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Book Reviews

RELIGION AND REALITY: THE THEOLOGY OF JOHN OMAN.

By F. G. Healey. (Oliver and Boyd.) 175 pp. 30s.

To the younger generation, schooled in the views of Tillich, Van Buren, and the Bishop of Woolwich, the name of John Oman suggests a voice from the dead past. But in his hey-day before the War, Oman was ranked among the heavyweights in philosophical theology. If his style was sometimes ponderous and not always easy to follow, a scholar like F. R. Tennant could count his *Grace and Personality* (1917) as "one of the more valuable treasures in theological literature".

Oman came from Stonness, Orkney. Before entering Edinburgh University in 1877, he had received no formal schooling. In his student days the Robertson Smith controversy was at its height. What struck Oman was the attitude of many who were afraid of debating truth for its own sake and who wanted to smother discussion in the interests of preserving the ecclesiastical *status quo*. On graduation he studied on the Continent, and later entered the Presbyterian ministry. Eventually he was awarded a Doctorate in Philosophy. During a pastorate in England he translated Schleiermacher's *Speeches on Religion* (1893) and wrote his most popular book, *Vision and Authority* (1902). In 1907 he joined the staff of Westminster College, Cambridge, and he became its principal in 1922. A number of honours came his way including doctorates from Edinburgh and Oxford and the Moderatorship of the General Assembly of the Presbyterian Church of England. His most considerable work, *The Natural and the Supernatural*, appeared in 1931. He died in 1939.

Surprisingly enough, *Religion and Reality* is the first large-scale study of Oman. It is written by a fellow Presbyterian who now occupies Oman's former chair of Systematic Theology and Apologetics at Westminster College. Oman's career is briefly sketched and there is an appendix containing a tribute to him as a minister. But the main concern is Oman's thought. The well-documented exposition is marked by fairness, lucidity, pace, and, perhaps above all, a concern for Oman's relevance in what the author regards as a post-Barthian situation.

Barth sought to begin with the Word of God—incarnate and written. By contrast, Oman stood in the liberal tradition of Schleiermacher which rejected appeals to special revelation. Instead, it began with religious phenomena and sought to deduce certain common religious denominators which would in turn enable the religious seeker to reconstruct his religion and judge what was good and bad in Christianity as he found it. The difficulty is that the living God just does not work in that way. When applied rigorously the method leads to the attenuated atheism or pantheism to be found in parts of Tillich and *Honest to God*. But Oman was less consistent in his application of the

technique, and at various points along the line found room for the special revelation of the Gospel.

Mr. Healey is well aware that philosophical theology has taken a number of decisive turns since Oman's day. On the other hand, he believes that he has still a positive contribution to make. If the present reviewer thinks that Oman's contribution is more negative (that is, in forcing us to think out where different approaches really lead), he is nevertheless very grateful for this helpful and not uncritical introduction.

COLIN BROWN.

CANON PETER GREEN : A BIOGRAPHY OF A GREAT PARISH PRIEST.
By H. E. Sheen (Hodder & Stoughton.) 142 pp. 16s.

Peter Green's name is not widely known today, but twenty to forty years ago it was synonymous with all that was best in the parochial parson. Publication is belated because he lived for ten years after completing his parochial ministry and Canon Moss, who began the work, was unable through illness to finish it. Peter Green's father was a high churchman but his mother was nurtured in the doctrines of the Clapham Sect. This perhaps explains the unusual combination of the Evangelical and the Tractarian in his character and work. After school at Cranleigh he obtained a First in Moral Sciences at Cambridge and was President of the Union. He was ordained in 1894 to a title at Walworth where he served for four years in spite of being unhappy with his Vicar, and served a further curacy of four years at Leeds Parish Church. (Eight years as a Curate was normal in those days—Archbishop Garbett was unbeneficed for ten years.) His first benefice, the Sacred Trinity, at Salford, revealed the pattern of his future ministry. After nine years he was appointed to St. Philip's, Salford, the scene of his famous ministry of forty years. He began with the help of two curates and a woman worker whose stipends were met entirely from his own pocket. He steadily built up a nation-wide reputation. He became a Canon of the Cathedral, he was appointed a Chaplain to the King, he was a select preacher at Oxford and Cambridge, and was given an Honorary D.D. by the University of Manchester.

The heart of his ministry was the conviction that a second-hand religion was valueless : his aim was the conversion of the individual through a living personal experience of Jesus Christ. He therefore believed passionately in personal contacts and loved house to house visiting. His guiding principle was, " I know my sheep and am known of mine." He was known and loved by all his parishioners whether or not they were churchgoers. But he did not believe in cheap advertisement. He said, " Some parsons think they can do good by getting a reputation for broadmindedness by being photographed drinking beer in a pub or by advocating a ' flutter '. It is a great pity." Though he enjoyed liquor he became a life long abstainer for example's sake and an ardent opponent of betting and gambling. He had a long career as a conductor of parochial missions. He wrote thirty-eight books, and for over forty years a weekly article for the *Manchester Guardian* under the name of " Artifex ". He was offered a bishopric in New Guinea, the See of Lincoln, and was approached by the Prime Minister about

Birmingham, but his heart was with his people in Salford. There is an interesting account of his relationships with Bishop Knox of Manchester. This book is to be warmly commended. It is written by one who was his curate. Its value today is its reminder that in the essential pastoral work of the minister the unit is the parish, and that there is no substitute for the time-honoured method of visiting in the homes of the people.

T. G. MOHAN.

OWEN OF UPPINGHAM : PRIMATE OF NEW ZEALAND.

By Penelope Jessel. (Mowbray.) 105 pp. 15s.

For those who did not know R. H. Owen, this biography of Uppingham's headmaster and New Zealand's primate does little to bring its subject to life. It is a straightforward chronological account, and frankly rather dull to the ordinary reader (to his friends it will quite naturally make different reading), for the treatment of its subject has been too facile. There is little hint of the complexities that go to make up the lives of each of us. The exception is the first appendix, written by a former Uppingham pupil, where in six pages something can really be learnt of Owen the man, in this instance, of course, as headmaster.

But perhaps in R. H. Owen's case the issues of life were reasonably clear-cut. Obviously the highest sense of duty pervaded his life, and certainly one can detect an overruling in the pattern of his career. After nineteen years of headmastership it must have seemed strange to his contemporaries that he returned to Oxford as a fellow and college chaplain instead of accepting another comparable educational post. It must have seemed even stranger that he then became a naval chaplain at the outbreak of the last war; and yet what enrichment of experiences he must have had in mind and matter between leaving Uppingham and in 1946 receiving the invitation to New Zealand, a summons which he accepted without hesitation. When appointed to Uppingham Owen reflected: "So uncertain are the chances that decide issues of high importance for the individual". Humanly how true, but in the divine order he clearly knew otherwise, and therein surely lay the secret of his ministry. In the scriptural words of one of Owen's great themes he never forgot that he was "a man *under* authority".

MALCOLM MCQUEEN.

THE FIRE BURNS ON, 1865-1965 : C.I.M. ANTHOLOGY.

Compiled and arranged by Frank Houghton. (Lutterworth.) 254 pp. 16s.

The centenary of the China Inland Mission, a great and much loved society, is celebrated this year. Through force of circumstances beyond its control it has ceased to work in China, but continues its activities with the same devotion among Chinese and others in the lands nearby under its new name, Overseas Missionary Fellowship. The aim of this anthology is to examine afresh the image of the Society in its earliest years and to trace the same image down the intervening years to the present day. No one is better qualified to do this than Bishop Frank Houghton, himself a former General Director of the C.I.M., author and hymn writer, breathing that same spirit of deep spiritual dedication which is the characteristic of C.I.M. The illustrations from speeches

and letters and writings of Hudson Taylor himself, the founder of the Mission, and of many others down through the years are carefully chosen and perfectly fulfil the purpose of the book, to show how the fire of the Holy Spirit still burns on in the Overseas Missionary Fellowship. The first mark of the earliest days of the Mission was Hudson Taylor's faith. This is set forth in Hudson Taylor's own words at a public meeting in which he spoke of the principles upon which the Mission was founded. "There is a living God. He has spoken in the Bible. He *means* what he says, and will do *all* that He has promised." Therefore there must be no public appeal for funds and no collections taken at any meeting. All appeals must be addressed to God alone. The Mission must provide proof that "it is possible to move men, through God, by prayer alone". Thus the C.I.M. has been known as a "faith mission". But the founder's emphasis was not so much on the faith of men but on the faithfulness of God. The loyalty to this principle down to the present day is traced in some very moving and exciting accounts of the faithfulness of God in His provision of the needed help in many times of crisis, and continually throughout the years. Other fundamental principles of the Mission which are shown to have been paramount through its history are: constraining love, the hope of the Lord's return giving urgency to the task of evangelism, the power of prayer, willingness to suffer for Christ's sake, and identification with those who are to be evangelized. This book is a tonic for a day in which stewardship of money is being learned afresh, and faith is often dependent more upon human reasoning than upon the faithfulness of God.

T. G. MOHAN.

MIND AND HEART : STUDIES IN CHRISTIAN TRUTH AND EXPERIENCE

By Ronald A. Ward. (Marshall, Morgan, & Scott.) 144 pp. 18s. 6d.

The aim of this book, says Dr. Ward in his preface, is "to give an outline of the main Christian doctrines with a certain lightness of touch and with the warmth of Christian experience". In other words the appeal is to the heart as well as to the head, as the title indicates. The author draws on his experience of thirty years in the ministry, in parochial and college work on both sides of the Atlantic, and the chapters embody material used on a variety of occasions from ordinary sermons to addresses to students and clergy. Perhaps "ordinary sermons" is the wrong phrase here for Dr. Ward has his own way of saying things and his illustrations are always fresh and illuminating. Teachers and preachers will find much here that is suggestive and it would be a good book to give to an adult confirmation candidate or to a thinking layman. The opening chapter on the Bible shows the importance of words in God's revelation of Himself and so strikes at once the authentic evangelical note. In the next five chapters our attention is drawn to the Incarnation and the Work of Christ, and to the place of feeling in Christian experience. Then come chapters on the person and work of the Holy Spirit, conversion, fellowship, the Church (under the figure of the Bride of Christ), the means of grace, and the Second Advent.

It is fashionable nowadays to make much of the "dialogue" method of

approach to the outsider. Dr. Ward sees the value of this, but maintains that the fundamental task of the preacher is still that of proclamation. We have a Gospel to proclaim. Go tell! Don't just discuss it. Christ is the peerless Son of God and mankind's only Saviour; He must be presented to men in all His matchless purity and love. And men must respond, not in any half-hearted dilettante method, but with a self-commitment which is total and which involves the whole man, body, soul, and spirit. This is a book which recalls us all to our essential task as Christian ministers.

L. E. H. STEPHENS-HODGE.

ATHENS OR JERUSALEM: A STUDY IN CHRISTIAN COMPREHENSION.

By L. A. Garrard. (Allen & Unwin.) 183 pp. 21s.

By the will of the late Miss Susan Minns of Boston and in memory of her brother Thomas Minns there was founded in 1941 the annual Minns Lectureship, "to be given by Unitarian ministers of good standing". The lectures for 1963 (which form the substance of *Athens or Jerusalem*) were delivered by Dr. L. A. Garrard, Principal of Manchester College, Oxford, and Professor Elect of Philosophy and Religion at Emerson College, Boston.

The result, although it lies buried beneath a somewhat allegorical title, is virtually a pocket history of Christian thought, as seen through Unitarian eyes. Even in our liberally minded age it is still a change to see the heroes of the more orthodox text-books being relegated to the status of anti-heroes, and others (including some relatively unsung) being brought in to fill their places. But the book is intended to be more than a history. It is a plea for a revaluation of values. Its organizing principle is to show that the Church always has and always should include wide varieties of opinion. Moreover, this comprehensive tolerance should spring not from a tired indifference but from a frank facing of the facts.

The case is argued with a good deal of belligerent astuteness and a marked, though by no means exclusive, use of the older liberal scholars. There is much here which either requires an answer or has already been answered. The author has no difficulty in showing that the Church has always benefited from varieties of insight and understanding. But the case crumbles when he attempts to show that Unitarianism should be included among these legitimate insights. The crunch comes in the chapter on "The Teaching of Jesus and the Teaching about Jesus". After an interesting but abortive discussion of the titles of Jesus and the primitive *kerygma*, Dr. Garrard is reduced to dismissing as "preposterous" and "one-sided dogmatism" the view of A. M. Hunter which rebuked some present-day Christians for falling short of New Testament standards. Hunter was discussing those who treat Jesus as the first true believer in God the Father, the greatest prophet of God's love, the noblest elder brother and so on. "In short," he concluded, "he is Leader; he is not, as for the New Testament writers, Lord. They will honour and reverence Jesus; they will not, as the early Christians did, bracket him with God!"

Those who already share the author's viewpoint may find the discussion satisfying.

COLIN BROWN.

SEARCH FOR REALITY IN RELIGION.

By John Macmurray. (Allen & Unwin.) 81 pp. 9s. 6d.

CHRISTIAN UNITY AND RELIGION IN NEW ENGLAND.

By Roland Bainton. (Hodder & Stoughton.) 294 pp. 25s.

Professor John Macmurray in his Swarthmore Lecture for 1965 examines his own spiritual odyssey to determine the reason for his deserting the Presbyterian Church of his childhood, and (after many years of indecision) for joining the Society of Friends. Convinced that religion and idealism are incompatible, he became further convinced that Christianity cannot be definitively expressed in terms of doctrine. Granted this, the expression of Christianity must be shifted from theory to practice. Faith no longer means the acceptance of an established creed, but is an attitude of trust and fearless confidence. The Church must be a community based on love, refusing to punish, and recognizing that it cannot for long co-operate with the State, since its final objectives are widely different. This is all argued persuasively, but despite its emphasis on practical outworking, it fails to be convincing at this point.

Professor Macmurray is a philosopher, and Dr. Bainton a historian, and much of the former's argument is in fact demolished by Dr. Bainton on historical grounds in the series of essays printed in his book. He argues that Christianity is never more cohesive than when it is divisive—"Christian unity is based not so much on an expanding sense of kinship among men as upon loyalty to the single truth of God"—which must be interpreted by reference to dogmatic assertions. In an essay on "Friends (i.e. Quakers) in relation to the Churches", he again would disagree with Professor Macmurray, urging that they might well participate in the holy communion, and warning them not to "dedicate themselves to the preservation of encrusted forms" (p. 69). He asks the interesting question whether Friends are separated from other Christians on sociological grounds: "they do not attract the indigent nor the ignorant. These the Gospel does not reject" (p. 66). In the section on "The Church and Society", there is a survey on "The Churches and Alcohol", where the author advocates total abstinence on scriptural grounds. The final section on "Christianity in New England" is enlivened by an entertaining excursus on the office of the minister's wife. Here is a rich variety of fare, including information not easily accessible elsewhere, for which we must be grateful to Dr. Bainton's ever-ready pen. COLLISS DAVIES.

EARLY AND MEDIEVAL CHRISTIANITY.

By Roland H. Bainton. (Hodder & Stoughton.) 261 pp. 25s.

The emeritus Professor of Ecclesiastical History at Yale is an attractive writer as well as a historian of international repute, and both qualities are well displayed in this volume, the first series of his Collected Papers in Church History. The chapter on "The Ministry in the Middle Ages" is an excellent and fascinating survey, which by

not keeping too rigidly to the ministry provides a good introduction to the whole subject of medieval religion. The breadth of reading underlying this account is evident throughout the book; in fact the bibliographical information in footnotes and end-of-chapter lists constitutes one of the most valuable features of the work.

The collection gives us an insight into fields of interest particularly dear to the author. Religious liberty is covered in three contributions: a survey of the use of the Parable of the Tares as a proof text to this end up to the close of the sixteenth century; an investigation of the classical and Christian sources of Erasmus's *Complaint of Peace*; and "Freedom, Truth and Unity". The last reveals the Renaissance, which "was striving to combine truth, unity, and freedom" whereas "the men of the Reformation were primarily interested in truth" as the real locus of the author's sympathies, and this is borne out by "Man, God, and Church in the Renaissance", another masterly survey which renders superfluous the subsequent much briefer chapter on "The Religion of the Renaissance". "Changing Ideas and Ideals in the Sixteenth Century" again manifests the author's ability to cover a vast field with ease and vigour, while the essay on the anti-trinitarian speculation of the late Middle Ages lays bare the sources of the heretical opinions that Servetus was to express when the Reformers' dismantling of the authority of the Church removed the only reason for holding to orthodoxy. "Ideas of History in Patristic Christianity" goes naturally with a slighter treatment of "Christian Views of Human Destiny". "The Origins of Epiphany", an extract from the author's doctoral thesis, is a highly technical calendrical study, and of course much scholarly water has flowed under this bridge since 1923.

The collection is completed by "Saint Augustine's Methods of Religious Teaching", a misleading and presumptuous title for a six-page introduction to the *Confessions*, which were better omitted; an interesting account of medieval and reformation "Interpretations of the Immoralities of the Patriarchs"; and "Biblical Scholarship in the Renaissance and Reformation", which is little more than a short guide to further reading. Like all such collections, this one is uneven in quality and interest, but contains several first-rate essays which it is good to have in print again.

DAVID F. WRIGHT.

CHRIST'S AMBASSADORS.

By Frank Colquhoun. (Hodder & Stoughton.) 93pp. 3s. 6d.

This is one of the latest of the *Christian Foundations* series, which is meeting a real need for cheap books on fundamental religious subjects. It is no easy task to condense into less than a hundred pages an adequate treatment of a vast subject such as this and it is a tribute to the author's work that he has not only succeeded in doing so, but has managed to keep the lucid style and interesting approach of his previous books.

The sub-title is "The Priority of Preaching", and the writer does not accept the contention that the days of preaching are over. It is, he says, suffering from something of an eclipse, and the undoubted ignorance of many of the laity is a result of the poor efforts from many pulpits. Canon Colquhoun would be the first to admit that stronger

meat does tend to diminish attendances. The extension of the sermon from a quarter of an hour to thirty minutes can have a drastic result, and so can the plain preaching of the Gospel for which he pleads.

The book contains some much needed plain speaking about modern trends in worship, and the tendency to make "liturgy" the only thing that matters. The writer pleads for a more worthy use of the Lord's supper, as a corporate act of worship, and not normally to be administered without the preaching of the Word. If the preacher is to be faithful to his call, he must be a man of one book, and that book the Bible, with its message of forgiveness and reconciliation.

JOHN GOSS.

THE SON OF MAN IN THE SYNOPTIC TRADITION.

By H. E. Tödt. (S.C.M.) 366 pp. 63s.

Hard on the heels of A. J. B. Higgins' book on the Son of Man, we now have another book on the same theme by Professor Tödt of Heidelberg. All English-speaking students will be grateful to the S.C.M. Press for yet another volume of high distinction in their New Testament Library series.

The book discusses in turn the three usual categories of Son of Man sayings—coming, active on earth, and suffering and rising—and then explores the history of the traditions and the mutual inter-reaction between the categories, as well as between Jewish apocalyptic, Jesus, and the faith of the post-Easter communities. Finally, there are seven excursuses discussing separately the works of Cullman, Higgins, Vielhauer, and others. Tödt concludes that Jesus "pointed away from himself to another one in the future and did not declare his identity with this other one, the coming Son of Man" (p. 124). He rates as genuine the sayings in Mt. 24 : 27, 37, 39, 44, Lk. 11 : 30, 12 : 8f., and 17 : 30—all from Q and all about the coming Son of Man. These show Jesus exerting a two-pronged authority, calling men into fellowship, and guaranteeing that this fellowship will be recognized by God. The Son of Man is the guarantor and advocate of those who confess Jesus. It was only in the immediate post-Easter period that Jesus and the Son of Man were identified.

No one denies that Son of Man sayings occur in the Gospels when the source did not mention the term there, and clearly many individual sayings will always attract controversy. But Tödt dismisses some too easily. Thus on Mk. 14 : 62 he objects : (i) "It is not likely that Jesus Himself formulated the sayings about the Son of Man with reference to the Scriptures" (p. 36) ; (ii) no eyewitness attended the Trial ; (iii) the saying is a cluster of christological designations, among which Son of God, not used of the Messiah in contemporary Judaism, is doubtful. But (i) assumes something which requires proof, namely that "the concept of the Son of Man has been employed in authentic sayings without any particular reference to Scripture or tradition" (p. 226). And is it *really* likely that *none* of Daniel 7, 1 Enoch, and 4 Ezra, nor as an outside chance Ezekiel which Tödt ignores, provided a background for the primary dominical use of the term? Objection (ii) is not only strange as an argument when using tools of form-criticism, but has been called in question by, for instance, Kümmel

(*Promise and Fulfilment*, p. 50) and Blinzler (*Der Prozess Jesu*). And (iii) is weakened seriously by the evidence of 4QFlor. Again, on Lk. 9 : 58 and the other sayings concerning the Son of Man's activity on earth, Tödt concludes : " We are inclined to see their authenticity disproved by their dissimilarity from the authentic Parousia sayings of the Son of Man . . . and by their analogy to the sayings of Mark and Luke about the Son of Man's present activity . . ." (p. 125). But more is needed than that. Tödt's conclusion that sayings apparently distinguishing Jesus and the Son of Man are the only genuine ones requires a separate examination of each one. If Lk. 9 : 58 were genuine it would overturn Tödt's conclusions so these conclusions can hardly be used to expunge Lk. 9 : 58.

Tödt finds that the Son of Man concept came into the tradition via Jesus Himself, and was preserved in that form by the community of Q, outside the influence of the kerygma—hence no suffering and rising sayings there. This community saw their post-Easter task as the continued preaching of Jesus' pre-Easter message, and so carefully guarded the form of the Son of Man sayings (although they invented some more). In these original sayings the point was soteriology and not christology. But one is still left brooding over the presuppositions of all this. Could christology be excluded here, especially when other Q material preserves christological reflection, as in Mt. 11 : 2-6, and the Baptism and Temptation stories (which Tödt, following Harnack, says we must not think about)? If Son of Man could be used as a Jewish circumlocution, might not Tödt, by neglecting it, be leaning too heavily on Lk. 12 : 8f. ? If the term had certain well-known connotations in Jesus' day, could His use of it make so radical a break with its past ? If the meaning of the term on Jesus' lips were established in connection with one type of idea, say " coming ", is subsequent application to, say, earthly activity precluded ? Against such questionings, Tödt's book stands as a formidable contribution but hardly the last word.

D. R. CATCHPOLE.

THE SERVANT OF GOD.

By W. Zimmerli and J. Jeremias. (S.C.M.) 126 pp. 18s.

An English translation of the article Παῖς Θεοῦ, originally contributed to Kittel's *Theologisches Wörterbuch* by Professors Zimmerli and Jeremias, appeared during 1957 in the SCM series of Studies in Biblical Theology (which becomes, incidentally, more and more highly priced). This second edition has been thoroughly revised, and several important changes occur.

Professor Jeremias, who contributes the sections on Παῖς in late Judaism after the LXX and in the New Testament, has taken the opportunity to assess the bearing of the Qumran texts on the use of this title. He concludes that there is no trace of either a collective application of the servant of Deutero-Isaiah to the Dead Sea community, or of an individual application to the Teacher of Righteousness (pp. 57-59). A second major revision is the decision in chapter 4 that the description of Jesus as the servant of God in Acts is not derived from an Isaianic background, but from the Old Testament and late Jewish

custom of honouring eminent men with this title (p. 86). However, hardly enough evidence is forthcoming to support this contention ; and (as the author admits) the servant songs of Isaiah cannot in any case be far away.

This, as we might expect from a *TWNT* article, is a monumental piece of scholarship. (There are 487 detailed footnotes.) The foundations are carefully laid by Professor Zimmerli, who examines the identity of the '*ebed-Yahweh*' in the Old Testament and in translations of the LXX, and comes to the conclusion that in the songs of Second Isaiah the individual application of the title to a prophetic figure predominates (pp. 26ff.). Professor Jeremias, in his section, is hesitant about the originality of much of the New Testament evidence which he cites to support his feeling that Jesus referred to Himself as the '*ebed*' (pp. 100f.); but he comes ultimately to the belief that this connection was firmly rooted in the primitive tradition, particularly in the eucharistic words of Jesus (*cf.* Mk. 14 : 24, par.). The christological and soteriological implications of this conclusion for current New Testament study are both obvious and important.

Only 9 of the 117 works listed in the bibliography have appeared since the date of the first edition ; and of these, 66 were published before 1940.

STEPHEN SMALLEY.

TYPE AND HISTORY IN ACTS.

By M. D. Goulder. (S.P.C.K.) 252 pp. 27s. 6d.

This is a fascinating book and a remarkable achievement by a man who was at the time of writing rector in sole charge of a parish of nine thousand people in Manchester. (He is now Principal of the Union Theological College, Hong Kong.) It reveals a searching study of the text (using the principles of Dr. Austin Farrer to whom the book is dedicated) and an imagination which is always fertile even when, as it frequently does, it produces results belonging to the realm of sheer fantasy.

Mr. Goulder believes that Acts was written on a cyclic pattern and undoubtedly there is truth in this. But the truth will not fit into such a tidy scheme of numbers and parallel columns as he would wish us to believe. There is too much shuffling of order and too much introduction of incidents which are hardly likely to be recognizable as parallels to make it convincing. The story of the shipwreck is seen as the death and resurrection of Paul parallel to that of Christ in the Gospel of Luke. This might be more convincing if he were prepared to date Acts before Paul's death, but as he is not the significance of the incident would be lost if the readers knew that Paul had died—literally ! There is unconvincing exegesis of Acts 1 : 8 and what seems a wrong understanding of the coming of the Spirit on John's former disciples in Acts 19 in the interests of a parallel with Pentecost. Also the choosing of a new apostle in Acts hardly corresponds to the election and coming of Jesus in the Gospel. When one finds that almost every number in Acts, from the four daughters of Philip to the two-hundred-and-seventy-six passengers in the ship, has a symbolic significance, one is just about ready to despair.

As might have been expected this excessive typology plays havoc

with the historical value of Acts because on Goulder's premises "the thicker the types, the less likely is the passage to be factual". The Ascension and Pentecost both have to go as events, partly because there is so much typology connected with them. But surely with such significant acts of God there need be no divorce between symbol and fact. There are all sorts of useful insights which any future commentator on Acts will have to take note of, but one is left with a feeling of sympathy for poor Theophilus. How could he, in a pre-Farrer age, have understood what Luke was getting at?

R. E. NIXON.

A COMPANION TO I CORINTHIANS.

By *Gaston Deluz*. (Darton, Longman, and Todd.) 260 pp. 18s. (paper), 25s. (library binding).

The aim of this running commentary on I Corinthians, which has been edited and translated from the French by Grace E. Watt, is to provide a "straightforward explanation in simple language of what St. Paul meant by the words he wrote". It has a frankly pastoral and indeed devotional aim, and is intended to assist those who are not highly trained theologically to study the Bible individually or in groups. As a result, critical matters recede very much into the background, and the volume does not even possess an introduction; which is a little surprising, since its readership would surely have benefited from some kind of general, non-technical prolegomenon.

Pastor Deluz writes easily, and from a conservative standpoint. We need not expect, on his own admission, fresh and exciting ideas and interpretations; but we do find a humble and patient intention to draw out the essential meaning of the text, to allow that meaning to be illuminated by other parts of Scripture and other commentators, and to indicate the contemporary relevance of Paul's teaching. There are sane comments on *glossolalia* (pp. 176f., 198ff.), and the author takes a pleasingly positive view of the ministry of women (pp. 209ff.). The text used in the translation is that of the RSV, and it appears naturally and easily (printed in small capitals) as part of the whole commentary; although reference is then made difficult by the fact that the verses are not numbered.

Some aspects of this commentary are disappointing, particularly its anti-Roman flavour (pp. 158f., 202, *al.*). In view of the character of this volume, moreover, and the claim that "heavy" quotations have been avoided (p. x), it is surprising to find a fairly lavish garnishing of Latin phrases, together with long and sometimes recondite quotations from erudite sources. And what possible justification can there be for interpreting the object of blessing, in the eucharistic tradition recorded in 1 Cor. 11 : 24, as the *bread* (p. 157)?

But these are details. This volume, which first appeared in 1963, will no doubt be of great value to those who use it within the limits it sets itself.

STEPHEN SMALLEY.

THE EPISTLE OF PAUL TO THE GALATIANS: AN INTRODUCTION AND COMMENTARY.

By *R. A. Cole*. (Tyndale Press.) 188 pp. 10s. 6d.

The distinguished series of Tyndale New Testament Commentaries,

edited by Professor R. V. G. Tasker, is brought nearer to its completion by the appearance of Dr. R. A. Cole's commentary on Galatians. This is a worthy addition to the collection, and bids fair to support Dr. William Barclay's claim that the series as a whole maintains a "consistent level of excellence".

Some areas of the New Testament remain notably under-supplied with good commentaries. Galatians is one. Apart from the monumental J. B. Lightfoot on the Greek text, what is there? Certainly he has no modern rival on either text, Greek or English; although we await Professor Henry Chadwick's contribution to the Black series of New Testament Commentaries. It would be unfair to make a straight comparison between Lightfoot's work and that of Dr. Cole, since their aims are manifestly different. The books in the Tyndale series are designed to provide students of the New Testament with commentaries which are neither too technical nor too brief, and which are moderate both in size and price. And as such, the commentary under review is excellently well done.

Dr. Cole is Tutor at St. Peter's Hall, Singapore, and his experience of the Church overseas has clearly informed his exposition. He writes with a constant eye to the practical relevance of this Epistle to the contemporary situation of its readers; and indeed he begins, in his own preface, by drawing our attention not only to the importance of Galatians for the history of the Christian Church (in the hands of men like Luther and Wesley), but also to the general bearing of the Epistle, *inter alia*, on the current debate about intercommunion and church union itself.

The text of the Epistle is treated with infinite care, and with due but not excessive attention to the Greek, which is transliterated. At the same time full account has been taken of the rabbinic background to Galatians, which is so essential a part of its proper study, in terms of such documents as the relevant works by W. D. Davies and H. J. Schoeps.

One slightly unsatisfactory feature of this commentary is the unusually brief and tantalizingly indefinite introduction. This occupies a mere ten pages, and although some of the chief problems that we expect to be faced there receive treatment in the body of the work, it is unfortunate that both destination and date bear the conclusion, "we do not know" (pp. 20, 23); and that the place of Galatians in the over-all chronology of the Pauline *corpus* is not dealt with adequately.

STEPHEN SMALLEY.

COLOSSIANS AND PHILEMON.

By William Hendriksen. (Baker Book House.) 243 pp. \$6.95.

This is the latest volume of Dr. Hendriksen's *New Testament Commentary*, and it lives up to the standard which he has set in the other volumes. The author represents most that is best in American conservative scholarship. He has read widely and he is prepared to reason out at length disputed points of criticism and exegesis. He is conservative without being obscurantist and the result is a very satisfying commentary on a difficult pair of epistles.

The introduction gets us off to a very good start, showing the

relevance of Colossians to the space age and the age of the ecumenical movement amongst other things. One is immediately made to feel that it is relevant. The author feels that the Colossian heresy may have had something to do with the Essenes and is prepared to draw parallels with the teaching of the Qumran community. The epistles were written in Paul's first Roman imprisonment, and A. Q. Morton is referred to in the discussion of the problem of its authorship. Hendriksen considers and rejects John Knox's theory about Philemon.

There are some interesting points of exegesis. *Stoicheia* are taken as "rudimentary instruction". Believers are seen to fill up what was lacking in Christ's sufferings in the sense that His enemies wished to inflict more. In 2: 17 *soma* means the object casting a shadow.

R. E. NIXON.

THE CAMBRIDGE BIBLE COMMENTARY ON THE NEW ENGLISH BIBLE.

(*Cambridge University Press.*)

THE GOSPEL ACCORDING TO LUKE.

By E. J. Tinsley. 217 pp. 17s. 6d.

THE GOSPEL ACCORDING TO JOHN.

By A. M. Hunter. 205pp. 17s. 6d.

I AND II CORINTHIANS.

By Margaret E. Thrall. 198 pp. 17s. 6d.

THE LETTERS OF JOHN AND JAMES.

By R. R. Williams. 144 pp. 15s.

THE REVELATION OF JOHN.

By T. F. Glasson. 128 pp. 15s.

Of the making of many series of commentaries on the New Testament there seems at the moment to be no end. The Cambridge series is a replacement for the old *Cambridge Bible for Schools* and its aim is to make a popular presentation of the best recent biblical scholarship.

Professor Tinsley of Leeds who believes the Third Gospel to be by St. Luke, allows the possibility of an early or a late date for it and is uncommitted on the existence of Q. He brings out a good deal of the symbolism and irony of the Gospel as he goes through it with clear and concise comments, but he is not led into typological fantasies. There are interesting notes in the concluding section on the special emphases of St. Luke: Christianity as "the way", the "sign of the Son of Man", Lordship and discipleship, and the Spirit and Life.

Professor Hunter of Aberdeen follows the "new Look" on the Fourth Gospel. He thinks that its date may be A.D. 80 or even earlier, that it was written by the Elder John, a close disciple of the Apostle, that it "manifestly preserves an excellent historical tradition about Jesus" which was not derived directly from the Synoptic Gospels. As we may expect, Dr. Hunter is a sure-footed guide along the often difficult paths of St. John and has time to pick some fragrant posies by the way.

Miss Thrall is Lecturer in Biblical Studies at Bangor. She has produced a good, straightforward commentary on the Corinthian

letters. She says that it is difficult to reach a conclusion about the unity or otherwise of 2 Corinthians and allows that there may have been as many as seven letters altogether between Paul and the Corinthians. She tries to relate the "strange ideas" of first century thought to today and concludes: "Now if God chose to make himself fully understood, for the first time in human history, to people who thought like this, then the conclusion follows that there must be some truth, some meaning in their ways of thought, however strange they may seem to us". She has some notes on corporate personality which are on the whole very helpful.

The Bishop of Leicester, wrongly named as "Roland" on the dust jacket, follows what he describes as "The *general* opinion of modern scholarship" about the authorship of the Johannine Epistles, that is that they, like the Gospel, were written by the Elder John. He portrays the writer's method well when he says: "His habit is to look at a truth from many points of view—rather like a man strolling round the outside and then the inside of an old church". He finds it "difficult to speak in quite such clear-cut terms today" and tries to make the message understandable to the modern reader. He gives a late date to James and guides us simply and relevantly through it.

Dr. Glasson is Lecturer in New Testament in New College, London, and already author of a number of books on eschatology. He is most concerned to interpret the Book of Revelation in its historical setting, which he believes may have covered some years before it was finally edited and published in the reign of Domitian. He is more hesitant in his application of it to later ages, in detail or in principle, though he rightly regards it as making "a kind of triumphant finale to the Bible".

R. E. NIXON.

LIVING LETTERS: THE PARAPHRASED EPISTLES.

By Kenneth N. Taylor. (Tyndale House, Wheaton, Illinois.)
334 pp. \$3.50.

A personal message from Dr. Billy Graham on a vivid orange sticker, commends this cursorily anonymous and incurably American publication. It is a version of the New Testament Epistles which has a frankly devotional aim in view: that of simplifying the complexities of the text, thus helping to deepen the Christian lives of its readers.

Of course, a paraphrase is a paraphrase; and we should not necessarily expect the result to bear much resemblance to the text of the New Testament. Nor does it. The liberties which are taken with the Greek in the interests of explanation and simplification, without question render the translation useless for any remotely academic study. But at the same time, the publishers' astonishing and apparently serious claim that by means of this version the "deepest doctrinal portions of the Bible can be read at *Reader's Digest* level of language and comprehension", should make *any* would-be reader hesitate.

The fundamental weakness of this translation lies not just in the racy "don'ts" and "won'ts", the addition to the ends of letters of (for example) "Sincerely, Paul" and the occasional "P.S." (1 and 2 Peter, like 1 and 2 Timothy, get the apostolic signature; but Hebrews remains disappointingly unsigned;), or the phrases that stick in the

throat, such as "Tell Priscilla and Aquila 'hello'" (Rom. 16 : 3); the weakness lies in the unwarranted methods that are used to "fill in the gaps" supposedly left by the original text (p. ii). The dangers of distortion and interested theologizing, inherent in any paraphrase, are recognized at the outset; but it is precisely this that we discover all the way through (so Rom. 5 : 1; Eph. 1 : 10; 2 : 1; Heb. 5 : 7, and many others).

The translation is clearly influenced by the New English Bible; but it achieves less, while managing to retain a good deal of the theological shorthand which that version has discarded (*cf.* Rom. 3 : 25; 1 Jn. 2 : 2, *al.*). The fact that in three years a version of the New Testament which is linguistically inaccurate, theologically loaded, and stylistically inelegant has gone through nineteen printings and been reproduced 900,000 times, is not only amazing but also depressing.

STEPHEN SMALLEY.

THE ELEMENTS OF NEW TESTAMENT GREEK.

By J. W. Wenham. (Cambridge University Press.) 268 pp. 18s. 6d.

KEY TO THE ELEMENTS OF NEW TESTAMENT GREEK.

By J. W. Wenham. (Cambridge University Press.) 6s.

The long awaited revision of Nunn is here. There can be few students of the Greek New Testament since 1916, when H. P. V. Nunn's *Elements* first appeared, who have not been taught and influenced in the early days of learning Hellenistic Greek by that basic text-book. But the time had obviously come for its overhaul; and The Rev. John Wenham has undertaken this task with infinite care and immeasurable success. We salute the memory of Nunn; but we warmly welcome the era of Wenham.

This is no mere ninth edition of Nunn. In Mr. Wenham's own words, what started as a radical revision ended as a new book. The very look of the volume, with its larger pages and elegant type-face, is fresh and pleasing. It is a larger work in terms of pages (268 compared with 195); but the author has resisted the temptation to expand his material, and he has borne successfully in mind throughout the strict aim of presenting the basic elements of the language with clarity and simplicity.

The framework of Nunn is still visible; but there are innumerable improvements in terms of omission, addition, and rearrangement. The most striking omission, which may well set a new fashion for the writing of Hellenistic Greek, is the disappearance of almost all the accents; and in the Preface Mr. Wenham argues cogently against their use. Among the additions must be mentioned the guidance offered in writing the script (p. 20), the making good of a number of grammatical deficiencies, and the replacement of 170 uncommon words in the vocabulary, by 110 very common ones. Revision test papers and visual devices, such as diagrams and the use of heavy type to emphasize new forms, add to the helpfulness of the new look. The rearrangements include a thorough revision of the English grammar, and its co-ordination with the rest of the book, and a more logical

grouping of subjects and vocabularies. Finally, at the end of the book a chapter on "The Next Step" provides the student with suggestions for further reading and study. STEPHEN SMALLEY.

UNKNOWN SAYINGS OF JESUS.

By Joachim Jeremias. (S.P.C.K.) 132 pp. 19s. 6d.

This is the second edition of a much valued work first published in 1957. Its object, as was that of the first edition, is not so much to discuss the authenticity of the *agrapha* as to attempt an exposition of those which are of historical value.

In the second edition Professor Jeremias had to deal with fresh material including especially the Gospel of Thomas and the Syrian traditions. He has therefore made rearrangements in each section of the book and has reduced the sayings expounded from twenty-one to sixteen and then added two which have been recently discovered.

The first of the new sayings included is one from the Syrian *Liber Graduum*: "As you are found, so will you be led away hence". This is quoted no less than three times and is parallel to a saying attributed to Jesus by Justin Martyr. This is a saying which stresses the need to be prepared in the face of an imminent *Parousia*. Its peculiarity lies in its emphasis being entirely on the posture in which the individual is found, there being no further chance of repentance.

From the *Gospel of Thomas* Professor Jeremias selects Logion 8: "And he said: Man is like a wise fisherman, who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a good large fish. He threw down all the small fish into the sea; he chose the large fish without trouble. He that hath ears to hear, let him hear." This is a parable of the Kingdom with a point similar to those of the Treasure and Pearl in Matthew 13.

"Only here and there," Dr. Jeremias concludes, "amid a mass of worthless rubbish, do we come across a priceless jewel." Therefore it is all the more useful to have the jewels collected together.

R. E. NIXON.

FROM THE EXILE TO HEROD THE GREAT.

By A. W. Heathcote. 140 pp.

THE JOHANNINE WRITINGS AND OTHER EPISTLES.

By E. Ridley Lewis. 143 pp.

(James Clarke.) 7s. each.

These two well produced and (for stiff covered editions) reasonably priced text books are respectively volumes 3 and 6 of the London Divinity Series, primarily written for candidates preparing for G.C.E. examinations. They complete the series, which, under the General Editorship of Dr. Kibblewhite, provides three volumes on each Testament.

The general aim is to supply the background history of the Bible books under study, discussing authorship and aims, and describing the circumstances which conditioned the people for whom they were intended. The theological outlook throughout is that of reverent liberalism—acceptance of most findings of higher criticism combined

with loyalty to the transcendence, as well as the immanence of God, and to the deity of our Lord. The two writers are well qualified and their style clear and expressive, though the approach is geared more to the "A" level than to the "O" level student, for whose needs there is often too much compression and too little explanation.

Dr. Heathcote, who lectures in Historical Theology at Keele, covers the familiar ground of the Exile with economy and dexterity, especially when dealing with the book of Ezekiel, which happily he regards as a unity. Isaiah Chapters 40-55 he treats as the work of an unnamed prophet of the Exile, for reasons which will not convince everybody. Within these chapters he is not too sure about who wrote the "servant passages", however. In welcome contrast to some critics, he is very appreciative of Nehemiah and his work, though he returns to the critical rut in thinking that Ezra followed Nehemiah.

The second half of his book deals with what has been traditionally regarded as the 400 year gap between the Testaments. But, in the modern manner, he includes the books called Daniel, Proverbs, and Ecclesiastes in this period. It is a pity that in ignoring Nabonidus' marriage to a daughter of Nebuchadrezzar, he does not realize the weakness of his main argument against the historicity of Daniel 1-6. But his handling of the intricacies of Jewish history, and of the varieties of wisdom and apocalyptic literature, is a masterpiece of terseness and clarity.

Mr. Lewis gives more than half of his book to St. John's Gospel. He has read widely, but the main basis of his work rests upon F. D. Maurice, F. J. A. Hort, Edwyn Hoskins, and W. F. Howard. Apparently with some hesitation, he rejects the traditional view, now returning to favour, that the author is John, the son of Zebedee. This hardly accords with the appendix by the General Editor which calls attention to Hunter's assessment of the Dead Sea Scrolls as making the traditional view "far more plausible".

The chapter by chapter commentary—compressed into 55 pages—though often spoiled by the effort to do too much in too little space—is always interesting and sometimes inspiring.

Brief, but worthwhile, chapters on the Johannine epistles, 1 Peter and Hebrews, are followed by a valiant, and on the whole successful, attempt to show what the book of Revelation was intended to do for its readers. But the traditional authorship of Revelation, James, Jude, and 2 Peter, is rejected, and the critique of the last three is condescending. Obviously, they do not speak to Mr. Lewis with the authority of God's Word written.

H. J. BURGESS.

FAITH ON TRIAL: STUDIES IN PSALM 73.

By D. M. Lloyd-Jones. (I.V.F.) 125 pp. 12s. 6d.

Dr. Lloyd-Jones understands Ps. 73: 1 to be the reaffirmation of a truth which the Psalmist had almost denied under pressure of trial, and he then opens up the rest of the Psalm as the successive steps of restoration (getting a foot-hold, v. 15; spiritual thinking, and facing all the facts, vv. 16-17; beginning to understand, vv. 18-20; self-examination, and spiritual allergy, vv. 21-22) reaching the climax of the "nevertheless" of vv. 23-24 and proceeding to the resolve of

vv. 27-28. Originating as sermons, these eleven studies are still distinctly homiletical in style, sometimes making for a certain tediousness in reading, for the necessary reiterations of the pulpit can be mere repetitions on paper. Yet, beyond all question, here is a book of immense practical and doctrinal value: expository riches indeed. Dr. Lloyd-Jones will not be hurried, and there is a most satisfying air of "spaciousness" as he not only examines the truth, but also pauses to stress the order of the truth—the lessons arising from the sequence itself of the teaching. Thus we have the two studies mentioned above on v. 22, the one concerned with the biblical psychology of heart and head, and the other with the doctrine of the fallen nature. Readers of this exposition will be in the author's debt along three lines. Firstly, as they watch Dr. Lloyd Jones at work they will learn expository *method*: how to dwell on details; how to question the text. Secondly, they will learn *doctrine*—the great truths of providence, salvation, man, sin, grace, perseverance—and will be faced with the biblical insistence on the primacy of truth and thought. Thirdly, they will learn *experimental theology*: how to order our lives in the light of the truth, so as both to recognize and cure our spiritual maladies, and to respond in godliness. A delightful and enriching book. J. A. MOTYER.

DEUTERONOMY AND JOSHUA.

By E. P. Blair.

KINGS AND CHRONICLES.

By R. C. Dentan.

PROVERBS TO SONG OF SOLOMON.

By J. C. Rylaarsdam.

ISAIAH.

By G. E. Wright.

(S.C.M.) 124-160 pp. 6s. each.

The impressively high standard of this series of Layman's Bible Commentaries is well maintained in this sample lot. One could well wish, indeed, that the limiting word "Layman's" was omitted from the title, for all will study these volumes with immense profit. They agree in taking that view of the Bible which is standard among the best modern representatives of liberal scholarship, with its welcome concentration upon the biblical message and its reverent concern to elucidate God's Word. For every defect one might discern in these books there are six or seven merits. For example, while Wright's discussion of the authorship of Isaiah is unconvincing, and while one regrets that he considers Isaiah to have seen national Israel as suffering vicariously in chapter 53 (the sheer pottiness of such an idea is surely enough to dismiss it from further consideration, quite apart from its exegetical snares—which, incidentally, the author does not either note or explain), yet at the same time for an over-all opening up of Isaiah's message in a brief compass there is a wealth of treasure provided. Exactly the same might be said for Blair's Deuteronomy and Joshua. A fiddling discussion of authorship both wrongly poses the problem and fails to grasp the dimensions of the Mosaic involvement in

Deuteronomy as we have it, but the theology of Deuteronomy and Joshua shines out in a thrilling and satisfying way.

In the case of Rylaarsdam, certain basic presuppositions in his approach to Proverbs and Ecclesiastes are very questionable. He sees Proverbs as man-centred, as a human search after God based on reason and experience, and as ethically optimistic, holding to a simple equivalence of righteousness and prosperity and to a starry-eyed assurance that man can "get there" if only he tries. Ecclesiastes is a stern opponent of this superficiality, adopting a rigorous theism and needing (at least from 12 : 13 onwards) the assumption of a later "editor" (meaning rather "contradictor", if Rylaarsdam is correct) to haul him back to orthodoxy. This is unsatisfactory in each book. In Proverbs, a concern for man's life and conduct has apparently been confounded with an anthropocentric standpoint. In Ecclesiastes, while perceptively calling Qoheleth an "essayist", there is no grasp of his stature as the supreme Old Testament apologist for Yahwistic and ethical theism. Yet, again, throughout these volumes, a great exegetical concern is carried through and many obscure places are helpfully explained. This is even truer of the comment on the Song of Solomon. Rylaarsdam refuses to commit himself to the view that the Song is allegorical, or purely human, or a series of "echoes of the fertility religion of Canaan", and throughout we find these three viewpoints emerging and merging. But his heart is really in the opinion that the Song is in the canon in order to teach us of the wholesomeness, and delightfulness of life and to emphasize that God is the bountiful Creator of all so that "nothing is common or unclean".

Compared with the other commentators, Professor Dentan had a more prosaic task, for it stands to reason that Kings and Chronicles (in a commentary) is less exciting than Isaiah or Proverbs. The introduction is satisfactory, showing the differing viewpoints of the two works and offering a useful comparative table. His illustration of Kings as a "newsreel with commentary", and of Chronicles as a series of stained glass windows, is striking, though somewhat over-used as justifying the conclusion that Chronicles is tendentious both in its inclusions and its omissions.

J. A. MOTYER.

PSALM 139 : A STUDY IN THE OMNISCIENCE OF GOD.

By Edward J. Young. (*Banner of Truth*.) 117 pp. 4s. 6d.

Would David have recognized the sub-title as describing what he was purposing in Psalm 139? To be sure, it is a theological high point of the Psalms, but its theology is not in any sense exclusively occupied with omniscience. One could equally well suggest omnipresence or holiness as the theological foci of the Psalm. But in point of fact to use any or all of these great words is to devitalize the Psalm, for it is not just in any sense a theological abstraction which grips David but rather the glory and wonder and security of knowing and being known by such a God.

In this regard, Professor Young has done himself also a disservice in the sub-title, for his verse-by-verse commentary on the Psalm does indeed bring out this savour of personal experience and response to the truth, and his little book will help to restore what he notes in the

foreword to be a gap in our present attitude towards God—adoration, a sense of God's majesty.

It is a pity to see a "devotional and expository study" marred by wholly gratuitous side-swipes at modern Psalm-study. "From these modern studies of the Psalms we may turn away" (p. 94). It may well be true that they do not supply the answer to the relationship of verse 19 to the preceding verses—and indeed readers must judge whether much success has attended Young's explanation—but to sweep the whole refreshing contemporary inquiry into the Psalms into the realm of the useless is not a little peculiar, and to do so in such an unqualified way is not what one expects from a scholar of such eminence.

The interesting speculation must finally be raised whether Dr. Young poises the Psalm upon the correct central idea. For example, (p. 45) he poses the question why the Psalmist should want to flee from God, and replies it is because of his sin. But where does the Psalm say this? In consequence, he is faced at verse 10 with the necessity to say that "the tone of fear . . . is dropped, and a note of comfort is introduced". Surely, rather, verses 7-9 express the man's sheer and comfortable delight that he can never escape from God and that it is at this point that the theological dogmas of omniscience, omnipotence, and omnipresence become manna for the soul. J. A. MOTYER.

EVERYDAY LIFE IN BABYLONIA AND ASSYRIA.

By H. W. F. Saggs. (*Batsford.*) 207 pp. 21s.

The firm of Batsford have earlier put us in their debt by their volumes on *Everyday Life in Old and New Testament Times* as well as one on *Egypt*. Here is an attempt to bring ancient Mesopotamia to life once again. The author is eminently qualified for the task and he is at pains not to obtrude his scholarship. The illustrations have been well-chosen and should be meaningful to the average reader.

One criticism must, however, be made. Though "*Everyday Life*" has been taken seriously, at times I felt that I was being taken on a "Cook's Tour". Without giving too much time to royalty I was all the same being shown what I ought to see. I wanted to go into some homes and see how they were run. The side of life we summarize under births, marriages, and deaths has too little notice given to it—though it might be objected that archaeological finds do not throw as much light on these aspects. It should be mentioned that Dr. Saggs is far more gentle in his judgments on the Assyrians in the classical period of their history than is the case with most writers; in spite of his advocacy I am far from convinced.

As is almost invariable with Batsford books, the volume is a delight to handle and read. One could wish for slightly better maps and a chronological outline, for it is not easy to keep two and a half millennia in perspective. H. L. ELLISON.

THE JEW AND THE CROSS.

By Dagobert D. Runes. (*Philosophical Library, New York.*) 94 pp. \$2.75.

It is extremely painful when a philosopher and scholar collapses and

pours out a flow of emotional and inaccurate verbiage in a book. Such, from one point of view, is Dr. Runes' counterblast to antisemitism. Nothing short of a complete edition of the Church Fathers would suffice for checking many of his statements, a task made the more difficult by a complete lack of references. It is clear he maligns Justin Martyr, and references to the standard works by Parkes and Marcel Simon make the charges against Eusebius and Constantine highly suspect. His general standard of accuracy becomes doubtful, when we find he has confused St. Zeno of Verona and the emperor of the same name. He can attribute the "horns" on Michelangelo's Moses to anti-Jewish prejudice. Worst of all is his claim that the Gospels in their present form are fourth century products (there are at least five papyrus portions of importance and three old versions that are earlier!), and his plea that since Jesus' death was self-ordained, the instruments cannot be held guilty.

So to view the book entirely misses its meaning. The Jews that felt the impact of Hitler most were those who had accepted the faith of modern liberal humanism with its reverence for Jesus as a man. Nazism was not merely a deadly blow at the Jewish humanist but also a denial of his highest truths. Such a one was Dr. Runes. We are not told whether he had to flee from Europe, but certainly his mother perished there. In the face of the indifference of the Church as a whole we dare not criticize him for being blind to the small section of Christians in Germany who risked their lives for the Jews, or for being deaf to the protests raised by some circles outside Germany. Has any denomination yet declared unequivocally that Jew-hatred under every form is un-Christian; that if the Jews delivered up Jesus to death (which in spite of Dr. Runes they did) they did it as our representatives, and so we share the guilt with them? We have not collectively asked the Jew for forgiveness nor confessed our collective guilt to God. Perhaps the very emotional collapse in this work may convict some who would be impervious to a more objective one.

H. L. ELLISON.

GOD AND TEMPLE: THE IDEA OF THE DIVINE PRESENCE IN ANCIENT ISRAEL.

By R. E. Clements. (Blackwell.) 163 pp. 25s.

JEWISH PRAYER AND WORSHIP: AN INTRODUCTION FOR CHRISTIANS.

By William W. Simpson. (S.C.M.) 128 pp. 9s. 6d.

These two works are about as dissimilar as possible. Dr. Clements' work is a rewritten Ph.D. thesis, in which he investigates how Israelite thought reconciled a transcendent God's dwelling with His people. Almost inevitably it suffers from the weakness few theses can avoid, *viz.*, instead of working out the detail it constantly refers the reader to other literature. His final conclusions are mostly acceptable, but the route by which they are reached is most hazardous and questionable. Too many of his main points are based on lack of evidence; others are denied by scholars of equal eminence to those he follows. Teachers and students will find the work of value because of the wide sweep of the literature mentioned.

Mr. Simpson is Secretary of the Council of Christians and Jews, and his small book is a tribute to the way in which he has tried to understand and appreciate the Jew. All who do not know the Jewish Prayer Book and Synagogue worship will gain much by reading this book, and will not be led astray by it. I have noted only a very few minor slips. For many readers it should certainly dispel the idea that Jewish worship is merely formalism. The author has wisely not passed judgment on the worship of the Synagogue today, for it is questionable whether any non-Jew is competent to do this. It might have been well, though, if a Jewish friend had added a postscript on the Jewish Prayer Book, whether it meets the needs of today or not.

H. L. ELLISON.

FROM THE APOSTLES' FAITH TO THE APOSTLES' CREED.

By O. Sydney Barr. (Oxford University Press.) 232 pp. 48s.

In many circles today the very idea of subscription to creeds and dogmatic formulae is theological anathema. We are constantly being told that these were a patristic invention, utterly foreign to the spirit of the New Testament. This new book by the Associate Professor of New Testament at the General Theological Seminary, New York, seeks to counter this bland assertion.

Professor Barr's method is to divide the Apostles' Creed into its three main divisions, and then go through it phrase by phrase. In plain and simple manner he expounds the New Testament parallels to the ideas of the creed. But it should be pointed out that this is not a history of how the Apostles' Creed came into being. Nor is this a scholarly monograph in the tradition of the new post-Bultmann quest of the historical Jesus, discussing the modern debates about the Jesus of history and the Jesus of faith. Indeed, in some quarters the charge might be preferred that Professor Barr discusses the Jesus of faith as if he were the Jesus of history. Certainly, the present reviewer would have liked a much fuller and documented discussion of the connection between history and faith in a book of this title.

On the other hand, it does offer a good array of biblical material grouped under the main headings of the creed and a genuinely sympathetic insight into their meaning. On the level of a book containing raw material for courses of sermons and confirmation classes on the creeds this book has a good deal to offer. But the high price (due to the fact that it was printed and published in the United States) will probably prove too much of a deterrent to many who otherwise would have found it useful.

COLIN BROWN.

THE DYNAMICS OF FORGIVENESS.

By James G. Emerson. (Allen & Unwin.) 203 pp. 35s.

Dr. Emerson, who is Pastor of the Westminster Presbyterian Church, Bloomfield, New Jersey, and Visiting Lecturer in Pastoral Theology at Princeton, has put an immense amount of work into this book, and the result of his labours will be helpful even to those who cannot accept all his arguments. The background is the conflict between applied "clinical theology", which is sometimes just an attempt at psycho-

therapy in a religious context, and the fundamental facts of revealed religion which demands a personal response.

In his previous book *Divorce, the Church, and Marriage*, the author stressed the necessity for what he terms "realized forgiveness". Now he insists on the pastoral context of all true teaching on the subject. His students will be well fortified for the difficulties of their personal work, and should do well if they prepare their sermons in the same context. "When you who are today's prophets say 'Thus saith the Lord'—and we need to say it—remember the remnant in Israel . . . whenever 'realized forgiveness' is translated into the language of the day, the parish is relevant; it is heard."

We are given a valuable review of the biblical teaching on forgiveness, together with that of the primitive Church and the Fathers. The modern writers are not neglected, nor do they go uncriticized, and there is an interesting survey of the trend of thought on this subject in Europe and America. Dr. Emerson considers that the modern American is concerned only for today, which indicates a lack of maturity. The question "What must I do to be saved" has become "How can I maintain my integrity—now?"

JOHN GOSS.

DEEDS AND RULES IN CHRISTIAN ETHICS.

By Paul Ramsey. (Oliver & Boyd.) 110 pp. 10s. 6d.

ETHICS AND THE GOSPEL.

By T. W. Manson. (S.C.M.) 109 pp. 9s. 6d.

SECRETS.

By Paul Tournier. (S.C.M.) 63 pp. 5s.

TO RESIST OR TO SURRENDER?

By Paul Tournier. (S.C.M.) 63 pp. 5s.

Paul Ramsey, in his important monograph, *Deeds and Rules in Christian Ethics*, is concerned "to clarify the church's proclamation in relation to moral problems". Is there still a place for rules, or are we limited to an ethic of the situation? Bishop Robinson, he points out, proclaims "an ethic of radical exclusiveness", but concedes that love's responses "may, and should, be hedged about by the laws and conventions of society, for these are the dykes of love in a wayward and loveless world". Dr. Ramsey comments: "Robinson's voice is the voice of pure act-agapism, but his hands are the hands of rule-agapism (cf. Genesis 27 : 22). We shall have to ask what is the relation between his voice and the skins of the kids and the goats upon his hands and upon the smooth of his neck; and where in fact he got those skins and the goodly garments of Rebekah's elder son (cf. Genesis 27 : 15). We shall have to ask for an account of the rule-agapism which holds pride of second place in his system; and what coherence there is between this and the utterances of a seemingly pure act-agapism. Then and only then will we properly grasp Robinson's writings on Christian morality, and be able to prove their insufficiency or their incoherence as a constructive statement of Christian ethics". Having submitted to searching examination Bishop Robinson's self-proclaimed ethic of the situation, Dr. Ramsey proceeds to examine the validity of Paul Lehmann's "contextual ethics". It is safe to say that this is the

most weighty contribution yet to appear in relation to the debate precipitated by the new morality.

T. W. Manson's *Ethics and the Gospel* was published posthumously in 1960. The author was in the process of revising the manuscript for publication at the time of his death. Although incomplete, it is characteristically full of good things. "Jesus," Professor Manson notes, "never cursed the scribes and the Pharisees: he uttered woes about them. It is one thing to utter woes and another to utter curses." Again: "Christians are required to follow the 'friend of publicans and sinners' (Luke 7: 34), but they have also to keep constantly in mind that the level of association was fixed by him and not by them: they met on his ground and not on theirs." "In the last resort," he insists, "the Christian ethic inevitably comes back to Christ himself. It is from him it derives its content, its form and its authority."

Paul Tournier has an unusual pastoral gift. In these intimate personal meditations he reflects on two facets of human life. He writes feelingly and compassionately. STUART BARTON BABBAGE.

THE CHRISTIAN AGNOSTIC.

By Leslie D. Weatherhead. (Hodder & Stoughton.) 265 pp. 30s.

This book has two virtues. It is, in the main, honest; and it is reasonably well produced. Beyond that the reviewer can find little in it to rejoice his heart or soul. The only doubt one feels concerning Dr. Weatherhead's honesty lies in the title. There is such a thing as Christian agnosticism—that is, a reverent suspension of judgment over issues on which the Lord has seen fit to reveal little or nothing. But precisely how one can describe as "Christian" an agnosticism which feels free to doubt most of the basic truths of the Christian Faith is a question over which we may well puzzle. For Dr. Weatherhead feels there may be a personal God, the Father of *all* men; he believes in Christ, but not in His personal Deity or even unique sonship, not in His substitutionary death for sinners, nor in the Holy Spirit, nor in the unique authority and inspiration of any part of Scripture, nor in special Providence, nor in the resurrection of the flesh, nor in the biblical doctrine of original sin and of hell.

This book is really a strange amalgam. It could be called the "Honest to God" of Methodism, I suppose, but that would be a little inaccurate. Its author takes a Bultmannian view of the Gospel story, it seems. He uses psychical research, especially in spiritism, to explain the resurrection appearances, the miracles of Christ, and to bolster his *penchant* towards a belief in reincarnation. Having rejected the authority of the Word of God, his beliefs are based on a little reason, a good deal of feeling, some dabblings in psychology (for which he is probably best known), and considerable capitulation to the unbeliever's views on the things of God. In other words, pure subjectivism once again. Religion is "my search".

The only valid reason for reading this work, besides reviewing it, would be to find out how a liberal mind works, if you do not yet know.

There is really nothing new here which has not been said before. One cannot help wondering why it has been said again here.

J. P. BAKER.

PEOPLE MATTER MORE THAN THINGS.

By George Burton. (Hodder & Stoughton.) 128 pp. 5s.

Here is the story of how a man, born in the Glasgow slums and reaching adolescence to experience the great depression (and also gang warfare), came to personal faith in Jesus Christ, only to backslide into a "wilderness" experience: and of how he came back to faith and, receiving the unexpected call to become youth leader at the then recently established Mayflower Family Centre, thus found his life vocation.

Now, at the age of fifty, George Burton looks back over seven years' endeavour, first to win young people of Canning Town for Jesus Christ, and then to train those so converted for Christian leadership among their fellows. In so doing, he reveals the principles he has followed, and confesses the lessons he has learned.

It is a wonderful story of great faith, utter devotion, and divine grace. Mr. Burton continually insists that he is not describing a "blue print" for all youth clubs founded with Christian aims, but there is no doubt that every leader of such a club will gain here great inspiration and some useful ideas.

Of special interest is the twin concept of an Open Club and a carefully chosen Sunday Group. From the leader's side, the former offers primarily opportunity for initial contact, and the latter the means of evangelization and of training. Mr. Burton is surely right in his repeated insistence that middle-class culture and habits must not be desired from his converts, because not only has such culture nothing to do with essential Christianity, but it can form a positive barrier between them and the outsiders to whom they witness. As Mr. Burton's vision is primarily concerned with the building of an indigenous church through the witness of the converted, this absence of any cultural gulf is of major significance.

But, important as the principles and resulting organizations are there is no doubt that the vigorous personalities, deep faith, and infinite patience of Mr. Burton and his lieutenants are the most important human factors in their success. They have made their mistakes and had their set-backs—as Mr. Burton so readily acknowledges—but God is wonderfully honouring their devotion and answering their prayers. All who try to bring the Christian message to modern youth will be the better for reading their story.

H. J. BURGESS.

BELIEVING IN GOD.

By Daniel Jenkins. 94 pp.

PRAYER AND PERSONAL RELIGION.

By J. B. Coburn. 96 pp.

(Carey Kingsgate Press.) 6s. each.

These two first volumes of the Layman's Theological Library carry a foreword by one of the Joint Editors, Dr. G. R. Beasley-Murray, who describes the series as an ecumenical project in which authors from

all the major Protestant denominations seek to meet the layman's need of knowledge of basic Christianity.

Admirers of Daniel Jenkins' earlier works will not be disappointed by his latest, despite its limited size. The questions he sets out to answer—Why is belief in God so difficult? Can we prove God exists? Why turn to the Bible? Is the Christian God an illusion? Does experience vindicate faith in God? Is the Christian God the God of all men?—give scope for his penetrating and incisive examination of the usual arguments against belief in God. His exposure of the limits of human reason as a reliable court of appeal is particularly good. So too is his chapter on the Bible—except for the curious slip (p. 42) which suggests that Moses at the burning bush (then in his eightieth year), was "a young man"! Perhaps the final chapter, setting out with fairness but with force the case against agnosticism, is the best in a book which is a most useful addition to the library of Christian apologetics.

Dr. Coburn, who is Dean of the Episcopal Theological School at Cambridge, Mass., has written a simple, but profoundly spiritual, guide to the life of prayer. He begins with the basic truths that prayer is response to God, and that to begin in prayer we must be ourselves and begin where we are. This means that our prayers will first be concerned with our needs—peace of mind, power for living, and forgiveness. Next come suggestions on when to pray, where to pray, and how to pray. After outlining the different aspects of prayer—adoration, thanksgiving, confession, intercession, and petition—and discussing types of prayer—prayers of thought, prayers of feeling, and prayers of willing—Dr. Coburn concludes with illuminating chapters on progress in prayer, mature personal religion, and the essential connection between suffering and joy.

H. J. BURGESS.

CHRISTIAN EXISTENTIALISM: A BERDYAEV ANTHOLOGY.
Selected and translated by Donald A. Lowrie. (Allen & Unwin.)
 333 pp. 55s.

Let it be said at once that this is a masterly collection of passages from the works of Berdyaev. The Russian philosopher-theologian is pretty well known in translation to English readers. But this book brings together quotations from some thirty of his works and gives a good idea of the range of his thought. It is divided into thirteen sections, each with a main heading—God, man, society, philosophy, the Church, the State, and so on—around which suitable extracts are grouped. One can either read the book straight through to savour Berdyaev's thought in all its forms, or one can go to a particular subject and find his views from several books concentrated into a few pages.

Having said that, one is bound to add a word of warning about all philosophical anthologies for a reason which is clearly exemplified in this one. Anthologies of poetry or of imaginative prose are at least safe: they are a source-book for quotations, they make good bedside reading, they may entice the reader to tackle the works from which extracts are chosen—in short, they may do much good and little if any harm. Anthologies of philosophical or theological writing are another matter. They afford a real danger of quotation out of context,

the passages tend to be too short to give the full essence of a line of argument and at the same time long enough to encourage the reader to think he has a full story without need for recourse to the original work. This is particularly so with a philosophy as subtle and intangible as existentialism. The tendency to delphic utterance in the works of Berdyaev and Kierkegaard is greatly magnified in anthology, whereas the more direct and lapidary style of a positivist is less likely to suffer.

This is no criticism of Mr. Lowrie's selection and translation. What it comes to is this. If the reader is already familiar with Berdyaev's thought he could hardly find a better compiled collection of passages to remind and refresh him, perhaps even at his bedside if he is able to rest after a heavy mental meal. Otherwise, there is a real danger that he may be misled unless he uses the anthology as a springboard to the works themselves.

DEREK TAYLOR THOMPSON.

HISTORY, TIME AND DEITY : A HISTORICAL AND COMPARATIVE STUDY OF THE CONCEPTION OF TIME IN RELIGIOUS THOUGHT AND PRACTICE.

By S. G. F. Brandon. (Manchester University Press.) 240 pp. 35s.

"Time like an ever rolling stream, bears all its sons away," ". . . through the ages one increasing purpose runs." These "texts" give the themes within which this study moves. Man's awareness of his being in time is the beginning of religion. The quest for personal significance and immortality stirs with the feeling of insecurity. The great ancient religions of the world are examined on their views of time—Hinduism, with its thought of God as the obliterating force of time; Buddhism, with the thought of time as illusory; the religion of Osiris of the Egyptian Book of the Dead, with its sacramental views of death and resurrection; the Hebrew cyclic view of time, as expressed in the Wisdom literature—Ecclesiastes, and finally Christianity, with its theological view of time as the sphere for the working out of the saving purposes of God. These are the five basic religious views of time as worshipping man has developed them. The whole theme is treated empirically and factually rather than speculatively.

The contrast between the faith of the early eyewitnesses, who regarded Jesus as the Jewish Messiah, proved to be such, by his resurrection and imminent parousia, and that of the cosmic Christ of St. Paul, is treated as though they expressed different gospels. One goes back to the history of Christ "after the flesh", the other refuses to do so and goes on to the thought of a universal saviour of mankind—for example, "rulers of this age" does not mean the Roman and Jewish authorities, who according to the Gospels were responsible for the crucifixion of Jesus; instead it denotes the "daemonic powers who in the contemporary astralism and Gnostic thought were believed to inhabit the planets and control the destinies of men". One is left wondering why these two views are treated as opposed, when both may be true with one a development of the other.

Some 350 authors and 500 books and articles are listed in the comprehensive bibliography.

A. V. MCCALLIN.

PHILOSOPHY IN AMERICA

Edited by Max Black. (Allen & Unwin.) 307 pp. 42s.

This is a book by philosophers for philosophers. It is not philosophy in the grand manner. Rather it is a series of studies of an analytical type, on selected topics, by fourteen young American thinkers. A good illustration is proved by William P. Alston on "expressing". He attacks those modern linguistic philosophers who hold that ethical judgments are not assertions but expressions of feelings. These "emotivists" distinguish between "expressing an attitude" and "asserting that one has a certain attitude". Alston subjects this to a close critical analysis and shows that it does not stand. Genuine "expression" involves implicitly or explicitly a proposition that can be contradicted, doubted or denied. Similarly Bruce Aune discusses "pain" as experienced in oneself and as discussed in another. This appears to give the word "pain" two different meanings. Yet it is not so. If one says, "I am in pain" and means it, he can only be intelligible if others know what "being in pain" is like. In his essay on Action and Responsibility Joel Feinburg treats of action-sentences, especially faulty actions. He deals learnedly with the concept of defeasibility—a term used much in law. He seems to come to the conclusion that causes are ascribed for pragmatic reasons.

All the articles in the volume are similarly closely reasoned, ranging over such diverse subjects as logic, aesthetics, psychology, ethics, and physics. One would need to be a highly trained professional philosopher to be able to follow the discussions, analyses, and arguments fully. Reading what these young Americans have to say as they tackle their own selection of unsolved problems is a valuable discipline for those who can take it.

A. V. MCCALLIN.

CHRISTIAN MARRIAGE TODAY: A COMPARISON OF ROMAN CATHOLIC AND PROTESTANT VIEWS WITH SPECIAL REFERENCE TO MIXED MARRIAGES.

By Mario Colacci. (Augsburg Publishing House, Minneapolis.) 204 pp. \$1.95.

The author of this informative study (a former Roman Catholic with a doctorate in Sacred Theology from the Atheneum of the Roman Major Seminary at the Lateran, Rome, a doctorate in Sacred Scripture from the Pontificium Institutum Biblicum de Urbe, Rome, and a doctorate in Letters from the University of Naples) is now an ordained Lutheran pastor and a professor at Augsburg College, Minneapolis. Dr. Colacci provides a carefully documented account of the teaching of Roman Catholicism on the subject of marriage in general and mixed marriages in particular. This is balanced by an equally exhaustive exposition of what Protestants believe concerning the place of marriage in the life of man. The discussion is uniformly temperate and restrained. Dr. Colacci is scrupulously fair in his statement of the Roman Catholic position and he explains clearly and explicitly why Roman Catholic claims are unacceptable. He has a clear understanding of the nature of evangelical truth.

This book, newly revised, may be confidently recommended to those who are tempted to enter into a mixed marriage. Those who read

this book will at least know what is involved in such an enterprise, and the nature of the problems which are likely to arise.

STUART BARTON BABBAGE.

THE MAKING OF A MIND: LETTERS FROM A SOLDIER-PRIEST
1914-19.

By Pierre Teilhard de Chardin. (Collins.) 316 pp. 28s.

Pierre Teilhard's major work, *The Phenomenon of Man*, has been glowingly described as "a landmark in modern thought" and "a key book of our time". *The Making of a Mind* provides a unique contribution to our understanding of this widely-discussed figure. This book of letters derives its unique value from three features. Firstly, as the title suggests, it concentrates entirely on the years of Pierre Teilhard's life which were most critical for his developing ideas. Serving in the first world war with outstanding bravery as a stretcher-bearer, "he was brought up against all that was most real and terrible in life and death. . . . Flung into the crucible . . . he emerged from it a new man" (p. 23). Teilhard comments, "For us soldier-priests, war was a baptism into reality" (p. 26). The circumstances of brutal war evoked from within him the spirit of acceptance which became a characteristic quality. There grew within him, too, his acute sense of solidarity with his fellow men, and his conviction that the way to reality lay not simply in interior withdrawal, but in active involvement and encounter.

It would be a mistake, however, to try to cast Teilhard de Chardin primarily as a pioneer of modern radicals. For the second valuable feature of *The Making of a Mind* springs from its emphasis on the complementary importance of the interior life. All but some forty introductory pages of the book consists entirely of Pierre Teilhard's wartime letters to his cousin, Marguerite Teilhard-Chambon (better known as Claude Aragonnès). The two cousins shared an intellectual and spiritual concern which made it possible for him to open his heart not only on "outside news" but on "interior (which is the real) news" (p. 115). The letters witness to a depth of spiritual apprehension which some who like to think of themselves partly as his intellectual successors might well envy.

A third contributory feature to the letters' value stems from their very character as letters. Essays, dissertations, and works intended for publication, tend towards a unification of purpose which necessitates the exclusion of certain ideas. In these letters, however, we hear Pierre Teilhard literally and unselfconsciously thinking aloud. We hear the Jesuit priest sympathetically pondering the traditional Romanist piety of Ave Maria (p. 247) or "trying to be a little better in everything for your sake—so that God may find you worthy and take you within Himself for ever" (p. 252). But we also meet the liberated sceptic who suspects that "liturgical life" can sometimes become "a rather complicated . . . way of presenting elementary truths, of which every one who has some sort of enlightened interior life is already completely convinced" (p. 87). Sometimes we come across statements which would once have been startling but which have since lost much of their

novelty—for example: “Shouldn’t one be able, for love of God, to risk . . . even one’s holiness or even one’s complete orthodoxy?” (p. 127).

Perhaps we ought to conclude by citing one of the patches of latent monism which some may think profoundly creative and others irrelevantly speculative. In a letter of January 1917 Pierre Teilhard writes: “It seems to me that terrestrial beings, as they become more autonomous, psychologically richer, shut themselves up in a way against one another, and at the same time become *strangers* to the cosmic environment and currents, *impenetrable* to one another, and *incapable of exteriorizing themselves*. . . . There is in this a most mysterious and profound source of pain. The soul dimly regrets the dignity and the insurmountable barriers that prevent it from bursting out and re-immersing itself in the whole. Sometimes it shivers at feeling alone with itself” (pp. 163-4).

The *Making of a Mind* undoubtedly helps us to understand better a figure who cannot be ignored in current theological discussion. Even if some readers find themselves unconvinced of the extent to which Teilhard de Chardin should command veneration as a prophet, they will hardly remain unconvinced of the extent to which he should command respect as a keenly perceptive Christian.

ANTHONY C. THISELTON

CHRISTIAN DISCOURSE : SOME LOGICAL EXPLANATIONS.

By Ian T. Ramsey. (Oxford University Press.) 92 pp. 12s. 6d.

Canon Ramsey continues in three Riddell Memorial Lectures, delivered at the University of Newcastle, the study of religious language and its logic, with which he has already made us familiar. He is at pains to show that such language is not merely descriptive but aims at disclosure—cosmic disclosure. His first lecture deals with the language of the Bible, particularly the parables of our Lord. These stories are not just narrative but reveal a structure and pattern of universal significance. We need not only to read them but to listen attentively and at length their full meaning dawns upon us and we “see the point”.

He further illustrates his thesis by considering the various theories of the atonement as they appear in Scripture and in history. These theories are in Ramsey’s terminology “models” requiring “qualifiers”. Seen in this way they avoid “frontier clashes with the language of morals”. His conclusion is that the most adequate model is love, which alone gives the cosmic disclosure of the being of God himself. An excellent discussion follows on the terminology of the Bishop of Woolwich and Tillich, as they talk about God. “Depth” is considered as a disclosure word compared to “height”. Both are “models” requiring “qualifiers”. The Bishop is on safe ground when he criticizes the spatial metaphors which seem to locate God, or suggest He is an individual being like other beings, but is wrong when he denies a God who is “spiritually and metaphysically out there”. This would destroy objectivity and make Him no more than a psychological term. The super model for the ultimate mystery which is God is creature activity springing from one centre, which is personal. The

whole discussion is carried on with many illustrations in a vivid, clear, and convincing style.

A. V. MCCALLIN.

THE CROSS IN THE NEW TESTAMENT.

By Leon Morris. (*Paternoster.*) 454 pp. 30s.

This is not an easy book to review, or at least I did not find it so. Let me begin by describing what kind of a book it is. It is, to use its own phrase, "a book-by-book study of the central fact of Christianity." In other words, it takes the New Testament in virtually its canonical order and analyses with full quotations what each book has to say about the Cross. There are some unimportant conflation (for example, Matthew and Mark are taken together and so are the Lukan writings), but on the whole the New Testament order is followed. There is no attempt to work from the four-source theory of gospel origins and "Q" is not mentioned. On the other hand, Hebrews is kept separate from the Pauline writings, which otherwise are taken in an undifferentiated group.

The exposition of the biblical material is carried through carefully and fairly; but readers will not be surprised that all the material falls into a mould which one cannot help thinking was there before the writer began his work. In other words, a strictly orthodox, conservative, evangelical interpretation is given to the Atonement, by which I mean that the note of penal substitution is strongly emphasized and rigidly adhered to.

Having said that, I must hasten to add that the book is enriched by a massive series of footnotes and here the writer shows himself fully abreast of all the main modern contributors to New Testament scholarship. A flick of the pages shows names like: C. H. Dodd, John Burnaby, A. M. Hunter, C. F. D. Moule, as well as great classical names like: James Denney, P. T. Forsyth, R. W. Dale, and so on. In almost all cases, the modern writers appear from the quotations to support the doctrinal and expository conclusions of Dr. Morris. I do not think any of the quotations are inaccurate or unfairly adduced. I do know, however, that many of the writers quoted would not in fact be happy to stand exactly with Dr. Morris in his appraisal of the material and in the doctrinal conclusions that he draws from this appraisal.

Needless to say, with a great deal of what he brings forward any honest scholar would agree. I can go further and say that in his criticism of many weak and flabby views of the Cross I should be ready to agree with him. Why then do I feel vaguely uneasy about giving the book a wholehearted recommendation? I think perhaps a clue can be detected in the title of the book. "The Cross," as a technical expression carrying with it theological content, is almost entirely confined in the New Testament to the writings of St. Paul. In the Gospels it is used, with virtually only one exception, in the narrative only, for the actual cross on which Jesus died. When Dr. Morris chooses "The Cross" for his title, is he not saying, "We will take the Pauline doctrine of the Cross as the key and with it we will unlock all the rest of the New Testament"?

At a deeper level I feel the following difficulty. We have in the New Testament many statements explicit and implicit about the significance of the death of Jesus. It has been customary down the centuries for theologians and teachers to sum up these statements in phrases like: "vicarious suffering", "penal substitution", "moral influence", etc. But each one of these phrases, as soon as it has been coined, has a meaning not particularly derived from the New Testament, but from some other realm of human experience. It therefore becomes a limiting and sometimes a distorting lens through which to look at "the Cross in the New Testament".

No doubt many readers of this journal will in fact be happier with the book than I personally am. Some may find it an up-to-date version of James Denney's classic work. If I do not do so, it is not because of any lack of scholarly care in Dr. Morris' book, it is I fear because he and I approach the authority of Scripture from two different angles.

RONALD LEICESTER.

SHORTER NOTICES

COMPLETE ATLAS OF THE BRITISH ISLES.

(*The Reader's Digest.*) £5 10s. 0d.

The credit roll of those who have made major contributions to this superb atlas extends to two closely printed columns—and no wonder, for it is a worthy companion to the Reader's Digest *Great World Atlas* which was published some three years ago. As Earl Mountbatten says in his foreword, it is "geography brought to vivid life". Apart from the cartography, which is brilliantly lucid, there is an important section on the fabric of the British nation, replete with information concerning the history of these islands in its geological, climatic, natural social, and commercial aspects, illustrated with a wealth of charts and diagrams. Indeed, it is a veritable encyclopedia of all things British, fauna and flora as well as people and places—a work of reference to bring benefit and pleasure to young and old in the home and in the study.

A TIME FOR CHRISTIAN CANDOUR.

By James A. Pike. (Hodder & Stoughton.) 159 pp. 16s.

This is poor stuff. By literary and theological standards it would be complimentary to call it fourth-rate. The argument (a euphemism!) is slick and superficial, interlarded with pseudo-technical jargon, colloquialisms, funny stories (introduced in the worst after-dinner manner), and frequent flippancies. Everybody comes in for castigation—ancients and moderns, fundamentalists, liberals, anglo-catholics, and Roman Catholics—and the author is left in sole and glorified possession of the ecclesiastical field. For the Bishop of California *plausibility* is "the most significant factor in deciding what one should put one's faith in". It is not surprising therefore that in his system or rather hotch-potch of subjectivism, pelagianism, and relativism there is little room for the distinctive affirmations of the Christian creed.

ARE YOU LISTENING CHILDREN? : 52 BIBLE TALKS TO BOYS AND GIRLS.

By *G. R. Harding Wood*. (*H. E. Walter*.) 155 pp. 5s.

A good title, a well known expert in children's work, twelve talks for special occasions in the Church's year, ten talks each on Bible verses, Bible objects, Bible men and women, and ten more general Bible talks—it all seems a recipe for certain success. But friends and admirers of Mr. Harding Wood will not feel that his latest book is anywhere near his best. It will provide ideas for talks to only *small* children. The presentation is often pedestrian and the story illustrations often disappointing. But in a few places the old genius shines through.

REPRINTS**John G. Paton : Missionary to the New Hebrides.**

An Autobiography edited by his brother James Paton. (Banner of Truth.) 524 pp. 21s.

A missionary classic of a heroic Christian pioneer, recommended as a spiritual tonic for teenagers and jaded pilgrims of more mature years.

The Christian View of Man.

By *J. Gresham Machen. (Banner of Truth.)* 254 pp. 5s.

An invaluable work which will repay careful study in this day when unchristian views of man have so deeply penetrated the churches.

A Lectionary of Christian Prose.

Compiled by A. C. Bouquet. (Peter Smith.) 421 pp. 63s.

As an anthology of mostly Christian prose this collection is well worth possessing; but its purpose as a supplement to the regular Bible lessons of the Christian year for use in Christian worship is not so commendable.

SEXUAL MORALITY.

Edited by Richard Sadler. (Arlington Books.) 82 pp. 15s.

This is a strange symposium. Sir Richard Acland, Bt., argues for chastity before marriage, not on religious, but on sociological grounds. Canon G. B. Bentley says that it is useless to advocate Christian morality apart from faith in God. Dr. Clara Lee Gough, a psychiatrist, boldly insists that premarital sexual intercourse is of no concern to society unless a child is conceived. The editor explains: "It is the aim of this book to assist both parents and young people in their choice by providing clear statements of three possible codes of sexual morality." In other words, take your pick!

PALLADIUS : THE LAUSIAC HISTORY.

Translated by Robert T. Meyer. (Longmans.) 265 pp. 50s.

This new American translation forms volume xxxiv of the *Ancient Christian Writers* series. It is based on the text of Dom Cuthbert Butler and replaces the earlier English translation by W. K. L. Clarke, published in 1918. The volume is well translated in a pleasing large typeface with notes at the end and several indexes. Palladius is the

historian of early monasticism, and the title of the work is taken from its dedication to Lausus, the Chamberlain of Theodosius II. The book records the stories of early monks in the Near East, recounting alike their triumphs and failures. This fifth century work is generally believed to present a substantially accurate account of fourth century monasticism, though the details cannot always be trusted since they are based on hearsay. This volume provides a valuable addition to the series. With Athanasius' *Life of Saint Antony* (also translated by Dr. Meyer), Palladius' *History* makes up the basic source for the origins of early monasticism.

ADDING TO THE CHURCH DAILY.

By A. G. Pouncy. (*Falcon Books.*) 91 pp. 4s. 6d.

Those who know the author and his faithful and fruitful ministry, will expect this to be a simple, challenging, forthright, and practical book, and they will not be disappointed. Mr. Pouncy views evangelism as a constant parochial need. While allowing the rightful place of the specialist missionary in parochial strategy, he insists that the Prayer Book setting of our worship and the unique opportunities of the Church of England minister in the pastoral field, demand that all our ministers and all our people should have a personal concern all the time for the salvation and shepherding of those outside our fellowship.

The chapter on "Understanding the People" is particularly valuable in these days when so many lack any Christian teaching or background. The more thorough and informed evangelistic work with individuals in the parish has distinct advantages over "mass" methods. This book, appearing at a time of great interest in this subject shows that evangelicals are well ahead in experience and planning for this vital work.

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