Book Reviews

CHRISTIAN EDUCATION REVIEWED.
By Spencer Leeson. Longman. pp. 123. 16/6.

Those who remember Spencer Leeson's Bampton Lectures in 1946 on the subject of Christian Education will turn to his last book with keen anticipation. Nor will they be disappointed, for to read *Christian Education Reviewed* is to realize how great a loss the whole Church, and not least the Evangelical side of the Church, has sustained by the untimely death of this great but humble-minded bishop.

In the first chapter of this posthumous book Spencer Leeson has left us a clear and simple account of the Gospel which provided the dynamic for all his own work in education. " To follow the true law of our nature is what freedom means, and that is to do the will of God, as He has revealed it to us and as our moral reason accepts it : but in the exercise of our power of choice we continually act and speak and think in disobedience to His will, and this is sin. We believe that, by the prevailing law of the moral universe, nothing that is sinful can approach God unless He Himself restores and cleanses it : the impure cannot approach the pure. We therefore, as sinners, stand in peril of eternal separation from God, and the loss of our high destiny. A vast vista opens out before us. How the offer of God's restoration has been made to us is written at large in the spiritual history of the race, coming to a climax in the record of the birth, ministry, death and resurrection of our Lord Jesus Christ. Until by accepting Him as our Saviour we are ' found in Him ' we remain, as Butler would say ' unformed and unfinished ', our true natures unrealized, our proper end unfulfilled. But that does not express the whole truth strongly enough. Not only will our hopes for the betterment of our world be ruined because of the poisoned state of our wills and emotions, but also in the eternity that awaits us beyond death there may be for us that separation from God, the ruin of our destiny, and failure and loss for ever."

It is with this clear understanding of man's need of salvation and of God's provision in Christ as his guiding star that Spencer Leeson approaches the objections offered by such as argue that teachers should not seek to impose any faith upon their children, and that children find a faith for themselves. His answer is unequivocal. First, " Children and boys and girls and young men and young women have a right to guidance from those they know best on the meaning and the end of life : to deny it to them is to betray them ". Secondly, " Detachment in these matters " is " in the nature of things impossible : for a teacher's convictions will flow out of him in spite of himself ; he cannot conceal from his pupils the supposedly secret places where he himself ' lives '."

Furthermore, what a teacher believes children to be, must affect his aims as an educator. If they are God's creatures intended for fellowship with Himself, they cannot just be regarded as the embryos of " efficient salary earners, good fathers and mothers, and responsible

citizens of a democratic state", and the Bishop presents the teacher's task in clear and incisive terms, and he concludes the chapter with a beautiful analogy of the teacher's pastoral office in terms of John, chapter x.

Undoubtedly the first chapter is the spiritual gem of the book because it is dealing with the whole meaning and purpose of Christian Education. But the remaining chapters, portraying in turn the framework of law and administration, and the successive stages of education—primary, secondary, and post-secondary—and the excellent postscript on the village school, are all magnificent in their way, because of the clarity of their insights and the wisdom of their comment. In them can be seen how it is possible to appreciate the religious work of the county and controlled schools and to value the achievements of the Agreed Syllabuses, and yet to be so sure of the superior worth of the Church's Aided Schools as to be convinced that the sacrifice necessary for their retention—however costly—must be made.

H. J. BURGESS.

EDUCATION.

By W. O. Lester Smith. Penguin Books. pp. 240. 3/6.

This inexpensive and easily read little book is a workmanlike introduction for the general reader to the fundamental issues in education to-day. Its author was a chief education officer for many years before becoming Professor of the Sociology of Education in the University of London. The presentation is fair, balanced and objective.

Christian readers may be interested in weighing the influence of Rousseau and Dewey and the modern psychology in educational theory and the extent of the recent swing back from the myth of natural goodness to a more Christian theory. It was a great modern educationist, Sir Fred Clarke, who said, "Of all the needs of democracy, some abiding sense of the reality of Original Sin may yet prove to be the greatest" (p. 41). The share of the home and church in the education of children is estimated highly: "Membership of a church often provides the more valuable group contacts in childhood and youth; and the services or liturgy of the church, which children attend, are a source of words and sayings that so impress themselves on the memory that they become guides and directives throughout life's journey" (p. 76).

The reader is taken through the history of the passing of control of education from the Church to the state in this country, and can learn the difference between "controlled" and "aided" schools. He will find a clear introduction to the political issues of to-day which group themselves round the phrase "equality of opportunity", the objections to selection at the age of eleven and the arguments for and against independent schools and the right of parents to pay for the education of their children. In the current debate about whether the education system of a country determines the class structure or vice versa, the writer appears to come down on the side of the latter, because he writes: "The more one reflects on these problems of equality of opportunity and the social ladder, the more surely does one return to those considerations of the decisive influence of home

and family referred to in the last chapter. For the home is a much more potent factor in determining life chances than the school" (p. 116). DEREK WIGRAM.

THE SIEGE PERILOUS.
By S. H. Hooke. S.C.M. Press. pp. 264. 21/-.

Professor Hooke has a feeling for a bold and inviting title. In collecting here a score of scattered articles and lectures under the name *The Siege Perilous* he is not claiming to be a modern Galahad, but asserting the value and admitting the risks of his ruling academic interest. That interest is now as well known as his name. It is to see human cultures (and especially those that are met in the Old and New Testaments) studied not each in isolation but each as related to the prevailing patterns of its contemporary world, and to history as a whole.

The author is quite frank about the peril of this approach, in the tendency to overrate the significance of similarities between one culture and another. To quote from his title chapter: "We can see . . . that great symbol of divine kingship, the bull, journeying from Mesopotamia to Crete, perhaps by way of Egypt; thence we may trace him to Greece, and on to Spain, where he still holds ritual state; and so to the Brown Bull of Cooley in the magic fields of Eirann. But while the trail may be clear, it does not suffice to prove that the Brown Bull of Cooley is one end of a true cultural chain which ultimately leads us back to Sumer. . . . The chief danger is of being satisfied with anything less than a completely rigorous proof of true descent. There is some cause for complaint that Clio has too many illegitimate children." This is well said; yet those who read the chapters on *Cain and Abel* (where, as in the author's Vol. VI of the O.T. Clarendon Bible, the brothers are part of a fertility ritual, and the mark of Cain is a priest's tattoo) and on *Some Parallels with the Gilgamesh Story* (in which Elijah's journey to Horeb is examined for resemblances to the ritual journey of the dead in ancient Mesopotamia and modern Melanesia) may be pardoned for concluding that poor Clio has been in trouble again.

Not all the findings, however, of the Myth and Ritual approach are as wayward as this. There can be little doubt that it has enriched our understanding of the ways in which, one the one hand, Jeroboam the son of Nebat made Israel to sin, and in which, on the other hand, the biblical writers make their allusions to God's victory over the Dragon. The resemblance between the leading symbols of the ancient king rituals and those of Jewish and Christian apocalyptic is certainly striking, and the author argues persuasively that the Apocalyptists were using and transforming not obsolete material but symbols that had kept their currency, despite the protests of prophets and reformers, and so were available to be put to better work. This belief in the serviceability of primitive forms as vehicles of revelation, under God's providence, enables Professor Hooke to take more than an antiquarian's interest in the rituals and signs of the Old Testament. He quotes with approval Lionel Thornton's saying: "Since every image has its place in the revelation, ***nothing is left behind*** in the passage of

thought "—that is, nothing of the O.T. is discarded; all of it carries theological implications to be unfolded in the N.T. When this thought is uppermost, the author is most illuminating; it is this interest that makes the chapters on *The Theory and Practice of Substitution* and *The Sign of Immanuel* the best in the book.

In general, this book has the virtues and defects of its character as a collection of writings spanning a quarter-century. There is some repetition and there are matters no longer topical; but there is the charm of variety, the usefulness of having scattered essays assembled, and the interest of seeing the early and the mature formulations of a thesis which has exerted great influence on Old Testament studies in recent years.

F. D. KIDNER.

CALVIN'S SERMONS ON ISAIAH LIII.

Edited by T. H. L. Parker. James Clarke. pp. 161. 12/6.

In the present tendency to isolate theologians from pastoral work, it is often forgotten that the great Christian thinkers of the past were preachers as well as writers and dogmaticians. For drawing attention to this aspect of Calvin, we are already indebted to an earlier study of Mr. Parker's, and we may well be grateful that he has now been able to give us a more extended example of Calvin's preaching than was previously possible.

The translation and editing of these sermons of Calvin have been done with great care. Mr. Parker has given us a short but valuable introduction. He has been able to work back to a more exact text even than that which is given in the *Corpus Reformatio.* He has not allowed himself to be enslaved by previous translators, nor indeed by the attempt to be clumsily literal, but has made it his aim to put Calvin into clear and effective English. On the whole we may say that he has succeeded excellently, both in his introductory notes (which are brief and pointed) and in his felicitous rendering.

Of the substance of the sermons it is not necessary to speak in detail. There are debatable points of detail, but with the main development of Isaiah liii as a prophecy of the death and passion of Christ no one who understands the rôle of this passage in the saving work of Christ and New Testament proclamation can possibly disagree. As a preacher Calvin reveals the attention to the text which made him so great a commentator. He displays the profundity of insight which marked him as a theologian. But he also gives evidence of a warmth of devotion and conviction which characterize him as a great pastor and disciple. And even in the English rendering the purity and force of his utterance give to those sermons of the past a quality which prevents them from being read merely as historical specimens.

A. W. BROMILEY.

GOD IN THE PSALMS.

By George S. Gunn. St. Andrew Press, Edinburgh. pp. 215. 21/-.

These are the Cunningham Lectures delivered at New College, Edinburgh, recast and rewritten. An immense amount of research has been done on the Psalms of recent years. Dr. Gunn has made this

field of study especially his own, and in these lectures puts the result at our disposal in seven very readable and not over-technical chapters. As the title indicates, the writer's interest is primarily theological and religious throughout, but it is clear that he writes against the background of a very wide knowledge of the extensive literature of the subject.

A perusal of this book has led the reviewer to wish for two things—and the writer of the book would seem to be well fitted to provide both. First, a little hand-book to the Psalter which would provide the reader with the kind of material given in this book, added to, where necessary, and under the heading of each Psalm in numerical order; something less than a formal commentary, but enough to introduce one to the Psalms which one was reading in one's devotions. Secondly, a new translation of the Psalms which would incorporate the findings of recent scholarship. A fairly radical piece of work would seem to be called for. If it could be couched in such language as would make it usable for singing in church so much the better, for the present translation of Coverdale, though almost incredibly beautiful in some places, in others yields no sense and in yet again other places is too antiquated for the fifties of the twentieth century. If Dr. Gunn would come to our help in one or both of these ways, he would put us still further in his debt.

DONALD BRADFORD.

THE STATE IN THE NEW TESTAMENT.
By Oscar Culmann. S.C.M. Press. pp. 121. 12/6.

The thesis of Professor Culmann's new book is that in the New Testament there is one consistent doctrine of the State. He says that the State is willed by God for this age and for this age only: it is not "a final institution". In this age Christians must give Cæsar his due, but they must not give Cæsar God's due. Giving Cæsar his due involves refusing all temptations to try to supplant him. This was the mistake of the Zealots who tried to take the kingdom of heaven by force. In the first two chapters Culmann tries to identify not only Judas as a Zealot but Peter, James and John as well and to show that our Lord Himself was so closely identified with them in the eyes of His enemies that He was in fact condemned as a Zealot by the Roman State "because it did not take the trouble to ascertain and to understand Jesus' real attitude" (p. 54). Chapters III and IV deal with the State in Paul's writings and the Apocalypse. Here the author's purpose is to establish his thesis. In the Pauline chapter the passages chiefly considered are the classic Romans xiii, I Corinthians ii. 8 and, very interestingly, I Corinthians vi. 1 ff, where he draws out the significance of the judging of angels by Christians.

Culmann's book consists of lectures given in America in 1955. It is a pity there were not then available in print lectures which were given in Canada the previous year by Professor G. B. Caird which have now been published under the title, *Principalities and Powers*. In this book Caird attacks Culmann's interpretation of Romans xiii as it had been outlined in *Christ and Time* and as it is repeated in the present volume. Caird would agree with Culmann against Culmann's German critics that the "exousiai" of Romans xiii refer not only

to the pagan state but to the angelic power behind that state, but he would deny that the state is something temporary within the divine order of redemption. Rather he would assert that it belongs to the order of creation and with the rest of creation may eventually be redeemed at the Parousia.

We may agree with Culmann that in the New Testament there is one consistent doctrine of the State but one reader at least finds more conviction in Caird's interpretation than in Culmann's. The humility of approach of the former in contrast with the self-assurance of the latter may have influenced his judgment in this matter.

MICHAEL HENNELL.

TYNDALE NEW TESTAMENT COMMENTARIES: I AND II THESSALONIANS.

By Leon Morris. Tyndale Press. pp. 152. 7/6.

This new series aims at providing commentaries by scholars who are also "convinced Christians"; which in case you don't know means conservative Evangelicals. Fair enough! Fifty years overdue, in fact! What price conservative exegesis?

Remarkable value at very moderate cost, if this first volume is indicative of six more now in preparation. We are offered a compact scholarly introduction, in which the author deftly balances opposing viewpoints of such as Harnack and Burkitt, quietly draws their more critical stings, cancels one theory out by another, and decides "there are no sufficient grounds for thinking anything is less than 100% authentic". If anyone gets less than his due, it is not the deflated critic, but that noble prophetic writer, Silvanus.

The commentary itself is primarily exegetical and only secondarily homiletical; it is based on the A.V., but pays due regard to later versions. Obscure texts are handled competently; e.g., the alternative renderings of the Greek *Skeuos* in I Thess. iv. 4 as either "body" or "wife" are carefully discussed; and the possibility that Claudius may be the power restraining the Antichrist in II Thess. ii. 6 is frankly admitted: although on this theory Claudius surely restrains the mad policy of Caligula, not the boy Nero, as Morris imagines.

The Preface leads one to expect additional notes on subjects like Paul's eschatology or the Resurrection; but these do not materialize, which is quite a defect. Otherwise the writer has done an admirable job; we hope succeeding volumes will maintain this scholarly standard.

D. H. TONGUE.

OPERATION FIRM FAITH.

By H. G. G. Herklots. Hodder & Stoughton. pp. 126. 4/6, *paper.*

All Christian people should have at heart the problem with which Canon Herklots deals in this book—that of the religious education of our children. He points out soberly that "it takes a couple of generations to breed Christianity out of a family", and that to-day many children do not know what a church is. This book was written at the request of the Children's Council of the Church of England Council for Education, and its title—Operation Firm Faith—is the name of a campaign designed primarily to awaken Church-people to

their responsibilities in this matter. He complains further that the greatest enemy of Christianity to-day is slip-shod thinking even among Church-people, who are often too lazy to think out and face squarely the responsibilities which their faith imposes on them in our social framework. Do we ever consider seriously how responsibly (or irresponsibly) we are acting towards our families? Or do we, in Canon Herklots' words, pamper and patronize them without really respecting them, so that instead of growing into a mature faith in Christ within the family they think of religion as something sickeningly childish, which their parents cannot even discuss reasonably and frankly—religious cowardice, as Canon Herklots puts it? If we fall in the latter category, then "Operation Firm Faith" will give us much to ponder over, and much to help us.

This is a practical hand-book, as the title tells us, and it contains an almost bewildering number of suggestions about what all Church-people can do to win back our children for Christ. Above all Operation Firm Faith "starts with grown-ups". The Christian Faith must be presented to them as contemporary, so that they may see our world situation in its light, and then they may repent of a thoughtless life of pleasure in which responsibility has been shelved on the Welfare State. Then only will our children begin to take religion seriously. Family worship and family attendance at Holy Communion should be encouraged, in adult classes the difficulties of Christian thought and theological terms should be discussed together, for children soon discover what their parents really consider important, and will soon see through a religion which leaves them to go to church alone, or which can only make a feeble attempt to answer their questions. Canon Herklots has much to say on the ways in which families may be brought into the Church and retained as useful members, and these are things which every parish may discuss and decide for itself. Above all our children must grow up in a Church where there is "Firm Faith", where they will not be talked down to, and where they will find a useful place in the work and life of the parish—"Take heed that ye despise not one of these little ones". F. H. PICKERING.

BY SEARCHING.

By Isobel Kuhn. China Inland Mission, and Lutterworth. pp. 128. (*paper*) 4/6.

Last year *Ascent to the Tribes*, Mrs. Kuhn's brilliant account of pioneering in Thailand, proved that the days of classic missionary books are not over. In March, this year, Mrs. Kuhn died of cancer, but before her death she had written an account of her spiritual pilgrimage. This, too, may well become a classic. It is the freshest, most human and most spiritual piece of autobiography that has been published for many a long day.

The story opens with Isobel Miller (as she then was), a Canadian in her first year at University in Vancouver in 1920, losing her "second hand" faith as the result of the attitude of one of the professors—an incident that must have been all too common in universities at that period. With a frankness that is all the more effective because it is not intense, she describes her spiritual wanderings in "the Misty

Flats " of uncertainty and disobedience, her unhappy love affair, her near-suicide, and her discovery that God was still interested in her and ready to take her back step by step, as far as she could bear it.

So many spiritual autobiographies are spoiled either because they are told in a rarified language of intensity, through the spectacles, so to speak, of a mature faith, or because the author is so shocked by his past that you are unable to gauge his feelings as they were at the time of which he writes. Mrs. Kuhn avoids both these pitfalls. You can see that the Isobel Miller of those early days was a genuine person though certainly remarkably gifted. It is delightful to learn that she received answers to prayer about getting partners for dances. God met her at her level, proving His power and at the same time showing her, slowly but surely, that " this kind of a life would never satisfy ". There follows a chapter which should do much good : " Extinguishing the tapers," in which worldliness is slowly driven out by the discovery of happinesses which made it unneeded. The story ends with Isobel, now engaged to a fellow-member of Moody Bible Institute, already in China, leaving Vancouver for the East in 1928.

This book should be widely used, especially for young men and young women. Its humour, its lack of " pi " language and its honesty will lead them towards the height of consecration which enabled God to use Mrs. Kuhn in Lisuland and Thailand. And it is a remarkable revelation of God's ways with man. J. C. POLLOCK.

A TWO WAY RELIGION.

By V. A. Demant. Mowbray. pp. 73. 5/- (*paper*).

A splendid little book, setting out the two " loves " of the Christian ; love of God, and love of neighbour. Canon Demant's style is not altogether easy, and his categories are a little strange, so that the book does not make for easy reading. On the other hand it is nowhere really difficult, but it is a book to be read more than once if it is to be fully flavoured and its teaching absorbed.

The first five chapters—or talks, for it is a reprint of a series of broadcast talks—deal with our relationship to God, and draw on the writings of the Christian mystics, teaching that there is a continuous and uninterrupted union between the " essential " spirit of man and of God. Our Christian development—sanctification—consists of ridding ourselves of those things which hide this union from our active senses ; such as our sinfulness, pride, complacency, and self-made religion. The latter is an important and provocative thought, particularly as he goes on to suggest that God deals with this desire to seek Him in our own way by giving us " barren periods " when the comforts of and delights of religion are withdrawn, so that we have to seek Him out of love for Himself alone.

The second part of the book deals with our love for our fellow men. Here two important points are brought out : (i) we have to learn to love them for no reward, i.e., to love those people who can fulfil no need in us. For this we must be at unity within ourselves, which means in turn that we must be at conscious unity with God. (ii) We must learn to love those unknown millions of our neighbours in the world.

One cannot but raise a questioning eyebrow at the underlying assumption of the book—this unconscious unity of the essential spirit of man with God. The Bible appears to teach that man is cut off from God by his sin. Unity indubitably there is between the Christian and God, but this is normally the result of conversion, which does not take place, according to Canon Demant, until this union (already there) is recognized and accepted (p. 38). J. G. HUNTER.

THE INDIAN CHRISTIANS OF ST. THOMAS.
By L. W. Brown. Cambridge University Press. pp. 315. 40/-

It is curious how little is known in ordinary parishes of the West about the Syrian Churches in South India, part of which hold the key to the evangelization of much of India. Bishop Leslie Brown was for some years Principal of the theological seminary at Trivandrum, in the very centre of the Syrian area, and while there he made an extensive study of the Malabar Christians and their history. This book is thus a closely documented and extremely scholarly account of a little known section of the Christian Church.

He first describes the Syrian Christians as they were found by the Portuguese explorers early in the sixteenth century. He then discusses their origin and deals very fully with the question of the part played by St. Thomas. His conclusion is that the apostle did probably go to India, but that his sphere of work was more likely to have been in the north, and that the Syrian Christians probably do not actually spring from St. Thomas himself. Reverting to the sixteenth century he describes the efforts of the Portuguese missionaries to bring the Syrians under the Roman obedience. Anyone reading this book must be saddened by the way these ardent missionaries spent so much energy on making the unwilling Syrians into half-hearted Romans, almost to the exclusion of evangelism among the Hindus.

The eighteenth century was a confused time, but with the coming of the British, the Syrian Churches came under the influence of the C.M.S., and the story of how many of them began to realize that they had wandered from Scriptural principles is well told. More briefly, Bishop Brown describes the divisions in the Syrian Churches which resulted from their Reformation, though perhaps he might have described more fully the work and place of the Mar Thoma Christians, some of whom are now doing such splendid evangelistic work in the East.

The book concludes with an account of the social life and the faith of the St. Thomas Christians to-day and has some useful appendices.
J. C. POLLOCK.

QUAKERISM AND THE RELIGIOUS QUEST.
By E. G. Dunstan. Allen & Unwin. pp. 69. 6/- (*cloth*). 4/6 (*paper*).

QUAKERISM AND EARLY CHRISTIANITY.
By H. J. Cadbury. pp. 48. 6/- (*cloth*). 4/- (*paper*).

These two books are reprints of Swarthmore Lectures, the first for 1956 and the second in 1957. They are addressed to the members of the Society of Friends on the evening preceding their Yearly Meeting.

The object is twofold—first to interpret more fully to the members of the Society their message and mission and secondly to present to others the aims and fundamental principles of the movement. Both these lectures demand close and concentrated reading. It was perhaps inevitable that in view of its origins the Quaker doctrine should be particularly liable to variety and even vagary of expression.

Its basic principle is that of the " Inward Light ". John i. 9 is its watchword, though this is not to say that it is founded on Holy Scripture. Holy Scripture is taken to confirm but not to initiate its teaching. There is therefore no formal or credal statement in Quakerism. Edgar Dunstan's views, nevertheless, are obviously very close to orthodox Christianity and his lecture is clearly directed to arresting some of the tendencies that exist in modern Quakerism. He points out that while there are dangers in the absence of dogmatic statements, yet these dangers must be accepted as better than the risk of stagnation. This, of course is fully realized in the Anglican Church at least, and a freedom of interpretation of its credal statements is permitted so long as this freedom does not violate Holy Scripture.

In *Early Christianity* Henry Cadbury deliberately keeps clear of doctrinal definition and confines himself to history and his interpretation of it. He acknowledges what is obvious to his listeners or readers that his treatment of his subject—the parallelism between the rise of the Christian Church and that of Quakerism—almost gives the impression of two independent movements rather than that of one within the other, one originating in Jesus Christ and Christocentric in its teaching and practice, the other inspired by " the Inward Light ". He tells us indeed that the early Friends " searched the Scriptures not so much to see what Quakerism ought to be, as to show that Quakerism agreed with the New Testament teaching ". He quotes Fox as saying naïvely that certain truths were opened to him directly and that later he found them in the Scriptures. Henry Cadbury would rather disown the term Christianity altogether than accept a definition of it which many Christians assign to it.

Both these books have a very great value for anyone who desires to have first-hand knowledge of a movement which is justly honoured for its ethical values and social service, however unorthodox the theology of some of its adherents.

W. N. CARTER.

FURTHER REVIEWS

THE HOLY BIBLE, TRANSLATED BY RONALD KNOX.
Burns & Oates. pp. 1,195. 35/-.

A new edition of Monsignor Knox's translation of the whole Bible has recently been issued. An assessment from our view point may be of value. As is well known Mgr. Knox was obliged by the obedience of his communion to work from the Vulgate and not from the originals, though he translates " in the light of the Hebrew and Greek ".

His work may be looked at from two angles. First, from the Roman Catholic ; every Protestant must rejoice that a reasonable version of the Scriptures in the common tongue is now widely available for

Romans. The Bible is probably being more read by Romans in England than ever before, thanks to Ronald Knox. As Protestants, however, we naturally look to see whether we may get spiritual help from using this new version alongside those we have already. Setting aside the various factors which naturally jar on Protestant minds, such as the way in which the Latin version is referred to in the notes as if of equal authority to the Hebrew and Greek, we may estimate its power. No doubt it is a great literary achievement. Here, for instance, is a verse of two from Jeremiah : " meet them undaunted, and they shall have no power to daunt thee. Strong I mean to make thee this day as fortified city, or pillar of iron, or wall of bronze, to meet king, prince, priest of Judah, and common folk all the country through. . . ." There is force there, mainly because of the literary beauty of the translation. On the other hand, Knox has certain tricks of style which become rather irritating, such as his dislike of definite and indefinite articles and his habit of putting verbs at the end of the sentence. Sometimes his translation becomes so involved, as in parts of Isaiah liii, that it needs quite a lot of unravelling. And in the narrative parts of the Old Testament you seem to be reading some medieval saga, so that the translation has the effect of dating the Scriptures—somewhere about 1400 A.D. as told by Sir Walter Scott.

The greatest disappointment this reviewer had was in finding that the Old Testament seemed to be brought to him second-hand. He approached it unbiased but was compelled to feel that the translating from a translation had removed the spiritual impact of the Scriptures. In the New Testament this is less so, and although, of course, the Vulgate has a number of phrases which give a different doctrinal import to certain passages, on the whole the New Testament stands out better than the Old in this translation, though even there Knox does not give entirely a *modern* translation and uses " thee " and " thou " quite freely.

It would not seem that Knox is going to be particularly popular among Protestants, though we must certainly rejoice that he has been led to make this great translation which will be of great value to his co-religionists.

J. C. POLLOCK.

THE SPRINGS OF MORALITY. A CATHOLIC SYMPOSIUM. *Edited by J. M. Todd. Burns, Oates. pp.* 327. 30/-.

The present book arose out of a series of papers read at Downside Abbey in 1955. It consists of twenty-four chapters contributed by different authors, and elements from the discussion have been incorporated into the original essays or worked up into separate appendices. If a certain lack of coherent development is a necessary consequence of this mode of treatment, it is compensated by the fact that experts in different fields are able to contribute, and the one theme is informatively treated from a series of different angles.

The nature of the book makes it impossible to take up individual points either for criticism or commendation. The first essay, for example, opens up at once the enormous field of the relationship between philosophical and Christian ethics, and invites a searching

analysis of the Roman Catholic synthesis proposed. Again, there are short sketches of non-Christian moralities, and at the heart of the book we have a series of concrete moral problems which obviously stand in need of more detailed discussion. A particularly interesting chapter is that on what are called the English Protestants, where no little justice is done to the contribution of Methodists, Evangelicals and Quakers in the field of social righteousness.

In turn, the work poses many of the leading problems of ethics, provides us with many of the relevant data and suggests the general line of answer given by Roman Catholicism. It is sanely written, and full of helpful elements. Indeed, we might say that it far surpasses in insight and scholarship much that Liberal Protestantism has to offer on similar themes. But it leaves us with the larger question whether a genuinely Scriptural and Christian ethics can really be developed along these lines and on these presuppositions ; and with the challenge to Evangelical theology to produce, either in a simple volume or a series of studies, the alternative of a true ethics of faith and obedience.

G. W. BROMILEY.

REASON AND REVELATION IN ISLAM.

By A. J. Arberry. Allen & Unwin. pp. 121. 12/6.

The proper relationship between faith and intellect in the sphere of religion is a matter which has always been debated : and the debate will never be resolved by man's finite intelligence. The instinct of worship and of free enquiry are both divinely implanted and must always be held in tension. Certain forms of Hinduism and Buddhism do indeed claim to be purely rational : but they achieve this by reducing religion to universal principles of philosophy and ethics and to techniques for self-mastery.

This way is not possible for a religion which claims to be based on a revelation of the transcendent, and the debate between reason and revelation has therefore taken a very large place in the history both of Christianity and of Islam. In both cases, their central Hebraic heritage in the Old Testament predisposed towards unquestioning acceptance of an authoritative revelation. But Christian thinkers first and Muslims later could not escape the impact of Greek philosophy with its rationalist tradition.

In this little book Prof. Arberry gives a fascinating sketch of the debate within Islam. In four chapters he deals first with the early controversies and in particular with the Mu'tazilites who sought to formulate " a set of doctrines acceptable to disciplined reason and maintainable by physical force ". Then with the attempts of Avicenna and others to find a place within Islam for the philosophy of Aristotle, with its exalting of speculation and its belief in the eternity of the universe. Both movements were in the end proclaimed heretical. In the last two chapters some account is given of attempts by an Ismaili teacher of the eleventh century, and the Sufi mystic Abu Yazid who lived some two centuries earlier, to reconcile speculation with Koranic orthodoxy. In both cases the author draws on recently published sources, and has provided some fascinating new material for students of comparative religion.

C. S. MILFORD.

ESSAYS IN LIBERALITY.
By Alec R. Vidler. S.C.M. Press. pp. 186. 15/-.

This volume comprises ten essays and lectures delivered during the last ten years by the present Dean of King's College, Cambridge. As the title suggests, the standpoint is essentially that of the so-called Modern Churchman, and the Conservative Evangelical comes in for a certain amount of castigation, but he is not alone.

In a recent letter to *The Times* on the subject of Canon Law Revision, the author wrote, " What the Church of England needs is not more order and discipline, but a spirit of radical experimentation which would be very disorderly and rebellious, at least in its early manifestations. In my view both the clergy and the laity of the Church of England are, with rare exceptions, monotonously conventional and depressingly docile, and the revision of the Canon Law is calculated to make them more so. The sooner it is abandoned the better." This quotation will show the writer to be a determined opponent of the *status quo* and a zealous supporter of " a new reformation ". He admits, however, that " in the economy of the Church there is need for both types, the unreasonably confident and the astringently sceptical : both have their indispensable contribution to make to the mission and message of a church ".

He describes Billy Graham's Crusades as symbolic of a flight to religion combined with a flight from reason, the result of such may be only an undergraduate mood or fashion. The clergy of former generations, he says, were tied to the use of the Bible and the Prayer Book. Elsewhere he writes of a need to demythologize the Gospel, whatever that may mean. There are some unusual terms used for which an up-to-date English Dictionary may be needed.

Undoubtedly the best and most helpful contribution is reserved for the last and is entitled " the obedience of a Christian Intellectual ". It follows some plain speaking on " the appalling religiousness of America ". He accuses the preachers of the U.S.A. of still advocating justification by good works : they are not proclaiming the Gospel of salvation by faith in Jesus Christ.

In this final paper which comprised part of the *Christian Newsletter* of October 30th, 1946, we reach a positive standpoint with which we thoroughly agree. He outlines the position and character of the Good Christian Intellectual : he must be a member of a local Church, not of an eclectic body dominated by a silly but subtle arrogance ; he must pray, submitting his mind to be taught by God and listening like a child ; he must be a lay theologian, seeking to glorify God with his intellect ; he must be a reconciler and a pastor. All this is described as a counsel of perfection, but one which through the power of the Spirit can be realized. E. HAYWARD.

FAITH AND MEDICINE.
By André Schlemmer. Tyndale Press. pp. 63. 2/6 (*paper*).

THE LIMITS OF MEDICAL RESPONSIBILITY.
By Arnold Aldis. Tyndale Press. pp. 16. 6*d.* (*paper*).

Faith and Medicine is a fine book, stimulating and forthright. The

chapters—The Christian Life and the Body, Faith and the Care of the Body, Faith and Medical Science, Reverence for Life and Medical Vocation, Instinct Reason and Intuition—reveal the main themes. Christian Science is demolished, Faith Healing is dismissed; the problems of euthanasia, suicide, abortion and dying are examined. Especially illuminating is the doctrine of the body, the distinction between σῶμα (body) and σάρξ (flesh) being carefully drawn. Our bodies are not just a collection of molecules, but the Temple of the Holy Spirit, the vehicle for doing good. The Lord took a human body.

Medicine is an art imparted to man by God's common grace; if the physician be a Christian he is twice a physician. The physician must have unfailing compassion. His worst failures are due not to ignorance, but lack of conscience and excess of self-confidence. His chief requirements are love, wisdom, discipline and prayer.

Mr. Aldis admirably re-examines the foundations of medicine to-day. Political intervention, scientific advance, and widespread scepticism endanger the old basis of practice which was essentially Christian. Thus, the individual may be sacrificed for the many; medicine may be run by the clock; loyalties to patient and fellow-doctor spoilt. The corrective: to reverence human life and the individual even as Christ did; to go the extra mile; to cultivate wisdom, remembering that "Christ Jesus is made unto us wisdom". I thoroughly recommend both these publications. S. H. GOULD.

NEW TESTAMENT FAITH FOR TO-DAY.
By A. N. Wilder. S.C.M. Press. pp. 186. 15/-.

Professor Amos Wilder of Harvard is well enough known in this country for any book of his to be received with respect and read with profit. This latest volume, based in large part on a course of lectures given in 1948, deserves very careful reading and provokes deep—and sometimes disturbing—thought. He believes that to-day we have "a new opportunity to interpret the Scripture in its fullness": his critical position is what he calls "post liberalism", and he remarks that "a post liberal cannot be biblicist". Without defining this term, it is clear from all that he says that, in the view of the post liberal school, such events as the Incarnation, the Resurrection, and the Ascension, are not to be conceived in literal terms but as mythopoetic imagery.

Some readers will find this book extremely courageous; others will feel it to be dangerous: certainly it is not to be put in the hands of any who are less than sure of the grounds of their faith. Rather curiously, Professor Wilder finds the narrative of St. John's Gospel more credible than that of the Synoptists, and holds that it contains more of the original *Kerygma*. The scheme of the book is to set out first, certain essentials for commending the Gospel to our time, and then to examine in turn the Proclamation of Jesus, the Message of Paul, and the Johannine Witness. The concluding chapter, summing up all that has gone before, reveals the writer as a devout believer in spite of such wayward remarks as (among many examples), "Jesus' proclamation of the kingdom did not include an announcement of the second advent in the form in which the gospels teach it," or, "If modern readers

object to the idea of the incarnation, it is always possible to treat it as a myth or an allegory ". Where do we go from there?

D. F. HORSEFIELD.

A PARAPHRASE OF ST. MARK.

By Richard Tatlock. Mowbray. pp. 72. 4/- *(paper).*

There would seem to be an abundance of modern translations of the New Testament, and at first sight it might appear that this new publication is not really needed—but to one who has long been familiar with Weymouth, Moffatt and in later days, J. B. Phillips, this paraphrase comes with a distinct appeal of its own. There is something essentially fresh and stimulating about its language; and the division into paragraphs which are neither too large nor too short makes it eminently readable.

As the Archbishop Elect of Cape Town suggests in his Foreword, it is possible that the Gospel Story, despite all its wonder, can yet grow dull with over-familiarity. The very format of the Authorized Version with its many short verses printed in a uniform, and somewhat uninteresting style may fail to produce the moving effect, which is to be desired.

This paraphrase is the direct opposite of this. Each section consists of about twelve verses, introduced by a brief headline in italics giving the subject, and is well spaced. Where special stress on a word or phrase is desired, italics are used, but only rarely.

Altogether this is a very helpful little book, but it is unfortunate that the price is as high as 4/- for this may militate against the very wide circulation which it deserves.

E. HAYWARD.

THE MAKING OF THE SERMON.

By Robert J. McCracken. S.C.M. Press. 1956. *pp.* 104. 10/6.

This book is pleasing to read and is full of suggestive practical comment on the preacher's task. Its author is a Scot who has more recently worked in Canada and New York City. Its contents were delivered as the Stone Lectures at Princeton Seminary. " The long-range Preparation of the Sermon " is first recognized to include the preacher's self-discipline. " Personal quality is the major factor in producing spiritual power." What is most essential is that the preacher should prepare himself.

Two chapters then deal with " The Varied Character of the Sermon". Here detailed consideration is given in turn to what is called expository, ethical, devotional, theological, apologetical, social, psychological, evangelical, and life-situation preaching. It is explicitly emphasized that expository preaching should have pride of place. Ignorance of the Bible is so widespread that more than ever it is the preacher's duty to expound it. Not only so; " to engage in serious and systematic biblical exposition frees preaching from the worst kind of subjectivism and gives it breadth and comprehensiveness ".

" Preaching as an Art " is then aptly treated. Here we are wisely told to learn from older preachers, not to rely too much on techniques, to be prepared to take pains. Finally on " The Construction of the Sermon " the writer confesses how he himself goes to work to produce the finished article. The book thus offers on its subject much stimulus, challenge, and useful guidance.

ALAN M. STIBBS.

SHORT REVIEWS

A SHORT INTRODUCTION TO MORAL THEOLOGY.
By Lindsay Dewar. Mowbrays. pp. 48. 3/6 (*paper*).

The contents of this book were given originally as lectures to the clergy. They may perhaps be described as technical, and not very easy to digest by the average man.

The headings of the three chapters are : The Place of Law in the Christian Religion; The Christian Doctrine of Conscience; Christian Casuistry. As regards the place of Law in Christianity, Our Lord endorses the commandments. He draws a clear distinction between Law and Legalism. The bad man is St. Paul, " who tended to over emphasize the element of grace. This somewhat one-sided emphasis was renewed and exaggerated at the Reformation by Luther." It is difficult to see how this can be made out. The Christian doctrine of Conscience is carefully examined. Then we come to Christian Casuistry. " The Church of England clearly assumes in the Book of Common Prayer that there are difficult cases of conscience where spiritual counsel and advice are needed. Indeed, Anglicanism in its very nature tends to create situations where such cases are likely to arise." If this means that Anglicans are not bound by cast iron discipline such as is found in another Body where such situations are provided for, Casuistry may play only a minor part in the training of our clergy. Nevertheless, they need an understanding of human nature. H. DROWN.

RELIGIOUS FACTORS IN MENTAL ILLNESS.
By Wayne E. Oates. George Allen & Unwin. pp. 239. 16/-.

Both the concepts which are envisaged, and the language used to express them, by psychologists and theologians when they are discussing the human personality, may be so different the one from the other that it is tempting to suppose that the two parties are talking about two different races of human being. It is as though two maps of the same country, one physical and the other political, gave the impression that they were maps of two different countries. Naturally it takes a knowledgeable geographer to see the two presentations fused into one. In the same way it takes someone with a foot in both camps, or perhaps one should say with a foot on both sides of the dividing ridge, to see how both these disciplines are dealing with individuals, and indivisible individuals at that. Professor Oates is to be congratulated on the way in which he moves effortlessly from one foot to the other. The chapter on " Some differences between healthy and unhealthy religion " is particularly good and says some things that need saying very much. He is always sympathetic, perhaps sometimes a little over-critical, never dull. Best of all, the book cannot fail to be stimulating to any who have to try and deal with the often tantalizing issues which arise from any attempt to integrate Christian teaching with psychological ideas, when dealing with the personality of man. A. P. WATERSON.

THE STORY OF THE CROSS
By Leon Morris. Marshall, Morgan & Scott. pp. 128. 8/6.

No one can fail to be impressed by the freshness of the presentation

of the story of the cross by this accomplished Australian expositor. Dr. Morris gave these studies first as Lenten meditations in St. Paul's Cathedral, Melbourne, but to the six required for Lent he has added, as a proper sequel to the Passion story, a concluding study on the Resurrection. Every reader will find many new applications of passages. There is ample evidence of the scholarship which lies behind these expositions, but they are not on that account heavy and exacting. Indeed, they are quite the reverse. There is something here for everyone who earnestly desires to equip himself with a further understanding of the course of events leading up to the cross. The humble believer, the Bible Class leader, the preacher will all profit by reading this commentary on the last chapters of St. Matthew's Gospel.

H. DROWN.

ROMANS IN THE GREEK NEW TESTAMENT FOR THE ENGLISH READER.

By Kenneth S. Wuest. Pickering & Inglis. pp. 300. 17/6.

Wuest follows the pattern he used successfully in Hebrews and Mark. Dealing with a verse or two at a time, he transliterates and discusses the main Greek words, gives a translation incorporating the points thus discovered, and concludes the whole with a complete, expanded translation. Here the comparison with Hebrews ends. It was a readable and helpful commentary; Romans is dull, prosy, and uninspiring. In Hebrews, the opinions of other scholars were firmly in the context of an independent treatment of the text; Romans never rises above being a hotch-potch of other men's opinions. Wuest appears as a mere copyist of the commentators, and leaves no impression of mature, independent judgment and exegesis. The book is a monument to human industry rather than a contribution to Biblical study.

J. A. MOTYER.

ALCHEMY.

By E. J. Holmyard. Pelican Books. pp. 269. 3/6.

The veil between magic and religion is never a very substantial one even nowadays, and we are well and truly back in the dark ages, when it was hardly there at all, in this account of alchemy and alchemists. The book is a mine of information, and is scholarly, detailed and interesting. The illustrations are excellent, and for anyone with an interest in the history of science, and the philosophy behind it, it is very good value for money.

A. P. WATERSON.

THE CHRISTIAN AND THE STATE.

By H. M. Carson. Tyndale Press. pp. 48. 1/6 (*paper*).

This is a first class little book dealing with the main factors involved in the Christian citizen's relationship to the state. It is written for Christians, and as such the concept of sin is introduced bluntly into the second paragraph, without any attempt to justify it for secular or pagan readers; similarly his introduction of the idea of the state as "God's instrument for resisting open wickedness" would meet with instant approval only with the convinced Christian reader.

Of course, this concept leads him to deal with the ancient and thorny problem of obedience to unjust rulers. The state is ordained of God,

and we must obey what God has ordained, but if the state is governed by unrighteous men, what must the Christian do? Mr. Carson answers, obey the state, except where it conflicts with the conscience (i.e., Rome's demand for Emperor worship).

His chapters on prayer, Christian political activity, capital punishment and war, are splendid, full of common sense and well informed. His emphasis on the rightness of voting for candidates in an election who are Christians, even if of the opposite political colour to our normal preference, is particularly to be welcomed in this age of party blindness. J. G. HUNTER.

NOTES ON BOOKS RECEIVED

Faith made them Champions, by Norman Vincent Peale (12/6), and **Your Prayers are Always Answered,** by Alexander Lake (15/-) (*World's Work*) are two typically American collections of stories about faith and prayer. Some of them are very moving, but there is a tendency to suggest that success in business or life is the inevitable result of faith and prayer. The second book in particular seems to be somewhat sub-Christian, as its title denotes. Nevertheless, there are some excellent illustrations for preachers.

Flower Arrangement in the Church, by K. M. McClinton (*World's Work*, 12/6) is an excellent little book which should be of great assistance to clergy wives and others who have the task of making the church beautiful, especially at festivals.

The Temple of Jerusalem (9/6) and **Golgotha** (10/6), by André Parrot (*S.C.M. Press*) are two further volumes in Parrot's studies in biblical archæology, and once again in short compass give an excellent account of the present archæological situation.

Matthew Henry's Sermon Outlines, by S. B. Quincer (*Marshall, Morgan & Scott*, 12/6) is the fruit of a lifelong devotion of an American clergyman to Matthew Henry. He has selected some of Henry's sermons and gives full outlines. Although complete sermons might prove rather long for the average British congregation to-day, there is a mine of spiritual worth to be dug out of this book.

Pioneers of the Kingdom, Part III, by P. L. Garlick (*Highway Press*, 5/-) is a splendid contribution to Day and Sunday School teaching. Taking twelve great Christians of Africa and Asia, Miss Garlick gives copious details from which teachers can make up lessons. She also sets her heroes in their historical contexts. It is not surprising that this is the eighth edition of a book first published in 1936.

On with the Job, by Mary Warren (*Highway Press*, 2/6) is the fourth pamphlet in the C.M.S. In the World To-day series, and by selection of incidents drawn from all over the C.M.S. field shows what work is being done among the national Churches. An extremely useful book for all those interested in missionary work, and especially for those who are not.

Sounding Chords, edited by E. K. O'Rourke (*China Inland Mission*, 1/6) is the C.I.M. story of the year, and gives much detail, especially about the pioneer work being done in S.E. Asia. It should be a great stimulus to prayer.

Ragman's City, by Boris Simon (*Harvill*, 18/-) is a sequel to **Abbé Pierre and the Rag Pickers,** and continues the story of this unusual Frenchman's great work among the down-and-outs of Paris. Abbé Pierre is now a very famous figure in France and this book does him justice.

Hold the Faith, Book III (*I.V.F.*, 1/6) continues the introductory Bible study course that has proved very useful, especially among undergraduates and young Christians of youth fellowships and the like. It covers twenty-six weeks and includes studies on the life of our Lord, the Epistles, and some of the Old Testament. The brief notes and the questions are admirable.

Son of the South, by G. Abadie (*Salvationist Press*, 1/6) is an account of Aimé Boisson, a great salvationist who worked in the South of France.