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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Book Reviews

Reviewers in this Issue

The Rev. Professor G. C. B. Davies, M.A., D.D.	Arthur Pollard, Esq., B.A., B.Litt.
The Rev. John Goss, M.A.	The Rev. W. C. G. Proctor, B.A., B.D.
George Goyder, Esq.	The Rev. S. S. Smalley, M.A.
The Rev. E. M. B. Green, M.A.	The Rev. L. E. H. Stephens-Hodge, M.A.
The Rev. R. E. Higginson, M.A., B.D.	The Rev. J. B. Taylor, M.A.
The Rt. Rev. Frank Houghton, B.A.	The Rt. Rev. J. R. S. Taylor, M.A., D.D.
The Rev. A. V. M'Callin, B.A., B.D.	The Rt. Rev. R. R. Williams, D.D., Bishop of Leicester.
Malcolm McQueen, Esq., M.A.	The Rev. Principal J. Stafford Wright, M.A.
The Rev. Canon T. G. Mohan, M.A.	
The Rev. J. A. Motyer, M.A., B.D.	
The Rev. Canon A. W. Parsons, L.Th.	

THE FOURTH GOSPEL AND JEWISH WORSHIP : A STUDY OF THE RELATION OF ST. JOHN'S GOSPEL TO THE ANCIENT JEWISH LECTIONARY SYSTEM.

By *Aileen Guilding*. (Oxford University Press.) 247 pp. 30s.

Dr. C. K. Barrett's *The Gospel according to St. John* has, with some fairness, been described as the end of an era in Johannine studies. Miss Aileen Guilding's *The Fourth Gospel and Jewish Worship* may perhaps prove to be the rise of a new one. It certainly breaks new ground through the trackless wastes of rabbinic studies and offers new and constructive solutions to old problems. With Dr. Herbert Danby and Dr. Austin Farrer among her tutors, it is not surprising that the new Professor of Biblical Literature at Sheffield should have written a book remarkable for its encyclopædic rabbinic knowledge and for its determination to seek Old Testament patterns in New Testament writings.

The book supports with a wealth of detailed argument the thesis that St. John's Gospel is to be interpreted in the light of Jewish synagogue worship ; it is, in effect, a Christian commentary in the triennial cycle of lections which, she argues, were not only in existence, but firmly established in the first century A.D. She believes that the themes of the discourses which form so notable a feature of this Gospel were suggested to the evangelist by the lectionary readings ; these were familiar to the Christian public through their attendance at the synagogue worship until their expulsion in the 80's after the Council of Jamnia. In short, she thinks, the evangelist is preserving an authentic historical tradition of the sermons we are told Jesus preached in the synagogues ; and he is preserving this tradition in a form suitable for liturgical use, perhaps especially among those recently deprived of their accustomed worship in the synagogue. This would go far to explain Johannine chronology, at once so insistent upon its historicity, and yet so apparently "outside time" and at variance with the synoptics ; for lectionary purposes, she suggests, the month

is important, but the year is not. This could account for the cleansing of the temple being placed by the synoptists at the end and by John at the beginning of the ministry; both date it approximately to Passover time (and John has his own reasons—most tortuous, according to Miss Guilding—for placing it in the year he does) and it is this connection with the lectionary that is important.

Miss Guilding divides the gospel into five parts: (a) the prologue and (b) the epilogue (both of which she finds closely integrated with the whole and descriptive of the growth and work of the Church), (c) the manifestation of the Messiah to the world (i. 19—iv. 54), (d) the manifestation of the Messiah to the Jews (chs. vi, v, vii-xii), and (e) the manifestation of the Messiah to the Church (chs. xiii-xx). This division of the Gospel (possible, but no more probable than the many different divisions that have suggested themselves to commentators) is then correlated with something over three lectionary years. In the first two sections of the book, historic and lectionary time coincide; in the third an entire lectionary year is traversed between chs. xiii and xx; though the historic events recorded here last little more than a week, the themes of the great annual festivals are brought out in successive chapters of the Supper Discourses.

Having thus set the stage, Professor Guilding goes through the divisions of the gospel, examining them in the light of their appropriate readings from the Law, Prophets, Psalms and comments by the rabbis. There is no doubt at all that the result is most impressive. Plausible solutions for such problems as the name Malchus, the 153 fishes, the city called Ephraim, the six vessels each containing two or three firkins are all found in the lections for the season in question. Her conclusion is that the evangelist regarded all scripture as the God-given testimony to Jesus which was the ultimate authentication of all that He did and said, and that the evangelist used it not haphazardly, as has often been supposed, but within the framework of the lectionary cycle.

There will, however, be many readers for whom the very ingenuity of Miss Guilding's suggestions invites incredulity. For instance, i. 29 is used as evidence that the evangelist is conflating lections appropriate for 10 Nisan and 10 Tishri for communities who followed two different lectionary cycles, and is deliberately ambivalent in his terminology so as to suit both. Again, the feast of vii. 8 is held to reflect the time of the incarnation in a highly allegorical interpretation of the incident. The hand of Austin Farrer is abundantly evident. Those who think him right will hail this book as a worthy successor; those who find him incredible will find Miss Guilding no less so.

There are more serious difficulties that face this thesis. On p. 199 in the reference to Baruch, the author recognizes the danger of using documents which may belong to a later period as evidence for liturgical practice before 70 A.D. Yet what is her book but a supreme example of such procedure? For all her brilliant detective work among the *tannaim*, we do not know that there was a fixed lectionary in the first century synagogue, still less the precise details of sedarim and haphthoroth. We do not even know that the early Christians had any service at all apart from the Eucharist—which makes all the contemporary search for liturgical background to New Testament documents

so elusive. If they did have a service of the Word, we do not know that it was based on Jewish lectionary cycles. And were synagogue services in Palestine conducted in Greek? If not, the great play Miss Guilding makes of the linguistic similarities between John and Septuagint loses much of its force.

This is an exceptionally fascinating and learned book, but it is not easy either to read or to assess. The reading of it is not made easier by the writer's diffusiveness (though her recapitulations are admirable), nor by the poverty of indices (there is no biblical index, and both the rabbinic and general indices are incomplete). The assessment of it is rendered the more difficult by its originality and by the combined impression of brilliance and fantasy which it makes. In a few years it will be clear whether this book marks a new and decisive point of departure in Johannine studies, or whether, as has happened to Carrington's *Primitive Christian Calendar* (a book which aims to do for Mark much the same as Miss Guilding does for John, and which, surprisingly, she omits to mention) it will be regarded as a brilliant dead end. Until then it behoves all serious students of the New Testament to study it with care.

E. M. B. GREEN.

LITURGY AND ARCHITECTURE.

By Peter Hammond. (Barrie and Rockliff.) 191 pp. 37s. 6d.

This is a book with an axe to grind. It deals with an architectural subject on which comparatively few would feel able to comment technically, but it is a subject of much importance to churchgoers, namely the construction of new churches and the adaptation of existing churches to current needs in the setting of modern liturgical practices. The author, the Rev. Peter Hammond, Secretary of the New Churches Research Group, is not afraid to speak his mind decisively and incisively, so that the reader will put down the book aware that he has been given much food for thought.

Mr. Hammond contends that in the haste in England to rebuild churches or to build new ones in, for instance, new housing areas, "we have left the responsibility for the design of our new churches in the hands of committees and individuals, many of whom have had little understanding of the nature of the Church and none at all of the nature of architecture". To redeem "the waste and folly of the last ten years" (in marked contrast to what has been happening on the Continent) and to build some truly modern churches, the author urges that clergy and congregation on the one hand should understand their true function as the people of God and thus have some idea of what they require of their new church, and that at the same time proper advice should be available which could be used in briefing architects, springing (as the Church Assembly agreed in a recent interesting debate on this subject) from consultation between theologians, liturgiologists, and architects.

All this seems logical and sensible. Where the Evangelical reader will feel ill-at-ease is in the author's liturgical approach, dominating

as it naturally does the whole argument and basis of the book. The reader will seek in vain for any similar emphasis on the ministry of the Word. "The eucharist creates the community. The surest way of bringing home to the laity that they *are* the Church—and not the passive recipients of spiritual consolation at the hands of a professional ministry—is to make plain the full implications of the eucharistic liturgy." To achieve this end a church's layout must conform with new theological insights. "The altar is not simply the principal symbol of Christ; it is also the holy table round which the *ecclesia* gathers for the eucharistic banquet. This function is inadequately expressed if the altar is set against the east wall of the church. It is a table, not a sideboard."

What, one may ask, of the liturgy and doctrine embodied in the North Side position? This finds scant reference and seemingly little understanding. Such a comment (incidentally in a contradiction in terms) on St. Aidan's Chapel, Birkenhead, reflects the book's tenor: "Until the recent modifications the altar stood against the east wall and the celebrant at the eucharist, following a tradition which still persists in Evangelical circles in this country, adopted the 'north end' position." Or again: "The old custom of celebration facing the people is steadily gaining ground, in this country as well as on the Continent; the great practical advantage of a free-standing altar lies in the fact that the celebrant can face either east or west."

But who can deny that Evangelicals are often themselves to blame for the irksome truth that lurks in this observation: "Gone are the days when Anglo-Catholic clergymen could be distinguished with complete confidence from their Evangelical brethren by the position they adopted at the holy table. . . . These are trivial matters in themselves, but they are symptomatic of the way in which the new reformation is breaking down the familiar boundaries of a divided Christendom." If ever there was need for Evangelicals to recapture the certainty of their historic, scriptural, and fundamental doctrines, the study of this book, reflecting the wind of change around us, is a sombre warning. Indeed, as the author observes, the whole ethos of the service can be changed by a building's layout even when the 1662 communion service is used. We might well recall the late Bishop Chavasse's remark: "I see services of Holy Communion multiplied, but I do not see more Christians thereby."

As it happens I was recently able to visit the two Roman Catholic churches at Dusseldorf of which there are pictures (plates 17 and 20), and thanks to Mr. Hammond's guidance I felt much more competent to understand the startling structure and design of the St. Rochus church. I doubt not but that this would be the case with other churches visited by readers with this book in their hands. Photographs and diagrams are profuse and full of interest, which, whatever one's own views, is a commendation that one would apply no less to the contents of this fascinating book. But an awareness of the ominous significance of the arguments put forward must also be in the forefront of the reader's mind.

MALCOLM MCQUEEN.

THE SCOTTISH REFORMATION.

By Gordon Donaldson. (Cambridge University Press.) 242 pp. 30s.

The quarter-centenary of the Scottish Reformation this year and the conversations which are taking place between representatives of the Church of Scotland and the Church of England give this book particular interest. It is based upon the Birkbeck lectures given before the University of Cambridge in 1957-58. Dr. Donaldson sets out the evidence for a need of "reformation"—the unsatisfactory state of monasticism, the poverty of the clergy, the evils of pluralities, absenteeism, and the deplorable condition of many church buildings. This need was widely recognized by sixteenth century opinion. The author tells us that Reformation came late in Scotland, and that it came largely from within, though it began through the circulation of the Bible and of literature from abroad; that it was less violent than its counterpart in England, and there was little dislocation and less bloodshed. There were many secret meetings of worshippers, and organizations sprang up with the purpose of reform. He claims that early reforms were concerned with discipline rather than with doctrine, though there was a strong realization of the need for the preaching of the Word. The Sacraments took their proper place as a concomitant of the Word preached. He acknowledges that there was no great reverence for episcopacy because the bishops had few of the characteristics of the New Testament elders and because they had rarely been able either to sustain the dignity of their office or to discharge the responsibilities of their high calling.

Hence there was little interest in a theology of the ministry and the way was open for the suggestion of an alternative. Anti-clericalism existed, but its effect was to lower the status of the clergy by elevating the position of the laity; nevertheless, its long-term result improved the quality of bishops by an insistence upon reformation of character and behaviour. Dr. Donaldson describes the development of the "superintendents" whose function was that of the New Testament episcopacy. He shows us how there grew up a new ecclesiastical structure side by side with the old. The arrival from the Continent of Andrew Melville, the apostle of presbyterianism, whose influence worked, especially on the younger men, against the episcopal system, gave presbyterianism its powerful leadership. The transition to such a system was made easier because the eldership was already established in some parishes and the evils of the pre-Reformation system had not been wholly removed. The progress of the movement received a temporary setback in 1584 through a change in the secular administration which introduced legislation against Melville's proceedings and led to his flight into England. After his return an attempt was made to contain the two systems within the church, but it proved to be unsuccessful, and presbyterianism slowly but steadily superseded episcopacy, until in 1592 the office of bishop was formally abolished.

This is a very readable and interesting book and is based upon original research. It is claimed (not by the author) that his work proves that popular ideas about the Scottish Reformation are often

erroneous. Some may hesitate to accept this claim, particularly as the author leaves the impression of having a bias towards episcopacy, but it is instructive to compare his conclusions with those of other historians of this period.

T. G. MOHAN.

DEAN INGE.

By Adam Fox. (John Murray.) 295 pp. 28s.

There is a peculiar pleasure in reading the biography of a man whom one has known well and admired from afar. It could hardly have been possible to find anyone so well qualified to write it as Canon Adam Fox. There is no single reference to his intimate acquaintance with the Dean, but this absorbing book reveals it adequately. Moreover, he is able not only to tell the story superlatively well, but as a philosopher himself he is able to present a fellow-philosopher to the world with wisdom and critical insight. The book is in three parts. The first is a fascinating account of his childhood, of his success at Eton, of his brilliant career at Cambridge, of teaching at Eton, of a tutorial fellowship at Oxford (where he became aware of his "social defects, intellectual limitations and physical weakness" and wished he was dead), of his two-year vicariate of a West-end church (which he first emptied and then filled), and of his return to Cambridge as Lady Margaret Professor of Divinity. Part two describes his twenty-three years as Dean of St. Paul's where he was not happy with his Canons (he felt like "a mouse being watched by four cats") and thought the services to be a "criminal waste of time". But it gave him a position of notable eminence from which his own intellectual and literary gifts won him great distinction and made him a national figure. His literary output was quite astonishing, but perhaps the strangest thing was his immense success as a journalist which made him popular both in this country and in America. Part three is the story of his years of retirement in which his intellectual powers were unabated. He wrote to the very end and at ninety-two he preached the Gore Memorial Lecture in Westminster Abbey.

One lays down this book with regret that it has ended, with envious admiration for the qualities which made so great a man, and yet with something akin to sympathy for his obvious limitations. He was at school with C. T. Studd but it would be hard to find two men whose religious convictions and whose careers diverged to such extremes. Hensley Henson was more akin, but he seemed always to be conscious of acting a part, whereas Inge was himself the part. Henson's autobiography suggests a close friendship between himself and Inge, but Inge's diary hardly supports it and describes Henson as one who "ceased to be a *thinker*, and so became a yes-man among the bishops". Dean Inge was subject to fits of depression and self-distrust. Each new move in his career seemed at first to have been a mistake. At Hertford College, Oxford, he said: "People don't seem to want me". After moving to his one and only parish: "I have spoiled my life most dismally". On beginning his duties at St. Paul's: "I am getting more and more depressed by the intolerable boredom and waste of time of the services".

Perhaps it would be unkind to connect this self-dissatisfaction with his religious belief. He did not look to the revelation of God in the Bible for direction, but built up his philosophy of life mainly upon Plotinus, of whom he was a devoted disciple. He says : " I have lived with him for nearly thirty years, and I have not sought him in vain, in prosperity or adversity ". As a great exponent of mysticism we might have expected him to use such words of Jesus Christ. If we ask what place the Incarnation has in his philosophy he replies that it " puts the keystone in the arch ". Canon Adam Fox takes as his text for this model biography a comment upon Dean Inge by Lord Oxford and Asquith : " He is a strange, isolated figure, with all the culture in the world, and a curiously developed gift of expression, but with kinks and twists both intellectual and temperamental. Still, he is one of the few ecclesiastics in these days who is really interesting."

T. G. MOHAN.

CHURCH AND PARLIAMENT : THE RESHAPING OF THE CHURCH OF ENGLAND, 1828-1860.

By Olive J. Brose. (Stanford University Press ; Oxford University Press.) 239 pp. 27s. 6d.

The text for the theme of this book might well be the statement of Canon Charles Smyth : " It is arguable that the Church of England was saved, humanly speaking, not so much by the Tractarians as by Lord Liverpool and Sir Robert Peel : yet no historian has yet dealt adequately with their endeavour to set our house in order ". To those words, written in 1943, this work goes a long way towards supplying the answer. With the opening of the sluice gates, previously held closed through fear that French revolutionary excesses might be perpetrated in England, the Church could not expect to escape wholesale criticism from that element which was already dealing faithfully with parliamentary abuses. The outstanding figures were Bishop Blomfield and Sir Robert Peel, though the work of Bishop Lloyd of Oxford and of Lord Henley should not be forgotten ; and their problem was to secure such a measure of reform as to ward off the cry for disestablishment and to preserve the traditional and essential foundations and rights of the Church while working out modifications in its relationship to a reinvigorated Parliament.

Opposition within the Church to the establishment of an Ecclesiastical Commission centred around its temporary or permanent character, and its apparent animus against cathedrals. Naturally Blomfield came in for strong censure from this group, but he always displayed a firmer touch in administrative than in theological matters, and in the thirties he was able to forward his policy of moderate reform without undue difficulty, despite some formidable broadsides from " Henry of Exeter " in the House of Lords. Dr. Brose describes the broadening of the Commission's work between 1840 and 1860 towards the management of all episcopal and capitular property, amid the many fears that this new public corporation might evade parliamentary responsibility—a distinctly modern note. By 1860, " the Reform Era

was passing into the Liberal Era, and other questions more pressing than Church management were engaging the nation ”.

The author handles her subject with insight, accuracy, and skill. There was no disguising the fact that, at this period, the centre of society was shifting from the religious to the secular, and the resultant pressures, initiated by events in Ireland, largely determined the position of the Church in England throughout the Victorian era. If the setting up of the Ecclesiastical Commission marked the instrument by which administrative and constitutional reforms were actually effected, the Achilles heel of Church-State relationships remained that of education ; and it was Gladstone who stabilized this issue in 1870-71, as also that of Church rates. And this raises the question whether the author has not done herself a disservice in restricting herself, as her subtitle indicates, to “ the reshaping of the Church of England, 1828-1860 ”. It is easier to defend her *terminus a quo* than her *terminus ad quem*, for by 1860, though the administrative reform was largely complete, the closely-related matters of education and Church rates were by no means settled, and to have prolonged her survey by a decade would have provided a fuller and more satisfying picture. Yet, within its limits, the author has provided a valuable addition, both scholarly and readable, to the history of the Church of England in the nineteenth century.

G. C. B. DAVIES.

HISTORY AND CHRISTIAN APOLOGETIC.

By T. A. Roberts. (S.P.C.K.) 178 pp. 25s.

A major claim for the consideration of the difference between Christianity and certain other religions lies in the Christian's emphasis that his is a historic faith. But such a claim involves a philosophy not only of history but of historical method. This book represents an attempt to investigate the justification of such claims made on behalf of Christian apologetic. Beginning with an examination of the work of Collingwood and Bloch, the author proceeds to a detailed study of three books concerned with critical analysis of the Gospels : F. C. Burkitt's *The Gospel History and its Transmission* (1906), C. H. Dodd's *History and the Gospel* (1938), and Austin Farrer's *Study in St. Mark* (1951), particular attention and approval being given to the last. The final section of the book deals with the principles which must be followed if valid conclusions can be drawn from such events, accepted as fact by Christians, as the Crucifixion and Resurrection.

But the purpose of the author appears on balance to be to ask questions rather than to answer them. He asserts, quite rightly, that while the truth of a historical assertion does not necessarily imply the truth of a religious claim, yet the religious claim becomes impossible if there is positive evidence that historical assertions never in fact took place. But the author is on less firm ground when he attempts to assess the relative importance of the unchanging facts of historic Christianity, and the varying interpretations placed upon those facts ; indeed on certain occasions it is difficult to discover what relationship he holds between event and interpretation—whether this must vary according

to the individual historian ; whether certain basic rules do exist for the interpretation of evidence which the good historian will accept and the bad ignore ; or whether we must agree that there is in certain cases more than one valid interpretation of an event.

The book provides a salutary warning against the loose and illogical assumptions which are occasionally put forward by well-meaning theologians ; for example, that because the Gospel accounts of the life of Jesus can reasonably be accepted as historically authentic, therefore God was in Christ reconciling the world unto Himself. There is a relationship between these statements, but the second can only be accepted by an appeal to faith, not merely to history. But the problem posed by Dr. Roberts is essentially the relationship between faith and fact, and here the historian, precisely because he is conditioned by living in this time-space world, cannot be expected to give the final answer.

G. C. B. DAVIES.

THE COUNTRY PARISH TODAY AND TOMORROW.

By Frank West. (S.P.C.K.) 98 pp. 5s. 6d.

There are a number of "angry young men" in the Church of England today, demanding root and branch reforms to meet modern needs. It is possible that this group includes some angry archdeacons, but the Archdeacon of Newark is not one of them. Mr. West is well aware of the problems that beset us, and gives a remarkably clear picture of them, but his suggested remedies are eminently reasonable and practical, and in tune with the new spirit of concern and responsibility which is abroad in 1960. While writing primarily—and obviously from first-hand experience—about the rural areas, the author inevitably reviews the whole range of those matters which at present loom so large upon the ecclesiastical horizon—manpower, stipends, pensions, pastoral reorganization, and the rest. His deep interest in his subject, and wide reading around it, make his book far more than a doctrinaire treatment of a familiar theme. The pen is that of a man who believes in the Church of England and has not forgotten the lessons of her history, nor despaired of her future as a strong influence for good in these bewildering days.

Mr. West has an unerring touch when he picks out the lack of bishops with personal experience of the rural ministry as one of the gravest defects in the present system. How right he is to remind us that of the forty-three diocesan bishops today, only two have ever served in country livings. Patronage Secretary at No. 10, please note ! The gifts of the Holy Spirit are not limited to the university don or the organizing genius in an urban district. There are plenty of men in country parishes today who could make a real success of a rural diocese, and start off with the great asset of firsthand experience of the difficulties confronting their clergy. The author is also rightly critical of the too frequent pastoral neglect suffered by country clergy, which he terms "one of the darkest stains on the administration of the Church". His criticisms are not confined to the cloth. He repeatedly challenges the laity to take their full part in the work of the Church.

The present difficulties, he believes, are having the beneficial effect of encouraging this desirable result, and he detects a new and encouraging spirit of determination in the parishes held in plurality. He feels that suitable laymen who could read a service could supplement the work of the preaching Readers, and he suggests a new Book of Homilies, which might be used where a sermon was lacking. One wonders if any diocese has yet thought of arranging a course of instruction for such laity, or of the equally necessary acclimatization of the urban clergy before they enter a rural cure.

Our author thinks that party patronage has had its day, and yet he admits that in the nineteenth century, but for the Trusts, "scarcely an acknowledged evangelical or tractarian would have found a foothold within the parochial system". His contention that "the majority of bishops welcome men of all ecclesiastical shades into their dioceses" is not borne out by experience, and there are bishops today who are trying to extract promises from Evangelicals that they will not adopt the North Side position in the churches to which they are appointed. Mr. West's assessment of the parson's freehold is wise, and should be noted by those lately charged by the Church Assembly with the consideration of this and cognate matters. Whether in town or country, we shall be in a parlous state indeed if the clergy ever become mere diocesan employees. "To undermine the status of all the beneficed clergy of the Church of England . . . would be a move of questionable wisdom. Little would be gained if, as a result of legislation restricting the freedom of the clergy, the bishop and parishioners were given such powers that the diocese became little more than 'the bishop's show'".

This book should be studied by all who care for the Church of England, not least the diocesan bishops, and those who appoint them.

JOHN GOSS.

HOW CHURCHES GROW : THE NEW FRONTIERS OF MISSION.

By Donald McGavran. (World Dominion Press.) 186 pp.
12s. 6d.

It is many years since Roland Allen reminded us that St. Paul not only preached the Gospel but planted churches. He suggested that missionaries generally, while accepting New Testament theology, were not following New Testament methods. *Missionary Methods—St. Paul's or ours?* and the companion volume *Spontaneous Expansion* should still be required reading for candidates for overseas work. Dr. McGavran's book drives home some of the same lessons, provocatively and powerfully. Professor Kraemer commends it as follows: "This is an excellent and much needed book. It will be of great use in the overhauling which missionary strategy must receive". This "overhauling" is necessary partly because "the break up of colonialism leaves missions and younger churches searching in scores of ways for a whole new mode of mission" (p. 182). But Dr. McGavran's chief concern is to recall Mission administrators to the "continuing goal" of making disciples of all nations. "The administrator himself should sincerely desire church-growth. He should have a passion

that men become disciples of Christ " (p. 180), and will therefore seek to " avoid diversion of efforts to secondary ends ", however good. He argues that if mission resources had been devoted to church growth, many thousands more might have been added to the Church. The fault (so he maintains) has been partly in using men and money in various types of institutional work or inter-church aid rather than in " discipling ", and partly in persisting in working " unripe fields ", where there is little response to the Gospel, rather than concentrating effort on " ripe fields ".

While accepting the validity of much of his criticism, one may venture to suggest that the author tends to lay insufficient emphasis on the sovereignty of God. It is surely unsafe to predict that " great church growth " will inevitably follow the adoption of certain methods. Moreover, the period of ploughing and sowing before a harvest is reaped differs enormously in different fields. True, we must sometimes adopt Paul's attitude, and virtually tell unresponsive people that we have brought them the Gospel, " but seeing ye put it from you, lo, we turn " to others (Acts xiii. 46). But there are places where God has suddenly visited a people who had for long years rejected the Gospel, and " great church growth " has followed. On the other hand, if we recognize the Holy Spirit as the true Director of all missionary enterprise, we shall be alert to mark where He is beginning to work, and be ready to divert our resources from other areas to the places where there is " a sound of a going in the tops of the mulberry trees ".

FRANK HOUGHTON, Bishop.

NATIONS AND EMPIRES : RECURRING PATTERNS IN THE POLITICAL ORDER.

By Reinhold Niebuhr. (Faber and Faber.) 306 pp. 25s.

The unrealism and impracticality of the U.S.A.'s post-war foreign policy is here laid bare by America's foremost theologian, who took leave of absence from Union Theological Seminary for the task. The history of mankind and of Europe is run through in order to show that the imperium always demands two inter-related qualities ; force and prestige. (We meet again, in a different language, Dr. Schweitzer's memorable epitome of human history in the two words " ethique " and " affirmation ", which together connote civilization.) The Roman Empire and the Byzantine, Papal, and Islamic empires which arose from its ashes in the middle ages, all supported force with the claim to universal rule on religious grounds. So does modern Russia. Their prestige was the result of military success backed by an ideology which sanctioned the use of force and even made it appear justified. Power politics throughout history has clothed itself in religious garments and thereby achieved the fanatical self-righteousness which the lust for world empire demands of its followers. The tragedy, according to Niebuhr, is that since 1945 American policy has been so blind to the realities. The decline of religion, the decay of western culture, and

the post-war American attack on British, French, and Dutch colonialism, have between them deprived the west of its prestige and thereby neutralized the value of its strategic position and forces. Thus American policy has played straight into the hands of imperialistic Russia, enabling her to display force backed by the prestige of a new religion of atheistic utopianism which bids fair to sweep Asia and Africa into the net and so to dominate the world.

After 1918 Wilsonian utopianism landed Europe into the mess called the League of Nations. Today the U.S.A. is allowing the United Nations to play the same fateful role, by confusing dreams with realities. That in politics order is the first requirement of systems, and comes before justice, is a reality and a Christian one. (Thomas Hobbes understood this fact and this accounts for his unpopularity with unrealistic dreamers and utopian religionists.) That force requires prestige to back it is also a fact of human history. This is why it is so important to realize that the United Nations, useful as a debating society, is not a source of policy so long as it lacks the power and prestige to make its policies effective. "There is in short", says Niebuhr, "no way of applying the liberal democratic standards to the expression of our power in world affairs". The duty of Christians is to be realistic. Unilateral disarmament is not practical, even with annihilation as the stake. Suez revealed the dire peril of American utopianism and brought the U.S.A. to a drastic re-appraisal of which this book is one result. Here is strong support for Eden, Macmillan, and Gaitskell from America's foremost theologian. Which liberal pacifist will dare hurl the *odium theologicum* back at Niebuhr? Or is it to the end of this world order that Christians should rather turn their minds?

GEORGE GOYDER.

NEWLY DISCOVERED Gnostic WRITINGS : A PRELIMINARY SURVEY OF THE NAG HAMMADI FIND.

By *W. C. van Unnik*. (S.C.M.) 96 pp. 7s. 6d.

The excitement and the public interest in the Dead Sea Scrolls has been far in excess of their importance in throwing new light on the story and meaning of the New Testament. On the other hand the great discovery of Gnostic documents in Coptic, at Nag Hammadi in Upper Egypt, has aroused little public interest, except that one of the documents, The Gospel of Thomas, received a good deal of attention, including a full reprint in the *Sunday Times*.

The main facts are as follows : In 1945 or thereabouts one or more urns were dug up in Egypt containing papyrus codices—thirteen in all. Complicated negotiations followed concerning their purchase and preservation, and at last all are finding their way to the Coptic Museum in Cairo. One by one they are being reproduced and edited. Meanwhile a number of monographs about them have appeared—the work of Doresse, Puech, Quispel, van Unnik, and F. L. Cross. The book here reviewed is a translation of Professor van Unnik's "popular" treatment. It provides an excellent summary of all that the "ordinary"

student needs to know at present and shows clearly the kind of importance to be attached to the "find".

The collection contains thirteen separate books or codices, each containing one, two, or several separate works. Some works, e.g., the *Apocrypha of John*, occur several times. Other important items are the *Gospel of Thomas*, the *Gospel of Truth*, and a treatise thought to come from Heracleon, a commentator on St. John's Gospel referred to by Origen. There are forty-eight writings, forty-three of which are new to scholars. Let it be said at once that the whole of this hotch-potch collection is Gnostic in character, and quite useless from the point of view of spiritual guidance today, and mostly so as a possible source of historical knowledge of our Lord's life and work. (It is not quite impossible that an authentic saying or two may be preserved here or there which otherwise we should not have known, but I consider this rather unlikely—research will guide us on this later on.) But what we have here, for the first time—and this is of great importance to Church historians—is a solid corpus of original Gnostic works, dating from the second and third centuries. This is something quite new. Up to now we have had to rely on scraps of material quoted by Orthodox Christian apologists like Irenæus, and on the one document known as Ptolemy's *Letter to Flora*. Now we have forty-three documents hitherto unknown. What a discovery!

Students will realize how many questions about the rise of Gnosticism are at present unanswerable. When did it start? Where did it start? Was it a Christian heresy, or a pre-Christian cult? Was it the result of Greek infiltration into Christianity, or was it an amalgam of late Jewish deviations with the Christian tradition? Was it the "science falsely so called" of I Timothy vi. 20, or the "philosophy and vain deceit" of Colossians ii. 8? All these questions have to be answered at present by intelligent guess-work, and Dr. R. McL. Wilson, in his big recent work on *The Gnostic Problem*, gives cautious answers to them. But now there is a mine of information for scholars to dig in. In ten or twenty years' time, we may boldly say, Gnosticism will have yielded up some of its mysteries.

Meanwhile we can say that the gap between Gnostic and orthodox writings appears to be larger, not smaller, than it was. To this extent "the find" is encouraging to those who cling to the distinctiveness of the Christian Scriptures, and those primitive writings emerging from the same unbroken tradition. Scholars like Bultmann may find it less easy to see large slices of "Gnosticism" in St. Paul and St. John than they have been wont to do. But we shall probably find that the theological gap was larger than the ecclesiastical gap, and that, in Egypt especially, it was not always easy to know who in the second century was Gnostic or "Catholic".

I have written more about "the find" and Gnosticism than about Professor van Unnik's book (which is No. 30 in the *Studies in Biblical Theology* series), but most of what I have written comes from his book, which is well worth buying and studying.

RONALD LEICESTER.

THE GOSPEL OF TRUTH : A VALENTINIAN MEDITATION ON THE GOSPEL.

Translation and Commentary by Kendrick Grobel. (A. and C. Black.) 206 pp. 16s.

The discovery in the Nag Hammadi area of Upper Egypt in 1945 of a library of Coptic manuscripts belonging to a Gnostic sect, has provided New Testament scholars with important first-hand information about the intellectual climate which surrounded the early Christian Church during its period of expansion. The library consists of eleven volumes, only one of which (the so-called Jung Codex) has reached the outside world. In 1956, under the title *Evangelium Veritatis*, the text of *The Gospel of Truth*, a meditation on salvation which is one of the five parts of this Codex, was edited and published by Professors Malanine, Puech, and Quispel. Now the distinguished New Testament scholar Dr. Kendrick Grobel, of Heidelberg, has undertaken a further translation of this work, and added his own illuminating and scholarly commentary.

Dr. Grobel, following Professor Van Unnik (in *The Jung Codex*, 1955, edited by Professor F. L. Cross), believes that the author of *The Gospel of Truth* (which takes its title from the *incipit* of the work) was Valentinus himself, and that he wrote it about 150 A.D. Dr. Grobel analyses the doctrinal position of the meditation, and comes to the conclusion that *The Gospel of Truth*, like Valentinus himself (the statements of Irenæus are regarded as inaccurate), is unmistakably Gnostic, but not extravagantly so. In spite of some mythical elements, the theology is not openly a-Christian, and is indeed more nearly Trinitarian than most Gnostic compositions.

This edition of *The Gospel of Truth* provides us with a translation which is as readable as the Coptic and the state of the manuscript between them make possible, and a fully annotated commentary which every serious student of the text will find invaluable. In spite of what has been said about the theology of Valentinus, however, any casual reading of the *Gospel* will reveal a document strikingly far from anything we are familiar with from the New Testament, and a "gospel" which, *pace* Dr. Grobel, can only dimly be recognized as "the underlying good news behind the four canonical gospels" (p. 20). We must be even more grateful, then, to Dr. Grobel, for making readily available to us a work which represents so exactly one of the most subtle threats to the apostolic faith of the early Church.

S. S. SMALLEY.

STUDIES IN CHRISTIAN DOCTRINE.

By H. Maurice Relton. (Macmillan.) 270 pp. 21s.

This volume consists of two parts, the first of which contains old material on the Christian conception of God, and a fresh study of the doctrine of the Incarnation from a psychological standpoint. Students in particular will appreciate the studies on *Nestorianism* and *The Person of Christ in recent discussion*. The latter is a challenge from the "Catholic" side of the reconstruction proposed by "Modernists"

to that problem. The conclusion is that "we are back at the point reached by the Church in the Chalcedonian definition", and if there is to be any advance, "we today have to begin our thinking afresh". The starting point must be a return to the Christian conception of God, which Dr. Relton attempts in the opening chapter of the book.

Some readers may feel that the first four chapters are the province of theologians, actual or potential, and will feel more at home in the two concluding chapters which seem to be more related to present issues in the Church. They are entitled *A study in Sacramentalism* and *The dynamic sacramentalism of St. Gregory of Nyssa*. The thesis proposed by Dr. Relton is familiar to most of us, namely: "The Incarnation is the master key to the understanding of the nature and function both of the Church and Sacraments in the world and in human life". Such a position, it is argued, is a practical step toward the reunion of the churches. There is nothing new, and much that is seriously deficient, in this view of the Church as an extension of the Incarnation. On many points the present reviewer is in full sympathy with such contentions as that "many of our theological controversies and unhappy divisions may be traced to our failure to give due weight and relative emphasis to this threefold significance of our Lord's work as Prophet, Priest, and King" (p. 207). But such a viewpoint implies *a redemptive key* to His Person and Work, and the relationship of the Church toward Him. Perhaps "Incarnation" includes Redemption and the difficulty lies in terminology.

In the last chapter Dr. Relton makes an earnest plea for the abandonment "once and for all" of the word transubstantiation. Instead he proposes a term drawn from the Catechetical Oration of Gregory of Nyssa, namely, *transelementation*. Underlying this conception is that of the Risen Lord passing through matter as when He appeared in the midst of the disciples on the first Easter evening and passed through closed doors. After a long and intricate discussion of the philosophical history of the word and idea in the doctrine of transubstantiation, Dr. Relton preserves the reality of the Presence in the Eucharist in a different way. "In some definite sense it is associated with the material elements, and yet quite clearly not permanently caught or located in the material vehicles of which He makes use in passing through them to reach us" (p. 249). This conception is crystallized in the phrase "the sacramental principle and its philosophical presuppositions, in the light of the New Physics".

Is it simply a matter of terminology? Other terms like "transvaluation" and "convaluation" have been proposed by thinkers like Dr. William Temple and Dr. W. Spens. If Luther's "consubstantiation" has right devotional value, but makes nonsense, the same might be said of this newer concept. Can the New Physics really come to our aid, so that "the form turns out to be a mode of existence which is a fiction of our minds" (p. 260)? We may account reality to be utterly mysterious, but need we seek for the mechanics in some intricate intellectual quest which savours of "the wisdom which is of this world" rather than biblical concepts which are concrete rather than abstract? In his conclusion Dr. Relton affirms that "we must close our own ranks in the Church of England before attempting to play any

decisive part in the larger movement towards reunion" (p. 268). But there is nothing in this book that will end "the Anglican Armistice" and secure our position as "a bridge-church" in Christendom. Unfortunately Evangelicals are not talking the same language as Anglo-Catholics, and they are living in a different thought-world. A return to the Bible, and to Hebraic modes of thought, is a necessary preliminary to any effort toward reconciliation.

R. E. HIGGINSON.

THE POWERS THAT BE : EARTHLY RULERS AND DEMONIC POWERS
IN ROMANS xiii. 1-7.

By Clinton D. Morrison. (S.C.M.) 144 pp. 9s. 6d.

No. 29 in the *Studies in Biblical Theology* series of monographs continues the high standard of research into the best works of scholars both in this country and abroad, but like so many in the series does not reach any definite, or perhaps better, convincing conclusion to the problem considered. In view of the situation in which the early Church found itself, how can Paul regard the State as "an ordinance of God"? Other passages in the New Testament seem to support the view that the State is "the beast rising out of the sea" (Rev. xiii. 1). The traditional answer has been to state the benefits Paul received from the Roman government as a protective power, and its roads and inns as a vehicle for the rapid spread of the Gospel, and the use of one language as opening all doors to the earliest preachers of the Gospel. But Dr. Morrison regards this kind of answer as unsatisfactory, and as contradicting what Paul writes in other places. The new solution is not psychological but theological. It is to identify the State with "the spirit world", following the line proposed by Gunther Dehn, who in turn had been influenced by Martin Dibelius. Accordingly Dr. Morrison outlines the recent efforts to interpret the passage in question, dealing especially with "the spirit world" of Judaism and the place of angelic powers in early Christian thought. Then he tries to answer the critics of this new thesis who attack it on exegetical, historical, and dogmatic grounds.

The argument revolves around the precise meaning of *exousiai* (Romans xiii. 1). The essay is an honest endeavour to break the stalemate in contemporary discussion. The only positive contributions appear to be that in the world view of Paul's day there was a strong and significant relationship between civil rulers and spiritual powers. This idea was not confined to Jewish Apocalyptic but was axiomatic to Greco-Roman thought, and fostered by the "State-religion". To live in such an atmosphere inevitably coloured Christian thinking on these matters and pointed toward the ultimate conflict between the Empire and the infant Christian community. To live "in Christ" meant to offer humble obedience where possible to the State, or else to suffer patiently for conscience's sake. Dr. Morrison contends that his essay demands a fuller consideration of the problem as it affects our understanding of the doctrine of the atonement. We are compelled to distinguish between the realm of Christ's lordship and the locus of His victory.

R. E. HIGGINSON.

CALL TO WORSHIP.

By Neville Clark. (S.C.M.) 67 pp. 7s. 6d.

As mumps is much more disastrous to an adult than to a child, so the liturgical mania displays much more acute symptoms when it falls upon a nonconformist! Those who doubt this observation, or who reject it as mere "reviewer's sauce", are invited to read Neville Clark's *Call to Worship* (which is No. 15 in the *Studies in Ministry and Worship* series). He writes as a Baptist to Baptists. His starting point is a frank avowal that the Baptist denomination is liturgically nowhere, and that nothing less than a revolution (on this point) is required in their theological colleges. Without asserting that he hopes to spark off the revolution, he admits his purpose to be the suggestion of "principles of liturgical creation". Whereas, on p. 38, he writes soberly of liturgy arising out of theology and then, in turn, moulding the faith of the Church, the author's deeper belief seems to be that liturgical renewal is the main entrance to revival in the Church—a connection which, he says, "may be closer than we imagine" (p. 11). This is not the only point at which he stands hand in hand with those whose liturgical predilections (unhappily) take effect nearer home! The course of the book is easy to summarize, for it is clearly written. Having initiated us into the idea that liturgical reform (or introduction) is a vital thing, Mr. Clark next elucidates the "Biblical Pattern": the initiative of God, redeeming His people and addressing Himself to them; their response to His word; Communion between God and His people; and the "remaking" of the people of God. The historical developments of liturgy are then set before us: briefly, that Western catholicism lost its grip on the place of the Word of God in the Liturgy, and turned the congregation into mere spectators, and that the Reformers (Cranmer only merits two-and-a-half lines, p. 37), while restoring the Word, only succeeded in turning the congregation into hearers instead of spectators. The Free Church Tradition, of course, rendered the congregation even more passive, and so the problem is inherited by modern liturgists.

It is clear that this is the problem which Mr. Clark sees himself as, in measure, solving. How? In order to guarantee the initiative of God, and therefore the one half of the biblical pattern, we must have "the indissolubility of Word and Sacrament" (p. 39). As for the full participation of the congregation, "hope must lie in the restoration of the People's Offertory" (p. 44), and in the encouragement of congregational participation in prayers by the saying of "Amen" and the gradual introduction of versicles and responses. It is interesting to note that in the author's account of liturgical innovation in his own congregation "the one remaining innovation, which . . . would surely have constituted a storm centre, was intentionally delayed . . . the People's Offertory" (p. 63).

It will now be clear that the author's understanding of the Holy Communion is not that of orthodox evangelicalism: "At the Eucharist, in, with, and under the elements of bread and wine, the Church offers herself that she may be caught up into the eternal self-oblation of the Son to the Father, actualized on Calvary. At the hands

of her crucified and risen Lord, she receives again those elements, offered, blessed, broken, and outpoured; she enters into divine fellowship; she is remade. There is no sacrament without offering and consecration, no communion without sacrifice. Altar and table are one." The question which suggests itself to the reviewer is not whether this means anything scripturally true, but whether it means anything at all! In so far as it has a biblical origin, it may be traced to a belief that "the Bible itself conspicuously fails to provide us with a rationale of sacrifice", but that the essentials of such a rationale may be expressed in the notion of the liberation of life through sacrificial death, which life then becomes the means of blessing (pp. 40f.).

It is clear that the author's enthusiasm has led him to uncritical acceptance of many questionable things. He has failed to convey that enthusiasm to at least one reader, or even to begin to make a case for it as a profitable enthusiasm for the Church at the present day.

J. A. MOTYER.

INTERPRETING THE PARABLES.

By A. M. Hunter. (S.C.M.) 126 pp. 8s. 6d.

Professor Hunter has the knack of compressing large areas of theological thought and research into a series of brief, pithy essays. He has done it again in this his most recent volume, and done it very well. After an opening chapter of definitions and differentia as between parables, similes, allegories, and the like, he tells the story of interpretation from the excessive allegorism of Origen through the liberalistic moralism of Julicher to the crisis-theology of Dodd and Jeremias. He then proceeds to expound this most recent approach to the parables, which links them closely with the eschatological message and ministry of Jesus, and divides them into four groups, viz: parables dealing respectively with the coming, the grace, the men, and the crisis of the Kingdom, now present in the Person of its King, the Servant-Messiah. This revaluation of Our Lord's parables proves to be a fascinating study. The story of the Rich Fool, for example, is not against greed so much as a warning about the urgency of the crisis-time in which Christ's hearers were living.

Most parables, as they have come down to us in the gospels, have two settings, one in the ministry of Jesus and the other in the life of the early Church, for the process of interpretation has already begun in the New Testament. Explanations of parables like the Sower are therefore held to be secondary on the ground that the speaker who needs to interpret his own parables "is not master of his method" (A. T. Cadoux). In view of the slowness of the disciples to grasp the significance of Our Lord's teaching, some of us may feel differently about that.

In a final chapter on preaching the parables, Dr. Hunter says that there is still room for some allegorizing provided that it would be intelligible to Christ's own contemporaries. Nor is it wrong to regard these priceless tales as ethical types. But our primary concern should be always with the meaning that our Lord Himself wished His hearers

to get out of it. What was its original thrust? When we have discovered that, we are free to make our application.

Our author has written so many books on interpretation that he tends to repeat himself occasionally. There is also a mis-spelling on p. 38 (*marshal* for *mashal*). But this additional volume will enable many people to carry out Professor Hunter's main concern, which is, "to drive you back to a study of the parables".

L. E. H. STEPHENS-HODGE.

THE GOSPEL ACCORDING TO ST. LUKE : INTRODUCTION AND COMMENTARY.

By W. R. F. Browning. (S.C.M.) 176 pp. 12s. 6d.

This new addition to the Torch series of commentaries is, in the author's own words, an example of a revived interest in typological exegesis after the manner of Fenton, Farrer, and Danielou. The Warden of Whalley Abbey here lists three approaches to the study of the gospels: (1) the conservative, which stands or falls on the issue of historical accuracy; (2) the liberal, which regards the narratives as giving a fairly reliable picture of the words and deeds of Jesus, but without any hidden meaning; and (3) the form-critical, according to which the gospels are better evidence for the life of the early Church than they are for the earthly life of Jesus. Canon Browning adopts a fourth view, the typological, and holds that each gospel is a literary unity with its own theological purpose.

As a result of this approach, Luke appears not so much as an historian of proven reliability as a brilliant theologian, who reinterprets the life and death of our Lord in terms of the first six books of the Old Testament. In this he is indebted to the work already done along this line by the author of the First Gospel (Q has been well and truly dispensed with!); his own particular task being the interpretation of Christian eschatological teaching for the generation which lived *after* the Fall of Jerusalem and to give positive content to the now acknowledged period of delay before the Parousia.

The actual commentary is clearly written and gives help at those points where help is most needed. There are valuable paragraphs on such subjects as the Virgin Birth, the miracles, the date of the Last Supper, the Resurrection and Ascension, and the exposition is always scrupulously fair.

L. E. H. STEPHENS-HODGE.

WITH MY OWN EYES : A LIFE OF JESUS.

By Bo Giertz. Translated from the Swedish by Maurice Michael. (Allen and Unwin.) 237 pp. 18s.

The Bishop of Gothenburg's book is published in English in the year when once again the people of Oberammergau are presenting the drama of the Passion of our Saviour Jesus Christ. There is an obvious analogy between the two. To carry conviction, each of them must be faithful to the Gospel narrative, and particularly to the words of

Christ. To be historically correct, they must both seek to present places and people, as closely as possible, as they appeared in the first century A.D. And, to make the dramatic presentation live, they must give individuality to every character on the stage. This obviously requires the use of imagination, coupled with a sense of fitness.

How does our author meet these conditions? First, he reverently confines himself to the Scripture record of our Lord's sayings, often quoted *verbatim*, but sometimes summarized. But his narrative is almost entirely confined to the first three Gospels. He mentions none of the miracles recorded only by St. John, and includes none of the profound teaching and claims of Christ contained in that Gospel. The absence of the foot-washing from the story of the Last Supper is a serious loss.

Secondly, the book is rich in its descriptions of the topographical and historical setting of the Gospel narrative. The Bishop is clearly familiar with the Holy Land, and has mastered the history of our Lord's time. Herein the book has great value for the ordinary reader.

Lastly, the author succeeds in making his story live. He frequently shifts his television camera to different characters. Now Peter takes up the tale, now Nathanael, Matthew, or Mary Magdalene. Calvary is seen through the eyes of Simon of Cyrene, and of the penitent malefactor. Occasionally a fictitious character speaks. But throughout it is the Master that dominates the scene.

J. R. S. TAYLOR, Bishop.

THE POCKET COMMENTARY OF THE BIBLE : THE BOOK OF EXODUS.

By Basil F. C. Atkinson. (Henry E. Walter.) 428 pp. 13s. 6d.

Dr. Atkinson is Under Librarian of Cambridge University. This Commentary is dedicated to members of the C.I.C.C.U., past and present. The Commentary is being published in periodical parts and the publisher is most willing to send details. We recall reviewing the first portion of Genesis which has now been completed. The Commentary on Exodus now ready has been welcomed by many of the leading Evangelical scholars. Although its author does not refer to the Evangelical words Justification, Sanctification, and Glorification, they are all there in the comment on Exod. iii. 8: "To bring them out of the land". "Christ Jesus brings us up from guilt by bestowing upon us a perfect righteousness and standing in God when we ask for it in faith. He brings us up out of sin by giving His Holy Spirit to indwell us and daily to raise us from the death of sin to the life of righteousness. One day He will bring us up from death in a glorious resurrection to be with Him and live with Him for ever in the beauties and wonders of the eternal world."

There indeed we have St. Paul's "hath delivered, doth deliver, and will yet deliver". It speaks to poor sinners of salvation from sin's penalty, sin's power, and finally from sin's presence. This volume is full of suggestions for sermons. Take as one example the commentary on Exod. iii. 14, "I am that I am". It is carefully explained and the

headings suggest that (1) the Name implies the uniqueness of God ; (2) the self-sufficiency of God ; and (3) the sovereignty of God.

There is an explanatory summary at the head of each chapter. Archæological references are noticed and personal and place names are explained. Difficulties like "Pharaoh's heart was hardened" are dealt with. All the comments have a way of leading to the Christ and are full of Christian experience, salvation, and service. Sometimes we ourselves feel that Dr. Atkinson's forthright comments will not always be welcomed by all readers, as, for example, his comment on the sixth commandment (p. 224) : "Obviously no one who loves his neighbour will murder him, *or take his life in warfare*" (the italics are ours). But even those words make one think ! This is a remarkable enterprise for both the author and his publisher. We sincerely trust that it will be warmly supported by Evangelicals.

A. W. PARSONS.

BETWEEN THE TESTAMENTS.

By D. S. Russell. (S.C.M.) 176 pp. 12s. 6d.

An elementary text-book on the significance of the last few centuries before the Christian era has long been needed, and it is with pleasure that we welcome Principal Russell's book to fill this gap. Within a brief compass, though at rather a price for so slender a volume, we are given a treatment of two separate subjects. Part One deals with the cultural and literary background and incorporates a historical survey of the conflict between orthodox Judaism and Hellenistic influences. Other chapters discuss the transition from Temple to Torah religion, the nature of the Jewish sects, the development of oral rabbinical traditions, the canon of Hebrew scripture, and the non-canonical literature, not forgetting the many pseudepigraphical finds among the Qumran fragments.

Part Two deals with apocalyptic literature, first in general and then theologically under the headings of the Messiah and the Son of Man, and the Resurrection and the Life Beyond. While the earlier part of the book is helpful in providing basic information so often omitted by the student of Old Testament and New Testament subjects, these last two chapters are of great value in giving background material for understanding the theology of the gospels.

Much discussion has gone on in the last twelve years about the originality of Jesus' teaching, especially *vis-à-vis* the doctrinal beliefs of the Qumran Covenanters. It has served to remind us that our Lord's teaching was not uttered in a theological vacuum, and now Mr. Russell has helped the layman further to understand some of the religious thought which was the heritage of those to whom He preached. With all these studies, however, some caution is needed. By the nature of the case the only evidence for theological opinion is literary. Yet Jesus spoke to people, many of them illiterate, and He spoke in their language. There must always be weaknesses, therefore, in interpretations of Messiahship and so on which are derived from a handful of literary quotations and, although the Dead Sea writings have vastly increased our sources for such study, there is no evidence

that Qumran theology was typical of popular opinion, rather the opposite.

J. B. TAYLOR.

THE SACRED LANGUAGES.

By Paul Auvray, Pierre Poulain, and Albert Blaise. (Burns Oates.) 174 pp. 8s. 6d.

This is Volume 115 in a series of 150 entitled "Faith and Fact Books", a series which seeks to cover the whole area of modern knowledge in the light of Roman Catholic teaching. Of these, numbers 114-120 deal with "Catholicism and the Arts", the present volume being ably translated from the French by S. J. Tester. Paul Auvray is an Oratorian who was at one time at the Ecole Biblique in Jerusalem. He writes as an ardent Semitist who delights to unfold the simplicities as well as the mysteries of ancient Hebrew and Aramaic. The treatment of the Greek language is the responsibility of Pierre Poulain, a professor at the Institut Catholique in Paris, who describes the evolution of Koinê Greek, shows the character of the Greek of the Septuagint and of the New Testament, and goes on to treat of Greek as the language of the Early Church and of the Creeds. Of ecclesiastical Latin we could not have a more succinct account than is given here by the lexicographer Albert Blaise. One observation is particularly interesting to us. Speaking of modifications of the liturgy he asks, "will there be, in centuries to come, an English, and a French liturgy, as there is a Slavonic or Greek liturgy now?" Our answer is that there *has been* an English liturgy for the past 400 years! Why then, to quote his own words, do Romanists continue to "set up a screen between congregation and celebrant which only a small minority can pierce"? Is it really to "safeguard the sacred character of our worship", or is it a fear that the laity may learn too much?

L. E. H. STEPHENS-HODGE.

THE CHURCH OF ROME : A DISSUASIVE.

By R. H. Fuller and R. C. P. Hanson. (S.C.M.) 160 pp. 6s.

Interest in the Roman Catholic-Protestant controversy is marked at the present time. This book will be a help to many in directing their thoughts on this vital issue. Let us briefly describe the contents of the book. The opening chapter describes the attractive power of the Church of Rome : its voice of authority, its elaborate system of awe-inspiring worship. To an Irish Protestant this chapter seemed too idealistic in its description of the Roman Catholic Church and too severe on the contrasted Protestant alternative ; though this balance is well corrected in subsequent chapters. The second chapter brings out well the suppressive influence of Roman Catholic authoritarianism on its members. "This incessant grasping after power, this silent suppression of criticism, this muffling of discussion within the fold . . . what can this indicate but a secret distrust of its own omniscience by the Roman Catholic Church?" (p. 39). The question, Are Roman

Catholic doctrines true? is dealt with in a scholarly and effective way in the following chapter. The place ascribed to Scripture in the early Church is well described, and illustrated by reference to Origen's attitude. The fascinating subject of *development* is discussed in chapter four, and the thesis of Newman is examined critically. An excellent chapter evaluating the Reformation follows, under the jocular title "Henry VIII and all that"; and, finally, we have a trenchant criticism of the doctrine of infallibility.

What class of readers were in mind in writing this book? The style of writing is occasionally "popular", but to appreciate fully the references and the reasoning one would need to have a fair knowledge of Church history and theology. Again, the attitude of the writers towards the Bible leaves a somewhat confused impression. Historically, the Reformation was able to take place because of the "discovery" of the Bible and its supreme authority. And the authority of Scripture is still the only real authority to set as an alternative to that of the Pope. The writers do acknowledge the supremacy of Scripture in the Church but, in one place at any rate, when referring to the results of biblical criticism (p. 40), they speak about the Bible in a way which, in the opinion of the present writer, would rob it of our confidence.

This book will certainly help parish clergymen to deal with members of their flock who are wavering. But the present reviewer doubts if the book itself should be handed direct to such inquirers. A shorter, simpler, statement would be better, setting forth what *we* believe and what *they* believe; for the cause of wavering is undoubtedly lack of knowledge of the faith.

W. C. G. PROCTOR.

THE BORDERLAND : AN EXPLORATION OF THEOLOGY IN ENGLISH LITERATURE.

By Roger Lloyd. (Allen and Unwin.) 111 pp. 16s.

This book is an expansion of lectures given by Canon Roger Lloyd at Bangor, and is a partial fulfilment of an ambition long cherished by the author to write a book about Christian Theology and English Literature. "The Borderland" is that area of literature—in this case mostly English literature—where the writer reveals himself as a citizen of that "City which hath the foundations". It is not quite coterminous with "religious literature", though it overlaps with it. Canon Lloyd's particular interest is in that literature which either openly or covertly is dealing with the major problems of Christian Theology, the serious effort to grapple with the relationship of man to God and God to man.

One of the first and most interesting realms he explores is *Robinson Crusoe*. He reminds us of the vivid experience of conviction of sin felt by Crusoe on the desert island, and how it was relieved by coming across the words—loosely quoted from Acts v. 31, "He is exalted a Prince and a Saviour, to give remission". Canon Lloyd shows that Defoe on his travels in England was an *habitué* of dissenting chapels, and presumes that he was able to portray the "classic evangelical

appeal" through his contacts with them. Alongside *Robinson Crusoe*, he puts *Apologue on the Parable of the Wedding Garment* by Charles Williams. Then comes *Tom Brown's Schooldays*; then a jump to Dorothy Sayers' *Just Vengeance*. Shakespeare comes in, rather unexpectedly, with *Measure for Measure*, *Love's Labour's Lost*, and *Troilus and Cressida*.

So the book goes rambling on, and its author would be the first to admit that it has no very clearly marked plan or scheme. But it is suggestive. What we really have here is a "carpet bag" full of the interesting things that have stuck in the mind of a widely-read man, reading with his eyes open for thoughts useful to a Christian in his pilgrimage and a preacher in his pulpit. Reading it has led me to add a few jottings to my reading list for the holidays, and perhaps that is the kind of result its author would have desired.

RONALD LEICESTER.

THE WORLD'S LIVING RELIGIONS.

By Robert Ernest Hume. (T. and T. Clark.) 335 pp. 21s.

This is the revised (and first British) edition of a book which has gone through fourteen printings, and was originally produced in 1924. The secret of its success in this field is obvious—it is easy to handle and its treatment of the eleven living religions of the world is simple. Some people may find it over-simple, but it does base these systematic outlines of belief firmly upon the original scriptures of the faith concerned. Everything is clearly and sharply defined. Dr. Hume was evidently influenced by Ritschl's value judgments and is not a conservative theologian, but he is sensitive to other cultures, and we are thus given leave to approach him critically as Charles S. Braden, his editor, does in the present edition.

The first chapter is a sketch of Religion and Religions in which Dr. Hume shows that religion is as wide as the race, and as old. He deals with its function as giving a person confidence in life's struggles through a personal connection with a supreme power, or powers, in the world. He then analyses religion and religious experience and outlines the essential characteristics of deity, as superhuman, supersensuous, and controlling the natural world. This conception arouses within the devotee a feeling of adoration. Next he considers some alternatives to the conception of deity already given, as in philosophic Hinduism and Taoism, and proceeds to the varying emphases in these eleven faiths. "Christianity is the only religion which teaches . . . that there is at work in the world a divine universal Holy Spirit, indwelling, teaching, etc., every individual who will open his heart to this divine influence" (p. 287). Dr. Hume ends his survey with Justin Martyr's contention that "whatsoever things have been rightly said by all men, are the property of us Christians". He affirms that a study of the living religions of the world will eventually prove beneficial to a Christian's own life and thought. Here is a convenient manual for that purpose, which may serve as an introduction to larger works.

R. E. HIGGINSON.

I AND THOU.

By Martin Buber. Translated by Ronald Gregor Smith. (T. and T. Clark.) 137 pp. 9s. 6d.

The second edition of this famous book, which was issued in German thirty-five years ago, and translated into English twenty-three years ago by Professor R. Gregor Smith of Glasgow University, contains, in addition to the original work, a fresh translator's preface, as well as a postscript by the author. In the preface, the translator tells of the impact and influence of Buber's thought upon theologians since it first appeared. These include such well-known names as Karl Heim, Karl Barth, John Baillie, H. H. Farmer, and Reinhold Niebuhr. All of these have adopted some of the categories of thought used and popularized (if that is the right word) by Buber.

He expounds his theology in the language of a prose poem. This makes his thought somewhat difficult to follow. He finds everything is twofold, going back to a primary unity. There are two primary words, each a combination; the I-THOU, and the I-IT, words. These words symbolize relations. The I-THOU relation is that of subject to subject; the I-IT relation is that of subject to object. The former relation leads into the world of religion, where God is "encountered" rather than known. The latter relation leads to the world of objects that can be known, that is, the world of science. Religion is the living relation of the self to the OTHER—the Absolute Thou. This relation can best be described as the relation of love. Love is the responsibility of an I for a Thou. All the while the author is seeking to show that religion—the encounter with God—the Supreme Thou—is a life to be lived rather than a knowledge to be acquired. All things in nature; in social contacts; in the world of spirit, lead to God, who is to be adored.

The author, of course, is not a Christian, but a Jewish religious philosopher, and the way he offers, suggestive though it is, is accordingly not that of the Christian revelation. A. V. M'CALLIN.

NO GREATER HERITAGE : THE TRIUMPHANT PROGRESS OF THE ABIDING WORD.

By Charles Gulston. (Paternoster Press.) 256 pp. 15s.

The author of this moving history of the Bible regards it as "the supreme heritage of the English speaking world". Written by a South African it tells the story of the Birth and Drama of the Open Bible, with its beginnings in an Anglo-Saxon Monastery and a sequel in the South African Veld nearly 1,300 years later. The book is in six parts: (1) the early years and the earliest versions; (2) links in the chain—Caedmon, Bede, Alfred, and others; (3) voices of protest—The Waldenses, Albigenses, and others; (4) the Defiant Reformer, Wycliffe; (5) the Valiant Martyr, Tyndale, and other "Stand-Fasts"; and (6) the Abiding Word—the A.V. and other versions, the British and Foreign Bible Society, and (especially) the Book of the Trek.

The author's reverent and believing standpoint is sufficiently indicated in his closing words : " The Bible is the heritage of every nation which has rendered it into its own tongue. It is more. It is the heritage of every man who strives to obey its precepts, and who in simple trust and with a thankful spirit, accepts what it freely offers. ' Thy testimonies,' declares the Psalmist, ' have I taken as an heritage for ever '. There is none greater." We have great pleasure in commending it. The book is beautifully printed, but there is a mistake on page 17 where Constantine is said to have succeeded Diocletian in 206, which most readers will mentally amend to 306. There is an excellent bibliography.

A. W. PARSONS.

THE HUMAN SPIRIT.

Edited by Whit Burnett. (Allen and Unwin.) 409 pp. 25s.

Mr. Whit Burnett is an apparently indefatigable American anthologist, and in the volume under review he has gathered together some forty contributions divided into sections on Being, Sharing, Daring, Doing, Living, Feeling, and Wondering. The subject is wide enough, indeed as the " blurb " states, it is " common to us all, to all nations and classes and creeds ". There seems little reason why these passages, and not others, should have been chosen. The well-known and the profound are here—D. H. Lawrence, Paul Tillich, Albert Schweitzer, and here, too, are the little-known and the trivial (let *them* be nameless). Each passage is introduced by a short biographical note on the author, but no explanation is given for the divisions of the book which therefore appear as arbitrary as its omissions and inclusions. And why may not some passages have been included under headings other than those to which they have been allocated? This book will be useful, like all but the worst anthologies, for dipping and browsing, but to this reviewer it does not seem to have had any necessary claim to be brought into existence. More respect might have been shown to the human spirit by not asking it to put up with this sort of thing.

ARTHUR POLLARD.

THE AMAZING RESULTS OF POSITIVE THINKING.

By Norman Vincent Peale. (World's Work.) 286 pp. 15s.

Dr. Vincent Peale prescribes the " mixture as before ". His medicine is not the whole Gospel, but it is an important part of it. Positive thinking is a sound New Testament prescription, and is soundly based psychologically also. This new book is a kind of follow-up of *The Power of Positive Thinking*, and covers many sides of life, with plenty of illustrations from people whom Dr. Peale has known. There is a useful chapter on marriage, with questionnaires to show how mature and how satisfying one's marriage is. In one chapter the author moves into the realm of extra-sensory forces, and I should not be surprised if he gives us more about this in his next book.

J. STAFFORD WRIGHT.

HARVEST OF THE YEARS.

Selected and Edited by Reginald Woods. (Salvation Army.)
151 pp. Paper, 5s. Cloth, 7s.

The author of this anthology is a Lieutenant-Commissioner who in 1957 became Literary Secretary and Editor-in-Chief at the International Headquarters of the Salvation Army. The extracts in the book are taken from various editions of *The Salvation Army Year Book*. Commissioner Woods has chosen some of the well-written articles of permanent value which each Year Book has contained, but because they appear in January each year are likely to be forgotten, and so "the Harvest of the Years" is lost or superseded.

Recently we had a visit during self-denial week from a young officer of the Salvation Army. He was an extremely intelligent, well-educated young man, an earnest believer, and a really keen member of the Army. Yet he knew less than we knew of the history of this remarkable movement. We have stayed with great profit to ourselves in a Salvation Army hostel, have spoken frequently in Salvation Army citadels, and have entertained at least one General and several other leaders. But there is a great deal of ignorance today, both outside and inside the Salvation Army, about its history, objects, organization, and victories. Inside the Army this is often due to the fact that at least in the smaller citadels and missions there is no library. It would be quite excellent if someone could be persuaded to make it possible to start a library in every branch of the Salvation Army and to do it by presenting a copy of the book before us.

A. W. PARSONS.

THE CREATIVE IMAGINATION.

By Kenneth C. Barnes. (Allen and Unwin.) 114 pp. 4s. 6d.

This year's Swarthmore Lecture by the headmaster of a small private grammar school is a rather cranky affair. Mr. Barnes is one of those scientists with an interest in religion who cannot help feeling that there is an almost necessary antagonism between science and religion as it now is. He is, of course, also a Quaker, and this, together with the feeling mentioned in the previous sentence, leads him to criticize, usually in a fashion that is simultaneously nagging and superior, anything which he can stigmatize as orthodox. This book is one of those challenges, so-called, to a fresh response to religion, which believes that before such a response can appear, it will be necessary to jettison the accumulated achievement of ages. It is a "Jesus for our time" sort of book. "As I see it there is a sharp and disturbing contrast between the freedom that science enjoys and the bondage in which religious expression remains." This is the kind of apologetic which admits that the battle is lost before it is begun. One misses here the graciousness which marks so much Quaker writing. No doubt it is all well meant, but this is the type of book which I find annoying.

ARTHUR POLLARD.