Book Reviews

KINGDOM AND CHURCH.

By T. F. Torrance. Oliver & Boyd. pp. 168. 16/-.

Interest in Reformation theology is again on the increase. We realize that the sixteenth century was an outstanding century in religious thought. It bred giants. The names of Luther and Calvin are known the world over, and that of Bucer possible deserves more honour than it has received. Professor Torrance brings Bucer on to the stage with Luther and Calvin in this book, and one is shown that he was able to stand beside them intellectually and spiritually.

What a task these men had ! It is very doubtful indeed if there are any theologians in the world to-day who have both the knowledge—the depth of knowledge—and the personality to do the corresponding thing to what Luther and Calvin did in their day, namely, stand up to and vanquish the deep-seated thought and teaching of the medieval Church. The Roman Catholic Church of to-day is possibly weaker than it was in the sixteenth century—it lacks certainly the status in men's minds of being the sole guardian of the faith. But yet Protestant theologians strive in vain to win any territory from her, let alone overthrow her altogether.

The Reformers of the sixteenth century won considerable areas of territory from her. How did they do it ? By a deep knowledge of Scripture, and by depth of thought all along the line. Dr. Torrance shows us how thorough was the work and thought of these great men. His quotations show us that, in comparison with the level of thought of a Luther, or a Bucer, or a Calvin, our thinking is shallow. One felt as one read this book that one would love to know more about these theologians ; and here one wonders if our guide has been as helpful as he could have been. His own knowledge of the writings of these three men is amply borne witness to, but his presentation leaves one wondering what it is all about. By classifying Luther's thought under the title " the eschatology of faith ", Bucer " the eschatology of love ", and Calvin " the eschatology of hope ", is not a somewhat arbitrary distinction made between them ? That there are deep differences we know, but one found it hard to see the significance of this classification in the presentation of the three theologies.

The nature of the Church, its relation to the Kingdom of God, and the relation of both to history, are themes of a profound character. It is possible we cannot reach any dogmatic results of lasting value in our Protestant thinking. The Church of Rome is too quick here in identifying Church and Kingdom. The deeper study of Scripture shows that no easy answer is available in our present experience. Perhaps this is chiefly what is meant by saying the question is essentially an eschatological one. This book will be studied by serious students in this realm of investigation ; because we have not yet produced greater thinkers than these sixteenth century reformers.

It was, of course, flattering not to be given translation of the German and Latin texts ; but the compliment was, alas ! seldom deserved !

W. C. G. PROCTOR.

THE MESSIAH IN THE OLD TESTAMENT.
By Helmer Ringgren. 72 *pp.* 7/6.
EARLY ISRAEL IN RECENT HISTORY WRITING.
By John Bright. 128 *pp.* 9/6.
(*Studies in Biblical Theology, S.C.M. Press.*)

These two new studies, in this excellent and inexpensive series, are quite different in character as well as different in subject. In *The Messiah in the Old Testament* Helmer Ringgren, drawing mainly though not exclusively on Scandinavian scholarship, subjects a number of Psalms and the Servant Songs of the Book of Isaiah to close scrutiny in the light of the theory of the Enthronement Festival, associated with the name of the Norwegian scholar Mowinckel. He has a further, theological purpose—to reinforce the Messianic significance of the Old Testament, for he holds that this grew naturally out of the doctrines of the Enthronement of Yahweh. For myself, I feel too many "ifs" and "buts" in Ringgren's thesis. For one thing, the evidence of Yahweh's kingship is so natural and general in the Old Testament that it does not demand the theory of the Enthronement Festival, for which there remains so far only circumstantial evidence of an inconclusive character. For another thing, to urge that Messianic doctrine grew up against this background, even if it be shown to be historically probable, does not amount to any new *theological* vindication of it. But if Ringgren's aim seems to me to be unfulfilled, I can accord only praise to his studies in exegesis. Unlike the Teutonic breed of scholar he is most cautious and moderate in urging his views. He is refreshingly candid in letting the reader know textual difficulties and alternative renderings. Because of this his studies are of great value to the non-specialist, who is genuinely left free to draw his own conclusions—conclusions which will be based on a much more thorough examination of the text than he has perhaps before achieved.

Early Israel in Recent History Writing, by the American, Professor Bright, is concerned mainly to elucidate, compare and criticize two diametrically opposed views of the origins of Israelite history, each of which has exerted much influence in recent years. First there is the view of the German school of Alt and Noth. Put very briefly, this sees Israel as an entity which emerged only *after* the settlement in Canaan. There is no pre-settlement history of Israel, only legend—legend which is demonstrably ætiological. Against this radical view, the Hebrew scholar Kaufmann has urged many novel and brilliant criticisms, which have made him feel justified in reasserting a view of Israel's early history which may be termed very conservative.

I cannot here outline Bright's treatment of the controversy. But I can record that it is both judicious and readable, not to say hilariously entertaining at times. The great value of this excellent book lies not merely in its clear account of two major attitudes towards the reconstruction of Israel's early history, but in its perception that this controversy implicitly raises the vital issue of the canons of historical criticism. What are these? How shall they be applied to the earlier books of the Old Testament? How far do they justify the conclusions of either radical or conservative scholars? Dr. Bright is much too aware of the difficulty of the problem to give his reader a simple yard-

stick easy to apply. But he does say some things which seem to me uncommonly shrewd and sensible, which I judge must assist any conscientious student of the Old Testament to come to conclusions which are neither unreasonable in their character nor delusive in their precision. T. ELLIOTT.

THE FAITH OF ISRAEL.

By H. H. Rowley. S.C.M. Press. pp. 220. 18/-.

Few scholars these days seem to find time both for writing big books and for coping with the heavy demands of university teaching, lecturing and administration. It used to be the fashion for a lecturer to read out chapters of his *magnum opus* in lieu of a prepared lecture; to-day he adopts the preferable technique of preparing a good lecture and then turning it into a book. Professor Rowley, following current fashion, has here published a series of seven lectures, originally delivered in the United States, but deserving of a far wider audience than a single theological seminary could provide.

The lectures represent an attempt to approach a theology of the Old Testament, and by their necessarily sketchy nature they are of particular value to the general reader. The subjects considered are Revelation and its Media, The Nature of God, The Nature and Need of Man, Individual and Community, The Good Life, Death and Beyond, and The Day of the Lord, all very obvious titles. But before all those can be touched on, the writer has to deal with a problem in methodology. How can one find a theology in a library of books like the Old Testament? What is the difference between Israelite religion, which has absorbed the attention of many generations of scholars, and Old Testament theology, which has too often been trampled on by the literary critical school?

In the introductory chapter which endeavours to grapple with this problem, Rowley claims that the study of both subjects " must be marked by an historical sense, and by the recognition that ideas and practices of various origin, and at various levels of development, are to be found within the Old Testament ". There is a unity in Old Testament thought, and that unity is not " the unity of the Judaism that emerged from the process, . . . but . . . the unity of the development of the distinctive faith of Israel ". It follows that " not every religious idea and practice which marked any period of the story demands full consideration ". For Old Testament theology, " all that is not of the essence of the faith of Israel is irrelevant ". The writer of a theology of the Old Testament has therefore to select his material and base his work on " those elements of Israel's distinctive faith which, incipient at first, were developed in her history, and on those ideas and practices which, even though of older or alien origin, were accepted permanently into her faith and made its vehicle ".

This is a fair treatment of the problem, but it is easier to formulate a method of working than to follow it through, and we are not given a chance to assess its value for the simple reason that no chapter of the book is anything more than a suggestive essay. It is greatly to be hoped that the author of these lectures will one day put aside his lecturing for a time and give us his *magnum opus* on this same subject.

J. B. TAYLOR.

THE RENEWAL OF THE CHURCH.

By H. A. Visser 'T Hooft. S.C.M. Press. 128 pp. 12/6.

The Gospel is always tolerant to every age and generation, for Jesus Christ is " the same yesterday, and to-day, and for ever ". But there is always some part of it which, because of a particular need of the time, speaks with special and pressing urgency. The Church is part of the Gospel, and the world to-day is in desperate need of the Church. Vast multitudes of people live herded in large towns. Great communities of flat-dwellers are springing up everywhere. They enjoy—and it is good that it is so—comforts and conveniences unknown before. But they lack all sense of belonging to a community. Because of this lack they are rootless and unhappy. It is the Church and the Church alone which, in every place, can meet their need. The difficulty, and it is a painful and obstinate one, is that the Church itself so often fails to display a rich and mature quality of fellowship, alive and vibrant, able to satisfy the hungry longing and desire. The theme of the Dale lectures, " The Renewal of the Church," is therefore a peculiarly apt and significant one.

Dr. Visser 'T Hooft points out, and no one is in a better position than he, with his vast œcumenical experience, to do so, that one of the effects of œcumenical discussion is to arouse among the Churches questioning as to ways of renewal in order to be the Church in the real sense of that word. That renewal can only come from a Waiting upon God. Dr. Visser 'T Hooft's book is designed to point to this way, for it is a study on the Biblical concept of renewal, thorough and stimulating.

In his chapter on " The new Church in the old World ", Dr. Visser 'T Hooft puts his finger on a vital matter when speaking of evangelism. He says : " For the situation in most Churches is that while there is a desire to evangelize, very little effective evangelism takes place. The Church does not find the way to those large masses of the people who have become religiously indifferent. And one of the main reasons for this inability to reach the unchurched is precisely the lack of adaptability of the Church to the demands of the new situation. He raises the whole question of the need for really radical changes in the life of the Church to meet the new and critical situation of to-day.

O. R. CLARKE.

COMMUNISM AND CHRISTIANITY.

By Martin D'Arcy. Penguin. pp. 191. 2/6.

An interesting but wordy book, and one that is quite true to its title ; it does not attempt to confine Christianity to the bounds of the Roman Church, neither does it use Communism as a ninepin to demonstrate the worth of the " Faith ".

Fr. D'Arcy wisely starts with a review of the philosophical basis and origins of Communism ; he gives a full description of the dialectic and brings out very plainly the materialist nature of the whole Communist structure. He then reviews the reasons why Communism has proved so attractive to so many very different types of people ; and he lists its youthful optimism, its passionate reaction to the humbug of exploiters, its lure of an earthly Paradise, and its provision of a co-ordination

between thought and action which appeals to the enquirer as concrete and down to earth. For the Christian there is the special appeal of an apparent unity of aim—a society of brotherly love (in the higher phase of Communism). These are the reasons, he suggests, that have made Communism attractive to such Christian figures as Dean Hewlett Johnson, Tillich and Macmurrey, and he gently chides them for imagining that Christendom has had to wait 1,900 years for them to spot the truth hidden from the eyes of saints down the ages. More to the point, however, is his demonstration of the thoroughly materialist nature of Communism. Not only does the environment of man—being matter—affect him, but man himself is also just matter, and thus even thought, culture and personality are merely higher forms of matter, and as such are governed by the same forces and laws as govern the rest of matter and the material world. Such a concept leaves no room for God, no soul, no external influence, no spirit, not even the Christian morality and ethic. This conception, he rightly points out, can only be rejected by the Christian world. He shows further that this conception itself brings problems in its wake; for if the theory of Communism was formulated in the nineteenth century, then it, too, is a product of the materialist basis of society then existing, and because that basis has now changed, the rigid theory of Marx is now no longer applicable.

In the rest of the book he contrasts Communism and Christianity; firstly in their attitude to ethics and morals. He points out, quite truly, that for the Marxist, what is right is that which forwards the Communist society, what is wrong is that which hinders—a sin whether of commission or omission. It is folly to berate Russia for acting in a bestial or hypocritical way when she is merely sticking to the Marxist moral ideas. Christianity, he maintains, rejects this view as abhorrent, and impractical to a society whose moral values are founded on the precepts of God, interpreted by the reason of man.

Secondly, the problem of persecution. Here a long and not very convincing apologia is made out for the excesses of the Roman Church in this respect. He points out that that Church has persecuted, at the behest of secular rulers, because she could see that the heretical rebels were endangering the foundations of Christian civilization; whereas the Communist society uses repression as a clinical operation for the removal of a badly functioning part, which is endangering the body politic. Both views seems to ignore the Christian virtues of humility and love.

Thirdly, he discusses freedom. He demonstrates that for the Marxist freedom is the knowledge of necessity, and not the right of the body corporate to do what it thinks best, nor for the individual to disagree with the state. Necessity for the Marxist is the knowledge of the way on which the world works according to the dogma of dialectical materialism. Freedom for the Christian, on the other hand, is the free choice of God, and the free striving to do His will. He is always free to change his mind, to leave the Church and to oppose the will of God.

Fourthly, authority is considered. For the Communist there is but one authority—the dictatorship of the proletariat, for the Christian

the authority of God is expressed through Church and State. He wisely points out that if the authority of God is removed then morals crumble, and this is, of course, historically true. His conclusion stresses the need to emphasize the vocation of the individual, the factor that will salvage social and civil life. J. G. HUNTER.

ASCENT TO THE TRIBES.

By Isabel Kuhn. China Inland Mission. pp. 253. 15/-.

This book is an important contribution to missionary literature, for three reasons. First, it is a factual account of pioneering work in North Thailand. Mrs. Kuhn and her husband had been working among the primitive Lisu tribes in S.W. China until missionaries had to withdraw in 1951, when she found herself involved in the entirely new venture among the mountain tribes of Thailand. Few perhaps realize that work is even now going on which rivals the efforts of Livingstone and others in darkest Africa of the last century. Mrs. Kuhn describes how a base camp was set up, the territory surveyed, and then how she and her companions undertook the intense spiritual and physical hardships of bringing the Gospel where scarcely a white man had ever been seen before. She tells it all in such a matter of fact manner that one has almost to think twice before realizing the astonishing endurance that must have been required.

Secondly, this book is important as a study and assessment of the building of an indigenous church in unevangelized territories. She discusses the approach, the difficulties, the deep desires of the workers and the disappointments which they have to go through. At the end of the book is a discussion of the Lisu work in China, the sort of a church they hope to see emerge in North Thailand, and which is even now emerging.

Thirdly, this book is a portrait of a missionary. It is an unconscious portrait, and all the more valuable for that. Mrs. Kuhn has great spiritual depth, and she also has a wide culture. To this add a warm humanity and a humour which never degenerates into the heartiness which so often passes for humour in missionary books, and one sees what a splendid character God has wrought for His work in that land. If there are many like Mrs. Kuhn it bodes well for this pioneering work.

Thus the book is a call to understanding, to prayer, to service if the way should open up. And, though the author would disclaim this, it is a call to unbounded admiration of a great Christian.

J. C. POLLOCK.

PARTNERSHIP.

By Max Warren. S.C.M. Press. pp. 127. 8/6.

This valuable book contains the substance of the Merrick Lectures delivered by Dr. Warren in 1955, together with a supplementary chapter added at the suggestion of the Religious Book Club. The sub-title, " The Study of an Idea," is apt, and prepares the reader for some hard thinking : theological background and practical strategy are intermingled, and the writer is not at all sparing in his demands on our concentrated attention.

Dr. Warren begins with the three factors which (in his judgment) constitute Partnership, viz , involvement, responsibility, and liability;

and from this concept he goes on to a boldly-drawn essay on the Theology of Partnership. Thence we are led to study its outworking in the Œcumenical Movement, in the Christian Mission, and finally in the multi-racial Society of which so much of the present-day world is composed.

It would not be possible in a short review to summarize Dr. Warren's treatment of each of these sections. The book is the outcome of his omnivorous reading and (as everybody who knows the author will be assured) of his passionate devotion to the Lord of the Church. He is not at all content with mere theorizing, and in later chapters we see the relevance of the "Idea" which we have studied to the world-wide missionary enterprise, particularly in Africa. It is a book by one of our greatest missionary statesmen for his fellow-labourers, and should be widely and carefully studied. D. F. HORSEFIELD.

THE BUDDHA, THE PROPHET AND THE CHRIST.
By F. H. Hilliard. George Allen & Unwin. 12/6.

Dr. Hilliard has been a lecturer in West Africa, and is now Senior Lecturer in Religious Education in that very polyglot institution, the Institute of Education of London University. This book has a circumscribed and clearly defined aim, to set side by side extracts from the canonical scriptures of the Buddhist, Muslim and Christian religions, in which divine attributes are ascribed to their founders. There has been some selection with the purpose of emphasizing parallels; there is the story of the transfiguration of the Buddha, and the account of how one of his disciples walked on the water, and nearly sank when his faith failed. But there is no attempt to minimize differences or to suggest any kind of synthesis.

One of the most interesting points which emerges is that in the case both of Buddhism and Christianity, the earliest records both assume and seek to establish divine claims. The attempts by Mrs. Rhys Davids to find in the earliest accounts a purely human Gautama, afterwards overlaid by later piety, have been discredited in very much the same way as the liberal attempts to find a purely human Jesus in the Synoptic Gospels. Any such interpretation must rest on *a priori* assumptions rather than on the actual evidence. The case of Muhammed is rather different, since here the revelation was claimed to be primarily in the written word, and divine attributes were ascribed to the prophet only in the somewhat later tradition.

The book may be a helpful introduction for those who are seeking honestly to confront the claims of other faiths to be founded on divine revelation. C. S. MILFORD.

GOD'S FOOL.
By G. N. Patterson. Faber & Faber. pp. 251. 18/-.

Someone has said of this book that it might have been written by Simon Peter before he heard the cock crow. There is much truth in that criticism. Mr. Patterson went out to China in the last years of Nationalist rule, with his friend Geoffrey Bull whose own book has been published, to reach the Tibetans with the Gospel. No one can deny that the author writes a very good account, and that he must be a man of great determination and endurance with a very vivid faith in

God's promises and power. But it is spoilt by a lack of charity, and at times an arrogance. No one who has met any of those who were working in western China at the time when Patterson was there, or has read their accounts, can quite believe that they were all such poor Christians and missionaries as Mr. Patterson implies. He even suggests, in a ridiculous innuendo, that the withdrawal of 1951 was dictated by cowardice or lack of faith. There is just too much of a suggestion, when one reads of the doings of Messrs. Patterson and Bull, of what the old Quaker said to his wife : " All the world's queer but me and thee, and even thee's a little queer ".

Yet this may well reach where more ordinary books will not. It will shake up many a nominal Christian, and if followed by some rather more straightforward literature may well be the means of bringing such a one to Jesus Christ. It is a good story, with lots of rushing horsemen and wild Tibetans, and joyous singing of gospel songs in tumble-down shacks. But perhaps one day Mr. Patterson will learn to love.

J. C. POLLOCK.

PLANNING A YEAR'S PULPIT WORK.

By Andrew W. Blackwood. The Saint Andrew Press. pp. 192. 18/-.

The writer of this book has been Professor of Homiletics in the Theological Seminary, Princeton. Its subject is well indicated by its title. It offers a variety of ideas, which read and acted on, might bring to a minister's preaching order and discipline, freshness and variety, balance and comprehensiveness.

From his long study of Homiletics the author has many creative ideas and constructive suggestions to share with his readers. Any who will take time to consider what he writes will find much encouragement as preachers to cease living quite so much from hand to mouth, and to plan preaching in big sweeps, and thus to give some seed thoughts or subjects for preaching time to grow and mature in the mind before they are used in ministry to others.

Here are some specimens of Professor Blackwood's advice. " The simplest way to plan is to follow the calendar. That is the procedure in this book." " The best time to plan is during the summer vacation, when the minister is far enough away from the parish to see it as a whole. He can review the last year's pulpit work, and then think about what to do in the next twelve months." " As in feeding a family, it is wise to arrange for different sorts of meals." " The best soul-winning preaching is always doctrinal, at least indirectly."

In a chapter on " Finding God in Bible History ", valuable guidance is given in the use of the stories of the Bible, and in the effective fitting of particular incidents and their significance into the moving drama of the larger story considered as a whole.

There are good chapters on " Preaching Christian Doctrine ", " Proclaiming the Gospel," and " Preaching Bible Ethics ". In the last of these the treatment of the subject is capable of opening the eyes of those who preach to the practical urgency and varied necessity for making a moral challenge, based on careful consecutive exposition of such material as the Ten Commandments and the Sermon on the Mount.

ALAN M. STIBBS.

NICHOLAS RIDLEY.

By Jasper Godwin Ridley. Longmans, Ltd. pp. 453. 25/-.

This is a book which the reviewer found it very difficult to put down —and that for several reasons. *First*, the subject of the book. Nicholas Ridley was a man of very great stature. He is obviously known by most people to-day as a martyr and victim of the persecution of the Church of Rome in the terrible days of Queen Mary. Not so many people recall his greatness as a scholar—he held a series of offices of great importance at the University of Cambridge—and as an ecclesiastic (he was Bishop successively of Rochester and London, and was chosen to be Bishop of Lincoln, though owing to the premature death of Edward VI, he never entered upon that office). He was well fitted to be the companion of Cranmer (whose Chaplain he had been) in laying the foundations of the Reformation, for he had a penetrating mind and an abundant store of learning.

Secondly, the scholarship of the book. The author, himself a descendant of Nicholas Ridley's favourite sister Elizabeth, has packed this book of 453 pages with learning. Apart from the footnotes at the bottom of the pages of the book, there are well over 400 references to relevant literature at the end of the chapters, as well as a useful Bibliography and Index. It is a learned work, and will no doubt be the definitive Life of Ridley for many years to come.

Thirdly, the style of the book. Detailed and scholarly as the book is, it is written in a style which is easy and pleasant to read. Mr. Ridley writes more as an historian than as a theologian, but his book has the merit of so putting the historical facts, and giving the references for further reading, that the theologian has ample material before him on which to base his conclusions. Here is a book to be welcomed warmly.

DONALD BRADFORD.

THE TRIUMPH OF GRACE IN THE THEOLOGY OF KARL BARTH.

By G. C. Berkouwer. Paternoster Press. pp. 414. 18/-.

Karl Barth of Basel, the master of massive abstraction, is a philosopher's theologian (he has been correctly described as the ruins of a good Kantian); and Professor Berkouwer of Amsterdam, with his subtle mind, spiralling style and artist's appreciation of theological thinking, is eminently a theologian's theologian. When Berkouwer expounds Barth, therefore, the result is not fit to be read in bed. But this book, though difficult, is not really obscure; he who keeps chewing will find that he can digest it all. And it is a book worth working at; for it embodies a sympathetic analysis of Barth's teaching which has earned Barth's own commendation, and its criticisms, whether ultimately valid or not (and, since the *Church Dogmatics* is not yet completed, they cannot be more than provisional), do at least show us the right point of view for constructive discussion of Barth and call attention to the real problems which his theology raises.

The Barth to whom Berkouwer introduces us is not a kind of Modernist, but a kind of Reformed theologian. The source of his teaching is the Bible; his main theme is and always has been the triumph of sovereign grace; he follows the Reformers more than he follows any

other men ; he is merciless and unwearied in assaulting all sorts of Pelagianism, Roman or Protestant, which would preclude the confession of salvation by grace alone. But his relation to the older Reformed theology is rather like that of a modern painter to the older realistic tradition of pictorial art. He wants to bring out what he conceives to be the meaning of the object he is portraying (in this case, the Biblical revelation). He has a guiding principle (namely, the Christocentric character of all revealed truths) which he takes to be the key to that meaning. In order to follow out this principle consistently, he is prepared to sacrifice seeming perspectives, to distort shapes, to blur edges, to run lines together, and so on. The result is at once massive and grotesque. The justification claimed for such treatment is that the object itself demands it if its real meaning is to appear. The function of the critic, therefore, must be to estimate whether this is so and, if so, whether this particular treatment has successfully achieved its object. Of course, it is possible to come forward in the guise of a theological Sir Alfred Munnings and deny the validity of the new idiom altogether. Professor Van Til, a doughty traditionalist if ever there was one, did just that in *The New Modernism.* In an appendix to his own book, Berkouwer offers some comments on Van Til's broadside, which are worth pondering. His own critique is much more sympathetic, and shows a really penetrating awareness of what Barth is trying to do. The criticisms which he brings against certain features of Barth's system are telling enough, but he makes an honest and fair-minded attempt to appreciate its strength as well as to discern its weaknesses. He offers us his book, not as a final assessment of Barth, but as a contribution to the understanding of him ; and as such it is very welcome. It is certainly the best introduction available in English to the study of one who, right or wrong, is undoubtedly the foremost theologian of modern times. J. I. PACKER.

THE CENTENARY HISTORY OF MOORE THEOLOGICAL COLLEGE.

By Marcus L. Loane. Angus & Robertson. pp. 226. 17/6.

This well-written account tells the story of the beginnings and gradual development of one of the old Theological Colleges in the Anglican Communion. Founded in 1856, in the home of Mr. Thomas Moore at Liverpool, New South Wales, it sought to establish on a permanent basis the endeavours which had been made in earlier days to prepare men for the Ministry, to meet the growing demands of the Church in Australia.

The author, the present Principal, has not only brought together a most comprehensive array of details regarding the changing fortunes of the College during the century, but indirectly has made it very clear how strategically important is the life, teaching and worship of a theological college on the whole life of the Church. It is largely the definite Evangelical teaching and standard of worship maintained at Moore College which have set the norm for Church life in Sydney during these years.

The book traces the history of the College through its difficult early

years and makes clear the contribution which each Principal in turn has brought to the life of the community.

The book is no mere account of the work and contribution of the various Principals, but contains much information about the early development of the colony in New South Wales, and the energy and vision of the Bishops and Archbishops, who sought to do all they could to establish an active and adequate ministry in the growing colony.

It was as early as 1886 that the College moved to its present site in Newtown, Sydney, next door to Sydney University, although, as Canon Loane explains, owing to lack of foresight and on the plea of expense, insufficient land was secured to enable the buildings to be enlarged to accommodate the present numbers without cramping.

This is a book to be read by all who are interested in the task of training men for the ministry and also those who are concerned for the maintenance of a true Evangelical witness in the Church at home and abroad. It has its message for Church life and its future in this country. Most of all, I trust that the study of this readable book will forge more closely the links between loyal Churchmen in this country and in Australia, and result in more prayer for the great work being done at Moore Theological College and the whole witness of the Church in New South Wales.

L. F. E. WILKINSON.

GIVE YOURSELF ONE DAY.

By Calvin Robinson. World's Work and Sidgwick & Jackson. pp. 174. 10/6.

If one has not read any of the spate of books of this kind recently issued he will find this book suggestive and helpful. It contains excellent directions for the attainment of self-mastery and happiness. The motto of the book might be : " As he (i.e. any man) thinketh in his heart so is he " (Prov. xxiii. 7). In short, we make our moods, and eventually our characters, by our habitual thinking.

The writer quotes from all kinds of people—poets, philosophers, pagan and Christian, business men, scientists, psychologists, clergy in great numbers. There is, especially towards the end of the book, quite a good deal about our relation with God, but Jesus Christ is only mentioned once, and then in the words " as Jesus said nineteen hundred years ago, ' ye shall know the truth and the truth shall make you free ' ".

The theme of the book might be summed up in the old truth that self-forgetfulness is the secret of happiness and self absorption the root of misery. Self-pity is the most contemptible and soul-destroying of vices. The man who always sees in his circumstances the cause of his failure will never get anywhere or help himself or anyone else. Circumstances may decide the battleground, but they cannot decide the issue of the battle.

If the reader will seriously endeavour to follow out the author's advice he will be a pleasant person to live with.

W. N. CARTER.

MY WAY OF PREACHING.

Edited by Robert J. Smithson. Pickering & Inglis. pp. 176. 12/6.

Many anxious to discover the secrets of effective preaching will read this book with interest and real profit. These contributions made by fourteen ministers will prove very helpful, not only in suggesting technique, but also since actual sermons are given to illustrate the means of preparation adopted.

It is good to see that in the first contribution made by Dr. G. W. Bromiley, Divine authority and a Scriptural basis is insisted upon for the success of a message. The analytical type of sermon is well handled and illustrated by writers like George Duncan and Montagu Goodman. Dr. Graham Scroggie characteristically shows the value of simple yet deep expository teaching. An increasing number of preachers will welcome the demands of John Macbeath for the type of message which requires a verdict. There are many more excellent slants on this fundamental work of the ministry dealt with by yet other contributors.

The most pregnant in the whole book is given in the article by Charles Duthie : " I firmly believe that the deepest preaching is born under the pressures that weigh upon a man's heart as he enters into the needs and hopes of an ordinary congregation ". When a preacher addresses his audience " under the pressures which weigh upon his heart " things happen. Surely this is the acid test of good preaching : do things happen ? One notes with pleasure the insistence upon careful preparation. God is surely just as willing to inspire in the study as in the pulpit ! This is a very worthwhile book. C. C. KERR.

THE MONMOUTH EPISODE.

By Bryan Little. Werner Laurie. pp. 268. 25/-.

After the long spate of " whitewashing " the traditional " villians " of post-Reformation history by Hugh Ross Williamson, who seems to have become heir to the " Chesterbelloc " school, it is refreshing to find an unprejudical restatement of the tragedy known as the Western Rebellion. While no attempt is made to exonerate the implacable James II and the vindictive Judge Jeffereys—for otherwise—the inherent weakness of " King Monmouth " is apparent, also the impossibility of success to a cause hopelessly weakened by the rivalries of Churchmen and Dissenters. Three summers were to pass before Ken and the rest of the Seven Bishops were to unite Protestant England, and a fourth winter to have begun before Presbyterians and Episcopalians together were to hold the walls of Derry for William of Orange.

Herein lies the chief claim of *The Monmouth Episode* upon our interest. The unhappy episode of 1685 was premature as well as insufficiently supported. The undoubted excesses of the rebels in Wells Cathedral was a reversion to Cromwellian methods, which further alienated the gentle Ken. The fact that most of the " Western Martyrs " were drawn from the dissenting conventicles of his diocese kept the whole Established Church aloof, while the wily Whig Lords and Latitudinarians, who precipitated the Glorious Revolution of 1688, remained as royalist as the Highest Tory and Highest Churchman!

It is one of the ironies of history that Monmouth, morally and spiritually unsuited to his role of " the Protestant Duke ", had been sent to crush the Covenanters, albeit somewhat gently, in his father's reign. Thus the chivalrous victor of Bothwell Bridge in the Scottish Lowlands became the hunted fugitive from Weston zoyland in the marshes of Sedgemoor.

A colourful and moving book, rich in topographical detail, and full of discerning sympathy for the " saints " of this ill-starred Somerset " Zion ", Brian Little's *The Monmouth Episode* has, perhaps unconsciously, shown the grave weakness of Protestant disunity at a time of crisis in Church and State more clearly than any book written since Macaulay.

M. W. DEWAR.

PUBLICANS AND SINNERS.

By Canon H. G. G. Herklots. S.C.M. Press. 8/6.

There are two attitudes a religious person can take when confronted by a criminal or a moral outcast. One is, " There but for the grace of God go I," the other, diametrically opposite, " I thank thee that I am not as other men ". The one is that of the true Christian, the other that of the Pharisee. And it was because, in His ministry, our Lord showed concern for the sinners and the outcast that He offended the susceptibilities of the Pharisees and of many other religious people of His time. To them Jesus seemed to be condoning the loose attachment of ordinary folk to the law and their indifference to the observance of religious duties, but in fact He was concerned with their needs, both physical and spiritual—with their poverty and hardships, with their ignorance of God and His love. And because He was concerned, they listened to Him and followed Him : " and the common people heard Him gladly ".

In this short book, which consists of addresses given in Lent, 1955, to a group of parishes in Lincoln, Canon Herklots examines the ministry of Jesus from this point of view. In one sense it is a commentary on the passage Jesus read from Isaiah in the synagogue at Capernaum at the beginning of His ministry : " The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor ; He hath sent me to proclaim release to the captives and recovering of sight to them that are blind, to set at liberty them that are bruised. To proclaim the acceptable year of the Lord." And in that respect this book succeeds admirably. It gives the Bible student a new insight into the background of the Gospels, and throws much light on the people Jesus met during His ministry : the fishermen, the tax-collectors, the Samaritans, the Roman soldiers, and all who went to make up " the common people ".

The message of this book, suggested here and there when perhaps it ought to be strongly emphasized, is that the Church to-day must also minister to those whom the world tends to despise—the " common people " of our time, the underprivileged, the social outcasts, and the moral failures, the unattractive and the misfits. Only then is the Church following in the footsteps of Him Who came to seek and to save that which was lost.

R. F. THOMAS.

LETTERS TO ANGLICANS.

By Dom Aldhelm Dean. Burns & Oates. pp. 62. 5/- (paper).

This is a series of letters to Anglicans, obviously Anglo-Catholic, written by one who says he is a convert, or as we should prefer, a pervert to the Roman Church. If it were not that we were moved to pity by the thought that any man brought up in the freedom, humanity and truth of the Church of England should be so misled by the sophistries and and assumptions of Rome, we might be either annoyed by its arrogance or amused by its pretensions. The letters are based from beginning to end on the claim that the Roman Church is infallible, and the one Catholic and Apostolic Church. It is asserted several times that this is beyond question, but nowhere is any proof of these statements given which will stand the test of either history or reason.

The author boldly asserts, in spite of the doctrines of the Immaculate Conception, Papal Infallibility, the Assumption of the Blessed Virgin that the Faith given to the Catholic Church—he means Roman Catholic—" has never been added to by man ". He was clearly not a well-informed member of the Church of England, since he quotes the Thirty-nine Articles as stating that the " Catholic (quotation marks ours) doctrine of the Mass is a fond thing vainly invented " (p. 11). It is, of course, the doctrine of Purgatory of which this is stated in Article XXII. It is worth while noticing at the same time that this mistake clearly shows us that he intends to refer to " the sacrifices of Masses " of Article XXXI. We are not surprised to find the age-long assumption, unproven by any historical statement, that St. Peter was the first Bishop of Rome or Pope, and the unauthorized —except by the " infallible " Church—claim, " Ubi Petrus, ibi Ecclesia ".

He is very lenient towards the burning of " the founders of the Church of England ", which he excuses on the grounds of " the cruel laws of the time ". On the other hand we are told that the Church of England " willingly hounded adherents of the ' old religion ' to the gallows and the rack, for being, or merely for harbouring priests ". We are not told that the reason why they were so treated was because the Pope had issued a writ of excommunication and dethronement of Elizabeth I and had even suggested that her assassination would not be a sin. These priests were pledged to assist in the invasion of England and the dethronement of Elizabeth.

The Church of England we are, of course, told, has no valid sacraments, as her Ministry is not properly ordained. Whatever members of the Church of England may *feel* with regard to the reception of sacramental grace, they do not receive it. It can only be known to be given by two means. (1) By supernatural revelation—" A few cranks may have done so, but serious people never " have asserted that they have had such a revelation. (2) By being told that you have received them by competent supernatural authority. Naturally this competent supernatural authority is the Roman Church. The idea that we receive this sacramental grace by faith on the assurance of Our Lord Himself, is altogether outside the conception of Dom Aldhelm. When he tells us that " other pastors of their same Church deny any such

thing " (i.e. that sacramental grace comes through the sacraments) he is saying what is plainly not true. Every ordained minister of the Church of England believes that by the reception of the elements we receive Sacramental grace, though we may differ as to how precisely this grace is conveyed.

He tells us that the Church of England often allows moral offences on the part of her clergy to go unpunished. He gives no instances. He naturally makes no allusion to the moral offences of infallible Popes such as Alexander VI and others.

It is sad to gather that some of his correspondents have been swayed by arguments that outrage reason and truth alike. Obviously Anglo-Catholics are more inclined to accept Roman pretensions than Evangelicals, but we are convinced that no one who has ever grasped the true inwardness of the teaching of the Church of England is likely to be moved to anything but amusement by these letters.

The writer, we regret to say is able, with reason, to make great use of the lawlessness and chaotic attitude to fundamental doctrines which " the glorious comprehensiveness " of the Church of England admits.

W. N. CARTER.

SIN AND SALVATION.

By Leslie Newbigin. S.C.M. Press. pp. 128. 8/6.

" Our gospel is not the thoughts of men but the acts of God. The God Who created all things, against Whom man has rebelled, has done certain mighty deeds by which salvation is brought to the human race. It is only by attending to these events, learning to understand them, and believing in them, that we can be saved " ; here in brief, Bishop Newbigin epitomizes not only the heart of his message but also the manner in which he communicates it.

The heart of his message is the twofold nature of our human situation—our sinfulness and God's graciousness. The first half of the book considers the fact of sin and ends with the question, " how can mercy and grace go together with wrath ? ". Here the exceeding sinfulness of sin is set forth in unmistakable terms. There is no evasion of the problems which sin creates. Then follows a chapter entitled " The preparation for salvation ". This is of central importance to the Bishop's argument. In it he expounds the Biblical reading of history presenting us with the scandal of particularity, with the fact that God chose a particular man and a particular people to be the witness to His purpose for all mankind. This scandal must not be denied or evaded. The second half of the book deals searchingly with the wonderful grace of God.

Bishop Newbigin has written an invitation to think and to pray. That is his purpose, and it explains the manner of his writing. He writes as a teacher who calls for attention, imparts understanding, invites trust. In Christ's name he beseeches. Designed first for Tamil village teachers this is a book for Christians everywhere.

M. A. C. WARREN.

A PARAPHRASE OF EPHESIANS.

By S. C. Carpenter. Mowbrays. pp. 53. 3/- (*paper*).

This is a very interesting and helpful little book. The only fault the present writer has to find with it is its title. The author calls it a paraphrase, most of us would call it an elaboration or a very free commentary. This indeed Dr. Carpenter himself styles it at the end of his preface. He inclines strongly to the Pauline authorship of the Epistle and regards it as an " encyclical letter intended for the Churches of Asia ". This is, of course, the traditional view, but it is interesting to have it supported by a modern critic.

Regarded as a paraphrase it abounds in striking phrases. For example, in chap. i, v. 5 we have " the genesis of it is beyond the canvas of our picture ", and the modernism, not to say slang, of chap. iv. 27. " Pinching, you called it, or scrounging, or, in more literary style, conveying." Dr. Carpenter confesses to anachronisms. St. Paul is made to quote freely or to refer to modern poets and writers. The book indeed might be written by a St. Paul returned to earth and living in the twentieth century. The author regards Apollos as the writer of Hebrews and represents St. Paul as saying, " as brother Apollos sometimes says, ' It is a fearful thing to fall into the hands of the living God. For our God is a consuming fire '." The author suggests that " a not unprofitable way of using it will be for one person to read the text aloud verse by verse, or a few verses at a time, and then for another to read the paraphrase ".

He concludes his preface by saying, " Even if my version be found small change for the gold of the original, it is I hope, legal tender, and anyhow, it is current coin ".

Readers, we are sure, will find much more in it than this modestly suggests. They will certainly discover that there is a richness of meaning in this great Epistle of which they were previously unaware.

W. N. CARTER.

THE OLD TESTAMENT IN MODERN RESEARCH.

By Herbert F. Hahn. S.C.M. Press. pp. 267. 16/-.

Any attempt to vie with the Society for Old Testament Studies in their own field of *The Old Testament and Modern Study* (ed. H. H. Rowley ; Oxford, 1951) would be doomed to failure. Now Dr. Hahn, writing under a very similar title, endeavours to avoid this pitfall by treating of Old Testament scholarship during the past fifty years, from the early days of higher criticism to the modern revival of " neo-orthodoxy ", according to its variety of trends and schools of thought. For those who like reading about trends he has done a most thorough and painstaking piece of work, neatly dividing it up into chapters dealing with the critical approach to the Old Testament, the anthropological approach, the religio-historical school (i.e. comparative religion), form-criticism, the sociological approach, archæology and the Old Testament, and the theological approach.

It is a pity he had to start with the critical approach—beginning at Astruc and all the critics—because nothing could be more tedious

than reading that long rigmarole all over again. Anthropology is a little more interesting—Robertson Smith, Frazer, Pedersen, Hooke and so on—and the chapter on form-criticism is a good exposition and critique of that school of literary criticism. The sociological survey is an unusual diversion for English readers. Max Weber's contribution to the sociology of Old Testament religion is first discussed ; then its application by scholars like Lods, Causse and Alt ; and finally we are given a dozen pages on " Biblical Sociology as Interpreted by American Scholars ", which introduces us to lesser-known stars like Louis Wallis, William C. (not F.) Graham, and Salo W. Baron, who appears to be thus rewarded for his help in compiling material for the book (see Preface, p. 5). The value of this chapter is concealed behind a mound of jargon (everything suddenly takes on a socio-religious or socio-economic air) but there is clearly something to be learnt from this approach to Old Testament studies.

An invaluable feature of Dr. Hahn's work is to be found in his bibliographical footnotes which refer to a wide variety of English, French and German publications and periodicals ; an unfortunate drawback, on the other hand, is the scant room afforded to the Dead Sea Scrolls, which are only given one page of an additional note in the archæology chapter. But the book remains a comprehensive account of current thinking on the study of the Old Testament and should prove a useful manual for the scholar and the informed layman.

J. B. TAYLOR.

GALILEAN CHRISTIANITY.

By L. E. Elliot-Binns. S.C.M. Press. pp. 80. 7/6 (*paper*).

The writer has been working for some time on a large scale commentary on the Epistle of St. James, and this volume on Galilean Christianity grew out of what was intended to be an essay appended to the commentary. The result is that statements are made in a summary form, and a theory is propounded, which depends ultimately on detailed evidence still to be advanced in the commentary.

The theory envisages the emergence of three Christian groups by 50 A.D. : (a) The conservative group in Jerusalem, led by James, which regarded the Holy City as the H.Q. of the new People of God ; (b) The liberal Pauline group, moving away from Judaism ; (c) The Christians in Galilee, representing the first followers of Jesus, proud of their spiritual past, and jealous of Jerusalem. Four features characterize the primitive Christianity of the Galilean group : (1) An emphasis on the teaching of Jesus ; (2) An undeveloped Christology ; (3) An absence of any doctrine of redemption ; (4) A desire to maintain close links with Judaism. These features, first distinguished by Dibelius, are exhibited in " James ", thinks Binns, the Epistle being a pseudonymous Galilean document. During the flight to Pella, groups (a) and (c) would be drawn together ; subsequently the Galilean group was rejected by the Jews as Nazarene, and by the Church as Ebionite (?).

It seems sad that a writer so genuinely interested in the origin of the Church of the Gospels, and even in the 500 Brethren, automatically assumes that the Church began in Galilee, ignoring the massive Essene-type baptism cult in Judea, which preceded the Galilean ministry in

John iv. 1. Recent evidence suggests that developed Christology, redemptive theology, plus sacramentalism, would have been spread from Judea by Essene groups settling in the cities of Galilee, before the time of Jesus; and this renders it hard to swallow Dibelius' pale, untheological, Galilean Gospel, as credulously as Binns does. At least we shall need some pretty solid evidence in his forthcoming commentary. D. H. TONGUE.

NINEVEH AND THE OLD TESTAMENT.
By André Parrot. S.C.M. Press, 1955. *pp.* 96. 8/6.

The translations of Professor Parrot's *Studies in Biblical Archæology* continue with a description of the explorations in the ruins of Nineveh, opposite modern Mosul. The initial soundings by the French in 1842 were followed by the extensive excavations by Layard and Rassam which resulted in the discovery of the royal palace bas-reliefs and the library of inscribed clay tablets collected by Ashurbanipal, king of Assyria (669-632 B.C.), now in the British Museum. Further excavations ended in 1932, except for a brief Iraqi expedition in 1953 to clear the fringe of that part of the ruins upon which stands the alleged "tomb of the Prophet Jonah".

For most Bible readers this "great city" of Nineveh is viewed through the eyes of Nahum and Jonah, and the testimony of these prophets is given, with translations from the *Bible du Centenaire*, in a chapter recounting the end of Nineveh (612 B.C.). Many will find in the admirable survey of the epigraphic and archæological sources for the history of Nineveh, in which all the references in the Assyrian historical texts to Israel and Judah are discussed, a useful introduction to the problems of correlation between the Old Testament and external sources. The footnotes and bibliography aid the student, whose interest will be aroused.

Parrot convincingly advocates the view that 2 Kings xviii. 13-19, 37 relates a single campaign by Sennacherib against Hezekiah in Jerusalem in 701 B.C. Throughout his work the latest information from the excavations at Nimrud (Calah of Genesis x, 11), twenty-two miles south of Nineveh, is incorporated. The city, like Nineveh, was the effective capital of Assyria in some periods of Assyrian history. Indeed, the author repeats the view that Nimrud was part of the Nineveh area to traverse, which would have been a three days' journey in the days of Jonah. D. J. WISEMAN.

ST. PAUL'S JOURNEYS IN THE GREEK ORIENT.
By Henri Metzger. S.C.M. Press. pp. 75. 8/6.

This is the fourth volume in a series of studies in Biblical Archæology. The author, a former member of the French School in Athens, and lecturer in Lyons University, made a sea journey from Smyrna to Adalia in 1946, and subsequently toured Greece and Asia Minor. He does not attempt a major critical work on Acts, but simply writes a brief commentary on the narrative of Paul's missionary journeys.

Hence the scope of the book is strictly limited. We are provided with four good maps, twelve excellent photographs, and very precise geographical data throughout; we are also given a short summary of

the history and political administration of the various cities and provinces ; but the allusions to the native cults are tantalizingly brief. Reference is made, for instance, to the Phrygian deities, Cybele, Sabazios and Mên ; but no sooner has the writer whetted our curiosity by cryptic mention of " gaiters " and " mad riotous orgies ", than he whisks us off to Mysia to meet an equally cryptic man of Macedonia.

One wonders, therefore, what kind of reader the author is catering for ? Suppose you are a mere beginner ; you are confronted with one line about " The Cabiri, those strange deities to be met with in the country about Bœotian Thebes "; are you really much the wiser ? Suppose on the other hand that you already have a nodding acquaintance with the Cabiri, gleaned from some commentary ; what does this meagre line add to your knowledge ? Perhaps the answer is that the book's strong point is its geography. It is an admirable little handbook for those well intentioned followers of the Apostle who get lost in the mountains of Anatolia, or the mazes of Roman provincial administration. D. H. TONGUE.

SHORT REVIEWS

DETERMINED TO LIVE.

By Brian Hession. Peter Davies. pp. 223. 15/-.

This book has had much publicity. The question remains, will it be a lasting work ? It must be approached with respect. Written, as it was, on a hospital bed after an operation which a man of less faith and determination would never have survived, it cannot be criticized by anyone who has not been through similar sufferings.

It will undoubtedly help many a cancer patient, not only to understand and perhaps overcome his affliction, but to see the love of God. Yet it is a strange jumble of factual account, meditation, and a sort of Christian big business which seems to derive from Mr. Hession's American associations—for instance, the author seems very fond of throwing in transatlantic telephone calls, as if they were the most natural thing for an Anglican parson.

The very fact that Mr. Hession has written this book is a tribute to the power of Christ and of faith. And for that reason it should be warmly welcomed. J. C. POLLOCK.

THE SELF-TAUGHT COUNTRY ORGANIST AND CHOIRMASTER.

By M. P. Conway. Canterbury Press. pp. 94. 8/6.

Although this book is intended for " elementary pupils ", it has much of benefit to offer to more experienced organists than those who are primarily in the author's mind. It is in two parts. The first deals with the instrument and the second with the choir. After a sound technical introduction, with good instruction regarding the playing of the organ, again and again we get gems of wisdom, born of experience. They are such as follows. " The bass and not the tune

is the most important part." "The ears should be the arbiter of accurate playing."

The section which deals with choir training, though the shorter of the two parts, is full of sound advice which is "worthy of acceptation". It presents an ideal, but does not minimize the toil or the effort which may be demanded in reading it. Again, we have words of sound sense: "Keen practice, plus a modicum of intelligence, will do wonders".

Here is a book which will certainly commend itself. It has an admirable foreword by the Bishop of Sodor and Man, in whose diocese the author has elected to spend his retirement. EDWIN HIRST.

BEING AND BELIEVING.

By Bryan Green. Hodder & Stoughton. pp. 121. 4/6 (*paper*); 7/6 (*cloth*).

Anything by Canon Bryan Green is bound to be worth reading, because he knows people as well as facts, and can therefore relate the exposition of the latter to the comprehension of the former. The book before us is a good example of this "skill". It consists of some seventy brief and "popular" meditations, originally contributed week by week to the *Women's Illustrated*. These are grouped into four sections, which deal respectively with the clauses of the Apostles' Creed, the Lord's Prayer, the Sermon on the Mount, and (finally) the Ten Commandments: a suggested Scripture reading is appended to each chapter. The treatment is designedly slight, but there are many stimulating thoughts, and the book should be useful to Bible Class leaders and others, who will welcome fresh insights into familiar themes. D. F. HORSEFIELD.

THE TWELVE TOGETHER.

By T. Ralph Morton. The Iona Community. pp. 140. 7/6.

This little book is quite different in its approach to its subject from that on which some of us were brought up forty to fifty years ago in Bruce's *Training of the Twelve* and Latham's *Pastor Pastorum*. The present reviewer finds it suggestive and provocative rather than convincing. It is nevertheless a treatment demanding careful study, coming as it does from a fine scholar and student of very wide experience as chaplain to the Forces, University Professor, missionary, as well as minister to a Cambridge congregation. He is at present Deputy Leader of the Iona Community.

It is a book which will certainly send the reader back to the Four Gospels to enquire diligently "whether these things are so". The writer gives a significance and interpretation to many passages new, at least, to the reviewer. W. N. CARTER.

WHAT TO DO WITH YOURSELVES.

By Guy King. Marshall, Morgan & Scott. pp. 124. 7/6.

It is a happy coincidence that perhaps of all Guy King's books this which he completed just before his death should be perhaps the most representative of his powers of synthetic exposition, methods which in an unusual way give permanence to the subject treated.

" Let it ever be remembered that a man's salvation runs back ultimately . . . to the sovereign will and grace of God." With this opening fundamental statement this practical little book then reminds its readers of those things which God expects men, being moral, to do for themselves. Thirteen suggestions follow, each valuable and treated in a practical and yet definitely devotional manner. Perhaps of them all the first is most arresting. It is typical of the treatment the other subjects are given. " Save yourself " reveals man's liability, due to his sinful nature and practice ; his inability both to undo and fully to do ; his possibility discovered in God's provision for us in Christ. Class leaders as well as individual believers will find this a valuable little book. C. C. KERR.

THE NARROW WAY.

By R. V. G. Tasker. Inter-Varsity Fellowship. pp. 96. 2/6 (*paper*).

This is the second edition of a book of twelve addresses delivered by Professor Tasker, mostly to University audiences. No changes have been made from the first edition, but the value of this material remains constant. The sermons are thought-provoking and clearly were delivered with a quiet earnestness which brings out with full emphasis the scholarly and devotional evangelicalism in which his thought is rooted. In days when many evangelical voices in the academic world are still inclined to be a trifle apologetic, Professor Tasker's rings with welcome conviction. J. C. POLLOCK.

NOTES ON BOOKS RECEIVED

The Moving Church, by Vivian Symons (*Herbert Jenkins,* 18/-). This is a strange book. At first sight one cannot help wondering whether a parson should really spend all his time moving, more or less single-handed, a derelict church from south-west London to his own parish in Kent, even if it did get the parish moving too. Yet he writes with such genuine love of our Lord and such a sense of being at His command, that it would be churlish to criticize such an original contribution. And it makes very good reading.

On Wings of Prayer, by Glenn Clark (*Arthur James,* 15/-). Mr. Clark, an American, did a globe trot, by air liner. His object was to draw people together in prayer for the peace and evangelization of the world. The first part is an account of his journey, somewhat spoilt by the assurance with which he disposes of the Commonwealth in a series of rather narrow-beamed Americanisms. The second part is a discussion of the way to peace by prayer.

Can a Young Man trust his Bible ? and **Can a Young Man trust his Saviour ?** by Arthur Gook (*Pickering & Inglis,* each 3/-). Reprints of little books of 1911. They have been greatly used, and many will welcome their reappearance. Though not to be offered to anyone who has read widely or, perhaps, thought deeply, they will undoubtedly help many for whom they are intended.

Walking with Christ, by C. M. Chavasse (*S.P.C.K.,* 1/6). This is a short book of Family Prayers, brought together by the Bishop of Rochester in his desire to encourage the habit of Family Prayers to-day. Many very lovely prayers are given and a scheme outlined which should help many who are anxious to institute a daily act of family worship, or who have already done so.

Now there is Hope, edited by M. Winter (*Highway Press*, 1/-). An admirable brief survey of leper work to-day, which should do much to dispose of outdated ideas, show us what the churches overseas are doing for lepers and how recent research has greatly increased the chances of recovery, or at least of a reasonably normal life. The descriptions come mainly from C.M.S. work in Africa.

Missionary Diary, by Ruth Siegfried (*Salvationist*, 6/6 paper, 8/- cloth). A diary of Salvatian Army missionary work in the Belgium Congo, 1935-51, by a German worker. It is well up to the standard of Salvationist publications of recent years, which make a useful contribution to home and overseas missionary literature.

How Christian is Africa ? by Roland Oliver (*Highway Press*, 1/6) is an incisive and stimulating appraisal of the Christian position in Africa. Originally broadcasts, these three short chapters discuss in a way that all can understand, the very serious problems besetting the Church in that continent to-day.

Jungle Doctor Hunts Big Game, by Paul White (*Paternoster*, 4/6) is another of the famous series of books for boys about East Africa. All the ingredients are there as before—a good story, local colour, and a Christian message—and the dish is as tasty as ever.

Evidence of the Unseen, by Catherine Baird (*Salvationist*, cloth 6/-, paper 3/6) is a book of short meditations, stimulating, with a large range of illustrations from Scripture and daily life. Except that the context is largely Salvation Army, they would prove helpful to a wider sphere.