

## Book Reviews

TIME AND MANKIND. AN HISTORICAL AND PHILOSOPHICAL STUDY OF MANKIND'S ATTITUDE TO THE PHENOMENA OF CHANGE.

By S. G. F. Brandon. Hutchinson. 18/-.

Dr. Brandon chose a fascinating theme when he set out to explore man's attitude to Time in those cultures which are generally regarded as having influenced the thought-forms and world outlook of Western society. In his quest he has covered an astonishing range of territory, as the elaborate collections of foot-notes and bibliographies adequately show. Now he presents the results of his labours in a book which combines in an unusual way detailed historical research and penetrating analysis of our contemporary situation. In a measure this is unfortunate, for it probably means that his conclusions, which contain much food for thought, will not be read by any considerable number of people. However, on the basis of this thorough survey of the historical evidence the author may at some time present in more popular form the lessons which he believes the Western peoples need to learn in this their day of destiny.

In successive chapters he examines the attitudes to time and change of primitive peoples, of Egypt, Mesopotamia, the Hebrews, Hellenic Culture, Rome, and Christian Culture. In a final chapter he sketches the view of Time which came to be one of the most notable characteristics of mediaeval Christendom and shows how this view has gradually been undermined and almost abandoned in the modern world. His final pages present a sombre picture of man's predicament to-day and suggest three possible ways which the future may take. One of the interesting features of the book is the large proportion of space given to the history and literature of the Hebrews. Dr. Brandon believes that the view of Time and History which was set forth by the J-writer and developed in various ways by the Prophets is an altogether distinctive phenomenon in the ancient world. His discussion tends to be somewhat technical, and as he passes over into the Christian era he adopts a position which is defended at greater length in his book *The Fall of Jerusalem and the Christian Church*. It is evident that his reconstruction of the history of the Hebrews and of the early Christian Church differs considerably from that generally held at least by British scholars. But he works out his position with great skill and persuasiveness and gives a convenient summary of the views of some of the leading continental writers on biblical themes.

Dr. Brandon's conclusions may be briefly summarized. He finds, running through history, two main forms of the expression of man's attitude to Time. One is the attempt to control and even to overcome Time's changes by a ritual perpetuation of the past; the other is the attempt to understand and even to welcome Time's changes by relating them to the ultimate purpose which gives meaning to the life both of individual man and of the society in which he dwells. Both these attitudes have found expression in Christianity, but the modern

world has found itself less and less able to accept the Christian praxis or interpretation. Three possible contingencies might now come to pass. Christianity might be superseded in the Western world by another religion : but there is only one serious competitor in the field, namely Communism, and there is little likelihood that it will win any general acceptance. Secondly, Christianity may continue its present gradual decline : but that will mean an increasing secularization of life and the gradual withdrawal of that sense of purpose in life which the Western world still craves. Thirdly, there is the possibility of " the gradual re-interpretation of the Christian mythos in the faith that therein lies certain abiding truths which can inform and inspire the life of Man, from generation to generation, as it is illuminated and influenced by an unceasing advance of knowledge in all fields of experience ". Such an undertaking, Dr. Brandon believes, is perilous and difficult but it is at least a course to which a man who desires to serve his fellows may still dedicate himself with courage and devotion.

This book provokes thought and reflection and makes available material of great value. But we are not convinced that it covers all the main forms of man's attitude to Time even in the Western tradition. Not only has man sought to control Time by a ritual perpetuation of the past : he has claimed the victory over Time by entering into the enjoyment of a prophetic anticipation of the future. The good news of the arrival of the Kingdom of God, the proclamation of the Resurrection of the Messiah, justification by faith, the anticipation of the eschaton in and through the Messianic banquet : all these are concerned with the victory over Time, as man's present is transformed by being gathered up into the triumphant purpose of God. May not a fourth possibility therefore be the re-discovery of the Christian *evangelion* and thereby the renewal of the faith that it is the power of God unto salvation in every department of human existence? This also will not be easy, but there are still many who believe that only through such a re-discovery can a new hope and purpose be brought to mankind.

F. W. DILLISTONE.

### THE SCANDAL OF CHRISTIANITY.

*By Emil Brunner. S.C.M. Press. pp. 115. 8/6.*

This book contains the Robertson Lectures delivered at Trinity College, Glasgow, in March, 1948. In them Professor Brunner examines some of the great Christian doctrines which are a stumbling-block to the philosophical mind. In his own typical way he shows how and why biblical theology is different and paradoxical, and to the natural man either absurd or revolting. The treatment is gratifyingly biblical and evangelical, and is capable of fulfilling an effective evangelistic ministry, relevant to the thought-world of our time, and to the needs and blind-spots of both would-be preachers of, or thoughtful enquirers concerning, the uniqueness of Christianity.

It is, for instance, necessary for us all to be frequently reminded that " The message of Christ, notwithstanding the fact that it is the good news for all the world, is something against which the natural man cannot but react and revolt ". Or again, lest we should over-estimate the promise of the return to religion on the part of some, it is necessary

for would-be Christian evangelists to be made aware that it is by their fundamental repudiation of a historical revelation that many who avow a religious faith are definitely non-Christian. "They refuse to be bound to something which happened once: they are out for religious immediacy. . . . They want this experience of the divine as something present and independent of anything belonging to the past."

Professor Brunner takes us still more to the heart both of the Gospel and of its scandal when he writes, "The message of forgiveness of guilt in its New Testament form as the message of forgiveness through the atoning death of Christ is therefore the great scandal or stumbling-block for modern man". For "religion of immediacy . . . ignores the central fact of human existence, that sin separates us from the holy God". "The question of guilt and forgiveness plays no role whatever in mystical, rationalist, moralist, idealist religion." "Therefore, it is the revelation of forgiving, redeeming grace which more than any other makes clear what a miracle revelation is. One thing is certain: forgiving grace, justification of the sinner, pardoning the rebel, receiving into communion the one who has merited divine wrath—all this cannot be known by any rational process—and that is what philosophical theology indirectly confirms; it never speaks of this grace." "To assert at one and the same time the holiness of God's will, reacting against transgression, His wrath, and His merciful forgiveness of guilt, is a paradox which rational philosophy can only decline as absurdity. . . . The message of the cross is the unity of these two."

Yet even here Professor Brunner fails at one point to follow through his proper theocentric principle to its full implications. He objects to any suggestion of a propitiatory sacrifice. "In biblical testimony," he writes, "God is never the object of reconciliation. . . . God is always the subject of reconciliation. He reconciles man to Himself." But, surely then, God is the end as well as the beginning, the final as well as the originating cause of reconciliation? Surely His action—as in a reflexive verb—has both a personal subject and a personal object? So that Article II is not wrong when it asserts that Christ was crucified "to reconcile His Father to us". Such points of failure, where some will feel dissatisfied, are, however, but minor and incidental features in a contribution of much positive worth for its penetrating analysis of philosophical deficiency and its constructive exposition of biblical truth.

ALAN M. STIBBS.

## CHURCH STRATEGY IN A CHANGING WORLD.

*By Leslie Stannard Hunter. Hodder and Stoughton. 6/-.*

These Lichfield Divinity Lectures make up into a vigorous and salty little book, not at all the kind of book one would expect to be written from an Alpine Valley (p. 9). It seems rather to come from the heart of one of the most heavily industrialized dioceses in England. The Bishop of Sheffield has fought more than one campaign against institutional complacency in the Church. He has a rare capacity to think outside the system: to stand side by side with the man who "suspects—not without justification—that the Church has always

been on the side of the privileged". He is sick at heart, both for the estrangement between Church and people wrought by the Industrial Revolution and for the failure of ecclesiasticism, both lay and clerical, to recognize how deep this estrangement goes and accept at least some responsibility for it. But his sense of shame at the Church's reproach is not linked, as with some of our latter-day prophets, to a savage and almost sadistic pessimism about contemporary society. He believes in the recovery of the West. He is assured of the strength of "vestigial Christianity" in the most unpromising places, and of the opportunities for effective Christian witness and action provided in our type of Welfare State. Legalism and quietism are the chief enemies within, as frustration and drift are the enemies outside the Church. A society trembling on the brink of defeat can only be revived by "a community so true to its apostolate and so sensitive to the Holy Spirit as to bring men and women resurrection, forgiveness, fellowship and peace". Bridges must be thrown across to social groups as groups. "A revolutionary change in the temper and mind of the membership of parish churches" is required, particularly with regard to the clutter of parochial organizations and contentment with the sin of disunity. The local Church must learn concentration of function instead of dissipating its energies in sectional organizations which have little evangelistic power or purpose. Ministerial "plums" and "preferments" must go; the present limitations on the scope of the ministry of women must be removed; the sense of vocation in the community must be strengthened and enlarged.

One could wish that the Bishop had given a further lecture, and printed it here, on the tactics appropriate to the broad principles of strategy he lays down; for it is there that many who think with him are most bewildered. How do we persuade others to throw away the bathchairs and patent medicines that we are trying to do without ourselves? What are the steps, the order of priorities in the ecclesiastical revolution, by which a church becomes the Church again? "Faith in the power of the Holy Spirit to lead us step by step" is fundamental, of course, but is not some step-cutting required of us also? However, this book is about strategy, and one must be grateful for much in it that is searching, challenging and heartening. It is a book that church councils might well study together when they meet, in parishes where there are as yet no parish meetings.

G. H. G. HEWITT.

#### INTERPRETING THE NEW TESTAMENT, 1900-1950.

By A. M. Hunter. S.C.M. Press. 144 pp. 10/6.

We seem to have reached a time when "surveys" are the order of the day. No sooner have we read Mozley's *Some Tendencies in Recent British Theology* than we find ourselves confronted with a survey of work in New Testament interpretation, covering much the same period, but confined to a narrower field. The present work was, to some extent, anticipated by Principal W. F. Howard's *Romance of New Scholarship* (his Drew Lectures); but the new book is rather more ambitious, dealing as it does not only with texts and translations, but with the various strata of New Testament documents, and with the general

subject of New Testament theology. All this is compressed into 144 pages, but the work is by no means a superficial sketch. It is a very readable and valuable survey of the present position in New Testament studies.

The first chapter is on translations into English, Weymouth, Moffatt, Goodspeed, and the Revised Standard Version coming in for special commendation. The chapter on the Greek text notes the qualified rehabilitation of the Western Text and the separation of the Caesarean text as outstanding events since Westcott and Hort's supreme achievements in the last century. Aramaic origins are next discussed, and Professor Hunter echoes Dr. Matthew Black's cautious approach to this exciting topic, which some scholars have found intoxicating. The chapter on the Synoptic Gospels gives the palm to Streeter's *Four Gospels*, supplemented by Dodd's *Apostolic Preaching*. Form criticism is given a typically British cold douche. "The Life of Christ" is given a separate chapter—it is wise to keep this separate from literary Gospel criticism—and ten "lives" are discussed, ranging from Sanday's classical "Outlines" to Otto's *Kingdom of God and the Son of Man*. There follows an admirable chapter on "St. Paul in The Twentieth Century," and the book is completed by chapters on Johannine Studies, the writings of "other Apostolic men", and on Theology.

Hunter's 'tendency' might be described in the words he uses to describe Sanday's "Outlines"—liberal-conservative. He writes under the strong influence of the revival of biblical theology, and, as we should expect from the author of *The Unity of the New Testament*, his interest is always in the common tradition rather than in the distinctive strains which go to make it up. He has many hard things to say about the Liberals, by which, of course, he means primarily the Continental liberal protestants. But he must not forget how many of the liberal positions he has himself adopted as far as *literary* problems are concerned. A measure of this can be obtained from pp. 122-3, where he summarizes the Roman Catholic answers to New Testament literary questions. He gives ten statements in this paragraph, which summarizes the Roman point of view—on this matter identical with that known as "fundamentalist". Of these statements Professor Hunter would, we believe, accept only two as in any way certain—perhaps only one. This is a salutary reminder that rejection of the *theological* assumptions of liberal critics in no way justifies a hasty scorn of their patient *literary* work.

R. R. WILLIAMS.

## THE CLAIMS OF THE CHURCH OF SCOTLAND.

By G. D. Henderson. Hodder and Stoughton. pp. 251. 15/-.

This volume will take its place with *The Claims of the Church of England* by the Archbishop of York and *The Claims of the Free Churches* by Dr. Henry Townsend as an invaluable introduction to the religious history and conditions of a very important part of the British Isles. It is a book which all Anglicans who are concerned with the ecumenical movement ought to read, for it treats of a church which geo-

graphically is very near to us, but ecclesiastically is remote and perplexing. The Church of Scotland is a national Church and an established Church, and to that extent is a parallel communion to the Church of England. It has retained the parochial system and successfully healed the breach between itself and the Church of Scotland, Free. It is natural for Scots when in England to look to the parish church and the Church of England, despite the differences of order, custom and worship, rather than to that nonconformist body known as the Presbyterian Church of England. The writings of leading Scottish theologians are widely read in England and valued for their profound insight into the meaning of human life and the grace of God. Indeed, the whole Church of Scotland has justly maintained a reputation for learning, preaching and devotion.

Professor Henderson has accomplished his task of describing the Church of Scotland as a living, working communion with felicity and charm, though one could wish more had been said by way of exposition and justification of the distinctive theological outlook of the Church. He has defined his aim as a brief description of "the main features of the history and constitution of the Church of Scotland and so to bring to notice... what that institution has actually stood for, what have been its guiding principles and how these have been applied through the changing centuries and what to-day, in all modesty but with firm resolution and independence, it would claim as its position and outlook with respect to Scotland, to the Church of God in general and to the realization of the Christian hope for the world".

The account which is given of the different aspects of the Church and its work is full of interest and enables the reader who is neither a Scot nor a Presbyterian to gain an understanding of the leading features of the day-to-day existence of the Church. The form and meaning of the establishment, the separation and reunions which have taken place over this relation to the state, the great part taken by the laity in the government of the Church, the influence of Calvin, the importance of the Bible and the serious decline in familiarity with it, and the characteristics of public worship are all expounded in an attractive and intelligible way. What is noticeable to an English reader is that national sentiment seems to play a larger part in the Church of Scotland than it does in the Church of England, and the issue between Episcopacy and Presbyterianism, which is so acute in any attempt to improve the relations between the two Churches, is made more difficult by this national feeling. The result in this book is that the author does less than justice to episcopacy in Scottish history. There ought to have been a fuller discussion of this issue since the Reformation and some consideration of the position and claims of the Episcopal Church in Scotland. It is, of course, true that Episcopacy was for long associated in Scottish minds with English attempts at domination and subsequently with the futilities of Jacobite politics; but there are other important aspects of the question which require treatment. The reading of the book can be commended as an obvious part of ecumenical duty. It can also be a contribution towards a better understanding of each other by two great national Churches.

F. J. TAYLOR.

## THE INDIVIDUAL AND HIS RELIGION. A PSYCHOLOGICAL INTERPRETATION.

*By Gordon W. Allport. Constable. 12/6.*

This is a sympathetic treatment of religious experience by the Professor of Psychology of Harvard University, who has already given us an excellent book on the nature of Personality. In this present book he has tried to bring together psychology, psychiatry, and religion, and is one of those who believe that all three should work together more closely in the fight for mental health.

The book has been criticised on the ground that Dr. Allport's definition of religion is too general, and ignores the dynamic "I—Thou" relationship. This is hardly fair, since naturally a psychologist, as psychologist, cannot pronounce on the truth or falsity of any single religious experience: the most that he can do is to see that he does cover adequately all the phases of what may fairly claim to be religious experience. It is clear, moreover, that Dr. Allport has included the "I—Thou" relationship when one reads in his closing paragraph, "A man's religion is the audacious bid he makes to bind himself to creation and to the Creator". This manward response does not exclude a previous revelation. It is interesting, however, that Dr. Allport has contrived to keep the Eastern approach to religion in balance with the Western, by seeking the advice of Swami Akhilananda of Boston, who has written a fascinating book on Hindu Psychology.

Dr. Allport begins by drawing the connections between the "religious sentiment" and the desires, values, and search for meaning that underlie the life. Each individual is ultimately unique, and it must be accepted that there are varieties of religious experience. This is illustrated by the examination of the religion of youth in chapter II. The questionnaire method was used on American students to discover how far they remained true to the religion of their family (if any), how far they felt that religion was unnecessary for maturity of personality (only 18% said this), and how war experiences had affected the faith of the older ones. Incidentally, Dr. Allport calls attention to the lack of definite theological teaching in the Protestant Churches, so that some students are rebelling against dogma which they have never had explained to them.

The next chapter takes up the marks of maturity and immaturity in religion, while chapter IV deals with the efforts of psychotherapy and religion to bring about mental health. Chapter V, on the nature of doubt, is really a defence of religious belief against doubts that are based on inadequate or irrelevant grounds. By contrast the closing chapter analyses the nature of faith, which is seen as the confidence that issues in acts performed under the dynamic of an attainable religious goal—though the acts and the goal will themselves depend broadly upon the individual's idea of religion.

So long as the reader realises that Dr. Allport is not concerned to vindicate one religion above another, the honest Christian reader may profitably allow his own religious experience to be brought to the light of this book's examination. But if he says, "Hands off my experience!", this book will only irritate him. J. STAFFORD WRIGHT.

HOLY COMMUNION AND HOLY SPIRIT : A STUDY IN DOCTRINAL  
RELATIONSHIP.

By *J. E. L. Oulton*. S.P.C.K. 15/-.

Canon Oulton, the Regius Professor of Divinity in the University of Dublin, has written a book which will be welcomed by all who are interested in the contemporary theological debate. It is refreshing to read a book in which important themes are handled so lucidly.

It has become a platitude to say that Western Theology has neglected the doctrine of the Holy Spirit, and Dr. Oulton realizes that this neglect has not merely led to an impoverishment of theology but has also contributed to a lack of true understanding of the Sacraments. Almost more than anything else we need to recover a synoptic view of Christian doctrine, and one of the great merits of the book is that it succeeds in doing this. A consideration of the evidence and conclusions of this study might help to resolve one of the tensions in the life of the Anglican Church caused by our different interpretations of the Lord's Supper, for the author enables us to see this doctrine in its true perspective. So often the differences have been accentuated because there is the tendency to think of the eucharist in isolation, and we need to see it in the wider context of the life and worship of the Church. Dr. Oulton helps us to do this. He makes it clear that if this Sacrament is to be really understood it must be considered within the framework of the whole work of the Holy Spirit in the life of the Church. This does not in any way minimize the significance and value of the Lord's Supper ; but because we begin with the New Testament conception " we are thus able to integrate into the perpetual presence of Christ in the whole body and its members His presence in the Holy Communion as its most significant and culminating point".

Dr. Oulton begins with the fellowship of the Upper Room and goes on to consider the institution of the Sacrament, and he reminds us that the Sacrament did not inaugurate the close fellowship of our Lord and His disciples but found it already existing. Then follows a consideration of the evidence of the Acts of the Apostles, the Pauline and Johannine writings and the Epistle to the Hebrews. They shew that a true understanding of the Lord's Supper depends upon our seeing it related to the doctrine of the Holy Spirit. These two doctrines must be placed in their true order—" the wider before the more restricted : first, that of the indwelling presence of the Holy Spirit, then, that of the presence of Christ as imparted to the recipient of the Holy Communion ". Here is the New Testament order, and to forget or ignore it is to distort our understanding of the Sacraments.

The book will help many to gain a balanced conception of the Sacraments, and a recovery of this New Testament emphasis might begin to give Baptism once again the place it should occupy in the life of the Church. The author has some wise things to say about the Sacrament of Initiation and about the relation of Baptism and Holy Communion. The book makes a fine contribution to sacramental theology : its sane judgment, its biblical emphasis, its organic wholeness, and its realization that the " river of grace is made up of many tributaries " will enrich the minds of those who are called to teach in the Church of God.

GWYN ROGERS.

## MAN IN THE OLD TESTAMENT.

By W. Eichrodt. S.C.M. Press. 6/-.

"What is man?" That is the burning question behind so many problems of contemporary political and religious life. "A man's a man for a' that"—is he? And if Robert Burns said that he was, what did he mean by what he said? Did he mean the same thing as the Psalmist?

The question is completely up-to-date. Does Dr. Malan mean the same thing when he talks about a black man as when he talks about a white one? Does the Kremlin mean the same thing as we do when it talks about democracy? And if it does not, is not the reason that it does not agree with us about the meaning of 'demos', because it does not agree with us about the meaning of man? And where does the Vatican stand in all this?

Man's true welfare must be the object of the welfare state. But what is his true welfare? Is it more likely to be produced in a family of one or two rather well educated children or in a family of ten or more who hardly have any education at all? What sort of a person is man? Is he a complete scoundrel with no redeeming qualities of his own, qualified at best to run a machine without disaster and, at worst, to be a cog in one? Is he a 'good fellow' at heart, only needing to be told what is his true welfare in order to do it? Is he in any sense made in the image of God and, if so, what does this mean?

These are the sort of questions on which this book throws Old Testament light. Man's distinctive place in creation is due to his consciousness of responsibility in face of an 'unconditional ought'. The Old Testament puts him in this inescapable relation and judges him by his reaction to it. The whole Jewish law is designed to mediate and interpret this sense of unconditional obligation to do the will of God, which is the *punctum stantis aut cadentis hominis*.

But God's will cannot be known in a vacuum or done in one. It is the will of the Creator of heaven and earth that we have to obey and the range of the possibilities of our obedience is therefore nothing less than cosmic. There is not the slightest chance of departmentalizing life into one sacred realm of unconditional obedience to the will of God and another realm of quite a different secular sort. In von Hugel's phrase, however enamoured we are of grace we cannot despise nature and hope to get away with it. There is no contracting out of our responsibilities in this world in order to face up to those which will confront us in the next.

Once we accept this complex context of all real human living, then there is no short cut to escape the theological antinomies or the popular snags. We cannot avoid the problems of politics and property. We could well do without evil and wickedness, but in fact there is no getting away from them. It is in the midst of all these things that every man has to obey the will of God in hope of the day in which it will be done on earth as it is in heaven, rather than in the security of knowing that it is now done either in the individual or the community, either in the church or the world. To live 'on the promises of God' is the whole duty of man, as this refreshingly evangelical interpretation of the Old Testament so clearly shows.

J. E. FISON.

## THE B.B.C. HYMN BOOK.

*Editor-in-Chief, W. K. Stanton. Geoffrey Cumberlege, Oxford University Press. Music edition, 12/6; Words edition, 6/-.*

If it were not for the special needs of broadcast services, and in particular the Daily Service which seeks to cater for all Christian denominations, it would seem difficult to make a case for yet another hymnal. When it is borne in mind, however, that the number of hymns common to all the main books is small and their selection ill-balanced, and that there are many variations in the printed texts, one can begin to appreciate the value of the task commenced by the B.B.C. in 1937 and now at length completed by the publication of the B.B.C. Hymn Book.

The Hymn Book comprises 449 hymns, all classified under definite headings, 34 metrical psalms, 15 "Bible paraphrases", and 44 "Choir settings" which in certain cases provide alternative musical settings to hymns in the main section. It is clear that great care has been exercised in order to make the hymns truly representative, consistent with the general aim of preserving the "good popular" and omitting the "bad popular". In this review it is not proposed to make any detailed reference to the texts or to the selection of hymns, these aspects having already been fully covered by other reviews. It is intended instead to deal more particularly with the musical settings which do not appear to have received a comparable amount of comment.

In the preface we find an impressive list of names of distinguished musicians, some of whom (including the late Sir Walford Davies) were invited to comment upon the original list of approximately five hundred hymns which had been compiled from a survey of hymns most frequently used by the various Christian denominations, while others served on the new committee appointed in 1941 to complete the compilation of the hymn book after the work had been interrupted by the outbreak of war. In view of the help and advice given by men of such eminence, one naturally expects the musical settings to be of a high order, and on the whole one's expectations are not disappointed. For the first time, perhaps, we have available in a single hymnal most of the finest hymn tunes of both ancient and modern sources, while the aim of retaining the "good popular" while omitting the "bad popular" seems to have been applied, to some extent, to the music as well as to the hymns themselves.

It is interesting to note that in the select list of the names of individual composers which appear twelve or more times we find : Dr. W. K. Stanton, 26 hymns ; J. S. Bach (all harmonizations of earlier tunes), 23 hymns ; the Rev. Cyril Taylor, 20 hymns ; Dr. Thalben-Ball, 13 hymns ; Orlando Gibbons, 12 hymns. Only five hymns have tunes by Dykes, and there are only two tunes by Stainer (one of these is a "choir setting"). In all this one cannot help sensing, in some degree, a desire to make change for the sake of change when there would seem to be no particular reason for discarding an existing tune generally associated with a particular hymn. A case in point is No. 417 (Holy Father, cheer our way), which is set to a tune by Dr. Thalben-Ball which, though workmanlike enough, seems hardly so

suiting to the words as Stainer's familiar *Vesper*. It is realized, of course, that Stainer is not fashionable at present, and we may therefore readily understand why the compilers include only two of his tunes. It is somewhat difficult to comprehend, however, why the two included are examples of his more sentimental and meandering type, while some of his more straightforward and satisfactory tunes (of which *Vesper* is one of the best) are omitted. The Victorian hymn tune composers were generally successful with their settings of simple four-line hymns, but generally came to grief in their attempts to set long verses to music. With the former type of hymn, therefore, there is little to gain, and indeed there may often be much to lose, by discarding a well-known tune merely because it happens to be Victorian. The modern tunes which replace these seldom give the impression of any real inspiration, but have all the appearance of having been composed "to order", with some slightly peculiar harmonic twist just to give a modern flavour.

In some cases modern tunes have been used for hymns which are more impressive when sung to very much older melodies. A case in point is No. 179 (Lord of our life), set to a modern tune (*Eirene*) by Cyril Taylor, which goes well enough, but is no match for the venerable Rouen melody *Iste Confessor* which suits the hymn much better. In the B.B.C. book this tune is married to the little known hymn "Lone in the desert, facing all temptation" (No. 343). The words of this hymn are of a contemplative character, and out of keeping with the vigorous grandeur of the Rouen tune. If these tunes had been reversed the result in each case would have been an improvement.

In the case of "Soldiers of the Cross, arise" (No. 367), an older tune by Benjamin Milgrove takes the place of M. B. Foster's *Crucis Milites* for no apparent reason. The latter has all the qualities of a first class tune and is more in keeping with the vigorous character of Bishop Walsham How's hymn. The proper melody *O filii et filiae* (No. 110) is given in Webbe's form of 1792. It is felt that the stark, unadorned majesty of the Solesmes version would have been preferable.

One misses the glorious twelfth century melody which the Public School Hymn Book gives for "Jesus lives! thy terrors now". Neither Gauntlett's familiar tune nor the Rev. Cyril Taylor's *Mowsley* (the two choices given in the B.B.C. Book) can compensate for this omission. On the other hand, it is pleasing to find the original plain-song version of *Veni Creator* (No. 151), which is so much more satisfying than the "Mechlin version" which is given in most hymnals. The B.B.C. print this latter version as an alternative.

"Christian, dost thou see them" (No. 339) is no longer set to Dyke's *St. Andrew of Crete*, now generally felt to be something of a musical curiosity, but is given instead the tune *Midian* by the late Sir Hugh Allen. Musically this may be an improvement, but we fear that most congregations would find *Midian* almost unsingable, particularly if the suggested grouping of notes in the second part of the tune is followed. We much prefer the seventeenth century tune *Gute Bäume bringen*, which the compilers of the 1950 edition of Hymns A. and M. give as an alternative for this hymn.

Of the modern tunes generally we find several by W. H. Ferguson

which can stand comparison with any hymn tune of any period. Some of these—in particular *Cuddesdon* (No. 120) and *Wolvercote* (No. 360)—are already well known, and others (notably No. 230—*Lancing*) may become so. It is good to find E. W. Naylor's *From Strength to Strength* (No. 365), Dr. W. H. Harris's magnificent tune *Alberta* (set to "Lead kindly light") (No. 306), and Basil Harwood's *Thornbury* (No. 187). Of the numerous tunes by the musicians who have been most closely associated with the compilation of the hymnal, time will no doubt pronounce the best verdict. Allowing for the fact that they are relatively unfamiliar at the moment, one would nevertheless say, with respect, that the majority of them do not impress us as possessing those qualities of undoubted inspiration which are characteristic of the tunes we have mentioned specifically in this paragraph.

In spite of these minor criticisms, we feel that the B.B.C. have met an obvious need by the publication of their hymnal and that the music it contains includes much that is of inestimable value.

J. H. HUMPHRIES.

### THE EARLY CHURCH AND THE NEW TESTAMENT.

*By Irene Allen. Longmans. pp. 260. 8/6.*

The main purpose of this book is to teach young people in Grammar Schools and Training Colleges something about the facts recorded in the New Testament, and to show how its books emerged from the life of the Christian Church, were connected with its environment and so have a living message. The basic facts of the Lord's earthly history are taken for granted, and the Gospels, being written later than the first information we have about the Christian Church, are left until the world situation at the time of the birth of Christianity has been painted in as a background. The Pauline Epistles follow with their frank description of the strength and weakness of the various churches, and are woven into the story of Church expansion told in the 'Acts'. The treatment of the synoptic Gospels and their composition now takes its due place; then a survey of the book of 'Acts' by itself, which leaves to the last four Sections the Johannine literature, the Epistle to the Hebrews, the Pastoral and General Epistles and the Revelation. There is also a final chapter on the Kingdom of God. A bibliography of sufficient comprehension is prefaced by the excellent advice to the student not to be afraid of a book because of its size: one first-class book is better than a number of "little books". Two clear maps take the place of the marble paper at the beginning and end of the book. The style is lucid and attractive and carries the reader forward, while the print and format are all that need be desired.

Coming to the matter of the atmosphere of the book, the reviewer cannot but be rather sharply critical. While it is obviously right to refer to needed points of biblical criticism yet it is difficult to see from this book where any influence of the Holy Spirit is at work with the writers. It is not reassuring to be introduced to "Christian legend" in the Gospels, nor to hear Christ's first miracle referred to as "a supernatural event of doubtful moral value" (p. 196). Again, apparently because of modern science we may ignore all that St. Paul says about the "spiritual body" so long as we hold on to the fact of

Christ risen, etc. (p. 106). May we thus treat St. Paul? Luke's historicity is rightly praised (p. 184), but evidently he may have gone astray in recording the deaths of Ananias and Sapphira, because such an event does not square with "God's compassion" (p. 174). But this way of ruling out God's judgments is true neither to the New Testament nor to Christian experience, in which judgment has its place as well as mercy. The Atonement, when touched on, is not even for a book of this size and aim handled adequately, and there appear to be muddled ideas about Law and Grace.

Many other points might be taken up, which would lead to the conclusion that if this book were used as a text book for instruction of the *young*, extreme care and insight would be necessary on the part of the teacher.

T. E. BENSON.

### THE BIBLE DOCTRINE OF MAN.

*By C. Ryder Smith. Epworth Press. pp. 274. 18/6.*

Recent theological work has been marked by a renewed emphasis upon the unity of the biblical witness to the grace of the living God and the consequent need to begin the study of any Christian doctrine with a realistic examination of the whole biblical testimony. Dr. Ryder Smith, formerly principal of a Methodist theological college at Richmond, has already placed many readers in his debt by earlier work on the biblical doctrines of salvation and society. He has devoted his leisure after retirement to a close examination of four inter-related Christian doctrines—man, sin, grace and the hereafter—and proposes to publish the results of his work in four volumes. The first of these volumes on the doctrine of man has now appeared and will be assured of a welcome.

It should be said that valuable as the book is certain to prove, it does not make for easy consecutive reading, though the arrangement of the great mass of material is clear and orderly. Dr. Smith takes first the Old Testament, then "From Hebrew into Greek" (the Septuagint and the Apocrypha), and finally the New Testament. Under each of these three heads he divides what he has to say into two sections entitled "What a Man Is" and "What a Man ought to Be". The discussion in each section proceeds from an investigation into the meaning and usage of words. The reader is supplied with the actual number of occurrences of the various terms employed by the biblical writers, and for the benefit of those unacquainted with Hebrew and Greek, words in these languages have been transliterated. A very full Scripture index in addition to an index of Hebrew, Greek and English terms makes it possible for any aspect of the subject under treatment to be examined with ease. There is, for a work of this kind, a surprising but welcome absence of the familiar apparatus of footnotes, which increases the pleasure of handling the volume. Dr. Ryder Smith has refrained from a discussion of the views of other writers on the grounds that to have done so would have doubled the size of the book and that there is some advantage in going back to the sources and considering them afresh. Nevertheless a select bibliography would have greatly enhanced the value of the book as an invaluable aid to the study of biblical theology.

It would be ungracious not to acknowledge the wealth of material here presented in an attractive way and the profound insights which the author communicates to his readers. One example may suffice to illustrate this point. In the Old Testament as a whole, with the exception of two or three well-known passages, it is assumed that "a man can do the whole will of God if he wants to do it", and the problem is to get him to want to act in this way. In the New Testament this assumption has disappeared. The coming of Christ has shown men how deeply their nature has been infected by sin, as well as the saving truth "where sin abounded, grace did much more abound". The appearance of further studies which Dr. Ryder Smith has promised will be awaited with eager anticipation.

F. J. TAYLOR.

### F. D. MAURICE AND THE CONFLICTS OF MODERN THEOLOGY.

*By A. M. Ramsey. Cambridge University Press. 118 pp. 10/6.*

In this book, which consists of the Maurice lectures given at King's College, London, in 1948, Professor Ramsey has not attempted to give a systematic account of Maurice's teaching (this has already been adequately done by Canon Vidler), but rather to pick out the most significant theological conflicts in which Maurice was engaged and to show how far his handling of the problems of his day is relevant for us in the theological problems facing us to-day.

The widespread revival of interest in F. D. Maurice is all the more interesting as in his own day he was a lonely figure unable to align himself with any of the contemporary theological groupings. Indeed, he attacked them all, so much so that J. B. Mozley complained that Maurice "appears to regard the established forms of belief as things to be knocked down . . . but after knocking down the established formula, when he comes to give us his own, we find that it does not, substantially, so much differ from the established one". Prof. Ramsey shows that this trait is due to Maurice's intense dislike of systems, which he regarded as ruling out as untrue anything which would not fit into their man-made constructions. He saw that while systems are defined by the opinions of their upholders, the Church is defined by the acts of God which create and sustain it. It was this stress on the acts of God which enabled him in the biblical controversy to stress the biblical history as the distinctive thing about the bible, and so to avoid both the panic of the orthodox and the negations of the broad churchmen.

Perhaps the most interesting chapter in this book is that on the atonement. Maurice has often been claimed as an exemplarist. He certainly found fault with the substitutionary theory as presented in his day. But Prof. Ramsey shows that Maurice also had something positive to say about the atonement that included substitution and set it in a wider framework. The chapter does much to justify the claim of P. T. Forsyth that he was following the trail blazed by Maurice.

W. M. F. SCOTT.

## ARCHÆOLOGY AND THE AFTER-LIFE.

By J. N. Schofield. Lutterworth. 2/6.

This is an extremely useful book, and good value for these days. The author has set out the relevant discoveries of archæology, and has interpreted them whenever possible in the light of the Old Testament. Admittedly the last word on primitive beliefs about death has still to be spoken. The interpretation both of actual discoveries and of relevant texts is open to dispute, and one of the lessons of modern days is that we are still far from understanding the thought-patterns of ancient times. Why did people bury their dead in a contracted position? Why did some bury them under their dwellings, while others buried them apart? What is the significance of "burnings" for the dead (Jer. 34. 5), or other funeral customs such as cutting the hair and marking the flesh? Dr. Schofield has his suggestions to make.

When he discusses the biblical evidence, he concludes that the Israelites, at least until the exile, believed in the survival of the departed. But he visualises the general development of ideas about the state of the departed as a gradual spiral rather than a uniform straight line, and he points out the different approaches of different Old Testament writers. There is a good discussion of how far some writers believed that only the wicked went to Sheol, but the author might well have referred to Heidel's treatment of this in his edition of the Gilgamesh Epic. The present reviewer believes that there is a greater consistency in the Old Testament views than Dr. Schofield admits, but it is certainly true that it is not until the Resurrection of Jesus Christ that the vague hopes of the Psalmists become assured certainties.

J. STAFFORD WRIGHT.

## THE GROWING DAY.

By F. F. Bruce. Paternoster Press. 6/-.

Those who have read the author's previous work, *The Dawn of Christianity*, will expect this sequel, which continues the Christian story from 70-313, to show similar evidence of scholarship and wide and careful reading; and they will not be disappointed. In an instructive and interesting presentation of Church history Mr. Bruce deals with Christian life and worship, Church discipline and government, the rule of faith and the formation of the Canon, as well as with the main heresies which challenged the Christian faith in this critical and formative period.

He devotes his concluding chapters to giving useful information regarding the fortunes of the Jews and Christians in Western Asia. He follows Lightfoot in tracing the development of episcopacy through the elevation of the New Testament presbyters, and he asserts that "a Christian community, however administered, stands in the true Apostolic Succession if it maintains the Apostles' teaching and displays the 'signs of an apostle'". He describes the relation between the growing Churches as primarily one of fellowship and charity, but says that "Conciliar decisions were reached to be observed by the whole Catholic Church". His chapter on the New Testament Writings is a

useful and instructive account of the acceptance of the Old Testament Scriptures and the gradual growth of the New Testament Canon. In discussing the formulation of the Christian Creeds, accelerated by heretical attacks, he explains that the terms used to define the Trinity "were devised to give formal expression to the threefold relation of the Divine Being as Christians experienced it". This valuable handbook, especially at its moderate price, should receive a warm welcome from theological students.

C. SYDNEY CARTER.

### THE CATHEDRAL CHURCH OF WORCESTER.

*By Valentine Noake. Littlebury & Co. Ltd., Worcester. 12/6.*

Of the several cathedral books which have recently been published, none has given greater pleasure than Miss Noake's book on Worcester Cathedral. Miss Noake, we read, is Worcester born and a member of a family deeply rooted in Worcestershire, and it is clear that she has taken delight in writing the story of her town's Cathedral Church.

The book is short, but the arrangement is excellent. The first chapter gives the general historic setting. A description of the Cathedral follows, and here the author, in the happiest phraseology, succeeds in creating a picture in which the "building bishops" come to life as real men, and the architectural glories they have handed down to us become so vivid that we seem to be standing in very truth under "the splendid vaulting which glorifies the whole roof . . .". The story is continued with a description of the monuments, the cloisters ("The Holy Enclosure"), and the cathedral treasures. The last chapter, under the inspired title of "The Unending Story", shows us the continuity of the Cathedral's significance in the life of the city and Diocese.

The numerous illustrations—including a delightful four-colour frontispiece of the Cathedral from across the River Severn—are in keeping with the general excellence of the book.

J. H. HUMPHRIES.

### THE PSALMS: VOLUME IV.

*By W. Graham Scroggie. Pickering & Inglis. 12/6.*

This is the final volume of a great work. It contains not only the notes on Psalms 135-150, but it has several important indices, which add to the value of the four volumes. The first index occupies over 100 pages, and is a complete index of subjects. The next two are brief, consisting of the first line of each psalm in alphabetic order, and a concise title for each psalm. Next there is an exhaustive list of New Testament quotations and allusions, followed by a provisional grouping of certain psalms under periods of David's life.

After this there are twelve appendices on various matters of interest to the student, such as duplicates in the psalter, the use of the psalms in the daily service of the temple, and figures of speech in the psalms. This extra material means that those who have not yet obtained the other three volumes, or who cannot afford to buy them all at once, can start with this one and can at once have a book that will be helpful for the study of the whole psalter.

In the notes on the psalms Dr. Scroggie, as one expects, blends paraphrase, interpretation, and devotional exposition in the most helpful way. Perhaps one might point out one omission in the comments on Psalm 139. 15. The reference to "the lowest parts of the earth" is probably what St. Paul had in mind in Ephesians 4. 9, where it would seem that he was speaking of the Incarnation.

J. STAFFORD WRIGHT.

### NOTES ON BOOKS RECEIVED

**What Do We Believe?** By John Lawson (*S.P.C.K.*, 6/6). The purpose and scope of this book are indicated in the sub-title: "144 straight questions and plain answers concerning the teaching of the churches". The author's aim is thus to provide in question-and-answer form a systematic outline of Christian faith and practice, with a view to "the building up of mutual understanding between the various Christian communions, in anticipation of the desired day of reunion". The distinctive feature of the book is the writer's endeavour to present quite honestly both the 'Catholic' and 'Evangelical' points of view in dealing with those questions on which there is a difference of opinion. At the same time he seeks to bring out the underlying unity whenever this can be done. The result is a very useful handbook for the Christian teacher, especially the teacher who is accustomed to dealing with young people's questions, and Mr. Lawson is to be congratulated on his wisdom and charity in treating so wide a range of doctrine with such insight into conflicting views and interpretations.

**York.** By John Rodgers. **Salisbury.** By R. L. P. Jowitt (*Batsford*, 8/6 each). Six volumes have already been published in Batsford's "British Cities" series, dealing respectively with Oxford, Cambridge, Edinburgh, Bath, Dublin and Canterbury. The series is now extended and enriched by these really excellent volumes on York and Salisbury. Like the other books in the same series, both volumes furnish very readable introductions to the architecture, history and life of the cities with which they deal, and both contain over fifty first-class illustrations. As is to be expected, York Minster and Salisbury Cathedral come in for special treatment. It would be difficult to conceive of more useful and attractive guide-books than these, and it may be said without hesitation that the illustrations alone are worth the price of the books.

**Belgium and Luxembourg.** By Tudor Edwards (*Batsford*, 15/-). The author says in his preface, "This book is intended rather to supplement than to replace the popular guide-books to Belgium, and it is an attempt to present the more obscure aspects of that country, so rich in its architecture and painting, its religious and social survivals, its carnivals, pageants and processions". The book is dedicated to that great authority Emile Cammaerts, who has declared it to be "a very sound and attractive piece of work". The reader will certainly endorse this opinion and will scarcely challenge the publishers' claim to have produced the best illustrated work on the area at present in print in English. The illustrations are in fact quite superb and number well over a hundred.

**The Glorious Liberty.** Edited by Eric Fenn (*B. & F.B.S.*, 1/-). The popular report of the British and Foreign Bible Society for 1950 is as attractive, as informative and as challenging as usual. In the course of the year the Society published approximately 6½ million volumes of the Scriptures in 798 languages, and eight entirely new languages were added to the list of those into which the Bible or some part of it has been translated. This report, with its mass of information, its photographs and sketch maps, must be about the best value for a shilling on the book market to-day.

**The Ministry of Women in Statutory Services.** By Lord Quickswood (*S.P.C.K.*, 9d.). This essay is not concerned with the matter of women's ministry in general but confines its attention to the question whether the ministry of women in the statutory services of the Church is consistent with the principles of scriptural

and catholic Church order. The writer's view is that if the ministry of women at Morning Prayer once became a recognized thing, it would be impossible to exclude women from the ministrations of Holy Communion—a practice which he and others would view "with pained horror". For the opposite point of view the reader should consult Canon R. W. Howard's little book, *Should Women be Priests?*

**Should a Christian be a Freemason?** (*S.P.C.K.*, 1/-). A reprint of the discussion on the subject of Freemasonry which appeared in *Theology* during January-May of this year, and which gave rise to the debate in the Church Assembly at its June session. F.C.

**Life in the Spirit.** By C. E. Lambert (*S.P.C.K.*, 4/6). These addresses, given at a retreat conference in preparation for the Mission to London of 1949, deal with the work of the Holy Spirit in the experience of the individual and in the corporate life of the Church. The closing sections are a study of the Sevenfold Gifts, as throwing light upon the fulness of our spiritual endowment. Addresses of this kind are inclined to be disappointing when they are read in print; but these have retained their spiritual vitality and deserve careful meditation.

**The Coherence of Christian Doctrine.** By Kenneth E. Kirk (*S.P.C.K.*, 1/-). This Charles Gore Memorial Lecture takes its title appropriately enough from words frequently used by Bishop Gore. In expounding the theme which they suggest the Bishop of Oxford takes up the two great doctrines of the Incarnation and the Atonement and shows that the watering down of one has had considerable repercussions on the other. Dr. Kirk's treatment of the subject is extremely penetrating and helpful.

**I Believe in God.** By W. M. F. Scott and Kenneth C. Dykes (*Epworth Press*, 4/-). The six talks collected in this volume were broadcast in the North of England Home Service in the late autumn of 1949. The purpose was to supply a simple and reasoned statement of what the Bible and Christian theology have to say about the God in whom Christians profess to believe. In the first three talks Mr. Scott, Principal of St. Aidan's College, Birkenhead, deals with the importance of Christian faith, its rational foundations and its relation to revelation. The three talks by the Principal of the Baptist College, Manchester, are concerned with the God who is thus revealed in the Bible.

**Should an Anglican Support the Church of South India?** Seven Objections considered by Anthony Hanson (*Church Missionary Society*, 1/-). This invaluable pamphlet should be found on the book table in all our churches. The author, who is a competent theologian and who served as an Anglican priest in the C.S.I. from its inception in September, 1947, until May, 1950, has no difficulty in showing how false and groundless are the wicked statements frequently made about that Church, viz., that it is not "catholic", that it is "heretical", that in it baptism and confirmation are "merely optional", and so on. The facts here brought forward convincingly refute all such misrepresentations.

**In Time of Trouble.** By John Macbeath (*Pickering and Inglis*, 6/6). The sub-title of this book is "The Counsel of the Big Fisherman", from which it will be gathered that the volume offers a series of studies in the First Epistle of Peter. They are devotional rather than expository, the writer's aim being to "speak to our condition" to-day by drawing inspiration and encouragement for these troublous times from the counsel given by the Apostle to the persecuted Christians of Asia Minor in the first century. F.C.