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Book Reviews

MEMORY AND MANUSCRIPT : ORAL TRADITION AND WRITTEN TRANSMISSION IN RABBINIC JUDAISM AND EARLY CHRISTIANITY.

By Birger Gerhardsson. (C. W. K. Gleerup, Lund, Sweden.)
379 pp. 30 Swedish crowns.

By the mid-1950s it had become apparent that Form Criticism was no more the magic key to unlock the secrets of Gospel origins than Source Criticism had been before it ; the way was clear for a return to something like the oral hypothesis advocated by Wright and Westcott a century ago.

In 1957 H. Riesenfeld set the ball rolling with his famous monograph *The Gospel Tradition and its Beginnings* ; and now Dr. Gerhardsson has published this weighty and most scholarly exposition of the view that the sayings and actions of Jesus were remembered as " Holy Word ", and transmitted from Christian Rabbi to Christian pupil with no less exactitude than the oral Torah was passed down in scribal circles. Thus the oral view of Old Testament origins for which the Scandinavians are famed has now made a real impact on New Testament studies.

After an Introduction which pays real respect to Form Criticism, but exposes its inadequacies and false assumptions with glaring clarity, the first half of the book deals with oral and written transmission of sacred tradition in Judaism, and, to some extent, in the Hellenic world. The author shows the preference, universal in antiquity, for the spoken over the written word ; he shows how Torah was preserved, studied, interpreted, and passed on. We read here of the mnemonic techniques of the rabbis, the discipline of repetition, and the measures they adopted to counteract forgetfulness. Dr. Gerhardsson has assembled a phenomenal amount of little-known evidence as to the way in which the Tradition was passed on in Judaism, and this alone makes his book of the first importance. It is unquestionably the work of an extremely erudite rabbinic scholar—the bibliography runs into thirty large pages !

The second part of the book sets out to apply all this to the Gospel Tradition. He examines the Fathers, the Acts of the Apostles, Paul, and, sketchily, the gospels themselves, for shreds of evidence about their origin. He concludes that the " Jesus-tradition " was originally passed on by word of mouth from a duly constituted teaching *collegium* of the Twelve based on Jerusalem (he pays particular attention to some neglected Lucan evidence here), and in so doing, they were merely carrying on and interpreting the work and words of Jesus, who undoubtedly taught (by heart) as a Rabbi, and doubtless used the same techniques as were customary in rabbinic Judaism for securing the transmission of his teaching. The gospels themselves he regards as developments of the rabbinic notebooks which were designed to aid the memory for oral exposition. They preserve the teaching and acts

of Jesus practically "uncontaminated", for they treat them as "Holy Word", of equal authority with the Old Testament.

Needless to say, this is a book of great importance, to which no sort of justice can be done in a short review. It contains a most healthy critique of the assumptions, methods, and conclusions of much traditional Source and Form Criticism, in so far as these have neglected the evidence he adduces for the methodical care and exactness with which sacred tradition was passed on in Judaism. It is a book which provides formidable obstacles to those who see large scale church fabrications or interpolations in the gospels; and on the very lowest assessment, it makes it extremely probable that we have in the Gospels far more access than has hitherto been supposed, to the *ipsissima verba* of Jesus.

Let no one think that this is an easy book to read: it has irritating stylistic peculiarities, and the author has a horror of conclusions or summaries, which makes his argument hard to follow at times. Furthermore, one cannot help wondering if Jesus did in fact teach His disciples by memory with all the paraphernalia of the rabbinic method. The New Testament seems to contrast His approach with theirs (Mk. 1: 22, etc.). Again, if Dr. Gerhardsson's view is right, it makes it very hard to understand the varieties in the Gospel Tradition, and he is at his weakest when dealing with these difficulties. Nevertheless, this book represents a new and undoubtedly fruitful advance in New Testament studies, and is required reading for all who seek to teach the New Testament.

E. M. B. GREEN.

ROMAN SOCIETY AND ROMAN LAW IN THE NEW TESTAMENT.

By A. N. Sherwin-White. (Clarendon Press: Oxford University Press.) 204 pp. 25s.

In these Sarum Lectures for 1960-61 a Roman historian looks at various historical, legal and social problems raised by the Gospels and Acts. Much of what is said about these problems by the New Testament commentators, and passed down from one generation of them to the next, tends to be out of date and out of focus: that is, lacking the professionally trained insight of the specialist in the history of the Empire in the first century. Mr. Sherwin-White re-examines the familiar material from a fresh standpoint and enables students of the New Testament to correct many uncriticized assumptions and to understand much that has hitherto been obscure.

The book begins with a thorough and illuminating survey of the nature and implications of the *imperium* exercised by Roman provincial governors, with special reference to the working of the judicial process of *cognitio*. We learn in passing that the title of the governor of Judea in pre-Claudian times was *praefectus* and not *procurator*. This is followed by an important re-examination of the synoptic accounts of the trial of Jesus. Mr. Sherwin-White concludes that the Johannine assertion that the Sanhedrin lacked authority to inflict the death penalty, apart from cases of offences committed in the Temple, is basically correct. It may at times have overstepped the limitations laid down for it by Rome, but sound arguments are adduced against

the view of Juster, Leitzmann, and others that on this fundamental point the Gospel tradition was wrong. He shows convincingly that in the matter of the night session of the Sanhedrin and the reference of the case to Pilate in the early morning, Mark and Matthew must be correct, as against Luke. The general outline of the story of the trial is shown to be consistent and probable, and Winter's drastic handling of it, which appeared after these lectures had been delivered, is dismissed in a footnote. It may be questioned, however, whether so sharp a distinction should be drawn between the "theological" charge of blasphemy and the political charge which, according to Luke's detailed account, was brought before Pilate. The latter was probably a translation into terms which the governor would best understand of the supposed Messianic claim to a unique relationship to God which lies behind the accusation of blasphemy.

There is a similar detailed and illuminating survey of Paul's trials before Felix and Festus, the problems relating to Roman citizenship, and the appeal to Cæsar. The legal aspect of Paul's encounters with civic authorities is then discussed, together with the Gallio affair and the question of what befell the Apostle at Rome. A minor point for further consideration is the role of Sosthenes at Corinth. It is here assumed that he was a Christian sympathizer and that it was the Jews who beat him. Unless, however, he has to be identified with his namesake of I Cor. 1: 1, it is much easier to suppose that he is the leading Jewish accuser and that, as the Western text asserts, it was the Greeks who attacked him, thus completing the discomfiture of the Jewish mischief-makers.

The picture of Galilee presented by the Gospels is examined, and found to be as true to the period as is Luke's general account of the Greco-Roman scene. Here another small point of criticism arises. It is surely a mistake to think that the answer of Jesus to Peter at Matt. 17: 25 implies that the didrachma was a royal tax. The fact that kings impose tribute on strangers and not on their own people is used by Jesus to suggest an analogy with the position of Peter and himself *vis-a-vis* the Temple and the half-shekel tax.

In the last part of the book there is a full discussion of Roman citizenship, the registration of citizens, and the question of how a citizen could be identified as such. In considering other possible Roman citizens besides Paul, the author prefers to regard Gaius (Acts 20: 4) as a Doberian (with the Western text) rather than as a Derbean, strangely adding: "unless his companion, Timotheos, can be shown to be from Asia". But, since Timotheos was from Lystra, there is no very good reason to reject the statement that his companion came from Derbe, and to refuse to admit a second, Macedonian, Gaius at Acts 19: 29.

Mr. Sherwin-White deals very ably with the problem of Quirinius and the census. He is almost certainly right in his conclusion that the main tradition used by Luke placed the birth of Christ at the time of the census of 6 A.D., though another tradition assigning the birth of the Baptist to the reign of Herod the Great has caused confusion. Finally, there are some brief comments on the historicity of the Gospel narratives, in which the Roman historian shows some impatience with

the negative attitude of some form-critics, and, by an interesting comparison with Herodotus and with the sources for the life of Alexander, seeks "to offset the extreme scepticism with which the New Testament narratives are treated in some quarters". G. W. H. LAMPE.

A GRAMMAR OF NEW TESTAMENT GREEK.

By James Hope Moulton. Vol. III : *Syntax*. By Nigel Turner. (T. & T. Clark.) 417 pp. 60s.

The appearance of Vol. III of J. H. Moulton's *Grammar of New Testament Greek* is an important event, long delayed though it has been, in the world of New Testament studies. This completing volume is not, in fact, the work of J. H. Moulton, even in part, but a continuation of the work he left unfinished. Vol. I, *Prolegomena*, appeared as long ago as 1906, and Vol. II, *Accidence and Word-Formation*, in three parts between the years 1919 and 1929, edited and completed by W. F. Howard following Dr. Moulton's death in 1917. Dr. Howard died in 1952 before material progress had been made with the preparation of Vol. III, *Syntax*. This exacting and consummating task has now been carried through with distinction by Dr. Nigel Turner. The volume before us is a veritable monument of erudition, making available to us the most up-to-date scientific knowledge of the language of the New Testament, with specific reference to the use of words, particles, and phrases in the building up of the sentence. Light is thrown on the stylistic and syntactical idiosyncrasies of the various New Testament writers—an aspect of his subject, however, which Dr. Turner says he would like to have been able to treat more fully. One thing that emerges is the almost complete absence of classical standards in nearly every author. Indeed, the facts presented in this volume compel Dr. Turner to the conclusion that biblical Greek is "a unique language with a unity and character of its own". How far we have moved in our understanding of the language of the New Testament since the days of Dean Alford!

Dr. Turner finds the uniqueness of biblical Greek as a language, and its remarkable unity within itself, significant "at a time when many are finding their way back to the Bible as a living book, and perhaps are pondering afresh the old question of a 'Holy Ghost language'", so much so that it can now be affirmed that "not only is the subject-matter of the Scriptures unique, but so also is the language in which they came to be written or translated".

This volume will be indispensable not only to the serious student, the teacher, the exegete, the philologist, and the textual critic, but also to the translator of the New Testament, whether working in a great European library or in the distant obscurity of some foreign land.

PHILIP E. HUGHES.

THE INTERPRETER'S DICTIONARY OF THE BIBLE.

(Nelson.) 4 volumes, each c. 1,000 pp. £18 the set.

This is a most lavishly produced work, with superb print and paper, endless black and white photographs and line drawings, together with a

number of colour plates (which in volume 3 are uniformly good, and in volume 4 uniformly poor). It is, in fact, immediately attractive. And in the blurb banners are waved and trumpets blown to draw attention to its unparalleled excellencies. It is, therefore, with no usual interest that one comes to examine this Bible Dictionary to end all Bible Dictionaries.

Who are the contributors? A panel of some 250 scholars, mostly American, though the English reader will light upon the names of Moule and Cranfield, Richardson (don't miss his superb article on "salvation") and Vincent Taylor from time to time. The editors are all American: Buttrick, Kepler, J. Knox, May, and Terrien, together with the Editor of the Abingdon Press (who produce it in the U.S.A.). It is, of course, designed as a complement to the *Interpreter's Bible Commentaries*, which are widely used in the States by scholars and clergy alike. The standpoint is the critical orthodoxy of yesterday. Indeed, one cannot help being struck by the dated approach of some of the contributors, though others are right up to the mark. Thus, while Sonne gives a magnificent and excellently documented account of the synagogue, it is followed by a short and pathetic little article on the synoptic problem which ignores German works like Bultmann and Bornkamm, Roman Catholic writers like Lagrange, Benoit, and Wickenhauser, and, of course, conservative writers such as Carrington, Stonehouse, and Cranfield.

There are many striking omissions. There is a good deal, for instance, about the palm, but no mention of its significant association with Ephesus. There is a good deal about Pilate, but no mention of his inscription at Caesarea. Enslin can write on Marcion without so much as mentioning Blackman's book, and F. C. Grant, who is ubiquitous in the *Dictionary*, is frequently careless and biased. How he can dare to write an article on Vespasian without even mentioning the primary sources, Suetonius and Tacitus, defeats me, and one can only fear that this sort of thing will confirm the impression among scholars of other disciplines that theologians of the New Testament are often quite innocent of a knowledge of ancient history.

Some of the archeological work is first rate, and high praise goes to Mellink for his articles. Yet even here one must quibble: Qumran receives only four lines, and the reader is referred to "Salt", only to find there a mere thirteen lines! Perhaps there is more under "Dead Sea Scrolls", but that must remain a mystery to the reviewer, for the publishers could afford only to send out one volume for review.

Wherever one looks, omissions abound. Under "Philippians", no mention is made either of the commentary of K. Barth or of the important monograph and commentary by R. Martin. F. C. Grant can write an article on Matthew's Gospel without taking note of either Oscar Cullmann or Krister Stendahl. Enslin can write blithely about the Gospel of Philip without a hint that it has been discovered! And so one could go on. There is a good deal of the Monroe Doctrine about American scholarship! One final cause for disappointment is the allocation of space to various subjects. The Slavonic Acts of Peter receive more space than Petra; Music is apparently thought six times more important than the Parousia, and the Muratorian Fragment is

rather less significant, it would appear, than the mulberry tree ! It is sad to have to make these reservations about what could have been a great work, particularly after the magnificent, imaginative, and exact work of the publishers.

E. M. B. GREEN.

NEOTESTAMENTICA ET PATRISTICA : ESSAYS IN HONOUR OF
OSCAR CULLMANN.

(Brill, Leiden, Holland.) 330 pp. 35 guilders.

An international and interconfessional body of scholars have contributed this supplementary volume to *Novum Testamentum*, as a *Freundesgabe* to Oscar Cullmann on his sixtieth birthday. It consists of twenty New Testament and nine Patristic essays, written in English, French, and German, and misprints, not unnaturally, abound.

One of the characteristics of current New Testament criticism is a tendency to group Luke and John together over against Matthew and Mark, and to take very seriously the historical element in the Fourth Gospel. Thus we find P. Benoit preferring the Luke-John account of the mockery of Jesus ; we find C. H. Dodd championing the authenticity of the Caiaphas prophecy in Jn. 11: 47-53, and J. A. T. Robinson linking the account of the footwashing in Jn. 13 with the hint of it in Lk. 22: 27, and interpreting it as a " bid for their solidarity with him as he goes to his death ".

One finds something of the old liberalism in P. H. Menoud's explanation of the forty days as a Lucan invention for theological purposes, and A. N. Wilder's very indifferent essay on Form-history and the oldest tradition. He takes " freedom and immediacy of speech " as the characteristic of Jesus' teaching method, and excludes all sayings that do not exhibit this characteristic ! Unfortunately even the good points in Wilder's essay are marred by the appallingly dull and verbose language in which they are couched. By way of contrast, W. D. Davies contributes some very careful and well written reflections on the recent oral approach to gospel criticism of Riesenfeld and Gerhardsson. They suggest that Jesus taught His disciples by heart, like a rabbi. Though critical of some of their conclusions, Davies agrees that " they have made it far more historically probable . . . over against the scepticism of much Form-Criticism, that in the gospels we are within hearing of the authentic voice and within sight of the authentic activity of Jesus of Nazareth ".

Matthew Black suggests, unconvincingly, that we read *pneuma* for *panta* in Rom. 8: 28, and translate, " the Spirit works for good with those who love God ". And there is a moving essay on Christian unity as a unity of service, as opposed to standing on doctrines of the ministry, by Bo Reicke in the light of Phil. 2: 1-11.

In the section of *Patristica*, C. W. Dugmore contends that the early Christians did not observe Sunday instead of the Sabbath, and that *kyriake hemera* in early writers means not Sunday but Easter ! Another revolutionary paper is that of Quispel who concludes from an examination of the use of the Old Testament in the *Gospel of Thomas* that the writer uses two sources, one of which employed the Septuagint and the other the Hebrew, that it is an orthodox encratite and not a gnostic

book, and that there is something to be said for the old two-source hypothesis. J. Munck has another go at the Papias tradition about Matthew, and Dahl writes an important paper on the particularity of the Pauline epistles as a problem in antiquity. He believes the early church was right in recognizing the catholic relevance of Paul's letters, but for all the wrong reasons! "The particularity of the Pauline epistles points to the historicalness of all theology." Finally, a word about Henry Chadwick's examination of the Damasus inscription claiming merit for Rome from the possession of the apostolic shrines. He shows how the papal claim to supremacy was linked with the fact that Peter and Paul were martyred and buried in Rome, and for that reason they were thought to act as *patroni* for Rome in the heavenly audience chamber—a view taken from Roman pagan origins.

E. M. B. GREEN.

HISTORICITY AND THE GOSPELS.

By H. E. W. Turner. (Mowbray.) 108 pp. 15s.

This book, though small, is important. In it Professor Turner grapples deftly and constructively with the crucial problems of history and faith. In the first chapter he examines the accepted principles of secular historiography, in order to shed light on what may and what may not be expected of ancient historical writings like the gospels. This is a most welcome change; for few theologians are historians, and many of them start from idealist or existentialist presuppositions which give rise to a quite unwarranted scepticism, such as would never be entertained by the secular historian. Just because the gospels are written by believers, this does not mean that their record is *a priori* unreliable: "an element of commitment is not inconsistent with the writing of significant history" (p. 29).

In the second chapter he examines the interplay of history and interpretation in the gospels. He rapidly surveys the external evidence, Jewish and pagan, which bears on the New Testament, and then turns to some of the trends in gospel criticism as they oscillate between regarding the evangelists as transmitters of the tradition, its interpreters, or even its originators! The gospels, he believes, are both history and kerygma. And in his final chapter he seeks for criteria of historical authenticity in the gospel records. In so doing he tilts at Bultmann and Kierkegaard, though he is neither fair to the former (see pp. 64, 67) nor conversant with the latter (he is apparently unaware that the quotation he cites on p. 63 comes from the *Philosophical Fragments*).

The criteria he proposes are briefly though clearly indicated, and in his treatment he makes some telling criticisms of Bornkamm's influential *Jesus of Nazareth*. He concludes that there is every reason to be sanguine about the historicity of the gospels; history is a theological requirement for Christianity; but it is not enough, and at the end of his book he seeks to evaluate the "meta-historical" framework of Christian faith in which the evangelists have set their historical writing, though he is well aware that no analysis can exorcize the tension between fact and interpretation in the gospels. They not only tell

us about Jesus, but present us with an existential Figure who challenges decision.

This is a timely and intelligent book which originated from three lectures. It is a pity that Professor Turner has not had time, as he admits, to put it together properly. The documentation is rudimentary in principle and inaccurate in practice. Matthew is omitted from the survey of the evangelists, pp. 94-100. A long and remarkable sentence reappears in substantially the same form on pp. 72 and 104. It would prove a fascinating stamping ground for form critics in a thousand years' time! The spelling is not always faultless (for example, Uppsala) nor the style always easy to follow. But this is an important, reverent, and scrupulously honest book; it will be a help to any theological students or clergy who fear that the Jesus of history has been dissolved into the Christ of faith.

E. M. B. GREEN.

TEACHING AND PREACHING IN THE NEW TESTAMENT.

By A. M. Hunter. (S.C.M.) 191 pp. 21s.

The Master of Christ's College, Aberdeen, has added to what he calls his "participially-titled series of New Testament books", a self-acknowledged miscellany. Fully Trinitarian in structure as well as content, there is much in this book to inspire as well as to instruct.

The three parts consist of a collection of essays, a number of sermons, and a critical appraisal of the work of Peter Taylor Forsyth. Advertized as "essentially a book to help preachers", but one that laymen will also profit from reading, the volume does not set out to present radically new ideas or formulate dangerously novel positions. Indeed, we will here be probably more than ever aware of the derivative character of Dr. Hunter's work, and at the same time more than usually aware of his singular gift for conveying current theological trends and discussing contemporary theological issues in a way that is immediate and readable.

The essays (Part I) cover a wide range of subjects, from the *Agrapha* to a survey of the present stage reached in Johannine studies. Students will not find here much to advance their detailed investigation of New Testament problems, and they may even become impatient at the insistent repetition of familiar notions. (Dr. Hunter's treatment of the *crux* in Matthew 11: 25-30, however, pp. 41ff., is important. He opts for its genuineness, and sees Judaism and not Hellenism as its background.) But the student as well as the preacher will be moved, none the less, by the impelling and scholarly presentation of certain themes—notably the content of the Sermon on the Mount (pp. 33ff.), and the interpretation of the parables (pp. 51ff.). The sermons (Part II) are similarly arresting, and, without being biblical in the expository sense, are penetrating in their spirituality.

Part III, dealing with the life and work of P. T. Forsyth, is likely to remain the most significant section of this volume. Such a sympathetic re-investigation is timely as well as fashionable. Forsyth was a prophetic scholar who withstood the radical liberalism of his day without isolating himself as an obscurantist; and in what was above all a *theologia crucis*, he anticipated much of the biblical theology of

the present. Amid all the objections of these honest times, who is to say that *Forsyth redivivus* is unnecessary? STEPHEN SMALLEY.

A COMMENTARY ON THE EPISTLE TO THE PHILIPPIANS.

By William Hendriksen. (Banner of Truth.) 218 pp. 15s.

The *Geneva Series* of commentaries, produced by the Banner of Truth Trust, is an intriguing mixture of scholarship old and new. For a study of *Philippians* the editors have turned to a contemporary writer, Dr. William Hendriksen, whose exposition (part of his own *New Testament Commentary*) is not without its own divergent blends.

Here is worthy conservative scholarship at its fullest. The commentary contains a full introduction, a new translation, outlines and summaries, comment, and detailed, well-documented exegesis. The author is thoroughly conversant with all the major (and recent) English and continental literature on the Epistle, as the bibliography (pp. 216ff.) and footnotes make clear, and he writes with a pleasing eye to the accuracy of scholarly detail. (It is a pity, however, that he did not discover Mr. R. P. Martin's excellent Tyndale monograph on Phil. 2: 5-11, *An Early Christian Confession*, 1960, as well as his commentary on the Epistle as whole.) Dr. Hendriksen opts for Rome as the place of origin (pp. 23ff.), and defends the unity of the Epistle (pp. 31ff.). But he curiously insists upon an eschatological exegesis of Phil. 4: 5, "The Lord is at hand," in spite of the impressive hesitation of J. B. Lightfoot (*ad loc.*) on the point.

It remains true, however, that this book is difficult and as a result, slightly unsatisfactory to use, simply because it attempts too many things. For whom does Dr. Hendriksen write? The pastor, or preacher? The student, or theologian? No doubt any or all of them would profit from reading the commentary; but it is equally probable that each would be irritated by the inclusion of material designed for the other. At one moment (for example) the introduction strikes a breezy, popular note: "The search for 'tranquillity' is on, and in a big way!" (p. 3); at another, in the process of exegesis, an erudite survey of commentaries and christological studies in English, German, Dutch, and Swedish, assists the elucidation of the term *ekenōsen* in Phil. 2: 7 (pp. 106f.). There is a further tendency for Dr. Hendriksen to combine excessive piety (p. 121 contains a notable example) with a defensive readiness to produce apparently slick "answers" to objections (*cf.* the arguments for unity, pp. 31f., *et passim*).

It would be unfair to suggest that the commentator achieves but indifferent success by working on all these levels at once; but he does not in this way make the task of the reader any easier, even if in the end he makes it worthwhile. STEPHEN SMALLEY.

THE CHURCH'S USE OF THE BIBLE PAST AND PRESENT.

Edited by D. E. Nineham. (S.P.C.K.) 174 pp. 21s.

In 1960-1 King's College, London, presented a series of lectures on the Bible in church history. A distinguished team of scholars was

assembled. Each was given a particular phase. The result is now in print in the shape of *The Church's Use of the Bible Past and Present*. The contributors have aimed at producing sketches rather than detailed drawings. Henry Chadwick and J. N. D. Kelly handle the Bible in the Greek and Latin Fathers, but neither offers the detail and close reasoning presented on the same subject in the latter's *Early Christian Doctrines*. Beryl Smalley compresses into fifteen pages the erudition of her work, *The Study of the Bible in the Middle Ages*. Gordon Rupp writes racily on Erasmus, Luther, and their contemporaries. Yet the place of the Bible in the Anglican formularies, and the Reformers' views on revelation and inspiration which find their fullest expression in Calvin, are hardly touched upon.

The seventeenth century is passed over entirely apart from the introductory remarks of Edward Carpenter, whose own assignment is the Bible in the eighteenth century. Lack of space has compelled G. W. H. Lampe to be insularly English (and Victorian Anglican at that) in his study of the Bible since the rise of modern critical study. Next to nothing is said about criticism on the continent. Brunner does not even get a mention. And Barth, Bultmann and the biblical theology movement, receive very short shrift.

C. K. Barrett and D. E. Nineham open and close the batting. Professor Barrett examines the Bible in the New Testament period. His brief introduction to Philonic, Rabbinic, and Qumran exegesis is followed by a sketch of the Old Testament in the New Testament, and a view of authority, somewhat difficult to grasp. He concludes that "the authority of the gospel tradition does not consist in the adequacy of the biographical materials which the Gospels contain, but in the clarity of the witness they bear to Jesus Christ" (p. 22). We are left asking what grounds there might be for thinking that Jesus is clearly (that is, *authentically*) witnessed to in the New Testament in view of the lack of "historical trustworthiness" which the author speaks of on the same page. It falls to Professor Nineham to draw the lessons of the past for the present. In the end he opts for a concept of authority in which modern thought and biblical statements refine and modify each other.

One cannot read *The Church's Use of the Bible* without feeling that a great opportunity has been missed. There is much that is suggestive. But all too often hobby-horses have been ridden, and ridden hard. No attempt is made to take seriously what Christ thought of Scripture. Indeed, the impression is sometimes given that the book is a polemical writing designed to justify ignoring this very question. The book is too slight for any detailed consideration of the great theologians of the past and present. And the omission of any treatment at all of modern, nineteenth century continental and seventeenth century views, further diminishes its usefulness. Perhaps in the not too distant future another attempt will be made to fill the gap left unfilled by this book.

COLIN BROWN.

MANHOOD AND CHRIST : A STUDY IN THE CHRISTOLOGY OF THEODORE OF MOPSUESTIA.

By R. A. Norris, Jr. (Clarendon Press : Oxford University Press.) 274 pp. 38s.

One of the most striking developments in modern patristic study has been the revision of opinion concerning Antiochene Christology in general, and Theodore of Mopsuestia in particular. Those who were brought up on the slogans " a Nestorian before Nestorius " and " the Nestorian Christ is a fitting saviour for Pelagian man " have had to take a new look at Theodore as an important and fundamentally orthodox theologian, and at the Antiochene approach to the problem of the Incarnation as deserving at least as much respect as that of Cyril, and, in the climate of present-day thinking, probably a good deal more.

Much has been written about Theodore recently ; but Dr. Norris, an American theologian and former Rhodes Scholar, has contributed a most important and weighty addition to this literature. His book is a model of learning and perceptivity, and his lucid and persuasive argument is backed by thorough documentation.

To grasp the principles underlying a Christology, one must first understand the anthropology on which it is based. Dr. Norris sets out to examine the Antiochene Christology in the light of the doctrine of man which it presupposes, and this doctrine is carefully related to the philosophical background, and to the different assumptions which gave rise to the Christology of Apollinarius. It has been customary to dismiss Theodore's philosophical presuppositions as " Aristotelian ", or simply as " rationalistic ". Dr. Norris shows convincingly that neither description is correct. Where Theodore differs from the modified Platonism of his time the divergence is due rather to his strong biblicism. Many familiar text books will need revision in the light of this authoritative study.

Dr. Norris begins with a general study of the tensions inherent in the Neo-Platonist doctrine of the soul as a " mixed " substance ; the soul participates in the immaterial world of intelligibles, yet it is involved in the corporeal order and affected by " passion " ; at the same time this involvement has a positive purpose in the providential scheme of things. This complex theory proved attractive to Christian thinkers, but raised problems concerning the Christian insistence on the voluntariness of sin and the need for grace.

A discussion of philosophical opinion about the " parts " of the soul leads on to an examination of the Christology of Apollinarius with its background, partly of Neo-Platonism in respect both of the soul's natural affinity with the divine Reason and of the problem of freedom, and partly of Stoicism in respect of his belief that man is a composite of body and rational soul, and not merely a soul associated with a body.

Theodore's presuppositions were different. They have many affinities with popular Platonism, but he emphasizes the practical, rather than the contemplative, reason, with a consequent stress on moral choice rather than on the soul's inherent kinship with the eternal world. He thinks of God's image in man in terms of obedience to the Creator

rather than of the heavenly origin of the soul. In his thought there is a tension between Platonist assumptions about the connection of "passion" with the body and about the immortality of the soul, and, on the other hand, a biblical understanding of sin as voluntary disobedience. Hence he believes, somewhat inconsistently, that "man's sin presupposes his natural mortality (the Platonist strain), and also that his mortality is the consequence of his free disobedience". This insistence on freedom and, consequently, on the redemption of the disobedient will, accounts for the general line of Theodore's Christology. In this the primary emphasis is placed on the initiative of the Word. The Word "so indwells the assumed Man from the moment of his conception that he . . . effects a unity of prosopon between himself and the concrete human nature which he assumes". His doctrine preserves the reality of Christ's human nature as a concrete centre of human activity. Salvation is wrought in and through the human will; but this salvation is not wrought by the human will, but by the divine initiative of the Word.

In this admirable study it would be unreasonable to ask for more; but it is to be hoped that Dr. Norris will go on to examine Theodore's teaching in relation to that of others among his predecessors. A comparison of his doctrine of the Fall and its consequences with that of Gregory of Nyssa would, for instance, reveal highly important differences and similarities.

G. W. H. LAMPE.

THE LIFE OF SAINT ANSELM, ARCHBISHOP OF CANTERBURY.

By Eadmer. Edited by R. W. Southern. (Nelson.) xxxvi+171 +179 pp. 50s.

This addition to Nelson's Medieval Texts is an edition of precision and thorough scholarship. The introduction and critical apparatus attached to the text are extensive. Everything else has been subordinated to the task of producing a thoroughly critical edition of the *Vita Anselmi*, a task herculean enough in itself, for, as the editor comments, "the most laborious devotion flags under the accumulating burden of Eadmer's second thoughts". In addition, the English translation is lively and good with only occasional clumsiness, as when the phrase "to break off" is used in two different senses in the same sentence, which suggests a play on words, although the two Latin words are different (p. 133). Because of the scope of Professor Southern's previous volume entitled *St. Anselm and his Biographer* no introduction is here provided to the historical setting of Anselm's life, and historical notes are limited to matters arising immediately from the text.

Eadmer set himself a similar limitation when writing the "Life" since he, too, had written an earlier work, the *Historia Novorum in Anglia*, dealing with Anselm's place in the larger historical scene. Here his real aim is hagiographical: he gathers the evidence to establish Anselm as a Saint. Investiture, homage, the difficulty of visiting Rome, are only vaguely mentioned; Anselm's own writings are not fully dealt with; his miracles are the centre of interest, and it is for this reason also that the work became popular. As a historical source

it is not of prime importance, and its literary stature is hardly sufficient for the amount of scholarship lavished upon it, although the editor offers it as a good illustration of the way in which a medieval text might fare. Anselm's own letters are of superior value in a study of the man.

J. E. TILLER.

MEDIEVAL RECORDS OF THE ARCHBISHOPS OF CANTERBURY: THE LAMBETH LECTURES, 1960.

(*Faith Press.*) 70 pp. 11s. 6d.

In these, the Lambeth Lectures for 1960, four distinguished medieval scholars explain how far we can build up a picture of certain regular activities of the Archbishops of Canterbury from the surviving records, taken largely from the thirteenth to fifteenth centuries. They demonstrate clearly how far the historian is limited by his material in such a field as this (in other areas he is all too often these days limited by his own inability to cope with the wealth of material available), and how many questions will necessarily remain unanswered.

In the first lecture, the late Miss Irene Churchill describes the Archbishops' Registers, which survive from the late thirteenth century although it is unlikely that earlier records did not exist at one time, perhaps in the form of rolls like those of several other dioceses. The second lecture, that on the Archbishop in Convocation by Canon E. W. Kemp, does not keep so closely to the main theme as the others, and bears an obvious relation to the same author's Bampton Lectures for 1960. It is nevertheless outstanding as a brief, lucid explanation of the origins of Convocation and its procedure. The other two lectures, that by Professor E. F. Jacob on the Archbishop's Testamentary Jurisdiction and that by Professor F. H. R. Du Boulay on the Archbishop as Territorial Magnate, are both concerned with aspects of the subject which bear a relation to medieval life far beyond the confines of cope and cloister.

All the lectures are affected by the fact that the records for the diocese of Canterbury are by no means the most satisfactory of those surviving. Though technical in subject-matter, these lectures are above all things explanatory—even the "pallium" is not mentioned without a description of its appearance and significance if not its origin—and the reader will find them an illuminating guide.

J. E. TILLER.

JOHN DONNE: PREACHER.

By William R. Mueller. (*Princeton University Press. London: Oxford University Press.*) 264 pp. 37s. 6d.

The great edition of Donne's sermons by the late Professor G. R. Potter and Mrs. Evelyn Simpson (ten volumes, 1953-1962) has now been followed by a first critical study of these works by Professor Mueller of Goucher College, Baltimore. His book begins with a brief biographical survey, and continues with three chapters, devoted respectively to Donne's view of the ministerial vocation, the method of his sermons, and their matter. There is a concluding estimate which

lists some contemporary tributes, examines some of the sermons published in Donne's lifetime, quotes some twentieth-century judgments, gives a summary of the qualities as preacher of Donne's illustrious fellow, Lancelot Andrewes, and only in the last ten pages of a fifty-odd page chapter comes to a criticism of Donne himself; and even this short passage is extensively occupied with lengthy quotations. This represents one inadequacy of the book. Professor Mueller does not sum up extensively enough or independently enough. Another is the book's lack of bibliography; but tribute must be paid to the excellence of the footnotes.

Nevertheless, this is a useful piece of work, somewhat pedestrian, but thorough and very welcome. Donne was one of the most striking preachers in the history of the English pulpit. He excelled in an age rich in homiletic oratory. It is hard for us nowadays to conceive how these sermons were received at the time of their delivery. Customs have changed so much. Moreover, as Joseph Glanvill noted in a passage aptly quoted by Dr. Mueller, "we judge of sermons by very *different measures*; and every one expects that the Preacher conform to *his particular Rule of judging*." For us these sermons matter first as a statement of what a fairly representative Anglican, but yet a man of highly individual responses, believed in the early seventeenth century, and secondly as great prose, prose in its kind greater, thought Quiller-Couch, than its author's much praised poetry. The third chapter of Dr. Mueller's book, devoted to the prose, whilst adequate, is somewhat unbalanced. Half of it is given over to the comparatively easy task of examining the imagery, whilst, for example, a mere three pages are made to suffice for the tone of the sermons.

The chapter on doctrine deals with the *via media* of the Church of England, sin and redemption, grace and free-will, death and resurrection. Dr. Mueller shows the close relationship of Donne's and Hooker's ecclesiastical positions. He dwells strongly, and, of course, aptly, on Donne's concern with sin and death. His quotations are most appropriate and will assist in the study of Donne's treatment of these subjects in his poetry. Dr. Mueller thinks that both Izaak Walton and Sir Edmund Gosse made too much of the conversion experience in Donne's life. He would modify their interpretation somewhat, expressing his own view thus: "Even if Donne was never either the irresponsible libertine or the devout saint, his preoccupation with sin is indeed the mark of a converted man" (p. 168).

ARTHUR POLLARD.

ELIZABETH FRY.

By John Kent. (Batsford.) 144 pp. 16s.

Dr. Kent's *Elizabeth Fry* is a worthy addition to the Batsford Makers of Britain series. The author has sufficient sympathy with his subject to understand her and sufficient awareness of her limitations not to overpraise her achievements or overestimate her significance. Dr. Kent believes that the key to understanding Elizabeth Fry lies in the fact that soon after her conversion at the age of eighteen she felt a strong call to a Quaker "ministry". The exercise of this ministry

was delayed by her marriage to Joseph Fry a year later and the subsequent birth of their ten children. It was soon after the birth of her last child that Elizabeth Fry's regular visits to Newgate began in 1817. It was in Newgate that she found the fulfilment of her vocation to "ministry". Dr. Kent says: "When she read the Bible to the women in Newgate she did so partly because she believed that their characters could be radically transformed, and partly because she also believed that this apparently simple method was the way to change them" (p. 14).

From the beginning Elizabeth Fry was assisted by a Ladies Committee which helped her to operate her system of prison reform and evangelism. The Newgate system of a matron and monitors was borrowed directly from the monitor system employed by Bell and Lancaster in their schools. Mrs. Fry also advocated a similar training in domestic work to that given in Lancaster's schools, to prepare women prisoners for work outside. She did not believe in punishment for punishment's sake. She opposed the death penalty and did as much as she could to mitigate the rigours of transportation. She visited prisons all over Great Britain trying to get her system more widely adopted. How successful she was it is difficult to tell as Dr. Kent gives us insufficient information on this point, but he does say that she was fighting a losing battle. The loss of her husband's private fortune through failure in business cost her her independence and by 1830 other principles of prison reform prevailed. These led to an emphasis on segregation of prisoners and the building of individual cells rather than large wards. This made Elizabeth Fry's system, based on communal living, unworkable. Her ideals of strictness and kindness were far preferable to the mood of the bleak thirties and forties which demanded retribution and cruelty and saw the increased use of the treadmill which did nothing to prepare the prisoner for the return to civil life. For the last fifteen years of her life Elizabeth Fry was an international figure admired abroad, but at home she was in Dr. Kent's phrase a "rejected reformer".

MICHAEL HENNELL.

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN.

Edited by Charles Stephen Dessain. Vol. XII: Rome to Birmingham, January 1847 to December 1848. 441 pp. 63s. Vol. XIII: Birmingham and London, January 1849 to June 1850. 520 pp. 70s. (Nelson.)

The period covered by these two volumes—which continue the combination of superb editing with outstanding production—is one of three-and-a-half years from January 1847 to June 1850. It is remarkable how the prospect of a new objective can give renewed animation to a man's mind and will. In the first volume to be published (No. XI) Newman gave the impression of being jaded and somewhat bored by the months of waiting for a decision to be made about his future. Now we find him taking on, as it were, a fresh lease of life: his future at last defined, he is preparing and planning for his return to England with a commission to inaugurate a branch of the Oratorian order of St. Philip Neri there. The new sense of purpose is apparent in his

letters. The style, for which he is famous, comes back into his writing.

Rome had not been entirely congenial to Newman. Indeed, his comments on the people of Rome and the incongruity of their morals with their profession is more revealing of the religion he had embraced than he appears to have realized : " I do not like the people of Rome," he declares. " One is struck at once with their horrible cruelty to animals—also with their dishonesty, lying, and stealing apparently without any conscience—and thirdly their extreme dirt. . . . I suppose they really have faith in a most uncommon degree . . . but though they have this, they show in a wonderful way how it is possible to disjoin religion and morality."

At the end of 1847 Newman is back in England, addressing himself to the task of setting up Oratorian communities, first in Birmingham, and subsequently in London—the function of Oratories being the conversion of big cities, paying particular attention to the upper and better educated classes of society. His letters give us an insight into the numerous difficulties and problems he came up against. There are some interesting discussions of the merits and demerits of Pugin as an ecclesiastical architect.

Of unusual interest are the letters in which he looks back on his Anglican days. One thing is evident : he no longer regarded the Church of England as a communion parallel to or even comparable to the Roman Catholic Church ; indeed, he did not recognize it as a church at all. In the English Church, he writes to Lisle Phillipps, " I advocated what are called High Church principles, while I believed them to be the teaching of the English Church ; I first gave up my living, then left that Church as it broke upon me that they were not ". To Mrs. William Froude he speaks of " the hollowness of High Churchism ", and describes the blessedness of knowing " that you are in the Communion of Saints . . . that you have their intercessions on high—that you may address them—and above all the Glorious Mother of God " ; that you are surrounded " with the sacraments week by week, with the Priest's benediction, with crucifixes and rosaries which have been blessed, with holy water, with places or with acts to which Indulgences have been attached " ; and that " when you die, you will not be forgotten, that you will be sent out of the world with the holy unction upon you, and will be followed with masses and prayers ". A passage such as this is really a mirror reflecting his fundamental insecurity. It is all far removed from the evangelical assurance that flows from faith in the complete reconciling sufficiency of Him who is the one Mediator. Again, in writing to E. J. Phipps he says : " The Anglican and the Catholic are two religions. I have professed both, and must know better than those who have professed one only. . . . This being so, it is a mere deceit, I fully think, to suppose that the difference between Catholics and Anglicans is, that one believes a little more, and the other a little less ; and therefore that they could unite. The religions never could unite ; they never could be reconciled together. . . . the whole internal structure of the two religions is different." Certainly it is no exaggeration to assert that the Church of England, as reformed, and the Church of Rome, as unreformed, subscribe two religions which differ radically from each other in doctrines

so cardinal as those of salvation, the ministry, and the sacraments. Newman has still something significant to say to us on this question.

PHILIP E. HUGHES.

WILLIAM TEMPLE : SOME LAMBETH LETTERS.

Edited by F. S. Temple. (Oxford University Press.) 198 pp. 30s.

Fifteen years ago the Oxford University Press published F. A. Iremonger's definitive biography of William Temple. They have now followed this up with a selection of Temple's correspondence, written largely between spring 1942 and October 1944 while Temple was Archbishop of Canterbury. The picture that emerges is one of a churchman of massive patience, sympathetic to the needs of high and lowly alike. As primate, Temple had to turn his hand daily to an astonishing variety of problems. There were the perennial questions like baptizing the babies of non-churchgoers, divorce, inter-church relations, not to mention the task of maintaining the uneasy peace within the Church of England. To these were added the vexed questions raised by the war, ranging from pacifism and the Christian attitude to victory, to the rationing of hassocks and ladies wearing hats in church. In all this Temple showed a versatility seldom matched by any prelate.

But two groups of readers may well be disappointed by *Some Lambeth Letters*. Those who open it expecting it to take the lid off Lambeth and reveal the inner workings of ecclesiastical politics will probably find here little that they did not know already. Those who want to know what Temple really thought about South India or the 1944 Education Act would do better to turn at once to Iremonger or some other biography like E. W. Kemp's *Life and Letters of Kenneth Escott Kirk*.

The other group who may find this book unsatisfying are those grappling with the deep questions of life and faith. Perhaps the fault lies in the system. Perhaps to ask a man to become an archbishop is to ask too much of anyone. Or perhaps it lay in Temple's comprehensive theology and churchmanship. But the answers he gives are satisfying only on a certain level. For what Temple gave was the mind of the church. What is so often missing is the Word of God.

COLIN BROWN.

THE TRUE FACE OF THE KIRK.

By Stuart Loudon. (Oxford University Press.) 148 pp. 21s.

The 1957 "Bishops Report" caused a furore in Scotland. Members of the Kirk doubtless judged that the Church of England was like the rigidly Tractarian Scottish Episcopalians whom they dubbed "The English Church". At the same time otherwise well informed English writers like the anonymous Crockford Preface writer revealed both a condescending attitude and their own ignorance when they dismissed the Scottish uproar as mere nationalism. Mutual understanding is much needed, and Dr. Loudon's book will be a great help in this respect. He has given a balanced and comprehensive picture of

the Kirk, which should remove many English misconceptions. It remains for an evangelical churchman from the south to tell the Scots what *Ecclesia Anglicana* is really like, and that she is not the replica of the tiresome "Piskies".

The Kirk refuses to allow herself to become a mere denomination, and she rejects both sectarian and "gathered church" doctrines. She is the church of the nation, God's church in Scotland, catholic and reformed. She is part of the very life of the nation in a way that the Church of England is not in the south, where division and episcopalian sectarianism have weakened her influence on national life. The kirk does not think of itself primarily as presbyterian because church government is secondary, and the Kirk does not think denominationally. She is a church with a mission and a ministry to the whole nation. At times Dr. Loudon feels she has become too involved in political issues, but at least she makes her voice heard on national issues.

The ministry of the Word has always been prominent in Scotland, and because a clergyman is a minister of the Gospel, he is viewed as a preacher first and foremost. Ministry is conceived in terms of *Episcopē*, the function of pastoral oversight, rather than as an office or a status. That is more healthy than some Anglican trends today—and more biblical. Dr. Loudon is not whitewashing the Kirk. He admits her faults. At times she has been intolerant, but that was because she was concerned to preserve the unity and purity of the catholic faith in Scotland. She has been nationalistic on occasion, but then this was a reflection of her concern for her country. She has been invaded by pietistic and subjective hymns, which have threatened to turn her objective God-centred worship into a cult of man's experience, but yet this pietistic influence is not nearly so widespread as in England.

This admirable book deserves a wide audience among Anglicans. Evangelicals will learn much from a sister Reformed church, and High Churchmen may perhaps perceive that the Kirk, rather than the dissenting Episcopalians, is in fact the catholic church of Scotland. The book is fully documented, but the one drawback is a cumbersome double system of footnotes, both at the bottom of the pages and at the back of the book. The distinction between them seems quite arbitrary, and two sets of notes are irritating to the reader.

G. E. DUFFIELD.

THE CHURCHES AND CHRISTIAN UNITY.

Edited by R. J. W. Bevan. (Oxford University Press.) 263 pp. 25s.

At the present time, reflecting the temper of our generation, there is a steady flow of "ecumenical" symposia from the different publishing houses. We have now reached the stage where repetition is almost inevitable and liable to be tedious. There is nothing novel in the purpose of this volume, which is to allow representative spokesmen to explain the backgrounds and distinctive marks of their particular denominations, on the supposition that a mutual understanding of one another's loyalties and predilections will facilitate the achievement of ultimate unity.

The most interesting contributions are those on the Orthodox Church and the Church of England. The former, by Archpriest Vladimir Rodzianko, is fresh and frank, and engagingly dialectical. While it is insisted that "the Orthodox Church is *the Church* in the strictest sense of the word", yet it is acknowledged that "the only 'undivided Body of Christ' is the triumphant Church in heaven". On earth, sin causes division even in *the Church*. "Consequently one comes to a conclusion that it is impossible to judge harshly all those Christians who are outside the canonical boundaries of the Orthodox Church. . . . The Church on earth, because it is on earth, being under the pressure of sin, is inwardly divided." The only possible way to the restoration of visible unity, however, is defined in terms of the return to the vine of the Orthodox Church by those who are outside—and that means Roman Catholics as well as Protestants. The deficiencies of the Orthodox doctrine of salvation are apparent in this essay.

In his chapter on the Church of England the Bishop of Derby says many sensible things—though it is a pity that he has not broken himself of the habit, shared by far too many today, of describing the Reformation as merely a correction of the abuses of the late medieval church rather than of certain cardinal doctrines of Romanism: the Jesuit theologian Francis Clark (not to mention Protestant authors) has given the *coup de grâce* to that fallacy. Whatever the present appearance of the Church of England, it was not, as the Reformers shaped it, a bridge church combining within itself distinctive and incompatible Catholic and Protestant (as those terms are now loosely used) elements; it was a purified church, truly Catholic (in the sense that it retained what was scriptural from the earliest times) and truly Protestant (in the sense that it witnessed to apostolic truth in opposition to the corruptions of Rome). Dr. Allen portrays "the full genius of the Church of England" as consisting of a threefold cord, compounded of Catholic, Evangelical, and Liberal strands. It may be questioned, however, whether these three strands make for a securely woven rope where agreement on fundamental doctrine is lacking. It is disappointing that Bishop Allen does not mention that the Church of England was forged as the church of the nation, united in loyalty to the faith of Holy Scripture, the worship of the Book of Common Prayer, and the doctrine of the Thirty-Nine Articles. He takes no account of the concept of united national or regional churches—a concept surely both scriptural and of great importance for ecumenical strategy. But at the same time it is only fair to point out that he does emphasize that "the Church of South India, by its unity and by its subsequent life, has given a challenge to the rest of Christendom".

The spokesmen for the other churches, naturally, all affirm the orthodoxy of their beliefs and the validity of their ministries. What Dr. E. A. Payne says for the Baptists: that "they could not agree to any scheme which appeared to question the validity of their ministries, or to involve them in theories of episcopal succession and authority which would seem to deny their whole history and experience", is said in different words by the Rev. John Huxtable for the Congregationalists, by Dr. Marcus Ward for the Methodists, and by Mr. J. M.

Ross for the Presbyterians. This should be taken seriously by those who are forming plans for a reunited church in England. The right road to the restoration of a national church in England has been pointed, in its main outlines, by the Church of South India, on which Mr. Rajaiah D. Paul contributes a chapter.

Dr. Bernard Leeming's chapter on the Roman Catholic Church, while irenic and friendly in tone, reveals nothing in the way of a significant change on the part of Rome. Nothing short of a theological reformation in the heart of that denomination can be expected to change the insistence that reunion must involve complete submission to the pope and his dogmas. "Catholic ecumenism realizes," says Dr. Leeming, "that it is by good feeling as well as by good reasoning that our brethren will be brought back to the unity of Christ."

PHILIP E. HUGHES.

CATHOLIC EVANGELICALISM: THE ACCEPTANCE OF EVANGELICAL TRADITIONS BY THE OXFORD MOVEMENT DURING THE SECOND HALF OF THE NINETEENTH CENTURY.

By Dieter Voll. Translated by Veronica Ruffer. (Faith Press.)
150 pp. 15s.

He is a brave man who comes from a foreign land and a different ecclesiastical tradition to try to unravel the intricacies of nineteenth century religious traditions in England. Dr. Voll, a young Lutheran from Germany, has made the attempt, but his book is a failure, albeit a gallant one. It is misleading, historically confusing, and yet somehow interesting.

The sub-title conveys the thesis Dr. Voll is trying to establish. He considers that two varieties of Catholic Evangelicalism emerge. One was typified in G. H. Wilkinson, Bishop of Truro and later Primus of Scotland. This group was relatively law-abiding and stuck to the Prayer Book, though Wilkinson himself succumbed to Scottish Episcopalian ritualism later. The other was typified by ritualists like A. Stanton and A. H. Mackonochie, who cared little for authority, Prayer Book, Established Church, or much else that was Anglican. All these men are alleged to be Evangelical at heart!

The book is misleading because when Dr. Voll, who comes from an Evangelical Church which is largely Pietist (p. 143), reads about Evangelicals in English books, he seems to assume that Evangelical means Pietist. Thus, wherever he can find men who believe in conversion ("To be converted means to acknowledge oneself before God as a baptized person . . . Conversion . . . should, whenever possible, take place at Confirmation"—p. 62) and have a social concern, he assumes they have Evangelical roots.

The book is historically confusing because Dr. Voll interprets the Evangelical Revival almost exclusively through the pietistic strand in Wesley: "It has no definite relationship with the Church. The community of the converted is in the forefront, where denominational differences are of no importance" (p. 22). This is a dangerous half truth, and what about the churchmanship of men like Simeon and

Venn who laboured to restrain those who sat lightly to church order—for example, Rowland Hill?

The book is interesting because it shows how a Lutheran who is friendly with High Churchmen sees Anglicans, and because of the insight into the thinking of some of the ritualists. Most of them disliked *Lux Mundi* liberalism. A nun handed Gore a tract entitled "Atheist Gore"! (p. 132). They were Socialist radicals, beloved of the poor to whom they gave their whole lives. They were ecclesiastical anarchists (Dolling: "I am in faith papistical, in Church policy a thorough-going Nonconformist"—p. 99), loathing the Establishment ("a religious get-up for the well-to-do"—p. 95), and Roman in their teaching ("reverent love due to the Blessed Mother of God"—p. 94; "taught practically nothing else but that the Blessed Sacrament is the revelation of Christ"—p. 102).

What Dr. Voll has established, though he has not seen it, is that Methodist Pietism fits easily into Tractarianism, and let us note in view of a recent Report that he speaks of a remarkable High Church movement in Methodism (p. 135). Dr. Voll has yet to discover that Evangelicals have a Reformed piety, a Reformed theology which cannot accept Romanism, and a Reformed churchmanship. Bishop Stephen Neill has really warned readers in the foreword, where he writes with studied moderation: "I would myself wish to make certain modifications and additions."

The proof reader must have dozed in places. We meet J. H. Wilkinson on the jacket, but he becomes C.H. on p. 53 and G.H. elsewhere. Bayreuth in the Preface is Beyreuth on the jacket. A. R. Ramsey on p. 48 returns to his right initials in the footnote. George Body performed the miracle of writing a book nine years before his birth (p. 75).

G. E. DUFFIELD.

AGENDA FOR ANGLICANS.

By Dewi Morgan. (S.C.M.) 167 pp. 7s. 6d.

The author has made a habit of producing very readable if somewhat lightweight books for events in the Anglican world. He did it for the last Lambeth Conference, for the Prayer Book Tercentenary, and now for the forthcoming Toronto Congress. The general line is familiar enough, and represents what Anglican officialdom would like to think all Anglicans believed—namely, that Christians have forgotten old squabbles and are moving forward to new insights, in which Anglicans rejoice in their failure to define their faith, and are simply catholic and protestant. Inevitably, we have a lot about bishops. If all this is the rather unconvincing official patter, the author makes three important contributions.

Firstly, his experience of S.P.G. makes the missionary chapters excellent. He defends the principle of the voluntary society and shows the importance of proper organization, which some appear to despise. Secondly, he nails the deteriorating attitude towards the Prayer Book found among the Lambeth bishops between 1948 and 1958 (pp. 129ff.). Thirdly, and most important, he has asked the right questions, even if we have to add that he has failed to extricate

himself from fashionable outlooks to rethink deeply enough the problems he raises.

The first three chapters raise vital questions. Authority and Freedom is the first. Anglicans apparently believe in authority, yet remain free to believe almost anything. Despite a laboured attempt to prove that Anglicans are positive, not negative (pp. 150f.), the author can take a swipe at both fundamentalists and papists, and attribute their success to a craving for authority in the world today. When will people try to understand rather than dismiss those who believe in religious authority in this cavalier way? The supporting biblical exegesis is laughable. Paul's view of law and faith is garbled. The apostle is made antinomian despite his constant disclaimers, and Jesus "certainly did little to assert authority". What of His staggeringly authoritative "I am"-s and climactic comments like Mt. 7: 29 at the end of the Sermon on the Mount? Superficial biblical comment is all too common in Anglican writing today, and probably accounts for much doctrinal confusion.

The second chapter concerns regional and national churches, a key subject today, but Mr. Morgan fails to ask the basic question as to whether there ought to be an Anglican Communion or Pan-Anglican Congresses at all, though he hints that way occasionally. His missionary knowledge has shown him the importance of indigenous churches, but he appears unaware of the Reformers' conception of a federation of national churches. His refusal to accept a confessional basis of a church leaves him without a basis for distinguishing between essentials and secondary matters. Hence he remains stuck in the quagmire of denominationalism, firmly fenced in by the last point of the Lambeth Quadrilateral.

Chapter three asks if Anglicanism is confessional. Mr. Morgan thinks Lutheranism is a confession because it began in 1530, but that Anglicanism is not confessional. Did our Articles not originate in the sixteenth century? Confessions are dismissed as negative protests, but the same argument applies to all credal statements. Mr. Morgan cannot have his cake and eat it. Either he must be consistent and get rid of all creeds because they are "negative", or else he must realize this is no vice, but a bulwark against error. He fails to mention the magnificent doctrinal expositions of the Reformation creeds. Men like Cranmer and Matthew Parker valued our Articles as positive expositions of the faith.

This book contains tares, chaff, and wheat, but the wheat is wholesome, and all Anglicans ought to know of the tares, for we all live on the same farm.

G. E. DUFFIELD.

WE THE PEOPLE : A BOOK ABOUT LAITY.

By Kathleen Bliss. (S.C.M.) 139 pp. 5s.

As General Secretary to the Church of England's Board of Education, Kathleen Bliss occupies a key position in the Church, and this is a key book. It is a brief but invaluable sketch of the growth in this century of the ecumenical movement. Dr. Bliss believes that the deep desire for unity among Christians leads inevitably to a reconsideration of

what is meant by the Church. It is not the clergy or the laity, or church buildings or ecclesiastical bodies, but the whole people of God. It follows that "laymen and clergymen should have no positions to maintain over against each other". This is a useful corrective to some of the extravagant statements made about the laity since the shortage of clergy became acute. Dr. Bliss shows herself an able exponent of the wholeness of the Christian faith. Her outlook is essentially and refreshingly biblical. She recalls us to regular study of the Bible, and puts religious existentialism in its place with the comment: "If we cannot understand the Bible we cannot understand what we are doing in worship. Nor have we any other source of knowledge of the revelation of God in Christ". The book is incidentally a challenge to Cambridge antinomianism and to religious individualism.

For Dr. Bliss the Church is, or ought to be, concerned with the whole of contemporary life. The stewardship movement has caused many Christians to become aware of their need for fellowship and opportunity to bear witness to Christ in the world. This again leads to a revaluation of the Church and the rediscovery of its inner meaning as the people of God in whom the Holy Spirit is active for salvation through Christ. It is a vision that cuts right across denominational barriers, and any neat separation of the functions of clergy and laity.

It is difficult in a short space to do justice to this excellent little work. It should be read, especially, but not solely, by the clergy.

GEORGE GOYDER.

VARIETIES OF ENGLISH PREACHING, 1900-1960.

By Horton Davies. (S.C.M.) 276 pp. 25s.

THE PREACHER'S PORTRAIT.

By John R. W. Stott. (Tyndale Press.) 111 pp. 5s.

Anyone who has the slightest interest in the ministry of preaching in general, and in contemporary preaching in particular, will find in the first of these books a work of quite extraordinary fascination. Professor Horton Davies, now of Princeton University, offers a critical assessment of the significance and influence of the English pulpit during the first six decades of this century, and in the process he introduces us to some of the leading pulpit personalities.

In a preliminary chapter he analyses the general trends of English preaching in the period under review and shows that, compared with the giants of the Victorian pulpit—men like Dean Church, Joseph Parker, and C. H. Spurgeon—the twentieth century preacher is less flamboyant, more colloquial, and considerably briefer. He also has something to say about the changes in theological emphasis which are reflected in much modern preaching.

Fourteen representative preachers are selected for detailed study. It was probably wise of Professor Davies to decide to concentrate on a comparatively small number of men rather than offer thumb-nail sketches of a much larger number; but this means inevitably (as he acknowledges) that some who might justly have claimed attention find no place in his portrait gallery. For example, Dr. Dinsdale T.

Young, whose fervent evangelical preaching almost certainly drew the biggest congregation in London between the two wars, is omitted. And while one is delighted to see Professor James Stewart included, it is extremely difficult to think of him as representing "English" preaching!

The book begins with a study of J. H. Jowett, who, with his deep spirituality and polished eloquence, was an exceptionally able exponent of the devotional type of preaching. Bishop Henson and Dean Inge come next as representatives of reasonable preaching, that is, preaching which was marked by intellectual depth and integrity. Dick Sheppard and Studdert Kennedy illustrate the preaching of "truth through personality"; while Ronald Knox (the only Roman Catholic to be included) provides a study in liturgical preaching, as does Leslie Weatherhead in psychological preaching. Examples of lay preaching are found in C. S. Lewis and B. L. Manning. Three men, Campbell Morgan, W. E. Sangster, and J. S. Stewart, are grouped together under the heading of expository preaching; but a better title might have been evangelical preaching, for Sangster was hardly a Bible expositor in the accepted sense, though his preaching was always warmly evangelical. The final chapter is a study of Archbishop William Temple and Professor H. H. Farmer from the point of view of apologetical and theological preaching.

Dr. Davies is remarkably successful in making all these preaching personalities come alive. He also shows marked impartiality in his evaluation of their messages, techniques, and influence. His comments are always shrewd and to the point; and while he does not hesitate to offer criticisms, he is never unfair or unkind in the judgments he passes.

More than once he refers appreciatively to the preaching ministry being exercised by the Rev. John Stott at All Souls', Langham Place, London, though he does not include him among his select preachers. We take this opportunity, however, of drawing attention somewhat belatedly to Mr. Stott's series of lectures entitled *The Preacher's Portrait*, first published in 1961. In these excellent studies he takes "a fresh look at some of the words employed in the New Testament to describe the preacher and his task." Five words are chosen for this purpose, namely steward, herald, witness, father, and servant. Of these, the only one that could be questioned is *father*, which would seem to designate the pastor rather than the preacher. The concept of *prophet* might well have found a place; though in his opening remarks Mr. Stott affirms somewhat strangely that "the Christian preacher is not a prophet". This judgment is based on a distinctly restricted view of New Testament prophecy. However, this is a small and unimportant criticism, and the present reviewer would wholeheartedly commend this stimulating book to every preacher or ordinand who has not yet read it.

FRANK COLQUHOUN.

GOOD NEWS: THOUGHTS ON GOD AND MAN.

By J. B. Phillips. (Bles.) 210 pp. 12s. 6d.

J. B. Phillips' brilliant gift for translation in contemporary colloquial English serves him equally as an expounder of the Christian

faith in terms that "ordinary" people can grasp. His latest book consists of articles, broadcasts, etc., edited with such skill by Norman Bull that their fragmentary origin is almost entirely erased. There is just one trace which spoils: in the Introduction, for instance, eight of the eighteen paragraphs begin with that naughty little word "Now", which slips by easily in speech but, to the extent it litters these pages, makes a reader scream.

That is a very small (not carping) criticism of a book which deserves to be on every church bookstall and to be circulated in youth clubs especially. Here is strong witness to the basic facts of Christianity, true to the historic revelation of Christ and His Gospel. The cream is in the section "The Christian Year". One of the best is that on the Resurrection, where Canon Phillips recaptures the staggering thrill, the joy, the amazing implications. Here is a piece of the chapter: "We need firmly to hold on to the fact that there is no death for the Christian; it has been completely abolished. For the old dark God with his weapons of basic, primitive fear still operates, quite illegitimately, in many Christian hearts. We should allow him no foothold, for he has no right to be there. . . . The glory of Easter is not a pious hope that we shall somehow survive after a fear-ridden journey through the 'gloomy portal'. It is a demonstration of undiluted joy. Christ is the one who bore the sin, the darkness, the terror, and the pain."

There is also a timely, if unconscious, riposte to the Bishop of Woolwich. "I find it very hard to accept that people of Paul's intellect believed literally in what is rather impertinently called the 'three storied universe'."

In fact, if your young people are knocked around by Robinson, give them this Phillips.
J. C. POLLOCK.

SPIRITUAL PRIORITIES.

By L. J. Baggott. (S.P.C.K.) 190 pp. 21s.

CHRISTIAN PRIORITIES.

By Donald Coggan, Archbishop of York. (Lutterworth.) 173 pp. 21s.

Only the accident of similar titles would allow the book by the former Archdeacon of Norfolk, L. J. Baggott, to be mentioned in the same breath as the Archbishop of York's. In *Spiritual Priorities* the Archdeacon seems to have taken every sermon he ever preached, complete with pulpit platitudes, every article he ever wrote, and thrown them into a huge tureen, stirred and simmered them, until out comes a sort of ecclesiastical porridge, stodgy, lumpy but at least warm in his love for man and God—although it is extremely hard to understand quite what the archdeacon (who writes in a parsonic voice, if the mixed metaphor be allowed) is quite getting at, or whom he really is addressing. A reviewer should be careful before he dismisses a book in a few lines, but honesty compels me to warn readers not to waste time.

Dr. Coggan's book is extremely welcome. He has complied with numerous requests that the chief addresses, lectures, and articles which he has delivered in recent years, particularly since his translation

to York, should be gathered in permanent form. It is important to assess this book for what it is, not for what it makes no claim to be. It is not, in itself, a carefully planned study, nor has the Archbishop followed the lazy path of taking material prepared for particular occasions and offering it as substitute for a written book. He makes no further claim than that here is a collection of what he has preached and published.

That is why it is so welcome. The Archbishop of York's is a new, strong, clear voice that is freshly summoning the Church and the nation to its Christian priorities, and many will be glad to have between hard covers what they heard on the wireless or read in newspapers. Here is his famous Enthronement Sermon (York, September 13, 1961); the Oxford Sermon in which he stressed two tasks now before Church: the revision of her basic documents, and the staffing and succouring of the younger churches overseas; the brilliant survey of the need and opportunity for Christian literature, delivered at New Delhi; the article on the English Bible over three centuries, written for *The Times* in 1961; and a number of other pieces ranging from a Thanksgiving sermon on Bishop Chavasse to a Medical Inaugural Lecture at Leeds University.

The Archbishop certainly brings forward the reality of the personal, historic living Christ, the relevance of His Word, and the urgency of the tasks before His Church.

J. C. POLLOCK.

JUNGLE DOCTOR'S PROGRESS.

By Paul White. (*Paternoster*.) 215 pp. 16s.

Jungle Doctor (Dr. Paul White) needs no introduction to English readers. Over a million copies of the scintillating series of books concerning his medical work in Tanganyika have been sold. In this latest work Dr. White does not draw upon the seemingly inexhaustible reminiscences of his own service at Mvumi, for he has himself paid a return visit to Tanganyika, and *Jungle Doctor's Progress* is the happy result. Jungle Doctor's "fans" will be delighted to meet some of the *dramatis personae* of the earlier books, including the wise and faithful Daudi. But, although his sense of humour is still irrepressible, this book is a serious assessment of the political as well as the spiritual situation in a country which has so recently attained independence. He stresses particularly, of course, the urgency of the need and opportunity for a great development of medical missionary work. There is, for instance, the "Save the Children Scheme" planned by Dr. Wellesley Hannah, who succeeded Dr. White at Mvumi. Out of a hundred children born in Tanganyika, only sixty grow to manhood or womanhood, whereas in the home countries the figure is ninety-six. With an adequate supply of modern medicines and the staff to use them (says Dr. Hannah) "we could prevent the major part of child-mortality, malnutrition, and eye disease in the whole country." For this and other projects he estimates that he needs £20,000, but for saving the children over a wide area, "we could run the show for £10 a day".

But one of the most interesting impressions left by a reading of this

book is of Dr. White's own increasing appreciation of the sensitiveness of the educated Africans who, while recognizing the need of trained westerners with whom they can co-operate in many spheres for the building of the nation (until westerners are almost entirely superseded by Africans), expect to find in those westerners a more sincere recognition of the great advances that are being made rather than a critical, sometimes even scornful, attitude towards things as they are. Dr. White makes it clear that Tanganyika has found in Dr. Julius Nyerere a truly great leader, determined (as he himself puts it) "to build a country in which the colour of a man's skin or the texture of his hair will be as irrelevant to his rights and duties as a citizen as they are to his value in the eyes of God". If that is to be the attitude of Tanganyikans generally, there will still be room, and a welcome, for the western missionary—provided that he also adopts that attitude!

FRANK HOUGHTON, Bishop.

THE HOME FRONT OF JEWISH MISSIONS.

By Albert Huisjen. (Baker Book House, Grand Rapids, U.S.A.)
222 pp. \$3.95.

One of the results of the upheavals of the First World War was the realization that a new approach to the Jew by the Church was called for, that is, by the local church as a whole, and this was enshrined in the name "the parish approach". The spread of the new ideas in Britain was slow, though it has recently led to the changing of the title "Church Missions to Jews" to "The Church's Ministry among the Jews". In North America, understanding for the new concept came even more slowly. It is the more gratifying that one who started in conventional Jewish missionary work should now write a considerable volume commending the parish approach.

It is the more regrettable that I cannot give the book unqualified commendation. I am not concerned with the fact that practical application is concerned with the American scene, but with the omissions and distortions. It seems almost incredible that a book that has dealt adequately with the medieval sufferings of the Jews and has shown up Luther's tragic reversion to the past in his attitude towards the Jews, should ignore the Russian pogroms from 1881 to 1914, and the Nazi abominations. However much the memory of the Crusades and the Inquisition may live on in Jewry, it is the persecutions of the past century that are really operative as a barrier between the Jew and Christ.

Far worse is its distortion of traditional Judaism. This is not due to malice, but rather to inadequate knowledge and text-books—also, be it said, to an inability to grasp that the reforms of Ezra and Nehemiah could have the seeds of corruption and death in them. His separation of the development of Judaism from the history of the Jews shows how little he has grasped of the factors that led to its unfolding. There are a number of erroneous or one-sided statements, but they are not sufficiently important to call for detailed mention.

H. L. ELLISON.

THE WRITINGS : THE THIRD DIVISION OF THE OLD TESTAMENT
CANON.

By T. Henshaw. (Allen & Unwin.) 397 pp. 45s.

The author first became known to a wider circle of students of the Old Testament in 1959 by his work on the canonical prophets, entitled *The Latter Prophets*. In the present work he deals with the third section of the Hebrew Canon along similar lines. There are six introductory chapters on Canon, History, Archæology, Apocalyptic, Wisdom, and Poetry. Then each of the books is considered in detail, contents, authorship, critical problems, etc. There are, finally, nine useful appendices, chronological tables, and an adequate, though far from exhaustive, bibliography. This description is sufficient to indicate that we have here what will probably be a recognized stand-by for students and teachers of this section of the Old Testament for a good many years to come.

The author suppresses his own personality and stands for modern critical orthodoxy, though he is clearly slightly left of centre. This is clearly shown by his giving no evidence of having studied more conservative writers (though a few are mentioned in the bibliography) and by his mention of critical views which today have been abandoned, or which have never been seriously considered. It is perhaps symptomatic that no mention is made of Gunkel's opinion that the classical period of psalm composition was under the monarchy in the eighth century and later.

As is so often the case in this type of book, there is a lack of criticism where it is most needed. The suggestion on p. 21 that Jer. 7: 18, Ezek. 8: 9-18, and other passages from these prophets give us a picture of religious and social conditions during the exile calls for a great deal of justification before it can be accepted. While the doctrine of the millennium in Revelation may be derived from Jewish apocalyptic writings (p. 62), it could just as well have been deduced from certain passages in Isaiah. Similarly the statement (p. 73) that Abel-beth-Maacah was in Syria seems to arise from over-hasty judgment.

The contradiction between p. 95, where it is claimed that the Septuagint translation of the Psalter goes back to the third century, and p. 106, where it is dated "before 100 B.C.", probably is to be blamed on the considerable period such a book takes to write. There are several other traces of such unevenness. The statement (p. 117) that Lam. 5 is an incomplete ascroptic (*sic*!) must be due to a misunderstanding of one of his authorities.

On the whole, in spite of the many merits of the work, I should be happier to see it in the hands of the teacher than of the student.

H. L. ELLISON.

THE PROPHETIC ACHIEVEMENT.

By C. F. Whitley. (Mowbray.) 224 pp. 42s.

Of books on the Prophets there is no end. An addition to their number has to justify its existence either by striking out in a new direction, or by offering a survey of the matters that are under current

discussion. It is the second of these services that Dr. Whitley's book offers, marshalling the opinions of the chief contributors to the debate, both British and foreign, on such questions as prophetic ecstasy, Mosaic religion, the cult, monotheism, individualism, the identity of the Servant of Yahweh, and the emergence of eschatology. Each side of these matters is given a good hearing, with plentiful extracts from both prophets and scholars, before the author gives his own verdict—a verdict which tends to agree more often with the radicals, old and new, than with the more conservative thinkers. Martin Noth's scepticism about Moses is shared; Albright's arguments for early monotheism are weighed and found wanting (incidentally, it is a pity that Kaufmann's thesis is barely mentioned); the old liberal view that the prophets repudiated sacrificial worship is defended; and the case for holding that the individual was submerged in the community until the exile, is argued at some length, against H. H. Rowley and others.

There is value in having these questions aired, and although the book sets out to be more than a compendium of other people's views, for the author has a mind of his own, it may well be found that this is its most useful function. It is especially evident from the supplementary chapter on eschatology that Dr. Whitley, who is scrupulously fair to his fellow scholars, tends to treat somewhat cavalierly any scriptures that collide with a hypothesis he is putting forward, dismissing them far too lightly as interpolations. As a commentator on contemporary studies he is excellent; as an expositor of Scripture he is too often unconvincing.

F. D. KIDNER.

I AND II SAMUEL.

By W. McKane. (S.C.M.) 303 pp. 16s.

THE WISDOM OF SOLOMON.

By John Geyer. (S.C.M.) 128 pp. 9s. 6d.

The scholar rather than the general reader will appreciate Dr. McKane's "sizable commentary on these books, the first such to come from a British scholar for 50 years" (see the dust jacket). Sizable not only in content but in stature, for this is a most erudite addition to the Torch range. His aim is "to furnish the commentary (based on the RSV) with an adequate linguistic and textual basis"—this means referring to the Hebrew and ancient versions, more or less in the ICC tradition, but suitably sifted; "to use notes sparingly", which is his modest way of describing some very full and satisfying annotation; and "to point the student to primary evidence", meaning most of the standard works, British and foreign, which elucidate the religious life and institutions of the Israelites at the time of the emergence of the monarchy. A short introduction on critical questions is descriptive rather than decisive, and this leads into the main part, notable for the thesis that a theological purpose undergirds the two books, finding its expression in the theology of kingship, and centering on the place occupied by the Davidic king in the Jerusalem cult. Whether this will be accepted or not, a strong case is made for the unity of the books and the coherence of the smaller sections, while making full allowance for

the varieties of literary types that are found, and accepting the critical breakdown of the material.

Whether by accident or design the first commentary to appear in this new series on the Apocrypha is commonly regarded the foremost of the Apocryphal books. Mr. Geyer has an obvious enthusiasm for "Solomon", the anonymous author, and campaigns for the practical canonicity of the book for Christians of every tradition. "Solomon" was an Alexandrian Jew of the first century B.C., who sought to synthesize traditional biblical Jewish faith with current Greek philosophical thought. The result had a marked influence on certain New Testament writers, and on the development of Trinitarian and Christological doctrines in the early Church. A longish introduction deals with leading ideas of the time—Wisdom, Immortality, Creation, and so forth; a general commentary precedes each portion; and important verses are treated separately. One feels Mr. Geyer has set his sights a little lower than he needed; the student, surely one of the most interested parties, would have welcomed the details which the bibliography shows him capable of providing, and his reputation secured by this little book would have been the more enhanced.

P. H. BUSS.

ARCHÆOLOGY OF THE OLD TESTAMENT.

By R. K. Harrison. (English Universities Press.) 162 pp. 7s. 6d.

Professor Harrison moves through the Old Testament relating the biblical events and persons to their contemporary background as we know it from extra-biblical sources. First, we read of ancient Mesopotamia and its peoples, customs, religious beliefs, and cultures. Discoveries at Mari and Nuzu have thrown a flood of light on the patriarchal stories. After considering several ancient Mesopotamian law codes, Dr. Harrison says: "It is now clear that detailed legal codes such as those found in the Pentateuch are not anachronistic as was formerly supposed". Good brief notes are given on the ancient sites mentioned in the conquest and settlement stories. From Ras Shamra we learn that Ugaritic grammatical and literary forms lie behind many passages in the Psalter which scholars once thought were corrupt, but which can now no longer be so regarded. The periods of the monarchy and the exile find contemporary Assyrian and Babylonian material in abundance which fills out and confirms the Old Testament record.

The book closes with a section on the Dead Sea Scrolls. We are given an account of their discovery, details of the Qumran site and community, together with something on the debate about their authenticity and date. We learn that on palæographic and archæological grounds, the Scrolls should now be assigned to the period 250 B.C. to A.D. 68. The discovery of the Scrolls has meant that greater respect must now be given to the Massoretic text than has been accorded by some scholars.

There are twelve excellent plates, forty pages of notes, a select bibliography, and an index.

WILLIAM KELLY.

THE EPIC OF THE MACCABEES.

By Valerie Mindlin and Gaalyahu Cornfield. (Collier-Mac-Millan.) 101 pp. 25s.

This is one of those glorious books that one would like every intelligent Christian to possess. Produced and printed in Israel, it has everything in the way of print, lay-out, colour plates, and other photographs, to make one want to read it. The story is told at a popular level, which is how an epic should be told ("Their spirit was worth an extra battering ram any day!" p. 51. "His brother Eleazar looking at one of the approaching columns saw that its central elephant had the royal arms on its breastplates. This must be the king's own elephant!" p. 66).

Since the book has what amounts to the imprimatur of the Hebrew University of Jerusalem, it is a genuine work of scholarship. Chapter I runs through the background from the death of Alexander the Great until, with Chapter II, we are plunged into the persecutions under Antiochus. Thereafter we take part in the thrilling events, culminating in the rule of Simon. It is a shame that overseas printing inevitably inflates the price in this country.

J. STAFFORD WRIGHT.

APOLOGETICS AND EVANGELISM.

By J. N. V. Langmead Casserley. (Mowbray.) 186 pp. 21s.

Dr. Casserley's subject is one of perennial interest and importance. He is concerned with the different languages used by the Christian apologist and evangelist, and the problem of bridging the gulf between them. This has always been a major concern of the Church, never more so than now when the range and subtlety of philosophical inquiry invite the defender of the faith to deploy arguments that may seem far removed from the simplicity of the Gospel.

As Dr. Casserley sees it, this gulf is one aspect of the great divide between what he terms "elite thought" and "mass thought". The elite, proud in their sophistication, become more and more intellectual in their outlook, and further and further removed from the world of everyday experience and current events which the mass unreflectingly inhabit. They should, as the greatest of them—Plato and Burke are cited—have done, understand and give expression to the virtues of mass thought "with a view to rendering culture and society sufficiently conscious of them to be able to defend and preserve them".

What are the virtues of mass thought? Dr. Casserley stresses two: realism, that is to say the acceptance of experience as valid; and a distrust of antitheses and dilemmas which are contrary to common-sense. The elite thinker should explore these virtues and give them a solid philosophical basis which the masses may come in time to understand. So the masses may enter into the inheritance of the elite. This is how to achieve democracy and avoid a *trahison des clercs*.

Applied to theology the thesis becomes an attack on modernism and liberalism, indeed on any "ism" that detracts from the rooting and

grounding of Christianity in history. Modernism rejects substantial portions of what the Bible presents as history. Liberalism substitutes the philosophical (or mythical) approach for the historical: the meaning of the event becomes far more relevant than its actuality. Dr. Casserley makes some good points on biblical interpretation. While he recognizes the validity of myth symbols, he rightly points out that event symbols "achieve a theological reference" which is beyond their capacity.

The apologist—the elite theologian in the vocabulary of this book—is given a good acreage of words. Indeed, Dr. Casserley gives such emphasis to the task of the apologist that he almost overlooks the place of the evangelist. He would have done well to devote rather more space to applying his general thesis to the important and difficult question, just how the apologist can assist the evangelist to do his work, or indeed whether the two roles are necessarily distinct.

DEREK TAYLOR THOMPSON.

THE PLACE OF UNDERSTANDING.

By *Nathaniel Micklem (Bles.)* 177 pp. 16s.

These twelve papers range far and wide and are all written in a tone of sweet intellectual humility which never becomes sickly. Dr. Micklem thinks that it is in the highest degree improbable that he is correct in all his opinions, but comforts himself with Joubert's remark that "simple and sincere minds are never more than half mistaken". These are the essay titles: *The Place of Understanding, The Limits of Agnosticism, The Genevan Inheritance of Protestant Dissent, On the Aversion of Men of Taste to Evangelical Religion, Is There a Christian Ethic?, Politics and Religion, De Veritate, The Historical Problem of the Gospels, The Philosophical Tradition in International Law, "And did you once see Shelley plain?", and The Poetry of E. H. W. Meyerstein.*

If we thought that the infallible marks of a profound divinity are undefined terms, obscure expressions, and a tortuous style, then, from these absurd presuppositions, we might classify Dr. Micklem as a theological wool merchant. His style is certainly pleasant but his thought does not suffer because of it: here are both lucid and incisive distinctions, and an impressive catholicity. He turns now to Thomas Aquinas, now to John Calvin. It is clear that he owes a debt of gratitude not only to theologians but also to poets. The final impression of these diverse papers is one of unity: his entire thinking is like a seamless robe in which the wool threading through is not the mere fluff of a vague religious optimism, but the very Gospel of Christ. "The Christian Gospel is this, that when man by searching could not find God, and when man by striving could not find peace, and when human life was like an agonized question to the sullen, lowering heavens, then God spoke. More, in our extremity and desperate need, he came himself. The majesty of God took the form of a Servant. The Word was made flesh and dwelt among us; he was crucified for our sins, and rose for our justification" (p. 48).

PETER WATKINS.

OUR LIFE IN CHRIST.

By J. K. S. Reid. (S.C.M.) 148 pp. 21s.

This is an important study of an important concept. Professor Reid writes in the belief that the phrase "in Christ" has been accepted to be important for the last seventy years and yet "the contribution it makes to the understanding of St. Paul's theology and in general of the Christian faith largely neglected. The attempt is made here to use the concept for interpreting the Christian Gospel."

We are taken first through Deissmann and Weiss, and Dr. Reid concludes that the phrase "in Christ" has an objective meaning. Then there is a consideration of the nature of man, who is found to bear the image of God in a relational rather than a substantial way and to be beheld by God as "in Christ". The life, which Christ brings through His real humanity, is imparted not by obedience to His teaching or following His example but by participation in Him, and this shifts the centre of gravity from the individual to the Church. The views of Robinson and Best on the "Body" give way to those of Barth who holds that the humanity which all men share is renewed in Christ, though only the Church acknowledges this.

From this point we are taken through a view of predestination which holds all men to be predestined "in Christ". Yet there is the possibility of loss through contracting out of our status "in Christ", a possibility cancelled out by the sign of the Cross so that we may hope that no one will make "the great refusal".

We can see therefore that the old argument for Pauline universalism is cogently presented in a new form. But some may doubt whether the Apostle would approve it any more than the late Dr. Warfield in whose memory were given the lectures which constitute this book.

R. E. NIXON.

GOD'S CROSS IN OUR WORLD.

By David L. Edwards. (S.C.M.) 151 pp. 5s.

The Rev. David Edwards attempts to face the questions raised by the modern world in the light of the Cross. This is a book of meditations. It contains some delightful aphorisms. The best chapter is probably that which deals with suffering and victory, showing that suffering is an inherent part of triumphant love.

On the whole the book is too superficial, as it ranges over the events and trends of the modern world; there appears to be a complete failure to understand the Athanasian Creed, which is written off in a popular style. There is the usual contrast between the militant energy of the communist and the apathy of the Christian. When I was in Dagenham a communist visited me and complained of the apathy of the communists in Dagenham, and contrasted their inability to get more than a few women to run a communist Sunday School with the fact that one Church of England parish alone, on that huge estate, had more than a dozen young men who came Sunday by Sunday to share their faith with the young people of the district.

The book probably fails because it seems to water down the essential

Christian message for the sake of the unbeliever, and to speak of the failure of those who try to live up to the truth rather than to grapple with the truth itself.

T. ANSCOMBE.

THE KREMLIN : NERVE-CENTRE OF RUSSIAN HISTORY.

By Victor Alexandrov. (Allen & Unwin.) 336 pp. 30s.

The theme of this book simply provides an excuse for writing a history of Russia which concentrates on the dramatic episodes, the private lives of the leading figures, and the seamy side in general. There is nothing of any value about social developments, economic policies, or religious life. The period during which the centre of government was transferred to St. Petersburg (1741-1918) is understandably compressed into the brief space of twenty-two pages. For the rest, the approach to the Tsarist régime is cynical, to the Soviet era patriotic. The Russian appears to have been a buffoon in character right up to the Revolution. Many bizarre incidents are reported : the brother of the late Grand Duke, plotting for the throne, had his breeches pulled off, and was beaten beneath the windows of the "Terem", to the great delight of the female occupants ; the new Grand Duchess arrived in 1472, weighing 25 stone, and broke the bed in one night ; the Tartar rule of over 200 years ended with both armies in mad flight from a flock of birds.

There is entertainment here in plenty ; and some questionable historical judgments. The autocracy of Peter the Great is held to have prevented the development of a constitutional monarchy (p. 132). What happened in 1917 is explained in these terms : " Suddenly (the Russian people) stopped believing in their saints, their heroes, their little father Czar Nicholas " (p. 237).

The Kremlin story is one of continuous intrigue. Many sentences in this book begin : " It was rumoured . . ." ; " It was said . . ." But one feels this is not the story which had the power to bring Stalin to have written on all the school books in 1941 :

Who would dare to take from us the Great Bell ?

Who would dare to move the Czar-Cannon ?

Who so insolent to refuse to bow

Before the sacred gates of the Kremlin ? "

J. E. TILLER.

MASTERPIECES OF WORLD PHILOSOPHY.

Edited by Frank N. Magill. (Allen & Unwin.) 1,169 pp. 63s.

This tome is both handsome and ambitious. Its object is to bring between the covers of a single volume the central thought of the great philosophers of the world from Anaximander in the sixth century B.C. up to the present day. This is done by selecting major works and summarizing them. The summaries are not mere abridgements, but are in the form of essays, which is a more attractive method of presentation. The arrangement is chronological throughout, not however with respect to the birth or death of each author (though these dates are given), but with respect to the date when the work under consideration

was first published. This is the best system of arrangement in a volume of this kind, but the lack of a table of contents makes it less easy to find one's way about. By way of example, Wittgenstein's *Tractatus Logico-Philosophicus* (published in 1921) appears on p. 829, while his *Philosophical Investigations* (published in 1953) comes over 400 pages later. (There is an alphabetical list of titles at the beginning, and an author index at the end of the book, and also a glossary of common philosophical terms for the benefit of those who are untrained in philosophy.)

To provide a distillation that is not at the same time a distortion of the great works of philosophy is no slight task. The contributors to this volume (an all-American team) have carried it through with a commendable measure of success. While recognizing that a project so widely ranging as this is bound to be selective both of authors and of works, one must complain that there are some surprising omissions, among which may be mentioned Cicero, Seneca, Philo, Albert the Great, Ockham, Marsilius of Padua, Suarez, and, among the moderns, Ouspensky. Be that as it may, as a signpost to the leading ideas of the world's philosophy past and present this will be a really useful work of reference, though not (nor intended to be) a substitute for the original works themselves.

PHILIP E. HUGHES.

CLARITY IS NOT ENOUGH.

Edited by H. D. Lewis. (Allen & Unwin.) 447 pp. 45s.

LANGUAGE, MEANING, AND PERSONS.

By Nikunja Vihari Banerjee. (Allen & Unwin.) 173 pp. 30s.

LANGUAGE, MIND, AND VALUE.

By J. N. Findlay. (Allen & Unwin.) 259 pp. 36s.

Clarity is not Enough is an important collection of essays by British and American philosophers. The general thrust of the essays is a reaffirmation of the role of metaphysics in reaction to the claims and accusations made by the exponents of linguistic analysis. The title of the volume is the same as the title of the opening essay, which is the presidential address delivered by Dr. H. H. Price to the Mind Association in 1945. It is a rebuttal of the contention of the linguistic philosophers that the function of philosophy is merely the clarification of thought. If, during the intervening years, metaphysics has suffered many rude assaults, this volume may be taken as a vindication of Dr. Price's confidence. In a mediating essay on *Philosophy and Language*, Professor A. J. Ayer observes that "whatever view one may take of the more specialized interests of linguistic philosophy, there still remains the problem of elucidating the concept of language itself", and that "one of the debts that we owe to Wittgenstein, and before him to the pragmatists, is a realization of the active part that language plays in the constitution of facts".

Professor Banerjee's main purpose in his book *Language, Meaning, and Persons* is also to make out a case for metaphysics. In reacting to the generally accepted methods of philosophy, both past and present,

he seeks to blaze an independent trail in the hope of arriving at a prescription for the "liberated" life. He sees philosophy as being essentially anthropocentric in character, and locates liberation in the realm of inter-personal relations between man and man. This is but another variation of the overplayed theme of philosophic humanism.

In *Language, Mind, and Value*, fifteen essays previously published in various philosophical journals have been brought together. They range from the discussion of certain aspects of Wittgenstein's philosophy to the linguistic approach to psycho-physics. Dr. Findlay, who is Professor of Philosophy in the University of London, writes clearly and interestingly. His essays will prove of real value to those who wish to keep themselves informed of contemporary trends in the world of philosophical thought.

PHILIP E. HUGHES.

THE GROWING YEARS : A BOOK FOR CHRISTIAN PARENTS.

By Helen R. Lee. (*Falcon Books.*) 151 pp. 4s. 6d.

One could hardly have a more balanced book than this. Mrs. Lee continually strikes just the right note, and it is amazing how much she has packed into this paperback, including aspects of family life that might well have been overlooked, such as fitting into the neighbourhood, and making the Christian festivals real.

Plunging straight in with the child's ideas of God (Shall we speak of the Father first, or of Jesus?), Mrs. Lee proceeds through two chapters on bedtime and family prayers to subjects like discipline and freedom, money, relationships, holidays, and Sunday—where she sets her standards without being trapped into legalism.

There are the inevitable problems arising through the authority of the school, especially when Religious Instruction is given dogmatically or vaguely. Mrs. Lee does not have a chapter on sex instruction, though the subject emerges incidentally, as in the section on the keeping of pets. But the book leads on to engagement and marriage, and deals helpfully with the attitude of Christian parents to marriage with a non-Christian.

The style is vivacious and never preachy. The illustrations by Ann Cotton are just right. And Mrs. Lee's quotations range from Alice to Sherlock Holmes, and even the strange Kahlil Gibran. But a Falcon book should not allow the confusion between Sparrow-hawk and Kestrel on p. 118 !

J. STAFFORD WRIGHT.

SHORTER NOTICES

WHAT JESUS DID.

By *Theodore Parker Ferris*. (Oxford University Press.) 131 pp.
22s. 6d.

This is a pleasant enough book, but sales must be hindered by the price, which is inflated through being imported from the U.S.A. The author, who ranks high among American preachers, selects some significant acts of Jesus—for example, His miracles, His forgiveness of sins, His prayer life—and then concentrates on the words from the Cross, and concludes with the Resurrection, Ascension, and His continuing work through Pentecost.

The approach is on the level of sermons to an educated congregation, and may well have arisen out of a series of sermons. It is broadly biblical, though not wholly conservative. It contains two surprising errors: on p. 10 Peter, not Paul, was released by the angel, and on p. 73 it is untrue that the word *Paradise* occurs only in Lk. 23: 43.

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

By *Basil F. C. Atkinson*. (Henry E. Walter.) 224 pp. 10s. 6d.

A warm welcome to this the fourth volume in Dr. B. F. C. Atkinson's noble undertaking, the writing of a pocket commentary on the whole of the Bible. In his approach to Holy Scripture Dr. Atkinson brings a reverent and believing mind, which is the first requisite for the expounder of the sacred text. Like its predecessors, this commentary on the book of Numbers is of solid worth, based upon a foundation of careful scholarship which, however, is never ostentatious. It will be used with great benefit by Bible students, whether in their private devotions or in study circles.

TRUST HOUSE BRITAIN: A GUIDE TO WHERE TO STAY AND WHAT TO SEE.

By *Jean Wakeman*. (Hodder & Stoughton.) 256 pp. 12s. 6d.

An attractively produced and reasonably priced guide to the Trust House hotels and inns throughout the British Isles, enhanced by numerous photographic illustrations (including eight pages of pictures in colour) and a commentary that is intelligent as well as informative. Travellers in the United Kingdom will find this an excellent and serviceable *vade mecum*, especially as the Trust Houses of Great Britain have built up a just reputation for the quality of their service.