Correspondence

October 15th, 1957.

Dear Sir,

The Cambridge Press will be issuing a new edition of my *Parish Chest*, 1946, second edition 1951. I fear it will not be possible to extend the book a great deal (though the invitation in the first edition still stands, contributions of citations of original parish documents will be gratefully received and most promptly acknowledged). But even in a " straight " reprint of the second edition text, clearly any remaining errors upon points of fact must be corrected. So I shall be grateful indeed if any user of the book who has noticed any such will be so kind as to send me here a post-card, with a page reference note of the statement, and of the proposed correction. Any help of this kind will be most thankfully received, and will be duly acknowledged when the third edition appears.

Yours truly,

W. E. TATE.
Dept. of Education,
Leeds University.

Book Reviews

PAUL'S USE OF THE OLD TESTAMENT.
By Earle E. Ellis. Oliver & Boyd. pp. 204. 21/-.

Students of Holy Scripture will be grateful for this valuable study of an important subject. In a strictly academic investigation, carried through with scholarly attention to detail, Dr. Ellis shows that he is familiar with all the relevant literature and also that he has a mind of his own, and therefore is not afraid of reaching independent judgments. Paul's quotations from the Old Testament, as we know, often display considerable variations from both the original Hebrew and the Septuagint texts—a fact which inevitably raises the question of the apostolic attitude to Holy Scripture. Was Paul careless and indifferent where the verbal accuracy of his citations was concerned? or was he afflicted by a faulty memory? Was his thought coloured by either rabbinical or Hellenistic presuppositions? Did he make use of current written or oral " testimonies "? These are some of the questions with which Dr. Ellis grapples. He rightly reminds us that " Paul's use of the O.T. cannot be understood apart from his attitude towards it. To him the Scriptures are holy and prophetic; they constitute the very oracles of God " (p. 20). The verbal divergences of his citations from the Old Testament text are not accidental: they are " interpretive renderings ", for " he is convinced that he conveys the true (i.e. the Spirit's) meaning best in this way " (p. 27). It is " the sense element that is basic for Paul " (p. 50).

A careful inquiry into the question of the influence of Judaism on the mind of the Apostle leads Dr. Ellis to the conclusion that his " O.T. exegesis was not just an adoption of current traditions but reveals a vitality and understanding totally foreign to rabbinical literature ". His use of the Old Testament " cannot really be understood in terms of his Jewish contemporaries. This is especially true where principles of interpretation are involved. The affinities which occur are in peripheral areas and never reach to the heart of his thought. After his conversion the O.T. became a new book for Paul ; all that went before now stood only as a prelude—a prelude set quite apart from all that was to follow. Although echoes of the prelude remain, the real meaning which the O.T. has for him lies at a different source. And to find it one must go to Christ and to the apostles " (pp. 83 f.). " It is ' the light of the Gospel ' which determines Paul's approach to the O.T." (p. 115). This is a truth which certainly needs emphasizing in scholarly circles, for scholars, perhaps more than most, are prone to become enslaved to particular theories and thereby to miss truth of a more obvious character. That " the key to O.T. interpretation was given by Christ Himself to His apostles ", and that " a considerable portion of Pauline exegesis appears to find its origin in just this source " (p. 113), is an inference commended by its simplicity and supported by the evidence of the New Testament itself.

As regards Paul's *method* of quotation, Dr. Ellis detects a parallel in the *Midrash pesher* of the Qumran Sect. In the *pesher* form of quotation " the interpretation or exposition is incorporated into the body of the text itself " and its textual form is determined accordingly (p. 141). " In selecting a particular version or in creating an *ad hoc* rendering Paul views his citation as thereby more accurately expressing the true meaning of the Scripture. For Paul, as for the rabbis, the ' letter ' was sacred ; but unlike the rabbis, Paul valued the ' letter ' not for itself alone but for the meaning which it conveyed. His idea of a quotation was not a worshipping of the letter or ' parroting ' of the text ; neither was it an exegesis which arbitrarily imposed a foreign meaning upon the text. It was rather, in his eyes, a quotation-exposition, a *Midrash-pesher*, which drew from the text the meaning originally implanted there by the Spirit and expressed that meaning in the most appropriate words and phrases known to him " (p. 146). This provides an admirable summary of the author's main thesis. We are confident that this excellent work (to which are added serviceable appendices and indices) will exercise a timely influence in favour of sane and scriptural scholarship. It will be valued by all who wish to steer a course between the Scylla of mere verbalism and the Charybdis of mere idealism, while remaining fully loyal to the exalted view held by our Lord and His Apostles. PHILIP E. HUGHES.

PAUL BEFORE THE AREOPAGUS, AND OTHER NEW TESTAMENT STUDIES.

By N. B. Stonehouse. Tyndale Press. pp. 197. 15/-.

Professor N. B. Stonehouse is internationally respected as a New Testament scholar of sincerity and erudition. His approach to the sacred text is at all times warmly evangelical and thoroughly reformed.

Consequently readers of this journal will welcome the appearance under one cover of seven essays which have previously been published in separation. All are marked by that clarity of thought and style and that concentrated perspicacity of exposition which we have come to associate with Dr. Stonehouse's name.

In the first of these essays (and the one from which the volume receives its title) Dr. Stonehouse gives us a careful and cogent study of the circumstances and content of the preaching of Paul at Athens as recorded in Acts xvii. There are many to-day, ranging from Plymouth Brethren to modern Liberals, who dogmatically affirm that at Athens Paul, through a desire to accommodate his message to the pagan mind, failed to preach the Christian Gospel, with the result that his preaching there was ineffective, and that thereafter, having learnt a bitter lesson, he determined to know nothing save Jesus Christ, and Him crucified. The evidence does not support this interpretation. In any case, it is, as Dr. Stonehouse points out, " most precarious to engage in rationalizing from the number of converts to the correctness of the message. That there were converts at all should be sufficient proof . . . that the message was regarded as the Christian message. Luke did not share the pragmatism of our day which judges the truth of the message by the criterion of outward success " (p. 34).

There is a most valuable study on the difficult question concerning the relationship between repentance, baptism, and the gift of the Holy Spirit, with special reference to Acts ii. 38 ; viii. 16 f. ; x. 44 ff. ; and xix. 1-17. Other important essays are devoted to particular aspects of the theology of Rudolf Bultmann and Martin Dibelius. The former of these was written before the irruption into the theological scene of the great " demythologization " controversy, and one could have wished that Dr. Stonehouse had seen fit to enhance the worth of this already worthy volume by the addition of an essay dealing with this subject. Better still, however, would be a whole book devoted to Bultmann and his theology, and we can think of no one better equipped than Professor Stonehouse for the writing of such a volume. We continue to hope therefore ! Not the least valuable feature of these two essays is the manner in which both Bultmann and Dibelius are viewed within the perspective of their theological and philosophical ancestry. In this connection the impressive but unostentatious character of the author's scholarship is seen to great advantage.

PHILIP E. HUGHES.

BILLY GRAHAM.

By Stanley High. World's Work. pp. 275. 21/-.

It was obvious that a life of Billy Graham would soon be written, so far as was possible. It might easily have been a book in bad taste. In fact, this " personal story of the man, his message, and his mission " is excellent.

Despite a slight tediousness of style, dictated no doubt by the fact that the book originated as articles in *Readers' Digest*, it is an effective portrait of Billy Graham. Mr. High is sufficiently in sympathy, and yet sufficiently detached to make a book that really conveys the man,

without adulation and yet without misunderstanding. Like its subject it almost falls over backwards to keep the limelight off the man and on to God Who is using him. There are, it is true, one or two sweeping assertions about the British crusades, but on the whole the book is most un-American—if that remark can be taken in the spirit it is written, as a compliment. It is, therefore, excellent as a reminder of the great days of Harringay and Glasgow, as an explanation of why Billy Graham has reached his position, and a help to prayer for those who are in sympathy. For those who are not, it is an admirable introduction and can be thoroughly recommended.

J. C. POLLOCK.

CHRIST AND THE APOSTLES.

By F. M. Godfrey. Studio Press. 45/-.

Apart from purely "luxury editions", this is one of the most beautiful books that we have ever handled: and may well be one of the most useful. It consists of one hundred plates—four of which are in colour—reproducing the works of the great Masters, and covering more than 1,000 years of pictorial art, from the sixth to the seventeenth century. The illustrations are introduced by sixty pages of fascinating letterpress, packed with discriminating comment and interpretation.

The scheme of the book is simple enough. The author takes, in their historical sequence, the chief events in the Gospel story in which Christ is in direct relationship with some or all of the Apostles: he begins with the Call of Simon and Andrew and ends with the Appearing to the Eleven. There are twenty-three episodes: in each section Mr. Godfrey has grouped in chronological order the masterpieces dealing with the particular incident, and the letterpress takes each picture, analyses and discusses it, and exhibits its relationship to the others in the group.

This sounds bare, and bald: the very contrary is the case. Such a remark as (e.g.) "Byzantine art reserved the profile position for the forces of evil" (p. 52) sends the reader scurrying eagerly through the illustrations to prove the point—which may indeed be a commonplace among the *cognoscenti* but comes as a flash of illumination to the ordinary reader.

Perhaps the author's chief merit (apart of course from his vast erudition) lies in the quality of his own prose: we wanted to quote, but it is impossible to single out adequate examples of his remarkable style. His descriptions are in themselves a work of art: he has the knack of seeing detail and weaving it into the pattern; he has profound scholarship; and he has the true instinct of reverence that invests all that he has to say with spiritual significance no less than with expository power. He has a wide, sensitive, and sometimes startling vocabulary; but when the student follows his mentor and contemplates the pictures in accordance with instructions, he not only sees very much that would otherwise have escaped him, but recognizes Mr. Godfrey as a master of the *mot juste*. As one reads, one is enabled to enter into the mind and spirit of the painter, and to emerge again with enlightened sense.

Needless to say, the book is exquisitely produced : it should be in every school and college library ; and if it could be made a " present for the Vicar " from many a Parochial Church Council, the members would (we think) inevitably be rewarded as the preacher passed on to them the fresh insights that he himself had gained into the sublime story. D. F. HORSEFIELD.

THE STUDY OF MISSIONS IN THEOLOGICAL EDUCATION : VOLUME II.

By O. G. Myklebust. Egede Instituttet Oslo. pp. 413.

The first volume of Dr. Myklebust's *The Study of Missions in Theological Education*, reviewed in the CHURCHMAN, March, 1956, provided an exhaustive study of the place which the study of missions has occupied, or not occupied, within the disciplines of theological teaching since the Reformation. The first volume brought the story down to 1910.

The second volume goes, if possible, into even greater detail for the period since 1910. Dr. Myklebust has, in his two volumes, provided a quite invaluable survey of what has hitherto been achieved by way of recognizing that the study of missions has a claim to be taken seriously in theological education. No one who believes that it is important to establish this claim can afford to ignore Dr. Myklebust's fact-finding material.

Dr. Myklebust is himself deeply convinced that in the interests of theological study itself the study of missions ought to have its own distinct and recognized place and be a *compulsory* subject for examination. He thus rejects the argument which is often advanced that every subject in the theological curriculum should allow the influence of missionary studies, but that *separate* provision for this study should not be encouraged. He records the fact that the Edinburgh Conference of 1910, after reviewing the inadequate provision for the study of missions in *every* country, went on to assert the need for its further emphasis in every branch of theology and advanced the hope that it might receive " more extensive treatment in a distinct department ".

Since then, as Dr. Myklebust points out, there has been some significant progress made in the United States *but* elsewhere " up to 1950 the study of missions had been admitted, not to the temple of theology itself, but only to what may not inappropriately be described as the Court of the Gentiles ". He makes a shrewd point when he adds, " The reluctance on the part of the theological faculties and colleges to institute the study of missions as an independent subject reflects the failure of normal theological education, largely presupposing ' a static rather than a missionary Church '." There is a great deal of uncomfortable truth in that observation.

This is a fact-finding book. Dr. Myklebust could, perhaps, with advantage have argued his case even more forcefully than he has done, for it is a very strong case indeed. Meanwhile, however, these two very fully documented volumes provide the necessary material upon which to base the argument that theology itself cannot, in the world of to-day, afford to ignore the illumination which can be found in the

patient scientific study of what the modern missionary movement has discovered in and through its own profoundly theological activity.

M. A. C. WARREN.

THE COMMUNICATION OF THE GOSPEL TO ILLITERATES.
By H. R. Weber. pp. 128. 7/6 (*paper*).
THE GOSPEL AND THE RELIGIONS.
By Walter Freytag. pp. 47. 3/- (*paper*).
I.M.C. RESEARCH PAMPHLETS, Nos. 4 and 5.
S.C.M. Press.

This series of pamphlets is small in size but weighty and important in content. The three previously published are on African Marriage, A Theology of Mission, and The Christian Church and Islam in West Africa.

H. R. Weber is a missionary in Indonesia, and his book is based on his work in the Banggai Archipelago, east of Celebes, where some 30,000 people became Christians about thirty-five years ago, partly for political reasons, but remained almost entirely illiterate and untaught. He led a campaign of evangelism and Christian education, and found that illiterates are more and not less able than literates to understand the language of picture, sign, symbol and drama. We are to-day the slaves of words, and have come to assume that truth can only be expressed in propositional form; whereas much of the deepest religious truth can only be expressed by other and more concrete means. A substantial part of the book is devoted to a detailed explanation, with diagrams, of the methods the author has actually used, his favourite being "chalk and talk", in which the teaching is given by dialogue and picture, with the audience playing throughout an active part. The book is full of fascinating material and suggestions which should be of great value to missionaries dealing with primitive people. The author, who is a member of the Dutch Reformed Church, suggests that this and other Protestant bodies need to rethink their traditional emphasis on proclamation as confined to purely verbal preaching, and their suspicion of visual images and symbols.

Dr. Freytag, by a masterpiece of compression, has packed into less than fifty pages a closely reasoned discussion of the fundamental thesis of Dr. Kraemer's great new book, *Religion and the Christian Faith.* He discusses a number of different analyses of the relation between the Gospel and other religions. He does not wholly accept Kraemer's own answer—which he summarizes, "It is a religion among many religions in so far as it is Christian piety, a human formation . . . and it is a unique phenomenon in so far and as soon as it is a witness for the Word, the gospel, . . . the one revelation over against all religions". Yet it is not easy to see exactly how his own exposition of "The Biblical Answer" differs from this. His central point is that the non-Christians, "The Gentiles," stand in a positive relation to God's redemptive purpose; they are "those for whom God has acted and still acts", though "they stand under the 'Not Yet'", and being apart from Christ actually "live in opposition".

It is a pamphlet obviously intended to provoke and stimulate discussion, which it should most effectively do.

C. S. MILFORD.

WAY TO GLORY : THE LIFE OF HAVELOCK OF LUCKNOW.
By J. C. Pollock. John Murray. pp. 269. 25/-.

This is good biography. There was some danger of losing our hero in a maze of battles with names as difficult as Tolstoy's characters ; or, if you like, of stepping off the way to glory into military cul-de-sacs. But by the last chapter, Sir Henry, full of faults yet truly saintly, stepped out of these pages—a real person. I felt that he had stayed with me in person for a week-end, and that is always a good test. Secondly, this is careful history. Nearly every page bears the mark of painstaking research amongst the mass of unpublished letters and documents of the Havelock family. Thirdly this is a good story, well told. Havelock visited fabulous eastern monarchs, and stood erect (all five foot, five inches and five-sixteenths of him) whilst the 4,000 bodyguard abased itself " in servile awe ". He slept with a bag of gunpowder for his pillow, contemptuous of a dropped match. He was as calm under fire " as if he stood in a drawing-room full of ladies " (to some, incidentally, a not very convincing analogy !). He was in the forefront of twenty-seven actions, had seven (or was it eight ?) horses killed under him, yet escaped untouched. What more could we ask ? Well, in addition, the book possesses a special value. Without the faintest hint of preaching at the reader, it conveys a clear impression of the nature and effects of a living Christianity. We can give this biography to a cultured friend knowing that in it he must meet the challenge of the Gospel, and yet confident that he will not feel that he is under pre-evangelistic fire. We are grateful to Mr. Pollock for helping to meet the abysmal lack of such books.

Twenty years ago, great Victorians were as much out of favour as their furniture. Happily, times are changing, and awesome whiskers, which once repelled, now only delight. What could be more captivating, for instance, than Havelock " popping the question " in an eighty word sentence ? But in many passages, amusement gives way to sheer admiration. He might, with all his military brilliance, so easily have been a fussy, tiresome, martinet. This is not what we find. Here is a man who devoted his spare time to the spiritual welfare of his men ; who prayed patiently year after year for his gifted son until he found spiritual peace, and, incidentally, as a V.C. and a baronet was publicly baptized ; who, in his irritating and galling relationship with General Outram at the relief of Lucknow, never allowed himself to utter a bitter word ; who began each day with prayer and Bible reading ; who affirmed that the greatest happiness of life was to have " Jesus as your friend " ; and who nurtured beneath the shell of an iron submission to discipline, a devotional life, soft and warm, and utterly un-Cromwellian.

The book is handsomely produced with ten illustrations, and two maps which might, profitably, have been more detailed. The picture of Lady Havelock, Puss and Norah in their 1859 crinolines would, I feel, have struck fear into the heart of the stoutest Sikh.

J. T. C. B. COLLINS.

A DOCTOR'S FAITH IS CHALLENGED.

By Christopher Woodard. Parrish. pp. 179. 13/6.

The best that can be said of this book is that Dr. Woodard has realized, and exploited fully, perhaps too fully, the effect of the doctor's personality in helping the recovery of well-being, if not of physical health, in the patient. But having said this it is difficult to know where to begin. It would not be unfair to say that this third book is like his first two, but more so. It has the same quotations from patients' letters, but they seem to be more and longer. It has the same verbal effervescence, but even more like Mrs. Mary Baker Eddy than before. There are the same sweeping assertions about disease, but they seem to be more sweeping. Above all, there is the same prominence throughout of Dr. Woodard, but more of him. Indeed this must inevitably be a major criticism of the book as a whole, even allowing for the fact that it is largely and frankly autobiographical.

There are two other major criticisms, namely meaninglessness and obscurantism. For example, on p. 63 we read, " I once saw a desperately ill man in Belfast walk. I clearly saw exactly what was meant to happen to him. But it did not happen, and the man remains, I believe, confined to his bed. I was much criticized for saying in a talk to a large crowd of people that I had seen that man walking. That criticism explains to me why he didn't, but it would never undermine my belief that he was meant to." It is far from easy to see exactly what did go on, either in fact or in Dr. Woodard's fancy. Again there is a meaninglessness of a different kind on pp. 108-9, where he is discussing the cause of cancer. The words, " Won't it be ironic if one day we discover that . . ." are followed only a few lines later by the suggestion, " In fact some of us believe that it is the cause," referring to psychosomatic effects as the possible precipitating factors in cancer. The possibility has never been excluded, but there is not a shred of positive evidence for it at present. Again, the use of the words " healing miracle " on p. 52, in spite of the accompanying verbal gymnastics, stretches words beyond their breaking point, for it is not only misleading but positively dishonest to apply them to the spiritual benefits which the relative of a patient may reap from the experience of nursing the patient in a fatal illness.

The criticism of obscurantism is a much more serious one. Is Dr. Woodard afraid of the truth? He takes strong exception to the report of the B.M.A. committee to the Archbishops' Commission on the grounds that it is sceptical and its authors unwilling to see the truth. If anyone wishes to assess the cases he quotes in the light of modern medical knowledge, they must, he says, be guilty of unbelief. But since when have honest enquiry and scepticism been synonymous? Dr. Woodard goes further and dubs the B.M.A. committee " blind ". And yet, has he really taken seriously what he says on p. 133 about motes in other people's eyes and beams in our own?

A. P. WATERSON.

MAN AND AUTOMATION.

By Landon Goodman. Pelican. pp. 286. 3/6.

To readers of the popular press, the word *automation* has been made into a bogey, cliché or anxiety symbol, conveying fear of change, of

unemployment, of insecurity, of a new age of inhumanity in industry. We all badly need to know what automation is and what it is not. Here is the answer in a simple, readable and portable form.

As the author says, automation is not a bogey but a promiser of higher wages, shorter hours and better working conditions. It is not a cause of unemployment but a creator of new employment : not a down-grader but an up-grader of human capacity, replacing manual by conceptual skill. It can do away with drudgery and make for cleaner working conditions and smaller and tidier factories and offices. But it is expensive and needs both a large scale of operation to realize its potentiality and steady work (probably with more night shifts). What distinguishes automation from mechanization is feed-back, and feed-back is the capacity of an electronic sensory device to register instantly and accurately the divergencies from a norm, and to adjust production accordingly. A rough and ready definition of automation is that it equals mechanization plus electronic control, but the term can be used for all forms of automatic working.

Automation is neither new nor likely to extend rapidly. In the assembly of motor cars, where the term automation was coined and where it was first applied, automation only accounts for six per cent of the manufacturing process, yet the conventional electric light switch is an example of complete automation : the water supply nearly so. So much for the bogey and the cliché.

The author believes that with increasing automation, " machines will serve man rather than man serve machines ". The limiting factor in its application is partly cost and partly that it requires a minimum staff of 5,000 to make an automatic Payroll Computer pay its way. Automation aids centralized control. A U.S. Airline has an automatic computer which gives up-to-date and instantaneous information about Airline accommodation (British Railways, Sleeper Reservation Department, kindly note and copy). Automation will reduce the ratio of labour to capital cost in industry and thus enhance the status of labour and so encourage industry to adopt more humane labour policies.

Mr. Goodman is himself a humane person, writing with candour and intelligence about the need for better understanding in industry and the way to it. This book will correct many false assumptions and enable the reader, be he in industry, the Church, or education, to avoid displaying his ignorance in public.

Most emphatically a book to buy and read before using the word " automation " in conversation, let alone in a sermon.

GEORGE GOYDER.

FAITH AND LOGIC.

Edited by Basil Mitchell. Allen & Unwin. 21/-.

The origin of this book is interesting. After the war, a number of Oxford theologians and philosophers used to meet in each others' room for free discussion on various topics. Their talks began to crystallize round the nature and justification of Christianity in relation to certain trends of modern philosophy. This book embodies some of their thoughts, and is, in part, their answer to the empiricist criticism of theology.

The reader is advised to study carefully the introduction which contains a brief account and criticism of Professor Ayer's doctrine, viz., a statement to have meaning must either be analytic, i.e., true by definition like the propositions of logic and mathematics, or empirical, i.e., verifiable by experience like scientific hypotheses and commonsense statements which are rudimentary scientific. This doctrine rules out ethics, metaphysics and theology, for their propositions are " nonsense " and without " meaning ", and they cannot be verified by experience. The word " nonsense " is used in a special sense. It allows that ethics is nonsense of practical value, but denies any objective validity to its tenets.

The writers agree with Wittgenstein and Ayer that empirical premisses are essential to establish positive facts about the " real ", and that we can have no knowledge of anything not obtained from or based on experience, but they do not limit experience to sensory experience. For example, the appreciation of values and obligations is valid experience. Then they demand that mystical or religious experience should be regarded as true experience. In this, I believe, they are right.

The essays form a series of investigations concerning certain fundamental Christian doctrine. Austin Farrer searches for a starting point for the philosophical examination of theological belief and discusses the possibility of revelation. I. M. Crombie considers in what sense theological statements are at all possible, and G. C. Stead tells us how theologians reason. J. R. Lucas seeks to find the correct meaning of the word " soul " : Basil Mitchell's contribution deals with grace and M. B. Foster tells what is meant in modern philosophy by the word " we ".

The writers do not always see eye to eye, but what is written is definitely the result of acute logic and shows that theologians, to-day, are aware of and not afraid of the speculations of modern philosophers. In fact, they provide potent answers, more potent, indeed, than the objections raised.

G. G. DAWSON.

PROMISE AND FULFILMENT.

By W. G. Kümmel. S.C.M. Press. pp. 168. 12/6 (*paper*).

This book deals with the absorbing topic of the nature of the Kingdom of God. . . . Is it present now and how is it related to the Person of Christ ? Or, is it to be looked for in the future when there will be an apocalyptic parousia of Christ ? I suppose there is no question of the disciples which finds a greater echo in our own minds than " When shall these things be, and what shall be the sign of Thy coming ? "

Dr. Kümmel has given long and careful thought to the New Testament evidence out of which answers to these questions can be found. He is acquainted with the vast range of literature bearing on the subject, and he does not hesitate to set off one scholar against another and disagree with both. Our own Prof. Dodd comes in for criticism from our present author.

The book is not easy reading. It is very closely written, large numbers of scriptural references are made, and often the footnotes occupy more than half the page. Yet, the present reviewer was

warmed in his heart as he came into the clear, final chapter in which the author sums up his conclusions. One or two quotations are given to whet the appetite : " It is therefore completely certain that Jesus' eschatological message cannot be regarded simply as a particular form of Jewish apocalyptic " (p. 141). " It is clear that these scholars are by different paths pursuing the same goal, namely to get rid of the expectation of an eschatological future consummation as being inapplicable for modern man and his moral problems, and yet to preserve as authoritative for him the essential content of the message of the New Testament, that is to say of Jesus. But Dodd is treading a path barred by methodology when he interprets the eschatological conceptions of the future as purely symbolic " (p. 146). " Jesus linked the present in a quite peculiar way to the future " (p. 153). " An acceptance of this preaching of Jesus about the Kingdom means not merely hoping for the future, but hoping with an assurance based on the experience of God's redemptive action in the present " (p. 154). " In Jesus the Kingdom of God came into being and in him it will be consummated " (p. 155).

To sum up : In this book one is regaled with what the greater luminaries in the world of scholarship have had to say about passages in the New Testament which contain sayings of Jesus concerning the Kingdom of God. And in the end one is confirmed in the belief that in Jesus Christ there is the consummation of all that was, that is, and that shall be ; so that if one is " in Him " one is inside God's purpose for the world, and so can wait with patience for the full revelation of that purpose. W. C. G. PROCTOR.

THE WISDOM OF THE FATHERS.

By Erik Routley. S.C.M. Press. pp. 128. 8/6.

All of us who teach early Church History know the value of introducing students to the actual writings of the Fathers through such selections as those made by Bettenson, Gwatkin and the editors of the *Library of Christian Classics*. To serve as an introduction to the Fathers for younger people, Dr. Routley has provided something similar yet different. He has taken one or at the most two quotations from representative writers and sandwiched them between his own preface and commentary. In each case the quotation refers to some perennial problem for the Church ; the eight subjects being Bible reading (Origen), faith and knowledge (Clement of Alexandria), death (Athanasius), grace and free will (Augustine), Church unity (Cyprian), loyalties (Cyprian), Asceticism (Basil), visual aids (John of Damascus). The passages selected, are, with one exception, not the most familiar, and in each case the translation is Dr. Routley's own. His comments are pungent and racy, and his modern parallels usually telling and well-chosen. Whereas no attempt is made to provide much biographical background the book sheds considerable light on the problems and controversies of the period. Especially helpful is the comment that at its heart Gnosticism was a religion of contempt, contempt of people and contempt of things (p. 35).

It is a pity that in a book for beginners the chapters on Origen and

Clement should come first, for the attempt to distinguish allegory and anagogy may well deter some readers from proceeding further (pp. 22-23). As chronology seems to be no object in this book, why not begin the book with the chapters on Cyprian or Athanasius or Augustine? Milk before meat is a sound principle and the first two chapters are probably the most difficult. In the second of the Cyprian chapters it is surprising to find no reference to the confessors in the recent Mau Mau persecutions and the recrudescence of similar discipline problems in the Kikuyu Church. But these are minor blemishes in a book which is certainly to be commended. MICHAEL HENNELL.

NOTES ON BOOKS RECEIVED

Selected Letters of Samuel Rutherfurd, edited by Hugh Martin (*S.C.M. Press*, 8/6) is a further volume in the Treasury of Christian books, and presents a collection of the letters of the great Scottish covenanter.

The Mastery of Self, by Branse Burbridge (*Tyndale Press*, 1/6) is another pamphlet in the Foundations for Faith series, and gives VI Formers and undergraduates some very sensible advice about problems of discipline and purity. Warmly to be recommended.

The Quiet Time, edited by J. D. C. Anderson (*I.V.F.*, 1/-) is a new edition, revised and reset, of the famous pamphlet which has already sold over 70,000 copies and run through four editions. Much sane advice is given which should help young Christians to make the fullest use of their quiet time. The editor is a medical missionary in Pakistan.

Paragraphs for Sundays and Holy Days, by D. M. Paton and J. T. Martin (*S.C.M. Press*, 8/6) gives paragraphs to be read out in place of a sermon at Holy Communion, for those who feel that a sermon breaks the continuity of worship. Many of them would be excellent to use, or would give the idea for clergy to work out their own paragraphs.

Land of Promise, by Mary Stuart (*Highway Press*, 4/6) is a delightfully told account of the rise and progress of the Church in Uganda, by the wife of Bishop Stuart who lately returned from that country. Anyone with interest in any part of the world mission field would be well advised to read it.

Jungle Doctor's Monkey Tales, by Paul White (*Paternoster*, 3/6) is a further addition to the notable series, and consists of short stories which delightfully illustrate points of the Christian life.

Princess in Army Uniform, by C. J. Barnes (*Salvationist*, 3/6 and 5/-) and **Mary Laton,** by Adelaide Ah Kow (*Salvationist*, 6/6 and 8/6) are two further biographical books of Salvation Army personalities. As always, these books are mines of sacrificial devotion to the service of Christ.

The Greatest Story Ever Told, by Fulton Oursler (*World's Work*, 5/-) is a reprint in Cedar books of Oursler's great account of the life of Jesus.

The Mersey Mission to Seamen, 1856-1956, by M. R. Kingsford (*Abbey Press, Abingdon*, 9/6) is a compendious compilation covering in full details the story of a Mission which has meant so much to sailors in Liverpool.

The Letters of Luke the Physician, by Roger Lloyd (*Allen & Unwin*, 12/6). Canon Lloyd has made a delightful book by writing letters to, from and about Luke the physician. He captures the spirit of the Early Church. The letters cover the period in Antioch before the mission, and the period of Paul's imprisonment in Rome. This book could well be lent to an enquirer, provided he is reasonably educated, or else could be used as a bedside book.