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Book Reviews

PURITANISM and RICHARD BANCROFT.

By Stuart Barton Babbage. (S.P.C.K.) 421 pp. 63s.

The Principal of Ridley College, Melbourne, has performed a valuable service to the world of scholarship by making available the fruits of his researches. The substantial volume he has given us is in the best tradition of the historical school of the late Dr. Norman Sykes, whose pupil Dr. Babbage was, and from whose pen there is an appreciative Foreword, commending it as a "careful, thorough, and detailed survey of Puritanism during the vital first septennium of the reign of James I". As the order of words in the title indicates, this is a study of the character and fortunes of Puritanism within this period rather than a biographical portrayal of Archbishop Bancroft.

It is important to be reminded in these days that Cartwright, the Puritan leader in the Elizabethan era (who died in 1603, the year before Bancroft became Archbishop of Canterbury), maintained that the dress of the clergy and the ceremonies of the church to which exception was taken were not sufficiently evil in themselves to warrant secession, since they were things "indifferent" and a minister's primary duty was to preach the Gospel. Otherwise stated, the Puritan quarrel was not over the doctrine of the Book of Common Prayer or its liturgical construction, but over a number of secondary issues such as the wearing of the surplice, kneeling for communion, the sign of the cross in baptism, the use of the Apocrypha in church, and so on, as, for example, the Millenary Petition presented to the King in 1603 shows. The Puritan advocacy of a presbyterian form of church government was, moreover, a reaction not so much against episcopacy as such as against prelacy. A modified form of episcopacy, of the kind proposed by Archbishop Ussher in 1641, would have been acceptable to the Puritans generally. We should learn from this today, for, in the contemporary negotiations for reunion, it would be a delusion to imagine that our Free Church brethren would find a prelatial form of episcopacy any more acceptable.

While sympathizing with the Archbishop, who, in seeking to establish order in the church, found himself running up against the conscientious opposition of large numbers of churchmen, it is impossible not to deplore the deprivation of so many excellent clergy of their livings and the consequent spiritual impoverishment of the church at a time when such drastic surgery could not be afforded. As Dr. Babbage points out: "All this was the more anomalous since papists at the most were exposed to recusancy fines, whereas Puritans were exposed to the total loss of their livelihood. The former differed from the Church on fundamental matters of doctrine, whereas the latter only differed in matters of ceremonies which were things indifferent". Is there perhaps a further cautionary lesson for us today in that this unhappy state of affairs supervened as a result of the enforcement of the new

code of canon law of 1603—though the actual legality of the canons was hotly disputed all along?

The deprived men were, in the main, the type of clergy of whom the church then stood in most need: diligent pastors and preachers compared with whom far too many other clergy were no better than "idle shepherds" and "dumb dogs". Ejection meant for them being torn from their flock and cruel hardship for their families. However we may judge their convictions, that they were willing to endure so much for the sake of conscience shows that they were men of moral integrity. It must be said that, under requirement of enforcing conformity, most diocesan bishops seem to have had little heart for what Dr. Babbage describes as "their invidious and unhappy task". There is evidence, indeed, that much restraint was shown, so that not a few non-conforming parsons whose behaviour was peaceable were allowed to continue their ministry in the hope that in course of time they would conform. There were, besides, others who formed the conclusion that to conform was on balance preferable to being deprived and silenced. Such men, as Dr. Babbage says, refuting the later cynicism of Archbishop Laud, "were not restless and ambitious place seekers; they were men of deep piety and earnest faith. The overriding question which weighed with them was their responsibility to the flock; ought private scruples to hinder the continued exercise of their ministry to the injury of the Church?" At the same time Dr. Babbage speaks in commendation of Bancroft as "a doughty defender of episcopacy, an efficient administrator, a zealous disciplinarian . . . diligent in the conduct of visitations and the execution of reforms". He was spurred into drastic action by the fierce and irrational assaults on the Church of England of a few wild agitators. What he failed to realize—and this was a fault common to his age—was that "the intractable problems of ecclesiastical polity cannot be resolved and settled by legislative enactment".

PHILIP E. HUGHES.

CATHOLIC AND REFORMED: A STUDY OF THE ANGLICAN CHURCH
1559-1662.

By *Florence Higham*. (S.P.C.K.) 358 pp. 35s.

Some years ago Mrs. Higham wrote a number of short studies of early seventeenth century divines. This larger work presents an outline of events from the Reformation to the Restoration. Generally speaking, her outline is sound history, though her sympathies are clearly with the High Church Carolines. The art of charming little pen pictures of leading divines has not deserted Mrs. Higham, and we are given a whole series of such sketches—George Herbert, Nicholas Ferrar, the poet Herrick, John Donne, Lancelot Andrewes, William Chillingworth, and various others stretching down to Latitudinarians like Simon Patrick, and a mystical poet like Traherne, whose theology was bordering on the heretical.

Despite the writer's usual fairness, touches of High Church apologetic do appear (for example, preservation of the sacramental link in Parker's consecration on p. 6, and the "accredited vestments and even the

surplice " on p. 11). But two more serious defects are seen in the book. Firstly, we fear the writer has not seen very far into the Puritan mind. To lump Hooker and Perkins together and accuse them of intellectualism (p. 141) is quite wrong. Perkins did spend much of his time writing on ethics and morality, but he was too pastorally minded to suffer from intellectualism. Puritans were not against the use of the emotions in religion, a notion which is found in several places in this book. To attribute two burnings to James I's Calvinism (p. 52) is sheer nonsense. Again, to allege that all Puritans were against liturgy (p. 217) is much too sweeping. Baxter estimated that of between 1500 and 1600 who were ejected, most were moderates prepared to accept episcopacy and some liturgy. If Mrs. Higham had given us studies of men like Baxter, Perkins, Rogers, Sibbes, and Ussher, the balance of the book would have been redressed, and perhaps some errors avoided. After all, each of these men was an Anglican clergyman in the period studied, even if they were Puritans.

Secondly, the writer's failure to appreciate the importance of the national church leads her to criticize men like Whitgift and Laud for trying to establish conformity. In fact, agreement on the desirability of one national Protestant church was what drew presbyterian and episcopalian moderates together at the Restoration.

This book is not in the same class as the recent S.P.C.K. symposium *From Uniformity to Unity*, but, once its imbalance is recognized, it provides a readable history. Mrs. Higham has tried to map out the Anglican *via media*, but perhaps it is to be found more accurately charted by Professor and Mrs. George in their detailed study of the period between the Marprelate Tracts controversy and the advent of Laudian innovations. G. E. DUFFIELD.

WILLIAM OF ORANGE : A PERSONAL PORTRAIT. VOL. I : THE EARLY YEARS, 1650-1673.

By Nesca A. Robb. (Heinemann.) 317 pp. 50s.

It is appropriate and perhaps inevitable that another woman has done for William III of England (I of Ireland, II of Scotland !) what Dr. Veronica Wedgwood did for his " Silent " ancestor two decades ago. It is even more appropriate that she should be an Ulsterwoman, combining the readability of Macaulay and Motley with the unbiassed scholarship that modern historical writing demands. The result is a great European figure, of heroic proportions, but not a Victorian demi-god.

Discussing the pejorative implications of the phrase " Dutch William ", Dr. Robb emphasizes that, " though the man would not have found the epithet insulting : he prized his nationality," yet " he was by descent a sort of incarnate League of Nations ". Not since Flemish-born Charles V, in whom Spaniard, Hapsburg, and Burgundian blood mingled, had there been one man in whom there were such international possibilities—for good or ill. Orange-Nassau and Stuart were only two strains in one who descended from Solms and Denmark, Medici, Bourbon, and Coligny !

His unique combination of Netherlands patriotism with European

cosmopolitanism was as incomprehensible to Versailles and Whitehall as the same characteristic had been in his great-grandfather to Brussels and the Escorial. Yet Philip II, Louis XIV, and his Stuart cousins were proved to be more insular than the "taciturn" and "dour" Stadholders at Delft and the Binnenhof. Nor should England herself forget that the defeat of the Spanish Armada and the victories of Marlborough originated, literally, in the spadework of these Princes of Orange, who preferred "a drowned land to a defeated one".

Moreover, Dr. Robb shows an appreciation, rare today, of the deep influence of Calvinism in the education and character of this "*fort beau prince*". She rightly insists that it "need not be identified with some over-simplified and distorted versions of it. Calvin, like Dante, has been judged a little too exclusively on his *Inferno*." But, "like Dante," she writes with fine irony, "he was capable of writing about other things". Carrying his tutor Trigland's *Idea or Portrait of a Christian Prince* in his saddle-bags, it is hardly surprising that the young Captain General came "to hold the point of Predestination the firmest that any man did", for it was solidly biblical and Augustinian.

The reviewer has seldom met a more satisfying, non-theological definition of William's "Calvinistic Creed" than that "it is concerned with telling you to stay at your post and go on fighting, even if you are sure to be killed. That all things are in the hands of the High Command and that ultimate victory is assured are no reasons for neglecting the obscure bit of duty allotted to you."

At any rate, it helps explain the identification of "King William" with "civil and religious liberty" by a vocal majority of his biographer's fellow-countrymen, as well as the affection with which his family is held by all his own countrymen. That this is not mere wishful thinking could be seen at the memorably simple, and movingly beautiful, funeral service of Princess Wilhelmina, which did not really need a Dimpleby to dignify it.

M. W. DEWAR.

ZINZENDORF THE ECUMENICAL PIONEER: A STUDY IN THE MORAVIAN CONTRIBUTION TO CHRISTIAN MISSION AND UNITY.

By A. J. Lewis. (S.C.M.) 208 pp. 25s.

This book belongs to a new series of Christian Lives in which the publishers intend to provide studies of outstanding Christians of the modern era "who have taken a lead in the ecumenical renewal of the Church in mission and unity". Zinzendorf certainly qualifies for a place in such a series, since the efforts of the *Unitas Fratrum* in the direction of Christian unity have been no less strenuous than their more celebrated achievements on the mission field. As his epitaph indicates, Zinzendorf became Ordinary of the Brethren by his sheer stature: no constitution was necessary during his lifetime since he was himself the final court of appeal. With such an identification between man and movement, it is valuable to have space in this useful book devoted to the antecedents of the Renewed Church, and an account of developments down to the present time.

The author claims for the Moravian Church a position often accorded

to the Anglican Communion, that of a bridge between the churches, even stating that they hold episcopacy as a "treasure in trust" for the Free Churches. Certainly this book describes many interesting Moravian practices which other bodies might imitate with profit. An example is the love feast; but the regular practice of making decisions by reference to The Lot is rather more questionable.

In Zinzendorf's time the Moravian Church was undoubtedly touched by spiritual revival. This alone made the tremendous achievements possible: life at Herrnhut, labours by missionaries content to be forgotten (no biographies were permitted), and some success in an ecumenical direction. But even at such a time, as the author well demonstrates, Zinzendorf felt the tension between a vital Moravian Church and the cause of Christian unity; and what is left unsaid is that, without these conditions of revival, Zinzendorf's argument that denominations are nothing against a religion of the heart can be a dangerous one. In any case, too much is occasionally made of the evidence: fellowship with a Roman Catholic Archbishop sounds good until one remembers that Noailles was the man concerned. There are, however, many gems in this book from the mind of a great Christian. "We have only to be zealous in the cause of Jesus as the children of this world are in their affairs, and the communion of saints will be realized." These pages show us what can be achieved by a life truly committed to that ideal.

J. E. TILLER.

EVANGELICALS IN ACTION: AN APPRAISAL OF THEIR SOCIAL WORK IN THE VICTORIAN ERA.

By Kathleen Heasman. (Bles.) 310 pp. 30s.

We have all heard of the social work of the Church and Salvation Armies, and of Lord Shaftesbury, but probably few of us have realized until now that Evangelical organizations "formed the major part of the great growth in voluntary charity which took place during the nineteenth century", and which laid the foundations for the modern welfare state. It is this thesis which Dr. Heasman seeks to prove in a readable and most informative survey of the wide range of social work for which Victorian Evangelicals were responsible. She illustrates her point in chapters dealing with the different types of people whom they helped, and sets their work against the background of the whole social movement of the nineteenth century, the attempt to help by unofficial means the casualties of the industrial revolution whom a *laissez-faire* society was unwilling or unable to help by official means.

The Evangelical attitude arose partly from the general atmosphere of the time, but also partly from the Evangelical concentration upon salvation as the restoration of a guilty sinner to a life of Christian freedom and responsibility, and it is therefore not surprising that this social welfare was often carried out in connection with evangelism. It not only continued the eighteenth century tradition of general charitable work among the poor, but also tried to rescue the destitute and encourage them towards self-help and self-respect. From the very early days of the movement this inspired attempts to reclaim prostitutes, and with the passing of time gave rise to the care of

children and teen-agers, the reform of criminals and alcoholics, encouragement of the handicapped, and social provision for special groups like sailors and navvies whose work took them apart from normal society.

Two influences stand out in the book : the example of Continental social work, and the advice and encouragement of D. L. Moody, acting upon the new spiritual forces which were released by the mid-Victorian revivals. The author tells of a remarkable increase in voluntary charities between 1850 and 1900, and as the century grew older social work and charitable organizations became more closely linked with religion.

It all adds up to an enormous amount of social welfare, carried out so very largely on a voluntary basis, an eloquent testimony to the vitality and influence of the Evangelicals in a period when they are popularly considered to have been on the wane. Their great and notorious failing lay in the fact that, although their methods were up-to-date, their underlying outlook was that of an earlier age ; they failed to question the general social order which they inherited, or to consider adequately the causes of poverty and distress, so that they were more interested in personal welfare than in economic conditions. But this was also their strength, for they brought into the work of relief the essential element of personal care and friendship which welfare work in all ages so badly needs.

This is obviously an important book, particularly for the church historian, and with her wealth of detail Dr. Heasman seems to have proved her point very clearly. One suspects that she uses the term Evangelical in a wide sense to include all members of Orthodox Dissenting Churches regardless of individual theological standpoint. It would be interesting to know how far different types of Evangelicals pursued different types of work, particularly as this relates to the difference of outlook between Churchmen and Dissenters, and in view of the division of chapters according to the classes of people assisted, it would have been helpful to have had an extra chapter indicating any changes in approach or atmosphere from decade to decade. One gets the impression that towards the end of the century those who concentrated most on social reform were often those who were losing their specifically Evangelical character and were becoming more liberal.

One small point. The full apparatus of references to sources was no doubt left out for the sake of appearance, but it would have been most useful.

DAVID E. H. MOLE.

C. H. SPURGEON : THE EARLY YEARS, 1834-1859.

(*Banner of Truth Trust.*) 562 pp. 21s.

Charles Haddon Spurgeon towers over British religion in the second half of the nineteenth century, yet the details of his character and career are not well remembered. Partly due to the absence of an adequate modern biography, this is undoubtedly due also to the fact that his autobiography was produced in four large quarto volumes of such magnificence that they have long been out of print.

The Banner of Truth Trust now republishes the first half of the Autobiography in one volume. It covers his early years until his establishment in London as an "infant prodigy" of a preacher, who by his twenty-first birthday was drawing enormous congregations. The Autobiography was really a scrapbook compiled by Spurgeon's widow and his private secretary from the chapters he wrote, from press cuttings and Mrs. Spurgeon's memories. The anonymous editors of the present edition have skilfully abridged it a little, have produced excellent early photographs, and the printing and binding are well up to the enlightened publisher's standards. For the price, this long volume is astonishing value.

Spurgeon's roast-beef-and-plum-pudding-of-old-England personality, his quick wit, and his tremendous dedication come right through his easy, earthy style. Like all autobiographies it hides as much as it discloses. There is no whiff of tobacco and few whiffs of the grapeshot that doughty controversialist fired in all directions. And, naturally, there is only a minimum of evidence to explain his astonishingly swift and early rise to fame.

The publishers promise a second volume, which will be eagerly awaited. The reader may wish to skip the long newspaper quotes, but should be proud to have this book on the shelf, for its looks and for its matter.

J. C. POLLOCK.

THE CHRISTIAN IN POLITICS

By Walter James. (Oxford University Press.) 216 pp. 21s.

This book is about the contribution of Christians to politics. The author, in this closely reasoned and cogent study, shows himself a realist and a liberal. He believes there is too much evil in society for its affairs ever to be regulated by love. From this he deduces that the Kingdom of God cannot be realized on earth. Natural law principles may be acceptable as a guide to political conduct, but the author does not follow Hooker and other classical religious thinkers in seeking to harmonize the natural with the revealed law. For him revelation means copying the example of Jesus Christ. This attitude determines the conclusion of the book, which is that Christianity is not directly applicable to politics. For if Christianity relates primarily to the individual, it must be in the conduct of individual Christians that we must look for the answer to the question "can politics be Christian?" The author accordingly examines the political careers of William Wilberforce, Shaftesbury, Gladstone, and Salisbury in the last century, and Cripps and Lansbury in this. He finds them sitting light to political parties but firm in their convictions. All tend to develop interests outside Parliament which help in stabilizing their characters, but introduce a perplexing element of uncertainty into their political conduct. It seems that from a worldly point of view Christian politicians are unreliable. In a crisis, personal conscience introduces an incalculable and dangerous element into corporate political decisions, as we saw at the time of Suez.

Turning to the past the author points out that Feudalism tried to be Christian in its concept of human brotherhood, and in its attempt

to regulate economic life by moral rules, but was pessimistic rather than apocalyptic in its social outlook. It did not believe Utopia can be built by the efforts of mortal men. Political utopianism belongs to our own age, and it is not Christian. To the author, Christianity provides the dynamic rather than the aims of politics. This conclusion may well be reached by Christians who confine their reading to the New Testament. But where the Bible is read as a whole, Christians will understand, in a way the author does not grasp, that God has a continuing will and purpose for human society, and the task of Christian politicians is not only to act Christianly as individuals, but to act as politicians as far as possible in obedience to the Law of God. Social righteousness is the product of faith in God's Sovereignty, and in the inescapable working out of His laws both in human lives and in national destinies.

Keeping the Sabbath is a case in point. That we keep it at all is not due to the witness of Christian politicians, but to the deep-felt instinct of a nation nurtured on the Bible that a day of rest belongs to God's *purpose* for human society. The author's liberal and personalist view of Christianity cannot explain a nation's instinctive belief in moral order. It has bowed God out of His world in the name of His Son; a sad conclusion to the human story and contrary to the Bible, but one which fits the prevailing fashionable theology in our senior universities, and the decision of Anglican theological colleges to discontinue the teaching of ethics.

This book is, nevertheless, a mine of facts about Christians in politics, and a wise and admirably written reminder of the ambiguity of human affairs, particularly politics. It is also a call to Christians to join in the fray, although without much hope that the human lot will thereby be improved. Such realism is refreshing. Christians in politics in the past have been in danger of claiming too much. This book prefers to err on the other side.

GEORGE GOYDER.

DOCTORS AND COUNCILS.

By J. W. C. Wand. (*Faith Press.*) 216 pp. 16s.

Three series of lectures, originally published separately, have been collected into a single handy volume. These are: *The Greek Doctors* (1950), *The Latin Doctors* (1948), and *The Four Councils* (1951). In this reprint some more recent books have been added to the bibliography, which gives a useful list of works in English for further study, but which omits one or two valuable books for background reading, such as W. H. C. Frend's *The Donatist Church* and Rowan Greer's *Theodore of Mopsuestia*.

Readers of the individual volumes will scarcely need to be reminded that these lectures provide a most informative, lucid, and lively popular introduction to the history of the formation of the "Nicene" Creed and the Definition of Chalcedon, and to the life and thought of some of the greatest of the Fathers. Dr. Wand skilfully selects those elements in his story which are of permanent importance in the faith and life of the Church, and presents them in such a way as to interest both the general reader and those who are beginning the serious study

of the age of the Councils. If at times Dr. Wand seems to take too favourable a view of his subjects (as of Ambrose in relation to the destruction of the Callinicum synagogue), and sometimes to miss the chance to relate patristic doctrines to those of the New Testament (for instance, in the controversy between Augustine and Pelagius), his judgment is generally trustworthy, and his grasp of doctrinal issues is admirable.

There are points for criticism : Dr. Wand may be thought to underestimate the importance of the conservative school of Origenist thought in the years following Nicea, and to suggest too readily that all the opposition to the *homoousion* was actually Arian ; to over-value Origen's teaching on the eternal generation of the Word by isolating it from the context of his peculiar doctrine of Creation ; to be somewhat misleading in treating Apollinarian Christology as a reaction against Arianism ; and to have too easily ignored the historical problems concerning Augustine's conversion. It would have been helpful to have given some indication of the pre-Nicene history of the term *homoousios*, and to have mentioned Dr. Telfer's study of the problem of the episcopal succession at Alexandria. It may be thought that Dr. Wand goes too far in his dismissal of Jerome's views about the Ministry : it is one thing to deny that in Jerome's time bishops and presbyters were essentially identical, but quite another to assert that this was not the case in the apostolic age.

There are some errors. Dr. Wand endorses, against the verdict of modern scholarship, the authenticity of the two books against Apollinarius traditionally ascribed to Athanasius, but probably not written until about 380, and thus gives a distorted idea of that doctor's Christology. He suggests that the very late *Christus patiens* (often dated to the eleventh or the twelfth century) may be the work of the Apollinarii, if not Gregory Nazianzen. He does not recognize that Basil's commentary on Isaiah is of dubious authenticity, and he is too favourably disposed to the theory of the Ambrosian authorship of the *Quicumque vult*. Among minor errors Epiphanius of Salamis appears as bishop of Jerusalem (p. 173), Ostia as Aosta (p. 103), and *persona* as *personna* (p. 153).

G. W. H. LAMPE.

CORRESPONDANCE DE THÉODORE DE BÈZE.

Tome I (1539-1555). 225 pp. 36 Sw. Fr. *Tome II* (1556-1558). 284 pp. 44 Sw. Fr. *Recueillie par Hippolyte Aubert ; publiée par Fernand Aubert et Henri Meylan.* (Librairie E. Droz, Geneva.)

BIBLIOGRAPHIE DES OEUVRES DE THÉODORE DE BÈZE.

Publiée par Frédéric Gardy avec la collaboration d'Alain Dufour. (Librairie E. Droz, Geneva.) 244 pp. 36 Sw. Fr.

Like Calvin, whose successor he became as leader of the Genevan Church, Beza (ten years Calvin's junior) was a Frenchman by birth and upbringing. Zealous disciple and biographer of Calvin though he was, he must be held in some measure responsible for the hardening of the dynamic theology of that great Reformer into the more static mould of "Calvinism". Inevitably perhaps, great men suffer from the move-

ments that are named after them. But of the major importance of Beza as a scholar and churchman of the sixteenth century there can be no question.

The story of the enterprise whereby the still extant letters of Beza were collected and prepared for publication is graphically told in Henri Meylan's Introduction to Tome I. It is an enterprise which has been spread over a considerable period of years; for the work was initiated, in principle, by Aimé-Louis Herminjard just a hundred years ago, who set before himself the great task of publishing the correspondence of the Reformers of the French-speaking countries up till 1564, the year of Calvin's death. Between 1866 and 1897 nine volumes appeared; but they did not take the project beyond 1544. The collecting of Beza's correspondence was subsequently undertaken by Hippolyte Aubert, who died in 1923 without seeing the fruition of his labours in print. His nephew, Fernand Aubert, who in turn died in 1957, carried the work forward with the collaboration of his younger colleague, Henri Meylan. The first two volumes have now, at last, seen the light of day. They cover Beza's earlier years from 1539 to 1558—that is, from the age of twenty to his fortieth year.

Letters, more than other forms of literature, may be expected to reveal the true inner personality of a man as he writes, without thought of publicity, to trusted friends and confidants. There are four men in particular to whom Beza wrote frequently: Bullinger, Calvin, Farel, and Viret. This fact alone is sufficient to indicate the significance of this correspondence for students of the Reformation. The letters, with few exceptions written in Latin, are superbly edited, with introductory summaries and careful annotations. These volumes are indeed a monument of erudition and they make a notable contribution to our understanding of the Reformation.

Frédéric Gardy's Bibliography of Beza's works is no less exact and thorough. He too died (in 1957) before he saw his work crowned by publication. We owe the adding of the final touches and the preparation of Gardy's manuscript for the press to Alain Dufour. The texts of the title-pages of Beza's numerous writings in their various editions and translations are faithfully reproduced, many of them in facsimile. Scholars who make Beza a special subject of study have much for which to thank the Librairie E. Droz.

PHILIP E. HUGHES.

KARL BARTH: AN INTRODUCTION TO HIS EARLY THEOLOGY, 1910-1931.

By T. F. Torrance. (S.C.M.) 231 pp. 25s.

To most Anglican ministers Karl Barth is known for his bizarre commentary on Romans which found its way into the English-speaking world *via* Sir Edwin Hoskyns' translation in 1933. First published in 1919, it was the work of a theological angry young man. All that we are accustomed to expect from commentaries—critical introduction, detailed background information, cross references, and careful elucidation of difficult verses—were thrown to the winds. Instead, Barth preached an excited sermon made up of a string of half-illuminating,

half-obscuring ejaculations like the following comment on Romans 1: 16: "Faith is awe in the presence of the divine incognito; it is the love of God that is aware of the qualitative distinction between God and man and God and the world; it is the affirmation of resurrection as the turning-point of the world; and therefore it is the affirmation of the divine 'No' in Christ, of the shattering halt in the presence of God".

Behind all the sound and fury lay Barth's conviction that modern theology had deserted its true vocation. Instead of proclaiming the Word of the transcendent God, it had got lost in religion. Instead of bearing witness to the self-revelation of God in Christ, it had become bogged down in critical paraphernalia, academic niceties, and the phenomenon of religious man. Whether Barth succeeded in redressing the balance is an open question. He himself later described his commentary as being encrusted with Kantian and Platonic ideas. And since those days, Barthian theology has taken many an unexpected turn. But, at any rate, the commentary of 1919 heralded the movement now known as Biblical Theology.

In *Karl Barth: An Introduction to his Early Theology, 1910-1931*, Professor Torrance tells the story of these early years. No other work in English analyses with such detail, precision, and sympathy the processes of Barth's early thought. It traces Barth's progress from liberalism to dialectical theology, and from dialectical theology to dogmatic thinking. Here at last we have a clear, masterly introduction to the great upheavals of Continental theology in the 1920's. Here at last the thoughtful English reader is made to see why Barth acted as he did; why he first adopted and then rejected dialectical theology. If we have any criticism of Professor Torrance's work, it is that he is perhaps too sympathetic. It is odd that in a work on a great biblical theologian little attempt is made to examine his work in the light of the Bible.

By 1931 Barth was forty-five. Already he had published close on 150 books, articles, sermons, and monographs. He enjoyed a world reputation. But in fact Barth's great life-work was still ahead of him. His courageous opposition to the Nazis, his teaching work at Basel, and above all his encyclopedic *Church Dogmatics* all lay in the future. Professor Torrance has told half the story, and he has told it well. Perhaps one day he will complete it. COLIN BROWN.

HISTORICAL COMPANION TO HYMNS ANCIENT AND MODERN.

Edited by Maurice Frost. (William Clowes.) 716 pp. 63s.

Practically all the standard hymnals now have their "companion" or handbook, providing historical information about the hymns and tunes, their authors and composers. It is therefore fitting that *Hymns A. & M.*, which a hundred years ago did so much to popularize the singing of hymns in the Church of England, and is still the most popular Anglican hymn-book, should also have its *Historical Companion*. And what a splendid volume it is! Here is a worthy memorial to its editor, Dr. Frost, who died on Christmas Day 1961

after a lifetime devoted to the study of hymnology and kindred subjects.

The work is in part a revision of Bishop Frere's historical edition of *Hymns A. & M.*, published in 1909. Considerable use has been made of Frere's valuable material, but at the same time the scope of the book has been enlarged so as to cover all editions of *A. & M.* from 1861 to 1950. It begins with an excellent Introduction, which surveys the whole course of Christian hymnody from the first century to the present day, and which is virtually a book in itself (it runs to 124 of these large pages). It has its own index, and is quite lavishly illustrated. Among the expert contributors to this part of the book are Dr. Egon Wellesz, Dr. Ruth Messenger, the Rev. C. E. Pocknee, and the Rev. Dr. W. K. Lowther Clarke (the present chairman of *A. & M.*).

The notes on the hymns and tunes come next and make up the bulk of the book. The 1950 edition has been taken as the basis of these notes. The words are printed in full, and in the case of translations the original Latin, Greek, or German version is printed alongside the English—a very valuable feature. The hymn tunes are not normally printed except where originals and variants are concerned.

The last part contains, in addition to detailed indexes of hymns and tunes in all editions of the hymn-book from 1861 onwards, biographical notes on the writers and composers, with a list of their hymns and tunes under each entry. These notes are somewhat scrappy compared with those in most of the other handbooks; but they are very much to the point, and they are particularly useful in the case of some of the more obscure persons involved.

All in all, this companion is an admirable piece of work, extraordinarily comprehensive and complete, and magnificently produced. Used alongside Moffatt's *Handbook to the Church Hymnary* and Parry's *Companion to Congregational Praise*, it will provide the average minister and choirmaster with accurate information about practically every hymn in current use in the worship of the Christian Church in Britain.

FRANK COLQUHOUN.

THE ARCHITECTURAL SETTING OF BAPTISM.

By J. G. Davies. (*Barrie & Rockliff.*) 192 pp. 42s.

Professor Davies solemnly winks out the whole history of the disposition, size, shape, and symbolism of baptistries and fonts. Baptism has, of course, no very early architectural history—being first administered in streams or with household utensils. But Dr. Davies considers its later setting almost as vital as its correct administration.

In the church of the third century separate baptistries were built on to places of worship. Adults could be baptized nude in semi-privacy, and the baptism itself was unseen by pagans or catechumens. In a christianized Roman Empire paganism, catechumens, and adult baptism all became rarer, the need for privacy receded, and buildings were given merely "a simple font in one corner" (p. 53). Both settings are thenceforward found—the separate baptistry or the font in the liturgical room. In the latter case, the font was often at the

west door, and so expressed a degenerate medieval symbolism : baptism is the entry to the church visible—but as the building for worship must not *symbolize* the people of God, so neither should its entrance be symbolically significant. The coming of the New Testament put away all shadows of the true, and such symbolism today does not point to spiritual truth, but rather obscures it.

Reformed churches have sited the font according to more genuinely liturgical principles. Liturgically, baptism should be congregationally witnessed; the administration should be the visual focus of the service. But Reformed churches often use portable basins, which lack the static, supposed symbolism of the font. Professor Davies deplores this, and also dislikes the "Liturgical Movement" solution, namely, to build with three equal visual foci—pulpit, table, and font—and thus to symbolize the equal importance of both the Word and the two sacraments. He prefers the medieval font-by-west-door arrangement, less to be our entry into the church than to be safely behind us at holy communion!

Architectural symbolism needs drastic overhauling. Professor Davies writes: "If we ask of the font: What is it for?—the answer is: To contain water . . . for baptism. But if we ask: What does it signify?—the answer is: The womb of rebirth . . . indeed Christ Himself . . ." (p. 176). But does the rocky bed of a river occasionally used for baptism permanently signify Christ? Surely, as with the churchwarden, so with the font, the job and function of the institution exhausts its *raison d'être*.

Pace Professor Davies, then, the question his last chapter ought to answer is not, "How do we site the font to bring out its symbolism?" but, "How are we to administer baptism congregationally, visually, and meaningfully?"

COLIN BUCHANAN.

CHRISTIANITY DIVIDED.

Edited by D. J. Callahan, H. A. Obermann, and D. J. O'Hanlon.
(Sheed & Ward.) 335 pp. 12s. 6d.

This book is a digest rather than a symposium, in that the articles which it contains were not written with the *intention* of appearing in their present company, but have been gathered from other publications. While this fact contributes to the strength of the book in that each writer is concentrating on his subject rather than on the particular slant of the Protestant-Romanist controversy, it is also a weakness in that the writers are frequently at loggerheads in ways which the planning of a symposium could have obviated. For example, H. A. Obermann classes (correctly) as medieval a eucharistic theology which Max Thurian avers to be Reformed!

The purpose of the book is to bring together influential thinkers within each camp, and to set side by side their views on five key topics: thus we have Oscar Cullmann and J. R. Geiselmann on Scripture and Tradition; Ernst Fuchs and A. A. van Ruler partnering the Roman Catholic D. M. Stanley on Hermeneutics; Karl Barth and Gustave Weigel on the Church; Max Thurian and E. H. Schillebeeckx on the Sacraments; and T. F. Torrance and Hans Küng on Justification.

Under each heading there is a careful and useful introduction to both the Protestant and Roman Catholic contributions, attempting to set the broader scene and to indicate the cardinal issues.

The editors (D. J. Callahan, H. A. Obermann, and D. J. O'Hanlon) admit that the articles do not necessarily represent more than the opinion of the individual writer, but their desire is that these opinions, each influential in its own sphere, may demonstrate the way the ecumenical wind is blowing—for good or ill. What does the book demonstrate? Its outcome may be stated thus: where Protestant and Roman Catholic appear to agree it is because either the one or the other is speaking a-typically of his denomination; where each side is faithful to its own first principles, the greatness of the gulf is clear. Thus, the well-founded biblicism of Küng results in a notable statement on Justification and Sanctification, with conclusions in no way contradictory of those reached, via Dogmatics, by Torrance. But Küng virtually admits his own contradiction of "Catholic Tradition"—or, at least, how tradition has here passed beyond Scripture (p. 315)! Again, Thurian and Schillebeeckx are close together in sacramental doctrine, but only because each writes from the point of view of the same concealed *petitio principii*, the same "confounding" of the nature of a sacrament. Schillebeeckx contributes a valuable essay, illuminating the modern Roman approach to the Sacraments, but God forbid that Thurian should be taken as a typical Protestant! On the other hand, between Barth and Weigel on the Church, the gulf opens. Barth takes the six ideas of the Church as *ecclesia*, one, holy, catholic, apostolic, and believing. Quoting authorities on both sides, he shows how acceptable the statements of one could be to the thought of the other. He then submits the ideas to re-examination; he probes beneath the verbal agreement, or acceptability; and at once the utter dissimilarity of principle emerges. This masterly essay is a deep challenge to all superficiality such as would paper over the fissures of contradiction with some verbal compromise. The same fundamental cleavage is exposed in the Cullmann-Geiselmann section on Scripture and Tradition. There is no possibility of harmonizing their conclusions. In the last resort, Geiselmann unites Scripture and Tradition by bringing both under the voice of the Church, but Cullmann's thesis is that in canonizing Holy Scripture, the Church deliberately, "by an act of humility", recognized that "*from that moment* tradition was no longer a criterion of truth" but that "every subsequent tradition must be submitted to the *control* of the apostolic tradition" (p. 21).

The tragedy of the book is that Conservative Theology finds no spokesman, while Obermann can speak of "that black sheep, the doctrine of verbal inspiration" (p. 233), and Stanley bombards an Aunt-Sally Fundamentalism (p. 115). And it is just at this point that the real differences are set. Does theology have a biblical basis or does it not? If it does, then with what degree of seriousness is the Bible to be taken? According to Cullmann, "the written word of the Apostles is, of course, not identical with the divine word itself" (p. 12). Yet this identity is precisely what the apostles, and the prophets before them, seem to have affirmed. The doctrine of verbal inspiration is not a black sheep, but rather a great truth, and one who spoke up for it

would have been worth all the obscurities of van Ruler and the gymnastics of Stanley. Nevertheless, this is a great book, and essential reading for our ecumenical day.

J. A. MOTYER.

ROMAN CATHOLICS AND UNITY.

By Edna McDonagh. 98 pp.

ANGLICANS AND UNITY.

By D. M. Paton. 115 pp.

PRESBYTERIANS AND UNITY.

By J. K. S. Reid. 99 pp.

CONGREGATIONALISTS AND UNITY.

By Erik Routley. 94 pp.

BAPTISTS AND UNITY.

By L. G. Champion. 93 pp.

METHODISTS AND UNITY.

By R. E. Davies. 101 pp.

General Editor, the Bishop of Bristol. (Mowbray.) 5s. 6d. each.

The General Editor has designed these books for "those who are sufficiently interested to wish to know how representatives of the main traditions in these Islands view the prospects for unity". They will certainly achieve this object, and maybe also, for others as for the reviewer, they will rouse a greater interest than previously existed. While it must constantly be born in mind that each writer speaks as an individual and not in the name of his denomination, a very clear picture of the present denominational pattern emerges.

Two denominations stand out on dogmatic grounds. From the Baptist denomination, Dr. Champion records a softening of traditional independency, and with it a less rigorous objection to the Establishment. However, there are four essential doctrinal convictions which he cannot allow to slip away: Believer's Baptism, the Significance of the Individual, the safeguarding of the Local Congregation, and the Lordship of Christ. From the Romanist side, it is insisted repeatedly that Roman Catholicism is and has always been the only true apostolic church. However much, therefore, the author may admit the existence of Christians outside Rome, and however he may urge a difference between ecumenism and evangelism, it remains true that in the last analysis reunion equals return to the papal obedience. Incidentally, we may be permitted a wry smile at the assertion that there is a new movement of religious toleration and individual liberty in the Roman denomination.

Church government naturally occupies much attention in the Congregational and Presbyterian volumes. Dr. Routley gives a fascinating account of the birth and growth of Congregationalism, and its present admission of, for example, a liturgical principle which its founders would have hotly repudiated. He urges that the congregational principle itself can be expressed in the phrase "government

by friendship", and he perceptively insists that schism and sin need not necessarily be the same thing, and that we ought to watch existing experiments in union before claiming that it is the answer to all our problems.

The Methodist contribution, while ranking as the most scintillating of the books, makes one mourn what was historically an unnecessary division, even though the advantages of mending it may not be as apparent to all as they are to the author. But it is clear that only one thing really divides Methodism from the Church of England—not episcopacy, but the Anglo-Catholic view of episcopacy. And it is the tragedy of this whole series of books that over and over again this is the stumbling block, a doctrine found nowhere in our Church of England documents. Mr. Paton's book serves only to increase the apprehension that an unscriptural and un-Anglican insistence on prelacy will wreck all prospect of Christian oneness: "All the time almost all of us have insisted that anyone who is to unite with us, must accept episcopacy". But when he sets about justifying this assertion, all he can offer is the vague contention that "we are helped to be Christians by the episcopal character of our church". Throughout the series there is virtually no recognition that another view of episcopacy exists in the Church of England, represented historically by the Book of Common Prayer.

J. A. MOTYER.

GOD-CENTRED EVANGELISM.

By R. B. Kuiper. (Baker Book House, Grand Rapids, U.S.A.)
216 pp. \$3.95.

As the title and author's name would suggest, this book is the work of a Calvinistic divine of Dutch extraction—a veteran scholar, in fact, of the Christian Reformed Church in America. The book itself is sub-titled: "A Presentation of the Scriptural Theology of Evangelism". It has grown out of classroom lectures, and bears the marks of its origin in its text-book style—its clear topical analyses, concise expression, and thumb-nail determinations of relevant points of dispute.

For anyone who doubts whether a whole-hogging confessional Calvinist can consistently take a positive approach to evangelism, this book should be made compulsory reading. Dr. Kuiper is aware of the various problems which his creed is felt to involve in this connection, and solves them systematically, and very ably, as he goes along. His critique of some current fashions in evangelism, and of the theological decadence which they express, is salutary. His insistence on the Trinitarian perspective of salvation, and on the importance of educational and institutional factors in evangelism, is a needed corrective to much current thinking (or thoughtlessness!) in evangelical circles. His recognition that some in the Church are gifted for, and called to, a specifically evangelistic ministry, leads him to make the following comment: "The church must make provision for the training of evangelists, particularly of such as have in mind the devoting of their entire life to the presentation of the gospel to the lost. Here numerous churches are at fault. Almost every denomination has its theological

. . . schools for the training of ministers. The curriculum . . . is designed mainly . . . to prepare men for service as pastors of established churches. Far more attention should be paid to the specific preparation of evangelists" (p. 107). Hear, hear! Anglicans, take note!

All in all, a timely, helpful, and stimulating treatment, which should help many.

J. I. PACKER.

THE GUILDFORD LECTURES 1961 : THE ANGLICAN COMMUNION
IN THE WORLD-WIDE CHURCH.

(*Barrie & Rockliff.*) 104 pp. 8s. 6d.

"All of us at Guildford were determined that our new cathedral . . . should—as part of its offering to a God of truth—be a centre of learning," writes the Bishop of Guildford in the Foreword. The five lectures are transcripts of the first series, delivered in the cathedral to audiences that far surpassed the expectation of the authorities.

The lecturers are well known, and although it is a pity that no evangelical was invited either in 1961 or 1962 (to be published shortly) their matter deserves the wider circulation intended. The weakest of this series on "The Anglican Communion in the World-wide Church" is perhaps that of Prebendary Hopkinson, of the Industrial Christian Fellowship, who spends so long describing the development of the Affluent Society since the caveman first learned to use his thumb, that his discussion of Anglicanism's answer is almost a footnote. Bishop Bayne draws on his wide experience, the Diocesan contributes the deep penetration to be expected of him, and Canon Carpenter of Westminster is at his felicitous and gently witty best on our Anglican heritage.

The really memorable lecture is that of the Dean of Westminster. It would be worth buying this symposium, or stocking it on the church bookstall, for Dean Abbott alone, as he dissects, movingly, the temptations that lie before the church in the future.

J. C. POLLOCK.

THE WAY OF BLESSEDNESS (CHRISTIAN ETHICS).

By *Thomas Traherne*. Edited by *Margaret Bottrall*. (*Faith Press.*) 311 pp. 18s.

Nobody knew much about Traherne till Bernard Dobell disinterred and printed for the first time his *Poems* and *Centuries of Meditations*; and that was under sixty years ago. These books, however, made it clear at once that Traherne was a writer of power and importance. His sunny tranquil spirituality, his soaring conceptions of God's goodness and beauty, his stress on the "interior excellence of the soul of man", and (let it be said) the comparative shallowness of his view of sin and grace, show him as one who drank deeply of the Neoplatonic stream of thought which irrigated our post-Renaissance culture so thoroughly. He belongs with George Herbert, the Cambridge Platonists, and the "devout humanists" of Roman France. His creed is orthodox and robust, but his application of it to life is moralistic and

mystical rather than evangelical : he is strong on the vision of God, but weak on the life of faith.

Christian Ethicks : Or, Divine Morality : opening the Way to Blessedness, by the rules of Virtue and Reason (to give the present treatise its full title) first came out in 1675, the year after Traherne's death. Its aim, he says, is "to elevate the soul and refine its apprehensions, to inform the judgment and polish it for conversation, to purify and enflame the heart", and so to allure "the curious and unbelieving soul" to the practice of virtue, and hence the enjoyment of felicity—that is, full self-realization in the loving contemplation of the Creator (p. 17).

First, Traherne defines felicity as "the perfect fruition of a perfect soul, acting in perfect life by perfect virtue" (p. 27); next, he analyses virtue as "a right and well ordered habit of mind, which facilitates the soul in all its operations, in order to its blessedness" (p. 33); and then he discusses the various Christian virtues separately, viewing each theologically, as a response to the knowledge of God's goodness and grace, a function of humility and love, and teleologically, as a means to happiness here and hereafter. The exposition closes with a treatment of gratitude, which is presented, surprisingly but characteristically, as a response to God's "Magnificence".

Unlike his great Puritan contemporaries, Traherne fails to bring out the fundamental place of faith in the Christian life, and the fundamental character of that life as one of conflict; nor does he say enough about the new birth and the Holy Spirit to make it clear that Christian virtue, where it exists, is a divine gift, as well as being a human enterprise. These are very serious weaknesses. But if Traherne's own ardour to know God stirs up the same fire in his modern readers, this reprint will have done good.

J. I. PACKER.

CHRISTIAN DEVOTION : ADDRESSES BY JOHN BAILLIE.

(Oxford University Press.) 88 pp. 15s.

A few months ago I reviewed for *The Churchman* John Baillie's great posthumous work *The Sense of the Presence of God*. Shortly on its heels appeared this new volume, containing twelve sermons by the late Dr. Baillie. These were prefaced by a most interesting memoir headed: A Cousin's Memories. These are by Mrs. Forrester, and all who are interested in John Baillie will read with warm appreciation the domestic and personal details which fill in the background to a rich and beautiful life. One can see, for instance, how much more easily than some John Baillie could write, as he always did, of the sense of the presence of God surrounding him from his earliest days.

Every address in this book is a little gem, and it is difficult to pick out one more than another. What interested me is the way in which, in these sermons, the various ingredients in John Baillie's mind were fused together to make direct devotional appeal to his hearers. Among these ingredients one might list: (1) A life-long devotional study of the Bible; (2) a wide knowledge of the Greek philosophers; (3) a familiar acquaintance with the Victorian poets; (4) a considerable acquaintance with modern psychology. All these ingredients are used as grist for this preacher's mill.

This is clearly the last volume we may hope for from John Baillie's pen, and it is one for which his friends and readers will be deeply grateful.

RONALD LEICESTER.

BLACK WOMAN IN SEARCH OF GOD.

By *Mia Brandel-Syrier*. (Lutterworth.) 251 pp. 30s.

Before settling in South Africa, as Mrs. Brandel-Syrier tells us in her Preface, her special field of study had been Islam. She is a Dutch lady who lived for many years in Arabia, Egypt, and India, and "became accustomed to looking at European developments with non-European eyes". Not being a member of any particular Christian denomination she surveys with cool detachment the work of Anglicans, Methodists, Roman Catholics, and others in South Africa. The Rev. Martin Jarrett-Kerr suggests in this Foreword that "perhaps her unique position has enabled her to get closer to the African women's minds than the professional Christian, and especially the professional male African Christian, can at the moment do" (p. 13). On the other hand Mrs. Brandel-Syrier mentions the opinion of the Rev. M. Büchler, of the Swiss Mission, that "African Christianity . . . can only be fully understood by someone deeply committed to one of the Christian denominations" (p. 23). One is inclined to share Mr. Büchler's view, especially when it appears (to this reviewer) that, with all her wide knowledge and deep desire to understand the minds of African Christian women, she sometimes fails to appreciate what Christ can mean to those who truly know Him.

Mrs. Brandel-Syrier gives us a deeply interesting account of the African women's organizations known as *Manyanos*. They exist in all the Christian denominations. "In these *Manyanos* the mothers of Africa come together and pray, sing, and dance to the Christian God." They provide a most valuable opportunity for self-expression. Their leadership is nearly always African, even in churches where a woman missionary is the titular head. In fact the presence of European women is not always welcomed at their weekly meetings, perhaps because they sense in some of them a patronizing attitude which may not be intended. Escaping from the dull daily round for a brief hour or two, they are completely uninhibited in their singing and praying and "preaching", or exhorting one another. Many of the churches depend on their financial help, which is generously given. In some cases they provide the salaries of the clergy. Rightly or wrongly, the author imagines that they connect "the payment of money with the expectation of happiness in the next world"! (p. 72).

Perhaps enough has been said to show that this is a book of absorbing interest to all who are concerned for the advance of Christ's Church in South Africa, though one must form one's own judgments concerning some of the author's conclusions from the evidence provided.

FRANK HOUGHTON, *Bishop*.

THE GOSPEL OF PHILIP.

By *R. McL. Wilson*. (Mowbray.) 198 pp. 30s.

Dr. Wilson has made himself an authority on Gnostic thought, and we are fortunate to have such an editor for this new and quite im-

portant addition to the Apocryphal Gospels. Along with the Valentinian Gospel of Truth and the Gospel of Thomas, it was discovered among a collection of old Coptic writings of a Gnostic nature at Nag-Hammadi in Egypt as long ago as 1945. It is only very recently, however, that the text has been made available by the Egyptian authorities. Dr. Wilson gives us in this book a valuable chapter on the theology of *Philip*, an English translation of the Gospel, and a useful and illuminating commentary.

This second-century Gospel is a purely Gnostic production, and, unlike the *Gospel of Thomas*, it is not so closely related to the New Testament that there is any likelihood of its preserving any genuine extra-canonical sayings of Jesus. It does, however, quote the New Testament writers a good deal, notably Matthew, John, and several of the Pauline letters, while the bridal imagery, in some ways reminiscent of Ephesians, is everywhere present.

It is an astonishing document, with no apparent plan and, at any rate to the general reader, no very apparent meaning. It contains a farrago of Gnostic stock in trade, with much speculation about the male and female principles, the soul of Adam, Sophia-Achmoth, and so forth, drawn partly from paganism and partly from Judeo-Christian sources. So little Christianity is grafted on to this Gnostic basis that it is difficult to recognize any of the distinctive doctrines of the New Testament, though its author certainly claims to be a Christian. There are, however, some memorable sayings—for example: "Faith receives, love gives", and, "Be not fearful of the flesh, nor love it. If thou fear before it, it will be master over thee. If thou love it, it will swallow and paralyse thee". Perhaps its greatest value will be to vindicate the picture of the Valentinian heresy given by Irenæus, and show how the Gnostics did in fact interpret (or misinterpret) Scripture.

The long-standing problems of the origin of Gnosticism and the reason for its wide appeal, have yet to be solved. But this careful, interesting, and well-informed study is sure to contribute towards the final picture when the rest of the documents from Nag-Hammadi have been published and evaluated.

E. M. B. GREEN.

THE PASTORAL EPISTLES.

C. K. Barrett. (Oxford University Press.) 151 pp. 12s. 6d.

This volume marks a new departure in the Clarendon Bible for schools. It is based on the text of the New English Bible. The editorial policy is to keep the old volumes in the series in print as long as required, but to fill in gaps and replace dated commentaries as and when opportunity offers. The layout of the series is maintained, and so are the illustrations and map, but the text of this and succeeding volumes is to be the New English Bible.

This first example of the new series augurs well. Dr. Barrett has that prime, though rare qualification of a commentator; he is more interested in the exegesis and application of the text than he is in matters of introduction. And when he must perforce deal with *prolegomena* he devotes most space to an excellent assessment of the

theology, practice, and setting of the Epistles, and gives us a bare eight pages on the vexed question of authorship. He regards the letters as pseudepigraphs. One must hope that he has read Roller, Jeremias, Guthrie, Simpson, and Badcock on the other side; but if so he gives no weight to their arguments, but accepts without criticism the highly tendentious stylistic and verbal statistics by which Harrison seeks to disprove Pauline authorship. There might well, one feels, have been no Montgomery Hitchcock, no Metzger! He does, however, show the weakness of Harrison's theory that the letters contain five authentic Pauline fragments, and concludes that we cannot recover the genuine Pauline *Grundschrift*. Furthermore, he provides by far the most attractive *Sitz-im-Leben* yet advanced by holders of the pseudonymous view, for the origin of these Epistles.

Professor Barrett's exposition is normally very satisfying, within the cramping limits imposed by this series, and he owes much to Calvin, Spicq, and Bernard here. Occasionally he omits an important exegetical possibility as in 1 Tim. 5: 18, 22, and indeed 5: 17 where Carrington's plausible view about tannaite and non-tannaite elders is not mentioned. Occasionally he draws dogmatic conclusions from a historical framework which he has previously dismissed as a fabrication, as in his final comment on Tit. 3: 12. But by and large, if you want a small but good commentary on the English text, you might do well to choose Guthrie for introduction, but Barrett for contents.

E. M. B. GREEN.

JESUS AS THEY SAW HIM : NEW TESTAMENT INTERPRETATIONS OF JESUS.

By William Barclay. (S.C.M.) 429 pp. 10s. 6d. (Paper.)

Dr. Barclay has followed the steps of Dr. Vincent Taylor and produced for us a trilogy on the person of Christ. His first two titles were *The Mind of Jesus* and *Crucified and Crowned*. This volume concludes the series by giving us a study of the New Testament titles of Christ. Curiously enough, like Dr. Taylor in *The Names of Jesus*, he has forty-two of these, but they are not identical as Son of Joseph/Mary, Rabbi, Holy One, Paraclete, Expiation, and Power and Wisdom of God are replaced by God, Man, Physician, Scapegoat, Forerunner, and Surety. But while Dr. Taylor's book was essentially academic, Dr. Barclay's (which is somewhat longer) is much more expository.

The author displays, it needs hardly to be said, all his well-known qualities of judiciousness and clarity which make him "probably the most popular expositor of the Bible now writing in Britain". He deals fully with the New Testament material and is careful to give quotations in full from the Old Testament and inter-testamental works also. His chapter on Jesus as God shows "that there is only one passage in the New Testament, John 20: 28, where there is no doubt that Jesus is called God", though he does not deny that the New Testament writers in fact thought of Him as God.

We are used to a high degree of craftsmanship from the S.C.M. Press. It is disappointing, therefore, to find a whole section coming away soon after the book was opened (are not 429 pages too many for a paperback?).

R. E. NIXON.

NEW TESTAMENT COMMENTARY : EXPOSITION OF PHILIPPIANS.

By William Hendriksen. (Baker Book House, Grand Rapids, U.S.A.) 218 pp. \$5.95.

Dr. Hendriksen is a leading American Reformed scholar who is writing a complete commentary on the New Testament. So far he has produced volumes on St. John, Thessalonians, and the Pastoral Epistles. In his Introduction the author shows familiarity with most of the modern theories about the epistle even if he is a little summary in dismissing some of them. Likewise in the commentary itself he shows a considerable range of reading. He discusses the "kenosis" passage at some length, and concludes that Christ "*emptied Himself of his existence-in-a-manner-equal-to-God*", and not of His existence in the form of God. (Perhaps surprisingly there is no reference to R. P. Martin's monograph on this section.) He is balanced in his comment on 1: 6 where he says: "Note how closely the apostle links *human perseverance . . . with divine preservation. . . . Any doctrine which does not do full justice to both of these elements is unscriptural.*"

The comments are well thought out, being both true to the text and relevant to the reader. Minor irritation may be occasioned by the frequency of references to other volumes of his New Testament Commentary, and the enormous variety of the type does not always fall easily on the eye. But, all told, it is a valuable piece of writing and a helpful commentary on the epistle.

R. E. NIXON.

THE CHURCH OF THE SERVANT.

By Anthony T. Hanson. (S.C.M.) 128 pp. 8s. 6d.

This book was commissioned to give biblical background for the theme of the S.C.M. Congress in Bristol earlier this year. Dr. Hanson, who is now Professor of Theology at Hull University, was asked to give a clear summary of what is said in the two Testaments. In this limited object he has certainly succeeded, and done a good deal more also. He takes us through the Servant Songs of Is. 40-55, and sees them influenced by a number of persons, but concludes that "the Servant who gives his life for Israel and for the Gentiles was Israel, but Israel represented by an individual who was still to come". That individual was of course Christ, who, rather than consciously identifying Himself with the Servant, set about fulfilling the prophecies of Isaiah. We are then shown the ministry as service from the Corinthian correspondence, and reminded that there is still present the concept of authority.

In the second section, entitled "The Church's Life", Professor Hanson ranges freely and, without cynicism or malice, hits hard. He does not spare the West, current Anglicanism, or even his native Ireland. He reminds us all that we are to be judged by the marks of the servant, and few can read the book without themselves being pricked at heart.

R. E. NIXON.

A LIGHT TO THE NATIONS.

By Robert Martin-Achard. Translated by John Penney Smith. (Oliver & Boyd.) 84 pp. 12s. 6d.

Readers of Professor Martin-Achard's earlier book *From Death to*

Life will expect to find here a well-documented study, an independent judgment, and an interest in the practical implications of theological truths. They will not be disappointed; they may even be disconcerted by the independence of the approach.

The subject is the Old Testament conception of Israel's mission to the world. The thesis is that her rôle, as the Old Testament sees it, is to be the world's light, not as an evangelist or teacher, but simply as a monument of grace. "The prophet does not invite Israel to scour the globe in order to call the heathen to conversion. The chosen People's business is to exist: its presence in the world furnishes proof of Yahweh's divinity; its life declares what He means for Israel itself and the universe" (p. 31). This is specially evident, the author claims, in the context of the exile and the liberation, as treated in Isaiah 40-55; for the nations will witness Israel's plight and God's merciful decision in these events, and so will be moved to give Yahweh the glory due to Him. When the Servant of the Lord (whose identity is treated as immaterial to the argument) is expected to "bring forth justice to the nations", this is justice in the juridical sense, as a judge's decision, not (in the wider sense of *mishpat*) as true religion. This decision of the Lord to pardon His people will be brought forth, that is, made known, before a wondering world.

The Old Testament, the author contends, brings home to Israel in such ways as this the concern of God for the heathen world, and His intention to bless it through His people. But the heathen are to be drawn to Israel and to Jerusalem; Israel is not, as yet, to go to them. The going forth is the new task committed to the New Testament Church. We, living this side of the Resurrection, can interpret the Servant's call, to be a light to the Gentiles, in a missionary sense (as Paul did), and can read the book of Jonah as a call, not merely to be compassionate, but to preach the Gospel; but we should not read it back into the charge given to the old Israel. The abiding lesson from the Old Testament emphasis is that "God converts the nations by working in the midst of His own People. . . . The Church does its work of evangelization in the measure in which its Lord gives it life; when it lives by Him its very existence is effectual".

Professor Martin-Achard certainly makes the reader take a fresh look and a close look at his texts, and he succeeds in calling attention to an important and illuminating difference between the calling of Israel, *vis-à-vis* the world, and that of the Church. But one is brought up short when one asks what impact was actually made upon the nations by Israel's captivity and return. Did the world see it and give glory to God, as "Deutero-Isaiah" is made out to predict? Nothing of the sort happened. The only steady light to lighten the Gentiles was that of the Servant of the Lord as the New Testament identifies Him. If the prophet was directing our attention to the events of the sixth century in themselves, he was pointing us not to the light of the world, but to a will o' the wisp.

F. D. KIDNER.

MEMORY AND TRADITION IN ISRAEL.

By Brevard S. Childs. (S.C.M.) 96 pp. 8s. 6d. (Paper.)

This is Dr. Childs' second contribution to the series of grey paper-

back "Studies in Biblical Theology", and it displays the qualities of solid scholarship and keen insight which marked the first. It does not make easy reading, for it is a technical study of the uses of the Hebrew root *z-k-r*, on the basis of which some conclusions are reached concerning Israel's thought-processes and theology. It is good to find the author joining Professor James Barr in rejecting Pedersen's highly implausible (but highly influential) theory of Hebrew memory, on the ground that Pedersen was imposing his own preconceived pattern on the material he examined. The method of listing the occurrences of the root in an attempted chronological order is also rejected, as taking too much account of the appearances it happens to make, in a variety of connections, in writing, and too little account of its function within particular contexts of life and worship. Form-criticism is therefore the chosen technique, and the verb (in its various states) and its derivatives are studied in the settings of the cult, the lawcourt, prophecy, narrative, and so on. This is basically a sound procedure, although even here one does not escape problems of chronology; the conservative, for example, will form a slightly different estimate of the purpose behind the Deuteronomic emphasis on remembering, from that of the critical scholar.

Dr. Childs reaches the not uncommon conviction that through memory, as also through the cult, Israel's past was actualized. From this point he goes on to ask whether this actualization had the quality of a participation in timeless realities (as in mythopoeic thought), or of a re-living of crucial historical events. His verdict is that neither of these alternatives expresses the Old Testament position. Rather, the great redemptive events provided the language and form for Israel's present understanding of, and response to, God's continuing redemption, at each successive stage of her history.

The thorough research and careful argument of this study make it a valuable addition to the series. F. D. KIDNER.

PROPHETS OF PALESTINE.

By Eric F. F. Bishop. (*Lutterworth.*) 280 pp. 35s.

In the noble roll of men and women who served the people of Palestine, Arabs and Jews alike, for Christ's sake, and then served the Church at home with the knowledge gained there, the name of Eric Bishop will always rank high. Those who are familiar with his two previous works *Jesus of Palestine* and *Apostles of Palestine* will need neither description nor commendation of this his latest work.

Inferior to some of his predecessors in his powers of description, he shares their clarity of vision of Palestinian life and claims a front rank for his scholarly integrity. Sometimes we wished, however, that he were less humble, for we felt that he could have done better than some of those he quotes. In addition his humility causes him to refer unduly to books none too readily accessible to many.

Where we have felt compelled at rare intervals to question his statements, it has normally been where his enthusiasm has run away with him—a fault that is readily pardonable. One example must suffice. However attractive it may be to link the valley (*biq'ah*) of

Ezek. 3: 28 and 37: 1 with the Valley of Jehoshaphat (Joel 3: 1), Ezekiel does not use Joel's word for valley ('*emeq*), nor those used consistently for the Kidron Valley (*nachal*), nor for that of the Sons of Hinnom (*ge'*). For that matter I am not as impressed with the tradition identifying the Valley of Jehoshaphat with the Kidron Valley as is Mr. Bishop. Had Ezekiel wished us to infer that he had been transferred back to the familiar scenes of his youth, he would surely have used the terms to which he and his hearers were accustomed.

Most readers will draw sufficient riches from this book not to regret the parts with little appeal for them—few are likely to be interested in the Islamics. It is to be noted that the treatment of each prophet is really an entity in itself; this causes some slight, but unimportant, overlapping.

H. L. ELLISON.

GENESIS 12-50.

By A. S. Herbert. (S.C.M.) 160 pp. 12s. 6d.

HAGGAI, ZECHARIAH, AND MALACHI.

By D. R. Jones. (S.C.M.) 207 pp. 15s.

The work begun by Professor Richardson (Genesis 1-11) has now been completed by Professor Herbert, and their combined effort has produced a work in the field of Old Testament commentaries virtually without a rival for up-to-date information and general usefulness. We cannot fairly say this is an ideal situation, however, for along with the merits of this book it has features which will catch the breath of more conservative students of the Scriptures. Briefly, Dr. Herbert holds that Genesis is the result of a long religious tradition: stories of the patriarchs told and handed down by folk over the centuries, used in worship and instruction at the various shrines, re-applied in times of emergency, establishing precedent, explaining aspects of their previous history, have been finally welded into one which is at the same time "a living book to draw men into the life with God". Not every verse is commented upon, unless sufficiently important, but a summary of each section or chapter provides the main exegesis and reflection.

The second commentary seems much more enterprising, and the S.C.M. Press are fortunate to be able to use the results of original studies before the pundits of *Vetus Testamentum* have made their examination. Mr. Jones strews his path through these prophecies with warnings to the incautious and uninformed lest they assume his conclusions to be those generally accepted by modern critics. Haggai and Zechariah 1-8 are to be ascribed to the prophets bearing those names. The remaining literature is made up from four anonymous collections of prophecy: "Zechariah" 9-11, 12-13, 14, and "Malachi" 1-4. The first is the work on a prophet living near Damascus, the second from a Judean prophet, and the third and fourth are unknowns belonging to the same school as all the foregoing. They all can be placed between the return from Babylon and Nehemiah. It is most refreshing to see prophecies usually dated in the Greek period thus antedated, and the value of Calvin's Commentaries not

ignored. Time will pass its verdict on this work, but in the meanwhile we of the jury have more than enough to occupy us.

P. H. BUSS.

WAR AND THE GOSPEL.

By Jean Lasserre. (James Clarke.) 243 pp. 16s.

Those concerned to discover the true Christian attitude to war are unlikely to find help in the extravagance and venom of this treatise. There is much talk of "loving your neighbour", but right onwards from Dr. George Macleod's sneering insinuation, in his Foreword, that clerical non-pacifism is rooted in worldly expediency, the book is laced with hatred, ridicule, and contempt for any and all who do not see that Christianity should involve pacifism.

Possibly the author, being French, has lost his judgment, for the French Army do seem to have done disgusting things in their recent wars, but if M. Jean Lasserre is right, then I must accept that a young British officer, very dear to me, who was converted to Christ in 1941 and lived a bright and happy witness, winning several of his friends to the Lord Jesus before death from wounds in the Western Desert, was a foul, bestial betrayer of the Saviour, his eternal damnation being self-evident.

M. Lasserre is obsessed with individual salvation, which for him appears to depend, not on true faith in the blood of Christ, but on total obedience to a single commandment, as interpreted.

The bulk of the book purports to be a biblical study. Unfortunately, M. Lasserre prefers the time-honoured method of tailoring Scripture to fit a thesis, and some of the expositions whereby the plain meaning is shown to have, deep down, a pacifist meaning, are specious. Nobody denies that all through the ages individual Christians have found personal obedience to their Master's will to involve pacifism; that is different from the claim that pacifism is binding on all Christians, with insults hurled at the dissident.

At heart Lasserre is an isolationist. Absorbed in argument about the Christian's obedience to the state, writing as if the present position were similar to the dynastic wars of the eighteenth century, he ignores the whole question of a wider responsibility. He does not even discuss the pragmatic problem, that, as many genuinely feel, the modern pacifist is only able to flourish because the majority, however reluctantly, accept their responsibilities to serve.

There is another disturbing point. This book implies, and Dr. Macleod's foreward states, that the new Gospel, the new Reformation, the new evangelism, is pacifism. Is not this a subtle move by the enemy of souls, who knows that if preachers of the Cross can be all turned into preachers of Non-Violence, the time will be long postponed when wars shall cease and all be prayer and praise?

J. C. POLLOCK.

SHORTER NOTICES

DOCUMENTS OF THE CHRISTIAN CHURCH.

Selected and Edited by Henry Bettenson. (Oxford University Press.) 489 pp. 16s.

THE CHURCH OF ENGLAND : ITS MEMBERS AND ITS BUSINESS.

By Guy Mayfield. (Oxford University Press.) 211 pp. 12s. 6d. (Paper.)

WILLIAM TEMPLE : HIS LIFE AND LETTERS.

By F. A. Iremonger. Abridged by D. C. Somervell. (Oxford University Press.) 292 pp. 7s. 6d. (Paper.)

There will be general satisfaction that these three well-known volumes are now available in handy form and at reasonable prices. Bettenson's invaluable anthology of historic documents, which first appeared twenty years ago, has been somewhat enlarged by the addition of material relating to, among other things, Roman Catholic social policy and the dogma at the Assumption, the Church of South India, and the Ecumenical Movement. At 16s. it is remarkable value for these days and a veritable mine of information for the serious student or the curious delver. Archdeacon Mayfield's up-to-date guide to the intricacies of the Church of England and its workings has been revised in the light of developments during the four or five years since it was originally published, and a section is now included on Stewardship. Iremonger's notable Life of Temple, on the other hand, has diminished, not increased, in size as the result of being condensed from 300,000 to 120,000 words by that prince of abridgers, D. C. Somervell, whose most famous feat to date has been the abridgment of Toynbee to a single volume. This new achievement in contraction will be welcomed by the ordinary churchman who may not be accustomed to wading through the tracts of print characteristic of "definitive" biographies.

GRACE ABOUNDING TO THE CHIEF OF SINNERS.

By John Bunyan. Edited by Roger Sharrock. (Oxford University Press.) 183 pp. 35s.

This is an important addition to the Oxford English Texts series, admirable both for the quality of its production and for the standard of the scholarship with which it is edited. Mr. Sharrock provides a concise but most valuable introduction, dealing with biographical and textual questions, and also supplies notes on Bunyan's text. John Bunyan's Relation of his Imprisonment (first published only in 1765) and the brief Continuation of Mr. Bunyan's Life, which was added to the seventh edition of *Grace Abounding*, are amongst the other material included. Henceforth this will take its place as the definitive edition of this Christian classic.

CERVANTES.

By Aubrey G. F. Bell. (Collier Books, New York.) 247 pp. 7s. 6d.

"The best of Cervantes is untranslatable, and this undeniable fact is in itself an incentive to learn Spanish. On the other hand, those who

deny themselves the pleasant task of acquiring this beautiful language should refrain from passing judgment on the masterpieces of Cervantes." So the author of this excellent paperback warns us. Be that as it may, there could hardly be a better guide to an appreciation of the Spanish genius and his masterpieces than Mr. Bell. He has a full knowledge, and love, both of Spanish and of Cervantes. His book is distinguished by fertility of mind and perceptiveness of judgment. He brings us face to face with the real Cervantes, dogged by poverty, harassed by vicissitudes, but indomitable in spirit. He judges Cervantes and his contemporary Shakespeare (they both died on St. George's Day 1616) to be "the two greatest humourists of all time, the two supreme creators of characters". The creator of Don Quixote has a message for his own country still today, if Spain would but hear it.

THE DEAD SEA SCROLLS IN ENGLISH.

By G. Vermes. (Penguin Books.) 255 pp. 4s. 6d.

To be able to turn to the text itself of the Dead Sea Scrolls is really essential if one is to have anything approaching an independent judgment as one picks one's way through the flood of books that has poured forth about the Dead Sea Sect with all their attendant interpretations, speculations, and hypotheses. Therefore this Pelican book is welcome, and will be compared with interest with Dr. T. H. Gaster's English translation of the Scriptures of the Dead Sea Sect which appeared in 1957. Dr. Vermes has tried to steer a middle course between a translation which is excessively free, and one which is excessively literal. As well as an introduction he provides explanatory notes on the different texts.

THE EPISTLES TO THE GALATIANS AND THE EPHESIANS.

By Andrew W. Blackwood, Jr. 210 pp. \$3.50.

THE EPISTLES TO TIMOTHY AND TITUS.

By Paul F. Barackman. 155 pp. \$2.95. (Baker Book House, Grand Rapids, U.S.A.)

The idea behind this series, under the general title "Proclaiming the New Testament", written by prominent American evangelical preachers, is to help other ministers in their preaching by suggestion rather than by spoon-feeding. The epistles are divided into longish sections (half a chapter or a whole chapter) and on each we have "the historical setting, the expository meaning, the doctrinal value, the practical aim, the homiletical form". There is a great deal of good material in both volumes, and if rightly used they could be a helpful stimulus to good preaching.

HOLY GROUND: EXPOSITIONS FROM EXODUS.

By Douglas M. White. (Baker Book House, Grand Rapids, U.S.A.) 144 pp. \$2.50.

Great attention has been paid in the past to the Tabernacle, Decalogue, and Plagues of the Exodus. Little has been written on the

historical narrative. The pastor of the First Baptist Church, Bassett, Virginia, remedies this omission with a skill almost equal to that of Dr. F. B. Meyer. These brief, devotional expositions certainly stimulate the earnest reader of the Bible to see the hand of God at work in a nation's history, and draw spiritual lessons from the events with remarkable insight and power. The passages under review in the twelve chapters are compared to *Pilgrim's Progress*, and aim to lift the readers to the highest level of communion with God. Interspersed in the chapters are choice poetical lines, suitable for sermons and articles, and bearing directly on the theme of the passage. Moreover, the alliteration is not overdone, but arises naturally out of the text.

SERMONS FROM THE PSALMS.

By Calvin Peter Swank. (Baker Book House, Grand Rapids, U.S.A.) 122 pp. \$2.50.

The seven Penitential Psalms are treated devotionally and sermonically by a retired American Lutheran pastor of some standing. These simple, but suggestive, meditations on a great theme will provide busy ministers with ideas and illustrations. They represent a lifetime's musing and expounding of the deep passages in the Psalter. Faults of English style are not too apparent, and the expositions read well. Four short introductory chapters outline such topics as biblical poetry, Hebrew art and rhythm, the nature of penitential psalms, and pinnacles of prayer, before the actual exegesis begins.

DUNS SCOTUS : PHILOSOPHICAL WRITINGS.

A Selection edited and translated by Allan Wolter. (Nelson.) 198 pp. 30s.

Students of medieval philosophy will be glad to have this selection from Duns Scotus, the British schoolman who taught at Oxford and Paris. Latin text and English translation are given on facing pages, and the book is of a handy size. The selection is from the *Ordinatio*, or Oxford Commentary on the *Sentences* of Peter Lombard, Duns Scotus' most important work. It is a pity that in the bibliography reference is made to the 1927 edition and not to the recent and revised edition of C. R. S. Harris's work on Duns Scotus.

BUDDHIST MONKS AND MONASTERIES OF INDIA.

By Sukumar Dutt. (Allen & Unwin.) 397 pp. 50s.

In earlier books Dr. Dutt has already given proof of his competence as a Buddhist scholar, and this latest volume will add to his reputation. It is a comprehensive survey covering the history of Buddhism in India over a period of some seventeen centuries from 500 B.C. to A.D. 1200. The development of monastic institutions in every part of India is traced, and the teachings and activities of the monks and the contribution they have made to Indian culture are described. The book is liberally adorned with photographic illustrations.

EVERY MAN'S OWN LAWYER.

By a Barrister. (The Technical Press.) 50s.

The Law is always with us, and is ever becoming more massive and complex. Salutations, then, to the Centenary Edition (thoroughly revised and enlarged) of this encyclopædic guide to the terms and technicalities of the legal labyrinth. Its many hundreds of pages cover in twenty-five parts every aspect of legal procedure and administration. There is a section concerning the Church of England, but it is brief, and makes no attempt to provide a comprehensive exposition—in any case, the whole structure of ecclesiastical courts is at present in the melting-pot. As a reference book for the ordinary man or woman to the devious ramifications of the civil law of the land, however, it will prove of the greatest value. In addition to the Index, a Table of Statutes and a Dictionary of Legal Terms are included between its covers.

PLANTS AND FRUITS OF THE BIBLE.

By W. E. Shewell-Cooper. (Darton, Longman & Todd.) 173 pp. 16s.

The author, a horticultural expert and a member of the Church Assembly, describes the natural habitat, cultivation, and economic importance of the various plants and trees mentioned in the Bible. He also touches on the pests and gardens of the Bible, but the book is no mere catalogue of facts. The narrative is interspersed with references to the author's experiences both personal and botanical. The lack of an index is a handicap, but the book should prove of value to the Scripture teacher or others seeking a readable account of the background information on biblical *flora*.

A THREEFOLD CORD: PHILOSOPHY, SCIENCE, RELIGION.

A Discussion between Herbert Samuel and Herbert Dingle. (Allen & Unwin.) 280 pp. 25s.

This book, which consists of a dialogue between a philosopher, Lord Samuel, and a scientist, Professor Dingle, is based on the belief that there is an urgent need at the present time for a greater association between philosophers and scientists and men of religion. The dialogue ranges over the significance of scientific concepts, such as ether, energy, space, and time, the place of mathematics in science and of linguistics in philosophy, the nature of scientific thought in relation to the universe as a whole, problems of life, mind, ethics, and theology. It is written primarily for the layman and the student, though it may also be read with profit by the expert.

EDITORIAL *continued from page 7*

Methodist Church to preserve relations of inter-communion and fellowship with other non-episcopal churches will apply only to stage one of the process as proposed, and that this freedom will be removed with the realization of the one united church of stage two, the basis of which is to be the "strictest invariability" of episcopal ordination.

Further, they regard the possibility "for catholic and protestant (or evangelical) elements to exist side by side in one Church" as "a sign of weakness and of doctrinal levity", and conclude that "to move from a Church committed to the evangelical faith into a heterogeneous body permitting, and even encouraging, unevangelical doctrines and practices, would be a step backward which not even the desirability of closer relations could justify".

These objections must not be ignored. Unless they are faced, failure would seem already to be written over the scheme. And we do not want to see this scheme fail. In fact, the Report, despite anything that may be said in criticism of it, is a notable achievement. In general, it is a worthy and a noble document, and it would be tragic if all were now to fall to the ground because of insistence on certain demands which are actually incompatible with historic Anglicanism and scriptural reality. We indeed envisage the form of any future united church in England as episcopal. But let it be a modified, non-prelatical form of episcopacy. And let it be free of concepts of priesthood and sacrifice which are alien to the teaching of the New Testament.

And away with all ambiguities in any rite of reconciliation! Could any gesture be more appropriate for such a rite than the offering and accepting of the apostolic right hands of fellowship?

P.E.H.

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