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Book Reviews

GRACE AND REASON : A STUDY IN THE THEOLOGY OF MARTIN LUTHER.

By B. A. Gerrish. (Clarendon Press, Oxford University Press.)
188 pp. 30s.

This excellently documented study fulfils a real need. Among the great number of works about Luther, at least those written in English, there has been none hitherto which has concentrated on the single topic of Luther's views about human reason. In calling attention to this very important aspect of Luther's thought, Dr. Gerrish has, at the same time, furnished us with a most valuable aid to the understanding of the central affirmations which make up the core of Luther's theology. He has successfully accomplished the aim declared in his preface, that his essay "will not only help to show the groundlessness of many accusations of 'irrationalism' levelled against Luther, but may also do something towards clarifying the basic significance of Evangelical Protestantism".

Luther's coarse and violent denunciations of reason as the "devil's whore" have certainly supplied plentiful quantities of ammunition for Roman Catholic propaganda. By taking his language at its face value and not troubling to ask what Luther was trying to say, Maritain, in succession to Denifle and Grisar, has been able to build up the picture of the Reformer presented in *Three Reformers*: a monstrous anti-intellectualist, an enemy of reason, and a slave to every kind of base and sensual passion. Dr. Gerrish invites us to go beyond this superficial impression and inquire why Luther attacked reason, in what respects he attacked it, and what he meant by "reason".

The first answer that emerges from his careful and scholarly study is that Luther sought, above all, to delimit the respective spheres and roles of reason and faith. Reason is concerned with man's life on the worldly plane. In its own sphere it is supreme; but it becomes a trespasser and a usurper when it ventures into the field of religion: that is to say, when it seeks to find a way of approach to God outside the realm of revelation, and to win acceptance by Him. For in the spiritual sphere, the "heavenly kingdom", faith is the only guide, since faith is the organ which apprehends the Word of God, the only source of saving knowledge. Reason may, indeed, be regenerated and illuminated by faith. The believer should exercise his reason in understanding the text of Scripture; but this a "resurrected" reason, not the fleshly wisdom that St. Paul condemned, but "the organ of orderly thought being exercised upon matter provided by the Word". In this sense Luther often regards the reason of the believer as virtually identical with faith itself, or at least as the intellective aspect of faith.

Luther's violent strictures on Aristotle are to be related to this

fundamental distinction between the spheres of the natural reason and of faith; Aristotle has no place within the "heavenly kingdom". His attitude to Occam and the Nominalists is less easy to define. He owes much to them, especially in his theory of universals, his fondness for the art of dialectic, and his rejection of the doctrine of transubstantiation. On the other hand, as Dr. Gerrish rightly emphasizes, his teaching on justification is sadly misunderstood if it is equated with Occam's doctrine of *acceptatio*. Luther was impressed by Occam's pessimism concerning human reason; but he was violently opposed to Occam's optimism about man's free will.

Using the *Commentary on Galatians* as his text for a detailed discussion, Dr. Gerrish illustrates the fundamentally soteriological character of Luther's whole attitude to the respective roles of faith and reason in Christian belief. The primary reason why so many of Luther's utterances sound at first hearing as if they were totally anti-rational is that the paradox of the Gospel is a shocking scandal to the normal rational mind. The natural and reasonable approach to God is legalistic and moralistic: it seems obvious to everyone that the pre-requisite of fellowship with God must be ethical righteousness. Reason is on the side of the great enemy, belief that man can earn justification in the sight of God by his own achievements. Hence it must be suppressed, "drowned in baptism", until it allows itself to be resurrected to become rational faith in the paradoxical grace of a God who actually loves sinners and accepts them as they are and not as they ought to be.

This is the basis of Luther's attack on Nominalist doctrines of merit *de congruo*. It also furnishes the explanation of his opposition to the teaching of Aquinas, despite the fact that the latter would himself agree that salvation is wholly of grace and not attainable by human effort. In the theory of Aquinas God's grace anticipates man's merit, making it possible for man to do meritorious acts; but though grace is not the prize for merit it is still the principle of merit. God accepts only the virtuous. Man is not justified by grace alone, received by faith alone, but by *fides caritate formata*, the virtue of charity infused into the soul by God.

For Luther, Christ has freed men from the need to merit salvation. God has taken care of the Christian's destiny, so that he can get on with the works which are the product of faith, and which are summed up in love of one's neighbour. This history of Protestant orthodoxy, no less than of Roman Catholicism, shows how exceedingly difficult it is for Christians to believe in the paradox of divine grace. Hence Dr. Gerrish's title; the opposition really lies between *grace* and reason.

Though this book sets out to examine a relatively narrow field it may serve as an excellent introduction to the central ideas in Luther's teaching. It is also a sharp reminder of how wide of the mark is the common notion that the Reformation consisted primarily in an ethical reform of the corruptions of the medieval Church. Luther's concern was rather to turn the ethics of natural reason upside down.

G. W. H. LAMPE.

THOMAS CRANMER.

By Jasper Ridley. (Oxford University Press.) 450 pp. 35s.

It is some years since the last large-scale biography of Cranmer was written, and we therefore welcome this new study, recently published by the Oxford University Press. From a strictly historical standpoint it has many excellent features which give it an assured place as a contribution to the field. Good use is made of many sources untapped by previous biographers. Some corrections are made at points of detail, and suggestive new lines of inquiry are opened up. The bibliography is particularly useful. A few new facts are brought to light, and if these are not all of equal value, they help to fill in the total picture either in relation to Cranmer personally, or to the general background. The data are presented with admirable clarity and with a fair attempt at objectivity, and in spite of the accompanying detail, the story itself does not flag.

In regard to interpretation, however, the author does not occupy such solid ground. Thus it is not impossible that Cranmer was almost won over to the anti-divorce party in Germany, but it is hardly likely in view of all the evidence. Again, while there can be no doubt that Cranmer had a very high estimate of the Royal Supremacy, it is going much too far to suggest that he was ready to betray or abandon the whole Reformation, for example, in 1539 or 1549, rather than defy the king or open the way to revolution and anarchy. The truth seems to be rather, not that Cranmer had a coldly calculated and subtle programme, but that he was prepared to yield to circumstances in order that the larger end might be more surely attained. This is probably the true explanation of his severity against extremists who risked everything for the sake of a dramatic stand.

The recantations of Cranmer will always defy ultimate explanation, but here again the author seems to press his suggestions a little too hard. It is probably true enough that Mary and Pole wished to destroy Cranmer, but they can hardly have been completely closed to the thought of recantation. As for Cranmer, it is hard to believe that he had serious doubts as to the truth of Reformation teaching, and that he was finally persuaded only by the reflection that a church which still burns recanting heretics cannot possibly be the true one. It is far more probable that he first entered the slippery slope through his dilemma of the Royal Supremacy, and that he was then pushed by the hope of saving his life, and possibly of restoring the Reformation if Mary should die quickly without issue. The cautious movement discernible in the recantations seems to support this, and Cranmer's own witness is that he recanted in order, if possible, to avoid death.

These are, of course, arguable matters, but the theories advanced hardly support the author's claim to have found in Cranmer a fairly consistent personality. The case is even more serious in relation to the presentation of Cranmer's theology, which is, in fact, neither detailed, profound, nor even accurate. Thus it seems not to be perceived that an early emphasis on the authority of Scripture and the Royal Supremacy will necessarily mean early resistance to papal claims. Again, the attempt to see a distinction between Cranmer's

doctrine of justification and that of Luther and Calvin is supported by a quotation from the Homilies which might have come straight out of Luther. In regard to the Lord's Supper, the question is difficult, and the author rightly sees more than sacramentarianism or Zwinglianism in the final doctrine, but the dating of the change in 1546 is almost certainly too early, the importance of Ratramn is missed, the profundity of some of the passages in the *Defence* is overlooked in a generalized judgment, and the suggestion that Cranmer took up his new view partly because Henry was proposing to abolish the mass is quite hypothetical.

We must be grateful to Mr. Ridley for his careful and informative study. The data he presents are to be taken into account, and his suggestions deserve consideration. But perhaps, after all, the true secret of Cranmer is to be found in reading his own writings. Perhaps it is only in terms of an entry into his theology that the inwardness of this man, who was so essentially a theologian, may be known.

G. W. BROMILEY.

AUGUSTINE THE BISHOP.

By F. Van der Meer. Translated by Brian Battershaw and G. R. Lamb. (Sheed & Ward.) 679 pp. 90s.

Augustine the pastor and preacher is largely an unknown figure to many who are not unacquainted with the sinner and the convert of the *Confessions* and the theologian of the Donatist and Pelagian controversies. It is this large and lamentable gap in the knowledge of Augustine that this book sets out to fill; indeed, the literal translation of the title in the original Dutch edition (1946: translations have already appeared in German, 1951, and in French, 1959) is "Augustine the Curate of Souls". "The Bishop," of the English title (surely the change is not without significance?) is liable to mislead those whose knowledge of this office is confined to the English diocesan, though the blurb may suggest a closer correlation in its unhappy assertion that Augustine "was as tempestuously engulfed in the daily affairs of the world as is the most zealous business tycoon of today"! A quotation from Dr. Van der Meer himself should satisfy those unconvinced by the blurb of Augustine's qualification to be called a curate of souls. Augustine's "desire was to belong in an especial manner to the church in Hippo, and it was in the daily cure of souls in the locality that he conceived his first duty to lie" (p. xvii).

This work, then, very pleasingly translated from the Dutch, is a study of the pastoral practice of Augustine, and commences with his consecration as bishop at Hippo, where he remained as chief shepherd of the flock of Christ until his death thirty-five years later. The author confines himself to three interrelated themes—Augustine's practice in liturgical affairs, in preaching, and in the matter of popular devotion—and to build up a picture of his work in these spheres he has drawn mostly upon Augustine's thousand odd sermons and more than two hundred letters. These three main sections are prefaced by a chapter concerning the church of Hippo, in which "the attempt is made to draw a reasonably clear picture of the environment, long since vanished,

in which Augustine wrote his letters and preached his sermons, and in which . . . he carried on his daily work for souls" (p. xix).

The result is a fascinating account of Augustine's day-to-day ministry to his volatile African congregation, much of it warranting the verdict that "parish life in one age is remarkably like parish life in another. The differences are mostly differences of local colour; in this case, the background of Africa in late antiquity" (p. 130). The section on the "vulgar catholicism" of the African Christians may seem a far cry from modern Protestantism, but the preaching of Augustine, as well as being an amazing achievement in itself (he often preached three or four times a week, rarely for less than half an hour and often for one-and-a-half hours or more) has surely much to teach us today.

On the debit side, the book is not without its faults, the first being an erroneous reference for the quotation which heads the work (it comes from *Sermo CXLII*: 6). The date on p. 110 should be 312, and St. Cyprian's day was September 14th (p. 477); also on p. 283, Jn. 6:50 is attributed to Paul! Quotations or words in Greek normally contain some error, note 80 on p. 628 providing a glaring example of this. On p. 443 allegory and typology are somewhat confused, and the volume is not free of "Roman" interpretations (e.g., p. 107). And perhaps Dr. Van der Meer is too eager to depict Augustine as "the type of the Christian humanist" (p. 127). The notes are gathered together at the back of the book, which the reviewer found a considerable inconvenience in handling a volume of this size—and not pardonable at this price. In these notes two different abbreviations (IEJ and TEJ) are current for the *In Epistolam Joannis Tractatus*, and, a more serious criticism, the bibliographical information has not been brought up to date as in the French edition. Despite these faults, however, this is an important book and deserves to be widely read, not least in order that the Church of today may learn from the Curate of Souls of Hippo as well as from the Doctor of Grace.

DAVID F. WRIGHT.

ST. AUGUSTINE'S LECTIONARY.

By G. G. Willis. (S.P.C.K.) 115 pp. 25s.

This slight volume, which is No. XLIV in Alcuin Club Collections, by the author of *St. Augustine and the Donatist Controversy*, is mainly an attempt to reconstruct Augustine's lectionary system from references to the lessons contained in his sermons (for Augustine "was what would now be called a thoroughly liturgical preacher"—p. vii). The book also contains a review of some later lectionaries (Syriac, Mozarabic, Gallican, Ambrosian and North Italian, Roman, Neapolitan, Anglo-Saxon) and of their points of contact with Augustine's lectionary. However, the substance of the book consists of thirty pages of tables, setting out Augustine's lessons throughout the year (so far as they can be ascertained), and of comments on them.

Dr. Willis's conclusion is that "by St. Augustine's time the lessons were by no means completely fixed, though a process of fixation had begun" (p. 6). "The information is sufficient to reconstruct the lectionary at Hippo for the seasons of Christmas, Easter, and Pentecost,

and to give us some information for a skeleton plan of the lessons for the *Sanctorale*. The evidence for the second half of the ecclesiastical year is scanty, and . . . cannot be systematized according to the Sundays of this season . . . The bishop's discretion in the choice of lessons was probably quite unfettered for the rest of the year" (p. 101). Since this is the case, it seems not a little misleading to include in the same table, entitled "Lectionary of St. Augustine", alongside the traditional, fixed lessons for the major festivals, both courses of readings for whose repetition we have no evidence (for example, the series from Romans in October, 418—pp. 36, 73), and lessons which Augustine had chosen just for the occasion (for example, 1 Cor. 15: 50 and Rom. 4: 1-8—pp. 50, 7). We could expect some indication whether a lesson in the table can be regarded as "set", or was selected by Augustine to conform to the subject of his preaching.

Various omissions must not pass unnoticed. The lessons for Africa's greatest saint's Day, St. Cyprian's, are not to be found in the tables, though it is mentioned in the text (p. 73). The important evidence of Epistle 29 for the Gospel for Ascension Day (and its eve) is not considered. The whole relation of the *lectio continua* (whether fixed or occasional) to set lessons on festivals and Sundays might have been discussed. Dr. Willis does not always adhere to his principle (p. vii) of including no lesson unless Augustine explicitly says that it had been read liturgically. Also, we are uncertain how comprehensive the table of lessons is meant to be; we have found no account taken of the evidence of several *Enarrationes in Psalmos* read recently. No mention is made of W. Rotzer's previous attempt to reconstruct the lectionary in *Des hl. Augustinus Schriften als Liturgiegeschichtliche Quelle*, pp. 104-108.

DAVID F. WRIGHT.

LETTERS FROM A TRAVELLER.

By *Pierre Teilhard de Chardin*. (Collins.) 380 pp. 25s.

Since his death in 1955 the life and works of de Chardin have been made known to an increasingly wider public. By any standard he was an unusual man. Born into an orthodox Roman Catholic family, though claiming descent from Voltaire and Pascal, he was educated at a Jesuit School and lectured in science at the Jesuit College in Cairo. From an early age the raw materials of nature had exerted an almost poetic fascination over him: as he held a piece of iron he "gloated over its existence" as "there was about it a feeling of full personality, sharply individualized". Not surprisingly, his scientific enthusiasm brought him into conflict with his Jesuit superiors. After a spell as Professor of Geology at the Institut Catholique in Paris, he was encouraged to undertake paleontological research in China, about as far from the centre of Jesuit activities as he could go. It was in China that his lasting work was done; he went on numerous expeditions and made several important discoveries. More valuable than his discoveries were the reflections which they inspired on the nature of man. But in fear of the unorthodox character of these reflections his superiors imposed a censorship on publication. Though de Chardin suffered this restriction loyally and without overt complaint, he seems never

to have recovered from the blow. After his departure from China at the end of the last war, he spent most of the remaining years of his life in New York in a nostalgic semi-exile. He did not lack scientific company; one of his close friends, both at this time and earlier, was Dr. Julian Huxley, who contributes an admiring though slightly baffled preface to this collection of letters. But his estrangement from the hierarchy and his inability for this reason to revisit his native country clouded these years in America. It was not until after his death that *The Phenomenon of Man*, his greatest work, was published, and since then, two or three other books have appeared in translation, including the present volume of letters.

The letters cover a period of over thirty years from de Chardin's first visit to China in 1923. They are written to close friends and relations, fellow-Jesuits and scientists. For the most part they read like the correspondence of any traveller with a scientific and philosophical turn of mind: acute observations of the countryside, reflection on his colleagues and on the way of life of the college with which he is associated. But woven into this material are strands of his unorthodox theology. Even if the mystical expressions could be satisfactorily translated from the French, it would be impossible to understand them without a knowledge of *The Phenomenon of Man*; and even with this knowledge—even granted a mind sufficiently sympathetic to penetrate de Chardin's veil—Protestants and Catholics alike may find the concepts of the "great Christ" which is to be found in nature, and the "greater Christ" towards which man is moving, largely foreign to the main body of Christian doctrine.

Yet one impression emerges plainly from a reading of these letters. It is the depth of de Chardin's convictions and his overwhelming consciousness that "the earth is the Lord's and the fullness thereof". His conception of the sovereignty of God and the nature of man may, as a matter of theology, be hard to reconcile with Scripture. But to see a man in the midst of exact scientific observations exulting in the reality of God, and in the midst of depressing circumstances declaring his conviction that God will triumph, is a rewarding experience. Because these letters reveal the man, even though they may obscure his message, there is a good case for reading them before embarking on the substantive work. They will stimulate and challenge.

DEREK TAYLOR THOMPSON.

JONATHAN EDWARDS : 1703-1758.

*By Ola Elizabeth Winslow. (Collier Books, New York.) 375 pp.
11s. 6d.*

This most recent and most complete life of Edwards was first published in 1940, and is now republished in paper-back. It has nearly forty pages of valuable notes and over twenty pages of bibliography, as well as an adequate index, which contribute to a volume which has become essential reading for Edwards studies. One naturally tends to compare this biography with the hitherto standard life by A. V. G. Allen (1889). It may be said at once that it is quite discernibly the work of a person used to presenting a great deal of un-

accustomed material to the reader with a journalistic flair. Consequently, if you want to find a lot of biographical detail persuasively and interestingly dovetailed to make a very readable book, then this is it. But you will get little of the workmanlike attempt of Dr. Allen to grapple seriously with Edwards' thought. This difference creates a contrast in attitudes. Dr. Allen was conscious of the continuing vitality of Puritan thought, and though unsympathetic in his own view, nevertheless treated Edwards and his day seriously. But Miss Winslow's writing is humorous, indulgent, perhaps kindly patronizing; she speaks from the remoteness of a modern outlook towards those rather quaint doings of yesteryear. There are times when Edwards is recognized as having reached well ahead of his time, of having given to Puritan theology a brilliant re-interpretation; and when it comes to George Whitefield, Miss Winslow strides into the arena and uses all she knows to blacken his reputation.

But Miss Winslow looks on Edwards as one great life, representing one great transition in the history of America, and as much as possible presents a well-documented and very readable account of Edwards as the last brilliant firework of a culture doomed to pass. Not that he is written off for later thought. But Miss Winslow's distillation of what she conceives to be the essence of Edwards' religious significance for posterity amounts to little more than the vague generalities of modern American religiosity, that find wide opportunity of expression in the glossy women's magazines. We are left with him as "the bright symbol" of "the things of religion".

A good deal of writing on Edwards has followed since this book was first published, and has brought greater illumination to the total situation, as well as showing more sympathy with the fundamentals of his theology. But as the latest full biography, with all its limitations, the book must be read for the study of Edwards; it will be interesting and highly informative even if, for the genuine appraisal of his thought, it is not significant.

G. J. C. MARCHANT.

THE LIFE OF ROWLAND TAYLOR, RECTOR OF HADLEIGH IN THE DEANERY OF BOCKING.

By W. J. Brown. (Epworth.) 130 pp. 21s.

In comparison with other outstanding Marian martyrs, Rowland Taylor has not received as much notice as he deserves, for he was one of the most learned divines of his time. Dean Brown, the former rector of Hadleigh, has put us in his debt for this life of Rowland Taylor for which he has painstakingly collected material from an extensive number of sources, to which might have been added some manuscripts in the British Museum and the Lambeth and Canterbury libraries which do not appear to have been consulted.

The author has been at some pains to establish a relationship between Rowland Taylor and Jeremy Taylor, but has not been successful. In fact, Jeremy Taylor is introduced rather too often into this biography of another man. Dean Brown apparently prefers the 1549 Prayer Book to that of 1552, but in this respect Rowland Taylor would have disagreed with him (pp. 31-33).

The footnote on page 107 is open to serious objection. While it is true that a number of Roman Catholics were executed in Elizabeth's reign, it is very doubtful if many of these died "solely because of their religion". The Papal Bull of 1570 against Elizabeth stated that the Pope "deprived her of her pretended right to the aforesaid realm, and from all dominion, dignity, and privilege whatsoever." It also absolved her nobles, subjects, and peoples of their oath of fidelity to her, and added "we enjoin and forbid all and several the nobles, etc. . . . that they presume not to obey her and her admonitions, commands, and laws. All who disobey our command we involve in the same sentence of anathema". A devout Roman Catholic was, therefore, in a cleft stick of divided loyalties and consequently the majority of those who died loyal to the Pope, died also as traitors to the crown of England. It might also be said that the pulpit mentioned on p. 113 from which a sermon was preached during the famous Hadleigh Conference of 1833 was not that which Taylor had used, although the preacher claimed otherwise. Taylor's pulpit had by then been replaced in the church by another.

Although Dean Brown does not appear to have been entirely in sympathy with Rowland Taylor's Protestant views, yet he has given us an interesting biography which is well illustrated with photographs by Mr. Peter Boulton of Hadleigh. The proofs have been read by Mr. W. A. B. Jones, late of Keble College, Oxford, who is headmaster of Hadleigh School, Rector's Warden, and greatly interested in local history.

DOROTHY M. BARTER SNOW.

THE GROWING STORM: SKETCHES OF CHURCH HISTORY FROM 600 TO 1350.

By G. S. M. Walker. (*Paternoster.*) 252 pp. 16s.

Although the *Paternoster Church History* is evidently intended for a wide public, the pages of this volume present a forbidding spectacle to the reader. Out of 235 pages of text, 137 have only one fresh paragraph, and 20 none at all. This is an unfortunate error of production, because in fact Dr. Walker's book is extremely well-written and readable, with a satisfying theological emphasis which marks it out from the run of standard text-books on church history. If at times the style is light-hearted, this is only to be faithful to the element of religious buffoonery which characterized the period.

The author's approach is to centre his narrative round some of the more important lives. When space demanded a choice between superficiality and lack of balance, he evidently decided definitely in favour of the latter. Thus the story of the First Crusade is told in fascinating detail, and a whole chapter is devoted to the skirmishings of that incongruous figure, Louis IX. But the intervening Crusades are passed over very briefly. The result is a wealth of interesting material on a range of subjects, well put together. But a great deal is missing. The biographical approach leaves the reader largely unenlightened on some fundamental points concerning medieval institutions: the bishop's "familia"; diocesan organization; and especially the differences between the various monastic Orders. The

significant figure of Becket is hardly mentioned ; and Knowles' important little book *The Episcopal Colleagues of Becket* might well have been included in the bibliography along with a life of the popular English saint.

The title of the book reflects the traditional Protestant viewpoint, but is not at all justified by the variety and vigour which the author shows to have characterized the period. Nevertheless, the book breaks off at a good juncture, since the first half of the fourteenth century saw the emergence of important new factors, popular anti-papalism and nationalism, and the radical views of the "Defensor Pacis".

J. E. TILLER.

THE MASSACRE OF SAINT BARTHOLOMEW.

By Henri Noguères. Translated by Claire Eliane Engel. (Allen & Unwin.) 168 pp. 25s.

In 1878 the pupils of a religious school in France were given the following subject for a literary exercise : " Charles IX and the great Catherine de Medici will always be dear to the heart of true Christians. Thanks to their courage and heroic faith, the country was rid of 50,000 Huguenots in one night." And this was more than 300 years after the event ! It is an indication of the deep mark which the happenings of this ghastly night made upon the nation. It was indeed a crime against humanity which shocked the world, so much so that ever since the saintly name of Bartholomew has carried with it gruesome undertones. The scene is brilliantly reconstructed by M. Noguères. The characters are lifelike : the contemptible king and his unspeakable mother ; the figures at the court, intriguing, ambitious, pathetic, tragic ; the mob and its insatiable savagery ; the victims and their noble heroism ; the honourable few who stood against the tide, royal and plebeian, and refused to slaughter innocent persons ; the Pope and his pleasure. The circumstances leading up to the massacre of Sunday, August 24th, 1572, are described with the artistry and economy of a man who has a full knowledge of the facts in all their variety. The appalling horrors and atrocities of that date and the subsequent days and weeks are depicted vividly but never melodramatically. The account is, in fact, based on the narrations of eye-witnesses. The author describes his work as an attempt " to restore life and unity to an old fresco that has been badly damaged by time, and over the centuries has been worked upon by retouchers whose talents cannot excuse their lack of scruple". He has been outstandingly successful. The picture, restored without bitterness, stands as a warning to all of the evil fruits of religious intolerance.

PHILIP E. HUGHES.

THE SENSE OF THE PRESENCE OF GOD : GIFFORD LECTURES, 1961-62.

By John Baillie. (Oxford University Press.) 269 pp. 30s.

The brothers John and Donald Baillie were two of the most valued and valuable teachers and thinkers of the Church of Scotland during the last quarter-century. Donald died rather young ; John lived

long enough to retire from his professorship, to be the Moderator of his church, to be an esteemed Vice-President of the World Council of Churches—but not long enough to deliver the Gifford Lectures as he was booked to do in the years 1961 and 1962. However, it was typical of the man that his work was well in hand long before it was needed, and when Professors Torrance and McIntyre came to examine the manuscript, they found it so perfect, so complete, that no editorial work at all was needed. The University of Edinburgh accepted the work, and it has been published in the famous Gifford Series.

The lectures are well worthy of their place in the long line of distinguished treatments of "natural theology", the phrase having undergone some profound re-interpretations since the founding of the lectures in 1885. After Dr. Karl Barth had been allowed to lecture on the foundation, no one else could be disqualified on the terms of the trust!

Dr. Baillie deals once more with the perennial subjects of all philosophical theology—what is the nature of religious experience? what are the grounds of faith? what validity attaches to theological proposition? All this he deals with on a basis of deep thought and wide learning. All the old names come up—Plato, Augustine, St. Thomas, Spinoza, Kant, Hegel, Temple, to mention only a few. Moreover, he takes fully into account the Barth-Tillich group of writers (how honest, how respectful, but how discriminating he is with Barth!), and also the logical positivists, whom he deals with courteously, sympathetically, but in the end decisively. There is much to learn and remember from his treatment of the great themes, notably his insistence that "faith is a primary mode of perception", not a construction reared on the foundation of sense-perception.

Yet a reviewer may be forgiven if, in reading this book, the main impression is not that of just one more treatment of the age-long questions, but rather that of a deep personal and spiritual experience. I have written on the fly-leaf of my copy these words: "Posthumously published, and revealing the final reflections of a mature and beautiful mind which it was a privilege to know." Those words do not say all that could be said, but they strike the right note. Here, like Polycarp, John Baillie gives, just before death, the mature testimony of one who was early introduced to Christ and the faith of Christ in a godly home; who faced honestly the difficulties of faith as they presented themselves to an acute mind in a sceptical age; who came through to an unshakeable faith, sustained by a deep, personal devotion; and who was used to sustain that devotion and kindle that faith in countless readers and hearers. His words on death come home with especial force, and not least his quotation in conclusion from Henry Vaughan's prayer beginning, "Abide with us, O most blessed and merciful Saviour, for it is toward evening, and the day is far spent."

RONALD LEICESTER.

THEOLOGY AND CHURCH: SHORTER WRITINGS, 1920-1928.

By Karl Barth. (S.C.M.) 358 pp. 37s. 6d.

For a good many years in this country Karl Barth has occupied a position rather like that held by Winston Churchill in the inter-war

years. He was known. He was respected. And he was ignored. Now times have changed, and publishers are falling over themselves to put into print anything by Barth that they can lay their hands on almost regardless of merit. But *Theology and Church* is vintage Barth. It is true that the book (first published in Germany in 1928) ante-dates the *Church Dogmatics*, and therefore also antedates Barth's mature thought. It is also true that the book is a more or less heterogeneous collection of papers delivered between 1920 and 1928. Yet here is Barth almost at his best. When he is expounding his own thoughts he states them clearly and incisively. The questions he raises are important. And when he is expounding the thoughts of others (one is sometimes tempted to think that Barth expounds the thoughts of others better than his own) he shows an acumen and grasp of detail rarely found elsewhere.

Half of the twelve studies in *Theology and Church* are historical, and all but one of these are concerned with figures and movements since Schleiermacher. The exception is a detailed study of "Luther's Doctrine of the Eucharist", setting out, but not accepting without qualification Luther's doctrine, of the Real Presence. The remaining historical studies deal with Schleiermacher (twice), Ludwig Feuerbach, "The Word in Theology from Schleiermacher to Ritschl" and "The Principles of Dogmatics according to Wilhelm Herrmann". This apparently odd collection of thinkers finds its way into Barth's repertoire because they, more than anyone else, have helped to cast the die of modern continental Protestantism. The half-dozen non-historical studies are attempts to deal with the product they have created. The topics range from "Unsettled Questions for Theology Today" to "Roman Catholicism: a Question to the Protestant Church". The former deals with Overbeck's existentialist challenge to old-fashioned liberalism. The latter asks whether modern Protestantism has not perhaps resurrected in new guise the old errors of Rome.

The Anglican reader who turns to *Theology and Church* for light on the ailments which vex the Church of England today will find only a half-light. This is partly because of the peculiar complications of the Anglican situation and partly because of the peculiar remedies of the Dialectical Theology which dominated Barth's mind at the time of writing. Yet the book is more than a museum piece. Barth's anatomy of liberalism, however disjointed in its presentation, deserves attention.

To help the uninitiated in the study of Barth and Dialectical Theology, T. F. Torrance has contributed a lengthy introduction devoid of the jargon which usually makes such introductions a closed book. It is a pity that Professor Torrance has confined his attention to the Barth of the 1920s, instead of setting him in the context of the Barth of today. But perhaps this also is in keeping with a book whose aim is not to provide complete working drawings for the final edifice, but to offer a collection of ideas and sketches with a bit of raw material thrown in.

COLIN BROWN.

BIBLICAL WORDS FOR TIME.

By James Barr. (S.C.M.) 174 pp. 13s. 6d.

Professor James Barr in his recent book *The Semantics of Biblical Language* put a pretty fierce cat amongst some very distinguished theological pigeons. In this volume the cat is on the prowl again and the pigeons who are mauled are Drs. Marsh, J. A. T. Robinson, and Cullmann. He begins by showing that the Marsh-Robinson distinction between *chronos* as a period of time and *kairos* as an opportunity cannot be a valid basis for a theology of time in the New Testament because in fact *chronos* is also used in the sense of a moment of time and *kairos* in the sense of duration. He regards the distinction as "a misuse of language" due to neglect of the standard reference works "because they do not fit the lexical-theological web woven by recent fashions" (p. 40). The next target is the distinction made by Cullmann between *kairos* as a point of time and *aiōn* as duration of time. This he feels is less erroneous "for it is at least true that *aiōn* never means a point of time, even if it is not true that *kairos* never means a period or extent of time" (p. 47). But this latter fact is extremely damaging to Cullmann's position.

Professor Barr proceeds to attack vigorously "the habit of saying 'concept' for the reality we would normally call a 'word'" (p. 51), particularly when a certain view of the "*kairos* concept" leads Delling and others to "give the writers a lesson in how they should have used their language" (pp. 55f.). He stresses that it is context rather than etymology that must determine the meaning of a word and he hits out at the idea that the lexical stock of a language must correspond with the patterns of thought of those who used the language. One could not, he argues, use a French "*temps* concept", including both time and weather, as a basis for discovering a Frenchman's world outlook. Dr. Barr does not claim to give us a biblical doctrine of time himself and insists that philosophical factors must be brought into the debate. He concludes with a warning against the current vogue for using word-books rather than commentaries as a means of biblical interpretation, for it is context and usage which must be normative for the discovery of the meaning of a word at any given time.

Let it be said clearly that, if Dr. Barr has faithfully represented those whom he criticizes so severely, there will have to be an agonizing reappraisal of some of the methods used in the modern Biblical Theology movement. The positive gains that it has brought must be soundly based and accuracy in exegesis will always lead to the most satisfying theology. But meanwhile let us wait for the counter-barrage!

R. E. NIXON.

THE CONCEPT OF HOLINESS.

By O. R. Jones. (Allen & Unwin.) 200 pp. 21s.

This book is not an essay in biblical lexicography, but a meta-lexicographical inquiry into the logical structure of Hebrew-Christian theological discourse—in other words, a venture into philosophical theology in the Flew-Macintyre sense of that phrase. The inquiry is pursued by means of the model-and-qualifier analytical technique

which we nowadays think of as the trade-mark of Professor Ian Ramsey. Dr. Jones acknowledges his indebtedness to Professor Ramsey, and indeed, Ramsey's shadow hangs over nearly every page.

The author's aim is to show, not *what* the words "holy" and "holiness" mean in use so much as *how* they mean—that is, in what way they stand related, on the one hand, to everyday non-religious talk, and, on the other hand, to the various ideas with which they are regularly linked in biblical and post-biblical theology. The author focuses attention on the concepts most clearly associated with holiness—fear, power, love, separatedness, wholeness, goodness—in order to see what special significance they bear when this association is made. From his careful analysis the conclusion emerges that the distinctive factor in every such "holy"—situation is the belief that one is dealing with a uniquely personal and perfect divine being—a conclusion which is as convincing, on the evidence presented, as it is acceptable by orthodox Christian standards.

This may not sound very exciting; but Dr. Jones' book has, in fact, a double value, over and above its usefulness as a further demonstration (among many during the past decade) that Christian theology has a proper logic of its own, and cannot fairly be written off by Hume's modern disciples as either a meaningless noise or a collection of logical blunders. First, it exhibits the unity of biblical thought at a point where it has long been fashionable to deny that any such existed. The facile Hegelian antithesis between "ritual" and "moral" (or "priestly" and "prophetic") ideas of holiness, which has bedevilled so much Old Testament theology since Wellhausen, is completely undermined by Dr. Jones' demonstration that a uniform complex of ideas, in which not only the ritual and the moral, but also the numinous, find their place, underlies the reference to holiness in all biblical contexts. Second, this essay has the therapeutic quality which is the mark of all good philosophy—though it may not tell you anything that you did not know before, it will cause you to know more clearly things which you knew before only confusedly. And this is no small service.

J. I. PACKER.

THE RESURRECTION OF THE BODY :

A STUDY OF 1 CORINTHIANS 15.

By M. E. Dahl. (S.C.M.) 148 pp. 12s. 6d.

The latest addition to the distinguished S.C.M. series of Studies in Biblical Theology, is a careful, scholarly, and courageous investigation of the theology of Christian resurrection. Mr. Dahl has put us much in his debt by being prepared to face squarely an issue long overdue for examination, without failing to take into account the questions of language and philosophy that are inevitably raised in the process.

The author demonstrates in the first four chapters the confusion and often inconsistency that exists in what he calls the "accepted exegesis" and the "traditional view" (pp. 11ff.) of the resurrection of the body. By the first he means an understanding of resurrection as "pure miracle" (p. 75, n. 4), involving two "bodies"; by the second he means resurrection as the restoration of an immortality

"natural" to man, in which only one "body" is envisaged (p. 39). In the first Mr. Dahl queries a metaphysical division into two entities; and in the second he manages to challenge expertly the theory of natural law demanded by this view (pp. 51ff.).

What the writer does, in fact, is to take a position half-way between these two. A brilliant study of the "totality concept" in Semitic thought (chapter 5), prepares the way for his own "sketched" exegesis. (The term is misleading, incidentally, since there is nothing "sketchy" about this book at all. Quite the most valuable parts are sure to be the extensive footnotes—so long and important at times that they seem to deserve a higher place—the comprehensive bibliography, and the fully annotated appendix of word-studies from 1 Corinthians 15.) His own position, then, gives full weight to man's inclusive being *within* "the whole complex totality of totalities which is God's will in creation" (p. 70). This means that rather than trying to understand the relation between the "material" and existence in eternity, we must give "material" its proper meaning *vis-à-vis* man as a unity *now*; and we shall then find that there is an organic connection between the two (p. 93; and *vide* the notes on $\sigma\acute{\alpha}\rho\chi$ and $\sigma\tilde{\omega}\mu\alpha$ in the appendix, pp. 121 and 125f.).

When it comes to it, however, Mr. Dahl's own exegesis is a slightly disappointing affair, in which the bearing of certain New Testament areas (notably 2 Corinthians 5) is given all too summary a treatment. No one any longer doubts the importance of treating man as a totality, and this means that apart from the use of a certain amount of existential language, we are not given much that is new. The importance of the work will be the detailed rationalization (a description rejected by Mr. Dahl in favour of "remythologization", pp. 85f.) of this particular Pauline position, in a positive approach which suggests as well its contemporary authority and "challenge" (p. 86). As such, this is a work to be read.

STEPHEN SMALLEY.

WORKS OF LOVE.

By Soren Kierkegaard. (Collins.) 383 pp. 30s.

Some books can be read like railway time-tables. If you know what you're looking for, you can find it from the index and forget about the rest. Not so Kierkegaard. His encyclopedic writings are encyclopedic in bulk but not in information. His *Works of Love* is no exception to this rule. For Kierkegaard makes no attempt to give a detailed biblical exposition of *agape* in the manner of G. Quell and E. Stauffer in their article on *Love* in Kittel's *Bible Key Words*. Nor does he examine the principle of Christian action in the context of historical theology like Anders Nygren in *Agape and Eros*. Instead, what he gives is virtually a course in self-analysis, served up in Kierkegaard's inimitable and tortuous way.

Completed in 1847, when Kierkegaard was thirty-four, the *Works of Love* belongs to the final phase of its author's life. With the pseudonymous works now behind him, Kierkegaard turns from combating the abstract and false in philosophy to combating the abstract and false in Christianity. Yet for all his concern for living in the

present, for confronting reality, and his searing interrogation of our motives, the question ought not to be avoided whether Kierkegaard has not himself created a new, abstract (and therefore false) religion. True, the subject matter of the book is the religious experience of living men and women. On almost every page Kierkegaard's argument presupposes the existence of God. Yet Kierkegaard never quite allays the suspicions that with him to travel hopefully is better than to arrive, and that his abiding interest is not God but man. The saving love of God in Christ which is the mainspring of love in the New Testament hardly comes into the picture. And when the love of God is mentioned, it is not the love described in Jn. 3: 16, Rom. 5: 8-10, and 1 Jn. 4: 10 which propitiates divine wrath. Could it be that after all the God whom Kierkegaard here presupposes is no more than a presupposition, a sort of Wizard of Oz who is more important for the ideas he provokes than for the actions he takes? If this is so, then the corollary is also true: that the searching religion of Kierkegaard's *Works of Love* is, after all, none other than the old soul-destroying religion of the love of works.

COLIN BROWN.

PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

By Philip Edgcumbe Hughes. (Marshall, Morgan, & Scott.)
508 pp. 30s.

This addition to the "New London Commentary on the New Testament" gives excellent value for its comparatively modest price—not only in quantity (it is a volume of over 500 pages) but especially in the quality of its contents. Dr. Hughes uses the American Standard Version (virtually identical with the Revised Version) as his text. He adopts the method of transcribing short passages, generally only one or two verses at a time, and commenting on these in detail. This is by far the most convenient and manageable arrangement for the student. Interspersed among these verse-by-verse comments are extended notes or excursions on points of special theological or critical importance, and the commentary is prefaced by a short but useful general introduction.

The aim of the author is to provide us with straightforward exposition and to interpret rather than to criticize. Hence the Apostle is, as it were, allowed to speak for himself while the commentator seeks to explain what he is saying rather than to attempt to offer any kind of critical evaluation of the Pauline teaching. This is, in fact, a work carried out on the traditional lines, in which Scripture is expounded with the aid of Scripture itself and the reader who is being addressed is assumed to regard all Scripture as authoritative and his own part as being that of a submissive hearer. This being his conception of the commentator's task, Dr. Hughes has very successfully fulfilled it.

Although this is a commentary on the English text, Dr. Hughes makes frequent reference in substantial footnotes to the Greek, and shows himself to be an able and well-informed scholar whose views on linguistic problems merit close attention. He is widely read in the literature about this Epistle, and frequently offers illuminating comments from ancient and modern commentators, particularly Chrysostom, Herveius, Calvin, Allo, and Tasker. His debt to these,

and to others among his predecessors, is obvious, but he handles them critically as well as carefully. 2 Corinthians contains many difficult passages and no exegete can be confident that in every case he has correctly interpreted what Paul said. Dr. Hughes' judgment in these matters is generally sound, and he is sensible enough to admit, at times, that it is impossible to make a clear-cut decision between rival interpretations. In all such cases the evidence is clearly presented and the reader is left to form his own conclusion.

When Dr. Hughes turns to questions of criticism and theology he is not always so impartial. Thus he vigorously defends the unity of 2 Corinthians as a single epistle, written after Paul had paid two visits to Corinth, in which the Apostle adds a denunciation of his opponents to an otherwise joyous and thankful letter. The "sorrowful letter" is not represented by chapters 10 to 13 of 2 Corinthians, but by 1 Corinthians. Certainly, the case for unity is well presented, and certain points in its favour, such as the absence from 2 Cor. 10-13 of any mention of the offender alluded to in chapters 2 and 7, receive here the due attention which is not always accorded to them by the champions of the opposite view; but the reader may feel that the case for regarding 2 Corinthians as a composite document is not thoroughly explored. Such arguments as those recently advanced by G. Bornkamm (*New Testament Studies*, April, 1962) have shown once again how strong this case is. One has an uneasy feeling that Dr. Hughes somehow fears that the authority of Paul's teaching would be impaired if this book were to be regarded as a collection of incomplete letters rather than a single epistle. Hence he attaches undue weight to the consensus of patristic opinion. The unanimity of the Fathers is scarcely relevant to the question, since if the "epistle" is composite it must have been collected together as a single document before the Pauline corpus was published as such, and every author who mentioned it after the corpus had come into general circulation would necessarily believe it to be one letter. In fact, as Bornkamm has shown (writing, of course, since this commentary was composed), the absence of allusions to this epistle in the Apostolic Fathers may afford some negative evidence against the traditional view.

Similarly, the author's theological presuppositions lead him to develop a strong case for interpreting Paul's doctrine of Atonement in terms of penal substitution; but to some readers it will seem that he does not allow full weight to the arguments of those who, while they acknowledge that Christ entered into the condition of sinners and "took their place", find a strictly penal interpretation of this to be difficult to hold in conjunction with the truth that it is the "world" which God reconciled to Himself in Christ and not, as in the Articles, the Father whom Christ reconciled to man. For the most part, however, Dr. Hughes offers clear and uncontroversial exegesis, informed by a sound understanding of biblical theology (in the best sense of the term). This is not a homiletic commentary, but solid exposition; for this very reason, however, it will serve as a good foundation for preaching.

There are points on which there is room for disagreement in matters of detail. Dr. Hughes is perhaps over-hesitant about finding a direct

allusion to baptism in 1: 21, 22, though he offers an interesting surmise that if "anointing", "sealing", and "giving the earnest of the Spirit" are to be referred to baptism, the continuous "establishing" might be identified with the holy communion. At 3: 6 and 3: 17 some will still think him mistaken in taking "spirit" to be "spirit" with a small "s" and not the Spirit of God. I cannot think that his treatment of "the Lord is the Spirit" brings out the full meaning of the passage in relation to Exod. 34: 33. The commentary on 5: 3, 4 perhaps suggests a more sharply dualistic view of the relation of soul to body than we ought to attribute to Paul, and the interesting note on "not made with hands" (5: 1) is possibly over-ingenious. On the other hand, at 5: 16 it is refreshing to find better sense than is customary being talked about "knowing Christ after the flesh". There is also a very useful note about the ministry of reconciliation (pp. 210f.). At 13: 1 the possibility that the two or three witnesses are represented by Paul's repeated visits to Corinth seems to be dismissed too readily.

It might be added that the notion that 1 Clement provides evidence for Paul's visit to Spain (p. 370) is so generally disputed that the case must be argued thoroughly before Clement can properly be cited in this sense; and also that the work assigned (dubiously) to Gregory Thaumaturgus on p. 45 is by Apollinarius. G. W. H. LAMPE.

THE GOSPEL MESSAGE OF ST. MARK.

By R. H. Lightfoot. (Oxford University Press.) 118 pp. 6s.

The reappearance as an Oxford Paperback of Dr. R. H. Lightfoot's collection of essays on the second gospel, first published in 1950, is no superfluous undertaking, but rather added confirmation of its lasting significance. A first glance at the contents suggests that the author has confined himself to a number of specialized problems, intriguing in themselves, but unrelated either to each other or to the gospel *in toto*. Dr. Lightfoot begins with a discussion of the gospel in terms of its reception and contents, before examining chapter 1 in closer detail, and drawing out the theological implications of the prologue (1: 1-13, and not 1: 1-8, pp. 16ff.) which he sees as governing the entire work.

But already the common ground between the interlocking pieces in this investigation has begun to emerge. Dr. Lightfoot writes with a keen eye to the central purpose of *St. Mark*, which he believes to be the "illustration, exposition, and demonstration of the Church's Gospel" (p. 47). As a result, the messiahship of Jesus, the connection between Mark 13 and the passion narrative, and the cleansing of the temple (Mark 11, flanked by the divided account of the withering of the fig tree, itself acting as a further commentary), are all seen to bear immense christological and soteriological meaning. Dr. Lightfoot argues cogently in the penultimate chapter (7) for Mk. 16: 8 as the original ending of the gospel, and the volume comes to rest with a positive reappraisal of the *formgeschichte* method with reference to *St. Mark*—a welcome *caveat*, recalling that made in 1957 by H. Riesenfeld.

These studies are a welcome possession for any student of the gospels. Eminently readable, they sketch arguments in a way that

defines major issues, without overlooking important and often original details. And if we admit that (like J. H. Ropes' book *The Synoptic Gospels*, 1934, also recently reprinted, and to which Dr. Lightfoot is clearly indebted) since 1950 New Testament scholarship has moved forward again, this does not invalidate the important theological contribution then made, and still made, by either volume.

STEPHEN SMALLEY.

THE GOSPEL OF JOHN.

By Ronald A. Ward. (Baker Book House, Grand Rapids, U.S.A.) 142 pp. \$2.50.

This book by the Professor of New Testament at Wycliffe College, Toronto, is one of a series of fifteen volumes by American evangelical preachers, entitled "Proclaiming the New Testament". The General Editor is Dr. Ralph G. Turnbull, Minister of the First Presbyterian Church, Seattle, who defines the purpose of the series as both "to provide homiletical comments and ideas" which may be of help to "the busy pastor" who determines in his preaching to "work through one book of the Bible at a time", and "to stimulate men in the ministry to more definite study". Dr. Ward describes his contribution as standing "in the no-man's land between a commentary and a book of sermons . . . the aim has been to suggest". His method is to take each chapter of the Fourth Gospel as a unit, to find within it "the 'key' text", and to assemble as much as possible of the chapter's contents around it. Each chapter, as required by the General Editor, is divided into five paragraphs entitled Historical Setting, Expository Meaning, Doctrinal Value, Practical Aim, and Homiletical Form. Of these five, the first, third and fourth are consistently the shortest. The Historical Setting explains in a sentence or two the context of time and place to which the chapter belongs. The Doctrinal Value and Practical Aim offer without elaboration several doctrines and duties which the preacher may teach from the chapter. The section headed Expository Meaning is the longest and most satisfying of the five. It consists of a running commentary, tracing the sequence of thought, and elucidating the meaning by helpful grammatical points and linguistic explanations, and a liberal supply of cross references (mostly from the New Testament). In the last section, the Homiletical Form, a single sermon outline is given, which inevitably is too selective to cover the contents of the whole chapter, and yet too concentrated to be used as it stands. The preacher is likely, I think, to find more help in the Expository Meaning than in the Homiletical Form section, but the real value of each section lies, as the author himself writes in his Introduction, "in the realm of suggestion".

J. R. W. STOTT.

THE SPEECHES OF PETER IN THE ACTS OF THE APOSTLES.

By H. N. Ridderbos. (Tyndale Press.) 31 pp. 1s. 6d.

A recent and welcome addition to the series of Tyndale monographs, is the Tyndale New Testament Lecture for 1961 given by the Professor of New Testament from Kampen Theological Seminary. The neces-

sarily small compass of this work in no way lessens its value or frustrates our ability to profit greatly from it.

Professor Ridderbos is concerned to draw out the significance of the Petrine speeches by placing them in their *Acts* setting. He contrasts the now traditional view that the speeches are a Lucan invention (in line with the technique of Thucydides), and insists that the speeches (historical and patterned, but not necessarily a literal record, p. 11) are significant *in toto* as a summary of the apostolic *kerygma*, and a commentary upon it. He then analyses the speeches of Peter in chapters 2, 3, and 10 of *Acts* under the heads, eschatology, apostolicity, christology, and paraenesis.

In the section on eschatology, the writer commits himself to the curiously overstated view that "no tension" exists between the two poles of fulfilment and expectation in early kerygmatic eschatology (p. 14, italics his); though in fact, while the imminence of much New Testament eschatology is strangely absent, a *Zeit* tension surely persists. In the final three sections, Dr. Ridderbos emphasizes the importance of the category of "witness", the richly varied, if primitive, presentation of the Person of Christ, and the relation between *solēria* and christology as the grounds of paraenesis.

This is a valuable and provocative hand-book, which is likely to become a standard point of reference for this aspect of the *Acts*.

STEPHEN SMALLEY.

MORE THAN CONQUERORS : AN INTERPRETATION OF THE BOOK OF REVELATION.

By W. Henriksen. (Tyndale.) 216 pp. 15s.

Much has been written about the Apocalypse of St. John, as a glance at the excellent bibliography of the present volume will show. Not all writers, however, set out to do what Dr. Henriksen seeks to do in giving us an interpretation of the Book of Revelation. All too often those who do undertake this task are intent upon supporting and publicizing their own views or those of their particular sect, and many of them are wildly far-fetched and improbable in the extreme. It can be said for this study that it is sane, solid, and scriptural. Most important of all, the author looks first for explanation and confirmation to the Apocalypse itself.

Dr. Henriksen insists that the Book be viewed as "one single, beautiful gradually developing whole". The seven sections do not "constitute seven water-tight compartments. The book is an organism, every part of which is vitally related to all the others." What a difference it would make if some of our "interpreters" would keep this fact ever before them. Our author warns his readers of the danger of "spiritualizing" the detailed symbolism of the Revelation, and the importance of ever keeping the great central principles in view. While some of the symbols obviously refer to specific historical events, others (lampstands, seals, trumpets, bowls) refer to principles in operation throughout the history of the world, and especially in the new dispensation.

The parallelism between chapters 11-14 and chapter 20 is well brought

out, and shown to govern the order of events and to clarify the meaning of chapter 20. "All one needs to do is to remember the sequence: Christ's first coming is followed by a long period during which Satan is bound; this in turn is followed by Satan's 'little season', and that is followed by Christ's second coming, i.e., His coming in judgment. . . ." The premillennialists will not agree with the author in this, but he is entitled to his claim that their theory is at variance with the facts set forth in these two chapters. Perhaps some of them will give us the explanation of this.

JOHN GOSS.

THE NEW BIBLE DICTIONARY.

Organizing Editor, J. D. Douglas. (I.V.F.) 1,424 pp. 45s. net.

This large and beautifully executed volume takes its place alongside the I.V.F. Bible Handbook and One-Volume Commentary as the culmination of a project mooted as far back as the end of the Second World War. The organizing editor and his associates, F. F. Bruce, R. V. G. Tasker, J. I. Packer, D. J. Wiseman, together with A. F. Walls and R. Inchley (who were responsible for planning and publication respectively) and the 140 contributors are to be congratulated on a splendid piece of work. The 2,300 articles, some of them running into several pages, have been specially written for this dictionary, and are, in general, thoroughly abreast of the most up-to-date research. A valuable feature is the provision of good bibliographies so that the main subjects can be studied further. Within the text itself are over 200 intriguing line drawings and 33 outline maps and plans, and at the end of the book there are 16 pages of half-tone plates and 8 pages of maps in four colours.

That the clue to the initials at the foot of longer articles is often provided in the bibliography is not an example of self-advertisement so much as a guarantee that the contributor concerned is an expert who has himself done some creative work on the particular subject. Thus the introduction to the Book of Acts is in the capable hands of Professor F. F. Bruce, Atonement and Redemption are subjects dealt with by Dr. Leon Morris, Dr. W. J. Martin and Dr. J. N. Birdsall handle the Biblical languages, and the 16 page article on Egypt is by Kenneth Kitchen. Dr. Packer writes lucidly on Justification, Predestination, Revelation, and Inspiration, Professor D. J. Wiseman on Archæology, and Dr. Bruce on Biblical Criticism. And so one could go on. There are excellent introductions to each book of the Bible and to the Apocrypha, Pseudepigrapha, and Patristic Writings as well as to the Wisdom Literature and the Dead Sea Scrolls. Among the biographies those on Moses by K. A. Kitchen and Paul by E. E. Ellis are particularly noteworthy.

In the main, the dictionary reflects the "new look" of conservative evangelicalism, and a fair hearing is given to conflicting points of view. This is noticeable in the article on the Pentateuch, and in the introduction to the Book of Isaiah. The writer on Creation admits that the account in Genesis is not necessarily to be taken as scientific. But the writer in the Old Testament does not press for Adam's historicity whereas the writer on Adam in the New Testament most certainly does,

and the contributor on the book of Daniel, after admitting that "modern critical scholarship is practically unanimous in its rejection of the book as a sixth century document written by Daniel" goes on to say that "the classic arguments for a second century B.C. date are untenable". This is manifestly absurd, since on the contributor's own showing so many do accept them. You cannot write off those who disagree with you as easily as that! Actually, very good reasons are given in this article for accepting the traditional dating, but the reader should be left to draw his own conclusions.

Nevertheless we cannot praise this volume too highly. Undoubtedly it will have a very wide sale and deservedly so. But is it too late to hope that the word "Tyndale" may be substituted for the word "New" in the title of this and the previous two works in this series—some day?

L. E. H. STEPHENS-HODGE.

TWELVE NEW TESTAMENT STUDIES.

By *John A. T. Robinson*. (S.C.M.) 180 pp. 13s. 6d.

The Bishop of Woolwich has given us in one volume articles from a number of journals written (except for one) in the last ten years. It is extremely useful to have them in such form. "What unity they have is provided by an unsatisfied curiosity to push behind commonly accepted positions of New Testament study and to explore and test alternative hypotheses" (p. 7). His style is always attractive, his arguments always clear, and his case always presented with great cogency, unless his presuppositions or methodology be called in question.

Many will agree that "it is . . . by taking the historical setting of St. John's narrative seriously, and not by playing ducks and drakes with it, that we shall be led to a true appreciation of his profound reverence for the history of Jesus as the indispensable and unexpendable locus for the revelation of the eternal Logos itself" (p. 66). This attitude to St. John comes out specifically in Chapter VII ("The New Look on the Fourth Gospel"), but also, incidentally, in several of the other essays. His article on "The Destination and Purpose of St. John's Gospel" (chapter VIII) also appears particularly compelling—his thesis being that it is addressed to Greek-speaking Diaspora Judaism.

John the Baptist is also a subject with some prominence. His "Elijah, John, and Jesus, An Essay in Detection" (chapter II), carries conviction insofar as it shows that Jesus was seen as Elijah. But some will feel that He did not lay that rôle aside and that Sherlock Robinson is in danger of making a wrongful arrest when he says that the Benedictus originally referred to Jesus. (Why transfer something from Jesus to John? There could be references to Jesus in it even if it were composed about John.) And in chapter X he says "that Jesus suffered *as the Christ* is clearly incompatible with the idea that he is still, even after the Resurrection, only the Christ elect" (p. 145). Why so, if John can be the forerunner to Jesus' first coming, and Jesus Himself the forerunner to His own second coming? Is there not a danger that he is trying to make too tidy a scheme and remove the

eschatological tension? In this essay he particularly lays himself open to the charge of subjectivism in his handling of the evidence.

His other articles are all interesting and stimulating—whether to agreement or disagreement. Even if readers of English and foreign theological journals have already picked these up on their radar screens in advance, many will be glad to have recorded in this form such a characteristic salvo of inter-continental missiles from the Woolwich arsenal.

R. E. NIXON.

ROMAN HELLENISM AND THE NEW TESTAMENT.

By *Frederick C. Grant*. (Oliver & Boyd.) 216 pp. 30s.

Dr. Grant is well known on both sides of the Atlantic for his numerous contributions to New Testament studies. He has a felicity of style and a breadth of reading that make any book by him both a delight to read and a mine of information. This latest addition to his long list of publications is no exception. In a remarkably compact volume he sketches in the wide canvas of the background against which Christianity came into the world. He shows how much Christianity owes to the classical tradition in language, culture, philosophy, and education, and, of course, to the Greek Old Testament. He discusses the fundamental reinterpretation of the Gospel that was necessitated by its spread to the Gentiles; he has an interesting chapter on the influence of Paul the Hellenistic Pharisee, and a provocative and stimulating one to conclude the book, on the emergence of Christian doctrine, which he regards as in some ways regrettable. Throughout the book he shows himself the foe of systematic theology, and urges that the purpose of the Christian writings was neither dogmatic nor historical, except incidentally, but liturgical. It was because these books were read in worship that they attained their unique position in the Christian Church. He is firmly wedded to the lectionary hypothesis of Carrington on Mark, but shows no knowledge of Guilding's similar work on John.

The impression left on at least one reader is that of a hotch-potch. There is no readily discernible pattern to the book, nor do the contents of the chapters necessarily correspond to their headings. Controversial statements abound, and many of them show that Professor Grant's views were formulated a long time ago. For instance Matthew is dated to 110, John to 125; In an appendix he adopts the highly improbable view of Easton that Luke-Acts has an apologetic aim to persuade the Romans that Christianity is part of Judaism, the *verus Israel* in fact, and as such a *religio licita*. The book is concluded by a chronological table from the death of Plato to the building of Santa Sophia, a perfectly astounding document as well for its omissions as for its insertions. The bibliography is extensive though selective (for example, neither Cullmann, Caird, nor Schlier are mentioned in the section on demonology), and the indices useful though incomplete. Not a few readers will be irritated by the constant references in foot-notes to the works of F. C. Grant, but none the less this is a book on the background to the New Testament which few can read without profit.

E. M. B. GREEN.

LAW.

By Hermann Kleinknecht and Walter Gutbrod. (A. & C. Black.) 158 pp. 15s.

The article on *Law* by Kleinknecht and Gutbrod is the latest addition to the important series of *Bible Key Words* translated from Kittel's *Theologisches Wörterbuch zum Neuen Testament*. First published in 1942, the whole of the original article on *Nomos* now reappears apart from some abbreviation of chapter 1 and the curtailing of certain footnotes. The four main chapters (all except the first being written by Dr. Gutbrod) deal with Law in Greek thought, in the Old Testament, in Judaism, and in the New Testament. A useful appendix contains notes on various kindred terms such as *anomia*, *anomos*, and *ennomos*.

The approach to Law in the Old Testament is that of an uncritical, critical orthodoxy. There is no question here either of Mosaic authorship or of a Covenant of Works in which life is promised to Adam and his posterity on condition of perfect obedience to the Law. On the other hand, the readiness of certain contemporary scholars to think of J, E, D, P, and H as strands of teaching rather than as primitive written sources is here reflected in the authors' reluctance to give hard and fast dates to the allegedly later documents. Nevertheless, the main tenets of the Wellhausen view of the Pentateuch are accepted without criticism or corroboration. It is hardly surprising, therefore, that when we come to the treatment of Law in the New Testament, Mt. 5: 18 and its implications for verbal inspiration are tacitly glossed over.

Recently Kittel has come under heavy fire from James Barr in *The Semantics of Biblical Language*. Among its faults, Barr argues, is a tendency to read into Scripture ideas which cannot rightly be read from the actual language of Scripture. Although, as we have already suggested, the article on *Law* is not entirely free from this blemish, it has many compensations. Not least is its insight into Paul's teaching on Law. It is likely to remain for many years to come a useful tool in the hands of scholar and minister alike. For it does what every good commentary and theological text-book should do: it draws our attention simply and clearly to the relevant passages of Scripture which must then be allowed to speak for themselves.

COLIN BROWN.

ANCIENT ISRAEL: ITS LIFE AND INSTITUTIONS.

By Roland de Vaux. Translated by John McHugh. (Darton, Longman, & Todd.) 592 pp. 55s.

This is the book on Israelite religion and life for which we have been waiting a very long time. Such treatments of the subject as have been available in English hitherto have been either dominated by the liberalism of thirty to forty years ago, or dedicated to some strongly individual thesis. Here, however, we are given a judicious, beautifully systematic and lucid survey of the whole field, at a length which indeed has to be paid for but allows each main aspect of Israelite life to be thoroughly discussed. Some idea of the range of the book can be

gathered from its chief divisions (each of which is minutely subdivided in a table on contents eleven pages long), namely : Nomadism and its Survival, Family Institutions, Civil Institutions, Military Institutions, Religious Institutions. The last of these occupies nearly half the book.

Father de Vaux's Roman Catholicism does not inhibit him from making a fully critical approach to Scripture ; for example, he considers Lev. 11-16 to contain a medley of popular, superstitious rites, owing their place in the Pentateuch to an unhealthy post-exilic obsession with ritual purity. He is also capable of making occasionally a dogmatic assertion which he does not trouble to justify (for example, on the rule against eating fat, " the reason is that fat, like blood, was considered a life-giving part "—which may be so, but we should like to know why). But his width of archæological experience and his level-headed approach to hotly disputed questions seldom allow him to reach extravagant conclusions : far more often he is weighing in the balances some long-standing or newly fashionable theory and quietly pointing out this or that ingredient which lacks substance. Nilus's camel, for instance (some readers will be pleased to hear), has now made, we may feel confident, its last disappearance ; Zadok's alleged connection with the Jebusites is shown to be without visible support ; the suggested Babylonian, Canaanite, and Kenite origins of the Sabbath are carefully examined, and after the ingenious case for the last of these has been recounted, a gentle reminder is given that we know next to nothing of the Kenites ; " in particular, we do not know whether they really were blacksmiths, or whether they knew of the week, or whether they venerated Saturn " (p. 479). At this breath of fresh air on so dusty a topic the reader is almost brought to his feet.

In every respect, not forgetting the translation and production, this book earns the highest praise ; it promises, and abundantly deserves, to be the standard work on its subject for a great many years to come.

F. D. KIDNER.

THE WAY OF ISRAEL : BIBLICAL FAITH AND ETHICS.

By James Muilenburg. (Routledge & Kegan Paul.) 158 pp. 15s.

This book is volume five of a series called " Religious Perspectives ", whose meaning and purpose is explained in an introduction by the editor, Ruth Nanda Anshen, as being a quest for the rediscovery of man in the hope that this will point the way to the rediscovery of God. This rather disquieting approach does not belie the value of much that is written in this series, not least the welcome emphasis on the integration rather than the analysis of experience.

The weakness of an approach which stresses human religious experience rather than divine revelation has not impaired this volume. Throughout we are aware of God as a real Person, transcending human (even Hebrew) conceptions of Himself. The presentation of Israel's experience of God is faithful and compelling. This book will enable the general reader to enter with deeper understanding into the meaning of the Old Testament, and will help him to approach it as a place where he can meet with God.

The writer's standpoint is that of a moderate criticism (note his cautious statement on sacral kingship—p. 120), but he is always concerned with content more than with form. His penetrating word studies will be of great value, as will his demonstration of the importance of the historical context for an understanding of the text. He stresses that the covenant of grace is the motivation for ethics, and relates the Old Testament to its fulfilment in Christ (pp. 131, 149-150). He is not afraid of paradox (for example, he accepts the truth in both the universalist and particularist positions—p. 146). It is altogether a most useful book.

A. GELSTON.

ATLAS OF MESOPOTAMIA.

By Martin A. Beek. (Nelson.) 164 pp. 70s.

To those who have seen the Grollenberg Atlas of the Bible, or the Atlas of the Early Christian World, in the same series, it will be praise enough of this volume to describe it as the blood brother of these two. To borrow the words addressed to Gideon, "As thou art, so were they: each one resembled the children of a king." To others, it may be necessary to say that these atlases are only incidentally collections of maps (though there are twenty-two of these: clear, often annotated, mostly of ancient, but a few of modern Mesopotamia); they present the world which they depict chiefly through photographs of the terrain and of the objects retrieved by the archæologists, and through a continuous text—the three media, maps, photographs, and text, supplementing each other to give a description of their subject in depth.

The photographs are magnificent. The old friends that necessarily turn up in every archæological book are looking their best, with the opportunity to display themselves in larger dimensions than usual; and they are joined by a fascinating collection of less familiar companions. Buildings, utensils, ornaments, animals, monsters, all help to animate this distant scene; but most vivid of all are the people: to anyone who studies these pages the name Sumerian or Akkadian will immediately conjure up visual images of actual individuals of these races.

Professor Beek, of Amsterdam, has all the qualities for such an enterprise as this, in that he adds to his intimate knowledge of the subject a human warmth and a capacity to interest the non-expert in the remote matters and times of which he writes, without descending to the crude techniques and misleading simplifications of the popularizer. The text therefore gives a clear, balanced account of the history and thought of the peoples whose civilizations were the cradle of our own, and allows the intrinsic interest of the material, helped by the superb illustrations, to make its own impact on the reader.

F. D. KIDNER.

ARCHÆOLOGY AND THE OLD TESTAMENT WORLD.

By John Gray. (Nelson.) 256 pp. 30s.

Dr. Gray is well qualified to write this book, both as a scholar whose field is the Old Testament and as one who has lived in the Near East

at close quarters with tent-dwellers, villagers, and archæologists. His special interest is in the customs and culture of ancient Israel and its neighbours, which he is able to illuminate from modern as well as ancient sources. The scheme of the book is to introduce the reader first to the lands and peoples among which Israel was placed, and then to study her own history and way of life from the days of the Judges to those of the Qumran community.

The writing is clear and lively, and the archæological texts well chosen with an eye to their freshness and their ability to convey the "feel" of the peoples and situations they spring from. Mesopotamia, Egypt, and Canaan come to life in these pages as they speak with their own voices and at a satisfying length. In particular, Canaanite religion gets not only a good hearing but at times an almost admiring one!

The writer's partial independence of biblical authority is evident from time to time (for example, he is inclined to share Noth's scepticism about an Israelite conquest of Jericho; he views the pentateuchal sources of the Flood narrative as "often discrepant"; he ascribes other motives than piety to David's sparing of Saul). But his subject-matter very seldom raises such questions, and his book can be highly recommended as a stimulating, up-to-date, and most informative companion to the Old Testament.

F. D. KIDNER.

THE GENESIS FLOOD : THE BIBLICAL RECORD AND ITS SCIENTIFIC IMPLICATIONS.

By Henry M. Morris, and John C. Whitcomb, Jr. (Presbyterian & Reformed Publishing Co., Philadelphia.) 518 pp. \$6.95.

This book may well be read in conjunction with another, *Science of Today and the Problems of Genesis*, by Patrick O'Connell, published by the Regina Press, Dublin, in 1959. This other book represents the views of conservative Roman Catholics, just as this book under review comes from conservative evangelicals. Of the two, I found the Roman Catholic book preferable, since, while it accepts the total destruction of mankind in the flood, except for Noah's family, it does not take the extreme catastrophist view that all the sedimentary rocks and the fossils were laid down by Noah's flood.

This is what I find so difficult in Morris and Whitcomb, when they date this flood three to five thousand years before Abraham. O'Connell, laying considerable stress on varve deposits (which the other book rejects) puts the date at about 7,000 B.C. At least three questions need an answer :

1. If the limestone rocks were laid down at that date, how is there time for the colossal scouring out of caves by the action of water since then, especially since many of the caves have not been water-active for, one would say, millennia? (I write as a speleologist !)
2. If the population of the pre-deluge age was as enormous as the book suggests ("our estimate of one billion people on the earth at the time of the Deluge is very conservative", p. 27), where are their fossil remains? Neither of these objections applies to O'Connell, though the next point does.

3. How did the cave paintings of South West Europe survive the flood? O'Connell partially sees the difficulty, since he approaches the subject anthropologically, while the other authors are bedded down in geology. But he suggests that the dating of the paintings may be wrong.

This raises the question of Carbon 14 and other methods of dating. At present the Carbon 14 dating of the Lascaux paintings suggests approximately 15,000 B.C. This is lower than many archæologists had suggested on other grounds. It may be that Carbon 14 conclusions will have to be modified, but it is unsafe to dismiss the method as invalid, though Morris and Whitcomb rightly point out that the atmospheric changes connected with the Flood might cause the formation of Carbon 14 on different scales before and after the event.

They discuss other methods of dating, and revive the rather misunderstood view of Gosse in the last century. This is that, just as God created Adam *as if* his body had passed through all the changes from conception to manhood, so He created the earth with a certain chemical and radioactive balance *as if* it had passed through millennia of uniform changes. This is commonsense, and does not involve the idea that God created the fossils as fossils in the rocks.

O'Connell connects the Flood with the disappearance of Neanderthal man and the break with the following cultures. This is worth consideration, since this hiatus is one of the mysteries of anthropology. But I doubt whether the date can be placed as late as 7,000 B.C.

To return to the book under review, readers will find that it uses evidence that is too easily passed over by evolutionary uniformitarians. Thus it raises the issue of fossils that are misplaced according to what an evolutionist would expect, so-called living fossils like the coelacanth, and even of rock formations that occur out of their expected sequence without adequate explanation. Moreover, the book takes the biblical story of creation, the fall, and the flood seriously, and in its lengthy sections on a scriptural foundation for historical geology, and problems in biblical geology, it weaves a pattern that merits proper consideration. Here are facts, even if eventually one does not draw exactly the same conclusions as do the two authors.

J. STAFFORD WRIGHT.

TOTAL CHRISTIANITY.

By Frank Colquhoun. (Hodder & Stoughton.) 91 pp. 3s. 6d.

Canon Colquhoun's attractively produced paper-back comes in a day when the whole Church needs to rediscover what it means to be a Christian in the New Testament meaning of that word. Much of our failure to commend our religion to the nation is because, for many church-goers, Christianity is not a life to be lived, but an interest to be enjoyed so long as it does not become demanding. *Total Christianity* challenges us in language so clear and simple that no one could fail to understand it and be moved by it. Every statement is substantiated by scriptural authority, so that the experience, fellowship, creed, and life of the Christian today is set forth faithfully and winsomely. Between the Prologue which informs us that the purpose of the book is to invite the reader to discover for himself what is at once the most

demanding and the most rewarding thing in life—total Christianity, and the Epilogue which challenges us to face the facts courageously at the points where they touch us most closely, are four chapters delineating the four-fold pattern of the Christian life. (1) Christian Experience goes to the root of the matter and reveals the fundamental necessity of a response to God's love in total committal to Him by faith in Jesus Christ. (2) Christian Community shows the responsibility of the Christian to share in the life of fellowship, worship, and service in the Body of Christ. (3) Christian Belief is a most valuable chapter on the importance of studying and understanding the faith we profess. (4) Christian Living calls for a showing forth by our behaviour and helpfulness to others the fruit of our union with Jesus Christ.

T. G. MOHAN.

VOX EVANGELICA : BIBLICAL AND HISTORICAL ESSAYS.

*Edited by Ralph P. Martin for the London Bible College.
(Epworth.) 75 pp. 6s.*

The members of the faculty of the London Bible College are to be congratulated on the production of this scholarly symposium and we share the hope expressed by the Principal, Dr. Kevan, in his very brief foreword that it may be possible to make similar publications from time to time. It is an example which other colleges might well follow. There are five essays, two of which were papers read at recent meetings of the Tyndale Fellowship for Biblical Research; one was the annual public lecture given at the College this summer, and the other two appear to have been specially composed for this volume.

Mr. H. C. Oakley's public lecture is a fascinating survey of the Greek and Roman background of the New Testament and helps us to fit the New Testament writings into their contemporary environment. Old Testament studies are represented by Leslie C. Allen's essay on the significance of the phrase "by his knowledge" in Is. 53: 11. Its other possible meaning—"by his humiliation" may link up with St. Paul's words in Rom. 5: 19, "by the obedience of one". The next two studies touch on the Petrine literature. R. P. Martin discusses the view that 1 Peter was originally a baptismal liturgy or homily and comes to the conclusion that although the epistle may well be said to embody two homilies, delivered before and after baptism, it nevertheless remains a genuine epistle and is of apostolic origin. Donald Guthrie, beginning from 2 Peter, deals with the whole question of the existence of canonical pseudepigrapha in the New Testament. This is a very useful and important study, and it is encouraging to learn that it is only the preliminary to a larger work, now in preparation for publication, in which Dr. Guthrie has made a detailed comparison between the so-called New Testament pseudepigrapha and non-canonical pseudonymous works such as contemporary Jewish examples and the earliest apocryphal New Testament writings. Are literary forgeries really present in the New Testament? Mr. Guthrie makes the point that a historian like Thucydides or Tacitus had a ready-made historical situation into which to affix his fabricated speeches, whereas a pseudonymous letter-

writer would have to create his own situation—a much more difficult proposition. A proper comparison such as Mr. Guthrie has projected is long overdue.

Church History and Doctrine are represented in the final essay by H. H. Rowdon entitled "A Nineteenth Century Nestorius". An interesting comparison is drawn between Nestorius and B. W. Newton, one of the early leaders of the Plymouth Brethren. Both were outlawed for Christological heresy, both returned to orthodoxy, if indeed they had ever seriously departed from it, and the views of their opponents, Cyril and J. N. Darby, led, in the course of time, to the expression of doctrinal ideas which were probably more heretical than theirs. All these essays are carefully documented and the result is a very good six shillings' worth. L. E. H. STEPHENS-HODGE.

ISAAC WATTS : HYMNS AND SPIRITUAL SONGS.

By Selma L. Bishop. (*Faith Press.*) 387 pp. 50s.

The importance of Isaac Watts in the story of English hymnody has long been recognized, and indeed cannot be denied. For that reason it is good to have available this new, annotated edition of his *Hymns and Spiritual Songs*, first published in 1707. It is also a happy coincidence that a new study of Watt's hymns (*Isaac Watts, Hymnographer*, by Harry Escott) has just been published by the Independent Press, and the two books together form a very valuable pair.

Dr. Selma Bishop, who is an American scholar, has made it her business to examine and compare the first sixteen editions of the *Hymns and Spiritual Songs*, which were issued between 1707 and Watts' death in 1748, with a view to noting the various alterations of punctuation, vocabulary, and syntax which were carried out from time to time. Hence, she gives to her work the sub-title of "A study in early eighteenth century language changes". Watts was a severe critic of his own work and subjected his hymns to considerable revision and verbal alteration. To take the most obvious example: the second line of his communion hymn, "When I survey the wondrous cross," originally ran, "Where the young Prince of Glory dy'd"; but in the second and successive editions the line was altered to its present form.

In the footnotes to the hymns Dr. Bishop calls attention to all such changes. Admittedly the majority of the changes are of an insignificant character and are mainly concerned with matters of capitalization and punctuation. All the same, it is of more than ordinary interest to note the variations that occur. In addition to the hymns in this annotated form, the book includes more than fifty pages of introductory material, among which is a sketch of the life of Watts and studies of his accomplishments as a hymn-writer and as a philologist.

FRANK COLQUHOUN.

THE PARISH COMMUNION TODAY : THE REPORT OF THE 1962
CONFERENCE OF PARISH AND PEOPLE.

Edited by D. M. Paton. (S.P.C.K.) 141 pp. 7s. 6d.

THE NEW COMMANDMENT : THE SERVANTS OF CHRIST THE KING.

By Olive Parker. (Darton, Longman, & Todd.) 79 pp. 7s. 6d.

For those wishing to keep up with significant movements within the Church of England today, here are two reports, quite dissimilar, yet each important in its own way. The former reviews twenty-five years of the "Parish and People" Movement and it is a timely appraisal. It consists of a number of papers given at its January Conference this year and a number of reports. Several papers of the series have a wider significance than that of their immediate reference, for they take up and contribute to the continuing discussion on eucharistic theology and its liturgical expression that is going on between Evangelical and Anglo-Catholic churchmen. We might draw attention particularly to the penetrating essay of Professor C. F. D. Moule which asks all the questions on the subject of sacrifice that Evangelicals would wish, even if his answers are not all those that would gain their acceptance. But it is clear that this is an essay for all, Evangelical and Anglo-Catholic alike, to ponder. Douglas Webster in another sets out to correct any exclusive concern for worship and liturgy that is not balanced by the equally important concern for mission. There is a valuable contribution from Basil Moss on the sacramental nature of the Word of God, particularly in preaching, which is clearly indebted to P. T. Forsyth. On the other hand, Canon Couratin and Brother George Every write on Thanksgiving and Sacrifice with an historical and patristic bent; the essays raise problems of a critical estimate of their authorities, if there is to be a worthwhile conclusion for widespread acceptance. On the movement itself, notice has been taken of friendly criticism, such as that in the Archbishop of Canterbury's *Durham Essays and Addresses*. Working parties on different aspects of the movement have their reports summarized; and there is a chapter of rather limited statistical results. It seems to be taken for granted throughout that Morning Prayer is "out", which is strange, when the statistical figures seem to suggest that a somewhat larger number of Parish Communion churches retain it, while a very large proportion have no regular Parish Meeting which is intended to be the alternative teaching opportunity.

The second booklet tells of a new lay movement, now ten years old, originally inspired by Canon Roger Lloyd. It cannot be said to have grown much in the time and it remains small and comparatively unknown. The writer is enthusiastic yet modest. Although there are other lay societies witnessing and working and outside of the church, with different methods and procedures, this account is not only worth knowing about; it is also a helpful signpost. G. J. C. MARCHANT.

RELIGION, REASON, AND REVELATION.

By Gordon H. Clark. (Presbyterian and Reformed Publishing Company, Philadelphia.) 241 pp. \$3.75.

What type of reader is the author aiming at? The question is

bound to arise with a book which covers such a wide range of subjects : Christianity as a religion, the relationship of faith and reason, the relevance of linguistic philosophy to the language of the Scriptures and the ethical and theological problem of evil—all, incidentally, without an index, which seems an inexcusable omission.

Dr. Clark is professor of philosophy at Butler University in Pennsylvania. This suggests that the book is intended for students or teachers of philosophy. For students, there is some useful material, particularly in the section on faith and reason which offers an interesting classification of philosophical attitudes : reason without faith (the rationalists and the empiricists, each, of course, meaning something different by "reason"), faith without reason (the mystics and the existentialists), reason and faith (the scholastics), and faith and reason (the Protestant tradition). But there are shortcuts and allusive references which make the book less amenable for students' use : logical positivism, for example, is introduced into the argument without adequate explanation of its meaning.

Dr. Clark's professional colleagues, on the other hand, would find a curious mixture of precise, academic writing and loose, colloquial phraseology. They would also find, particularly in the theological argument, a tendency to set up untenable positions in order to knock them down, and a fondness for repetition, including the reproduction of an entire paragraph, almost word for word, in a different context less than fifty pages from its first appearance. This betrays a carelessness in construction which is symptomatic of the uncertain direction of the book.

It is evident that Dr. Clark is anxious to correct what he conceives to be theological errors. He writes as a convinced Calvinist, and he finds error not only among liberal theologians, but also among conservative evangelicals who do not take a high enough view of the intellect. His arguments might be more effective if they were more temperately pitched. As it is, there is a shrill, polemical air about them which is not likely to convert the transgressor. Even moderate Calvinists may find the approach more of an embarrassment than a reinforcement to their position. But others who are less in sympathy with his theological viewpoint will note that in the long concluding section in which he argues against free will, there is not so much as a mention of the love of God. This in itself is an indictment. No dissertation on sovereignty can be complete, or even intellectually acceptable, without an understanding of love as the essence of God's nature.

DEREK TAYLOR THOMPSON.

ORTHODOX ENCOUNTER : THE CHRISTIAN EAST AND THE ECUMENICAL MOVEMENT.

By Nicolas Zernov. (*James Clarke.*) 200 pp. 10s. 6d.

With the increased participation of the Orthodox Churches in ecumenical discussion at New Delhi, and the recent visit of the Primate to Moscow, it is only to be expected that there should be a quickened interest in Eastern Christendom at the present time. Hence the latest of Dr. Zernov's books, a paperback written in a straightforward

manner, is likely to enjoy a wider public than any of his other works.

We make our encounter largely in Part II (The Church of the Eastern Christians). Part I includes an elementary comparison of the different branches of Christendom, and Part III (The Road to Reunion) comprises basic steps in ecumenics. A useful chapter is devoted to the history of Anglican-Orthodox discussion. North America is suggested as the meeting-place for divided Christendom. The solution of reunion *through* intercommunion is put forward, and it is interesting to learn that a school of thought in the Orthodox Churches, following S. Bulgakov, favours this approach. The Eucharist is the source of unity, but "where open communion is practised, its power is dissipated by denying the reality of the divisions for which its healing grace is needed" (p. 126).

Part II is most impressive in the chapter on the setting of the Eastern Eucharist, where the rich drama of the service is well conveyed, and many interesting points are explained. A case is made out for Orthodox missionary enterprise, the labours of Nikolay Ilminsky being particularly remarkable; but when the author has distinguished between Orthodox and Oriental Christianity for his uninstructed readers, it is confusing to find under the "general missionary record of the Orthodox Church" work which was in fact done by Nestorians (p. 47). Lack of clericalism in the East is well illustrated in the descriptions of Orthodox confession and ordination. Anglicans would agree upon the importance of lay participation in services, but would consider performances by the choir a denial rather than an example of this. In general the book reflects the empirical approach of Orthodoxy which considers that "nothing which has not some direct bearing upon worship need be dogmatically defined" (p. 92). Apparently this excludes the theology of salvation, the constant theme of Protestant worship!

J. E. TILLER.

FUNDAMENTALS OF CATHOLIC DOGMA.

By Ludwig Ott. Translated from the German by Patrick Lynch. (The Mercier Press, Cork.) 544 pp. 30s.

In a recent interview the Archbishop of Canterbury described the doctrinal differences between the Church of England and the Church of Rome as profound. This new edition of Dr. Ott's compendious exposition of Roman Catholic teaching can be studied with profit by Protestants who wish to achieve a clear understanding of the important points of difference (and of agreement) between our two churches. The authoritative Roman teaching is set forth with admirable lucidity and comprehensiveness. The main texts, scriptural and patristic, claimed in support of the various doctrines are given, and also the relevant papal and conciliar statements. The position of the Reformers, especially in its radical cleavage from specific Roman dogmas, is noticed with candour, though not always with full comprehension or accuracy. The Reformers' arguments, however, are not defined or taken into account. But the doctrinal gulf between authentic Anglicanism and authentic Romanism is plainly so profound that it appears to be unbridgeable short of a fundamental departure

from its historic position by one side or the other. From the Protestant point of view, Dr. Ott's book is of value because it leaves one in no doubt as to what is the authoritative Roman Catholic position. He does not indulge in shufflings and obscurements. There is no smokescreen to make it seem that no gulf exists in the interests of a misguided and ultimately valueless irenism. Surely, and first of all, it is much to be desired that each side should have a proper understanding of the characteristic doctrines of the other.

PHILIP E. HUGHES.

THE WAY OF THE PROPHET : AN INTRODUCTION TO ISLAM.

By David A. Brown. (*Highway Press.*) 120 pp. 6s.

"Cross and Crescent" has always been a superficial and unwise form in which to state the confrontation of Christianity and Islam. For "the crescent" has never had in Islamic life and temper the centrality, the quality of definitiveness, which belong to the Cross in Christianity. A much truer phrasing would be "the Cross and the Hijrah". For in some, and those crucial, respects, there is a clear comparability between Jesus in Jerusalem and Muhammad in Mecca, confronted each with strong, religious vested interests and threatened by powerful coalitions, bent on the maintenance of a profitable *status quo* and, therefore, resentful of the upstart intrusion of one who though He knew letters had never learned, and "the illiterate Prophet, Muhammad". There is, of course, deep and urgent disparity between the two situations. But what is deepest in contrast arises from what is plainest in likeness. Given sharp antipathy, what does a servant of truth do with it? The answer of Muhammad is that through opportunist statecraft and the force of this world, he subdues it. The answer of Jesus crucified is that He suffers it unto the victory of redemption, saving the whole far more authentically than power ever could.

It is really this central theme which makes Canon Brown's book. It is a careful, irenic, and sensitive study of Islam in short compass. It sets out the salient lines of Muhammad's career and of Muslim practice, aiming to show that much traditional Christian criticism has been about the wrong things and has created much ill-will without centring the questions where the answers should belong (a perceptive job which he tries to do himself, with much success). Readers who are tempted to suspect the distance he is ready to go in feeling and thinking with Islam should beware lest in their preoccupations they miss how radical in a spiritual way is what he has to say. In following him, they are served by sound Arabic scholarship, a faithful experience of active evangelism, and patient meditation on one of the Church's most exacting fields of ministry and thought.

KENNETH CRAGG.

MAN AND HIS DESTINY IN THE GREAT RELIGIONS.

By S. G. F. Brandon. (*Manchester University Press.*) 442 pp. 45s.

This is an enlarged version of the Wilde Lectures in Natural and Comparative Religion which Professor Brandon delivered in Oxford University in the years 1954-57. The work, true to its title, is devoted

to the anthropology rather than the theology of the great religions, and in this it is, surprisingly, something of a pioneer.

To the biblical student the chapters of most immediate interest will be those on ancient Egypt, Mesopotamia, Greece, and Iran—the civilizations which form the world-background to the Bible. Much of this material is already accessible in works on the Old and New Testaments, but it is very well presented here, and there is value in the juxtaposition of these systems to each other, and to those that are either downstream of the Bible (as Islam) or (as the thought of India, Buddhism, and China) far removed from its natural frontiers. The chapters on the Hebrews and on Christianity, however, savour a little of over-specialization, in their endeavour to prove, first, that the Old Testament anthropology is the product of conflict set up by the alleged attempt of the Yahwist writer to stamp out the cult of the dead, and, secondly, that the New Testament is to be read largely in terms of dialectic between a hellenistic Paul and the Jerusalem church. In so general a survey of religions it would seem more proper to give an objective account of their received doctrines, than to read between the lines of their scriptures.

In the introductory and final chapters, respectively, the author discusses the view which Early Man seems to have taken of himself and his destiny, and the proliferation of his thought into the systems treated in the body of the book. He finds man aware, from the earliest days of which he has left his traces, both of *himself* (so that he is not identified with his environment) and of the passage of *time* (so that he is not immersed in the present). From this double awareness spring his attempts to come to terms with the changes and chances of life.

While the author modestly speaks of his temerity in surveying so many fields of specialist study, the reader can only admire and be grateful for the combination of such erudition with such power to synthesize, and such clarity of style, as are everywhere evident in this book.

F. D. KIDNER.

NIHILISM : ITS ORIGIN AND NATURE, WITH A CHRISTIAN ANSWER.

By Helmut Thielicke. Translated by John W. Doberstein. (Routledge & Kegan Paul.) 186 pp. 15s.

This useful little book of Christian Apologetics is one of the Religious Perspective series, edited by Ruth Nanda Anshen. The author is the Rector of the University of Hamburg. It is based on a series of lectures first delivered in the University of Tübingen to an audience of young people who had been through the horrors of the late war and were thoroughly disillusioned and sceptical. As such they were ripe disciples for the philosophy (or lack of philosophy) of Nihilism.

We are taken through many spheres in which the belief in meaninglessness shows itself in human affairs today : in law, medicine, and psychology. The despair and hopelessness of man apart from God are analysed. This is no display of academic learning alone, though it is that at a deep level, but something wrung from the heart of men's present predicament, as by one with prophetic insight.

Positivism, with its short-sighted view which regards the empirical fact as the only reality, is shown to be the parent of those pseudo-absolutes—national, political, and materialistic—which have plagued the modern world and bred the anxiety which is so prominent a feature of the human scene nowadays. Existentialism is also examined. Its struggles to express the value of the individual in his "freedom", as against the terrifying alien and valueless forces that would crush him, is critically appraised.

There are many references to current books and plays on the subject, with notes and a good index. All students of Christian Apologetics on the philosophical level should read and use this book.

A. V. M'CALLIN.

THE PRAYERS OF MAN (FROM PRIMITIVE PEOPLES TO PRESENT TIMES.

Compiled by Alfonso M. Dinola. Edited by Patrick O'Connor. Translations by Rex Benedict. (Heinemann.) 544 pp. 50s.

This beautifully bound volume, so tastefully printed, will become a bedside companion to some people because of its magnificent vista into the philosophy of religion. As prayer is the central feature of all religions, and their spiritual life, so the author has gathered into one compass samples of ritual forms by which man's spirit enters into communication with God. He claims that prayer is more characteristic of any form of religion than its ritual, dogma, ethics, or culture. Hence the history of prayer is the tracing of a development within the innermost depths of the human breast of that suggestive rhythm whereby man engages in the eternal dialogue with his Maker. Over 400 pages deal with the primitive patterns, Christianity occupies just over one hundred pages of the volume, and Islam a mere ten. Within the Christian section Roman and Ambrosian selections claim forty pages. The Salvation Army, Seventh Day Adventists, and Russelites also find mention as typical of examples of the lyrical mysticism common among the sects. What an amazing variety meets us, from requests for rain and the blessing of fecundity to the warlike triumph song over Satan by the "Watchtower" Militia. Christianity appears to be little higher, in degree, from its neighbours, in the patterns cited. This is due to the desire to include the widest aspect of subjects within the covers of one book. Otherwise the nationality of the author, and the religion of his associates, have played their part. Had we ourselves made the choice of patterns the picture would have been different. Reformed Christianity would have shewn the degree in difference to be one of *kind* not merely of subject.

R. E. HIGGINSON.

GREAT WORLD ATLAS.

Planned under the direction of Frank Debenham. (The Reader's Digest Association.) 84s.

It is always a pleasure to welcome a new and imaginative venture in the world of publishing, and the *Reader's Digest Great World Atlas* is an outstandingly successful venture of this kind. Sumptuously

produced, it is a geographical encyclopædia as much as it is an atlas. As a book of instruction it cannot fail to be of absorbing interest to all who turn to it, whether in home, classroom, or office. The first section, on the Face of the World, is also the most exciting, for its pages show the surface of the earth in "three-dimensional" relief: mountains, plains, and valleys are seen in vivid reality as one looks down, as it were, on the earth from above.

The second and largest section, on the countries of the world, is more conventional in appearance, but none the less notable for the fineness of its draughtsmanship and the ample scale of the maps. The third section, on the World as we know it, will be studied with fascination by young and old alike. With the aid of superb illustrations it initiates the reader into the mysteries of outer space, the stars and the moon, the earth's structure and its mineral treasures, the ages of the earth (including some evolutionistic fancies), the great oceans, patterns of climate, frontiers of civilization, life in the sea, bird migration, more evolutionistic fancies concerning man's origin, the growth of civilizations, religions of the world, Bible lands, the great explorations, world population, world food and world health, and, finally, various "three-dimensional" aspects of our terrestrial orb as it would appear from 25,000 miles out in space. Each of these parts is appropriately introduced by a text of Scripture, so that all is viewed within the perspective of the Divine Creator's majestic plan. The indices are fully and clearly set out.

In a quite remarkable manner this splendid work succeeds in conveying a sense of the wonder of this amazing world in which God has placed us.

PHILIP E. HUGHES.

THEY ASKED FOR A PAPER.

By C. S. Lewis. (*Bles.*) 211 pp. 16s.

Many will welcome this collection of papers and addresses, with two notable sermons, now made available to a wider public. They range from Dr. Lewis's inaugural lecture on taking up a newly-founded Chair at Cambridge to papers read to such learned societies as the Oxford Socratic Club and the British Academy, and deal with such subjects as "Hamlet, the Prince or the Poem?" "The Literary Impact of the Authorized Version", and "Psychoanalysis and Literary Criticism". But perhaps Dr. Lewis is in his happiest vein in paying his (not uncritical) tributes to Sir Walter Scott and Rudyard Kipling. Here his analysis of character, environment, and work is fascinating, blending, as it does, knowledge and deep understanding, shrewd judgment, tolerance, and wisdom. Of a harsh criticism of Scott he says: "It is like reading a review by a jackal on a book written by a lion. But we must not grow bitter"; and he closes by quoting Scott's own words: "Poor curs. I dare say they have their distresses".

His meditations on "Kipling's World" enable him to give reasons for neither loving nor hating that controversial figure, and to examine Kipling's frequent use of the intimate "closed circle" theme. This is continued in the "Inner Ring", an absorbing examination of "the lust for the esoteric, the longing to be inside", which has overtones both

of commendation and of warning for the Christian today. But all who have found in Professor Lewis an independent thinker, probing skilfully into motives, characters, and situations of crisis, will want to read this book, bringing its spiritual challenge which goes far deeper than the immediate context of each paper might suggest.

G. C. B. DAVIES.

THE TROUBLING OF THE CITY.

By Roger Lloyd. (Allen & Unwin.) 214 pp. 18s.

In this fable the Archdemon Vitrios, with assistant fiends, troubles the city of Winchester and disrupts the peaceful life of its inhabitants. They in turn are helped by spirits of the city's past: Saint Swithun, King Alfred, and others. And so, in Enid Blyton fashion, a monk is thrown into "the middle of the biggest adventure of my life". Fables have lost none of their power to entertain and instruct. The tone of this book, however, undulates between that of an adventure story for children, a fantasy, and a devotional address. Calling itself a fantasy, it yet treads close enough to everyday life to invite the criticism of superficiality and sentimentality. In a fantasy *what* is said depends entirely on *how* the writer says it. Canon Lloyd fails to make consistent and simultaneous impact at two levels, which is what a fantasy promises. He is explicit about what should be implicit, and in the process tends to over-simplify what he wants to convey. His devil, by Screwtape out of any pantomime wizard, is as clumsy and ineffectual as evil is not.

It was first read aloud. On returning from my first visit to Italy in 1955, I went to a conference of the Servants of Christ the King at Winchester. There was a nurse from Manchester, a Madonna—no less, who might have stepped out of the past from the Florentine paintings I had just seen, much as Saint Swithun and King Alfred return to modern Winchester. The conference atmosphere was of a happy family reunion, and the substance of this book was the bedtime story to just such a conference. Its ingenuous spirit and its slight whimsical charm do not, however, relieve its failure, since its shortcomings as literature prevent it from making a contribution to a Christian understanding of our times.

PETER WATKINS.

GOD LOVES LIKE THAT!: THE THEOLOGY OF JAMES DENNEY.

By John Randolph Taylor. With a Foreword by A. M. Hunter. (S.C.M.) 210 pp. 27s. 6d.

In his foreword to this book Dr. Hunter points out that no adequate critique of Denney's theology has ever appeared. This is all the more curious in that James Denney's writings continue to have a wide influence. It is not so many years ago, for example, that the Tyndale Press brought out a new edition of his important work on the atonement, *The Death of Christ*. It is to meet the lack of an adequate account of Denney's theology that this present book has been written. After a brief account of Denney's life, two chapters are given over to

the cross in Denney's thought, then one each to the person of Christ, the resurrection, the Holy Spirit, Scripture, the Church and the kingdom, and ethics and eschatology. Taylor rightly emphasizes that for Denney the cross is the heart of Christianity, and he is able to bring out something of the liveliness, the unconventionality, and the stress on personal experience so characteristic of Denney. He makes the point that Denney dealt in his day with many problems which have since become major preoccupations of the Church. He was a man ahead of his time. Many today have the idea that Denney simply reproduced conservative orthodoxy, but this was far from being the case. His was a restless and inquiring mind and he was not given to accepting preconceived notions, orthodox or otherwise. He expressly repudiated the verbal inerrancy of Scripture. It is all the more interesting accordingly that he should so often have affirmed the truths that conservative evangelicals live by, and it is important that he said them so well. This book gives us a good account of many aspects of Denney's teaching. Its principal defect in my judgment is that it does not give an adequate evaluation and summary. We can see many fine trees, but we are left with little conception of the wood. ,

LEON MORRIS.

THE WORK OF CHRIST : A HISTORICAL STUDY OF CHRISTIAN DOCTRINE.

By Robert S. Franks. (Nelson.) 708 pp. 30s.

All those interested in the study of the atonement will welcome this reprint of a work which has become a classic. Franks' book, which first appeared in 1918, surveys the history of the doctrine of the atonement from the sub-apostolic age up to that date. It does not attempt to deal with the scriptural teaching on the subject, nor does it give Franks' own views, other than incidentally. Franks, of course, set out his own thought in *The Atonement*, published in 1934. But the present book does give a masterly survey of the history of this doctrine throughout the centuries. Of course, theology has not stood still since 1918. Indeed, it is interesting to reflect that the most significant movement in modern theology is usually dated from that year, the year of the appearance of Karl Barth's *Commentary on Romans*. Franks' book accordingly could have no reference to the kind of discussion which has become characteristic of our day. In this new edition, no attempt is made to bring the book up to date, probably wisely. As it stands, it is a clear and useful account of a wide stretch in the history of the doctrine, and students will value it as such. Some day the subsequent history of the doctrine will have to be written, but meantime we must all be glad of the reappearance of this standard work. The most significant change in the new edition is that the original two-volume work has now been brought out in one. There are also slight modifications in the setting out, but no attempt has been made to alter what was originally written. The reprint has been well done, and the book is a pleasure to handle.

LEON MORRIS.

BAPTISM NOT FOR INFANTS.

By T. E. Watson. (Published by the Author, Ribchester, Preston.) 108 pp. 3s. 6d.

Tending to get overlooked by recent debates, but recalled to us by this book, is the hardy perennial of infant baptism.

The matter that draws your reviewer's hottest fire is the method adopted by the author; this is to support all his points by a quotation from pedobaptist writers. While the author has tried to be fair (as he explicitly tells us) this method of arguing a point is hopeless. A text is interpreted in a certain way, and then a quotation is found from a pedobaptist supporting this interpretation; but we are left wondering whether 90 per cent of pedobaptists would so interpret it. On this method one could probably prove evangelicals to be Romanists; one only needs to set the skittles up and then knock them down.

The review of the biblical and patristic evidence follows the usual lines, though Mr. Watson is more unyielding on some points than, say, a modern Baptist symposium, *Christian Baptism*, edited by A. Gimore. In passing it may be mentioned that Jeremias' work does not seem to be noticed.

Three specific criticisms. Firstly, the method adopted means that the covenant view behind infant baptism is never properly presented. Secondly, in denying any hereditary principle (in doing which the author sounds like an old-fashioned dissenter railing against the House of Lords) he appears to contradict his own interpretation of Acts 2: 39, to say nothing of the wider issues such a denial raises. Thirdly, the author appears to contradict himself in a crucial point, namely, how do we treat our children? On page 76 we are told a Baptist prays with his children; but on page 86 we are told to treat them as children of the flesh alone.

We should all like to make progress on this question, but I'm afraid this book will not give us much help. P. S. DAWES.

THE LATTER DAYS.

By Russell Bradley Jones. (Baker Book House, Grand Rapids, U.S.A.) 196 pp. \$2.95.

This is really a second edition, under a different title, of an attempt by an American Baptist pastor to solve the problem of biblical interpretation in relation to the prophetic scriptures. For years he was silent on the subject in his preaching, because of the confusion which prevailed in his own mind, and he limited himself to the personal, visible, and imminent return of the Lord. The utterances of nuclear scientists and the emergence of the state of Israel awakened him out of his slumber. With the aid of his Bible, and later of well-known writers of all schools of prophetic interpretation, he endeavoured honestly to face the difficulty. The result is a well-produced book, written without any apparent bias, and setting forth the crucial points in the debate which still continues. Obviously the key to the problem is found in the scheme of interpretation which is followed. "Literal" and "Symbolic" patterns are examined. Dr. Jones would appear to be

an a-millennialist. But he admits the extreme difficulty of drawing a line between what is literal and what is symbolic in predictions. Most people will ask what is his attitude toward Israel and the Millennium. For the former he can see no place in the New Testament, and for the latter nothing at all in the whole Bible! Yet he does at least state the case fairly for both sides, and presents the relevant data upon which to reach a decision. What more could one desire? The book is well worth reading, and its candid examination of the problems, and the fearless arrival at conclusions, earns our respect.

R. E. HIGGINSON.

THE STORY OF THE BIBLE.

By Hendrik Van Loon. (Mayflower Books.) 352 pp. 5s.

The author of one of the greatest history books ever written for the ordinary reader has tried out his skill upon the greatest of books ever written, the Bible. Originally planned for his "boys, Hansje and Willem", his aim has been to introduce young readers to the sacred volume because of their ignorance of its treasures: "I might ask you to read the original, but I am not certain that you would". With literary skill he weaves together the story and continues the movement of God beyond the time of the last epistle of the New Testament to the moment when Christianity has triumphed over the might of pagan Rome, and established itself in its place. Peter's sojourn in that city is presupposed as history when other events mentioned in Scripture are treated as "legend". What is even more remarkable is the attempt to interpret briefly the Wisdom Literature of the Old Testament, and to link the Old with the New by the bridge of the Apocrypha, while omitting the *content* of Christianity as enshrined in the Epistles. No real outline of Christianity is suggested beyond what is historically apparent. Indeed, one sentence embodies the message: "The teaching of Jesus was the noblest expression of a human soul seeking happiness in the exercise of love and justice" (p. 329). No mention is made to the resurrection of Christ from the dead, but merely to the survival of an *idea*, which accounts for the final triumph of this religion. Paul, "the brilliant speaker and organizer," seems to be the master-brain behind it all, although his conversion happened through a new insight into the meaning of the idea. What might have been a most valuable avenue of approach to the Book becomes a means of distorting its message, and this is especially reprehensible when young minds are at stake.

R. E. HIGGINSON.

ACT AND BEING.

By Dietrich Bonhoeffer. (Collins.) 192 pp. 21s.

Although he has yet to figure in university examination papers, Dietrich Bonhoeffer is rapidly becoming a thinker to be reckoned with in philosophical theology. The son of a professor of psychiatry, he was appointed a lecturer in theology at Berlin University in 1930. An opponent of Hitler, he was eventually arrested in 1943, and was executed two years later only a few days before the end of the War.

Act and Being was written as a kind of thesis which the author

presented on being admitted to his lectureship at Berlin. In general, it is an attempt to restate Protestant theology in terms of modern, post-Kantian philosophy. In particular, it aims at bridging the gulf between thought as an activity and the independent existence of the object of thought. After sketching the philosophical background, Bonhoeffer attempts to apply the concepts of *act* and *being* to revelation and the church, and to man in Adam and man in Christ.

Despite its learning, the book bears the marks of being both a youthful work and an academic treatise. Nor do the undissolved lumps of German grammar make it any easier. The following is an arbitrary but not unfair sample sentence: "The knowing oneself to refer to the transcendental, but to be also, for that reason, the world's point of reference, that, for transcendentalism, is human existence" (p. 21).

Although the book is supplied with a useful index, the English reader may well sigh for a glossary of philosophical technical terms and some helpful marginal notes as he ploughs through the work. As it is, *Act and Being* is probably one of those books which are best read first for the fourth time.

COLIN BROWN.

THE CHRISTIAN RENAISSANCE.

By G. Wilson Knight. (Methuen.) 356 pp. 30s.

This book is a reissue of a work first published in 1933, and to which is now added a long epilogue devoted to Oscar Wilde, the Gospel of Thomas, Jesus and "love", and spiritualism. Students of English literature are indebted to Professor Wilson Knight for his interpretations of the major classics of our language. His work has taught us to read with new eyes, not least because of his capacity to discover new, exciting, and valid relationships between different writers. In this book he uses the technique, with which *The Wheel of Fire* first made us familiar, of elucidating through symbol and metaphor, to examine the Christian significance of Dante, Goethe, and Shakespeare. He also seeks to provide an analysis of the New Testament by the same method. The third part of the book deals with questions of immortality, love (agape/eros), the Trinity, and the Sacred Birth.

It is the penalty of brilliance that it is sometimes eccentric and there are certainly many things here which the orthodox Christian must reject. Besides the questioning of various events in our Lord's life as historical fact, there are also such remarks as the dangerous near-equation inherent in recognizing the "Sacred Life alike in poetry, and Christianity, and human love". This is altogether too woolly. It endangers the special, indeed unique, place of Christian faith in the Triune God as revealed in Scripture. The epilogue is even more eccentric with its eulogy of Oscar Wilde, its argument for a quasi-homosexual relationship between our Lord and St. John, and its vaguely attempted association of spiritualism with Christianity. What is one to make of remarks such as: "His [our Lord's] miracles of healing were of the kind done today by such famous healers as Harry Edwards"?

Those of us who have had the privilege of being taught by Professor Wilson Knight can never forget what we owe to him. Of this book,

however, one is left prizing its brilliance but regretting its lack of discipline, treasuring its insights but trying to ignore its aberrations.

ARTHUR POLLARD.

CONSIDER YOUR CALLING : AN INTRODUCTION TO THEOLOGICAL STUDY IN THE LIGHT OF THE FUNDAMENTAL QUESTIONS IT RAISES FOR MINISTERS AND DIVINITY STUDENTS.

By Heinrich Vogel. Translated by John Penney Smith. (Oliver & Boyd.) 141 pp. 18s.

The author is Professor of Dogmatics in Humboldt University, East Berlin. In considering the call to the ministry he starts with "modern man's unhappy love for the Church", the desire of the world for the Church but on its own terms. The ordinand's call is bound to be tested by doubt. It is not fitness but overcoming grace that makes a man willing to serve. This is his comfort. Praying that God will send out labourers into His harvest does more than all our heart-searchings to help a man to understand his vocation.

Will the theological course throw the young man into doubt and confusion? He must see that he is engaged in the struggle for the truth. Today the traditional and historical truths of religion and philosophy are being offered at throw-away prices. Many are caught in the relativism which despairs of ultimate truth. Christ must be the centre of truth if fragmentation is not to set in. The intolerance of truth and the tolerance of love must go hand in hand. I sense an uneasy blending of Christian orthodoxy and existential philosophy, and a semi-mystical approach to the Bible, "the true humanity of the word of Scripture".

Professor Vogel makes a strong plea that the meaning of Scripture is to be found in the kerygma, the message of salvation. Creative power is not to be found in the Church, but in the Word made the living voice of the Gospel by the Holy Spirit. The Word of God is the Teacher of the Truth, and man, in his encounter with the Truth, is exposed and judged as the enemy of the Truth, only to be saved by the Truth itself in its sovereign mercy. The Word must never be surrendered to psychological or ecclesiastical management. True apologia is bound up with sanctifying the Lord God in our hearts, not with attempting to establish the truth of the Gospel on rationally conclusive grounds. The book ends with a wise and moving letter to an ordinand on the eve of his ordination.

In many ways this is a penetrating book, though often the language is appalling, as for example: "We now take up the question of the individual 'characters' of theological investigation and knowledge, in terms of the unity and totality of a kerygmatically orientated theology that is Christocentrically rooted and eschatologically sealed".

T. ANSCOMBE.