

Book Reviews

ENGLAND'S EARLIEST PROTESTANTS, 1520-1535.

By William A. Clebsch. (Yale University Press.) 358 pp. 56s.

This major study of the early English Protestant exiles by the associate professor of Religion at Stanford University, California, covers such men as Robert Barnes, John Frith, William Tyndale (all of whom were martyred), George Joye, and lesser men like Barlowe, Roy, and Fish, together with their great opponent, Sir Thomas More. The book is attractively produced with wide margins for notes, very few misprints, and a bibliography, though not very much annotation for a study on this scale.

Dr. Clebsch goes against the stream in most of his interpretations, sometimes more successfully than others. His main thesis is that these men "made the initial choice that placed England in the camp of the reformed rather than evangelical Christianity" (p. 314). They were intellectually impatient with theology, more interested in morality. While not forsaking Luther's doctrine of justification, they altered many of the emphases, thus creating a nascent Puritanism. In this last point Mr. Clebsch follows L. J. Trinterud.

He sorts out the intricate journeyings of both Frith and Barnes most ably, and Barnes is rightly labelled more a polemicist than a constructive theologian. Frith is the author's main hero, and he feels he, like Joye, has been overshadowed by Tyndale and thus robbed of some of his due recognition. That is probably true of Frith, whose contribution was threefold: first, his eucharistic theology in which he borrowed much from Ecolampadius, and probably influenced Cranmer; second, his concept of *adiaphora*, which he applied not only to ceremonies but to the manner of the presence in the elements; third, his attack on purgatory.

Joye is given a better press here than I gave him elsewhere. His fame rests on the Strasbourg Primers he translated and certain Old Testament translations he made. Joye always worked from the Latin, being ill equipped in Hebrew. Dr. Clebsch's main revolutionary interpretations come with Tyndale and More. He thinks Tyndale has been written up at the expense of Joye (p. 226). That may be so. It is probably impossible to settle the argument between them (selected documents of which appeared in my edition of Tyndale), because there is too little *independent* evidence. It all depends how much you believe in the charges and countercharges of each.

Dr. Clebsch believes that Tyndale changed his theology with his Pentateuch and Jonah prologues, that he thereby departed from Luther, possibly under the influence of Vadian, and that his 1534 New Testament preface makes a "discourse starkly different" from 1525, "developing contractual law into a theological cornerstone" (p. 188). Tyndale is said to depart from Luther when he sees law as not only a preparation for Gospel, but also something to be fulfilled by

the Christian (pp. 154f.). It is certain there is a shift of emphasis in Tyndale about 1530; the idea of covenant becomes more prominent. This may be partly due to prolonged Old Testament study, but it has a German Swiss source as well. Whether Luther held only the first understanding of the law, I am doubtful. What about his conflict with the antinomians? That Tyndale contradicted himself seems an overstatement. The new stress on covenant and the outworking of the law for the Christian seem to me complementary to the earlier emphasis, and not in any way to contradict or alter his doctrine of justification. Tyndale did not have a second-rate mind (p. 286)—Joye perhaps, but not Tyndale.

Dr. Clebsch's picture of More is much more convincing. Protestant hagiographers like d'Aubigné have blackened Wolsey unjustifiably, and Dr. Clebsch is right to reinstate him. But Protestant hagiographers have been far outstripped by their Roman counterparts on More. He may have been tender to his family but never to a Protestant (p. 278). As a controversialist More was second-rate. He never handled arguments properly, and simply reiterated that the Church taught something and that it was *ipso facto* right. He "tried but failed" (p. 295). The earnestness of his labours is matched by "the exceeding modesty of his achievements" (p. 298).

Much of this book is pioneer work, breaking away from hagiography to sound historical method, and perhaps that has led to a certain overstatement. The studies of More and Frith are excellent, and every study here is important. The author's reading is exhaustive (the only lapse is the omission of D. B. Knox's *The Doctrine of Faith*, which is on the same subject, and a very learned thesis). Dr. Clebsch deserves a wide reading, and we hope for further studies from him.

G. E. DUFFIELD.

THE COLLOQUIES OF ERASMUS.

Translated by Craig R. Thompson. (University of Chicago Press.) 662 pp. 105s.

Superbly produced, this latest contribution to the revival of Erasmian studies is a work of great distinction. The comparative brevity of the Preface is explained by the information that Dr. Thompson plans to provide a commentary on the *Colloquies* in a separate volume. In the present volume he gives us the first complete translation into English to be published for the best part of 250 years, and the translation itself is an outstanding success—fluent and highly readable, and colloquial just to the right degree. It admirably succeeds in conveying the authentic flavour of Erasmus' prose.

Erasmus had had no thought of publishing a book of colloquies when, without his authority or even prior knowledge, a small book entitled *Familiarum colloquiorum formulæ et alia quaedam*, bearing his name, was published in Basel by Froben in 1518. His annoyance is understandable; but he got over it in time and some years later began to work at the improvement and expansion of the volume. Dr. Thompson remarks that "as a publisher's gamble Froben's book must have been one of the most successful ventures in the sixteenth century". It continued to be favourite reading, in homes as well as in schools, in

colonial America as well as in Europe, for many years after the death of Erasmus. As a literary form Erasmus had composed some simple exercises in Latin—conversation pieces, anecdotes, and moral and humorous tales—for the young pupils whom he was tutoring during the last years of the fifteenth century when he was in Paris. Not only had Erasmus not intended these for publication, but he had not even kept a copy of them. They had been preserved by a friend, however, and after changing hands an unknown number of times, had been offered to and bought by Froben. Once Erasmus took an interest in the work, it grew, as did his *Adages*, from small beginnings to a large volume; and, as with the *Adages*, it provided an excellent medium for his comments on the affairs and manners of his day. The *Colloquies*, as Dr. Thompson points out, “became many things to many readers, a book for all seasons, but without forfeiting its original purpose of providing models of correct colloquial Latin for young students”. Dr. Thompson observes, further, that they are more than mere dialogues, describing them rather as “incipient dramas or novels” which as such “may have contributed more than has been recognized to the development of drama and prose fiction”.

In the *Colloquies*, as in his other writings, we see Erasmus the urbane Renaissance scholar pursuing his professed vocation of arousing in his contemporaries a love of good literature, calling the Christian Church back to its sources in the New Testament, and exposing the inanities of medieval theology and casuistry which for so long had been smothering the growth of true piety and scholarship. One’s approbation of Dr. Thompson’s achievement is tempered only by the feeling that no translation of Erasmus should be allowed to appear in separation from the original Latin text.

PHILIP E. HUGHES.

CHANGEFUL PAGE : THE AUTOBIOGRAPHY OF WILLIAM WAND.

(*Hodder & Stoughton.*) 217 pp. 25s.

Known to most of us as a former Bishop of London, Dr. Wand writes his life-story in an easy, friendly, almost chatty way. There is no pomposity, and he decries his own merit again and again. No one is more surprised than he at his rise to fame from humble beginnings—through a successful career at Oxford to the staff of Salisbury Cathedral, back to Oxford as a don, then to be Archbishop of Brisbane and later Bishop of London. Some may be equally surprised by his rapid rise from the strict Calvinist teaching in which he was nurtured (his father played the harmonium in the local Calvinist chapel) to the churchmanship with which he is now associated.

There is a tough side to his nature which is sometimes shown in his dealings with the clergy. He is engagingly frank in admitting a blunder in his approach to the clergy of Brisbane on his arrival there. But there is a deeply moving revelation of his real nature in his reference to the loss of his only son in a climbing accident in the Alps. There was a more than ordinary bond of intimate fellowship between father and son and the blow must have been very bitter. Through it all his faith shines out with unshaken courage and assurance, “I tremble to think,” he writes, “what must be the agony of those who have no

hope of seeing their dear ones again . . . there is always the certainty of meeting him again ”.

There is an extraordinary story which reveals the difference between the friendly organized welcome accorded to a visitor to Australia and the almost casual reception which a visitor to this country may receive. When the Archbishop of Brisbane arrived at Liverpool to take up his duties at Bath and Wells, there was no one to meet him : “ We were left literally sitting on our luggage ”. After an incredible search for a taxi they reached Lime Street Station and had to travel all night sitting up in a crowded train. When he arrived in Wells “ the authorities were mildly surprised to see me ”. The welcome he later received from Archbishop Temple went a long way to cheer his dejected spirit : “ His friendliness and ease of approach were more like what I had been accustomed to in Australia than was the more off-handed, take-you-for-granted style of most English bishops ”. Bishop Wand thinks his appointment to London was due to the influence of Brendan Bracken who was Minister of Information during the War and had read his booklet published in Australia, *Has Britain let us down?* He describes a small luncheon party at which Brendan Bracken vainly tried to interest Winston Churchill in his guest, but the Prime Minister seemed to have forgotten the purpose of the lunch. However, in due course, the offer of London came.

In some things the bishop seems not to have progressed far from youthful impressions. He much too modestly suggests that he was able to go to Oxford because he found a college for poor students where academic success was rare, but he omits to tell of the remarkable growth and success of the College of which he is now an honorary Fellow, not least in the realm of sport. A college which is head of the river (and had five men in the successful Boat Race crew of 1965) deserves a little more commendation than he gives it. Similarly it is a pity he writes so unkindly about the “ narrowness ” of two great Evangelical bishops (Stratton and Taylor Smith). This does not come well from one of the few, if not the only bishop, who was so rigid and unhelpful with ordinands who had a conscientious objection to the stole. But apart from this unfortunate blemish it is an interesting book, giving a new insight into a public figure, and describing most modestly a quite remarkably successful career. It is, as we should expect, well produced, and it is reasonably priced.

T. G. MOHAN.

ERIC MILNER-WHITE, 1884-1963 : A MEMOIR.

*By Philip Pare and Donald Harris. (S.P.C.K.) 106 pp.
10s. 6d.*

As its title indicates this is little more than a pen-sketch, written in a somewhat unimaginative form. At the same time it tells the reader sufficient of its subject's character to make one wish for a more exciting treatment by the authors. Nor does the Archbishop of Canterbury's epilogue any more effectively bring a touch of vividness to what must have been a vivid (however shy) personality.

Admittedly the book becomes progressively less sketchy as it proceeds. Four pages cover childhood, schools, and university, and

it may well have been difficult to have culled more about Milner-White's First War experiences, but it must leave the reader unsatisfied merely to record that his commission was terminated before the war ended (whilst also being awarded the D.S.O. !) with just one or two suggestions for this dismissal. Somewhere the official reason must be extant. And if Milner-White was "one of the greatest users of words in this century", it should have been possible to have imparted this outstanding talent more adequately into his biography.

King's and its Chapel, York and its Minister, received loving and unremitting care from their Dean for over four decades, the latter post being offered just at the right moment when Milner-White seemed to have little fresh to give to King's (another example of the imaginative-ness that can confound the critics of the system of Crown Appointments). His knowledge of the arts and of nature was profound and diverse—pottery, gardening, ballet, birds, and of course above all, stained glass, all claimed his interest and all served to find expression in the splendid thought that he brought to bear on the technicalities that architectural glories justly demand of their guardians.

But it was not just stone and glass that received the Dean's skill and attention. Through all he never forgot that he was an ordained minister of the church with the vocation to call men and women to salvation through the private and public spoken word and through the church's statutory and special services. A student of theology and liturgy, Milner-White was a prominent Anglo-Catholic in his day. Nevertheless he recognized the contribution that other traditions had to make, and this was happily exemplified in his regard for Charles Simeon and his link with King's.

MALCOLM MCQUEEN.

THE PARSONAGE IN ENGLAND : ITS HISTORY AND ARCHITECTURE.

By Alan Savage. (S.P.C.K.) 239 pp. 37s. 6d.

Those who deplore the whole system of the "tied cottage" so often fail to recognize how deep-rooted is the principle in English life, from the case of the clergyman and his parsonage to far more august dwellings. Together with the parish church, the parsonage has been one of the main centres of community life, particularly in the villages. Mr. Savage, who has had unrivalled experience on the staff of Queen Anne's Bounty, and of the Church Commissioners, has produced a history of the rectories and vicarages from their earliest times, through the glories of the eighteenth century, and their pretentious Victorian successors, to the not always well-designed, if more convenient and functional buildings of the present time.

Worcestershire provides one of the best examples of an old building undergoing various vicissitudes, namely Bredon Rectory. This house, with its fine outlook over the River Avon, was a manor of the Bishops of Worcester, and is reputed to have been their summer residence. Built in Jacobean times, it suffered from large Victorian additions, and became a vast and rambling white elephant, with numerous outbuildings—an intolerable burden both in upkeep and management for the modern incumbent. A formidable scheme of

repair, demolition, and division which took ten years to complete, has produced three separate houses, two of them to let, leaving the present Rector with an impressive house, still large to run, but manageable, and retaining its character.

Many other examples of adaptation, division, and modernization are given, in which can be traced the varying stages in successive generations of prosperity and decline in the life of the parochial clergyman. "The Georgian rectory could be any Georgian gentleman's house," writes Professor Nikolaus Pevsner in his Foreword, "the Victorian rectory could not possibly be anything else." Such comparison invites the reader to take down from his shelves the works of Dr. Tindal Hart on the country parson, for the building cannot be divorced from the fortunes of its occupant. Those who are looking for a neglected aspect of church history will find much to instruct, and at times to amuse, in this well-written and well-illustrated volume.

COLLISS DAVIES.

HUNTING PARSON: THE LIFE AND TIMES OF THE REV. JOHN RUSSELL.

By Eleanor Kerr. (Herbert Jenkins.) 192 pp. 25s.

The hunting parson of the eighteenth and nineteenth centuries seems a far-off figure today, yet a relative of your reviewer actually met and spoke to John Russell, the subject of this memoir. The open country of Dartmoor and Exmoor naturally attracted such "sportsmen", and it is therefore not surprising that a large number were to be found in the dioceses of Exeter and of Bath and Wells. Froude of Knowstone and Russell of Swimbridge both hunted during the episcopate of Henry Phillpotts, Bishop of Exeter from 1830 to 1869, but, though he heartily approved of Russell as an active and useful clergyman, he as strongly condemned Froude, a legendary figure of whom many stories are told. On a minor point, the author is mistaken (p. 56) in saying that the date of Phillpott's visit to Froude is unknown, but must have occurred after the cholera epidemic at Exeter in 1832; in fact the incident is recorded in the bishop's diary as having taken place on 19 July 1831.

Russell was famous for breeding terriers, and the description of these and of his packs of hounds, together with his hunting establishment makes interesting reading. He is also revealed (among other activities) as a veterinary surgeon of no mean skill. He was invited to preach at Sandringham by the future King Edward VII on more than one occasion. In 1879, though over eighty years of age, he accepted the offer of the parish of Black Torrington, where he ended his days in 1883, the Prince of Wales sending a wreath of wild flowers to his funeral.

The light-hearted book, well illustrated, and filled with anecdotes, concludes with a sermon preached by Russell at Blundells School, Tiverton, on Old Boys' Day, 1876. It provides a vivid portrait of one whose exploits were long famous throughout the whole of the West Country.

COLLISS DAVIES.

LIGHT IN THE NORTH: THE STORY OF THE SCOTTISH COVENANTERS.

By J. D. Douglas. (*Paternoster*.) 220 pp. 16s.

This is a valuable and much needed book. But before anything is said to enlarge upon this opinion the point had better be made that it also falls rather short of what it might have been. The text has had quite a history, the kernel of it having evidently begun as a thesis, which has now been transformed into an extra volume inserted in the *Paternoster Church History*. Despite apologies and explanations one remains not very convinced that a work on so particular a subject should be standing among the other general surveys in the series. It is true that the subject illustrates an issue of recurring significance in church history, but then there are a number of other such issues in every one of the other volumes. Neither are the results of so "dressing out" the present work altogether happy. If the author had set out from scratch to write a popular account of the witness of the Scottish Covenanters, the result would surely have been very different. The style is rather disjointed and does not make for easy reading. Even those who want a scholarly examination of Covenanting doctrines rather than a flowing and dramatic narrative will not be completely satisfied. For example, we learn (p. 56) that Samuel Rutherford modified his original view that the civil magistrate has a directly spiritual and supernatural end (that is, to promote the salvation of his subjects): after the Westminster Assembly Rutherford held any such end to be purely accidental to his office. Now this is a crucial point, and it is a pity the author does not attempt to discover what led Rutherford to change his mind. Perhaps there can be no certain answer on the evidence available, but one would like to know.

Despite these criticisms, the book remains immensely valuable because, on a subject so overloaded with passion and prejudice, Dr. Douglas has adopted a sound approach which must shed the maximum amount of light. "So far as possible," he says in his Preface, "I have let Covenanting authors illustrate their own position, but in matters of historical fact I have sought verification from more disinterested sources." The result is a book which enables us to see the strength and weaknesses of what the Covenanters were fighting for, and indeed the virtues and vices of the men involved, with unusual clarity. Four basic documents, including the two Covenants, are printed as Appendices, and there is a bibliography which mentions nearly 80 works.

J. E. TILLER.

THE CHRISTIANS FROM SIBERIA.

By J. C. Pollock. (*Hodder & Stoughton*.) 190 pp. 18s.

The treatment of the Christian Churches in Russia is a subject of great interest. On the one hand, we know that the Kremlin, at least under Kruschev, has allowed such freedom of worship that the non-conformist sects have paradoxically fared better under the Communists than under the Tsarist regime. On the other hand, we are uncomfortably aware from one or two stories that have appeared in the

western press that in some regions the freedom may be more apparent than real.

Mr. Pollock, prompted by one of these stories, visited the Soviet Union to investigate the incident and at the same time to make a general inquiry into the conditions under which evangelical Christians are living. His book is a mine of interesting information, told in a highly readable style. The story which gave rise to the book was the strange affair of the thirty-two peasants from Siberia who early in 1963 burst into the American Embassy in Moscow and asked to be taken to "Israel"—meaning the United States which they thought of as the new Israel—where they could fulfil God's law without persecution. It appears that two children from the leading family among these Siberians had been taken from their homes and put in state boarding schools after their parents had illegally withdrawn them from the militantly atheistic local school. Appeals to Khrushchev to restore the children to their families and to allow the group to emigrate produced no response. Hence the long journey to Moscow. Embarrassed American officials restored the Siberians to the Soviet Government as it had to be admitted that the Russians allowed freedom of worship. The Siberians were then given a safe conduct back to their homes, it being made clear to the waiting newspapermen that there was no question of reprisals for their illegal behaviour.

It is a pathetic tale, and Mr. Pollock regards it as a microcosm of the sufferings of those Christians in Russia who are not prepared to swim with the tide. Herein is the tragedy. There is nothing in law to stop evangelical Christians meeting for worship or instruction in any "registered" premises. Nor in theory is there anything to stop them getting jobs and entering into the life of their community (though this varies in practice from one place to another). Many are content with this state of affairs. Indeed a generation of Christians is growing up—has grown up—who are ardent Communists in the sense that they believe the communist society is the finest economic and social order in the world and that the atheism which marks its leadership is simply an error, explicable by reference to Tsarist excesses, which will one day be eliminated. School and social contacts have taught these men Communism, church the form (and frequently the reality) of Christian doctrine; and, thanks partly to the velvet glove approach of the authorities, the two have not seemed mutually incompatible.

But if a Christian wishes to proclaim the Gospel publicly, if he seeks broadcasting time or newspaper space, if he tries to contract out of his obligations to the state, say by withdrawing his children from school, the velvet glove soon becomes a mailed fist. The persecuted minority despise those Christians who conform with the state's requirements, while the conformists argue with some cogency that if they made no compromise religious freedom would soon cease to exist. Yet the minority can fairly claim that if the children are brought up as "Christian Communists" the pressures on them are almost bound to drive Christianity into second place and ultimately to leave it so sterile and theoretical that it will wither away.

Mr. Pollock brings out these and other factors in the tragedy with a wealth of anecdotes. It is to be hoped that his book will be widely

read. There is not much information in English about the Christian Church in Russia, and what there is is mostly concerned with the Orthodox Church. This study of the Baptists and other evangelicals sheds a new and disturbing light on the situation.

DEREK TAYLOR THOMPSON.

THE UNBELIEVERS.

By A. O. J. Cockshut. (Collins.) 192 pp. 21s.

The title of this book, though strictly accurate, may be misleading, as the characters here studied are more properly agnostics, whereas "unbelievers" is liable to be understood as anti-Christian, which, with one exception, is not correct. The author has taken a group of Victorian writers, including J. S. Mill, Clough, George Eliot, T. H. Huxley, Matthew Arnold, Herbert Spencer, and Samuel Butler, and examined their attitude towards traditional Christianity, and the rising tide of criticism and scepticism of this period, focussing upon their doubts and disillusionments on moral and intellectual grounds. The result is a fascinating appraisal of the problems confronting our forebears of a century ago, summed up in the words: "They were not trying to discover how they ought to behave. . . . They were trying to establish *why*, now the religious motive was removed, they ought to behave as their conscience told them" (p. 157). If this is borne in mind, a good deal that was previously obscure becomes clear. The agnostics wanted a lawyer's argument for morality, not a pastor's, but no lawyer can supply a motive for moral conduct. But since most of them had no alternative system of ethics to offer in place of the Christian, they found themselves floundering in a waste of arid ethical speculation. Their books were for the most part based on a pelagian view of religious issues, worked out through a maze of abstract motives. If one wishes to discover how the foundations of faith were undermined, and the origins of the critical attitude to the faith which we now inherit, this book would provide an excellent introduction to the subject.

Mr. Cockshut is well read in Victorian fiction, as in more serious literature, and not the least interesting feature of his treatment of the whole problem is in his many references to the classic novels of the period. While acknowledging the intellectual stature of the characters portrayed, one is left with the reflection: How hard it is for those with great gifts of learning, but without a child-like faith, to enter into the kingdom of God!

COLLISS DAVIES.

THE EARLY CHRISTIAN CHURCH.

By J. G. Davies. (Weidenfeld & Nicolson.) 314 pp. 50s.

We seem to be in the midst of a vintage period for the production of histories of the early Church in English, and the harvest is not yet complete. Among a fairly rich crop, the present work (a further volume in the publishers' History of Religion series) by the Edward Cadbury Professor of Theology at Birmingham will no doubt take its place as a reliable and comprehensive but unexciting account of the first five centuries of the Christian era. The beginner will find here a very competent survey, but the student already familiar with the

period will probably be disappointed at the almost total lack of comment by the author. No doubt restrictions of space are largely responsible, but the impression this reader was left with was of bare bones rather than of the living flesh and blood of the life of the Church. The work would be the better for the shedding of some of the weight of names and dates in favour of a more vigorous and vibrant account of central motifs.

The plan of the volume perhaps contributes to this rather arid effect. After an introductory chapter on the ministry and acts of Jesus, the period is treated in five chronological sections, each subdivided into background, sources, expansion and development, beliefs, worship, and social life. The advantage of this arrangement is that it enables the reader to trace the course of one aspect right through the period independently of the others, but it runs the risk of repetition. On the whole the author has avoided this danger better in the earlier part of the book; later, Nestorius appears under sources (p. 222), Nestorianism as a christological controversy under expansion and development (pp. 238f.), and Nestorianism as a belief under this head on pp. 253f.

As we would expect from the author of *The Origin and Development of Early Christian Church Architecture* and *The Architectural Setting of Baptism*, the book is strong on this side (some may feel that it receives disproportionate treatment) and could be improved even further with fuller elucidation of some of the ground-plans of church buildings (for example, pp. 207 and 245) and explanation of the technical terms of ecclesiastical architecture. The excellent set of photographs is largely connected with this aspect of the Church's life and supports the text admirably.

As a basic introduction to the patristic period in fairly brief compass this work must be accorded due merit. The essential facts for an outline knowledge of the period are set forth clearly and concisely. A few points may be mentioned in particular. The insertion of the words of Clement of Rome on "apostolic succession" into an account of Ignatius's estimate of the bishop (p. 92) obscures the fact, vital for a balanced understanding of the development of the ministry, that these two items of information refer to situations different in time and space. The Donatist schism is regarded solely as an ecclesiastical matter, with no consideration of social and "nationalistic" motivation, and it seems to the reviewer that the importance of heterodox Judaism in the actual emergence of Gnosticism deserves fuller recognition (pp. 70f.). Why is the *Shepherd* of Hermas called an *apocryphal* apocalypse (p. 81)? Valentinian appears for Valentinus (p. 84) and Jovinian for Jovian (p. 181). The value of the index is somewhat decreased by its apparently arbitrary selectiveness and many errors—and was Origen a "church historian" (p. 311)?

D. F. WRIGHT.

HENRY VIII.

By John Bowle. (Allen & Unwin.) 316 pp. 35s.

Henry VIII is certainly an enigmatic figure, and one that has fascinated writers for generations. This book is not one more semi-popular account of the Tudor monarch's matrimonial adventures. It is a careful study and, considering the author is not a sixteenth-century

specialist, no mean achievement. Professor Bowle sets Henry against his background, the dynastic problems and uncertainties which followed the Wars of the Roses, the seemingly permanent financial crisis, the balance of power politics in Europe, and the theological upheavals.

Popular beliefs about Henry are scrutinized. The notion that the king was syphilitic is dismissed as unproven. The plundering of the monasteries was a desperate expedient forced on Henry and Cromwell by the financial crisis; it was not a cunning Protestant plot against Roman Catholics, nor were the monasteries as flourishing as some would have us believe. The rise and fall of men like Wolsey and Cromwell as well as Henry's touching and unparalleled loyalty to Cranmer (on which some moving quotations are given as illustrations) are all mapped out well. Henry himself is intrigued and fascinated by theological controversy. He favours humanist advance, but not that of Reformation theology. Henry is a many-sided and colourful character. In his early days no mean athlete. Later a clever political mover, a realist with a sense of how to play off powerful rulers against one another. Even his matrimonial problems were not separate from Papist-Protestant issues and political interests. Professor Bowle has produced a good book, the best recent study of Henry VIII known to the reviewer.

G. E. DUFFIELD.

HENRY GARNET, 1555-1606, AND THE GUNPOWDER PLOT.

By Philip Caraman. (Longmans.) 466 pp. 50s.

The author is a Jesuit scholar, a former editor of the Roman Catholic periodical *The Month*, and a man who has specialized in reinstating the early post-Reformation recusant priests. He has already written several large books on them, and here is another. It is a full scale biography of Garnet, the first ever, though one was started in the last century but never progressed beyond a chapter.

Garnet was an Englishman born in Derbyshire in 1555. He trained as a Jesuit priest in Rome, and then returned to this country to take over leadership of the Jesuit movement here. He was trailed for years, and at last arrested, tried and executed for complicity in the Gunpowder Plot. He was certainly not involved in it personally, and was not privately in favour of it, but he knew about it from Catesby, and did not reveal it to the authorities since his knowledge had come from evidence given under the confessional.

Caraman's study is learned and thorough, based in the main on correspondence between Garnet and his Jesuit superior in Italy, Acquaviva, and between Garnet and the Vaux family, especially Anne Vaux. It makes interesting reading, and reveals the life of a hunted Jesuit priest as well as some of the internal squabbles among Roman priests, which damaged their cause. No one is in danger of mistaking the author's sympathies. For him his Jesuit forebears are the heroes; they were persecuted by cruel tyrants who were really after their religion, not their political menace. Most of the Jesuits and other Romans who became Protestants or informed the authorities are regarded as planted spies, even when they went through long training in a Roman seminary. There are, of course, other explanations of

these things, but Philip Caraman has performed a valuable service in publishing this book. It provides a mass of historical evidence. Interpretations of much of it will always be controversial.

G. E. DUFFIELD.

THE ELIZABETHAN NATION.

By Joel Hurstfield. (B.B.C.) 112 pp. 6s.

SIR THOMAS WYATT AND HIS BACKGROUND.

By Patricia Thomson. (Routledge & Kegan Paul.) 298 pp. 42s.

THE QUEEN AND THE REBEL.

By Eric N. Simons. (Muller.) 272 pp. 25s.

The first book in this sixteenth century miscellany is an admirable general survey. Professor Hurstfield introduces his reader to social, economic, and literary aspects of the Elizabethan age. For those of us more accustomed to study its theology, a reminder of the perennial economic problems of Tudor governments is useful. The author is right to warn against the easy assumptions of an efficient centralized government. The illustrations in this paper-back add lustre to what is an excellent essay.

Miss Thomson, who lectures at Queen Mary College, London, has produced a learned and well documented (nine appendices) study of Sir Thomas Wyatt, father of the better known, if more notorious, Thomas Wyatt, leader of a revolt against Queen Mary. Wyatt senior was a courtier who went on diplomatic missions for his country; he was also a poet and a translator. Miss Thomson's aim is to study his writings against his environment. Her book is in two parts. The first (the shorter) covers his life and environment, and the second his writings. The author thinks Wyatt has not always been fully appreciated, and that his poetry has individual and historical importance. His humanist interests are seen in his study of antiquity, and in his translation of Plutarch. Wyatt was friendly with Ann Boleyn, though whether he actually had an affair with her remains an open question. Miss Thomson thinks some of his poems refer to Ann.

The third book is an imaginative reconstruction of the rebellion of Wyatt the younger against the Queen in 1554. The events of this extraordinary revolt, which was so ineptly organized, make an exciting tale, but the book is more based on history than a detailed historical study. The revolt was a Kentish affair, though it was intended to link up with other revolts. Wyatt marched on London, but jettisoned his chances of success by delay. When the citizens of London did not rally to his cause he gave up. The rally point of the movement was hatred of the Spanish rather than any real belief in Protestantism. What the author does not bring out is the savage handling of certain harmless and largely innocent victims like Lady Jane Grey. The book makes lively reading, but the author's interest is plainly in revolts (on which he has written previously) rather than in historical perspective.

G. E. DUFFIELD.

LANCELOT ANDREWES, 1555-1626.

By Paul A. Welsby. (S.P.C.K.) 298 pp. 10s. 6d.

THOMAS KEN : BISHOP AND NON-JUROR.

By Hugh A. L. Rice. (S.P.C.K.) 230 pp. 8s. 6d.

CHARLES SIMEON, 1759-1836.

Edited by Arthur Pollard and Michael Hennell. (S.P.C.K.) 190 pp. 8s. 6d.

Under the general title, *Great Anglicans*, S.P.C.K. have re-issued these three books in paperback form and at an attractive price. The idea is excellent, but the books themselves are a mixed bag. Welsby's biography displays exemplary scholarship (his bibliography is a veritable model) but occasionally poor historical judgment; the life of Ken is popular and pathetically partisan; and the book on Simeon is not a biography at all, but a collection of essays by various writers on aspects of Simeon's thought and work, originally written to mark the bi-centenary of his birth in 1759. None of the bunch has been altered at all for this new series, constituting the second edition in each case, so the volume of Simeon for example still refers to Dr. Ramsey as "the present Archbishop of York" (p. 123). And the inevitable small slips of first editions remain uncorrected: Dr. Welsby dates the first *Book of Sports* in 1617 on p. 28. One further small point about presentation: the volume on Ken might have had his dates (1637-1711) printed on the cover instead of the sub-title, to give the series a uniformity.

No doubt the publishers feel that the names selected to launch this series represent in a manner, left, right and centre in Anglican churchmanship. They give the series a unity in the sense that they illustrate together the comprehensiveness of the Church of England. In fact, of course, history serves to provide some remarkable examples on the way outlooks have changed. Andrewes preaching on the Gunpowder Plot, or Ken returning from Rome thanking God for the purity of the Protestant religion, were likely to be no more charitable in their references to the papacy than was Simeon, opposing Emancipation. Similarly Rice, in quoting from Ken's *Manual of Prayers* to demonstrate his "catholic" view of the "Holy Sacrament of the Altar", cites two passages which Cranmer and Calvin would have considered very well expressed, so truly Protestant is their teaching; yet Rice does not seem to have got wind of this, for he adds: "It is curious to reflect that . . . so uncompromising a Calvinist as George Whitefield should have admired the 'Directions for Receiving the Holy Sacrament' from Ken's 'Manual' so sincerely that he incorporated the greatest part of them word for word in his 'Communion Morning's Companion'" (p. 24)!

If this series is to be extended (and there would seem to be a real place for biographies at this sort of price and compass) one would hope the publishers will beware of including Anglican hagiography, and remember to find a place for laymen (and women) as well as "divines".

J. E. TILLER.

AUGUSTINE OF CANTERBURY.

By Margaret Deanesly. (Nelson.) 167 pp. 25s.

Dr. Deanesly considers that on the whole Augustine has had a bad press since the Reformation, and she is to some extent out to redress the balance in this further volume in the Nelson Leaders of Religion series. She writes popularly and readably, primarily for the non-specialist though with learned footnotes on occasions for difficult problems.

The monk Augustine was sent to England from Rome by Gregory. In Canterbury he established the first Benedictine monastery outside Italy. He created in England the outline of a regular scheme for diocesan hierarchy. Professor Deanesly considers "the work he did was fundamental. He brought Christianity to the English: he was the instrument of Pope Gregory, the founding father of the English Church". Just how fundamental we think it was will depend on how much we believe the Christian faith is tied up with the Bishop of Rome. Certainly his ecclesiastical organization had lasting significance, but he seems pathetically unable to take decisions on his own and refers everything to Rome. Augustine left his mark on English church life, but recognition of this should not make us unmindful of the earlier and more basic contribution of the Celtic church. The author's chief contribution for most readers will be in the background sketches she so ably makes. There is not much new to say about Augustine himself, but she has given us a much more complete picture of the Roman world from which he came and the English scene to which he went. That in itself is exceedingly useful, even though one wonders a bit at the evaluation of Augustine's significance given in this book. Has the reaction to the bad press gone too far?

G. E. DUFFIELD.

THE INTERPRETATION OF THE NEW TESTAMENT, 1861-1961.

By Stephen Neill. (Oxford University Press.) 360 pp. 45s.

"Canon Warren continues to lecture, to write, and to publish with amazing frequency. Everything that he writes displays the immense width of his reading, his almost uncanny knack of producing the relevant quotation, great alertness to the movement of history, and deep concern for the Christian enterprise in all of its many aspects." So wrote Bishop Neill in a recent review, and so would write this reviewer when referring to Bishop Neill. It is quite amazing that a man with expertise in so many other fields could produce such a readable and stimulating work which shows him fully abreast with New Testament scholarship and capable of forming penetrating judgments on its movements and tendencies.

This is of course, as the title shows us, not an introduction to the New Testament so much as a history of its criticism and interpretation in the last hundred years. In writing such a history Dr. Neill is helped not only by his historical scholarship but also by the fact that he is now working in Germany, and with his fluent command of German he has been able to enter more fully than many British scholars into the workings of the German mind in biblical criticism during the last century. Yet the Firth lectures, on which the book is based, were

delivered to a non-specialist audience in Nottingham University and the fascinating sketches of many of the most important characters must have proved a most attractive introduction to New Testament studies.

If Bishop Neill has a hero, it is J. B. Lightfoot, and indeed his own position is very close to that of Lightfoot. He believes that "verbal inspiration" has had to be abandoned, he criticizes Westcott for being "afraid to ask questions to which the answers might prove to be deeply disturbing", but he is almost always conservative in his conclusions.

There are inevitably gaps in such a work as this. There is curiously little reference to such things as the substructure of the New Testament and the liturgical fragments (or documents) which are supposed to be found in it. There is perhaps some imbalance in the proportion of space given to German and British scholars as compared with others. There are places where the Bishop's judgment may be questioned. But all in all this is a quite excellent book which deserves to have a very wide readership.

R. E. NIXON.

THE EPISTLES OF JOHN : AN INTRODUCTION AND COMMENTARY.

By J. R. W. Stott. (Tyndale Press.) 230 pp. 10s. 6d.

The Tyndale series of New Testament commentaries is now nearing completion and there is little doubt that Mr. Stott's volume on the Johannine Epistles has been one of the most eagerly awaited and that it will serve to enhance the high standard which the series has already attained. The commentary is a long one for the series (the Gospel of John only has ten more pages) and it is characterized by the author's thorough approach to the problems of the epistles, both in the 42 pages of introduction and in the various parts of exegesis and additional notes which occur throughout the commentary.

Mr. Stott goes carefully through the evidence and comes to the conclusion that the use of the title "the elder" in an anonymous and absolute way, "together with the author's authoritative tone and claim to be an eyewitness, are fully consistent with the early tradition of the Church, that these three Epistles were in fact written by the apostle John". As far as the occasion of writing is concerned he concludes that "against the Christological heresy, the moral indifference, and the arrogant lovelessness of Cerinthian Gnosticism, John lays his emphasis on three marks of authentic Christianity, namely belief in Jesus as the Christ come in the flesh, obedience to the commandments of God, and brotherly love".

It goes without saying that the author's comments on the first epistle are always lucid and well argued, and that he has read the main commentaries, but he is by no means always tied to them. He gives us a doughty defence on the concept of propitiation (on 2 : 2). There is a note of six pages on the interpretation of 3 : 4-9, where seven views are carefully examined before he concludes that the reference is to the impossibility of habitual sin for the Christian. He has a helpful note about "the reassuring heart" (3 : 19f.). While he holds that "the water and the blood" of 5 : 6-8 are the baptism and crucifixion of Christ, he allows that there may also be secondary allusions to

purification and redemption, set forth in the water and blood issuing from Christ's side and even regularly in the two sacraments.

If one were to criticize the exegesis it would be that Mr. Stott tends to draw out more distinction between various words than most modern commentators would now think the author intended, as when he discusses, albeit tentatively, *teknia* and *paidia* (on 2: 12f.). But again and again his exegesis is both searching and balanced as in his interpretation of the refusal of hospitality in 2 Jn. 10f. The whole commentary is permeated with the thought to which he gives expression in the comment of 2 Jn. 3: "Our love grows soft if it is not strengthened by truth, and our truth grows hard if it is not softened by love. We need to live according to Scripture which commands us both to love each other in the truth and to hold the truth in love. R. E. NIXON.

NEW TESTAMENT INTRODUCTION: THE GOSPELS AND ACTS.

By Donald Guthrie. (Tyndale Press.) 380 pp. 21s.

The appearance of this volume marks the completion of Dr. Guthrie's trilogy providing an introduction to all the writings of the New Testament. Dr. Guthrie has thoroughly earned our congratulations and thanks, for this is a most notable achievement and in its own way a milestone in the progress of modern evangelical scholarship. Beyond question, the three volumes together form the best, the fullest, and the most up-to-date introduction to the New Testament now available, and, no doubt with such revisions which may be needful from time to time to keep it abreast of contemporary literature, it is likely to remain a standard work of reference for a long time to come. Incidentally, in addition to its intrinsic merit as an important work of scholarship and critical judgment, students will find it a mine of bibliographical information.

A primary, and refreshing, virtue is the positiveness of Dr. Guthrie's attitude to Holy Scripture. As he himself says in his Preface: "A true approach to the life and teaching of Jesus is essential for a right understanding of the Christian faith. Yet the Gospels and Acts have for long been under examination from a literary critical point of view and the results have not always been constructive". Throughout, as with the two earlier volumes, he discusses fully and with every fairness the various theories and methods of different scholars. But, as he points out, "our evaluation of the Gospels and Acts does not depend on speculation regarding sources. The books have a right to exist in themselves." There is certainly no attempt to gloss over or sidestep the questions raised by the synoptic problem and the different types of form criticism which have been propounded (indeed some hundred pages are devoted to the consideration of these questions), but, significantly, they are placed after the discussion of the first three Gospels: very rightly, the study of wholes precedes the study of parts. What a disturbingly accurate commentary it is on the state of biblical scholarship in general today that it should be necessary to emphasize the impossibility of explaining the origins of the Gospels apart from the activity of the Holy Spirit. "This consideration," Dr. Guthrie remarks, "rarely finds a place in discussions on the Synoptic problem,

because it is thought to belong to dogmatics rather than to historical criticism. But in this case no divorce can be allowed, for the operation of the Spirit in Gospel origins is a vital factor, indeed *the* vital factor, in the historical situation." The neglect or suppression of this factor can only contribute to the humanization of Christianity which is already far advanced in the Church.

This book is not only excellently produced, like its predecessors, but the price is phenomenally low in view of the extent and substance of its contents.

PHILIP E. HUGHES.

THE SEMITISMS OF ACTS.

By Max Wilcox. (Clarendon Press : Oxford University Press.)
206 pp. 50s.

The investigation of the extent to which Semitic elements are embedded in the language of the Acts of the Apostles has had an interesting history over the past seventy years, ranging from Deissmann's contention that the Greek of the New Testament is neither more nor less than the *lingua franca* in current usage in the Hellenistic world of the first century A.D. to C. C. Torrey's insistence that at any rate the first 15 chapters of Acts (and much else of the New Testament) are based upon an Aramaic original. As is well known, Torrey maintained that the interpretation of awkward Greek expressions was elucidated by translating them back into the Aramaic which was supposed to underlie them. Today, with our vastly increased knowledge of the Greek of the first century, thanks particularly to the evidence of non-literary sources, we are in a far better position to form a judgment on the extent of the Semitic influence on the language of the New Testament, and most modern scholars are cautious about classifying cases of awkward Greek as mistranslations of a Semitic original. On the other hand, the discovery of the Dead Sea Scrolls has shown that Hebrew, so far from being limited to Rabbinical circles, was a virile and normal vehicle of expression, and thus well able to exercise an influence on the forms of Greek diction, especially in Judæo-Christian communities.

The time is ripe therefore for a careful reassessment of the question, and that is what Dr. Wilcox has given us in a detailed technical examination of the text of Acts. It is a work which will have to be taken into account by all who wish to make a close study of Luke's language in Acts. A Semitism is defined as "any word or phrase whose use or construction departs from normal idiomatic Greek usage in such a way as to conform with normal idiomatic Semitic usage." The occurrence of Semitisms is attributable, Dr. Wilcox concludes, to the operation of three different factors: (1) non-Greek Old Testament influence; (2) affinities to the Greek of the Septuagint; and (3) Semitic forms not attributable either to the Old Testament or to the Septuagint. With regard to the linguistic affinities of the Semitisms of Acts, he explains that, "on the Aramaic side, most help was forthcoming from the free Aramaic of the Palestinian Targumim, and even, on occasion, Samaritan Aramaic texts"; while, "on the Hebrew side, the value of the texts from Qumran has been quite striking, both in regard to language and to content". He further advises us, how-

ever, that, "although 'hard-core' Semitisms survive in a number of places in Acts, nevertheless in almost every case the material in which they are embedded has a strongly Lukan stamp". In fact, his findings strengthen the case, if it needs strengthening, for the individuality and authenticity of Luke as an author.

PHILIP E. HUGHES.

JOHN THE BAPTIST.

By Charles H. Scobie. (S.C.M.) 224 pp. 22s. 6d.

This book is described by the publishers as "a new quest for the historical John". While it started life as a Ph.D. thesis, it has been completely rewritten and considerably altered with the result that it is much more readable than the average work which comes from similar origins.

Basically Dr. Scobie is of the opinion that John was a more original figure than would seem from the presentation of him in the gospels, that he had a background of nonconformist Judaism, and that part of his ministry took place in Samaria. After his death there was for a while a continuing Baptist sect which gradually died out. The author is careful not to overstate the case for the connection of John with the Qumran covenanters, though he says there is a possibility that he was entrusted to a monastic community as a boy. But whatever the truth about this, John was an independent figure.

"We know that the Fourth Gospel is determined to minimize the importance of John at all costs," says Dr. Scobie, and he proceeds to discount heavily almost all that we are told about the Baptist in that gospel. He has heard of the "New Look in the Fourth Gospel", but is only minimally impressed by it, though he does allow that it has some early and accurate sources unknown to the Synoptists. So he will, for instance, see references to John in the Prologue as added by a later editor, though quite why someone imbued with "anti-Baptist polemic" should insert references to John when dealing with the eternal truths of the Incarnation is perhaps hard to see. Yet the case for a Samaritan ministry is pressed very hard from a few references in this same gospel. In his treatment of the Synoptists, "Q" can virtually do no wrong, whereas anything corresponding too closely to an Old Testament type must carry little weight. Likewise Dr. Scobie is unable to allow the figures of Moses and Elijah both to be types in some aspects of both Jesus and John and he finds contradiction between the Synoptists and the Fourth Gospel as to whether John was Elijah. These criticisms need to be made, but everyone who is interested in John the Baptist will find this an indispensable book.

R. E. NIXON.

THE CENTRAL MESSAGE OF THE NEW TESTAMENT.

By Joachim Jeremias. (S.C.M.) 95 pp. 12s. 6d.

JESUS AND THE GOSPEL.

By Ernest Cadman Colwell. (Oxford University Press.) 76 pp. 19s. 6d.

This work of Professor Jeremias consists of four lectures on central themes of the New Testament message: Abba; the Sacrificial

Death; Justification by Faith; and the Revealing Word. The ground traversed is familiar but the author has new sights to point out to us as he leads us along these four highways. "To date nobody has produced one single instance in Palestinian Judaism where God is addressed as 'my Father' by an individual person. . . . But Jesus did just this . . . simply, intimately, securely." This authentic utterance of Jesus takes us behind the Kerygma and thus makes scepticism about the historical Jesus untenable. How much can be inferred from the little word Abba!

Some statements in particular should be pondered, seeing that they come from Dr. Jeremias. "God made Christ a cursed one for our sake." The word "substitution" is used at least four times. Paul understood the message of Jesus as no other New Testament writer did and was His faithful interpreter, especially in the doctrine of justification. Luther was linguistically quite right in introducing the word "only" in Rom. 3: 28 (*sola fide*). But should we agree that justification is bestowed in baptism? This small book should be pondered.

Dr. Colwell does not call himself a theologian, but disclaims the title: he is a historian. He outlines the presuppositions of historical study. Historians begin their work believing in the approximate stability of human nature, the unbroken continuity of human experience and in historical knowledge as a knowledge of probability; for them historical fact is objective, public, inter-related, and may be divided by the useful device of "periods". Such assumptions are then applied to the study of Jesus. Perhaps the most significant consequences are the continuity between the Jesus of history and the Christ of faith, and certainty concerning the life of Jesus. Our Lord revealed a God of grace for Whom the word "Sovereign" is inadequate. Indeed the word "Messiah" was and is inappropriate to Jesus, together with all the language of royalty. The divine Word is vigorously applied to our modern affluence.

A thrustful assertion shows how historian and theologian need to be brought together: ". . . the comments of many theologians on historiography have for the historian the strangeness of messages from outer space." This book is stimulating—but I was sorry that it had the same title as that of James Denney's volume of 1908.

R. A. WARD.

THE AUTHORSHIP AND INTEGRITY OF THE NEW TESTAMENT.

(S.P.C.K.) 112 pp. 15s. 6d.

This is a collection of seven essays, three on pseudonymity, three on the literary processes by which the Gospel of John and 2 Corinthians reached their present form, and finally one showing the use of literary relationships to determine a book's date and setting.

In the first trio, Professor Aland suggests a theory on the replacement of early anonymous writings by named pseudonymous productions, the work of Spirit-inspired prophets. His and other theories are outlined and assessed by Dr. Donald Guthrie in a judicious essay on "The Development of the Idea of Canonical Pseudepigrapha in New

Testament Criticism"; here the varied means by which the concept of pseudonymity has been justified, and the moral difficulty of "forgery" stressed or softened, are sketched for the period since 1800. Dr. A. Q. Morton follows with a lucid introduction to the use of statistics, with mathematical examples (easily understood by those more at home in the other culture!).

In the second group, the Bishop of Woolwich writes on the Johannine prologue, suggesting attractively that the gospel originally began with 1. 6-9, 15, 19, etc., and that the rest of the prologue, together with chapter 21, was added at some date after the writing of 1 John. It is refreshing to see in this essay the movement away from the "mystical gospel" to a view of John which allows for a firm historical groundwork. There follows a pair of essays on 2 Corinthians. Professor Bornkamm views it as a composite document made up of vestiges of the letter of reconciliation (1-2: 13 and ch. 8), Paul's apology for the apostolic office (2. 14-7. 4), a collection letter (ch. 9), and part of the sorrowful letter (10-13). While he concentrates on how these fragments were assembled, Mr. A. M. G. Stephenson, defending the integrity of the letter, shows that the fragmentation into 1-9 and 10-13 is not so securely based, the atmosphere of the former is not as happily relaxed, and so not as sharply contrasted with 10-13 as has often been claimed. He is not so convincing when he toys with an equation of 1 Corinthians with the sorrowful letter.

In the last essay, Professor Massey Shepherd examines the contacts between the epistle of James and the Gospel of Matthew. He concludes that the author of James had heard Matthew read in his church in Syria, and that he wrote sometime around the turn of the century. The dependence on Matthew, however, would appear less securely based perhaps than knowledge of Q, and the same theological outlook as the author of Matthew. If this were so, the date of the gospel would not be the *terminus a quo* for the date of James.

DAVID CATCHPOLE.

THE ORIGIN OF 1 CORINTHIANS.

By John C. Hurd, Jr. (S.P.C.K.) 355 pp. 50s.

The "all-time low" in jacket design which the publishers have achieved prepares the reader to expect a very turgid volume. That is what he gets. It is, however, extremely erudite. Mr. Hurd has read everything—almost. But in this treatment of the Corinthian problem, in a way which clearly aims to be exhaustive, it is surprising to find no mention of the commentaries of Hodge and Massie, of Howard and Beet. More astonishing still is his omission of J. T. Dean's study of the problem *St. Paul and Corinth* (1947), while his strictures on the Acts of the Apostles suffer from apparent ignorance of Morgenthaler, Ehrhardt, Bruce's commentary on the Greek text, and a significant article by Van Unnik (not to mention Barrett's book on *Luke the Historian*). In the light of this very partial consideration of the background afforded by Acts, it is astonishing to find him joining with Johannes Munck in giving very few marks to Luke's reliability and none to his chronology. For Mr. Hurd is setting out to shed new light on the way in which Paul's life influenced his theology. But how is he

to come by this new light? Have we not heard it all before? No, he says, we have not. We only *think* we have, because either consciously or unconsciously, we are influenced by the picture and the relative chronology of Acts. Unfettered by any such inhibitions the professor burrows behind 1 Corinthians to the attitudes and relationships between Paul and the Corinthians which lay behind it. These can, he thinks, be discovered if you begin at the end, and work back till you get to the beginning. The end product is 1 Corinthians. Behind it lay a letter from the Corinthians to Paul (1 Cor. 7 : 1). The contents of this can, he thinks, be reconstructed as follows : problems concerning sexual morality, relations with the world, worship, the resurrection, Apollos, and the collection. These in turn look like a series of counter-statements, and drive us back to reconstruct the "previous letter" (1 Cor. 5 : 9) which Paul had written to them—on the dangers of immorality, the dangers of idolatry, the resurrection, and the collection. Though he regards Acts 15 as a regrettably Lucan construction, he takes the apostolic decree very seriously, and supposes that in the previous letter Paul had accepted the contents of the decree and sought to impress it on the Corinthians, without, however, disclosing the fact of his dependence on the Jerusalem authorities—instead, he began to organize a collection to keep the Jerusalem folk happy! The Corinthians, needless to say, were quick to point out the change in Paul from a permissive to a restrictive morality, and in 1 Corinthians, accordingly, Paul "is forced to try to justify his own earlier principles of freedom without repudiating the later limitations of conduct to which he had agreed" (p. 262).

In the course of his studies he discovers a younger, less careful Paul, full of apocalyptic enthusiasm, weak on ethical instruction, who laid great stress on "tongues" and celibacy. He postulates the effect of the apostolic decree on such a man, who is thereby induced to say most of the same things as the Jerusalem Top Brass for very different reasons; and he reckons that the whole of 1 Corinthians is the outcome of the violent reaction produced by the attempt of Paul to "sell" the decree to the Corinthians.

A very learned work . . . some of it may be true.

E. M. B. GREEN.

THE LIFE OF OUR LORD.

By *Daniel-Rops*. (*Burns & Oates*.) 192 pp. 18s.

Twenty years ago the author wrote *Jesus in His Time*, which was published in English ten years ago. The present work is not an abridgment or a summary. It is indeed much smaller but is quite fresh, though it complements and revises the earlier production. The spirit is devotional rather than academic, as perhaps befits the time and circumstances : the writer was ill and away in the country with nothing but the Bible at hand. The result is a moving book which in many respects might be characterized as catholic and conservative. "To do penance" is used for "repentance", and Mary is not absent from the text; but there is also an angel and the supernatural. Our Lord "in His never-failing foreknowledge" chose Judas, and He seems to have possessed omnipotence. The apostle John wrote the

Fourth Gospel and the four evangelists wrote "without artifice and without any attempt at interpretation". A striking verdict is given on Judas: he "is unfathomable, like sin. . . . His rôle would seem incomprehensible did he, too, not form part of the providential plan of salvation through blood."

Though the purpose is not academic, the scholar persists in the believer, and Christians of all denominations will warm to the author and his book. Religious drawings by Charles Keeping provide the illustrations. The translation from the French is made by J. R. Foster.
R. A. WARD.

TRADITION AND TRANSMISSION IN EARLY CHRISTIANITY.

By Birger Gerhardsson. (C. W. K. Gleerup, Lund.) 47 pp.
6 Swedish Crowns.

Some of the assumptions of the form-critical school have come under heavy fire from Scandinavian scholars of late. One of the most important books to question their presuppositions was Dr. Gerhardsson's *Memory and Manuscript*, first published in 1961. This was reviewed in a hostile and, the author feels, unfair way by Professor M. Smith in the *Journal of Biblical Studies* (1963). The essay under review here is an attempt to meet some of the criticisms which Dr. Smith has made. It can hardly be described as an exciting document and there are places where self-vindication seems to be too much in evidence, but it is important for those who have read the first book and Dr. Smith's review to see where the argument goes from here.

Gerhardsson begins by re-emphasizing that Rabbinic methods of instruction had characteristic features which went back even to Old Testament times and that the Pharisaic teachers of the time of Christ used methods representative of those common among Palestinian teachers at that time. He then criticizes those who suggest that the early Christian teachers completely abandoned the forms of instruction in which they had been brought up. "Historical questions have often been over-simplified by starting with the idea that since all things were made new in Christ, every resemblance between the early Church and its milieu must be regarded as a secondary influence, and therefore condemned out of hand. . . . The thesis 'in the beginning was the sermon (*kerygma*)' is brilliant as a point of departure for Christian theology. But as a historical statement it is simply incorrect."
R. E. NIXON.

NEW TESTAMENT DETECTION.

By Gordon Robinson. (Lutterworth.) 269 pp. 25s.

It is difficult not to feel an acute sense of disappointment on reading this book. The title, the publisher's blurb, and the author's foreword, all lead one to expect that while the regular uniformed New Testament scholars are plodding along their traditional beat, Sherlock Robinson has come in and solved a large number of insoluble cases. This is really not what one finds inside. Some of the points are sheer guesses, such as the suggestion that the "God forbid!" in Luke 20:16 backs up the case for Paul's having known Jesus during His earthly life.

Other chapters are mere studies of characters or places or words which have in them no element of detection at all.

Once this initial disappointment is overcome, there is a fair amount to be learnt from the book, particularly for preachers. Dr. Robinson, who is Principal of the Northern Congregational College, Manchester, has no doubt found in teaching his students that an imaginative approach to New Testament scholarship can often lead to a stimulating sermon. "The Answers of Jesus to If—" is a case in point. However, one should be careful not to try too many sermons of the type exemplified in "Borne of Four" where the writer shows the way in which Gamaliel, Stephen, Ananias, and Barnabas are seen to be the means of the conversion of Saul and his establishment in the Christian life.

R. E. NIXON.

THE TRIAL OF JESUS.

By James C. McRuer. (Blandford Press.) 104 pp. 6s.

Written by the Chief Justice of Ontario, this book pieces together the gospel accounts of the trial of Jesus, and pays special attention to the illegalities. These illegalities have played an important part in the discussion since the Salvador-Dupin debate in the 1830's, but certain questions have to be faced. Were the rules of legal procedure, codified in the Mishnah of A.D. 200, operative at the time of Jesus? McRuer assumes they were—but, for example, the definition of blasphemy may well have been wider in Jesus' day than that of Sanh. 7. 5. Again, was the Sanhedrin hearing a formal legal trial, requiring the legal rules, or was it a preliminary hearing? McRuer assumes the former—maybe, but it needs proof. Would the Sadducee-controlled Sanhedrin have observed Pharisaic rules or some of their own? This important question is not considered. In fact, McRuer has not taken account of the movement of thought and evidence on the trial of Jesus, and makes several errors on background information. No modern treatment of the trial can afford to ignore the works of J. Blinzler (*The Trial of Jesus*, Mercier Press, 1959) and P. Winter (*On the Trial of Jesus*, De Gruyter, 1961); this applies to popular as well as scholarly books. McRuer's book may usefully provoke thought on the subject, but the arguments in it are not always trustworthy.

DAVID CATCHPOLE.

PROPHECY AND COVENANT.

By R. E. Clements. (S.C.M.) 135 pp. 13s. 6d.

One by one the positions of critical orthodoxy are being abandoned in the much more realistic Old Testament study which is now current. Dr. Clements (of New College, Edinburgh) writes, for example, of "Solomon's introduction of a Wisdom school in Jerusalem" (p. 22); he not only accepts a pre-exilic eschatology, but urges cogently that the break up of Solomon's empire gave rise to the required sense of the incompleteness of Yahweh's promise (p. 108); in the same vein, he can find no compelling reason to deny the oracles of eschatological hope to Amos (p. 112); and he is convinced that the pre-exilic prophets inveighed against the abuse, and not the use, of sacrifice.

Sacrifice was integral to the covenant, and it was only because they

saw that the cult of their day was losing its covenant rootage and developing an independent rationale that they struck against it. For the prophets were above all men of the covenant. In this regard, it must be remarked that Dr. Clements sees the covenant through the spectacles of von Rad, and sits loose to its professed Mosaic origin. He commits himself to the extraordinary (though, on his presuppositions, understandable) assertion that "we have too little historical information to make positive statements about (Moses') character and work" (p. 28). When will this anti-Moses prejudice disappear? In spite of this, and because of his accepted position, Clements has a firm grip on the centrality of the covenant, and his development of the main prophetic themes: Exodus, Zion, Election, Law, Religion and, Eschatology, yield a rich harvest of Old Testament truth, penetratingly examined, attractively presented, and exceedingly helpful.

One of the interesting questions raised in this study asks why Amos was the first writing prophet. What in the message of Amos caused this departure? Clements' answer comes again and again in his book: Amos foresaw the complete breakdown of the covenant, and it was this element in his proclamation of judgment which was novel enough to demand written preservation. Is this convincing? Is it tenable? It is quite clear from many other aspects of Clements' teaching that he does not really take it seriously, though he repeats it so often: for how can Amos be credited with the magnificent hope of chapter 9 if he proclaimed the "breaking off of the bond between Yahweh and his people" (p. 110); and elsewhere he recognizes that "curses" were part of the covenant economy, taking place within it in disciplinary form, and while he urges (p. 110) that Amos' understanding of this was a radical re-interpretation of the "curse of the covenant", this is surely hardly capable of being shown. This blemish, though so often repeated, does not, however, touch the essence of this fine and commendable essay in Old Testament theology.

J. A. MOTYER.

THE SECOND ISAIAH: TRANSLATION AND COMMENTARY.

By Christopher R. North. (Oxford, Clarendon Press.) 290 pp. 35s.

Professor North has long been particularly close to these sixteen chapters of Isaiah (40-55), having already written, among other studies in them, a Torch Commentary and an indispensable book on the Suffering Servant. The subject has had time to ripen, and its fruits are offered not only to the expert but "to preachers and teachers whose knowledge of Hebrew is limited, and even to those who know no Hebrew at all".

In a comparatively brief introduction the author gives his reasons for dating the prophecies in the time of Cyrus and for regarding them as "a reasonably well-ordered whole" rather than a random assortment of small units, and proceeds to a survey of their theology. He then offers, after a short bibliography, his own translation, and uses this as the basis of his exegetical comments. This means that a satisfying proportion of the book is devoted to the prophecy itself: we reach the text as early as page 32, and the new translation is set out in

full, asking to be read through. It is a pleasing version, sometimes a shade prosaic, but clear and with a true Isaianic ring and some felicitous touches. "And now, listen to this, you pampered jade" is excellent at 47 : 8 ; and "whom victory greets" neatly captures the *double entendre* of the verb *qara'* at 41 : 2. There is restraint over emendations, and while some linguistic surprises are sprung (for example, "so shall many nations guard against contagion by him", 52 : 15 ; or, "they gave him burial among felons, and with the dregs of men when he died", 53 : 9) there is usually a well-balanced discussion in the commentary to defend them.

Balance and modesty are in fact among the hallmarks of this book, which combines reverent common sense with the great skill and scholarship which we expect from this author. The reader seldom looks in vain for illumination either at the technical or the spiritual level.

The lay-out could be improved in one respect, in that the grammatical and textual notes at the start of each section of commentary need to be more obviously differentiated from the exegetical material (in which Hebrew words are also discussed, but now in transliteration) which immediately follows. One rather easily gets the impression that a given crux (for example, 47 : 11) has been passed over, when in fact it has been reserved for treatment in the second run through. But this is a tiny surface-blemish on a fine and rich commentary, a fit companion to its many distinguished forerunners.

DEREK KIDNER.

THE ANCIENT NEAR EASTERN TREATIES AND THE OLD TESTAMENT.

By J. A. Thompson. (Tyndale Press.) 39 pp. 2s.

Not a few theologians have found the term "covenant", used in the sense of a mutually binding agreement, a trifle awkward, for it seemed to put God and man on too equal a footing in the biblical covenants. By his articles on "Law and Covenant in Israel and the Ancient Far East" (*Biblical Archaeologist*, May and September 1954) G. E. Mendenhall used an accumulating mass of archaeological material to show that the covenant idea took two very different directions in the ancient Near-East—namely, covenants between equals and those that involved suzerain and vassal. His articles unloosed a flood of literature, and the present monograph is a useful summary of it down to 1963.

The monograph is the Tyndale Lecture in Biblical Archaeology for that year, and the author is fairly widely known for his work *The Bible and Archaeology*. The high condensation involved in such a lecture makes it difficult reading at times, but its study is most rewarding. It is a pity that more space could not be allotted to some wider implications of the new knowledge.

The reader should be warned that Dr. Thompson notes but does not stress one point sufficiently. It is not yet clear how far much of the language of the Old Testament has been formed by that of the covenant, and how far the language of covenant has been shaped by wider concepts.

H. L. ELLISON.

A PASSION FOR THE IMPOSSIBLE: THE CHINA INLAND MISSION, 1865-1965.

By Leslie T. Lyall. (Hodder & Stoughton.) 190 pp. 5s.

This is a remarkable little book. 25 June 1965 is the one hundredth birthday of the China Inland Mission, and Leslie Lyall, in characteristic style of writing, sets out to tell in a fascinating way the story of those hundred years. It is a moving narrative, and those who are familiar with the work and literature of the China Inland Mission will appreciate it if one uses such terms as *factual*, *insightful*, and *spiritual* to describe its contents. Professor Kenneth S. Latourette describes Hudson Taylor as "one of the greatest missionaries of all time". In founding the C.I.M. he established the principle of Christian unity in missionary endeavour, and for many years the C.I.M. has been a leading inter-denominational "faith" mission.

The book begins with a very useful Historical Introduction, from the seventh century, when Nestorian Christians from Persia arrived in China; and this helps to put the narrative of the book in perspective. The story of the C.I.M. begins with a description of the spiritual struggle in the heart of Hudson Taylor as he paced up and down on the foreshore at Brighton on Sunday morning, 25 June 1865. It takes us through the early difficult days, through periods of advance and apparent setback and almost defeat, to the establishment of the Overseas Missionary Fellowship, up to the present day. *En route* we meet many interesting people, read about the impact of world events on missionary enterprise, and learn some deep spiritual lessons. It is inspiring to read: "Just over 500 men and women have joined the Mission since 1951. Fifty-eight per cent of the present membership of about 850 have therefore had less than ten years' service and are under the age of forty. There is youth and vigour and vision." The book is well-named. Hudson Taylor and all his many associates and followers have been well-known for their passion for the impossible. They have demonstrated that faith overcomes the impossible.

OWEN BRANDON.

FRASER OF TRINITY AND ACHIMOTA.

By W. E. F. Ward. (Ghana Universities Press.) 328 pp. 25s.

Alexander Garden Fraser, known to a very wide circle of friends as Alek Fraser, was born at Tillicoultry in Clackmannanshire in 1873, and died in January 1962. His biographer was at one time a master at Achimota, and served for many years in the Colonial Office. It is clear that Fraser had won his admiration and affection, but he does not hesitate to admit his hero's weaknesses, and so he gains our confidence that we are being given a true portrait, "warts and all"! Alek was brought up in a Christian home, but his conversion (described by Sir Henry Holland) did not take place until he went up to Oxford. While there he joined the Oxford Inter-Collegiate Christian Union, whose members included J. H. Oldham (who later married Alek's sister Mary), Paget Wilkes, founder of the Japan Evangelistic Band, and Temple Gairdner, of the C.M.S. in Cairo. He was never a strong denominationalist, but it is amusing to be told that he left the Presbyterian fold, became an Anglican, and offered to the C.M.S. for Uganda—

why? because the girl whom he loved, Beatrice Glass, "was committed to the Church Missionary Society, and was expecting to go to Uganda"! His time in Uganda, however, was short because his wife's health failed, and they returned to England in 1903. After a time of uncertainty he applied for the Principalship of Trinity College, Kandy, Ceylon, at a time when the College was at a very low ebb. Incredible as it may sound, education at Trinity was based on a study of Latin and Greek. The national languages—Sinhalese and Tamil—were not taught, and (says Fraser) "any boy who spoke in a native tongue was thrashed for it"! We dare not stop to relate how Fraser won the hearts of the boys, and of the people of Ceylon in general. He might be eccentric in some ways, he was certainly hot-tempered and determined to have his own way, but he loved the people, and they knew it. Trinity College, Kandy, gained a reputation similar to that of Tyndale Biscoe's famous school at Srinagar in Kashmir.

And Achimota? In a sense it was Trinity on a wider scale, for Fraser applied to the situation in West Africa the principles upon which he had worked with such success in Ceylon. Backed by the Governor, Sir Gordon Guggisberg, and in close partnership with a distinguished African, Dr. Aggrey, he laid the foundations of the first university to be established in what is now called Ghana. A sentence from this book (page 320) epitomizes his success: "It was in Achimota and under his influence that Europeans and Africans first met on terms of complete equality, so that a man's race simply ceased to count". Finally, "the heart of all Alek Fraser's teaching is in one of his favourite New Testament quotations: 'I am come that they might have life, and that they might have it more abundantly'" (page 323).

FRANK HOUGHTON, *Bishop*.

NIGERIA UNDER THE CROSS.

By Michael Marioghae and John Ferguson. (Highway Press.)
126 pp. 6s.

This is a valuable book. The reader will be intrigued by its joint authorship, for it is unusual for an African and an Englishman to collaborate in this way, and a textual critic would not find it easy to distinguish the hand of Ferguson from that of Marioghae! The latter is headmaster of a school in the mid-west region of Nigeria, and Mr. Ferguson is Professor of Classics at Ibadan University (where Mr. Marioghae took his B.A. degree). They cover a great deal of ground, for they begin with a historical sketch of the country (whose contact with Europe for over 300 years—that is, until fairly recently—they regard as "almost unadulteratedly harmful") and then proceed to introduce the reader to "the old gods", to the advance of Islam in the nineteenth century, and then—for the greater part of the book—to the results of the coming of Christianity. Even today "Christians are a small minority in West Africa: the over-all approximate figures are: pagan, just under 60 per cent; Muslim, about 36 per cent; Christians, less than 5 per cent."

In 1841 the British Government sent an expedition to explore the rivers Niger and Benue, and two representatives of the Church Missionary Society were included—"the Rev. J. F. Schon and Samuel

Crowther, a former slave, now a catechist". These two men "urged upon C.M.S. that Africa must be evangelized by Africans". The far-sighted secretary of C.M.S. from 1841 to 1872, Henry Venn, "saw missionaries as temporary agents of the Gospel, and fostered the aim of a self-governing, self-supporting, and self-extending church" (p. 34). It was Henry Venn, too, who succeeded in persuading Crowther to be consecrated as Bishop in 1864. Yet after Crowther's death (p. 73) "leadership in the Church came to be firmly in the hands of missionaries from overseas". Alas, it is not only in West Africa that advances towards a true "indigenization" (horrid word!) have sometimes been halted over long periods. The closing chapter gives an honest and sympathetic picture of conditions today, and of God's clear call to advance.

FRANK HOUGHTON, *Bishop*.

THE ETHICS OF SEX.

By *Helmut Thielicke*. (James Clarke.) 338 pp. 30s.

This book constitutes a chapter from a larger work in four volumes (in process of translation) on the subject of "theological ethics". The author cautions that readers will need to consult the larger work if they wish to understand the framework of thinking in which this section on the anthropology of the sexes is incorporated. However this may be, the present section forms an admirable unit in itself. It differs radically from most discussions of sex in being biblical rather than sociological. Not since Otto Piper wrote his pioneer work on *The Christian Interpretation of Sex* (recently revised and reprinted as *The Biblical View of Sex and Marriage*) has there been a work of comparable excellence—with the possible exception of Barth's discussion on "The Doctrine of Creation" in the massive *Church Dogmatics* (III, 4).

Thielicke begins with the duality of man in the order of creation. As a consequence of the fall, he says, those who were intended to be "alongside" one another were now "against" one another. Thielicke then discusses, under the heading of "Eros and Agape", what he calls "The Theological Phenomenology of the Human Sex Relationship". He warns against our preoccupation with physiological detail. "The mystery of sex cannot possibly be explained by an objectifying method—the scientific method, for example. That mystery is unveiled in the temple of love, but not in the laboratory. Sexual knowledge is qualitatively different from knowledge about sex."

The third main section is devoted to a discussion of "The Order of Marriage", and the final section to "Borderline Situations" and the discussion of such problems as birth control, abortion, artificial insemination, and homosexuality. Thielicke's familiarity with a wide range of literature is particularly impressive: in regard to homosexuality he quotes both D. S. Bailey and the Wolfenden Report. "What is theologically noteworthy and kerygmatically 'binding' in the exposition of Paul," he says, "is the statement that disorder in the vertical dimension (in the God-man relationship) is matched by a perversion on the horizontal level, not only within man himself (spirit-flesh relationship) but also in his interhuman contacts."

The supreme merit of Thielicke's profound study is that he sets the

discussion of sex firmly in the context of creation and redemption. It is a refreshing contrast to much contemporary writing.

STUART BARTON BABBAGE.

THE SOCIAL HOPE OF THE CHRISTIAN CHURCH.

By Stanley G. Evans. (Hodder & Stoughton.) 296 pp. 30s.

Jesus preached the Kingdom of God and the early Church practised it. In the words of Canon Evans "it meant a new order both of society and of nature". It was to reflect God's "total sovereignty on earth" and His Son's total love of human beings. The coming of this Kingdom is foreshadowed by God's Law in the Old Testament. Canon Evans rightly selects the equal sharing of land, the release from debts every seven years, and the jubilee release in the fiftieth year as significant prototypes of our Lord's concern for and mercy towards human beings in their social relations. The early Church practised community of goods because this represented the practical fulfilment of the fellowship of its members. St. Francis restored the tradition in the Middle Ages. But for the most part the Catholic Church substituted itself for the Kingdom of God and its own worship for the fellowship of the early Christians. As a result the joy and expectancy which filled the early Church was lost. Perhaps this was bound to happen.

Nor in Canon Evans' view was the sense of fellowship recovered at the Reformation. William Tyndale is accused, rather unfairly as it seems, of individualizing the Gospel. But Tyndale desired above all things that the people should have the Bible in their own tongue. He necessarily looked to the King to provide it and this made him appeal to the King's authority. In this he was not disappointed. It seems unfair to judge Tyndale today for failing to expound the social Gospel when he gave his life to another and prior mission. Canon Evans is critical also of Wesley and Wilberforce. Of Wesley he writes, "He had nothing to say about social equality". On Wilberforce's social views he writes, "The whole conception . . . was inadequate in terms of Christianity". Kingsley and F. D. Maurice fare no better. They are charged with the failure to commit themselves to the working-class movement because they reminded the workers that there is no true freedom without virtue. It is easier to agree with Canon Evans' opinion that the teaching of the social Gospel of Christ returned in its fulness to the Church of England with Westcott, Gore, and Tawney. These men critically examined the system of capitalism and saw it to be inconsistent with the social system of the Bible and the fellowship of Christ. William Temple carried the work a stage further by declaring that the predominant concern of industry with profit is unnatural and unchristian.

Canon Evans is at his best in summarizing a large mass of information. His first chapter on the social message of the Old Testament is brilliant, as is his second chapter on the social Gospel of Christ. His analysis of how the English bishops voted in Parliament during the nineteenth century is devastating, but his inference that the bishops would have acted differently had they not been appointed by the Crown, ignores the social climate of the time and over-simplifies the political problem.

With Canon Evans' main conclusion there can be little argument. He is concerned to prove that the following of Christ means the renunciation of the world with its material standards. It is a call to the Church to face the grave social problems of the day unencumbered by self-interest. This view is a valuable corrective to eccentric and individualistic South Bank theology. It is a return to the mainstream of Christianity and as such most welcome. GEORGE GOYDER.

THE CLOUD OF UNKNOWING (AND THE EPISTLE OF PRIVY COUNSEL).

By an English Mystic of the fourteenth century. Edited by J. McCann. (Burns & Oates.) 142 pp. 12s. 6d.

This well known little treatise is generally regarded as typical of medieval mysticism in Northern Europe, and one of the finest and most forceful expositions of its kind. The unknown author, strongly influenced by pseudo-Dionysius (the sixth century master from whom so much mystical thinking takes its origin), teaches a high mystical doctrine, addressing himself to those who feel called to the "contemplative" life, as opposed to the "active". This life of "perfection" can achieve a nearer approach to God than is granted to ordinary wayfaring Christians. The method, in brief, is to know God by way of ignorance not knowledge. Based on an antithesis of reason and will, this doctrine opposes the analysis and comprehension of discursive thought on the one hand, to the continual "blind" effort of love on the other. Intellection must give way to pure contemplation, which in its turn is baffled by the hiddenness of God, as light is obscured by a dark cloud (hence the title). This barrier may not be crossed by prayer or meditation. All thoughts of the created order must be left behind; even consciousness of one's own body and being must be relinquished in favour of contemplation of God in His pure being by acts of will, that is, by "sharp darts of longing love" expressed (if at all) in short ejaculatory prayers.

The work gives us a valuable insight into the impasse of pre-Reformation Christendom. On the one hand stood the forbidding salvation-system of "Holy Church" centred on the sacrament of penance and pointing ultimately—for the minority who could find their way through the man-made complexity of the whole process—to the passion of Christ. Its New Testament purity already grievously adulterated by ecclesiolatry and the disastrous pelagian faith-plus-works principle (see pp. 42, 112), in practice this system fell even farther short, for it provided no rest for the soul troubled about its standing before God. In another direction lay the only answer that earnest men knew before Luther—the way of the mystics. Along this road, it was averred, some had found satisfaction, peace, and joy. To remain with medieval orthodoxy, this way retained the Church as the purveyor of preliminary cleansing (pp. 45, 52) and *then* began the real work of "getting through to God", as we might put it today. And as this work aimed explicitly at taking a man's gaze away from God *as revealed*, since His attributes and acts had to be forgotten, it was effectively a way without Christ and without covenant. Here must lie the basic objection from the standpoint of Reformation theology.

The Reformers themselves often attacked pretensions to such direct knowledge of God, realizing that this approach was common not only among academic theologians but also, through popular mystical works, amongst the common folk. In their seriousness and their implicit suspicion that the official Roman system was not enough, such works bear witness to the yearnings of benighted Christendom, left with nothing from its teachers but the light of radical Occamist theology (note the constant paring down of all experiences and definitions even in this little work, and the continual recurrence of the adjective "naked"). Let us thank God for the light of the Gospel by which we may discern the failings of this sad attempt. With the reinstatement of Christ the Mediator came a renewed understanding of communion with God.

Among several minor points of interest may be noted a beautiful example of the best side of medieval analogical thinking, in which the writer's discussion of the word "up" makes the claim of the author of *Honest to God* that he was dealing with a new, modern problem, look remarkably silly. The style of the work has its own tortuous charm, but the vocabulary might with profit have further modernized (e.g., affectuous, onehead, trowest, etc., etc.). It is good to have this treatise, and its shorter companion, in such a beautifully bound and printed edition.

O. R. JOHNSTON.

EXISTENTIALISM : FOR AND AGAINST.

By Paul Roubiczek. (Cambridge University Press.) 197 pp.
22s. 6d. Paperback 11s. 6d.

Some years ago Paul Roubiczek published an important book entitled *The Misinterpretation of Man*, the expressed purpose of which was "to trace the deeper roots of the ideas which found striking and disastrous expression in German National Socialism". Roubiczek, in this book, does not discuss again the political expression of those views in totalitarianism; on the contrary, he discusses the philosophical expression of those views in existentialism.

Roubiczek regards existentialism as a reaction to the extravagant claims of reason. "Our dominion over nature," he rightly observes, "is becoming more and more complete; man can make use of the most minute particles and, perhaps soon, of outer space; he is encroaching on the very structure of the Universe and, by means of new medical techniques and new drugs, on human nature. Yet while the enigmas of nature are solved one by one, each man becomes to himself a greater enigma, and there is more and more chaos in our own inner lives and in human affairs." "There is," he says (echoing Pascal) "an infinity of things which are beyond reason."

Existentialism, he says, is a necessary corrective to the scientific point of view. "Our age is still largely dominated by abstract thinking, by impersonal, scientific deterministic thought." Man, he warns, loses his foothold in reality once he loses his belief in values. Roubiczek rejects absolute existentialism (Sartre's cult of nothingness); he argues strongly that there must be a transcendental basis for our spiritual experiences. He is concerned to go "towards and beyond existentialism": to establish what he calls a balance between the

absolute claims of reason and the absolute claims of nothingness.

Undoubtedly one of the finest chapters in this penetrating study is the original analysis of the thought of Nietzsche. But there are other good things, particularly the chapter in which he cogently argues that morality is not relative but absolute.

The subject matter of this book was given as University Extension Lectures in Cambridge under the auspices of the Board of Extra-Mural Studies of the University of Cambridge. The author, who is a Fellow of Clare College, Cambridge, is to be congratulated on a valuable study of unusual penetration and power.

STUART BARTON BABBAGE.

GOD HAS SPOKEN : REVELATION AND THE BIBLE.

By J. I. Packer. (Hodder & Stoughton.) 96 pp. 3s. 6d.

Basing his theme on the reference by the prophet Amos (8 : 11) to "a famine . . . of hearing the words of the Lord", Dr. Packer asks why it is that the Bible today has lost that note of authority that once it had. His answer in one word is—liberalism. A wrong turning was taken in biblical criticism when a wedge was allowed to be driven between revelation (the Word of God) and the Bible (man's written witness to that Word). If the biblical documents are no longer a trustworthy record of the ways in which God has seen fit to impart to us the knowledge of Himself, then the Book speaks in uncertain terms and we no longer understand what it is that God is saying to us. The dictum of St. Augustine that what the Scripture says, God says, does not hold good any more, and for the authority of the written word is substituted the authority of the latest scholar to make a pronouncement upon it until he too is replaced by someone else. This modern approach to the Bible has, says Dr. Packer, undermined preaching, undercut teaching, weakened faith, and discouraged lay Bible reading. It is clean contrary to our Anglican formularies, for Prayer Book, Articles, and Homilies alike represent the Bible as "a sure, steadfast and everlasting instrument of salvation", whose testimony we neglect at our peril. Dr. Packer admits that recent researches on the Bible have produced some beneficial results and this surely must be conceded. Archæological and linguistic studies have made great advances during the past hundred years. There is a human side to it all. But this too we must believe is under God's control. Unless inspiration extends to the media of transmission as well as to the mind of the seer or prophet we have no sure guide in the ways of God with men.

L. E. H. STEPHENS-HODGE.

WE KNOW IN PART.

By D. T. Niles. (Lutterworth.) 158 pp. 10s. 6d.

CHRISTIANITY FROM WITHIN : A FRANK DISCUSSION OF RELIGION, CONVERSION, EVANGELISM, AND REVIVAL.

By Owen Brandon. (Hodder & Stoughton.) 157 pp. 18s.

The authors of these two books share a concern that the Christian faith and message should be made relevant, in terms of its statement and of its presentation, to the needs of the modern world. And both are also anxious that, in the process of showing its relevance, what is

truly part of the message of Christ shall be preserved and clearly distinguished from the "trappings" with which the past generations have clothed it. Mr. Brandon writes primarily from the point of view of a Christian psychologist examining the religious experience of a number of individuals; Dr. Niles writes as a theologian examining the theological basis of a book like *Honest to God*, and of the Christian Faith. Both also have defective views of evangelism, incidentally.

Dr. Niles, or "D.T.", as he is affectionately known to many, has written an interesting paper-back arising from his reactions to the Bishop of Woolwich's book, and, as an Easterner, he is able to draw most tellingly on Hindu and Buddhist parallels to Dr. Robinson's thought. He shows, as Dr. Leon Morris and others have done, how Dr. Robinson has frequently misunderstood and misapplied his sources (Bonhoeffer in particular), and takes up each of the Bishop's subjects in turn, showing where he feels obliged to dissent from his opinions and why. He excels in the succinct phrase which often just sums up exactly the error into which *Honest to God* fell. For instance, on "holy worldliness" and the need for worship, he says: "The holy is conveyed in the common, but never safely so unless it is already known in the holy"; or again: "The problem for most men is not that they have no vision of the sacredness of the secular, but that they have no vision of the sacredness of the sacred" (p. 141). Dr. Niles is crystal-clear on the difference between the transcendent majesty, initiative, and grace of the living God, and the old and new gods in *Honest to God*. He shows quite clearly how Bishop Robinson has misunderstood the Bible as well as Bonhoeffer. He analyses excellently the flaws in Robinson's account of Christian ethics and worship. And he sees the vital importance of the historical Jesus, who lived, died, and rose again, for Christian faith. But he lacks the ultimate strength of the conservative position at two points, namely those of authority and of the objective Godward achievement of the Atonement. Nonetheless, this is a useful book among several others, and Dr. Niles is doubtless right in saying that Dr. Robinson has been more successful in winning a hearing for the Christian faith than in stating it!

Those who know Mr. Owen Brandon's *Battle for the Soul* will find in his *Christianity from Within* a follow-up volume. He says himself (p. 102): "Often it is easier to raise questions than to answer them", and his whole book illustrates this point. It is a book that is meant to pose problems under the four sub-title headings, rather than to answer them. This will make it an annoying book to some, of course. It is also annoying in that it skates over the ground without going into anything thoroughly. Based on questionnaire research among 230 students, the book produces the conclusions about religious experience which anyone with their head screwed on could probably have predicted. That does not matter. What matters more is that Mr. Brandon falls into the trap of letting psychology pose the wrong questions for theology at several points, without intending to do so. The book also has one strange inconsistency: in "Religion", "Conversion", and "Evangelism", the experimental terms of reference are very wide, but in "Revival" his whole conception is Evangelical only. On the whole the author has let non-Christian psychological

opinions influence his view of Christianity overmuch, but he does raise many pertinent questions, to which many thinking evangelicals probably have the answers already in several cases. But to ask questions is usually a service, and it is a service performed by this book. A still greater service would be to answer them, biblically. Dr. D. M. Lloyd-Jones' *Conversions Psychological and Spiritual* was a good beginning. One wonders if Mr. Brandon has read it.

J. P. BAKER.

THE TRUE WILDERNESS.

By H. A. Williams. (Constable.) 168 pp. 16s.

This book consists of sermons preached mainly in the chapel of Trinity College, Cambridge, where Mr. Williams is the Dean. It takes its title from one of them. As one involved in the academic study of theology, the author here finds an outlet for a more pastoral ministry and seeks to pass on to others what he himself has found. Thus the subject matter of these addresses is eminently practical, but certain limitations are also imposed. Harry Williams is not one to propound an official point of view as he feels that this inevitably involves one in insincerity. All systems of thought illuminate up to a point and then falsify. What he presents therefore is very much his own interpretation. Nevertheless, it does conform to a certain pattern, and these sermons may be taken as good examples of psychological preaching, and of the outlook of those who, like Mr. Williams, contributed to the volume called *Soundings*. Thus God is the ground of our being, the Holy Spirit is "ourselves in the depths of what we are", grace is "the creative quality of life itself—all the things we do", repentance means "discovering that you have more to you than you dreamt or knew". Any form of self-denial or self-abasement is abhorrent to Mr. Williams, to be redeemed is "to be richly and satisfyingly myself". All of which sounds a bit topsy-turvy to say the least. This is not to deny that there are some very good things in this book. The discourses are marked by candour and a shrewd observation of human nature. The illustrations are contemporary and of the kind that would appeal to undergraduate audiences. The sermon on the Trinity is particularly helpful. Yet one cannot help feeling that something is missing. Perhaps it is a sense of sin, perhaps the idea of the holiness of God. God and man are represented as being much closer together than we thought, and the Fall never really happened. A liberal view of Scripture makes it easy for the writer to discount any passages which do not fit in with his overall view. The existential approach may set one free from insincere adherence to an externally imposed schema, but it tends to confine truth to one's own understanding of it and to substitute a subjective for an objective basis of reality.

L. E. H. STEPHENS-HODGE.

THOMAS CRANMER'S DOCTRINE OF THE EUCHARIST: AN ESSAY IN HISTORICAL DEVELOPMENT.

By Peter Brooks. (Macmillan.) 134 pp. 18s.

THE EUCHARIST IN THE NEW TESTAMENT.

By Norman Hook. (Epworth.) 158 pp. 16s.

The first of these is decidedly a work of importance. Dr. Brooks is

a historian, who is well acquainted with the modern literature, English and Continental, is better versed than most writers on the subject in the works of the Continental Reformers, and has done some original research in manuscript sources. He comes to definite conclusions on four disputed issues, and on three of them, at any rate, has made out his case convincingly. The issue on which his conclusion seems open to some doubt is whether, during the transitional period in Cranmer's life between his rejection of transubstantiation and his arrival at his mature view, he accepted Luther's doctrine of the eucharist. It is, of course, certain that Cranmer had not at this period rejected the real presence, and it is no doubt true, as Dr. Brooks seeks to show, that Luther's writings helped to delay his doing so; but whether he had adopted a definite new formulation of the real presence, like Luther's, is much more doubtful. In view of his own reported statement to the contrary, it seems more likely that he was consciously passing through an interim period, without any well-formed or settled view, but had not yet rejected the real presence simply because he had not yet seen sufficient reason to do so. Dr. Brooks urges that Luther's view was not a scholastic consubstantiation but merely an assertion of the real presence, and that consequently there is no real difference between Cranmer's interim view and his. But this is to forget that the assertion that Christ's body and blood are "in" and "under" the bread and wine is characteristic of Luther himself, and is not a later development, any more than is the notorious argument for the supposed ubiquity of Christ's body. Unless Cranmer can be shown to have used this language or this argument, his "Lutheran phase" must remain an unproven theory.

Dr. Brooks' second conclusion is that Cranmer was brought to his mature view not simply by Ridley and the treatise of Ratramnus, but also by his independent study of Scripture and the Fathers, and by the Continental Reformers. All the alleged influences played a part. Though for Cranmer Scripture had supreme authority, he had many helpers in learning to understand Scripture. The author's third conclusion is that the question debated by Dix, C. C. Richardson, Dugmore, and others, whether Cranmer was a Zwinglian, ought never to have been asked. To present the Zwinglian and Calvinistic views as self-contained and mutually exclusive is to misconceive both and to betray a superficial understanding of history and theology. Calvin's view is a development of Zwingli's, though an original development, and Cranmer's view is roughly Calvin's, but still reflects independence of mind. The author's fourth conclusion is that Cranmer had reached his mature eucharistic beliefs by 1548, and that both his Prayer Books are intended to express them. These conclusions are not, of course, new, but Dr. Brooks has proved them more thoroughly than any earlier writer; and the last two, needless to say, are of the greatest importance to Anglicans.

To add a criticism: Dr. Brooks, as a historian, is not always equally deft in his handling of theological concepts (see pp. 64, 66, for statements which look very vulnerable), and seems sometimes to have little appreciation of the weight of the theological arguments which he is recording.

In *The Eucharist in the New Testament* it is good to see the Dean of Norwich returning the compliment paid to the Church of England by various Free Church writers, and appearing under the imprint of the Epworth Press. His book does not claim to be a work of original scholarship, but the author is very well read, and his conclusions regarding the New Testament doctrine are much nearer to classical Anglicanism than to Tractarianism. This is something rare today, and is therefore all the more welcome.

R. T. BECKWITH.

PRIESTHOOD AND SACRAMENTS : A STUDY IN THE ANGLICAN-METHODIST REPORT.

By R. T. Beckwith. (*Marcham Manor Press.*) 128 pp. 12s. 6d.

This timely monograph is an expansion of the author's treatment of the twin subjects of priesthood and sacraments in Dr. Packer's symposium *The Church of England and The Methodist Church*, published at the end of 1963. Mr. Beckwith's opposition to the Anglican-Methodist Report has in no way diminished in the meantime, as can be seen from the following selection of his criticisms.

1. The Report's section on the nature of priesthood (pp. 23f.) is basically sacerdotalist in conception, despite its theoretical acknowledgement of the representative character of the clergy's priesthood. Mr. Beckwith finds the attempt to mediate in the R. C. Moberly fashion between the Catholic ideas of priesthood and the Protestant conception of the priesthood of all believers unsuccessful; for in practice far too much is conceded to the Catholic position, notably in the rigid restriction to those episcopally ordained of the offering of the eucharistic sacrifice and of the granting of absolution.

2. This sacerdotalist emphasis is out of accord with the mind of the English Reformers and with the content of the Anglican formularies. The word "priest" in the Prayer Book represents "presbyter" and not "sacerdos" according to the Reformed divines of the Edwardian and Elizabethan reigns. As for the prayer Book's limitation of the celebration of holy communion to the clergy, Mr. Beckwith attributes this to the reluctance of the English Reformers to depart from ancient custom where there was no pressing necessity, theological or pragmatic. As for absolution, the Prayer Book and the Reformers understood this as part and parcel of Gospel preaching and not as a sacerdotal rite.

3. In regard to the sacraments Mr. Beckwith agrees with the Dissident Report (p. 61) in requiring clearer definitions of the meanings to be attached in the Methodist statement (pp. 29-33) to the doctrine of baptismal regeneration and the doctrine of eucharistic sacrifice. He suspects that the Methodist authors are flirting with Anglo-Catholicism, and in their section on the eucharist finds definite evidence of the probable influence of Gregory Dix and other Anglo-Catholics. Mr. Beckwith's fears at this point may be exaggerated. It is extremely unlikely that any Methodists, ancient or modern, would be found subscribing to any belief in the real corporeal presence of Christ in the eucharist. Furthermore, the affirmation of the all-sufficiency of Christ's sacrifice on Calvary in the Methodist statement should go a long way to reassure those who fear that the Methodists may have sold the Protestant pass at this point.

4. In his valuable final chapter, Mr. Beckwith offers a critique of the contemporary Anglican attitude to the practice of intercommunion with non-episcopalians, and combines it with an examination of the proposed Service of Reconciliation, showing that the most natural way to take it is in terms of some kind of episcopal ordination of the Methodist ministers.

We hope that this book will be widely read and its arguments countered with care and courtesy when they are not found convincing, for Mr. Beckwith represents a strong and passionate body of opinion in both the Anglican and Methodist communions.

MICHAEL J. SKINNER
(*Wesley House, Cambridge*).

AN ANGLICAN TURNING POINT.

By *Stephen F. Bayne*. (*Church Historical Society*.) 317 pp.
\$5.95.

This imposing volume contains the personal and official records of Bishop Bayne while he was Executive Officer of the Anglican Communion. It is mostly reprints and a lot of it is repetitive, being reproduced from journalistic articles. The first part of the book gives the documents and the second Bishop Bayne's interpretation. With the massive Anglican Communion expansion Anglicanism has certainly reached a turning point, but is it taking the right or the wrong way?

The book contains factual matter on finance and organization. Naturally we hear a lot about bishops. Bishop Bayne says that full communion is the thing which binds Anglicans together, but when we probe a bit deeper we find that the historic episcopate is for Bayne an essential part of Anglicanism, and that the Wider Episcopal Fellowship shares what "Anglicans hold to be essential constituent elements of the visible church" (p. 87). In other words, episcopacy and apostolic succession are part of the essentials of the church. Confessionalism he does not of course like, but he defines it in such a way that it is bound to be offensive to anyone with a desire for any Christian unity. It is, apparently, merciful that the Articles were not adopted by all Anglicans (p. 300). What picture emerges from all this? A very disturbing one. A latitudinarian Anglicanism which is so obsessed with freedom for all that it does not like to be tied to any definite doctrine, a rigid episcopalianism hidden behind a cloak of smooth ecumenical language, and a frightening pan-Anglicanism. It is all put over in the best style of American salesmanship. Words flow along. Biblical theology is absent. The book is unimportant *in itself* despite extravagant claims on the blurb, but it is important as a warning of what Anglicans today are facing. We have before us a worldwide Anglicanism dominated by Liberal Catholicism; for those who care for Reformed theology, the best to be expected is a few loopholes.

G. E. DUFFIELD.

EVANGELICALS AND UNITY.

Edited by *J. D. Douglas*. (*Marcham Manor Press*.) 96 pp.
6s. 6d.

This is an important little book. Ecumenism is plainly one of the most dynamic movements of our times. But to Evangelicals

it is also one of the most enigmatic. To some it appears to be the embodiment of everything that is anti-Evangelical—a strange amalgam of sacerdotalism, liberalism, and traditionalism, hospitable to every wind of doctrine except the Gospel. To others it appears to be a movement of the Spirit which is irresistibly forcing Christians of all types to examine their traditions afresh, relentlessly bringing them to see that their unity is to be found in the New Testament faith alone.

The contributors to this symposium are all critical of the ecumenical movement, but they all believe that their criticisms are better made within the movement (where they are usually genuinely welcomed) than from outside. They are all either Anglican or Presbyterian Evangelicals. The editor, J. D. Douglas, delivers some shrewd counter-blows to those who complain of Evangelical intolerance, showing the intolerance of certain Anglicans and certain liberals. M. H. Cressey argues the case for involvement, contending that the impression that the ecumenical movement is over-concerned with social questions, blurs theological issues, and is drifting towards compromise with unreformed churches, is largely illusory. A. T. Houghton ventilates some of the reasons for Evangelical disquiet, but argues similarly that involvement, far from stifling criticism, provides the means to its most effective expression. David Wright and Michael Green show the continuing relevance of the principle of *sola scriptura* for Christian unity. Philip Hughes discusses the place of a basis of doctrine in a reunited church, and offers a ten-point basis, suitable for united regional churches, which he believes to be the pattern of unity towards which we should work. Finally, G. E. Duffield has a further look at Evangelical misgivings, demonstrating how substantial they are. (He gives an interesting account of the pressure exerted at Nottingham on the sub-section concerned with unification of ministries in order to stifle its strong criticism of the Anglican-Methodist proposals.) The key question, he maintains, is still: Will reunion involve renewal and reformation under the Word of God or not?

This little book is important for all who are concerned with unity—not only for Evangelicals, but for all those who wish to understand where the difficulties really lie.

J. W. WENHAM.

INSTRUMENT OF PEACE: BIBLICAL PRINCIPLES OF CHRISTIAN UNITY.

By Douglas Jones. (Hodder & Stoughton.) 128 pp. 16s.

THE SEEDS OF PEACE.

By Dewi Morgan. (Hodder & Stoughton.) 128 pp. 5s.

It is useful to have a book giving the biblical basis of unity at a time when many thoughtful younger Evangelicals are looking at ecumenism with a more open mind. Professor Jones, who is also a Canon of Durham Cathedral, rescues us from our *de facto* Marcionism in theological matters by some admirable Old Testament exposition. His conclusions are orthodox ecumenism: organic union is essential, the historic episcopate must not be left out, and so on. The author's standpoint is Barthian. "The Christian faith is concerned with . . . the fulfilment of all human potentialities and the final harmony of all

things according to the will of God. As Barth says, the vocation of *man* is his vocation to be a Christian" (p. 36, his italics). This shows the author's approach. God is concerned with the unity of mankind, so the unity of the Church is important, etc. For myself, I should want to ask more about the universalist implications of all this, and I do not think the author has come to grips with (or even understood?) the doctrine of the Church visible and invisible. It does not fit this Barthian blueprint, but Canon Jones has not shown it is unbiblical. What he does in fact is what so many ecumenists do, namely, to destroy an aunt-sally of his own making. Of course there are some (and some evangelicals) who undervalue the visible aspect of the Church, but the Reformers did not do that. If Canon Jones appreciated their doctrine a little more, he might be advocating the Reformation churches in their early period as a pattern for federal union, not a pan-denominational body like the Anglican Communion. The Reformation churches in their early days provided a wonderful ecumenical blueprint before sectarian hardening set in (legally established in England in 1662 when episcopal ordination became an invariable rule). The author's conclusion on the historic episcopate left me quite unconvinced. From the author's own argument on the position of the king in Israel (for example, top of p. 67), ought he not to hold the crown, not the bishop, as the guardian of unity? That would only be classical Anglicanism, after all. This book has some refreshing biblical argument in it, but also some of the usual Barthian weaknesses. It skirts round certain crucial points.

Mr. Morgan has written a readable and popular account of *Christian Aid* in action, especially in Algeria, Iran, Korea, and India. The story is of Christians helping suffering humanity; it was written in odd moments when the author was helping make a film.

G. E. DUFFIELD.

ARCHITECTURE IN WORSHIP: THE CHRISTIAN PLACE OF WORSHIP.

By André Biéler. (Oliver & Boyd.) 96 pp. 15s.

CHRISTIANITY AND THE VISUAL ARTS: STUDIES IN THE ART AND ARCHITECTURE OF THE CHURCH.

Edited by Gilbert Cope. (Faith Press.) 107 pp. 42s.

The first book is written from a theologian's point of view, the second from an artist's. The theologian is concerned with the Christian community, gathered together to hear the Word of God and to have brotherly communion around the Lord's table. The artist is worried about the kind of social relationships that his building must be designed both to express and contain.

Architecture in Worship sets out to show that the worship of the Church is reflected in her buildings, and that the emphasized aspects of worship differ from one generation to another—this is clearly seen in their plans. No doubt, if the book had been written by an Englishman, Wren's many preliminary designs for St. Paul's would have been chosen to illustrate some of the problems of the plan. Certainly Biéler sees some form of a centralized plan (sometimes wrongly called

“circular” in the text—perhaps a mistranslation) as the key to the future, in which the congregation can view each other across the church. The chapter on worship and the New Testament is a gem, showing how the primitive Church inherited from both the temple (but now with a risen Lord) and the synagogue. From there the history of the plan is traced to the present day, with the help of many simple figures. The material is very well handled, and this book makes exciting reading.

Christianity and the Visual Arts is a symposium with seven contributors, the majority being specialists in the field of art. Their essays cover various aspects of the history and theory of Christian art, but each essay is very self-contained and few threads run through the book. Coventry Cathedral is perhaps one reference point—and it comes under fire too. But whether we should take the cathedral as typifying contemporary design is perhaps itself debatable. It is Kenneth Garlick's essay on Baroque art that comes off best. His style is refreshing and his description convincing—certainly he leaves us in no doubt about the unity of a Baroque church. (Incidentally, Biéler only mentions this style in passing.) But it is a pity that there is so little tying these ten essays together. Perhaps chapter eight on function and symbolism in church buildings should have come first—it contains a useful historical outline. There is plenty of information in this book, but it is not given to us in a palatable form. The seventy illustrations relieve the situation a little.

R. J. CASTLE.

THE SERVICE OF A PARSON.

By Edward Carpenter. (Hodder & Stoughton.) 158 pp.
4s. 6d.

The Archdeacon of Westminster has contrived to contain within the covers of a cheap paperback a most accurate and readable account of ministerial life in the Church of England. The book was commissioned by C.A.C.T.M. and has the avowed object of encouraging vocations. The sponsorship and the timing of the publication were significant, for it appeared shortly after the first discussions of the Paul Report and before the setting up of study groups to give detailed consideration to his proposals. Indications are not wanting that C.A.C.T.M. has become somewhat apprehensive as to the effects of the more radical reforms proposed on those who might be considering the ministry.

The author leaves us in no doubt that, while he would favour moderate reform, he finds much that is workable and productive in some Church of England traditional organization and would not wish it all swept away. For example, after explaining the present system of patronage, he says: “There is, I believe, great value, in a broad context, in the present way of doing things. That it should exist at all is due to a past history; to a civilizing church generating a people, thereby rooting itself within its social structures”. He also has a good word for the much abused “party” trusts.

A useful book, and not merely for the potential ordinand.

JOHN GOSS.

THEY LOOKED AT THE CROSS.

By E. L. Wenger. (Carey Kingsgate.) 86 pp. 6s.

Leslie Wenger is a member of the staff of Serampore College, and the second part of his book, "The Inevitability of the Cross", was prepared as a series of Lenten addresses for weekly services at the College. As such they would be valuable in any church, for they strike home the challenge of the Cross to personal commitment and willingness to suffer in no uncertain way. We are shown the historical, personal, and divine inevitability to every disciple. The constant danger of faith turning into self-satisfaction is stressed. "The story of the Church is a story of countless men and women whose love for Christ and whose deep compassion for men have made them ready to bear the bitterest and heaviest crosses for Him."

The first part of the book is an unusual "Seven Words" from those about the Cross or closely connected with the Crucifixion. It might be followed with advantage in Good Friday devotional services. The background of Eastern religion and the quotations from non-Christian authors add a vivid touch for Western readers. JOHN GOSS.

CHRISTIAN COUNSELLING.

By Bruce Reed. (World Dominion Press.) 50 pp. 5s.

This is the fifth in the "Things We Face Together" series, of which the previous titles are *The Priority of Prayer*, *The Church—Local and Universal*, *Evangelicals and the World Council of Churches*, and *Do Churches Grow?* The object of the publications is both to examine the things which tend to divide Christians and to express fundamental convictions which hold believers together in the Body of Christ. The material of *Christian Counselling* first appeared as a series of studies in the *Life of Faith*. The treatment is scriptural and clearly based upon long personal experience, for all the difficulties and problems so familiar to anyone who has tried to "counsel" newborn Christians, are faithfully dealt with.

Perhaps a little more might have been offered to help the "isolated" Christian, though it is recognized that the stress of the treatment is purposely upon the unity of believers and the life of the Church. This is very necessary but does not meet the need of those who so often have to battle alone physically and lack the strong support of warm fellowship. There is a very useful chapter on "Counselling Children" which exposes some of the pitfalls into which the well-meaning so often plunge. In these days of weak home life, it is vital that every church should be ready to undertake what is really the prime responsibility of parents. JOHN GOSS.

CHRISTIANITY IN A MECHANISTIC UNIVERSE.

Edited by D. M. Mackay. (I.V.F.) 125 pp. 4s.

This symposium sets out to answer the question "How do practising scientists look at the relationship between their faith and their science?" It consists of four papers read by four scientists at the Research Scientists' Christian Fellowship. Professor Frank G. Rhodes, of Swansea, deals with the title subject, Dr. Donal Mackay, of Keele, with "Man as Mechanism", Prof. J. E. Ingram with "Plan and

Purpose in the Universe", and the Professor of Astronomy in the Royal Institution, Dr. R. L. F. Boyd, with "Reason, Revelation, and Faith". The whole presents cogent reasoning which demonstrates the feasibility, and indeed the inevitability, of a religious basis for truly scientific argument, and the satisfaction of Christians who discover that religion without revelation is useless.

Dr. Rhodes quotes Prof. C. A. Coulson's insistence that the practice of science involves the further assumption of the personal integrity of the scientist. Much damage has undoubtedly been done by what often appear to be completely irresponsible assertions in the name of science, often made in "popular" articles or discussions designed for the younger generation. This book shows the close relationship between the character of the honest investigator in any field and those whose endeavour is to seek for the truth through obedience to Him who came to reveal it. The writing is easy to read, and the terminology adapted to the layman who is so often baffled by the apparent conflict between science and religion.

JOHN GOSS.

THE PENTECOSTAL MOVEMENT : ITS ORIGIN, DEVELOPMENT, AND DISTINCTIVE CHARACTER.

By Nils Bloch-Hoell. (Allen & Unwin.) 256 pp. 35s.

The twin facts that Pentecostalism is the greatest ecstatic movement in the post-apostolic history of the Church, and that it is also the fastest expanding wing of the Christian Church in the present century, render any explanation or apology for a comprehensive study of it superfluous. Add to these the further fact of the current interest in this country in the subject of Spirit-baptism, tongues, healing, and revival, and it will readily be seen that the translation of this originally Norwegian standard work on the subject, is most timely. The work has been revised at the same time, eliminating the imbalance caused by the special attention given to the Norwegian movement in the original 1956 study, and bringing it up to 1960 in its coverage.

The book divides naturally into two sections, one dealing with the origins and development of the movement in the U.S.A. and Europe from the turn of the century up to 1960, and the other the 77 page chapter on "Doctrines, Organization, and Ways of Worship". Incidentally, the final 73 pages of the book are notes, a good bibliography, and an index. The whole is a most illuminating account of the movement from a historical, sociological, psychological, and theological point of view. No final theological judgment is passed, though comparisons are made, and extremes are noted. The author—presumably a Lutheran—is generally both comprehensive and fair. The major omission, of course, is the Movement's phenomenal growth in South America. The price is quite high, and the setting of the type could have made it more pleasant to read. But this is certainly a most enlightening and thought-provoking book, and well worth reading.

J. P. BAKER.

CHANGED MEN OF OUR TIME : EIGHT STUDIES IN CHRISTIAN CONVERSION.

By A. E. Gould. (Peter Smith.) 102 pp. 7s. 6d.

The author has just completed ten years as minister of a Congrega-

tional church in Chelmsford and is Chairman of the Congregational-Union for 1965-66. He writes a most interesting account of the conversions of eight men of our own time, some of them very well known—C. S. Lewis, C. E. M. Joad, Hugh Redwood, and Group Captain Cheshire, V.C. Each of the eight has already written and published the story of his own journey into faith. Mr. Gould gathers up in one slim volume a well-told account of these spiritual pilgrimages. We can be edified as well as inspired by these stories. Most of the eight men were churchgoers in their early days. Some passed through unbelief, atheism, or militant communism to faith in Christ. Two found satisfaction in the Roman Church and one is a Unitarian minister. A variety of means brought them to the light—the writing of prominent Roman Catholics, a paper-back purchased at a railway bookstall, an acute dissatisfaction with humanism, listening to sermons purely to hear a point of view, a chance remark about God in a night club, a religious talk on the radio, and an attempt at suicide. In one case the inquirer “sought out one representative of official Christianity after another” without success, until he found what he sought in the Church of Rome.

Mr. Gould wisely reminds us that the real work of evangelism should be done by the day-to-day ministry of the churches. There is a reference to the Billy Graham crusades which, in spite of his assurance that he has no desire to denigrate the “splendid work” of such men as Billy Graham, is unfortunate. It is not easy to justify charges of “religious hysteria”. There are today well known men of outstanding intellect and ability who were converted through these “high-powered” mammoth missions (the principal of an Anglican theological college said that more than 50 per cent of his students were converted outside the church). Moreover, the tragic long-term consequences were surely in part due to the failure of the churches to do the necessary work of “follow-up”. But this criticism does not cancel the value of this most useful and instructive book.

T. G. MOHAN.

NONVIOLENCE : A CHRISTIAN INTERPRETATION.

By William Robert Miller. (Allen & Unwin.) 380 pp. 35s.

Nonviolence is a word that has only recently entered our vocabulary. Some dictionaries do not yet recognize it. Briefly, as Mr. Miller explains it in the first half of his book, it means the use of peaceful methods in the pursuit of policies contrary to the will of the ruling class. This definition needs a good many qualifications—for example, as Mr. Miller sees it, “agapaic love” is required to convert nonviolence from a negative to a positive principle—and there are many fine distinctions such as that between non-resistance, passive resistance, and nonviolent direct action. Indeed, a whole class of new concepts—a jargon, in fact—has grown up in America where Mr. Miller writes, and through the wide reporting of the racial clashes in the Southern States it is gradually becoming better known this side of the Atlantic.

Mr. Miller takes a balanced view of a subject on which it is easy to run to extremes. As a Christian he is conscious of the requirements of the civil as well as the moral law. The book is no call to civil disobedience. It is noteworthy that the C.N.D. is barely mentioned, and

it seems clear that Mr. Miller would have little use for the people who sit down outside bases or even for the Aldermaston marchers. He does refer to the possible use of nonviolent methods to resolve international disputes, but he is here concerned not with the doctrinaire disarmers but with more constructive thinkers such as George Kennan and Stephen King-Hall.

The second half of the book is devoted to examples of nonviolence in this century and the last. South Africa since the War, India before 1947, Hungary in 1849 and again in 1956, and above all the Southern States—in all these different struggles the resisters have opposed the imposition of a policy obnoxious to their conscience. The methods of resistance, as Mr. Miller freely admits, have not always been nonviolent, and indeed, as he implies, violence may sometimes be justified. The change if it comes is wrought by a gradual alteration of the climate of opinion in which entrenched customs are slowly shifted.

Of course there are failures, due sometimes to the personalities of the leaders, sometimes to their methods and mostly to the sheer difficulty of making an impact. Public opinion may harden against the resisters, especially where an element of self-righteousness creeps in. In this country there is little sympathy for the earnest do-gooder who lacks humour and spends his time objecting to and obstructing other people. Again, the Christian may fairly take the point that, human nature being what it is, those who rebel against authority are unlikely to usher in a golden age. But there is a danger of facile acquiescence in the status quo. Though Mr. Miller is careful not to lay too much stress on the point, our Lord may be said to be the prototype of all nonviolent resisters, and though the movement is certainly not exclusively Christian it owes a great deal to Christian inspiration. For this reason alone the book repays careful reading.

DEREK TAYLOR THOMPSON.

RAMAKRISHNA AND HIS DISCIPLES.

By Christopher Isherwood. (Methuen.) 348 pp.+17 plates.
36s.

The life of Ramakrishna proves as helpful a key to the understanding of Hinduism as the life of, say, Paul the Apostle, or Martin Luther, would to an understanding of Christianity. The point at which this parallel might be said to break down, however, can clearly be seen from a comment about Ramakrishna which the author makes at the beginning of his book. He declares, "I believe, or am at least strongly inclined to believe, that he was an incarnation of God upon earth".

Mr. Isherwood traces the events which surrounded the life of Ramakrishna from his birth in 1836 to his death fifty years later. Homely descriptions of early boyhood years are interspersed with a host of explanations about Hindu customs or Hindu philosophical ideas. These necessarily play a major part in the whole story. But it is the precise nature of Ramakrishna's spiritual experience which will perhaps feature as a main centre of interest for many readers. His first "intense spiritual experience" came to him at the age of six or seven. He saw a huge black cloud, across which a flock of cranes came flying: "It was so beautiful that I became absorbed in the sight. Then I lost consciousness of everything outward" (pp. 28f.).

This was merely the first of what became a series of more significant visions. One which played a decisive part in Ramakrishna's life was his vision of Kali. He "passionately resolved to obtain a vision of Kali the Divine mother—to know the Reality within the image he worshipped daily in the shrine" (p. 64). He became "obsessed by the love he felt for Kali", and his efforts to obtain the vision became more and more intense: "Just as a man wrings out a towel with all his strength to get water out of it, so I felt as if my heart and mind were being wrung out". Only when he had determined to end his life in despair did he see his desire: "an infinite shoreless sea of light; a sea that was consciousness . . ." (p. 65).

By his own sincerity and patient skill, the author manages to make all that is best in Hinduism intelligible to Western readers; to some, probably actually attractive. Together with this he offers a multitude of constructive and pertinent comments on such varied but related subjects as the caste system, the influence of the British in India, and the relationship of Hinduism to other world-religions. For those whose reading is nominally confined to ideas which have been cradled in Western or Hebrew-Christian thought-forms, his book opens a window on to another world. The author has an outstanding ability to help his readers to stand where others have stood, and to see through different eyes. Because of this, his work may well serve as one of the most helpful introductions to comparative religion yet available.

ANTHONY C. THISELTON.

PHILOSOPHY AND RELIGION.

By Axel Hägerström. Translated by Robert T Sandin. (Allen & Unwin.) 320 pp. 45s.

The author, born into a clerical family, at Vireda, in the province of Smaland, Sweden, became professor of practical philosophy in the University of Uppsala. He was a complex character. Like the philosophers of the Vienna circle, which produced logical positivism, he was anti-metaphysical. In early life he had moved in evangelical revivalist circles, and intended to study theology and become a clergyman of the state church. In doing so, he discovered he disliked dogmatic theology, and so was unwilling to go on into the ministry. Instead his mind turned to the study of law and moral theory and not to sociology. As to morals, he held that the business of philosophy is "not decide *what* is right or *what* is wrong—but is to *analyse* the motions of 'right' and 'wrong', 'morally good' and 'morally evil', and to ascertain the functions they fulfil in human life". His theories became more and more "nihilistic", though it is said that he personally was a religious man.

Like Cato of old, who repeatedly declared that Carthage ought to be destroyed, Hägerström worked on the declared theme *Praeterea censeo metaphysicam esse delendam*. He was greatly influenced by Kant's treatment of the "paralogisms of rational psychology". He reacted against Kant and Hegel's idealism and went on to show the impossibility of metaphysics as a doctrine of the Absolute. The difficulty with this kind of thinking is the old one, that any thinker who sets out to destroy metaphysics must use metaphysics to do so. He is back in

square one. The nearest we ever get to reality is only an intellectual play with expressions of feeling.

In his moral theory he appears to consider relativism as inevitable. "If one allowed men to cast into a pile the customs which they regarded as good and noble and afterwards permitted each one to choose out of the pile those things which seemed to him to be bad and outrageous, nothing would be left over, but everything would have been distributed among them all." This is really a blow at objectivity in morals. It is simply not true. One wonders if he had known what went on in Hitler's concentration camps and the attempted justification, that the perpetrators regarded what they did as right, would he have had second thoughts? In any case there is and can be no genuine theory of morals that does not presuppose objectivity. In religion, he criticizes Sabatier and Schleiermacher for their spiritualizing of religion and reducing all to religious feeling.

There is so much in this book, so closely reasoned and argued that it is difficult to review it shortly, without doing it injustice. There are two appendices and a large bibliography.

A. V. MCCALLIN.

PSYCHOLOGY AND MORALS.

By J. A. Hadfield. (Methuen.) 246 pp. 9s. 6d.

It is not difficult to understand the popularity of this work which, first published over forty years ago, has been reprinted fourteen times. The present edition has been extensively revised and brought up to date. The factors that contributed to its early popularity are still happily present: clarity, urbanity, and charity.

Speaking of the reception which the book first received, the author says:

The reception of the book at that time surprised me. I had letters from prominent Nonconformists commending the book for its emphasis on the need for morals: from High Anglicans to say that it confirmed, by its insistence on analysis, the theory of the Confessional; and finally a kind letter from Professor Margoliouth, the eminent Jewish scholar, to say that the book exactly confirmed Rabbinic teaching!

Dr. Hadfield has an engaging literary style. His observations are always informative and often penetrating. He recognizes the validity of many of the traditional insights of religion. Nevertheless, it is clear that his presuppositions are basically naturalistic. He emphatically rejects the doctrine of original sin. He adopts an evolutionary view of morality. "The basic standards of morality," he says, "are founded on social convenience and social necessity." "Moral laws," he repeats, "have their basis in biological principles".

Thus, in the last analysis, the motive for doing that which is right is utilitarian self-interest. What is lacking, on the part of the author, is any appreciation of the significance of the redemptive work of Christ and the deep emotion of gratitude which it evokes in the life of the forgiven sinner. I could not help thinking—as I read this account of what is essentially prudential morality—of David Brainerd's testimony to the power of Christ in the lives of the American Indians to effect moral reformation:

I never got away from Jesus, and Him crucified, and I found that

when my people were gripped by this great evangelical doctrine of Christ, and Him crucified, I had no need to give them instructions about morality. I found that one followed as the sure and inevitable fruit of the other.

STUART BARTON BABBAGE.

HEALING THE SICK MIND.

By Harry Guntrip. (Allen & Unwin.) 224 pp. 13s. 6d.

This is probably Dr. Guntrip's best book so far. It is a clearly worked out statement of his own position, which has been much influenced by Melanie Klein and Fairbairn, and concentrates on the personality as a whole. His approach to mental illness is "not that of a problem of frustrated instincts, but of the basic weakness caused by the obstruction and failure of ego-development" (p. 50).

He points out that many psycho-analysts have shifted their emphasis from sex to aggression, and are now beginning to emphasize fear. He speaks of us as being "in part still frightened children", divided because of "a frightened child-self inside, feeling small, weak, inadequate, and unable to cope with life, and a conscious self of everyday living struggling to deal with life in the ways expected of adult people" (p. 71). In this connection it is surprising that he does not make more than an incidental reference to Adler.

The section on treatment is extremely interesting, for Dr. Guntrip surveys the field of present methods, and in particular he joins issue with Dr. Eysenck over the latter's behaviourist views. Here, as elsewhere, the author is sufficiently mature to be able to take what is good from authorities with whom he is in disagreement.

One must add that this is not a "do-it-yourself" book, although it is illustrated by cases that the author has handled. But I would strongly recommend it to clergy and others who have laid some foundations in pastoral psychology, whether through Dr. Lake's courses or through other lectures and books. It throws much light on the sick mind and on sick society.

J. STAFFORD WRIGHT.

BODY AND MIND: READINGS IN PHILOSOPHY.

Edited by G. N. A. Vesey. (Allen & Unwin.) 471 pp. 52s. 6d.

Ever since the day that Descartes, who shut himself up in a stove to meditate upon the problems of philosophy, and as a result drew a clear-cut distinction between mind and matter, the question of the relationship between these two has been hotly debated. This book is composed of extracts on the theme, from writers old and new. The older rationalists are there, Descartes, Spinoza, and Leibnitz, and the older empiricists, Locke, Berkeley, and Hume, right down the "apostolic procession" of great thinkers of Europe and America to modern idealists, such as C. A. Campbell and P. F. Strawson, and empiricists such as M. Schlick and G. Ryle. The psychologists join in with discussions on the mind as a function of the brain. Lenin contributes his ideas from the standpoint of sheer materialism. Linguistic analysis has its say and various forms of naturalism.

As the analysis proceeds year by year the discussions become more and more intricate. A good illustration of this is provided by the

editor himself in Article No. 40, when he poses the problem—"when 'I raise my arm' my arm goes up. What is left over if I subtract the fact that *my arm goes up* from the fact that I raise my arm?"

Answers (a) "It seems to me that I have raised my arm"

(b) "I raised my phantom arm"

(c) "I tried to move my arm"

(d) "I did what would ordinarily have produced the movement"

(e) "I wished the movement to occur"

There is also a useful Analytical Index in which technical terms are defined and referred to their authors. Students and teachers of philosophy will be grateful to have within the covers of one book what the great masters have had to say on this inscrutable mystery.

A. V. MCCALLIN.

THE INWARD ODYSSEY: THE CONCEPT OF "THE WAY" IN THE GREAT RELIGIONS OF THE WORLD.

By *Edith B. Schnapper*. (Allen & Unwin.) 237 pp. 28s.

As the sub-title suggests, this book is about mysticism, regarded as the common denominator in all religions. One is reminded of Dean Inge's dictum: the saints always agree. The author has an immense knowledge of the sacred writings of the world's faiths, which she skilfully uses to illustrate her main point. The variety of ways by which men approach the *one* mystery, is demonstrated by suggestive symbols—the labyrinth, the circle, the ladder—these and many others are treated with a light touch and sympathetic insight.

The criticism which emerges after reading and enjoying this book is that it presents the way of salvation as though it were purely a private affair between the individual and God. Salvation is by knowledge and enlightenment and mystical absorption in the *One*. That salvation is personal is, of course, true, but personality grows by contact with and response to other personalities as well as by response to the "Wholly Other", who is supposedly God. The result of this is that there is hardly anything about what Western Christians would regard as the social implications of the specifically Christian way. What use is it, we might inquire, to be absorbed in the Deity and enjoy the intense awareness of joy, which the mystics of all faiths say they share, if all around them lies the immense task of supplying the basic material needs of human beings for food, shelter and clothing?

There are 166 authors listed in a generous bibliography, in addition to the basic texts of the ancient religions of mankind—East and West.

A. V. MCCALLIN.

ADVENTURES IN THE HOLY LAND.

By *Norman Vincent Peale*. (World's Work.) 176 pp. 42s.

Dr. Peale is one of the best known of contemporary American preachers and religious writers. It is clear from his book that he has visited the Near East many times, but he seems to have taken advantage of a trip made in 1962 or 1963 to use it as the basis of this present description, which draws on earlier memories as they are needed. It is a beautifully produced volume with some 90 well chosen photographs

in black and white and four in colour. For the most part they will really convey something to those that have never been in Palestine.

One either likes Dr. Peale or one does not. His style is periodically lightened by the introduction of a well chosen American colloquial expression. Adjectives like: "romantic", "exotic", "colourful", pervade it. We gain the impression of a luxury trip on which the participants are carefully shielded from all the squalor and need through which they pass. The standard holy places are accepted without question, even when they are obviously fake (for example, the Church of the Pater Noster), except where American Protestant tradition expects them to be queried (for example, the Church of the Holy Sepulchre). Good use has been made of the guide books, though whether the details given will come to life for those who have not been there themselves is doubtful. Then we have a prod or two at Old Testament standards and a bit of sentimentalizing on whether our Lord would have visited certain pagan sites. He even shows us that he grew as tired as any other tourist of being rushed around, for he tells us how he sat on the terrace of his Tiberias hotel and looking east over the lake saw "the sun go down over the Syrian hills across the Sea of Galilee". Poor man, he must have been very tired that evening!

H. L. ELLISON.

SHORTER NOTICES

STUDIES ON THE REFORMATION.

By Roland H. Bainton. (Hodder & Stoughton.) 289 pp. 25s.

This is a collection of essays from one of the most prolific of modern Reformation scholars. It has three sections: the first is on Luther, the second on the Anabaptists, and the third deals with issues arising out of the Reformation. Bainton is quite honest about his own sympathies with what he calls the left wing of the Reformation. Though this makes him liable to write the Anabaptists up, he does at least recognize the danger clearly. Most of the essays have appeared somewhere before, but they reflect the maturity of a senior Reformation scholar, and it is valuable to have them all within one cover. The section on Luther is the best, but Bainton does tend to be so concerned with religious liberty in his section on the Anabaptists as to destroy the historical perspective at times. It is fatally easy to look for twentieth century problems in our history, and Bainton has not wholly avoided this.

UNDER FOUR TUDORS: BEING THE TRUE STORY OF MATTHEW PARKER AND MARGARET.

By Edith W. Perry. (Allen & Unwin.) 315 pp. 30s.

For several reasons this is a curious book. Its typeface is peculiar. It was an extraordinary decision to reprint a book so full of dogmatic statements, flowery adjectives, loaded adverbs, comments about prejudiced historians, and the like, culminating in the assertion that the book is "as strictly accurate as it is possible to recount after four hundred years" (p. 305), and yet one which is such poor history. The

introduction by Cosmo Lang (identified in the blurb as the Archbishop of Canterbury !) gently hints at what is coming : " Expert historians may doubtless find some inaccuracies of fact or phrase or some mistakes of judgment in these pages " (p. 15). He then—out of kindness presumably—seeks to excuse the authoress by referring to her " considerable research " ; but stringing together catenae of quotations without any real grasp of sixteenth century historical perspective will not do. What is worse, she has an axe to grind, and one which is readily identifiable from this quotation : Parker " perfectly understood that the two points of its (the Church of England's) teaching, which he must risk all to preserve, were, first, the belief in the Real Presence in the Blessed Sacrament ; and secondly, the Order of the Ministry " (p. 192f.). Both the tone and the sentiments are typical. The authoress, who is an American lady, has used her subject as a peg on which to give her views an airing. Perhaps the kindest thing to do is to regard the book, despite its claims, as romanticism based on a few scraps of history.

THE REFORMATION IN ENGLAND.

By Philip Hughes. (Burns & Oates.) 408+366+460 pp. 90s.

Here the three volumes of Mgr. Hughes' history of the English Reformation have been brought together in one fat tome. Although this is described as a revised edition, any changes introduced are only of a minor character. Major and more extensive alterations would have required the resetting of the type by the printers. It is certainly a convenience to have the complete work between the same covers, and a bibliographical note has been added listing some of the more important books relating to the English Reformation which have appeared since the years 1950 to 1954, the period during which the three volumes now brought together were first published. At its deepest level, the Reformation can be understood and explained only by one who is in true sympathy with it. No one would wish to deny the charitable spirit in which Mgr. Hughes has sought to write this history ; but it is history seen through Roman Catholic eyes and approached with Roman Catholic presuppositions, and in judgment and proportion it is, in important respects, open to question. But the work in itself is a noteworthy achievement, ably written and carefully presented. It will long be regarded with respect by Protestant scholars and historiographers.

SCOTTISH SCHOOL HYMNARY : MUSIC EDITION.

(Oxford University Press.) 116 Hymns. 9s. 6d.

This is a compact little book, concerned to combine quality with simplicity. A realistic means to this end is the reharmonizing of nearly all its tunes (a good selection) in three parts, to suit the unison singing and simple accompanying that are the norm in primary school. At the same time it provides a fair number of descants.

As its title declares, it is designed for Scotland, and it is unlikely to be really useful this side of the border, where tradition has not prepared our primary schoolchildren to get their tongues or minds round such phrases such as

" Of thy hands' works thou mad'st him lord,
all under's feet didst lay ".

It is a pity that it has no metrical index. Otherwise it would have been a handy source of good tunes simply set, a weapon in the armoury of, say, a Bible-class leader who must rely on limited musical help.

THE LITURGY IN ENGLISH.

Edited by Bernard Wigan. (Oxford University Press.) 254 pp
42s.

The appearance of a second edition of this book, which sets out fifteen orders of the service of holy communion in use in different parts of the Anglican world and also Church of Scotland, Congregationalist, and Church of South India forms, indicates the appreciation with which the first edition (reviewed in our issue of March 1962) has been received. The only substantial change is in the Korean rite which has been altered to conform to the English text of the bilingual edition published in 1962.

THE HALF-KNOWN GOD : THE LORD AND GIVER OF LIFE.

By Lorenz Wunderlich. (Concordia Publishing House.) 117 pp.
\$1.95.

We have here six chapters written by a professor at Concordia Seminary, St. Louis, Missouri. The scholarship is unobtrusive and the style is warm. The author is at home in the development of theological thought and he has drawn extensively on both Old and New Testaments. It is not exactly a book for students for university examinations, though they would profit by reading it. It could well provide the framework for a series of sermons or lessons on the Person and ministry of the Holy Spirit. The spadework has been done : here is material to be formulated as the stuff of a teaching ministry.

A SHORT HISTORY OF THE HEBREWS.

By B. K. Rattey. (Oxford University Press.) 160 pp. 8s. 6d.

The first edition of this book was published in 1931, and it had nine reprints. This second edition is a revision by an anonymous admirer of Miss Rattey whose work, she says, leaves the original " substantially unchanged ". This is a workmanlike book dealing in turn with the Old Testament, and the Land and the People, and then with Hebrew History from Moses to Herod. It accepts the results of higher criticism without question, and to that extent is somewhat " dated ". For example, Moses is " the first really historical figure in Hebrew history ". But for those needing a concise and reverent text book on the whole Old Testament this book is still valuable. It is well produced and completely illustrated.

ALL GOD'S CHILDREN : STORIES FOR BOYS AND GIRLS ABOUT OTHER BOYS AND GIRLS.

By Pauline M. Webb. (Oliphants.) 96 pp. 12s. 6d.

It is not often that it is possible to commend a book without any qualification or reservation whatever. This quarto paged, well

written, finely printed, and beautifully produced book, is fully worthy of such a commendation. Its twenty true stories about children in many countries, illustrated by 32 full-page pictures—five of them in colour, and all of them notable examples of the photographer's art—will be a delight to all young children. The book will be invaluable to parents who like to read aloud to their children, as well as to teachers, and will not fail to plant some seeds of missionary interest in the children. The author and publishers are to be congratulated on a notable production, at what is, considering the high standard of craftsmanship, a very moderate price.

THE STORY OF THE WISE MEN ACCORDING TO THE GOSPEL OF SAINT MATTHEW.

(*Methuen.*) 30s.

This beautifully produced book would make a delightful and unusual gift. St. Matthew's account of the coming of the wise men from the East to Bethlehem, and of the flight of Joseph and Mary with the infant Jesus into Egypt and subsequent return to settle in Nazareth, is set down, without comment, in large type and illustrated by a series of superb photographs on the carvings of these events on four stone capitals in the cathedral at Autun in Burgundy by the great medieval sculptor Gislebertus 800 years ago. An enlightening and sympathetic essay on the work of Gislebertus and the role of the cathedral in the everyday life of the Middle Ages, written by Régine Pernoud and Canon Grivot, is added, and this is illustrated by further examples of the sculpture of Gislebertus at Autun. Three of the photographs cover facing double pages, and the rest occupy complete single pages. There are also two superb double-page photographs on the endpapers, the front one of the south aisle of Autun cathedral and the back one of the cathedral within the setting of its lovely landscape. The pictures number twenty-one in all. It is indeed a book to delight.

THE NEW TESTAMENT IN GREEK.

Edited by R. V. G. Tasker. (Oxford University Press and Cambridge University Press.) 445 pp. 30s.

Apart from all other considerations, this book is a beautiful example of modern Greek typography at its best. Dr. Tasker has given us the text followed by the translators of the N.E.B. New Testament. The significance of this text lies in the fact that no particular text or "family" of texts at present known can be regarded as fully authoritative, and that, consequently, the New Testament Panel proceeded on the principle that only by, as far as possible, assessing and reaching a common mind on the relative value of variant readings could a reasonable degree of authenticity be achieved. This of course is no infallible method, but, as Professor Tasker observes, "the fluid state of textual criticism today makes the adoption of the eclectic method not only desirable but all but inevitable". A valuable appendix contains notes on the more important of the variant readings. As further evidence comes to light it will be interesting to see how this text stands the test of time. It is hardly intended as a rival to the critical texts of scholars like Nestle and Soutar, but could well be used in conjunction with them.