Book Reviews

CHRIST AND TIME.

By Oscar Cullman. Translated by Floyd V. Filson. pp. 253. *S.C.M. Press.* 18/-.

It is a common habit among reviewers to assert that the student of any particular subject cannot afford to miss the significant contribution made by the new book under review. If these exhortations are conscientiously followed, it is likely that readers are as frequently disappointed as rewarded, so that the repetition of such advice is likely to involve the law of diminishing returns. Yet a reviewer of the English version of the book *Christ and Time* by Oscar Cullman (Professor of New Testament studies at the University of Basle), first published in German in 1946 and subsequently available in French, cannot avoid offering, in the strongest language he can command for the purpose, the same advice—not indeed only to professional theological students, but to all who are concerned with the questions, ' What is the Gospel ? ' and ' How should it be proclaimed ? ' The translator has performed an invaluable service to English readers in making available to them this important contribution to the understanding of the New Testament, and the publishers are to be congratulated for this as well as other volumes of serious theology which they have recently sponsored. The importance of this work of Cullman can hardly be exaggerated. Indeed, no one can be regarded as theologically educated who remains unacquainted with its thesis. It is a book not merely to be read but to be studied again and again until its controlling ideas become familiar, and this is particularly important in the case of those who take part in the theological debate in Britain or in America. But it is time to justify these large claims and to indicate briefly the purpose and scope of the volume.

The main theme is suggested by the sub-title : " The Primitive Christian Conception of Time and History ". The theological significance of the New Testament is opened up from a consideration of this concept. Professor Cullman disavows any interest " in the speculative question concerning time " ; his object is to determine " what is central in the earliest Christian proclamation ", and to do this not by the use of a standard which is applied to the New Testament from outside but by a critical study of the assumptions " of the most ancient Christian writings themselves ". In this way he holds that it is possible to establish an objective criterion by which to determine the central element in primitive Christianity, without using categories of judgment which are alien to the thought of the New Testament.

The first part deals with the New Testament terminology of time and contrasts the linear conception of time in the Bible with the cyclical conception characteristic of Hellenistic thought. The coming of Christ has given a new centre to time, so that everything in time is related to this centre. Creation and the consummation can only be understood in relation to " the unique character of the Christ-Deed at the Mid-point ". Other events in redemptive history have their own significance in time, but only in relation to the one central, un-

repeatable event. The essential distinction in primitive Christian faith is not " the spatial contrast between the Here and the Beyond, but the time distinction between Formerly, and Now and Then ". The Second part expounds the unique character of the redemptive epoch and contains some profound observations both upon the significance of the Old Testament and on the life of the Church in history. " To find the witness of Christ in the Old Testament does not mean to find the incarnation of Jesus in the Old Testament. It means rather to learn, upon the basis of our knowledge concerning the incarnate and crucified Christ, how to understand the past events of redemptive history as preparation for the incarnation and the cross." Scripture must itself be regarded as belonging to that centre of time. Cullman allows the necessity and importance of subsequent Church tradition in the interpretation of Scripture, but argues that the recognition by the Church of the canon of the New Testament " thereby placed Scripture over all tradition that might develop after that time ". The tension between mid-point in time and end, is manifested in the Church as the centre " from which the full lordship of Christ becomes visible ", and as also a centre in which the power of sin is a continuing reality.

The third part deals with the connection between redemptive history and the general course of world events. This includes a discussion of the victory of Christ over the invisible angelic powers that operate in historical events, and the ' Christological ' foundation of the state which can be truly a member of the Kingdom of Christ, even when it does not know it, so long as it respects the limits which God has set with authority and power. World affirmation and world denial are paradoxical ways of stating at the same time the relation of the believer to the world, a world which has nevertheless been drawn into the redemptive process. In so far as the Christian knows that the world will pass away, he denies it ; in so far as he knows that it is the divinely willed framework of the present stage of redemptive history, he affirms it. The final section of the book relates individual man to the past, present and future of redemptive history. In these pages such topics as faith and election, the gift of the Spirit, obedience to the divine command, and the resurrection life are discussed in some detail. Not all the judgments of Cullman will command the assent of New Testament scholars, but he touches nothing that he does not illuminate.

The book may be urged upon the notice of the English reader not only for the importance of its own conclusions, but because it will introduce him to the theological debate which has been conducted on the continent during the last ten years. The opinions of such scholars as Barth, Brunner, Werner and Bultmann are discussed and criticised in a clear and informative way. There is no other book in English which gives so succinct an account of contemporary theological trends, and its value for this purpose is greatly enhanced by the paucity of material in English which deals with these issues. Here is contemporary biblical theology at its best. It should be widely studied and discussed in theological societies and seminaries in this country.

F. J. TAYLOR.

GLAUCON : AN INQUIRY INTO THE AIMS OF EDUCATION.

By M. V. C. Jeffreys. Pitman. 12/6.

The main title of this book will doubtless be understood by all Greek scholars and most educationalists, but its import may be missed by the general reader who may not happen to remember, if he ever knew, that Glaucon was " Socrates' most faithful stooge " in Plato's Republic. However, title apart, the general reader as well as the educationalist will find here thoughts on education of the greatest consequence for our age, which are all the more important because they indicate how the Christian insights can perfect educational theories and practices which otherwise lack elements vital to a sound philosophy of education.

The argument is reflected by the general structure of the book. Part I is concerned with Education and Modern Society, and makes no Christian assumptions, while Part II deals with Christianity and Education and seeks to give the Christian answer to questions posed but left unanswered in Part I. In a word, the general theme throughout is " the inadequacy of non-Christian principles of Education ". The book begins with a chapter on the nature of Education and the formulas presented are those which most English educationalists would accept, viz., " the nurture of personal growth " and " the conservation, transmission, and renewal of culture ". In other words there are two main facets—the personality of the child and the social heritage of which he partakes. The reconciliation of the rival, and often conflicting, claims of individuality and community is the permanent problem of a free society, and, as Professor Jeffreys points out, the usual compromise solution of a balance between freedom and control fails to transcend the antithesis which creates the problem. The answer lies in neither individualism nor collectivism but in what the author calls " the community of love ". It is indeed man's failure to achieve such a community which demonstrates his need of redemption. Psychology does not alter the fact, and " being itself simply one of man's own techniques, will not redeem him ". Its function is to help him to understand himself so that he puts himself " in the path of redemption ".

In the fourth chapter the question is posed, " What is the right education for a civilisation such as ours—one marked by progress in techniques and decay in beliefs, by increased control of means and loss of conviction about ends, in short, a disintegrating civilisation ? " Individualism has no real answer, for it is more interested in liberty of choice than in what is chosen, in means than in ends. Collectivism on the other hand, means the annihilation of personality. The special aim of education to-day is, therefore, ' nothing less than a double redemption, of the individual and of society '—to save the individual from depersonalisation and the planned society from tyranny. This carries four vital implications. (1) We need to gain a faith by which to live. " The cult of the open mind is a way of camouflaging the poverty of an education which has no view of life to communicate ". (2) We need to make efforts to understand our world and our place in it, and for this most light will come from history. (3) We need to

recover the sense of vocation. (4) We need to recover the meaning and importance of the family. Professor Jeffrey's argument leads him into a strong criticism of Dewey's view that education has no aim except itself, and he supports his attack with a powerful criticism of Dewey made by Niebuhr in his Gifford Lectures. This section is of special importance for Christians engaged in education. The chapter concludes with the suggestion of a threefold objective for education to-day : (a) enabling the child to understand our world, (b) providing a direct experience of community living, and (c) ensuring the " Vision of Greatness " which can come through literature and history—and above all through the Bible.

Part II begins with a discussion of the relevance of Christianity. The evidence of history does not encourage the notion of human perfectibility within in the frame of history, and such development as is discernable is one of increasing potentiality for both good and evil. The self-contradictory nature of man—so mystifying and embarrassing to non-Christians—is for Christians the fundamental truth which illuminates all man's problems. " If we make the self-contradictoriness of man our basic assumption, and accept the implications of man's inability to perfect himself and his need of redemption, the whole situation is, as it were, turned inside out."

In the following chapter on Christianity and History, Professor Jeffreys has attempted in 20 pages what Professor Butterfield has essayed in a whole book. It is, however, a useful piece of compression, making use of Niebuhr, Berdyaev and Toynbee, and it conveys a very necessary warning to Christians not to rejoice at the modern world's scepticism about humanism.

The climax of the book is reached with a chapter on the Christian teacher. " To be properly equipped for his job," says Professor Jeffreys, " the Christian teacher needs not only to acquire an adequate knowledge of the Bible and Christian doctrine, and of the principles and practice of teaching : he needs also to study the contemporary world in order to understand those movements of thought and feeling which have produced the present state of unbelief. . . . We have to recognise that active Christians, whether they are teachers or tram-drivers, have a duty to spread the Gospel in their everyday contact with their fellows and that for this kind of work training is as necessary as it is for a paid occupation. . . . We need a Christian missionary army for service at home."

On this impressive theme of the spiritual re-education of England by trained Christians in general, and Christian teachers in particular, we take leave of a very valuable treatise, educationally up-to-date and theologically sound, which will be an inspiration to every thoughtful reader.

H. J. BURGESS.

CHRISTIAN FAITH AND PRACTICE.

By Leonard Hodgson. pp. 116. *Basil Blackwell.* 8/6.

Dr. Hodgson's new book contains the lectures he delivered in Oxford while Professor of Moral and Pastoral Theology. His aim, as he affirms several times, is to describe what he calls standard

biblical Christianity. After an introductory lecture on Faith, Creeds and Revelation he deals with Creation, Atonement, the Incarnation, the Holy Spirit and the Trinity, the Church and the Christian. These are familiar themes, but the treatment is fresh and suggestive, and takes account of the philosophical problems which lie behind the doctrines.

An example may be drawn from Lecture III on the Atonement. Dr. Hodgson shows how this is linked with the doctrine of Creation, which teaches us we live our lives both as coming to us from God, and as expressing our creaturely response to God. As the power to live comes from God " every sinful act of mine is potentially a sinful act of God ; if He connives at it and allows Himself to be dragged down to my level, then there is no hope for me or for anyone else of restoration to a good life in a good universe. If I am to have any hope, as a sinner, I must be able to believe that in spite of my sin God maintains His goodness, and is there, still good, for me to get back to ". God is also the object of our activity. In a relationship between two men, if one wrongs another the wronged man may either seek revenge and thus be gripped by the evil himself, or he may refuse to let the wrong affect him in this way. In this case the evil will be stopped short in its career and, so to speak, be absorbed. The Gospel tells us that God has dealt with man's sin by taking full responsibility for it and has accepted its results in His own body on the tree. So He showed that He did not connive at the sin, and He won the right to forgive, absorbing the power of sin to go any further. By His goodness He wins back the sinners themselves to repentance. This summary leaves out stages in the argument and illustrations and it may therefore be unfair to Dr. Hodgson. His argument should be read in full.

In the lecture on the Trinity Dr. Hodgson expounds certain ideas which will be familiar to those who have read his important book on this doctrine, showing that trinitarian religion came before trinitarian theology, and that many of our difficulties have come from trying to conceive of the Unity of God as a mathematical rather than an organic unity.

The book is not for everyone, but it should be of great value to serious study groups who are able to follow a sustained argument (questions on the lectures for such groups are appended), and to clergy when they are preparing a series of teaching sermons or confirmation classes. The one criticism which some will have to make is that the connection of the doctrinal statement which Dr. Hodgson gives us with the Bible is not always clear. There is no statement of the nature of the authority of the Bible, and yet this is a presupposition which intelligent doubters often question. Why do we refer back to the Bible as our court of appeal and why do we try to describe the standard *biblical* faith ? The value of the book would have been enhanced by a section referring explicitly to this question. Study groups on the lectures might very profitably go into the biblical evidence for the doctrines, and would find it helpful to have some indications where to look.

L. W. BROWN.

THE FUTURE OF PRIVATE ENTERPRISE.

By George Goyder. Blackwell. 9/6.

Underlying the differences of political parties is usually to be found a conflict of economic interests, and to-day the controversy rages round the ownership and control of industry. On one side we hear of the virtues of free private enterprise and on the other the justice of common ownership of the means of production. On one day in May two British industries—Morris Motors and Dunlops—announced an annual profit of many millions of pounds. Cries are heard from the Left that if profits cannot be abolished they should be taken away by taxation. In these days the holder of ordinary shares is not quite a decent person to know. Christians cannot evade the responsibility of forming opinions about all this and therefore it is important for them to think clearly. Mr. Goyder's book will certainly help in this direction. It is written as the outcome of discussions during the war of the group of persons known as the Christian Frontier Council which, under the leadership of Dr. J. H. Oldham, was trying to discover the relation between their Christian faith and the common life which seemed to be crashing around them.

The value of Mr. Goyder's book is that it sets out to view the problems of the ownership and control of industry in a calm and unemotional way. He does not wish to scrap the responsibility of independent boards of directors, and thus far he leans towards free enterprise. On the other hand he wants to diminish the power and right of shareholders, who have no interest in an industry beyond the payment of their dividends, to draw unlimited profits from it. If they make the claim to a " payment for risk ", he replies by saying that in fact the real risk in industry has all too often been borne by the workers and their wives and children. One sentence of Mr. Goyder's might be criticised for not quite showing the objectivity of the rest of his book. " Ill-will created in the British coal mines in the 19th century was paid for by the nationalisation of the mines, thereby fulfilling the moral law that the sins of the fathers are visited on the children." This surely is too simple a view of the reason and cause of coal nationalisation which was, in fact, recommended by committees representing all parties.

To discover and understand Mr. Goyder's solution of the problems, those interested must read his book. As he considers that an act in the Statute book, the Companies Act of 1862, was a turning point in industrial history, in that by taking unlimited liability from the shoulders of the shareholders it transferred the real risk to those of the workmen, he looks to the development of company law to bring justice into our present system. By using the legal device of the Trust he would make the company a rich and creative form of association having a legal basis laid down in articles which would ensure that the directors conducted it to serve the interests of all four parties concerned in industry—the shareholders, the workers, the community and the consumer.

Throughout his book Mr. Goyder stresses the importance of responsibility to each of these four parties. He says that most experiments in

company management, such as profit-sharing schemes, have concern for the interest of two of the parties only—the shareholders and the workers. Mr. Goyder would say that it was as important to serve the interests of the surrounding community in which the industry is set as the interests of the consumer who needs the goods produced. He gives examples from Great Britain and the U.S.A., but finds the nearest approach to his ideal in the experiment of Marcel Barbu at Boimendeau in France, which has embraced in its aims the service of the local community and the Carl Zeiss Foundation at Jena in Germany, which in addition bears the consumer in mind. Some of the articles of this Foundation are set out in fifty pages at the end of the book.

In the collective society in which we live the problem of responsibility to our neighbour becomes more complex as it becomes more impersonal. Christians cannot escape their obligation to work it out in the light of their Master's principles. This book will help them.

DEREK WIGRAM.

CRANMER AND THE ENGLISH REFORMATION.

By F. E. Hutchinson. English University Press. 5/-.

This new volume on Cranmer is an interesting and useful addition to the Teach Yourself History series, edited by A. L. Rowse. It is not in the strict sense a biography, but Cranmer is taken as a central figure to introduce us to the story of the Reformation in England. In accordance with the general aim of the series, the account is a popular one. It is short and lacks the elaborate documentation necessary in a more scholarly work. But behind the compressed and lucid narrative there stands an obvious knowledge of the meaning and details of the story, and frequent original quotations give an added interest and value to the study.

Dr. Hutchinson takes up the theme with a discussion of the origins of the English Reformation. He then conducts us through the tangled question of Henry's matrimonial difficulties to the ecclesiastical and religious reforms which followed the break with Rome. Two chapters are devoted to the two sections of Edward's reign in which the most effective reforming work was done. The story closes with the death of Cranmer and the subsequent failure of Mary, but an Epilogue is devoted to the ecclesiastical settlement under Elizabeth, and the attacks made upon it by the Recusants and the Puritans.

Of the evident merits of this study there is no further need to speak, except to say that it admirably fulfils the purpose of the series : to provide a well-informed and interesting introduction to a great formative epoch in English history. On the other hand, one or two criticisms may be made. First, the author does occasionally take a little too much for granted. Many ordinary readers, for instance, will probably not have any clear idea of what is meant by the Statute of Praemunire which involved Convocation in such difficulty in the years 1529 and 1530. Again, the book suffers to some extent from the restraints imposed by the general schema. Cranmer made a great contribution to the English Reformation, but he was hardly a central figure in the sense that Luther was in Saxony or Calvin in Geneva. And at times

Dr. Hutchinson can relate Cranmer to the main theme only in a stilted and unnecessary manner.

A third and more serious criticism is that the thoroughly Protestant nature of the eventual settlement is cleverly but not very accurately minimised. Notwithstanding modifications of the formularies of 1552 and 1553 there is no evidence that the Elizabethan desired a change in doctrinal or liturgical emphasis, and the suggested difference between the Anglican and Continental Confessions would hardly bear a sustained analysis. Further, the Anglican stress upon a 'real' presence (in the sense of effectual not substantial) is not so significant as the author presumes, for similar teaching may be found in Calvin, and by inference in Zwingli. Dr. Hutchinson is cautious and restrained in his utterances, but in his anxiety to interpret Anglicanism as a *via media* from the very first he does less than justice to the essential Protestantism of the reforming work actually carried through in the sixteenth century.

In conclusion, it may be mentioned that the author shows a fine sympathy with the person of Cranmer himself. He recognizes Cranmer's weaknesses, but he recognizes too his virtues and his difficulties. And he pays just tribute to the very real contribution which Cranmer made to the Church not merely by his work, but by the quality of his Christian life and character. G. W. BROMILEY.

BEHOLD THY KING COMETH!

A symposium edited by Brother Edward. pp. 128. *Canterbury Press.* 5/-.

This book has the great merit that it raises a vital point and sticks to it. The authors of the eight essays of which the book consists, all bear their witness to the faith expressed by their title, "Behold, Thy King cometh!" That in itself is of value. Christianity is centred first and last in the person of our Lord. Christian faith is personal faith in our Lord and His power to save. Christian hope must also be personal hope in our Lord and His power to subdue all things to Himself and to come into His own. There is much writing on eschatology, judgment and allied themes that lacks this authentic note of Christian faith, because it never comes to grips with the personal affirmation "*He* shall come to judge . . .". No such criticism can be made of this book.

Nevertheless it cannot be said that the book gives a satisfactory exposition for our times of the doctrine with which it deals. But is that not the fault of the whole Church rather than of the writers? The Church in the last fifty years or more has failed to relate this doctrine either with the rest of its theological thinking or with its secular knowledge and expectations. The ordinary parson looking for guidance in his teaching has been left to choose between the violent assertions of the obscurantist and the unsatisfactory evasions of the more thoughtful theologians. It is no wonder that he has relapsed into a puzzled silence.

In such a difficult situation the writers of this book might perhaps have done better either to have attempted more and justified their

position more adequately, or else to have attempted less and been content to state their faith and explain it without very much justification. For example, one of the outstanding essays in the book is that by Fr. Curtis, but it raises so many highly controversial topics only to drop them again after a few lines ; e.g., Dr. Glasson's thesis that our Lord never predicted His own return, the authenticity of the Little Apocalypse, the interpretation of Mark xiv. 62. The very slight answer given to these and many other questions is a reminder of many other very relevant questions which have not even been raised and only serves to blind one to the real merits of the essay. Perhaps the most effective essay in the book is by Canon Eric Abbott, who is content not to raise problems but to state his thesis and show how it affects the life of the Church. But while this is the right approach for a popular book, before very long anyone who is interested is bound to want to know how it fits in with the rest of his knowledge about God and the world. In fact, a great deal more thinking is needed by the Church's theologians. Only it must be thinking that is based on a personal faith and leads to a personal hope. Signs are not wanting that such thinking is being undertaken, or at any rate beginning.

W. M. F. SCOTT.

GOD SO LOVED THE WORLD.

By Elizabeth Goudge. pp. 286. *Hodder & Stoughton.* 10/6.

Any book by Elizabeth Goudge will be eagerly welcomed by all who know the fascination of *The City of Bells*—to name one among many. But it may be that anticipation will fade with something like a sigh when this latest book is read. Not that her hand has lost its cunning : there are passages of great delicacy of touch and insight of imagination, notably in the middle chapters of the book. But there is also much to regret.

The sub-title is " A Life of Christ " : and the reader will start with the question as to what new line of approach, or fresh investigation, can justify yet another attempt to tell the story. Frankly, the question remains unanswered when the book is finished. There is nothing really new about it—except a venture in harmonisation which is not always defensible on the available evidence. And no writer, however sincere and distinguished, ought to allow herself to commit some of the blunders perpetrated in this volume; such as the dogmatic assertion that St. Matthew " actually tells us that there were three wise men ", the confusion of Elijah with Elisha, and the astonishing ascription to St. James of St. Thomas's notable saying in John xi. 16.

Misquotations, too : and not only from Holy Scripture. There is mis-statement, false and doubtful exegesis, and inaccurate commentary. Perhaps the reader ought to be deliberately blind to these things, and to look solely and determinedly for the reverence of approach and in places, the beauty of expression. But it is hard to do so in the face of frequent and almost wanton irritation. We hope that Miss Goudge will check her assertions, verify her translations and quotations, and reconsider her embellishments of the Gospel narrative : a heart-breaking task for the poetic temperament, but it could be done without

destroying the texture of the writing, and the result would be a graceful addition to the works of those many who having had perfect understanding of all things from the very first, have taken in hand to set forth in order, a declaration of those things which are most surely believed among us. D. F. HORSEFIELD.

WILLIAM CUNNINGHAM.

By Audrey Cunningham. S.P.C.K. 12/6.

As Mr. F. R. Salter well says in his Preface, this is " a satisfying portrait of a distinguished scholar, churchman and man of affairs, seen in the domestic setting of a University town ". Miss Cunningham mentions her father's Scottish ancestry and Presbyterian upbringing, and his early preference, even while in Edinburgh, for the Anglican way of worship. A scholarship took him to Trinity College, Cambridge, and his life there completed his ' conversion ' to a definite High Church position, although he would never deny the validity of Presbyterian Orders, maintaining they had been as carefully guarded as those of the Church of England. But he accepted the Apostolic episcopal succession as more Scriptural and more historical than Scottish presbyteries and Assemblies. Ordained in 1873 he soon held many important University teaching posts. He was Chaplain, and later Fellow of Trinity College, Tooke, Professor of King's College, London, 1891-7, 21 years Vicar of Great St. Mary's, and 12 years Archdeacon of Ely till his death in 1919. He was Hulsean Lecturer in 1885 and twice Birkbeck Lecturer.

But his world-wide reputation was made by his contribution to the study of Economic History, on which he was a well known and able writer and an acknowledged authority. In fact he established Economic History as a branch of academic study. Lord Acton placed him alongside of F. W. Maitland and described them as " the two great Cambridge historians " of his day, while Dr. G. M. Trevelyan testified that it was Cunningham's lectures and influence which made " Economic History a principal study in Cambridge alongside of English Constitutional History based on Stubbs ". He lectured on this subject at Harvard University in 1899 and gave the Lowell Lectures at Boston in 1914. He lectured and wrote extensively on economic questions and the many students of history who are familiar with his *Growth of English Industry and Commerce* which has secured such a permanent place in economic literature, will be specially interested to read of the full, varied and influential life of its author which Miss Cunningham has now given us. C. SYDNEY CARTER.

THE PREPARATION OF SERMONS.

By Andrew W. Blackwood. Church Book Room Press. pp. 298. 15/-.

The name of Dr. A. W. Blackwood is well known by most clergy on the other side of the Atlantic who take their preaching seriously. He has been Professor of Homiletics in Princeton Theological Seminary since 1930, and has written prolifically on his subject. This book, which he regards as the most important he has written, was published

in America in 1948. The Church Book Room Press has done us valuable service in bringing out this British edition. If, as is natural, some of the allusions are more American than British and if the accent is on Nonconformity rather than on Anglicanism, that will not hurt the reader. Such possible disadvantages are more than compensated for by the wealth of good material packed into this substantial book. It is obvious that the quality of the book is in part due to the fact that Dr. Blackwood is at home in the literature of his subject, both American and English, both ancient and modern—and that is saying much, for the literature is very extensive.

It would be to the good of our preaching ministry if all of us who are clergy would read at least one book on preaching every year. I can conceive of few more healthy exercises, say for some of us who have been at the task for a good many years and who may be suffering from attacks of the sickness that destroyeth at noontide, than to study this book seriously and to compare our preaching dispassionately with the ideals it sets before us. It is packed with sanity and experience, with a dash here and there of humour. The writer knows much of the glory of preaching and is realistically aware of its perils.

Here is a book to read, mark, learn, and inwardly digest.

F. D. COGGAN.

PASTORAL PSYCHOLOGY: A STUDY IN THE CARE OF SOULS. *By Göte Bergsten. Allen and Unwin.* 15/-.

The Christian minister now has at least two good modern works on pastoral psychology. In 1949 the Independent Press published H. Guntrip's *Psychology for Ministers and Social Workers*, and now this book comes from the pen of a Swedish writer, who, like Guntrip, is experienced in both the theory and the practice of psychiatry, and of the Christian faith. Comparison between the two is difficult, but perhaps one could say that Guntrip presents theory illustrated by practice, while Bergsten moves from the practical to the underlying theory. Neither is tied to any single "school" of psycho-analysis.

Bergsten does not confuse the task of the minister with that of the psychiatrist, but he is concerned that the minister should be able to deal realistically with those mental barriers that may be preventing the proper functioning of the Christian life. For example, he points the way to distinguishing between a real sense of guilt, and spurious feelings that may be due to a morbid scrupulosity. He has an excellent section on Symptomatic Religiosity in Neurosis and Insanity, beginning with a fascinating chapter on "Who is normal?"

As a practising psychiatrist he himself naturally feels the value of quiet interviews in which confession plays an important part. A section of 30 pages is devoted to confession. Those who may be repelled by the title should notice that the author is certainly not advocating the so-called Sacrament of Penance. His treatment of the subject is really along the lines of the advice given in the Exhortation in our Communion Service.

One can strongly recommend this book to all who are concerned to help people individually. It will also make us more aware of what may underlie some of our own attitudes.

J. STAFFORD WRIGHT.

MAGNIFICENT HERITAGE.

By H. G. G. Herklots. S.P.C.K. 3/6.

One reader, at least, has read Canon Herklots' book with very real enjoyment, for not only has the author a fascinating story to tell—"Studies in the History of the Church of England"—but he tells it in a delightfully fascinating way. Theological students have been known to describe Church History as dull, but it is certainly not dull as Canon Herklots writes it. Indeed, this is the kind of writing which could well kindle desire for a more serious and deeper study of the history of our Church.

It is a small book, with the consequent limitations of a small book dealing with a vast subject, but it is really amazing how much useful information the author has managed to compress into 118 pages. Not least valuable is the excellent little bibliography at the end of the book. The beginner is often at a loss to know what to read, but he will find here a choice selection of worth-while books for further study.

Each of the ten chapters deals with an important period or aspect of English Church History. The earlier years are rapidly covered, the end of the Reformation being reached a quarter of the way through the book, while the last half is devoted to the 19th century and after. This selection of material, which at first sight may seem somewhat disproportionate, is probably due to the fact that the book was written primarily for use by study groups, whose interests are likely to be modern rather than medieval.

Questions for discussion are to be found at the end of each chapter, and should be useful for study group leaders, especially in our more residential parishes. They deal with present day questions, but some would require simplification for use in most parishes. The book is well documented, and can be thoroughly commended.

C. R. J. HAYES.

THE UPANISHADS.

Translated by Swami Nikhilananda. Phoenix House. 16/-.

This book is a translation of four of the Upanishads, namely Katha, Isa, Kena, and Mundaka. The translator's aim is to make them not merely intelligible, but spiritually helpful, to English readers, and to this end he has added a considerable introduction and commentary.

The introduction is an exposition of the Hindu theology and psychology, taking up the terminology, and endeavouring to make the meaning clear. The commentary is drawn from that of the ninth century Sankaracharya, whose interpretations differ from the more theistic expositions of the later Ramanuja.

The book may be regarded as a counterpart to a translation by a missionary of several books of the New Testament, with a commentary and explanation of Christianity. It is difficult for a convinced Christian to form a balanced judgment of it, and of course the ultimate ideas of Hinduism are not amenable to judgment in the usual sense. But a translation and commentary of this kind show the fundamental cleavage that there is between Christianity and orthodox Hinduism,

in spite of modern efforts by theosophists and others to blend the two. For those who are in contact with Hindus the book, and especially the introduction, is very useful, enabling one to comprehend something of the background of Hindu thought, and thus to avoid certain misconceptions in presenting Christian truths.

J. STAFFORD WRIGHT.

THE MESSIANIC HOPE IN ITS HISTORICAL SETTING.

By Laurence E. Browne. S.P.C.K. 3/-.

Dr. Browne has the gift of being able to think himself back into a situation in history, and to give an attractive interpretation of what he believes to have been there. In these lectures he traces a possible course of development of the Messianic Hope from the time of Jeremiah onwards. Naturally he has much to say of the teaching of Isaiah xl-lv., where he accepts the Servant Passages as an integral part of the whole, and, in contrast to the recent essay by Norman Snaith, strongly asserts the universalistic teaching of these chapters.

The book is most useful for study purposes, but leaves one unsatisfied. The approach is too human and historical. It is difficult to believe that when Jesus Christ in Luke xxiv. 44-46 expounded the Scriptures about Himself, His exposition resembled Dr. Browne's, if one may judge from the use made of the Old Testament prophecies by those who had been taught by Him. J. STAFFORD WRIGHT.

THE GOSPEL OF GOD.

By Anders Nygren. S.C.M. Press. 6/-.

The chapters reproduced in this book were originally addressed as a pastoral letter to the clergy of his diocese by Anders Nygren on his appointment as Bishop of Lund. It represents a remarkably fine exposition of Lutheran theology, and the translator (L. J. Trinterud) is to be congratulated on the way he has accomplished his task. Bishop Nygren's thinking is dominated by a profound sense of the primacy and centrality of the Gospel in the life of the Church. It is the Gospel that constitutes the Church's ministry. " We are heralds —that and nothing more," he writes. " The Gospel which we have received from God constitutes our whole being as ministers." The same is true of the Church's unity : " Unity is already given to us in Christ. The unity lies in the evangel, in the Gospel concerning Him ". Likewise the Church's sacraments are sacraments of the Gospel, bearing witness to an act of God and conveying His gift to us. It is for this reason that the Lutheran Church—like our own—rejects the Roman sacrifice of the mass, which " changes God's sacrament into an offering which we make. . . . From a gift of God it makes a service which we perform ".

To all who wish to have a deeper understanding of the Gospel, whether clergymen or laymen, the work of this distinguished Swedish Church leader can be recommended without reservation. F.C.

COMPARATIVE RELIGION.

By A. C. Bouquet. 304 *pp.* *Pelican Books.* 2/6.

This is the third edition of Dr. Bouquet's well-known book, a proof of the wide-spread interest in the subject among the general public. Although a number of books on the comparative study of religions has appeared in recent months, we know of none which is at once as comprehensive and as cheap as this one.

The treatment throughout is historical. The introductory chapters deal with the nature of religion itself, the origin of the study of religions and the new material which has recently come to light as a result of the work of the anthropologists and archaeologists. Dr. Bouquet then gives us a long and interesting chapter on the worldwide evidence which goes to shew that men of diverse races have had certain beliefs in common which they could hardly have received from one another. There is only one explanation of this : that man, by his very nature, is religious.

Out of this universal pantheism which is usually called animism and which is common to primitive peoples the world over, have developed the higher religions. We have, in this book, an outline of Hinduism and Buddhism, Confucianism and Shintoism, Judaism and Christianity, and Islam, each of which is treated in considerable detail. They are most useful summaries for those who wish to know something of the world faiths. The problem raised by all the books on this subject is the relationship between God's revelation of Himself to man and man's continuous search for God. Is Christianity, because it claims to be revealed, different in kind from all other religions ? Dr. Bouquet gives a number of most interesting theories on this in his last chapter. The reader is left to think the matter out for himself. J. DREWITT.

NOTES ON BOOKS RECEIVED

The Books and the Parchments. By F. F. Bruce (*Pickering & Inglis*, 12/6). In these chapters on the transmission of the Bible, the Head of the Department of Biblical History and Literature in Sheffield University presents the ordinary Bible student with the results of the latest research and discovery. The contents cover a wide range of subjects. There are three chapters on the Biblical languages which convey a surprising amount of useful and interesting information about Hebrew, Aramaic and Greek. Other chapters deal with the structure of the Bible, the Canon of Scripture, the Masoretic Text, the Samaritan Pentateuch, the Targums, the Septuagint, the text of the New Testament, the Syriac and Latin versions, while the final chapter deals with the story of the English Bible. The book provides a fund of information for all Bible students. It is enriched by a number of illustrations, is well indexed, and has a useful list of books for further study.

Ely Cathedral. With an Introduction by Geoffrey Webb (*Lund Humphries*, 3/6). This is No. 3 of the Cathedral Books being issued by these publishers, the two previous books having dealt with St. Paul's and Durham. Like its predecessors, this third volume is very beautifully produced. It is printed on art paper and contains twenty-eight photographic illustrations, the majority of them full-page size (8 × 6½ ins.). The introduction by Geoffrey Webb tells the story of the Cathedral, and at the back there is a ground plan of the building.

The Laughing Philosopher. By M. P. Willcocks (*Allen & Unwin*, 16/-). Here is a new life of François Rabelais, that unconventional and somewhat bewildering character of 16th century France. The aim of the author is to penetrate to the heart of his subject—to discover the true Rabelais, to show what he actually said and did. Philosopher, physician, scientist, humanist, satirist, Rabelais was certainly a man of many parts. His religious views fitted into no conventional pattern, for as Mr. Willcocks shows, while he poured scorn on the superstitious rites of the Roman Church and castigated the monks for their gluttony and profligacy, he had no love at all for the Calvinism of the Protestants.

Buddhism. By Christmas Humphreys (*Pelican Books*, 1/6). This book of 256 pages is incredibly good value for its price. The author is well known as a powerful advocate of the principles of Buddhism in this country, and is a master of his subject. He reviews in detail the main schools of Buddhism, with special emphasis on the Hinayana or Theravada School, and indicates the ways in which some sort of synthesis is possible for the West. Nevertheless, to the Christian who knows his Bible the book cannot fail to reveal how wide is the gulf between the two faiths.

On This Rock. By Phyllis L. Garlick (*C.M.S.*, 1/-). This review of the work of the Church Missionary Society through another year is a thrilling document and, as usual, is most attractively produced. *All* church people should be urged to read it, in order that they might get a clear picture of the contemporary missionary situation throughout the world. The chapter on the Church of South India is particularly challenging.

He Purgeth It. Edited by A. G. Pouncy (*B.C.M.S.*, 6d.). The Editorial Secretary of the Bible Churchmen's Missionary Society tells the story of the year 1950. It has been a year of severe testings for the Society, yet the successive chapters make clear that it has also been a year of spiritual advance in East Africa, French Morocco, Burma, China, India and Ethiopia. There are four pages of illustrations, and a map.

Looking at the Bible. By Wilfrid J. Doidge. (*Religious Education Press*, 1/6). Most Christian publishers have a book which gives a general conspectus of the Bible for teachers and senior forms. This one presents the modern views in a concise and attractive way.

Kyrillos Loukaris, 1572-1638. By the Most Reverend Germanos, Metropolitan of Thyateira (*S.P.C.K.*, 1/3). With the sub-title, " A struggle for preponderance between Catholic and Protestant powers in the Orthodox East ", this booklet reproduces a lecture given at King's College, Cambridge. It is the story of a Patriarch of Constantinople, who, in his struggle against Roman intrigues, found himself profoundly influenced by Calvinistic teachings. Archbishop Germanos has made a special study of his life, and does not always agree with what others have written about him.

Tolerance : Can it be Taught ? By Albert I. Polack (*Council of Christians and Jews*, 162A Strand, 6d.). This is a most useful booklet, showing how a teacher can use the direct and indirect approach in bringing about happy relations between Gentiles and Jews. The author is himself a schoolmaster, and the headmaster of Eton writes the foreword.