Book Reviews

A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT AND OTHER EARLY CHRISTIAN LITERATURE.

Translated and edited by W. F. Arndt and F. W. Gingrich. Cambridge University Press. pp. 909. 5 guineas.

The appearance of this splendid tome is an event of real importance for English students of New Testament Greek—indeed they should find it an occasion for jubilation, for it makes available yet another impressive instrument of scholarship, serving to make the language of the New Testament live again to-day in the light of its use and significance at the beginning of the Christian era. The basis of this great work is the Preuschen-Baur *Griechischdeutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, which Professors Arndt and Gingrich have translated, revised, and extended. Used in conjunction with Moulton and Milligan's *Vocabulary of the Greek Testament illustrated from the Papyri and other non-literary sources*, and J. H. Moulton's *Grammar of New Testament Greek*, plus less recent books of reference such as the Grimm-Thayer *Greek-English Lexicon of the New Testament* and Cremer's *Biblico-Theological Lexicon of New Testament Greek*, not to mention a variety of other less bulky volumes like Deissmann's *Bible Studies* and Professor C. F. D. Moule's *Idiom Book of New Testament Greek*, no student can complain to-day that he is ill equipped for the understanding of the language in which the New Testament was written.

At the same time, however, it would be a mistake to imagine that the last word has been said on the language of the New Testament. Material for scholarly research is constantly accumulating, and the painstaking precision with which the different lines of evidence are being examined and collated by many scholars in different parts of the world makes it certain that as the years go by more and more light will be shed on the terminology of our Greek Testament. And who knows whether some unprecedented and exciting discovery, comparable to that of the Dead Sea Scrolls, which in itself would add greatly to our knowledge, may not suddenly be made? As Walter Bauer says at the conclusion of his Introduction: "No one need fear that the task is almost finished and that there are no more parallels to be found. One who gives himself to this task with any devotion at all cannot escape the feeling thus expressed: how great is the ocean, and how tiny the shell with which we dip!" Incidentally, the student should not overlook this Introduction, for it offers a considerable amount of detailed and valuable information, some of which is not included in the body of the Lexicon proper.

The day is now past when the language of the New Testament can be regarded and explained as a sort of appendage, of doubtful worth, of classical Greek. The former, we are now beginning to understand, represents the language of the people in everyday life, as the latter, being the medium of literary experts, scarcely did. Besides, words and

phrases which it has not been possible to match in the literature of classical Greece are now being shown, as the evidence gathers, to have been part of the common linguistic coinage of the first century A.D. It would hardly be wise for any commentator to conjecture now that the remaining *hapax legomena* of biblical Greek were coined for the particular occasion by the writers who used them. To quote Bauer again, with reference to those words for which the literature of the Bible is (at present) the only witness : " The fact that the advances in our knowledge have freed one after another of these words from their isolation and demonstrated that they were part of the living language, forces upon us the conclusion that the great mass of biblical words for which we do not yet have secular evidence also belong to that language ".

We are informed by the two translator-editors that " this dictionary in its English dress constitutes a gift of the Lutheran Church—Missouri Synod to the English-speaking world, presented in the hope that the work may assist in the interpretation and dissemination of the Divine Word which lives and abides for ever ". That this hope will be fully realized there is no doubt, and its value will remain for many years to come. To those who have given this volume to us, Dr. Arndt (whose sudden death shortly after its publication earlier this year is regretted), Dr. Gingrich, and their Church, and to the publishers for the beautiful craftsmanship of their production, we are deeply grateful and much indebted.

PHILIP E. HUGHES.

BATTLE FOR THE MIND.

By William Sargant. Heinemann. pp. 236. 25/-.

Towards the end of this book the author describes it as " mere beachcombing ". Whether this is false modesty or genuine appraisal, he does himself an injustice, for it is clearly a work of some significance. To those who have read previous writings by Dr. Sargant in medical journals it comes as no surprise. There is an immense quantity and diversity of material collected, analysed and synthesized, and some of it illustrated by photographs. He has set out to examine comparatively such varied psychological phenomena as the effects of battle incidents, the religious conversions of John Wesley's ministry, and political brain-washing, both ancient and modern. (There might well have been added other similar phenomena, such as the cures claimed at Lourdes, which may have more in common with these induced changes of belief than might be supposed on first examination.) These phenomena are discussed in the light of Pavlov's experiments with dogs. The criticism that " men are not dogs " is cogently answered in a chapter which is really the crux of the book. The sub-title is, provocatively, "a *physiology* of conversion and brain-washing ". The reader is compelled, willy-nilly, to decide how far he will go with Dr. Sargant in his comparison between these experiments and the human phenomena which he maintains are reflected in them. The introduction has assurances that it is only the mechanism of the change of belief, and not the validity of the beliefs concerned, which are under investigation. But can the issue be shelved in this way? Do the phenomena compared really have the common denominator which Dr.

Sargant has found for them? Is the implantation of a falsehood to be compared with the adoption of belief, in the New Testament sense, in "the living God"? Or are the resemblances in fact only superficial, only phenomenal?

In any case, so far as Christianity is concerned, the author lumps together everything from the Jesuits to the snake-handling sects of the United States, and his conception of what should be taught as Christianity (p. 234) is, to say the least, nebulous. He avoids altogether the idea that belief carries a spiritual connotation, that is to say, that it implies the existence of objective spiritual realities in which, or in whom, belief is placed, and which themselves react upon the one who has come to believe in them. It is no mere mental assent, but the deliberate acceptance of another personality into a state of union with, and control of, the believer. Conversion is only one half of the event, the manward side of it. The fact that it involves the mind and brain of the person concerned does not affect the reality of the unseen work of God that makes the other component, nor does the fact that the outward manifestations can to some extent be imitated and produced at the will of another by various technical manipulations. The great value of this book is that it draws attention to what has been often ignored, i.e., the role of mental activity in conversion and the ways of affecting and controlling this activity, and that is also what makes it an exceedingly interesting book. A. P. WATERSON.

SCRIPTURE AND MYTH: AN EXAMINATION OF RUDOLF BULTMANN'S PLEA FOR DEMYTHOLOGIZATION.
By P. E. Hughes. Tyndale Press. pp. 36. 1/6 (*paper*).

In this essay, Dr. Hughes summarizes Bultmann's findings, criticizes them, their alleged dependence on science, and finally widens his survey to show that all knowledge must ultimately depend on the existence of God.

Past christological heresies have been due to a defective acquaintance with the New Testament teaching. Bultmann's knowledge cannot be gainsaid, yet he rejects Christ's pre-existence, Virgin Birth, sinlessness, deity, His substitutionary death, resurrection, ascension, and return in future glory, the final judgment, existence of good and evil spirits, the personality of the Holy Spirit, the Trinity and much more, because all these depend on miracle and the supernormal conflicts with contemporary science.

Jesus was a mere man who was born, lived and died like other men. God's arbitrary choice of this ordinary man through whom to reveal the way of redemption is, in Bultmann's view, the real *skandalon*—the stumbling-block which no one can avoid. Christ's incarnation and resurrection occur every time the Gospel is preached. Christ is of value only in the "now" of presentation. All becomes subjective and existential. The past has no value. There is no resurrection of the dead. The result is "a way without a future", and "a faith without hope". Bultmann knows this is *not* the New Testament doctrine.

Dr. Hughes proceeds to argue that Bultmann's scientific outlook, viz., that the Universe is a "closed" system brooking no inter-

ference from without, is outmoded. Modern scientific theory tends to view it as more " open " than ever. Science knows that the " higher " can intervene in the " lower ". Has not man harnessed nature's fires for his own use? Further, whilst all things operate according to laws, these laws must be subject to control by some higher law, or chance would intervene and " reason and unreason " would be correlatives, which is impossible. The higher law or principle can, in reality, only be God. But science tends to look upon all knowledge as man discovered, and so worships the creature, not the Creator. This anthropocentralism, Hughes says, is the modern idolatry. God alone is the Source of all being and all knowledge. The logic of Bultmannism demands that he should take the last step by declaring God to be the ultimate myth which has to be eliminated.

With regard to these sections, whilst they may satisfy believers, it is certain that both scientists and philosophers could give strong counter-arguments. The pamphlet is certainly the most thorough-going criticism of Bultmann's theology one has read. It is excellent, concise and readable. G. G. DAWSON.

IN DEBT TO CHRIST.
By Douglas Webster. Highway Press. pp. 160. 4/6.
THE MYSTERY OF THE CROSS.
By J. E. L. Oulton. S.C.M. Press. pp. 63. 3/6 (*paper*).

In Debt to Christ is said to be " an entirely new study of the Cross ", " a book for ordinary Christians "—yet providing a good deal of suggestive material for clergy who are determined, like St. Paul, that their message must be " Jesus Christ and Him crucified ". Mr. Webster admits that in this study he " cannot avoid theology ", and does not want to. Yet perhaps its greatest value is in the realm of " applied " rather than " pure " theology. Your reviewer found most help in the chapter entitled " The Cross observed ", with its careful study of the Seven Words, and in the last chapter, " The Cross proclaimed," which deals with the Church's Mission in the light of the Cross. " The Cross put us all in debt to Christ. The Christian mission is the Church attempting to discharge a part of that debt, which it is within its power to pay " (p. 135). He shows how there are " aspects of the life of the Church " which are a denial of the reconciliation achieved by the Cross—division, for instance, between fellow-Christians, between races, and between churches. Under the last heading we are challenged by sentences like this : " Suppose, for instance, all thinking about Christian reunion began with the Cross instead of episcopacy, the course of the ecumenical movement might be very different ". Here and there are sentences which one cannot but query, viz., " There must have been an element of boredom in Calvary " (p. 126), or the quotation from Dr. Gossip " that a soul is saved not by one Cross but by two, Christ's and its own ". But perhaps it is churlish to criticize when there is so much that goes deep and rings true.

The Mystery of the Cross, by the Regius Professor of Divinity in the University of Dublin, is a reprint of lectures delivered to the students of Lincoln Theological College in Passion Week, 1956. Like Mr.

Webster, but more specifically, Professor Oulton stresses the impossibility of providing any complete explanation of " the saving efficacy of the Cross ". He suggests that " the idea of ransom " was common in an age when slavery was universal, and that " the theory of penal substitution " has become prominent in more modern times because " the scene shifted to the law-courts ". But he fails to quote the many passages in which the New Testament itself speaks of Christ as our Redeemer and our Substitute. To this reviewer the most valuable chapter is that entitled " The appeal of the Cross ". It is worth while to read this little book if only for the brief exposition of Mark viii. 35 on pages 48 and 49.

The language of the New Testament, indeed, goes further towards providing an explanation of the efficacy of the Cross than either of these writers seems prepared to admit. FRANK HOUGHTON.

ROYAL PRIESTHOOD.

By T. F. Torrence. Oliver & Boyd. pp. 108. 9/- (*paper*).

This is a brave and very learned attempt to come to grips with the causes of ecclesiastical division, in so far as these are concerned with the ministry, and to suggest a way forward by which especially the Church of England and the Church of Scotland can become one. It ends with a powerful plea for the rediscovery of the essential diaconal, presbyteral and episcopal ministerial functions within and for the sake of the whole " royal priesthood " of those who have been baptized into the one body of Christ. And it insists on the essential need of recognizing that intercommunion is vital to the " mutual adaptation of our churches " (p. 105).

This concluding plea for urgent and immediate action to end the scandal of Christian disunity is supported by a previous argument which moves in a rarified theological atmosphere, in which at times your dilatory reviewer found it hard to breathe! The opening insistence upon the essential function of the priest being to open the way to that hinted ground of meaning, which is represented by the Holy of Holies or " oracle " in the Jerusalem Temple, is calculated to warm the heart of every genuine Evangelical. The emphasis throughout upon the Church as the body of Christ, though Professor Torrence enters a necessary caveat against the glib use of the phrase, " the extension of the Incarnation," will be congenial to every hyphenated and un-hyphenated Catholic. And the stress upon Calvin's Institutes at the start of the discussion of the Corporate Episcopate will be as reassuring to Protestants as will be the author's authoritative marshalling of the scriptural evidence to all contemporary Biblical theologians.

There can be no doubt about the importance of Professor Torrence's insistence that there must be no by-passing of the Ascension and " going away " of Jesus Christ in order to exalt a continuity of the temporal succession of the Church to a position which renders it immune from the eschatological surprise, in which judgment not only will " begin ", but also will be seen to " begin at the house of God ". Whether the theological argument which is sustained from the evidence of the Old Testament, and from the Epistle to the Hebrews and the

Pauline and Johannine writings in the New Testament, will carry conviction in life as well as in logic, seems to me to be the fundamental query that must be put by the layman, and not only by him, to this work, as to so much other contemporary biblical theology.

Are we by-passing the Synoptic Gospels in order to walk by theological sight rather than face the sudden surprising and often scandalous surprises of the life of faith? If we are in any danger of so doing, this sustained theological essay is just the spur we need not to allow its theological terminology to lull us into the false security of a proven case or to drive us into a disregard for all deep thinking because of its involved argument, but to penetrate behind the interpretation, whether of Torrence, Calvin, Aquinas, Paul or John, to Him to Whom they all bear witness, but for Whom not one of them, and all of them together, is any sort of substitute. J. E. FISON.

EZEKIEL.

By H. L. Ellison. Paternoster Press. pp. 144. 10/6.

This is a book which excites rather than satisfies. Throughout, the reader is conscious of making contact with an acute and original thinker of the Old Testament, but the book is not big enough to give adequate expression to the author's ideas and interpretations. Originally a series of contributions to *The Bible Student*, the book betrays the " space-consciousness " which besets the writer of articles. The author confesses to having omitted an index " partly to keep the price down ". It is a major loss to conservative scholarship that the opportunity was not taken to write the really full book which the theme demands and of which the author is so obviously capable.

Mr. Ellison sets out to cover the whole of Ezekiel on a selective basis : giving fuller treatment where the obscurity of the text demands it, and touching lightly the parts where the meaning needs no elucidation. He has made few if any mistakes in his allocation of passages into these two categories. Some parts deserve special commendation : the discussion of Prophecy and Apocalyptic (pp. 102ff) ; Israel and the Church (pp. 129f) ; the location of Ezekiel's prophetic activity (pp. 19ff) ; the purpose of the " foreign oracles " (pp. 99ff). One could mention other places and draw up whole lists of individual verses helpfully treated, but, apart from the section on Prophecy and Apocalyptic, nowhere does one feel that the author allowed himself room for the topic.

The most unsatisfactory section deals with cc38-48. Too much time is spent poking fun at the more alarming statements of Scofield, so that the author's own approach receives only general statement, and there is a lack of that positive exposition which adorns the rest of the book.

An unusual and very delightful " dedication " predisposes the reader towards a book which, useful as it is, could have been so much more so. J. A. MOTYER.

THE LIVELY ORACLES.

By Ernest Marshall Howse. Allen & Unwin. pp. 224. 20/-.

How do you bring the prophets to life in classroom or pulpit? You picture Hosea, " young, idealistic, sensitive to beauty as an Æolian

harp to a breath of wind, passionately in love with a young girl Gomer, of bewitching physical loveliness ". You then focus on the babies and mother's gay little outings to the Bethel Fair, and quote Oscar Wilde : " The worst of having a romance is that it leaves you so unromantic ". By-passing " streams of turgid poetry ", you chalk up love as the supreme element in the character of God, and hurriedly conclude the sermon.

Quaint as we may find this Winnipeg preacher's bulldozing manner, he has certainly managed to make the Old Testament books lively. He has drawn the façade of passing empires admirably, and related the message of each writer to the problems of his day. He fairly sends the prophet's clarion call reverberating from the pulpit. " What doth the Lord require of thee ? " He prints the answer in full three times in two pages.

Unfortunately, like many forceful preachers, he is ruthless in his prejudices. " Zechariah " is dismissed in half a page ; but Ecclesiastes, " the considered reflection of a mellow cynic," so fascinates him that quotations simply stream from his pen. " Everything in Proverbs," he asserts bluntly, " is tested by whether it pays or not " ; and " Esther is a strange book, morally on a low plane, pervaded and besmirched by the spirit of hate and revenge ".

In fairness to the writer it should be stated that he is piecing together the commonly accepted conclusions of research scholars ; the sermons are not intended to add a jot or tittle to Biblical scholarship. The responsibility for their bulldozing liberalism lies therefore partly on other shoulders. Even so, the author's radical approach detracts from the oracular nature of the documents he is expounding. He cannot have it both ways : if " the religious value of Chronicles is low, and its historical value is not high ", a few ancient 4th century B.C. records it contains will hardly redeem it. The writer has made the oracles more lively than authoritative. D. H. TONGUE.

THE BOOK OF REVELATION.
By J. B. Phillips. Geoffrey Bles. pp. 55. 9/6.

In the final volume of his new translation of the New Testament Mr. Phillips enables us to do what no Englishman, perhaps, has been able to do since the Authorized Version was first issued, in what was then the common tongue of the people. He gives us the chance to read the Book of Revelation as a book, and not in devotional or prophetical snippets. Even Moffat's, which with all its faults is a very readable version of most of the New Testament, drops into a garbled imitation of the A.V. when it reaches Revelation. Of all the books of the Bible, Revelation in the A.V. is the most difficult to read right through at a sitting. The pressure of strange imageries and the difficulty of understanding its message, as Word of God, forces the reader to pause after a chapter or two. Now he can read it from cover to cover—and what an impact it has !

Secondly, the meaning of the words themselves is clearer. Not that the words necessarily make up a sequence of thought which we can easily understand, but Mr. Phillip's version takes the modern reader a long way forward. In the earlier chapters the overriding impression

emerging is of the Risen Christ, actively concerned in the work of His Church, revealing to them their weaknesses and declaring that judgment will not pass them by. In the later chapters the massive imagery of the visions is displayed effectively, though perhaps we cannot in this material age ever hope fully to understand the message God has given in this book. One criticism might be offered of the translation : to call " the Beast " the " Animal " is to rob it of all the terror and loathsomeness of the original. " Beast " is not archaic and it is hard to see why Mr. Phillips, who has such a knack of hitting off the contemporary word closest in meaning to the original, should not have used it. J. C. POLLOCK.

SECOND THOUGHTS ON THE DEAD SEA SCROLLS. *By F. F. Bruce. Paternoster Press. pp.* 144. 10/6.

Since 1950 a spate of books on the Scrolls has poured from the Press, mostly concerned with propounding breath-taking new theories on the origin of Christianity. By contrast, Prof. Bruce's approach to the Scrolls is patient and methodical. The pace is much slower, the theories are analysed far more carefully, and the conclusions inspire confidence.

The author agrees with the majority of scholars (H. H. Rowley excepted) that the Kitti'im are the Romans rather than the Seleucids, and that the Habakkuk Commentary must be dated shortly before 63 B.C. He respects palæographical evidence, and Dr. S. Birnbaum in particular, when dating the copying of the Scrolls, and favours c.150 B.C. for Isaiah A, and c. 75 B.C. for the Manual. He thinks the Sect, whom he tentatively identifies with Josephus' marrying Essenes, occupied Khirbet Qumran from second century B.C. to 68 A.D., except for the interval 37-4 B.C., which they spent at Damascus.

Documents some 1,000 years older than any Hebrew MSS formerly known, are naturally an immense aid in studying the Old Testament text. They prove all three versions, the Massoretic, the LXX and the Samaritan, to be founded on very ancient Hebrew texts. So when Qumran supports strongly a non-Massoretic version, Bruce is sometimes prepared to amend the traditional text : e.g. Isaiah xxi. 8, " Upon a watchtower " ; Isaiah liii. 11, add " Light " with LXX; Isaiah xl. 12, " Waters of the sea ". But in general he feels the discoveries have greatly enhanced our respect for the Massoretic Text.

E. Wilson's view that Qumran rather than Nazareth is the cradle of Christianity causes Bruce serious concern. If the theory is based on the supposition that the Teacher of Righteousness claimed to be a Messiah we must reject it ; there is no evidence for such a claim, even though his followers expected their Teacher's resurrection. The Baptist may have had contact with Qumran during his career, as Luke i. 80 implies, and Josephus' account of his baptismal teaching demands ; but Jesus differed from Qumran on fundamental issues like asceticism and the Sabbath, and was obliged to repudiate certain aspects of the Covenanter's religion in achieving His Messianic destiny.

Bruce is so eminently fair and restrained ; he so courteously acquits scholars like Dupont-Sommer and J. Allegro of unworthy motives ; he so convincingly identifies the Wicked Priest with Alexander Jan-

næus, without stigmatizing Rowley; that one longs to see his sweet reasonableness applied to yet more Qumran enigmas. Are marrying Essenes more ascetic than Jesus? Do the Scrolls portray the Essenes in several different stages of their history? Did Jesus spend all His early life in Galilee? Did His early baptismal work in Judæa (John iv. 1) follow an Essene pattern? What about the Manual's doctrine of Justification? We mark his promise that these Second Thoughts are certainly not Last Thoughts; and we hope he will shortly be in a position to clear up many more mysteries than that of the rumour-ridden eleventh cave! D. H. TONGUE.

STUDIES IN EPHESIANS.
Edited by F. L. Cross. Mowbray. pp. 121. 12/6.

Here are eight lectures on this Epistle delivered in Oxford at the third Theology and Ministry Convention in July 1955. The case for Pauline authorship is stated by J. N. Sanders and that against by Prof. D. E. Nineham; E. K. Lee deals with the theme of Unity, D. E. H. Whiteley with Christology, S. F. B. Bedale with the Theology of the Church, C. P. M. Jones with the Calling of the Gentiles, the Bishop of Leicester with the Pauline Catechesis, and S. M. Gibbard with the Christian Mystery—by which it turns out that he means the Lord's Supper. "But," someone will object, "Ephesians does not refer to the Lord's Supper; the 'mystery' expounded in this Epistle is quite a different thing". True, and Gibbard knows it; but we can forgive his irrelevance when his paper is so interesting. It starts with a review of the eucharistic teaching of Dom Odo Casel, a pioneer of the liturgical movement in the Church of Rome, and ends with suggestions for the enrichment of sacramental life in the Church of England, such as adding a reading from the Old Testament to the Epistle and Gospel and adhering conscientiously to the rubrical requirement of a sermon at each celebration. Evangelicals will welcome this, though they will not agree with all that Gibbard says.

Of the other essays, Bedale's convincing elucidation of the descriptions of the Church as Christ's body and bride seemed to the present reviewer to be the most valuable. All the authors are thoroughly well-informed and up-to-date in their scholarship, and all the essays contain some good things; but some are rather slight and desultory. The book as a whole is scrappy; perhaps that is inevitable in a symposium of this sort. J. I. PACKER.

ELEVEN LOURDES MIRACLES.
By D. J. West. Duckworth. pp. 134. 15/-.

When Dr. West speaks in the last paragraph of this book of "the unpleasantness of expressing harsh views about the judgment of colleagues of greater standing and experience in the profession", those who have read to the end will know that he means every word of it. At the suggestion of the Parapsychology Foundation he has examined the records of the eleven cases which have been claimed as miraculous cures at Lourdes since 1937. One of the reasons for choosing these recent cases was that it was reasonable to hope that, as medical cases, their histories would be better documented than many previous ones.

In any investigation of this kind there are two necessary stages which must be gone through if the truth is to be arrived at, and because of the world-wide publicity which the shrine at Lourdes has received it is highly desirable that some attempt should be made to arrive at the truth. First, the facts must be established as far as possible, that is to say, the events must be described in terms of what is known about the functioning of the body and mind in health and disease, in " phenomenal " language. Then, if there is, so to speak, a *prima facie* case for supposing that there has been a frank and unmistakable change for the better in the patient's condition, it is a question of deciding whether this is attributable to any medical treatment which they may have been having, or whether it may be truly called a miracle, using the word in a strict and even theological sense, and not simply to mean a striking cure.

Most of the book is taken up with a careful and dispassionate critique of the available information about the patients with respect to whom the cures, i.e., miracles, are claimed. Dr. West's thesis rests really upon the assertion that there is nothing in these cases which is not easily explicable on the basis of our knowledge of the natural history of disease, especially in the unmarried women who make the bulk of them. That being so, there is really no need to consider further the question of causation. His argument, stated with all humility and reasonableness, is unanswerable, and his suggestions that the medical opinions have been made to fit in with the requirements for a miracle, though disturbing, are difficult to deny. It is to the author's credit that he goes further than simply destructive criticism and ends by enquiring as to how the undoubted, if entirely natural, happenings at Lourdes can be investigated. If they were, there might be a real contribution to our knowledge of psychosomatic medicine. This excellent book should be a healthy corrective to some of the more exotic ideas on the subject of healing which are abroad to-day, for it is still often necessary to break down before we can do any building up.

A. P. WATERSON.

THE SECRET OF HAPPINESS.

By Billy Graham. The World's Work. pp. 166. 10/6.

The Secret of Happiness may be regarded as a sequel to the author's earlier publication, *Peace with God*, which in its British Empire edition has already exceeded a total of 100,000 copies : and it is to be hoped that this book will reach an equal, if not a greater public, for it contains a message which is sadly needed in this distraught age.

It consists of ten chapters, eight of which are based on the Beatitudes. The Author writes, for example, of Happiness through Poverty, Happiness through Mourning, Happiness through Hunger and Thirst, and so on. In his Preface he says, " If by happiness we mean serenity, contentment, peace, joy and soul-satisfaction, then Jesus was supremely happy. He didn't have to have an outside stimulus. . . . He had learned a secret that allowed Him to live above the circumstances of life and fear of the future. He gave it to us in the Beatitudes."

It would be a mistake to describe the work as a Commentary :

rather is it an attempt—not without success—to apply the message of the Beatitudes to modern conditions. It is well produced and very readable : the pages are not too closely printed, and are well spaced, with only a few Biblical references at the foot of each page. But it would be interesting to know the source of the apposite quotations from other quarters : these might have been given in an Appendix, in order to avoid a multiplicity of footnotes, which often is disturbing.

There are many striking sentences which arrest the reader, and will remain with him. A few examples may be given. " The vertical relationship must always precede the horizontal." " All Christians believe in God, but many Christians have little time for God." " Many of us are Christians in certain areas of our lives." " We cannot manufacture the fruit (of the Spirit) in our own cannery."

Certain words and phrases tend to grate on sophisticated English minds : but these may surely be forgiven as there are doubtless those on the other side of the Atlantic to whom such terminology will appeal. What, for instance, is a " juke-box ", or a " buzz-saw ", or a " pulp-magazine " ? words which are certainly foreign to us. But, after all said and done, these are but trifles. E. HAYWARD.

HEIRS TOGETHER.

By W. Melville Capper and H. Morgan Williams. I.V.F. pp. 144. 4/- (*paper*).

It is not surprising that 46,000 copies of this little volume have been sold in eight years, for it deals with a subject of vital concern to all human beings, and shows how sex can be controlled, enjoyed and employed to the glory of God. There is a careful marshalling of medical and psychological data, much of which has already been published in other books, but all of which comes with renewed emphasis and persuasion from authors who have established for themselves a reputation which gives them an undoubted right to speak with authority and conviction. The addition of a chapter by Mrs. Dorothy Watts is a distinct gain, too, over previous editions.

The scope of the work is not unlike that of many similar treatises. Friendship and love, courtship and love-making, marriage and singleness, discipline and disorder, are reviewed in a wise, firm, sane and human manner ; warnings are explicit but not overdone, success is painted in colours bright but not garish, disappointment is dealt with sympathetically but not sloppily. The medical guidance again is balanced and helpful, straightforward and unsensational.

But what cheers the heart more than anything is the unmistakable spiritual message which runs through the book. Not only Christian marriage, but the Christian life in any circumstances, is clearly set forth. The necessity for the new birth is plainly stated, as well as the way of victory over all forms of temptation, in the daily submission on the part of the Christian to the love and obedience of Christ. In 130 pages there is something for everybody, and we would echo the sentiments of the Foreword : " We are grateful to them for writing this book, and we confidently, and reverently, wish it God-speed. May it accomplish that which He doth please, and prosper in the thing whereto He hath sent it." D. K. DEAN.

A YEAR WITH THE BIBLE.
By John Marsh. S.C.M. Press. pp. 190. 15/-.

The structure of this compilation by the Principal of Mansfield College is simple. He has selected 366 readings from the Bible, of lengths varying from a few verses to several chapters : and to each he has given a title, and added an explanatory or expository note. He follows, more or less, the Biblical order, except for his closing section which consists of a series of passages of praise and thanksgiving. The whole book is in nine " parts ", entitled " The Way of Understanding ", " The Way of Redemption," and so on.

Dr. Marsh has a profound veneration for the Holy Scriptures, coupled with a devoutly critical approach : many of his comments are extremely illuminating, though he is not always successful in his attempts to draw present-day parallels, and some of his notes are too heavily interlarded with marks of exclamation as he tries to produce some rather slick apophthegms.

The anthology is not related to the Christian Year, so that the course of readings can be begun at any time : but its value to the reader depends largely on unbroken regularity ; and the student should take plenty of time both to study the selected passages and to consider the appended note.

We believe that the book will be helpful both in creating a better understanding of the Bible considered as a whole, and in relating its devotional and ethical lessons to personal and social life. It is beautifully (though expensively) produced, but proof-reading has been somewhat carelessly done. D. F. HORSEFIELD.

SOME THOUGHTS ON FAITH HEALING.
Edited by Vincent Edmunds and C. G. Scorer. Tyndale Press. pp. 60. 2/6 (*paper*).

This excellent booklet is the product of a group of Christian doctors. It comes opportunely when many clergy are greatly taken up with Faith Healing, and will serve as a sober corrective to extravagant claims and misplaced enthusiasms. The discussion is temperate and comprehensive. The evidence from Scripture, early Church history and Medicine is all examined dispassionately, and reference made to the spate of modern books on the subject. The general conclusion is that the gift of healing, given largely as a sign in apostolic times, has been withdrawn. All healing is, of course, divine. God is the author of penicillin as well as of peace. He uses His own appointed means; the natural resistance and restorative properties of the body, together with modern medical knowledge. It is not that He cannot, but that He does not intervene miraculously in answer to prayer, or anointing, or the laying on of hands.

The distinction between organic and functional disease is drawn, and it is seen that many " cures " are really the psychotherapeutic relief of functional states, equally relieved by the doctor as the spiritual healer. St. Paul was not healed, despite earnest prayer ; Trophimus was left sick, and Timothy advised to take wine.

There is a short section on the history of healing, and the special

characteristics of our Lord's miracles. The B.M.A. report on Divine Healing is quoted, together with some interesting information on Lourdes. Theological weight is given in conclusion, by a summary of Professor Warfield's book on miracles. As a doctor, I thoroughly recommend this booklet. S. H. GOULD.

BEGIN TO LIVE.
By Helen Rose. Cedar Books. World's Work. pp. 96. 2/6 (*paper*).

PEACE OF MIND.
By Joshua Loth Liebman. Cedar Books. World's Work. pp. 186. 3/6 (*paper*).

It is difficult to be objective about *Begin to Live,* because it is so very American that English Christians will feel immediately that it is too naïve, too humanistic, and too unchristological to be of much use to them. The author is a consultant on Human Relations and Child Guidance, and starts her book with the exuberant optimism of the nice, healthy American tourist. " The purpose of this book is to help its readers achieve greater happiness. Everyone can be happier than he is. This book tells how we can develop a dynamic personality. . . ." Suggestion is the keynote, and psychology is the lodestone, and the best sort of success story is the ultimate goal.

Her formula for success is simple (p. 60) : " Gain the insight to see yourself clearly, . . . and then let the power of suggestion change you. There is nothing in the world that can defeat this combination of dynamic psychology and suggestion. It gives one such power." It is interesting reading, because it gives a very clear picture of the kindly, liberal humanism, cushioned from the realities of real life, which is part of American thinking to-day, against which the clear teaching of evangelical doctrine must needs be put in a dogmatic way, to counter this vague and delightful humanism.

Whereas *Begin to Live* is a slightly glib, facile, optimistic " God's-in-His-Heaven,-All's-right-with-the-world " book, *Peace of Mind* is strong meat, and the result of much intellectual anguish on the part of Joshua Loth Liebman, Rabbi of Temple Israel, Boston, and clearly a thinker and personality of power in American Judaism. His main prescription for peace of mind is compounded of ideas taken from Jewish ethics, various normal psychiatric treatments, and a good deal of the suggestion-treatment and " know-yourself " outlook that pervades *Begin to Live.*

The Christian reader will find much to enlighten him concerning modern liberal Jewish thought in an obviously American world, and he will be interested to notice similarities between extreme English Protestant " modernism ", and this modernistic counterpart in Jewish thinking.

In discussing "Psycho-analysis and the Confessional" Dr. Liebman says, " Atonement, rather than growth, is the aim of the religious confessional, whereas psychotherapy does not require that you feel sorry for your sins so long as you *outgrow* them " (p. 34). This is the doctrinal basis of the practical teaching of the book, which ends with

phrases such as " Religion, *guided* by psychology. . . ." Finally there is a restatement of humanistic religion in its simplest and baldest form. Dr. Liebman produces a new decalogue beginning " Thou shalt not be afraid of thy hidden impulses ", etc., which takes one back to St. Paul's plaintive cry, " But even unto this day, when Moses is read, the vail is upon their heart " (II Cor. iii. 15).

M. A. P. WOOD.

THE GOSPEL OF JOHN (2 vols).
By William Barclay. Saint Andrew's Press. pp. 268 *and* 338. 6/- *each.*

THE LETTERS TO THE CORINTHIANS.
By William Barclay. Saint Andrew's Press. pp. 296. 12/6.

No one can dip without profit into any of this series of volumes by the Rev. William Barclay under the general heading, " The Daily Study Bible ". In the particular volumes under review Mr. Barclay shows again the true spiritual insight which we have learned to expect of him. Like the scribe " instructed unto the kingdom of heaven " he brings forth out of his treasure " things new and old ". Sometimes one wonders whether the comments are not a little too discursive for their purpose. There are times when the actual reading of Holy Scripture is confined to only a few verses, and the comments on them continue for several days. Are they in danger of becoming a very helpful *commentary* rather than daily readings? The two pages on the " thorn in the flesh " (II Corinthians xii) are a case in point.

To " The Gospel of John " a valuable introduction is provided. While some of us may still believe that the son of Zebedee was its author, Mr. Barclay builds up systematically and convincingly the evidence for his view that while the apostle John is " the beloved disciple ", the Gospel may be regarded in part as the production of the Church, with John the Elder as its penman. It is disappointing to find that, while holding reverently to the truth of Christ's Deity, and convinced of the fact of His Resurrection, Mr. Barclay seems more inclined, in these later volumes, to question the miraculous character of our Lord's mighty acts. He doubts, for instance, whether Jesus " literally multiplied loaves and fishes ". His " two explanations " of this miracle seem painfully far-fetched. And the four possible " explanations " suggesting that the resurrection of Lazarus was not a historical fact are far less credible than the miracle itself. If, as he tells us, " it does not really matter whether or not Jesus literally raised a corpse to life in A.D. 30," can the simple reader accept Mr. Barclay's further statement that " it matters intensely that Jesus is the Resurrection and the Life for every man who is dead in sin and dead to God in A.D. 1955 "? Must not our confidence in the whole record, and in the veracity of the recorder, be seriously shaken?

FRANK HOUGHTON.

AN ANALYSIS OF THE GOSPEL OF MARK.
By Harold St. John. Pickering & Inglis. pp. 173. 5/-.

This study of St. Mark's Gospel is made on original lines. The preliminary analysis divides the subject matter into eight divisions, with appropriate headings, and occupies four pages. Then follows an

introduction which is in itself a mine of information. It passes in review every aspect of approach to the Gospel. Much is written about the authorship and the author, about the characteristics which mark out this Gospel from the others, and about innumerable points which are made clear to the advantage of the reader.

Later the Gospel is printed in one hundred paragraphs of varying length, each followed by exposition and explanatory comments. It is far more than an analysis, and will be found a very helpful handbook to the experienced teacher, as well as to the reader who may not be a trained theologian. The style is clear and simple. It is encouraging to have this aid to the study of the Scriptures from the standpoint of one who is a convinced believer and who has made more than a superficial survey of the sacred scene. H. DROWN.

NOTES ON BOOKS RECEIVED

Working Together : Malaya, by H. A. Wittenbach (*Highway Press,* 2/-) is the fourth in a series which provides much information in small compass. In the first part the country and its recent history forms the background for clear notes concerning missionary advance and the formation of the Malayan Christian Council. The second part shows how Christians are working together in various spheres: in the new villages, against social evils, among youth and in theological training, and through visual aids and literature. This little book is invaluable for those (and they should be many) concerned with this vital land, so soon to be independent.

Background to the New Testament, by Harry Hollinson (*Perry Colour Books,* 2/6). By means of brief letter-press and excellent coloured pictures a number of useful facts about the life and history of Palestine and of the Jews in Bible times are brought together to help day and Sunday school teachers. The pictures are accurate and attractive, and the little book will be popular with children also. Its only fault is its brevity.

Fundamentalism, by C. M. Chavasse (*S.P.C.K.,* 1/-). In this little booklet the Bishop of Rochester publishes his sermon of the Islington Conference, 1956, in which he drew a careful distinction between authoritative Biblical teaching and preaching such as that of Billy Graham and the Evangelicals, and the "crude conception of literalism."

An Account of Archbishop James Usher, 1581-1656, by N. D. Emerson (*obtainable at A.P.C.K., Dublin and Belfast,* 2/-) is a pamphlet describing Usher's life and teaching. It is written with commendable scholarship and will provide a useful introduction to the great Irish Protestant apologist. It should be of particular value in Ireland.

And Unto Smyrna . . ., by S. W. H. Bird (*James Clarke,* 6/-) is a most interesting account of the Christian Church in one city of the Levant, by its present chaplain. Starting with St. John he traces the story through the persecutions to the days of Christianity in Asia Minor, and on to the Ottoman conquest and the start of the western trading communities. The book takes the reader right up to the present, and stresses the contribution of the Church in modern Turkey.

Suetonius : The Twelve Cæsars, translated by Robert Graves (*Penguin Classics,* 3/6). Mr. Graves' translation enables the modern reader to enjoy the extraordinary story of the Cæsars, from Julius to Domitian. The book is, of course, useful background to Early Church History. Penguin Classics are splendid value—but if only the print could be bigger. . . .

Can a Young Man trust his God ? by Arthur Gook (*Pickering & Inglis,* 2/6), tells of remarkable providences in the life and ministry of Mr. Gook, when he was an evangelist in Iceland. Any one of these stories will strengthen faith, and they are told without adornment or exaggeration. The theme is that God provides and guides those who are fully committed to Him, in the smallest details of life.