side, the book attains a very high standard, far and away in advance of anything that has previously been attempted in the field of evangelical hymnody. The old established tunes of proved worth are here, together with a wise selection of modern tunes, some of which have been specially composed for *Christian Praise*. Here again the compilers have kept to a definite aim, namely "to supply a wide variety of honest and singable tunes, and to exclude as far as possible those that are either mawkish or dull". Inevitably this has resulted in the exclusion of some of the old sentimental favourites which have long held a place in evangelical affections; but in the end the loss will be recognized as gain, for the tunes which find a place here are all worthy of God's praise, and the new or unfamiliar ones are likely before long to become established favourites.

In a short review of this kind it has not been possible to go into detail or to cite examples, either of hymns or tunes. But perhaps enough has been said to indicate that, in the opinion of the reviewer, this is a really exciting compilation, which marks a real—indeed a

revolutionary—advance in evangelical hymnody. Editors and publishers alike are to be congratulated on the bold step they have taken in lifting such hymnody to a new and higher level. Those who become acquainted with this book will not wish to go back to the second-rate stuff with which an earlier generation of evangelicals was all too satisfied. May the work fully accomplish the mission to which it is dedicated and teach evangelicals of to-day—especially the younger evangelicals—to offer worthy praise to God in psalms and hymns and spiritual songs !

FRANK COLQUHOUN.

THE FAITH OF THE BIBLE.

By J. E. Fison. *Pelican*. pp. 266. 3/6.

Those who like their theology, and especially their Old Testament theology, all neatly tied up and settled will not enjoy the repeated "if" which runs like a refrain through much of this book, even though the questioning protasis is generally a prelude to a strong affirmative apodosis. Those who have sat under Canon Fison, either as students or as members of clergy groups, will, however, have learnt to look out for those characteristic insights which make the reading of this book so worthwhile. How is this, for example, for illumination on the doctrine of the remnant—"it is the prerogative of love to work towards ultimate inclusion by way of proximate exclusion"? Or this on the book of the prophet Hosea—"an almost incoherent collection of writings, perhaps matching in their disorder the disorder of their author's home and of his country too"? Or this on Jesus and His mother—"there is no trace of the traditional picture of a 'gentle child of gentle mother'?" In every instance recorded until the final word from the cross, there is a clash between them, which commentators would be better advised to explain in the light of modern psychology than to explain away in the light of traditional hagiography." Those who know the writer will not be surprised at the liberal helpings of Martin Buber which we are given in the long opening chapter on "The Unity of God", in which thirty-nine out of forty-six footnotes contain references to Buber's writings. Rather, they will read the book imagining meanwhile that they see the flash in the writer's eye and hear the stamp of the prophetic foot!

The four chapters of this book issue from the four-fold description of the Church contained in the ancient Creed—one, holy, catholic and apostolic. They are entitled: "The Unity of God", "The Holiness of Judaism," "The Catholicity of Jesus Christ," "The Apostolicity of Christianity".

I can envisage two main uses for this book: first, it will serve as a stimulus to individual thinking and, indeed, to holiness—who, for example, could read the passage (p. 148 ff.) about the silences of Jesus and not be moved? Secondly, it will serve (given a competent leader, and this is an important point with such a book as this) as a useful basis for group discussion. We predict that in such groups the excellent Eutychus will have no successors.

DONALD BRADFORD.

THE CHURCH IN THE NEW AGE.

By C. O. Rhodes. Herbert Jenkins. pp. 256. 21/-.

Not many people would like to claim that the Church is up-to-date. On the other hand, nearly everyone would agree that the modern age is as different from that of the last century as it possibly could be, so that for the Church to be at home in the modern age it would seem likely that considerable newness is needed. When a book is published of which the title claims that it offers "the new Church in the new age", one cannot but expect it to sell well and to be greedily read by clergy who for many years have struggled against the very great difficulties with which the new age has beset them. It comes as a nasty shock, therefore, to read through this book without being able anywhere to discover the new Church so boldly offered.

Puzzled, one starts again at the beginning, supposing that one's own limited intellect has been responsible, and determined that this round shall be taken more slowly and carefully. With something akin to horror one finds only what one had found before—a masterly and comprehensive onslaught upon the Church and upon its leaders which leaves it stripped, wounded and half dead, like the man who went down from Jerusalem to Jericho, except that, unlike the thieves, the author is careful to apply a thin layer of compensating compliment to each wound. It comes as no surprise when in the last chapter (promisingly named "The Road Forward") this Anglican clergyman refers to "my profession as a journalist".

Yet the criticisms are often sound, for the book is a plea for liberty from episcopal control, from centralization of administration, from dogmatism and prejudice and from traditional ("mediæval") methods. The opening analysis of the crisis which confronts the Church is really valuable, and every churchman ought to read it if he is conscious of any complacency in his own attitude. The impression is given that a real measure of urgency exists for positive and up-to-date action, and that instead of taking it, our leaders are engaged in a lengthy, unnecessary, and ungratifying revision of Canon Law.

Unfortunately this healthy realism soon reveals itself to be but part of a refusal to acknowledge authority of any kind, be it doctrinal or ecclesiastical, and it is probably here that this weakness of the book is clearly shown. Just as one searches in vain for "the new Church", so one is denied any glimpse of the old as it is found in the New Testament, or indeed of practically every other truth which is found there. One wonders what Mr. Rhodes' understanding of the Church is, or whether he really has any. He has certainly found it very difficult to describe.

E. G. H. SAUNDERS.

JESUS AND HIS COMING.

By J. A. T. Robinson. S.C.M. Press. pp. 192. 15/-.

This book (like Dr. T. F. Glasson's, *The Second Advent*, 1945) offers a systematic inquiry into the origin of the idea of the Second Coming, and into the relation between Jesus' own expectation and that of the early Church. The writer's main thesis is that the *Parousia* or Coming Again of our Lord was first realized in His coming to God and in His

vindication at God's right hand in His resurrection and heavenly exaltation ; and, second, that it has been from then on continuously realized in His coming to His Church and in His Presence with His people. The New Testament writers were, therefore, mistaken when they distinguished a second future *Parousia* yet to occur ; for " this precisely is what cannot be found in the expectation of Jesus ". The simplest expression of the truth is that " *parousia* is a word that has no plural. There is but one coming, begun at Christmas, perfected on the Cross, and continuing till all are included in it."

The writer, a man of impressive intellectual brilliance, is at times carried away by his own cleverness, and by the amazing fertility of his mind in evolving new hypotheses, for which at times he honestly admits there is incomplete evidence.

The serious thing is that he denies the unity and reliability of the New Testament as a whole. He argues that the treatment of the *Parousia*, both in the Synoptic Gospels and in the Epistles, is at variance with what he discerns to be the original teaching and emphases of Jesus Himself. Our Lord promised that the Spirit would guide His apostles into all the truth ; that they would be given afterwards more fully to understand things He could not say to them during His earthly life. In this book we are asked rather to regard such subsequent development as largely a perversion of our Lord's own teaching ; and we are invited, amid a welter of delicate pros and cons, to prefer the theorizing of Dr. Robinson. Such a book is sobering evidence of the extent to which the New Testament Scriptures have ceased to be treated as uniquely Spirit-inspired, and therefore supreme in their authority. Instead of setting out to find truth within the consensus of the Scriptures, this writer claims to get nearer the truth by dividing the New Testament against itself.

ALAN M. STIBBS.

THE ARMOUR OF SAUL.

By F. H. Cleobury. James Clarke. pp. 126. 9/6.

This book is like the curate's famous egg. Its good parts are its opening chapters, in which the author reflects on the human moral consciousness and argues that unless there is to be a future life in which we reap the moral destiny which we have sowed on earth, our moral intuitions are at the deepest level simply meaningless, and we cannot regard life as other than futile, non-significant and (in the most literal sense) valueless. The argument is clear, thoughtful and cogently presented. Dr. Cleobury writes as an old-fashioned idealist, and the dignity and sustained seriousness of his discussion come as a welcome change from the desultory cork-popping of much modern linguistic philosophy. In spite of its pantheistic leanings (which Dr. Cleobury does not always avoid) and its failure to allow for the noetic effects of sin, idealism was a noble tradition, and it is good to have this argument, perhaps the most permanently valuable part of the idealist stock-in-trade, so skilfully refurbished for present-day use.

The latter part of the book, however, is a sad let-down. It is a plea for the antiquated modernism of fifty years ago. The book's subtitle, " A reconsideration of the Easter faith," does not prepare us for this,

but it turns out the Easter faith is to Dr. Cleobury no more than the belief in survival outlined above—the conviction, that is, that “this life must be a moral and spiritual training-ground for a higher”. “*That,*” Dr. Cleobury goes on in italics, “*was the essence of the faith of Jesus*” (p. 100); and the whole significance of His (or rather, to follow Dr. Cleobury’s tell-tale usage, his) death and survival is that it assures us that indeed it is so, and thus confirms our faith in what reason has already told us. This piece of information, it appears, constitutes the entire Christian message, and theologians who, on grounds of Biblical testimony, make out that there is any more to the Gospel than this “are in effect inviting Christian Davids to assume Saul’s armour” (p. 11), making it needlessly hard for them to commend their faith. In all this, Dr. Cleobury’s critical acumen seems to desert him completely. He leans heavily on the radical New Testament criticism of Benjamin W. Bacon (“a wild man”, *teste* James Denney; most scholars now agree); and, for all his play with “unquestionably”, “certainly,” “it is clear,” and similar forms of speech, most readers will find his reconstruction of the New Testament story harder to believe than that story as it stands; while the rationalized version of Christianity that he propounds, cut loose as it is from all roots in God-guaranteed history and God-revealed truth, is simply a new sort of Gnosticism. Dr. Cleobury thinks that his mixture of myth and morality holds the key to the future; but to those who regard Christianity as the supernatural religion that the historic Church has always supposed it to be, this must seem, to say the least, doubtful.

J. I. PACKER.

THE BURNING BUSH.

By G. D. Henderson. *Saint Andrew's Press.* pp. 248. 30/-.

Nearly all the essays in this fascinating and very learned study of Scottish Church History have been previously published, but the *Burning Bush* is new, and the publishers well say that “it is probably the most authoritative of the traditional emblems of the Scottish Church”. But our author reminds us that there is no mention of it in the standards of the Church of Scotland. In 1843 the Free Church of Scotland use it to claim that they were the “real” Church of Scotland, and the Scots’ Church of Rotterdam represents the Burning Bush with the words, *Nec tamen consumebatur* in its arms.

The Calvinistic Scots Confession of 1560 is not so complete or rigidly systematic as the Westminster Confession of 1647, yet Edward Irving, in the nineteenth century, describes it as “the banner of the Church”. Dr. Henderson criticizes many of the modern Presbyterian preachers for avoiding expositions of Scriptural doctrine and any serious application to Bible study. He has an instructive chapter on the moderation and charity of the Aberdeen Doctors, who were, as Bishop Burnet said, “an honour to the Church by their lives and learning”. They staunchly supported the Prayer Book and obstinately opposed the National Covenant. Space will not permit any special mention of individual lives like Henry Scougall, or the close association of the great American revivalist, Jonathan Edwards, with Scotland, while

his associate evangelist, George Whitefield, visited Scotland as many as fourteen times. There is a very instructive chapter on Religion and Democracy in Scottish History and of the marvellous preaching to the masses of Dr. Thomas Chalmers in the early nineteenth century.

Our author introduces a valuable discussion on "the Priesthood of all Believers", since in the New Testament priestly power is credited to the general body of believers and not to the Church officers. Dr. Henderson well stresses the great value of the modern laymen's witness and of movements like the Y.M.C.A. and S.C.M. He notices Scotland's contribution to unity, and especially the evil effects of the eighteenth century secession movements, as well as the recent promising Scottish Church reunions. Professor Henderson is a most widely read student of Scottish Church History, and as the publishers well say, from his "rich stores of knowledge he uses the past to illumine contemporary problems".

C. SYDNEY CARTER.

SHADOWS FALL APART: THE STORY OF THE ZENANA BIBLE AND MEDICAL MISSION.

By J. C. Pollock. Hodder & Stoughton. pp. 221. 12/6.

As a young officer in the first World War I once found myself outside the compound gates of a Z.B.M.M. bungalow, wondering whether an interest in missionary work would be a sufficient introduction, or would a forbidding woman missionary send a mere male about his business? Discretion proved to be the better part of valour, and no attempt was made to walk up the drive to the bungalow. *Shadows Fall Apart* takes the reader right inside those mission bungalows, and reveals something of the quality of missionary service of outstanding leaders during a whole century of sacrificial effort. Undoubtedly some of them were very much women of their age, and the story is all the more interesting because it is so realistic: these missionary heroines were not only ready to endure hardness and to give themselves utterly in the service of their Lord and in love for the downtrodden, but at the same time some of them were autocratic individualists, difficult to live with, and if transplanted to this generation, utterly unsuited to the conditions which an independent and nationalistic India demands to-day.

In spite of financial crises, the hiving off of one large section which formed the Church of England Zenana Missionary Society (now amalgamated with C.M.S.), while the Z.B.M.M. retained its original interdenominational status, and many years later the crisis which almost brought about a coalescence of the two bodies again, the Z.B.M.M. has survived to become stronger than ever under the able leadership of the present Secretary. More than ever the handmaid of the Church, the Z.B.M.M. has admirably adapted itself to a revolutionary situation, and has enlarged its scope by accepting married missionaries, so that its new title, the Bible and Medical Missionary Fellowship, reflects its position to-day in a rapidly changing situation where, nevertheless, its missionaries and the type of work it undertakes are more than ever needed. Because of its realistic description, and kindly uncovering of so much that is involved in seeking to fulfil Christ's com-

mission through a fallible human agency, this book makes an unusually interesting contribution to contemporary missionary history.

A. T. HOUGHTON.

THIRTY YEARS A WATCHTOWER SLAVE.

By William J. Schnell. Marshall, Morgan & Scott. pp. 207. 12/6.

Numbers of books and booklets have been written against the teachings of Jehovah's Witnesses. They need to be kept up-to-date with their quotations, but otherwise we have probably reached saturation point with this type of approach. The Witnesses themselves remain unconvinced.

It is therefore most timely to have this new book, which has been written by one of the Witnesses after he had left the movement in which he had been quite a high-up man for many years. It is the sort of book which has been written by converts from Communism, showing some of the less reputable things that go on behind the scenes. We do not mean what is popularly called "immorality", but the web of plot and machination in which much of the work of Jehovah's Witnesses is entwined. The leaders probably are aware of what they are doing; they make their plans and stir up "incidents"; they clamp down on deviationists. The ordinary man and woman in the movement is unaware of all this. That is why the reading of this book may get through their armour in a way that refutation of doctrines does not.

The author simply tells the story of his life, allowing himself plenty of time to develop his theme. He started in Germany, and ended in America, where he mixed with the leaders as a key man. We follow him through his gradual disillusionment, and his final break with the movement.

Mr. Schnell holds that much of the spread of the movement is due to lack of clear doctrinal teaching in the Churches.

J. STAFFORD WRIGHT.

ON SELFHOOD AND GODHOOD.

By C. A. Campbell. Allen & Unwin. pp. 436. 35/-.

Professor Campbell's book forms an interesting and valuable addition to the Muirhead Library of Philosophy. It is a good example of the type of work expected of a Gifford lecturer, taking up the themes of religion in a philosophical framework. Whether the study has any real importance, however, depends upon the truth of the preliminary defence of natural theology. If this is justified, the rest of the study is also justified and raises a series of urgent questions with suggestive lines of answer. If it is not, we are given an interesting intellectual exercise, but one which has very little to do with real selfhood on the one side or real Godhood on the other. Unfortunately, however, the defence of natural theology, which might well have claimed the full attention of the author, is given only very cursory attention; and the strength of the challenge brought against it, e.g., in II, 2 of Barth's *Dogmatics*, is not even appreciated, let alone counter-balanced. We may fully recognize the penetration of thought, the

clarity of exposition, and the mastery of philosophical style revealed in this volume. But from the theological standpoint the whole enterprise stands under the powerful question of Paul in I Corinthians i, ii, and in its failure to answer this question it necessarily fails to give genuinely satisfactory answers to all others. G. W. BROMILEY.

GOD AND US.

By Jean Daniélou. Trans. by Walter Roberts. Mowbray. pp. 203. 21/-.

Fr. Daniélou's aim is not to tell us what he himself thinks about God but what God has said of Himself. The line taken can be seen from the chapter headings, viz., The God of the Religions, of the Philosophers, of Faith, of Jesus Christ, of the Church and of the Mystics. The religious instinct has impelled men to seek after God. Pagan religions are such attempts, but unaided by revelation and vitiated by Original Sin, they are a mixture of truth and error. Thomist influence is very apparent here. Next, he shows that while there is a false God of philosophers, there is a true philosophy of God. Agnosticism, pantheism, dualism and idealism are mentioned. The remaining chapters contain much that one might have expected, but the one on the Church needs some little comment. The following citation illustrates his point of view. "The New Testament gives us the Revelation of the Trinity. This Revelation, constituted both by the teaching and the Person of Christ, was handed on by Him to the Apostles. But, once handed to the Apostles, the authorized guardianship and the promulgation of the teaching continues to belong to their successors. But it is through the Church, the infallible organ of Tradition, that the revelation is transmitted to us. However, this is challenged by Protestantism, which recognizes the exclusive authority of Apostolic times, alike as the source of truth through the Scripture, and as the sole source of salvation through Redemption. There is no room here for sacraments, nor for tradition. The Time of the Church has no salvational content" (p. 147).

We cannot accept an infallible Church with its infallible tradition. History disproves such infallibility, and it seems contrary to the spirit of Christianity to demand any infallibility whatsoever except that of Christ Himself. On more than one occasion when he refers adversely to Protestantism, he shows a surprising ignorance, at least, of the Anglican Church and her teaching. We, rightly, have the sacraments, and hold to tradition, but in its real perspective.

G. G. DAWSON.

A HISTORY OF OLD TESTAMENT TIMES.

By R. K. Harrison. Marshall, Morgan & Scott. pp. 255. 17/6.

We have waited a long time for an Old Testament History that would pay due respect to the authority of Scripture, and at the same time due regard to modern study. Within its self-appointed limits this book goes a good way towards meeting this need. In 250 pages there is, of course, little room to do more than summarize the biblical account of this vast period, and to place it in its setting of world

history ; but even this is well worth doing. Dr. Harrison is knowledgeable in archæological matters, and the value of his book lies largely in its relating of such material (some of it quite recently published) to the Old Testament narratives. There is a particularly good discussion of the date of the Exodus.

It is, it must be admitted, a competent rather than a stimulating book. We are seldom arrested by any fresh insight into the pattern of history ; too often the narrative reads like a *précis*, and stirring events lose their lustre in a rather ponderous prose. David, we are told, "slew a formidable Philistine warrior under very unfavourable circumstances". Another character is introduced to us as "Nabal, an alcoholic"; and king Ahab becomes in due course "the defunct monarch". Nor has the author always time to stay and substantiate his views or discuss alternatives. We have to take his bare word for it that "Ezra was hurriedly recalled in 457 B.C."; that the Samaritans "obtained an injunction from Cambyses" against the rebuilding of the Temple ; or that Ezekiel was the originator of the exilic facts and the pattern of Synagogue worship.

Such drawbacks are partly the price of compression, and compression has its compensations. The book is one which students can afford ; which does not overwhelm the reader with detail ; which brings compactly to hand a great deal of scattered archæological information. Above all, it gives sober expression to the conviction that the Old Testament is historically as well as theologically trustworthy. It will be warmly welcomed, and widely useful.

F. D. KIDNER.

FURTHER REVIEWS

THE CHRISTIAN COMMITMENT SERIES.

YOUR CHILD'S BAPTISM, by *Frank Colquhoun*.

YOUR CONFIRMATION, by *J. R. W. Stott*.

Hodder & Stoughton, each 2/6 paper. (Presentation edition, 7/6).

One is conscious of a significant gulf between Mr. Colquhoun's theory of infant baptism and his practice as a parish priest. His theory runs : "Infant baptism should be confined to children of Christian parents." Of these idyllic parents he writes : "You thank God for the precious gift God has given you, and now desire the very best for your child." Hence his exposition of baptism assumes believing parents, who use terms like grace, regeneration and covenant, and appreciate the symbolic union with Christ conveyed by the rite. For such parents, who will joyfully hang the motto, "Christ is the head of this house," in their dining-rooms, he ably demonstrates that infant baptism is quite agreeable to their solid grounding in Old Testament covenants.

But in practice are these normally the kind of parents from whom he, as a parish priest, receives children for baptism ? At his Institution he was exhorted to seek out all the unbaptized in the parish ; and his Prayer Book bids him admonish the people not to defer the baptism of their children beyond the second Sunday after their birth. He must know that he is constantly practising indiscriminate baptism

without insisting on Christian parenthood ; and that the only chapter in this book which is relevant to the majority of godparents is the one on becoming a Christian.

This gulf between ideal and actual is yet more apparent when Mr. Stott expounds confirmation. "To be confirmed without having first accepted Christ personally is a mockery," he declares. Yet alas ! "So many people miss this act of commitment ; in fact, mine came eighteen months after my confirmation !" The prospective candidate is therefore introduced to the elements of a Christian experience—belief in God, Bible reading, prayer, assurance, growth in holiness, service, and witness—all very excellent for heathen enquirers of any denomination. But the actual implications of membership of the Church of England as such ; the assent to her articles of religion, her ministry, government, and theological position the writer declines to discuss. He includes a few pages on the Services of Confirmation and Holy Communion, quotes three Articles and a rubric ; otherwise the consequences of nailing his flag to the C. of E. mast for life, are mercifully hidden from the candidate.

The dilemma of both writers is clear. The C. of E. designed her services of baptism and confirmation for "The People". In theory these good clergymen would confine her services to committed Christians ; in practice they often administer them indiscriminately. Despite this dilemma, however, these books will have great value if widely used in the parishes.

D. H. TONGUE.

RELIGIOUS LANGUAGE.

By Ian T. Ramsey. S.C.M. Press. pp. 192. 18/-.

This book, a revised form of four Open Lectures, is not massive in size, but may prove to have been important, for it essays a new path in Christian Apologetic. In its conscious attempt to grapple with a prevailing metaphysic it reminds one of, for example, Butler's famous *Analogy* or, more recently, C. S. Lewis's essay on *Miracles*. Each of these counter-attacked a current rationalism and sought to out-reason it. Prof. Ramsey, however, is not so much concerned with generally diffused rationalism as with the special critiques urged by professional philosophers since G. E. Moore ; in short, with Logical Positivism and more particularly with its latest child, Logical Empiricism.

In characteristically Anglican fashion (so different from the fierce reaction of Continentals like Barth) he does not simply reject the attitudes and techniques of current philosophy : instead, he seeks to investigate their proper impact upon theology. Thus while his lectures are Apologetic, in the sense that they urge that the assertions of Christianity demand further analysis than Logical Empiricism provides, they aim also at making use of the new technique to shed light upon the typical language of both the Bible and classic Christian Theology. He is therefore not only making an implicit appeal to philosophical sceptics to revise their estimate of Christian Doctrine ; he is also making an appeal to Christians to reconsider the patterns of their own thinking. He moves from Apologetic into the realms of Positive and Systematic Theology. His observations here are of stimulating interest to all who have to teach or preach the Christian faith.

One may not yet fairly judge the force of Ramsey's thinking, for in this preliminary study he is content to make clearer the logical and epistemological character of Christian assertions, without entering on a metaphysical justification of them. That he promises in a forthcoming book, to be entitled *Faith, Metaphysics and God*. Meanwhile the essay now under review, while suffering somewhat from being colloquial rather than literary in style, can be strongly recommended to all who want to know why prophets, evangelists and theologians talk the way they do talk.

T. ELLIOTT.

THE WHOLE GOSPEL FOR THE WHOLE WORLD.

By Alan Walker. Marshall Morgan & Scott. 8/6.

This book by an evangelist well known in Australia and America arrests and challenges. Its theme is that the presentation of the Gospel to-day by most preachers in all churches is outmoded, and so fails in its appeal, especially to the industrial classes. What suited the nineteenth century is irrelevant to-day. While we do not agree completely with his assertion that the contemporary treatment of the Gospel of salvation has relevance only to man's soul, there is sufficient truth in it to make it worthy of consideration. There are many preachers in this country, at least, who are attempting to present its relevance to the whole man, body, mind and spirit, in present social conditions. This was the Gospel preached by Christ. There will always be those Mr. Walker says who as soon as the Church begins to show this relevance of the Gospel to society, will shout, "The trouble with you is that you won't stick to religion." We must face this. The Church must have a social witness because Jesus had it. The man groaning under hard conditions or injustice is not disposed to listen to a Gospel which seems to him to deal with remote and shadowy things. Mr. Walker quotes an inscription over a trade union building in Berlin: "We leave heaven to the sparrows and the parsons." It is, we fear, only too true that the Church, officially at least, has had little to say for the alleviation of social wrongs and injustices as they affect the working masses.

There is excellent matter in this book on the conduct of meetings for evangelism. It deserves deep consideration from all evangelists.

W. N. CARTER.

LIVING MESSAGES OF THE BOOKS OF THE BIBLE. OLD TESTAMENT.

By G. Campbell Morgan. Pickering & Inglis. pp. 282 + 349. 25/-.

A reprint of a famous pair of volumes by Campbell Morgan will be gladly welcomed by all who have used him and have accustomed themselves to his style of Biblical exposition. In our own day we can do with a lot more of his reverence for the sacred text, his keen understanding and vigorous preaching, which were the fruit of a lifetime of devout study of the Scriptures. His aim in this series of expositions on the various books of the Old Testament is "to discover in each book the central truth, and to make application of it to the age in

which we live. The method . . . therefore will be that of stating the permanent values, and from these deducing the living message." He then goes on in typical style to produce tabulated summaries of each book under the two headings of permanent value and living message.

The reader who is unused to this will probably be suspicious when Zechariah, for instance, is classified as: *Permanent value*: 1. Its fundamental revelation of the pervasive power and persistent purpose of Jehovah. 2. The resultant revelation of the true attitude and activity of His people under all circumstances. (Both with numerous sub-sections and sub-sub-sections.) *Living message*: I. A revelation of the secret of strength. II. An appeal to be strong.

Now could not such an alliterative analysis fit almost any book of the Old Testament? The contents of Zechariah, the visions and the oracles, are lost in this scheme. Nor is there any help in the understanding of the text; indeed there is little reference to anything after chapter 6.

The only answer is that this is not a commentary. For it presupposes careful study of the text with exegetical aids. It is rather a set of homilies based not on a verse as text, but on a book. The author/preacher can then with impunity weave his words around a few cardinal verses or expressions without explicit reference to the full content of the book. Campbell Morgan does this and brings out much valuable teaching, which the verse-by-verse commentary often fails to make plain.

J. B. TAYLOR.

BEYOND THE GOSPELS.

By Roderic Dunkerley. Pelican. pp. 170. 3/6.

The aim of this book is to answer the question: what information is there about Jesus of Nazareth outside the gospel narratives? Dr. Dunkerley has long been known as an authority in this field of study, and he has written a most learned and fascinating survey of it—a model of first-rate popular scholarship. He ransacks the rest of the New Testament, apocryphal gospels and Patristic writings, Jewish, pagan and even Moslem sources (from which, incidentally, he gleans a surprising quantity of material); the relevant passages are quoted in full, and accounts are given where necessary of the history of scholarly discussion about them. Dr. Dunkerley's own verdicts (in contrast to some of those which he reviews) are uniformly sane, cautious and wise. On the whole, he is probably more optimistic about the value of the additional information about Christ that this evidence purports to give than some of his readers will be; but in a field of study where so much is problematical as here, no judgment can be considered final. Meanwhile, Dr. Dunkerley has given us an admirably balanced and complete survey of the material. It is a pity that he does not give references, for the book is otherwise well fitted for use by students, and indeed deserves to be so used. A fair idea of its spirit appears from its closing words: "For my own part anyhow I feel like one who, turning over forgotten papers in a long-neglected box, has come across some old and faded photographs of a dear friend; they cannot bear comparison with those lovely portraits of him which we rightly cherish as our most sacred treasures, but they too may have a place

in our esteem and in our memory." It will be strange if this book does not leave most of its readers feeling the same way. J. I. PACKER.

THE TORCH BIBLE COMMENTARIES

I AND II THESSALONIANS.

By William Neil. pp. 151.

JAMES.

By E. C. Blackman. pp. 159. S.C.M. Press. 10/6 each.

By now the twofold purpose of the Torch Commentaries ("To expound the Biblical message on the basis of critical scholarship") should be familiar to all. The latest two volumes illustrate both motives respectively. Neil deals leniently with the problems of the Thessalonian letters and concentrates on exposition. In his Moffatt Commentary (1950) he felt very uncertain about II Thess.; but now he concedes mildly that "No solution is as adequate as the traditional view that Paul is the author of both epistles". His main concern is to interpret the eschatology: no simple historical explanation of the Man of Sin is adequate in his view; but the symbolism enshrines the truth of the ultimate achievement of God's purpose, and the perennial judgment under which all human activity stands. He adds, however, that Messiah must return as Triumphant Judge of all nations; and seems to envisage an awe-inspiring final event of history parallel to the historical Incarnation and Resurrection.

By contrast Blackman is frankly critical of the traditional approach to James. The late external attestation, the conception of Law as Moral Law, and the excellent Greek all create a strong presumption against authorship by James the Lord's brother, he feels. The same radical approach underlies much of the exposition itself; e.g., James ii. 24 is said to be so diametrically opposed to the conclusion Paul draws that it is difficult to deny a deliberate contradiction of Paul. The commentary, however, is not merely provocative but stimulating, provided you can "take it". Such phrases as the "Wheel of nature" or the "World of iniquity" are fearlessly analysed; and the general thesis that James is drawing on a common stock of catechetical teaching in the early Church is convincingly sustained throughout. The curious fact is that Blackman has managed to extract considerably more nourishing fruit from his "Epistle of straw" than Neil has from his unimpeachable Paulineness.

D. H. TONGUE.

THE PASTORAL EPISTLES.

By Donald Guthrie. Tyndale New Testament Commentaries. Tyndale Press. pp. 228. 9/6.

An absolutely first class conservative commentary, the more welcome for being almost unique! In rehabilitating the Pastorals, Guthrie has opened a frontal attack on a veritable Monte Cassino of liberalism. Scholars like Harrison, Easton and Dibelius had seemed impregnable entrenched behind their respective positions. Guthrie has trounced them again and again, refuting relentlessly every shred

of their arguments, yet fighting clearly, esteeming all men better than himself, ever maintaining their standards of intellectual integrity.

He had of course fought the battle of the "Hapaxes" when he published his Tyndale Lecture in 1956. There he showed by references to Cicero that Hapaxes vary greatly in number according to subject matter, and that most of the terms referred by Harrison to second century fathers were in the LXX. Transferring his linguistic argument to an appendix, he enlarges in this introduction on the historical allusions, the ecclesiastical situation, the heresies, and the doctrinal problem. In all these respects he shows it is the fictional and fragment approaches which bristle with difficulties; the traditional theory is the saner alternative.

The commentary itself is never evasive and maintains a level excellence of robust erudition. When the A.V. is wrong Guthrie says so; when Hymenæus has to be "delivered to Satan" he is given his proper dose of remedial physical affliction. Epimenides himself could not have done more justice to the Cretan "slow bellies". The possibility of the R.V. rendering in II Tim. iii. 16 ("Every scripture inspired of God is also profitable") is freely admitted, though the R.S.V. is preferred.

One just wonders whether the effect of this intensive research will be quite what Guthrie and Tyndale Press anticipate. Denney once said: "St. Paul was inspired; the writer of the Pastorals is sometimes only orthodox." If St. Paul is now to be established beyond doubt as a sober ecclesiastic, absorbed in the conservation of sound doctrine, may not "progressive" thinkers lose interest in him altogether?

D. H. TONGUE.

A GALAXY OF SAINTS.

By F. Stevenson. Marshall, Morgan & Scott. pp. 158. 12/6.

For a book of this kind there should most definitely be a place. So many read through what appears to be no more than a list of names, almost wondering at their inclusion in the divine library, and yet their contexts, when carefully studied, reveal valuable character studies and helpful examples of God's dealing with individuals. To give a single illustration in Romans xvi. 13, how easily might the phrase "Rufus . . . his mother and mine" be passed unnoticed. Upon reflection you realize that here was a mother-hearted woman who took to herself and to her home the apostle who had been cast out by his own. She indeed was probably the only "mother" he ever knew, and Rufus certainly a brother in Christ. Such touches abound in unexpected places. Like gems they need digging out, but how rich the yield to those who take the trouble, and what an incentive to deeper Bible study. This book can well be commended for this reason alone.

If there is a criticism which might be levelled at it, it is that with the thrill of touching depths of revelation untouched by most readers, the author is perhaps a little bit apt to fall into what might be called "sameness" in dealing with the many illustrations he gives. Providing the reader is prepared for this he will take up this book not merely with unusual interest, but definite profit.

C. C. KERR.

SAINT AUGUSTINE AND HIS INFLUENCE THROUGH THE AGES.

By *Henri Marrou*. Longmans. 6/-.

Here is the firstfruits of an exciting venture—a series of *Men of Wisdom* books. The first four are: this, *Paul*, *Buddha* and *Master Eckhart*. In format something like our Penguin books, but profusely illustrated, *St. Augustine* is a book written by an expert and, one would judge, well translated from the French by Patrick Hepburne-Scott (and the texts of St. Augustine translated by Edmund Hill into modern English). Of its 191 pages some sixty-three pages are devoted to extracts from St. Augustine's writings. Most of the rest of the book is given to essays on *His Life*, *His Works*, *St. Augustine the Man*, and *St. Augustine's Influence*. The book ends with a short article, "The Works of St. Augustine and a Bibliographical Guide," followed by "Orientation" (a useful article on books on St. Augustine's life and thought), and a "Note on the Illustrations".

Professor Marrou, who is Professor of the History of Christianity at the Sorbonne, writes from a profound knowledge of his subject and has the admirable gift of making his matter interesting and readable.

If the quality of succeeding volumes in this series is up to that of the first, we shall be grateful for *Men of Wisdom* books.

DONALD BRADFORD.

THE BONDAGE OF THE WILL.

By *Martin Luther*. Trans. *J. I. Packer* and *O. R. Johnston*. *James Clarke*. pp. 323. 15/-.

It is astonishing that so important a work as Luther's *Bondage of the Will* has not been more readily available to English students in a good English rendering, and all serious theologians must be grateful to Dr. Packer and Mr. Johnston for producing this new and scholarly version. To the text itself there has been added a useful introduction describing the relations between Erasmus and Luther and assessing the content and importance of the study. The text has been carefully worked over, and a translation is offered which preserves much of the vigour of the original with no sacrifice of accuracy.

Of the matter of the book it is difficult to speak at large in a brief review. There can be little doubt, however, that Luther is right in his basic understanding, that he easily vanquishes Erasmus in biblical exegesis, and that he has a positive message for modern teachers and preachers of every shade. His exposition certainly raises questions, even from the standpoint of the Bible itself. For example, the confusion between philosophical and theological bondage is not so firmly avoided as the translators suggested, and the place of Christ in God's election of grace does not emerge with the necessary force and clarity. But on the main point his teaching is so obviously true that this republication may be welcomed on other and wider grounds than those of pure scholarship.

G. W. BROMILEY.

THE BUILDING OF THE SECOND TEMPLE (*pp.* 20, 1/6), and
THE DATE OF EZRA'S COMING TO JERUSALEM (*pp.* 32, 1/6).

By J. Stafford Wright. Tyndale Press.

Mr. Stafford Wright's Tyndale Lecture on The Building of the Second Temple was delivered at a time when the publication of the series was interrupted. It has hitherto been available only in type-script, and its appearance now in print is much to be welcomed. Historical critics have had an exhilarating time, and theological students some pain and grief, combining the materials of Ezra, I Esdras, Haggai and Zechariah into a diversity of patterns. Mr. Wright marshals, compares and discusses the accounts, together with some of the modern syntheses, and sets out his conclusions, all with notable fairness and lucidity. The age of Zerubbabel has been robbed of its terrors.

The same skill and sanity are brought to bear upon the second and larger subject: The Date of Ezra's Coming to Jerusalem. The monograph first published in 1947 is now reprinted with additions called forth by the attention which the original lecture attracted. Professor Rowley discussed certain of its points with some care in his book of essays, "The Servant of the Lord," and Mr. Wright here takes note of his criticisms and answers them. The sifting has done good: the author has no great difficulty in defending his statements; at the same time the distinction between the essentials and non-essentials of his argument is now made clearer. This small book remains an important contribution to this much debated subject, and a reasonable defence of the biblical report.

F. D. KIDNER.

INTO THE SAME IMAGE.

By R. E. O. White. Marshall, Morgan & Scott. pp. 207.
12/6.

The subtitle of this work, Expository Studies of the Christian Ideal, explains the purpose of this work. If that purpose is to be achieved, there must be on the part of the reader the response of very careful study, for this is by no means a book to be skimmed over lightly and cursorily: it demands and will amply repay time and thought.

God's purpose is that His own should be "transformed into the same image" through conversion: this is the subject of the first section. It is followed by a study of the process, and concludes with a remarkable word-portrait of our Lord, which is entirely relevant to present-day conditions. In the Finale entitled Evangelical Ethics, the ethical weakness of evangelical Christianity is clearly and faithfully shown. The Christian must not hold "aloof from the needs, the problems, the fears, and the responsibilities of the world God loves". There must be prolonged effort that there may be a little less of suffering in the world, and that God may be a little less misunderstood.

This book demands careful concentrated thought, which will be amply repaid. It is based entirely on Scripture, the bottom of almost every page is studded with New Testament references. There are only four quotations from other writers, including one from *The Imitation of Christ*.

E. HAYWARD.

INTRODUCING NEW TESTAMENT THEOLOGY.

By A. M. Hunter. S.C.M. Press. pp. 160. 10/6.

Why is it that there is a tang about the theology which comes to us from North of the border which is only too often lacking in English theology? One thinks of such names as those of James Stewart, William Barclay and A. M. Hunter. In all these writers one finds a combination of solid scholarship and living religion of a rare kind.

This is abundantly true of Professor A. M. Hunter, and not least in regard to the book before us. He is a master of *distilling* the great works of theology and presenting in summary form the findings of scholarship for the ordinary intelligent man. He did it for us in *Interpreting the New Testament 1900-1950*, and in other books. Now he does it again, dividing his little book into "The Fact of Christ", "The First Preachers of the Faith," and "Interpreters of the Faith".

This is a useful book to put into the hands of those whose duties or abilities do not allow them to master the great books. It is equally useful for those who, having worked at the great books, have lost their way. It would be an almost ideal book to give to an intelligent person who said: "I know little about Christian theology, but I want a straightforward introduction to it."

DONALD BRADFORD.

OPERATION EXODUS.

By D. J. Wilson-Haffenden. Marshall, Morgan & Scott.
pp. 62. 5/-.

What this comparatively small volume of sixty-two pages lacks in length it certainly makes up for by the truly astonishing nature of some of its contents. It covers the whole period from the departure from Egypt to the initial victories of Joshua. As seen by a military officer of high standing, the comments on the strategy employed are of great interest. There is certainly no underestimate of the miraculous, though the human principles on which all warfare is based are clearly tabulated, and in the course of the book fully illustrated from the events concerned.

It is a different matter to follow Major-General Wilson-Haffenden when he embarks upon what may seem an orgy of statistics. Here at the outset of the march from Egypt the figures arrived at are truly astronomical. He suggests that the total number of the column must have reached the two million mark: for these 900 tons of food would be needed daily as a minimum subsistence allowance. For cooking purposes 2,400 tons of firewood, daily, and for water twenty-nine wells at each halting place, each producing 72,000 gallons per diem. Mention is not made of the unfailling supply of manna, nor of a miraculous supply of water on two occasions—there may have been an unfailling miraculous supply at other times, but of such we are not told, except the reference in Psalm lxxviii. We may have to revise our interpretation of these verses: at any rate we must not repeat the faithlessness of those who asked, "Can God provide a table in the wilderness?" Suffice it for us to say, "God can," and then await the unfolding of this and many other mysteries.

E. HAYWARD.

SHORT REVIEWS

WHEN CHRIST COMES AND COMES AGAIN.

By T. F. Torrance. Hodder & Stoughton. 12/6.

This is a book about the Gospel and its proclamation. It is attractively Christo-centric. It finds hope in Christ, in His finished work, in His present coming where His people meet and where God's Word is preached, and in His final coming at the last day.

Dr. Torrance writes, "It is one of the principal tasks of theologians in each generation to bring the preaching of the Church to the bar of the Word of God." He feels that, "there are aspects of modern preaching which give rise to great anxiety". His twofold concern is both to "help evangelists and ministers to examine and rethink the content of their proclamation", and directly to impart to the hungry the Bread of Life.

Professor Torrance has done this by taking sixteen sermons, which he has preached, and re-writing them for reading, and in order to bring out more fully the theological content of evangelism. There is a resulting combination of freshness and solidity, of exposition and application, of instruction and challenge. Those called to preach will find here material that is scriptural, spiritual, searching, suggestive and stimulating.

A. M. STIBBS.

THE HOUSE OF MY PILGRIMAGE.

By Albert Orsborn. Salvationist Publishing. pp. 294. 15/-.

General Albert Orsborn, head of the Salvation Army from 1946 to 1954, has written reminiscences which make a book of interest and inspiration. Here is a window on the life and thought of the Army, and an encouraging view it is. If any should think that the Army is primarily concerned with social uplift, this book will disabuse them; a passion for Christ and for souls runs right through. This is not surprising when Albert Orsborn is recalled as author of the chorus, *Let the Beauty of Jesus be seen in me*. The tune, this book reveals, was taken from a revue song, "Shine, shine, beautiful lady," at a time when Orsborn was regularly converting secular tunes to sacred use.

If any should think that Salvation Army officers are necessarily dull dogs, or narrow and semi-illiterate, this book is the answer. The General displays wide reading and culture; but then, again, readers of his *Silences of Christ*, or his verse, would expect this. The final chapters, on the generalship, drift into a travelogue more like that of any other distinguished person, but this scarcely detracts from the value of a charming book.

J. C. POLLOCK.

UP AND DOWN ASIA.

By George N. Patterson. Faber and Faber. pp. 150. 16/-.

The author of *Tibetan Journey* and *God's Fool* is an exciting character because, however eccentric he may in some ways seem, he is able to write about Christian work without appearing to be in that well-worn groove which too often limits the reading of such books to the faithful.

In *Up and Down Asia* he offers a *divertissement*—a collection of little stories and descriptions about things done and seen, and people met. Most of them are not directly concerned with religion—and in that way are valuable as an insight into his mind and character (and make him more attractive than *God's Fool*, at any rate, did); and some of them are so light and brief that it may be wondered whether they offered sufficient material for a book. But there is plenty of fun here, plenty of warm love for his fellows (except, possibly, fellow missionaries) and plenty of understanding. So that it is the sort of book which whets the appetite and will throw a new reader back to Mr. Patterson's earlier books, or make an old one impatient for the "subjects of a more serious character" to which he promises once again to turn his pen.

J. C. POLLOCK.

WITCHCRAFT.

By G. Parrinder. *Pelican*. 3/6.

Our notion of witchcraft is of something obsolete. But its present relevance is plain, not only in the practices of primitive societies, but also in the social principles involved. Witches were condemned on little but their own confessions, themselves deriving from current ideas about the supernatural. In our society, such statements would now secure admission to a mental hospital: in former times they ensured suffering and death. Such is the lot of witches nowadays, as Mr. Parrinder sets out to show. He concludes that the belief is based largely on ignorance, it brings suffering and needs abandonment. In a wealth of detail, his account is at times confusing or repetitious. As a review of the subject it is fascinating and valuable.

I. C. LODGE-PATCH.

BIBLE WORDS IN LIVING LANGUAGE.

By Luther A. Weigle. *Nelson*. pp. 100. 10/6.

Luther A. Weigle, Dean Emeritus of the Yale University Divinity School, has given us a useful book. Here is an attempt to bridge the gulf which ever widens between the English language of Elizabeth I and that of Elizabeth II. The book is a collection of some eighty brief articles on such phrases as "Suffer the little children . . .", "Occupy till I come . . ." etc. The articles, originally published in various religious newspapers, are "intended for the general reader as well as for Bible teachers or ministers". The book is well produced with an alphabetical and Biblical index.

G. E. D. PYCHES.

MYSTICISM: CHRISTIAN AND BUDDHIST.

By D. T. Suzuki. *Allen & Unwin*. pp. 214. 13/6.

This is a volume in the *World Perspectives* series. It is written by a Japanese authority, who is now at Columbia University. He has made a special study of Eckhart and of the contrasting Zen and Shin schools of Buddhism, and in this book he brings together the similarities and differences. The book is well documented, and mystical ideas are expounded so far as it is possible to do so.

From the Evangelical standpoint a significant chapter is on *Crucifixion and Enlightenment*, where Christianity and Buddhism are contrasted in respect of the Cross of Jesus Christ. "What is needed in Buddhism is enlightenment, neither crucifixion nor resurrection" (p. 132). At the end of the book there are a number of translations of mystical poems of Saichi.

J. STAFFORD WRIGHT.

THE PREHISTORY OF EUROPEAN SOCIETY.

By V. Gordon Childe. *Pelican*. pp. 185. 3/6.

This book from the pen of the late Prof. Gordon Childe puts in concise form the conclusions of several of his more technical works. It is clearly set-out, with two useful maps, and shows the interplay of cultures in Europe, Egypt, and Mesopotamia. The increasing use of the radio-carbon method of dating allows the sequence of separated cultures to be properly placed. This is a useful reference book for peoples and cultures from the earliest times until about 1200 B.C.

J. STAFFORD WRIGHT.

THE BIBLE DOES NOT SAY SO.

By Roberto Nisbet. Tr. by Mrs. H. Nott. *Church Book Room Press*. pp. 89. 2/6 (*paper*).

This little book by a Vice-Moderator of the Waldensian Church is a timely and instructive work for those who only know the Church of Rome as it exists in England, where the Reformation settlement dominates the religious life of the nation and to some extent, at least, its civil order. The claims and assertions of Rome are exposed and its false doctrines refuted from Holy Scripture. The Roman Church's arrogation to herself of the term "Catholic"—too often conceded to her in ignorance—Papal Infallibility, Mariolatry, the Mass, the Confessional, are all briefly but adequately dealt with. The dangers of mixed marriages, under the conditions imposed by the Roman Church, are very strongly emphasized. The book should also provide a salutary antidote against the false teaching which many Anglo-Catholics are foisting upon the Church of England.

W. N. CARTER.

THE LORD FROM HEAVEN.

By Leon Morris. *I.V.F.* pp. 112. 4/- (*paper*).

This is a straightforward and excellent study of one of the central themes of the New Testament, the deity and humanity of Christ. It starts off in racy style, almost promising to be an addition to the handful of popular, yet scholarly, books of apologetics which are really readable to the non-Christian. It remains lucid throughout, but it settles down before long into something not so popular, yet very valuable, that is, a solid and dependable study of New Testament teaching. A young Christian who works through it slowly with Bible open will gain a first-class grounding in this fundamental section of the faith.

J. W. WENHAM.

NOTES ON BOOKS RECEIVED

Made for Man, by A. P. Herbert (*Methuen*, 15/-), is a novel in which Sir Alan drives home the lesson of his *The Right to Marry*. By a clever story, deftly told, he shows up the rigorist's view of remarriage in church and exclusion of the innocent party from Communion. He displays a very real understanding of the

present danger by which the Church of England (not only in this matter of divorce and remarriage) may over-emphasize discipline and law rather than the "Come unto Me" of our Lord, and be forced by "an Anglo-Catholic clique" into un-Anglican paths. This book is a good blast on the trumpet on the side of those who look with dismay on the growing authoritarian attitude of bishops, and see the Church getting further from the people; and any clergyman who has not made up his mind on the difficult subject of remarriage and of exclusion after divorce, should certainly read this novel.

Unlock Your Faith Power, by Norman Vincent Peale (*World's Work*, 15/-) is an anthology drawn from *Guide Posts Magazine*. The stories of answers to prayer or encouragements to faith are moving, and well worth preservation. But, as one might expect from the origin of the book, in many of them there is lacking a real New Testament basis—and only very seldom are they centred on Jesus Christ. There is good material here for sermon illustrations, if selected with care.

Desert Pilgrim, by Phyllis Thompson (*China Inland Mission*, 4/6) tells again the story of "Mildred Cable's venture for God in Central Asia". Drawn from the famous Cable and French series, this book could so easily have been a colourless re-hash. Instead, Miss Thompson succeeds admirably in evoking the atmosphere of Central Asia, in showing clearly the reality of God's guiding and of the liberating power of the Gospel, and in drawing a well-rounded picture of Mildred Cable, one of the most attractive, able and courageous figures of twentieth century missionary activity.

The Crusading Taylors, by Norman Nygaard (*World's Work*, 3/6) is a rather unexpectedly enthralling account of an Englishman and his sons who have had remarkable lives as evangelists, mostly in America. Written by an American, it is a trifle weak in understanding of the British scene, but it certainly introduces unusual characters, on whom God's continued blessing will be prayed.

The Acts of the Apostles: A new translation by C. H. Rieu (*Penguin Classics*, 3/6). This translation, competently done, stands mid-way between *The Young Church in Action* and the R.S.V. It reads as literary modern English, not with the gripping colloquialism of J. B. Phillips, but very clear, and faithful to the text.

First Lady of the Seeing Eye, by Morris Frank and Blake Clark (*World's Work*, 15/-) is the story of the first guide dog for the blind to be brought to America. Morris Frank (whose autobiography this is) was blinded in youth, and his discovery of the part a dog could play in rehabilitation, and his courage in introducing the scheme, make a fine book. The amazing things the dogs can do, and the friendships between blind person and dog, fill the pages with stories which are a delight to read.

Theological Essays, by F. D. Maurice (*James Clarke*, 15/-) is a reprint of Maurice's famous book of 1853, with a useful introduction by Canon Carpenter of Westminster.

Christian Witness in the Home, by W. F. Batt (*I. V. F.*, 9d.) is a very sensible and helpful pamphlet, squarely based on a sound knowledge of God's Word and a shrewd understanding of responsibilities, opportunities and difficulties of the young convert. Should be on every church bookstall.

The Prayer of Faith, by J. O. Fraser (*China Inland Mission Bookroom*, 1/2 post free) is a selection of thoughts on prayer, from the diary and letters of the great pioneer of Lisuland. His name is sufficient commendation of their value.

The Lesser-Known Works of John Bunyan, by R. E. Ford (*obtainable from the Evangelical Library, Chiltern Street*) is the Annual Lecture of this Library, which has now a hundred branches throughout the world, and continues its important work in making available on loan evangelical literature, old and new.

Stories from the Life of Jesus, by April Oursler Armstrong (*World's Work*, 16/-) are stories drawn from Oursler's famous *The Greatest Story Ever Told*, selected by his daughter and well retold for children.

In the Shadow of Nine Dragons, by Eric Hague (*Highway Press*, 3/6) is a collection of sketches vividly revealing the appalling needs of Chinese refugees in over-crowded Hong Kong, and of the work of the Christian Church among them, told by the vicar of a large parish there. This book is an eye-opener, and the urgency of the need and the charm of its style, alike commend it.