

Book Reviews

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LORDSHIP AND DISCIPLESHIP.

By Edward Schweizer. (S.C.M. Studies in Biblical Theology, No. 28) 136 pp. 10s. 6d.

Readers of earlier volumes in this series will not need to be warned that this, like the others, is a closely-reasoned detailed theological essay, fully furnished with foot-notes, mostly referring to German authorities. The thin format and innocuous cover are deceptive. None of the series are designed to be read in bed, or with your feet up! But those who have met Dr. Edward Schweizer at Continental Theological Conferences will expect to find something of his bright, enthusiastic nature and his obvious personal love for our Lord shining through a book with this title, and they will not be disappointed. Dr. Schweizer is New Testament Professor at Zürich.

It is really a study of New Testament Christology, not so formal as some which have appeared recently (e.g. that of Oscar Cullman) but still covering a good deal of the ground, while selecting one particular theme as the uniting feature of the study. The thesis of the book is briefly this. In the Gospels, our Lord is presented as One who called disciples to follow Him, which they did, with varying degrees of faithfulness. The fact that this theme is prominent in the Gospel tradition, preserved in the Early Church, suggests that membership in the Church still was thought of as a discipleship to and with the Risen Lord. This was no mere following of our example, but rather an identification with Christ, including both a sharing in His humiliation and death, and also in His exaltation. This leads to an examination of the theme "Discipleship after Easter", in which the great Christological passages of the Epistles are examined with reference to the theme of the disciple's identification with his Lord.

It is seen that the passages group themselves around two main passages, I Cor. xv. 3-5, and Phil. ii. 6-11. The former has as its underlying concept "for us" (cf. "for our sins", verse 3) while in Phil. ii. 6-11 the concept is "with him": the Church is joining in the tribute of all created things to the exalted Lord, and in this sense is ascending with Him in heart and mind.

The former group of passages, with its stress on the exaltation of a suffering servant of God, is essentially Palestinian in background; the latter, with its stress on a Divine Saviour coming into the world, that we might share His exaltation, is rather more Hellenistic, though not to the extent of any kind of Gnostic Docetism. In fact Dr. Schweizer's great point is that the translation of the Hebrew thought into a Hellenistic medium was carried through without any transformation of its essential content.

The book ends with a pointed question on the presentation of the Gospel today, hinting that a real measure of "translation" may be necessary but that this can be done with complete loyalty to the divine, supernatural content of the Gospel. This is a perpetual problem for the evangelist of every generation and, indeed, it might be said that St. John's Gospel was an answer to the very same question in the early days. One thing can certainly be said with confidence, namely, that we shall never translate loyally if we do not first understand intimately what has to be translated. In that process Dr. Schweizer's book can help us.

RONALD LEICESTER.

THE SPIRITUAL GOSPEL : THE INTERPRETATION OF THE FOURTH GOSPEL IN THE EARLY CHURCH.

By *M. F. Wiles*. (*Cambridge University Press*.) 182 pp. 25s.

This is an admirable piece of research by a younger Cambridge scholar into early Patristic literature, a field in which so many of the sons of that University have laboured with distinction. It consists for the most part of an objective and comparative study of the fragments that have survived of the Commentaries of Origen, Theodore of Mopsuestia, and Cyril of Alexandria on the Fourth Gospel. Reference is also made to the relevant comments of other early Christian writers, such as Clement of Alexandria, Chrysostom, and Augustine. We are presented in this volume with a large amount of material, carefully selected, clearly set out, and very fully documented. The comprehensive bibliography draws the reader's attention to the sources on which the study is based, and the indexes of Biblical and Patristic passages quoted, which occupy no less than fourteen pages of double columns, enable quick reference to be made to the treatment of any particular verse in the Gospel by the commentators concerned.

In successive chapters Mr. Wiles considers in detail the treatment by each commentator of such subjects as—the relationship of the Fourth Gospel to the Synoptic Gospels, its historicity and symbolism, the interpretations of its "signs", its leading religious ideas, and the way it was used by the contending parties in the controversies about the two Natures of Christ. His main object is to be descriptive rather than critical, though he does not hesitate to point out what were in his judgment the strong and weak points in the methods of exegesis employed by the schools of Antioch and Alexandria. He regards Cyril as the greatest commentator of the three. Cyril's "sense of balance and good sense" enabled him to avoid the allegorical excesses of Origen, though it is admitted that his preoccupation with a dogmatic interpretation led him often far beyond the bounds of strict

exegesis. "This", says Mr. Wiles, rather surprisingly, "is a weakness but not an unmitigated loss". By contrast he says of the work of Theodore: "For all the honesty of his approach, the directness and practical good sense of many of his comments, his commentary as a whole is a disappointing book." It lacks "the breadth of spiritual discernment of Origen", and "remains too much within the limitations of the historical sphere".

Many may feel, however, as they read this interesting book, that the limitations of Theodore's spiritual discernment are preferable to some of the fantastic interpretations of the Alexandrians made in the supposed interests of orthodoxy and of an exaggerated sacramentalism. It would seem that sometimes, misled by a false interpretation of Clement of Alexandria's description of the Fourth Gospel as "the spiritual Gospel", and unduly influenced by the exegetical methods of their Gnostic opponents, these exegetes were again and again driven into fanciful and speculative "interpretations" far beyond anything warranted by the text. It is remarkable also how the same texts were used in different centuries to oppose diametrically opposite forms of heresy!

This volume should prove of lasting value to students both of the Fourth Gospel and of the doctrinal controversies of the Early Church.

R. V. G. TASKER.

GOD : CREATOR, SAVIOUR, SPIRIT.

By R. P. C. Hanson. (S.C.M.) 128 pp. 8s. 6d.

This is a welcome little book on the greatest of themes, the doctrine of God. It is easy to read, although it betrays wide learning and penetrating insight on the part of the author. Most clergymen, and many intelligent laymen, will feel that the moment is ripe for such a small, but systematic, work on a subject which is largely ignored, although basic to belief. Its value lies in the power to stimulate thought and to send the reader to larger works of reference for a further perusal of Christian teaching on the centre of our life and salvation. Yet inevitably it lacks something. This may be due to its theological form, or it may be due to the theological position of the author. It reflects closely the contemporary scene and is a faithful transcript of so much "biblical theology" in vogue.

Dr. R. P. C. Hanson is Senior Lecturer in Christian Theology in the University of Nottingham. The book contains the substance of four addresses given over a number of years to different audiences on the eternal realities of the Godhead as revealed in the Bible. After this crisp statement the final chapter appears as "The Formation of Dogma", which is academic in cast and reproduces a lecture delivered in the University of Nottingham to an audience not exclusively clerical.

Perhaps the most interesting aspect of the book is the attention devoted to the biblical doctrine of the wrath of God. "Most preachers and composers of prayers today treat the doctrine very much as the Victorians treated sex. It is there, but it must never be alluded to because it is in an undefined way shameful" (p. 37). With Barthian insight Dr. Hanson handles the delicate theme and endeavours to

provide the biblical focus for the benefit of the modern believer who has so often to correct erroneous ideas sown in childhood either by omission or wilful perversion of this wholesome doctrine. Fifteen pages are taken up by it within the compass of a small book. Here is a sincere attempt to redress the balance in a sane and helpful manner.

R. E. HIGGINSON.

CHRISTIAN HOLINESS.

By Stephen Neill. (Lutterworth.) 134 pp. 15s.

Can an Anglican handle the subject of *holiness* adequately? This is my sad reflection after reading this useful study on a subject of vital interest to the Christian Church today. Many will find this contribution to the theme of holiness disappointing; yet the book is well worth reading and good value for the money. It abounds in good illustrations and useful outlines and could become a handbook for several series of sermons, but it lacks the glow that kindles the human spirit and causes a deep longing for likeness to Christ. The impression is left on the mind that the author has consulted the best works on the subject of each chapter and given us the benefit of his wide reading and mature judgment.

The book contains the substance of the Carnahan Lectures delivered in July 1958 in the Evangelical Faculty of Theology in Buenos Aires. They were delivered in Spanish, repeated in other parts of South America and the Carribean, published in Spanish, and a revised text prepared in English.

Bishop Stephen Neill begins with the unutterable splendour of the Divine Holiness in the first chapter and reproduces Otto with a sprinkling of biblical references. In chapter two he reproduces B. B. Warfield in dealing with the Perfectionist error. The Conformist error in chapter three ought to be read by all Anglicans, for it provides a brief but penetrating survey of Christian history and the resulting mistakes of erroneous teaching. One point emphasized must be reiterated, namely, the need for a serious theological doctrine of conversion (p. 61). Perhaps the author from the wealth of his learning and the width of his experience and the depth of his sympathies will tackle this subject soon. Chapters four, five, and six, deal with the place of holiness, the spirit of holiness, and the question of conflict and temptation. The final chapter is perhaps the best one in the book: "What, then, do we preach?" It treats the persistence of moral pessimism realistically. Holiness is defined as mastery over life, by sharing in the wholeness and victory of Christ, and by acquiring the military characteristic of discipline, which is described as "the hardening of the will to go on acting, when the body and the mind are utterly exhausted, for that extra five minutes in which battles are won" (p. 119). Saints are sketched as possessing three qualities—equanimity, a sense of humour, and a deep compassion for others. The one unflinching requisite for canonization is heroic joy. Perhaps the faults in the book are due largely to the attempt to make a theological treatise into a manual of devotion.

R. E. HIGGINSON.

PATROLOGY.

By Berthold Altaner. Translated by Hilda C. Graef. (Nelson.) 660 pp. 60s.

An English version of this important work, the German original of which was first published in 1938, is most welcome. Dr. Altaner is Professor of Patrology and Liturgy in the University of Würzburg, and is of course an acknowledged authority in the field of patristic studies. His book, a veritable mine of information concerning the ecclesiastical fathers, is the fruit of great scholarly diligence. This translation is fully up to date, being based on the completely revised fifth German edition of 1958. It is furnished throughout with extensive bibliographies which, together with the literary and biographical information given in Dr. Altaner's text, constitute it an invaluable work of reference. Professor Altaner describes the time of the Fathers as the "first age of the Church", and this age he divides into three periods: (i) the time of foundation, from the end of the first century till Nicæa, 325; (ii) the peak period, from Nicæa to Chalcedon, 451; and (iii) the decline, from Chalcedon till the death of Isidore of Seville, 636, in the West, and till the death of John of Damascus, 749, in the East. It is to this temporal scheme that the pattern of the book conforms in general.

This volume may be taken as representative of the desire on the part of many Roman Catholic scholars of our day to disentangle their Church from the swathings of medieval scholasticism which officially bind its theology, by going back to a study of the early Fathers and their writings. This is apparent in the hope expressed by Professor Altaner that those who read his book "may be encouraged to study the writings of the Fathers themselves and thus be led to a deeper understanding of the spirit of the living Christian faith as expressed in their works". He points out, moreover, that "the sources methodically investigated by the patrologist furnish the Catholic dogmatic theologian with the necessary material for building up the proof from tradition". In this respect it is of particular interest to recall that, at the time when the question as to the advisability of promulgating the Assumption of Mary as an infallible dogma was still under discussion, Dr. Altaner cogently opposed it on the grounds that it was incapable of proof either from Scripture or from tradition. Such, however, is the power of authoritarianism that he and the numerous other German scholars who had concurred with his criticism submitted their intellects to the official decree once the dogma had been defined by the Pope, in 1950.

For this notable book we express our gratitude to the distinguished author, the translator, and the publisher.

PHILIP E. HUGHES.

THE DEGREES OF KNOWLEDGE.

By Jacques Maritain. Newly translated from the fourth French edition under the supervision of Gerald B. Phelan. (Geoffrey Bles) 476 pp. 50s.

It is over twenty years since Dr. Maritain's massive work first appeared in English translation. The publication of this, a new trans-

lation, has, says the author, meant the realization of a dream, since "the former translation was quite unsatisfactory, marred as it was by a great many misinterpretations and oversights". Moreover, the Appendices, "an integral part of the book", are now included. The translators have indeed been confronted with a formidable task, for this work, the product of one of the most erudite minds of contemporary Roman Catholicism, is marked both by intensity of thought and by complexity of terminology. It ranges over a great many fields, including those of modern physics, abstract philosophy, metaphysics, and mysticism. Dr. Maritain declares himself as one who "rigorously maintains the formal line of Thomistics", which is, of course, the officially decreed line for all Roman Catholic study and teaching. This is a great disadvantage, vehemently though the author dismisses criticisms of the Aristotelian-Thomistic synthesis. It means that all intellectual activity, now and hereafter, has to be compressed within a mould in which medieval concept and pre-Christian philosophy are compounded with each other in a manner which is at variance with the scriptural perspective of man and knowledge.

Is it not remarkable that a *magnum opus* such as this, by a professedly Christian philosopher, devoted to the important subject of epistemology, finds no place for the discussion of Holy Scripture as a cardinal source of man's knowledge concerning himself and his Creator? If it be answered that this is taken for granted, then we can but say that it plays an insignificant part and that the absence in general of genuinely scriptural categories is disturbing. The highest degree of knowledge is propounded by Dr. Maritain as the suprarational knowledge of mystical experience. The radical divorce between "nature" and "grace" which is characteristic of Thomism points to a failure to comprehend the unity of the whole man as created by God, and as fallen and redeemed; and this same divorce opens the way for the exaltation of mysticism as a means of escape from "nature" to a dialectical state of knowing and unknowing, to a vision of the invisible, which it is difficult to distinguish from the mystical experiences of non-Christian contemplatives—theosophists, Jewish cabbalists, and orientalists—whose philosophy derives or largely corresponds to the fundamental Pythagorean dualism of antiquity.

We cannot accept the presuppositions of this book, but none the less it remains an intellectual achievement of impressive proportions and the most important manifesto of neothomistic philosophy yet to appear.

PHILIP E. HUGHES.

THE FOUR LOVES.

By C. S. Lewis. (*Geoffrey Bles.*) 160 pp. 12s. 6d.

"Perhaps an analogy may help," says Dr. Lewis in the opening chapter of his new book. Of course it does and immediately we are back in that delightful word-picture gallery of which Dr. Lewis has for so long been both custodian and guide. In his company we begin to see what he sees and are put on our way to an understanding of the various kinds of human love and their relationship to the Divine Charity.

Dr. Lewis distinguishes three elements in human love : Gift-love, Need-love, and Appreciative love. An example of the first is that of a mother for her son, of the second that of a child for its mother, and of the third that of hero-worship. " In actual life, thank God, the three elements of love mix and succeed one another, moment by moment. Perhaps none of them except Need-love ever exists alone, in ' chemical ' purity, for more than a few seconds " (pp. 26f.). The dangerous loves are the Gift-loves because they are most God-like and therefore most capable of becoming perverted into demons. In the main section of the book Dr. Lewis examines Affection, Friendship, and Eros showing first their strength and then their tendency to turn sour when treated as divine. In the final chapter on Charity he shows how all these human loves can be lifted up and transformed into Charity by the indwelling Christ.

Amongst the many good things in this book are the author's defence and analysis of human friendship, which is particularly welcome in an age which tends to attribute to Eros the underlying motive in most close relationships. Dr. Lewis's treatment of the sexual act within Eros, which he calls Venus, is to be welcomed. He suggests that Venus is a comic character not a tragic heroine ; writers and sensualists have treated her too long with unwarranted solemnity. There are pleasant echoes from Dr. Lewis's earlier books—his remarks on the love of nature supplement what he has already written in *Miracles*, and Mrs. Fidgett comes to us straight from Screwtape's rogues gallery. Altogether this is a delightful and helpful book.

MICHAEL HENNELL.

ARCHBISHOP MOWLL: THE BIOGRAPHY OF HOWARD WEST KILVINTON MOWLL, ARCHBISHOP OF SYDNEY AND PRIMATE OF AUSTRALIA.

By Marcus L. Loane. (Hodder and Stoughton.) 262 pp. 21s.

Several wartime leaders have defined the qualities which make for effective leadership. They consist in a mixture of inherent gifts combined with a full opportunity to use them, and length of experience to develop them. The biography of Archbishop Mowll might well be subtitled: " A study in Evangelical leadership ", for we see throughout his life gifts, opportunities, and experience all being used to the full for the glory of God, and to the great benefit of Evangelical witness throughout the world.

Born and brought up at Dover, and educated at the King's School, Canterbury, Mowll went up to Cambridge in 1909, and here the author makes the significant statement: " There were no other years in his life comparable from the point of view of spiritual values . . . the real gift which Cambridge had to offer . . . was Christian fellowship linked with positive direction for a life of service ". He took a leading part in the difficult stand which the C.I.C.C.U. felt compelled to make at this time, " ruling with a rod of iron " as President, and in the Torrey mission, and the author's description of these years should be compared with the account in J.C. Pollock's *A Cambridge Movement*. It was also at this time that he acquired such life-long friends as H. Earnshaw Smith and A. W. Pitt-Pitts, and became an enthusiast in the cause of missions.

Mowll's call to Canada was most unexpected, but after ordination by Bishop Knox at Manchester, he proceeded in 1913 to Wycliffe College, Toronto, where for nine years he worked lecturing, and doing mission work in all parts of the Dominion, except for a short break as an Army Chaplain towards the end of the War. He returned to Canada with the idea that the door to the mission field had apparently closed, and was suddenly confronted late in 1921 with the call to assist Bishop Cassels in West China. Here his adventurous life included capture by brigands, and constant work in a disturbed and war-stricken country. Succeeding as diocesan in 1926, he occupied the "bridge" position between his patriarchal predecessor and the coming of the Chinese Church into its own. His great contribution was to forward this process by securing the transfer of real control from the missionaries' conferences to the diocesan synods.

He arrived at Sydney with some foreboding in 1934, knowing that his appointment as Archbishop was not altogether welcome. He had even been told by Archbishop Lang that he possessed neither the gifts nor the training for the See of Sydney. But he plunged into a round of activity which only an iron constitution could have supported. During the war years, he gave a magnificent lead to meet the spiritual challenge imposed by world-conflict, and at the close of 1946, with the death of Archbishop Le Fanu of Perth, he was voted Primate, which was a source of great satisfaction.

His doings in the post-war years consist in an almost bewildering number of journeys throughout the world, when he became a figure of international importance in the ecumenical movement. Two absorbing chapters on the Archbishop's character and ministry reveal the essential nature of the man, and no one could have written these more sensitively or with more authority than Bishop Loane. The Archbishop's faults are not glossed over; a certain dictatorialness of manner; a lack of consideration for colleagues, who at times appeared to receive the rebukes while his opponents received the praise; and an inability to delegate duties to others; but these were the weaknesses of a great man. They were the result of his vigorous and enthusiastic leadership. If he drove others, they knew that he drove himself still harder. In all his activities he was magnificently supported by his wife, on whom he leaned a great deal, and her death in 1957 was an immeasurable loss. His own passing ten months later brought widespread sorrow.

This finely written book is what we have come to expect from the author's previous work, and it gives a clear and sympathetic picture of "one of the greatest spiritual leaders in the history of Australia".

G. C. B. DAVIES.

THE DUST OF COMBAT: A LIFE OF CHARLES KINGSLEY.

By R. B. Martin. (Faber and Faber.) 308 pp. 25s.

Harriet Beecher Stowe described Charles Kingsley as "a nervous, excitable being (who) talks with head, shoulders, arms, and hands", whilst George Eliot, reviewing *Westward Ho*, remarked that "the battle and the chase seem necessary to his existence". These quotations seem to sum up the subject of this biography. In a succession of causes and with unceasing energy he fretted his frail body to decay.

Kingsley was not a great thinker, but he was a man of great social responsibility. His part in the Christian Socialism of the late eighteenth-forties and the fifties is well known, but he outgrew that phase and in the later years we find the patriot and the royalist. Also in those years we see him questioning the unthinking pro-Northern feelings of most Englishmen during the American Civil War. Both early and late he was the staunch Protestant, the man who recognized the pernicious character of the Tractarian Movement from its early years. In this respect, too, we should note his sense of social responsibility. He saw men and women being hoodwinked by the superficial attractions of the new, but wholly un-Anglican, High Churchmanship. This open, honest, straightforward, loyal son of the Church of England attacked Tractarianism in his private letters, in his novel *Yeast*, and finally in his controversy with Newman. Out of that controversy came the *Apologia pro Vita Sua*, of which Mr. Martin thinks more highly than does this reviewer. Kingsley was no match for the renegade, subtle, unscrupulous, and disingenuous. It was like a fight between a dog and a serpent, one all wrath, the other all cunning. Set the portraits of the two men side by side (as this book lets us do) and you see the inevitable opposition—Kingsley masculine, assertive, determined; Newman frail, quiet, effeminate, perhaps discontented. This is a well written biography. There is a little repetition and, for English readers at any rate, some probably superfluous background material; and there is not enough criticism of Kingsley's writings. On the whole, however, Mr. Martin, who teaches English at Princeton, has placed us deeply in his debt.

ARTHUR POLLARD.

DANIEL HENRY CHARLES BARTLETT, M.A., D.D. A MEMOIR.

By G. W. Bromiley. (*Dr. Bartlett's Executors.*) 86 pp. 4s.
(Obtainable from *The English Churchman*, 69 Fleet Street,
E.C. 4.)

The preface gives the reason for the appearance of this memoir. Dr. Bartlett had himself left money in his will to assist in the publication of an account of the contest with liberal evangelicalism in the early 1920's. The plan decided upon by his executors was to produce a memoir of one who had played a leading part in the debates of the period, namely Dr. Bartlett himself.

To at least one reader this short biographical sketch has cleared away misconceptions as to the real character of the man. He is seen pre-eminently as a single-minded believer contending for what he believed to be principles vital to the Gospel. Certainly he was a strong character with remarkable powers of leadership; and there seems to be just a hint of his difficulty in relinquishing his tasks to his successors. Yet with all the vigour of his opposition to teaching which he believed to be subversive of biblical truth, he avoided a great deal of the bitterness which can mar theological controversy. It was one of his chief opponents, Canon Guy Rogers, who wrote to him, "I love you for your sense of humour . . . and always admire your sincerity."

His pastoral ministry tends to be eclipsed by his later work as a leader of conservative evangelicalism and as a missionary statesman; but it was in many ways outstanding. The highlight of this period was

his time in Liverpool, where he displayed great courage in facing the total loss of his church through fire. The readiness of many to turn to him for advice is a token of the influence he wielded.

It was, however, the part he played in the crisis within C.M.S. which led to the formation of B.C.M.S. for which he will be especially remembered. The story makes sad reading. Yet it is at this point that this book is valuable, not as a means of opening old wounds, but rather as a discussion of the issues that were at stake, and as a means of pointing the way forward for evangelicals in the future.

Professor Bromiley clearly shews that Dr. Bartlett's concern was not primarily with the doctrine of Scripture, though that was of course prominent, but with the person of Christ. The issue was really between the kenotic conception of a Christ who could be mistaken on matters of fact and the Christ of historic Christianity. He was accused of drawing in Christ to bolster his own view of Scripture, whereas he saw more clearly than his opponents that Christ's person and authority were inevitably involved. He could not accept a Nestorian Christ in which the unity of the person was dissolved into infallible and fallible elements.

The current debate on the doctrine of Scripture moves in a different climate of thought from 1920. But the major contribution of Dr. Bartlett to the debate at that period is still relevant. Any approach to a true view of Scripture must be essentially Christological; and must take Scripture as it is, and not as we would like it to be. "The true point," says Professor Bromiley, "is to give Christ His legitimate place as the centre and Lord of Scripture, working out from this centre and lordship instead of working from another centre and under another lordship to another Christ on the periphery."

HERBERT M. CARSON.

ALBERT SCHWEITZER : A STUDY OF HIS PHILOSOPHY OF LIFE.

By Gabriel Langfeldt. (Allen and Unwin.) 120 pp. 12s. 6d.

The author of this brief study of Dr. Schweitzer's philosophy of life is a well-known Norwegian psychiatrist, who makes no Christian profession. Apparently after Schweitzer had visited Norway an unhappy controversy developed in the Norwegian press on the question whether Schweitzer can be regarded, or even regards himself, as a Christian in the truest sense of the word. It will come as a shock to thousands of Christians throughout the world who have regarded him as perhaps the most outstanding modern exemplar of Christian self-sacrifice that such a question could come up for discussion. As one who is apparently an agnostic, Professor Langfeldt approaches the subject dispassionately. It is easy to show from Schweitzer's own writings that he has adopted fairly extreme views concerning the authenticity of Holy Scripture. Thus he regards St. John's Gospel as largely legendary, St. Luke as "of doubtful worth", and only St. Matthew and St. Mark (excluding the "legendary" accounts of the birth of our Lord in Matthew, chapters i and ii) as reliable sources. Yet he has "an almost mystical emotional attachment" to the Person of Jesus Christ, and is committed to the task of establishing

the kingdom of God. Often it would appear that he uses terms such as "God" and "prayer" in a sense which is scarcely intelligible or acceptable to ordinary Christians. Clearly we cannot turn to Schweitzer for teaching concerning "the faith once delivered to the saints", but neither ought we to judge his spiritual standing in the sight of God. Meanwhile it is still true that in his humility and compassion, and in his devotion to the task of medical work at Lambarene, he puts many of us to shame.

FRANK HOUGHTON, Bishop.

THE REUNION OF THE CHURCH : A DEFENCE OF THE SOUTH INDIA SCHEME.

By Lesslie Newbigin. (S.C.M.) 192 pp. 21s.

This is not a new book, but a new and revised edition of the important work on the reunion of the Church published in 1948, but written before the Church of South India had been formally constituted. Writing now after twelve years' experience as a Bishop of that Church, Dr. Newbigin has prepared a new introduction which provides a most useful commentary on the extent to which its aspirations have been fulfilled, and also a very pertinent comparison between the proposals for union in North India (and in Ceylon) and the method actually followed in South India. With regard to South India, it appears that episcopacy, accepted by some chiefly because union was otherwise impossible, is now so valued for its own sake that "the position of the Bishop as the Chief Pastor of the flock in each area has become something that hardly anyone would wish even to think of abandoning" (p. 31). On the other hand, there is not the least likelihood that, after the 30-year period of "growing together", the attitude of the Church of South India to non-episcopal communions will have become more rigid. If South India is to be in any sense a model for much wider unions, it cannot unchurch the groups, other than Anglican, from which it sprang. In other words, it cannot bid for the full recognition of the Anglican Communion which was not granted at Lambeth, 1958, by admitting that the ministries of other churches are less than fully "valid" as well as "real".

With regard to the comparison between South India and North India or Ceylon, Bishop Newbigin strongly defends the method adopted in South India, whereby the complete unification of ministries was not achieved at the outset. The Lambeth Conference, on the other hand, favours the method proposed for the North India and the Ceylon schemes of union, chiefly because the services inaugurating union would provide the equivalent of episcopal ordination for all. This "supplemental ordination" is trenchantly criticized by Dr. Newbigin, both in the introduction and in later chapters. It is impossible to define what exactly it would involve for Anglicans already ordained, yet for non-Anglicans it would be regarded (at least by many Anglicans) as the indispensable introduction to a fully valid ministry. Thus there would be a lamentable confusion in the minds of many participants in this solemn ceremony concerning what they were to expect to receive from God as a result of it. We should like to assure Bishop Newbigin that the Lambeth Statement does not reflect the view of Evangelicals

in the Church of England, who have no hesitation in recognizing the validity of the orders of Free Church ministers, and who yearn for the full expression of such recognition in intercommunion.

Evangelicals will value the emphasis which the author places on justification by faith, and the continuous exercise of personal faith in a living Saviour through the power of the indwelling Spirit.

If a criticism may be permitted, it is that insufficient weight is given to the fact that there is an invisible Church which is not co-terminous with the visible. It is surely the invisible Church, and not the visible, which is the true Body of Christ. Is it strictly true to say that "the Church, i.e., the visible institution, is the temple of the Holy Spirit" (p. 55)? The fact that many of us believe otherwise ought not to affect our deep desire for the healing of "our unhappy divisions".

FRANK HOUGHTON, Bishop.

CALVIN'S DOCTRINE OF THE CHRISTIAN LIFE.

By Ronald S. Wallace. (Oliver and Boyd.) 349 pp. 27s. 6d.

Dr. Wallace's method of expounding Calvin, here as in his earlier book *Calvin's Doctrine of the Word and Sacrament*, is to take Calvin's writings as a whole and make a plain cross-sectional analysis of the strands of thoughts found in them, not bothering to distinguish early work from late nor watching for signs of development or shifts of emphasis. And this method, which would be very naïve for studying most writers who began producing in their twenties, is entirely right; for Calvin's thought never developed, and his emphases never changed. All that was ever there was there from the first. Such consistency is remarkable, but not inexplicable. It simply reflects the consistency of the Bible. For Calvin always served the Word. He did not spin theology out of his head. He did not build a speculative system; indeed, he made it his business to oppose all such systems. Calvin the apostle of logic, who (as Brunetière put it) "reasons on the attributes of God just as he would have reasoned on the properties of a triangle or of a sphere", never existed; he is a nineteenth-century turnip ghost. The real Calvin was concerned as all costs to be, not systematic by merely human standards, but Biblical. To him there was no such thing as Calvinism; there was only the Bible. He held what he held because he found it in Scripture. His one aim was to see and say what the Bible says—no more, and no less.

The words "no less" are important, for it is just here that Calvin's greatness lies. He saw so much of what is in Scripture. Hence his theology is rich, broad, and balanced to a degree that still sets it in a class by itself. No Biblical theologian was ever less lopsided and narrow. If proof of this assertion is required (and we fear that it still is in some quarters), Dr. Wallace's book alone provides all that we need.

It is a straightforward exposition, without critical comment, divided into six parts. In Part I, we watch Calvin laying the theological foundations of the Christian life in terms of union with Christ. The other parts display the Christian life as one of dying and rising with Christ by repentance; of order, controlled by God's law; of nurture

through the means of grace in the Church ; of fighting faith, persistent prayer, and joyful hope. The selection and arrangement of material is unobtrusively excellent. And the abiding impression is one of broad, rich Biblical thinking and, on that basis, of Christian realism and robust good sense. If Calvin had written a commentary on Proverbs, it would clearly have been brilliant.

Moreover, though Dr. Wallace's style is calm enough, Calvin's own tremendous sense of spiritual realities comes through constantly, and the book is as searching and sobering to the heart as it is satisfying to the mind.

One small limitation may be mentioned. Dr. Wallace has confined himself to giving an exhaustive analysis of all the relevant lines of thought found anywhere in Calvin's expository writing. His book would have been enriched if this had been balanced somewhere by a statement as to which points Calvin regarded as fundamental and stressed most: a chapter, perhaps, reviewing as a unit the little treatise on the Christian life in *Inst.* III. vi-x. It does not follow that we have seen the wood even when we have seen all the trees that are in the wood.

J. I. PACKER.

PREDESTINATION AND OTHER PAPERS.

By *Pierre Maury*. (S.C.M.) 109 pp. 12s. 6d.

In a memoir at the beginning of this book, Dr. Robert Mackie says ; " Pierre Maury was a rare Frenchman who broke the language barrier in middle life, and was increasingly holding the attention of English-speaking people in World Council meetings since the war." No less a person than Karl Barth writes the Foreword, in which he says : " One can certainly say that it was he who contributed decisively to giving my thoughts on this point (*sc.* election) their fundamental direction. Until I read his study, I had met no one who had dealt with the question so freshly and daringly."

With these commendations, one turns over the pages of this book with great expectations, and one is not disappointed. There is indeed a freshness about the thinking of the author that starts one's own mind into activity. The man pulsates behind the writing in a remarkable way. One senses quickly that the author was one who loved his Bible, one who embodied the true ecumenical spirit, one who genuinely practised honesty of mind, and above all one who seemed truly to be living " at one " with God in Christ.

Let him be heard speaking about the Bible :

Ah ! If only we could learn to read the Bible as the book of those promises : that is to say, not as a collection of more or less noble or deep thoughts, more or less acceptable to our wisdom or our egotism, but as the record of pledges made to us weak men by Almighty God. What limit would there be then to the power of the Scriptures, and to the value we should set upon them, instead of reading them with difficulty, and even with boredom ! Then we should live like men and women who are *waiting* for something—waiting for God to keep His word. There would be an end to the discouragement, the boredom, and the

despair of our sad, sick hearts which wait for nothing but the end of their empty existence ! (p. 82).

On the deep theme of Predestination, what impression does one receive from the main essay of the volume ? The discussion is turned from the idea of a certain *number* saved and the rest damned to the contemplation of the revelation of the will of God in Jesus Christ. Christ has always been with God, and is indeed God ; so in Him we find our election *and* our rejection. The paradoxes of Scripture certainly are given more place, and have light thrown upon them, by this mode of thought. It is properly claimed by the author to be a Scriptural mode of thought as distinct from a philosophical ; and to have pastoral value, rather than dogmatic achievement.

Whether the general theological reader will buy this book may be doubtful ; but anyone who knew Pierre Maury will certainly prize this well-produced volume in memory of a notable personality, and as a constant stimulus to their own thinking.

W. C. G. PROCTOR.

MYTH AND REALITY IN THE OLD TESTAMENT.

By Brevard S. Childs. (S.C.M.) 112 pp. 9s. 6d.

This is No. 27 in the "Studies in Biblical Theology", and it well deserves its place in this useful series. There are nowadays few books on the Old Testament which make no mention of myth, and the sense in which the term is used varies disconcertingly from author to author. So it is not the least of the merits of this study that it opens with a careful classification of such uses and an exposition of what appear to be the essential features of the mythical account of reality, gleaned from a comparison of various religions. Then, having demonstrated the incompatibility between mythical and historical thinking, Dr. Childs proceeds to his main task, which is to show what happens when the Old Testament view of reality comes to grips with the mythical view. He does this by examining at some length half a dozen passages which appear to make use of fragments of myths, and by analysing, in a further chapter, the mythical and the biblical concepts of time and space. He concludes with a discussion of the theological question we are left with when we have drawn these distinctions: namely, "What is the nature of the reality of which the Bible is a witness?"

The present reviewer is not at all convinced that the particular passages chosen for discussion (Gen. i. 1-2; iii. 1-5; vi. 1-4; Ex. iv. 24-26; Is. xi. 6-9; xiv. 12-21) contain material borrowed from mythology (the most tangible link with a specific, known myth is *tehom* in Gen. i. 2; and this has now come under question) (see J. V. Kinnier Wilson in *Documents from Old Testament Times*, p. 14); nevertheless the discussion is extremely able and discriminating, and the exposition at times brilliant. The dialogue between the serpent and Eve is handled with great insight; on the other hand the author seems to have been dazzled by his ingenuity in the discussion of the circumcision of Moses' son. He brushes aside the ostensible significance of this as an enforced acknowledgment of the Abrahamic covenant, on the assumption that such a significance is a later, because a priestly, development, and goes

on to interpret the incident as the historicizing of a myth into a supposed event in the life of Moses.

With material as unhistorical as this in the Old Testament "history" (as seen through the eyes of this scholarship), it is not hard to understand why modern scholars have wrestled hard with the notion of such history as a medium of revelation. It is paradoxical to find myth apparently dispossessed by history and then blandly reappearing in history's stolen clothes to apply for reinstatement. Dr. Childs rejects various recent attempts to redefine history, and makes the penetrating comment on G. E. Wright's quest in *God Who Acts*, that "the theological objections to the 'search for the historical Jesus' can also be applied to this search for the 'historical Israel'". His own solution is to see the New Israel (only realized in Christ) as the reality to which the Old Testament bears witness, and to find that witness displayed "in the total experience of Israel"—i.e., not only in the events that really happened to her, but in her ideas of what happened, and even in her rejection of what God was doing.

If, to this reviewer, this solution seems over-subtle, it is reached after patient, learned, and often illuminating argument. It is a notable contribution to the debate.

F. D. KIDNER.

INTRODUCTION TO CHRISTIANITY.

By Paul Hessert. (Allen and Unwin). 383 pp. 30s.

This book is carefully planned, well written, and attractively printed. It was first published in U.S.A. in 1958. Its author lectures at Illinois Wesleyan University. Its title is a true indication of its contents; its aim is to introduce the serious, inquiring student to an informed appreciation of Christianity. Its six divisions deal with Preliminary Considerations; Revelation, the Bible and Faith; the Biblical Proclamation; God and Man; God and the World; the Church and Christian Hope.

Its sub-title describes it as "A Dynamic Examination of a Living Faith." This appropriately indicates that prominence is given to life and experience. The author's approach is confessedly existential, and consequently predominantly subjective. There is a pleasing theological awareness and emphasis, but an unwillingness to become doctrinal still less definitely dogmatic.

Divine revelation is interpreted as an event in which God confronts us demanding personal response, rather than as a disclosure of information to be intellectually apprehended. The Bible is chiefly viewed as a record of significant acts of God, or as testimony of men's encounter with God, which is meant by the present testimony of the Spirit to help us to experience similar "revelation". Fundamentalism and modernism are alike criticized for giving too much attention to secondary elements. For "revelation cannot guarantee the truth of what is rightfully a matter of scientific or historical investigation and confirmation." So concerning the Virgin Birth, Mr. Hessert writes: "We need not argue the biology of this, either for or against it; we need to understand that the most important aspect of the doctrine is

theological." Similarly, the second coming of Christ, the last judgment, and the resurrection are "images that convey significant meaning, but which cannot be literally interpreted".

The survey of Christian faith and practice is comprehensive and non-denominational. Different views are briefly summarized. A Roman Catholic Catechism is listed among current Protestant Confessions! Universalism, conditional immortality, as well as eternal life in heaven and eternal punishment in hell, are all summarized; and each is said to find support in some scripture passages.

The merits of the book are that it offers helpful instruction and emphatically suggests that true Christianity is personal knowledge of the living God. Its weaknesses are that ultimately it makes historical truth unimportant, and offers no final authority or criterion greater than subjective experience.

A. M. STIBBS.

THE HISTORIC EPISCOPATE IN THE FULNESS OF THE CHURCH.

Edited by Kenneth M. Carey. (Dacre Press.) 132 pp. 8s. 6d.

In the debate on the significance of episcopacy, this book of six essays by different authors has made a contribution that cannot be ignored. This second edition is identical with the first, except that the original introduction and final chapter, which related to the Church of South India, have been omitted. There is now a brief introduction by the Editor and an equally brief appendix by K. J. Woollcombe in which he modifies a view which he had put forward in the earlier edition. While repudiating the doctrine that the episcopate is a ministry *essential* to the constitution of the Church, it is the contention of this symposium that it is of the *plene esse* of the Church, guaranteeing an historic apostolic succession as "the outward sign and instrument of the church's unity". Consequently, viewed in this way as necessary to the fulness of the Church, episcopacy should be regarded as the focal point of any scheme for the reunion of the separated churches. Where non-episcopal orders are concerned, it is not their validity but their plenitude that is called in question; they are regarded as defective rather than an invalid, and what is lacking may, it is maintained, be made good by the common acceptance of the historic episcopate. The disabilities of this *via media* are, in our judgment, considerable; but they cannot be discussed here. The whole question of episcopacy and the ministry is one which demands much fuller investigation than it has so far received from Reformed scholars of the present day.

PHILIP E. HUGHES.

A HISTORY OF THE CHRISTIAN CHURCH.

By Williston Walker. Revised by Cyril C. Richardson, Wilhelm Pauck, and Robert T. Handy. (T. & T. Clark.) 586 pp. 42s.

The appearance of a new edition of "Williston Walker" is like the return of an old friend. This *History* continues to be a work of excellence, so much so that the revisors have found it unnecessary to make major alterations, with the exception, as was to be expected, of the final section which is devoted to a survey of Modern Christianity.

The bibliography has also been brought up to date and greatly improved in format. In general, the labours of the revisers have been to good purpose, though much that has been added with a view to covering the period since Williston Walker's day is (perhaps almost inevitably in a task of this nature) too cursory to be satisfying, and it would not be difficult to criticize it for omissions and deficiencies. But this volume remains essentially the work of Williston Walker. We commend it to students of Church History and to all who have an appreciation of learning that is both extensive and balanced.

PHILIP E. HUGHES.

PERSONAL DECLENSION AND REVIVAL OF RELIGION IN THE SOUL.

By Octavius Winslow. (Banner of Truth Trust.) 203 pp. 7s. 6d.

Dr. Octavius Winslow (1808-1878) was an eminent Nonconformist minister, a descendant of the New England Puritan, Edward Winslow. He held pastorates in Leamington Spa, Bath, and Brighton, and his writings were widely read and greatly valued by Christians of all denominations. The Banner of Truth Trust has included this present volume in a series of 19th century works by such well-known divines as Spurgeon, Smeaton, and Hodge, which are being republished with a view to strengthening the faith of 20th century Christians. (Is it because preachers of today, by and large, offer a far more meagre diet with less nutritional value?) Dr. Winslow was concerned because he judged that there were many believers whose spiritual life was in a state of decline without their being aware of it, and his aim is to fix "the eye of the believer . . . upon the state of his own personal religion", in order that he may answer "the solemn and searching enquiry, What is the spiritual state of my soul before God?" Surely there is a place for such introspection if (as in the present volume) an accurate diagnosis of the patient's condition leads to a clear presentation of the possibility and the means of recovery of spiritual health. The chapters on declension in love, in faith, in prayer, and in connection with doctrinal error, may well stir the reader to self-examination. But they exalt Christ, and point continually to Him who restores, revives, strengthens, and re-commissions the backslider. But for their length, and phraseology to which our modern ears are not attuned, they might well have been addresses given on the Monday evening of a Keswick Convention. For instance, here are the steps by which Dr. Winslow suggests that a declension in love may be arrested :

- (1) Trace out and crucify the cause of your declension in love.
- (2) Draw largely from the fount of love in God.
- (3) Deal much and closely with a crucified Saviour, and, lastly,
- (4) Remember that though your love has waxed cold, the love of God thy Father towards thee has undergone no diminution.

FRANK HOUGHTON, Bishop.

THE DEATH OF DEATH IN THE DEATH OF CHRIST.

By John Owen. (Banner of Truth Trust.) 312 pp. 13s. 6d.

Calvinism is topical once again, and it is good therefore that the Banner of Truth Trust should be making available some of the impor-

tant statements of the English Calvinists. (They should consider re-issuing Toplady's *The Doctrinal Calvinism of the Church of England*.) John Owen's *The Death of Death in the Death of Christ* originally appeared in 1647. In this publication it is reprinted from the 1852 edition of Owen's Works, and is prefaced with a very fine introduction by Dr. J. I. Packer.

Owen was a leading Puritan divine and during the Commonwealth, Dean of Christ Church and Vice-Chancellor of the University of Oxford. J. C. Ryle said of him that "he had more learning and sound knowledge of Scripture in his little finger than many who depreciate him have in their whole bodies", and commended him for the "complete, Scriptural, and exhaustive treatment" of the subjects he handles. One is tempted to alter "exhaustive" to "exhausting", for Owen's thoroughness can be just that. The book under review is a massive statement against the theory of universal redemption. There is no denying the power of Owen's logic, once one has cut a way through the jungle of his style. Following the order of this argument is made easier by an excellent Analysis which Dr. Packer has provided.

There are things in this book with which many Anglicans will find it hard to agree completely. The Calvinism is too rigorous. We have to remember also that the work issues from a period of harsh polemics. Incidentally, one must regret one or two unnecessary asperities in the introduction. Nevertheless, one must accept that there are some queer doctrines held and taught in the Church of England today, not least about the meaning of the Atonement. In this connection Owen's treatise, and especially Book II, is a particularly valuable antidote. In other respects, however, most Anglicans will prefer the moderate Calvinism of a man like Charles Simeon to the rigid position of Owen. His logic is intolerant of the paradoxes which defy systematizers and with which Scripture abounds. The appearance of this book is, nevertheless, to be welcomed. The Puritans with their "strong meat" have much to contribute to an age in which Biblical theology seems to be regaining the attention it has always deserved.

ARTHUR POLLARD.

AN ALARM TO THE UNCONVERTED.

By Joseph Alleine. (Banner of Truth Trust.) 111 pp. 6s.

The reprinting of this book by the Puritan, Joseph Alleine (1634-1668), is to be welcomed at a time when so much interest is centred upon the subject of Conversion from both academic and practical points of view.

A very useful Biographical Introduction is supplied by Iain Murray, placing the book in its general historical setting and showing how its message grew out of Alleine's own deep religious experience. One impression left on the mind of a modern reader must surely be what in present-day language might be called the deep psychological insight of the man. Another impression is his clear thinking. Conversion, he says, is not the taking upon us the profession of Christianity; it is not putting on the badge of Christ in Baptism; it does not lie in moral righteousness; it does not consist in an external conformity to the rules

of piety; it is not the chaining up of corruption by education, human laws, or the force of affliction; it does not consist in illumination or conviction or in a superficial change or partial reformation. It must extend "to the whole man, to the mind, to the members, to the motions of the whole life". Conversion turns the balance of the judgment, the bias of the will, and the bent of the affections; it changes the dispositions, and sets a new course for man's life and behaviour.

Of course, the language and imagery of the book are thoroughly Puritan and typical of the age in which it was written. On the dust cover it is stated: "This book will provide the reader with a clear and simple statement of what the Christian Gospel really is." One may wonder about that. The book can hardly be regarded as an adequate exposition of the Gospel for today; but it is, as Iain Murray says, "a true model of Puritan evangelism," and it is as such that this reviewer sees its value.

OWEN BRANDON.

THE GOSPEL OF THE KINGDOM.

By George Eldon Ladd. (Paternoster.) 143 pp. 10s. 6d.

"When a gulf exists between the lecture-room and the pulpit, sterility in the class-room and superficiality in the pulpit often result." So saying, our author, who is Professor of Biblical Theology at Fuller Theological Seminary, Pasadena, California, enters upon a serious study of the Bible doctrine of the Kingdom of God in terms which he describes as "proclamation". This book is the fruit of years of labour in New Testament studies. Dr. Ladd expounds the thesis that "the Kingdom of God in the New Testament is the redemptive work of God active in history for the defeat of His enemies, bringing to men the blessings of the divine reign". (p. 107.) He deals carefully with all the various aspects of the Kingdom of God in Scripture and discusses at length the meaning of the Kingdom in terms of its present and future significance. By a series of simple, novel diagrams he shows the relationship between such Biblical concepts as the Creation of the World, This Age, the Parousia, the Millennium, the First and Second Resurrections, and The Age to Come, according to the pre-millennial interpretation. Dr. Ladd devotes a chapter to a discussion of the problem of "The Kingdom, Israel, and the Church". Our Lord's birth did not fulfil any of the popular messianic hopes. He came, not to bring the Evil Age to an end and inaugurate the Age to Come, but rather to bring the powers of the future Age to men in the midst of the present evil Age; and this mission involved His death. The Church is not the Kingdom, but it is the instrument of the Kingdom. "The Kingdom of God which in the Old Testament dispensation was manifested in Israel is now working in the world through the Church."

The book can be described as thoroughly Biblical, conservatively evangelical, and, as the author says, "proclamatory". It has two useful Indexes, one of Subjects and one of Scripture Passages. It is commended in a brief Introduction by Professor F. F. Bruce.

OWEN BRANDON.

FAITH IS THE VICTORY: DEVOTIONAL STUDIES IN THE FIRST EPISTLE OF JOHN.

By *E. M. Blaiklock. (Paternoster.) 64 pp. 5s.*

These devotional studies were originally given by Professor Blaiklock at the Keswick Convention. The book is divided into four chapters, entitled "God is Light", "The World", "God is Love", and "The Victory". Each chapter is introduced by the author's own translation of the passage to be studied and concludes with a prayer of his composition.

Three principles appear to govern the treatment. First, the Epistle was written to refute the teaching of Cerinthus. John is found, therefore, to refer to his fundamental Christological heresy, esoteric claims, and indifference to morality. Secondly, "the letter formed a sermon upon the Gospel". "The two books should always be read side by side in mutual commentary". Professor Blaiklock does, in fact, draw helpfully from the Gospel in order to illumine the Epistle. Thirdly, the author is convinced that the problems confronting the first century Church are our contemporary problems too. He is, therefore, constantly alluding to present-day temptations to compromise, to the persecuting world, and to liberal theology.

The reader must not expect to find, within the small compass of these sixty-four pages, a detailed commentary on St. John's First Epistle. There are a number of linguistic titbits concerning the tenses of verbs and the meaning of words, as one would expect from the Professor of Classics in the University of Auckland. The book is also liberally studded with quotations from Plato and Sophocles, Tacitus and Pliny, Irenæus, Tertullian, and Jerome, Bunyan, Wordsworth, Tennyson, and others.

But inevitably, the treatment is uneven, and there are many omissions. There is no reference, for instance, to the "propitiation" (ii. 2 and iv. 10) or to Him who "came by water and blood" (v. 6). Nevertheless, Professor Blaiklock's devotional studies in the Epistle are a reliable, suggestive, and at times moving, introduction to its main themes.

J. R. W. STOTT.

THE APOSTOLIC DEFENCE OF THE GOSPEL : CHRISTIAN APOLOGETIC IN THE NEW TESTAMENT.

By *F. F. Bruce. (I.V.F.) 95 pp. 3s. 6d.*

In the belief that a study of New Testament apologetic may help us to rediscover lines along which the defence of the faith should be conducted in our own day, Dr. Bruce, now the Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester, has published five lectures which he gave on this subject in April, 1958, at Calvin College, Michigan, under the auspices of the Calvin Foundation. He reminds us that apologetic, like every other form of Christian witness, must have as its primary object the winning of men for Christ, and in this particular the apologists of the first century afford us an example which we would do well to follow. In examining their different methods we are also brought to realize that while the gospel itself is unchanging, the means for its defence may vary in accordance

with the situation in which the apologist may find himself. Dr. Bruce not only sheds a flood of light on the true meaning and method of apologetic but also provides us with stimulating expositions of such New Testament books as Acts, Galatians, Colossians, Jude, Hebrews, and the Fourth Gospel.

L. E. H. STEPHENS-HODGE.

TYNDALE LECTURES.

(Tyndale Press.) 1s. 6d. each.

Three Tyndale lectures have recently been published. In *THE REVELATION OF THE DIVINE NAME* (31 pp.), J. A. Motyer, Vice-Principal of Clifton Theological College, claims that the interpretation, based largely on our English versions, of Exodus vi. 2, 3 as indicative of a new departure in the nomenclature of the Almighty is entirely mistaken. What was new was not the *name*, Yahweh, but its *significance*, now to be made abundantly clear by the events of the Exodus. The passage cannot therefore be taken for a peg upon which to hang a documentary theory of the Pentateuch in terms of variant usage of the Divine Names. His interpretation of *beshem* as "in the character of" is, in the opinion of your reviewer, completely convincing.

THE WORD OF THE LORD IN JEREMIAH (20 pp.), by J. G. S. S. Thomson, Professor of Hebrew and Old Testament in Columbia Theological Seminary, is a slighter volume. Nowhere more than in Jeremiah, says Dr. Thomson, is the dynamic quality of the Word of the Lord made evident. The prophet's experiences reveal to us what in the Old Testament really constituted a genuine ministry of the Word. The result is almost a theory of divine dictation. Dr. Thomson adds, however, the observation that the Word of the Lord must be transposed into a human key in order to become humanly intelligible, and so the personality of the prophet and his willingness to co-operate have a part to play.

In *LUTHER'S PRINCIPLES OF BIBLICAL INTERPRETATION* (36 pp.) Dr. A. Skevington Wood, Methodist Minister in the York Wesley Circuit, shows that Luther's discovery of the meaning of justification by faith transformed for him the whole study of the Bible and supplied him with an overall hermeneutical clue. Scripture is in itself a sufficient rule of faith when it is accepted as the fully inspired Word of God. The principles which follow from this are here drawn out, usually in Luther's own words, and we are grateful for this handy presentation of a theme which has so much relevance today.

L. E. H. STEPHENS-HODGE.

TORCH COMMENTARIES

HOSEA.

Introduction and Commentary, by G. A. F. Knight. (S.C.M.) 127 pp. 9s. 6d.

Dr. Knight, lecturer in Biblical Studies in the University of St. Andrews, has already contributed two volumes in the Old Testament section of the popular Torch series of commentaries. This third volume is well up to the standard of the other two, and is a profitable study of "the only collection of prophetic material that we possess which emerged from the northern kingdom of Israel". Hosea was "one of the great

personalities of history", acutely aware of the significance of contemporary political and social events, and charged with a message of God's outraged but persistent love for Israel, on the strength of which Hosea was able to woo his own wayward lover back to himself and so proclaim by life as well as lip the Gospel of hope entrusted to him. In his last paragraph our commentator challenges the reader to ask himself the question—how would he apply this message of Hosea to his own knowledge and experience of Israel's God? This fine exposition will greatly facilitate such an application.

THE EPISTLES TO TIMOTHY, TITUS AND PHILEMON.

Introduction and Commentary, by A. R. C. Leaney. (S.C.M.)
144 pp. 10s. 6d.

Both Philemon and the three Pastoral Epistles are missing from the admittedly incomplete Chester-Beatty codex of the Pauline Epistles which dates from the third century. But whereas the Pauline authorship of Philemon is fully accepted, Mr. Leaney, following P. N. Harrison, believes that 1 and 2 Timothy and Titus were the work of a Paulinist who, writing about A.D. 90, incorporated into the last two of these letters some genuine fragments of St Paul. The warrant for such use and adaptation of Pauline material is found, rather precariously, in 2 Tim. ii. 2. The theory rests on a rejection of the traditional idea of a second Roman imprisonment for Paul and on the attempt to fit the "genuine fragments" into the history of the Acts of the Apostles. Lack of creative thought in the Pastorals may, however, comport well with the assumption that they belong to the last few months of the apostle's life, and many words which Harrison branded as "second century" are already found in the Septuagint, as Donald Guthrie showed in his Tyndale lecture of 1955. It is significant that neither this lecture nor E. K. Simpson's article in the *Evangelical Quarterly* (1939) on the authorship and authenticity of the Pastorals are quoted in this commentary or listed in the bibliography. Which means that the reader is left with a one-sided picture of the critical problem.

L. E. H. STEPHENS-HODGE.

THE FAITH OF A PHYSICIST.

By H. E. Huntley. (Geoffrey Bles.) 159 pp. 16s.

Science is capable of giving only a limited and selective view of the world. The account "science" produces is the result of the interplay of the individual conclusions and pronouncements of men who have studied Natural Law. Hence there is much that is outside the terms of science: to take only one example, science can have no concern with miracles because they are, by definition, infringements of Natural Law. Professor Huntley fails to make this distinction in his book. His thesis is, that since the scientist (more strictly the physicist), is continually in intimate contact with God's creation, he is in a peculiarly favoured position for making certain definite affirmations about the Creator and His work. In his eagerness to prove this point, it is not surprising that he introduces some rather novel statements. For example, Huntley on scientific method would be viewed askance by more conventional philosophers of science: "The physicist puts his

trust not so much in his interpretation of his detailed discoveries, or in his tentative theories, as in his *method*, in his flair for asking the right questions, and also in the character and reliability of the Source of all the answers." The book is full of similar half-truths, as well as many that are even more doubtful, such as the statement that "Christ's promise of the Spirit who 'shall guide you into all the truth', is in our day finding its fulfilment in Science". This is a great pity, because the main theme of the book is good. Starting from a comparison of a scientific and non-scientific education, Huntley shows that the only real deficiency in the former is in the understanding of personal relationships, and that this flaw is to some extent balanced by the knowledge and reverence which follows from a close contact with God's workings in creation. From this the author concludes that we must beware lest "our world is too small". This is a point well worth emphasizing: it is an aspect of the problem of maintaining the correct relationship between being "in the world and not of it", and any new slant on this perennial problem ought to be of interest. It is unfortunate that the occasional twists of fact and the decidedly infelicitous phraseology make this a book which cannot be recommended wholeheartedly.

R. J. BERRY.

FAITHFUL WITNESSES: RECORDS OF EARLY CHRISTIAN MARTYRS.

By Edward Rochie Hardy. (Lutterworth.) 80 pp. 2s. 6d.

MOSES.

By Gerhard von Rad. (Lutterworth.) 80 pp. 2s. 6d.

Two series of books covering the whole range of the Christian Faith in the modern world, edited by Bishop Stephen Neill and sponsored by the International Missionary Council and important literary bodies in the United States and Canada, are published by the United Society for Christian Literature in this country. Twenty-four have appeared in the first series and eight in the second. The first-named (above) is written by a specialist in the history of the Early Church. Professor E. R. Hardy has been Professor of Church History at Berkeley Divinity School, New Haven, Connecticut, U.S.A., since 1945. His book is number 31 in the second series. We can think of nothing better as a text-book for addresses to young and older people.

The author of the second book, (number 32) is also a Professor, but in the University of Heidelberg. We are told that when he lectures students from many countries crowd into his classroom. In this little book Gerhard von Rad sketches in broad outline the picture of Moses, and then considers the principal features in that revelation of God which is associated with his name. This is a real and well informed appreciation of a great religious leader by one who declares: "What was dimly shown in Moses has been shown to us very much more clearly in Jesus Christ."

A. W. PARSONS.

LETTERS OF CAIAPHAS TO ANNAS.

By James Martin. (Geoffrey Bles.) 93 pp. 9s. 6d.

In reading this book one is reminded of *Screwtape Letters* by C. S. Lewis and of *Who moved the stone?* by Frank Morrison. Of *Screwtape*, because this book consists of twenty-three letters purporting to have

been written by Caiaphas to his father-in-law Annas, and of *Who moved the stone?* because the main issue at stake is how can the Empty Tomb be explained. Throughout the correspondence Caiaphas maintains the "Stolen Body" theory, whilst Annas follows the line that Jesus never really died, and revived in the tomb. Caiaphas's chief difficulty is the attitude of the disciples which seems so sincere and authentic and when Saul of Tarsus is converted the letters come to an end with their author clearly beginning to wonder himself whether the disciples may not be right and the impossible to have happened.

Mr. Martin's style is clear and the letters are very readable. They have the great merit of keeping closely to an imaginative use of the Biblical material. There are no surprises, however, and we are not given as deep an insight into the character of Caiaphas as we might expect. The fact that Caiaphas was High Priest for the long period of ten years indicates that he must have been a flexible character with perhaps more imagination than that which is presented here.

This book will not become a classic, but any literature that helps to make the New Testament come alive and makes us realize that the New Testament characters were not stereotyped figures, but men wrestling with issues from which they could not escape, can serve a very useful purpose.

ARTHUR MILROY.

MADAME BLAVATSKY : MEDIUM AND MAGICIAN.

By John Symonds. (Odhams.) 254 pp. 21s.

Has the word "Theosophy" ever puzzled you? Who were the Theosophists anyway? This book provides you with the answer. The Theosophical Society was started in America in 1875 by Colonel Olcott and Madame Blavatsky. "Theosophy" of course means "divine wisdom". They claimed to be rediscovering occult secrets of Ancient Wisdom known to the peoples of Egypt and India. Both Colonel Olcott and Madame Blavatsky were Spiritualists and the Theosophical Society is one of the smaller world Spiritualist societies. They were a strange pair. Colonel Olcott was a New York lawyer prepared to spend his spare time and money on Spiritualist experiments. Madame Blavatsky was a fat Russian woman with penetrating blue eyes who smoked endless cigarettes. She came to the United States in middle life and caused a sensation by her power as a medium.

In 1879 Colonel Olcott and Madame Blavatsky established the new society in India and Ceylon where they made overtures both to Hindus and Buddhists, but only the latter accepted them. To India came inquirers from Europe attracted by Madame Blavatsky's occult powers. The amazing thing about her so-called miracles is their triviality—the discovery in the earth of the cup needed by a picnic party, the reproduction of a family brooch which a hostess wished to see again, the appearance from nowhere of books needed for quotation in Madame Blavatsky's own book *Isis Unveiled*. Apart from healing miracles done by Colonel Olcott in Ceylon by laying on of hands, these phenomena seem to be harnessed to no moral purpose. Neither Colonel Olcott nor Madame Blavatsky have the character of saints, in fact there is much about the character of both of them that does not stand up to the careful investigation the author gives.

This book is extremely entertaining and well written, but there is

nothing in it that would persuade anyone to become a Theosophist. Before reading it one would do well to read the Principal of Tyndale Hall's excellent little pamphlet, *Spiritualism* (published by the Church Book Room Press).

MICHAEL HENNELL.

NOW OR NEVER: THE PROMISE OF THE MIDDLE YEARS.

By Smiley Blanton with Arthur Gordon. (*World's Work*.)
274 pp. 21s.

It has been encouraging to note the fresh approach to Pastoral Psychology in our Church. In addition to the invaluable courses that Dr. Lake is conducting in several dioceses, we have seen a group of clergy meeting in the Gloucester diocese for a fuller understanding of the subject. The U.S.A. has been ahead of us in this, though, as with all good things, there has been a tendency in some places to reduce everything to psychology and omit the theology. Yet a number of good books have come from America, and just a few from this country.

Reuel Howe in *The Creative Years* dealt with some of the problems and opportunities of middle age. Now Dr. Smiley Blanton, who has co-operated so closely with Norman Vincent Peale, has given us, at the age of 76, a popular book that covers the sort of things that we need to know for ourselves, for our relationships with our children, and for understanding others.

Those who have read the deeper books will value this one for its case records. Those who have not previously read much, or who have been allergic to psychology, may well find here some of the insights that they need. Anxiety, marriage, work, money, alcohol, sex, growing old, are tackled sensibly and constructively, but the reader must bear in mind that the author writes, not as a preacher, but as a psychologist who has worked closely with a church congregation. Many of his cases concern the type of people who come to our churches.

I have referred to Dr. Blanton as the author, since there is no indication of who Arthur Gordon is. I hope he is a young disciple.

J. STAFFORD WRIGHT.

ALL THINGS ARE POSSIBLE THROUGH PRAYER.

By Charles L. Allen. (*World's Work*.) 160 pp. 10s. 6d.

This is a pep book on some aspects of prayer, particularly on the place of prayer in producing peace, with relief from such things as tension, doubts, failures, and sickness. The author shows also the blessings that can come through suffering and through apparently unanswered prayer. So far as it goes, the book is stimulating, and it may be argued that, until the Christian has found adjustment in his own life, he is unlikely to enter upon the deeper responsibilities of prayer. Yet the book tends to be self-centred, and there is virtually nothing about intercessory prayer for others, whether at home or in the mission field.

J. STAFFORD WRIGHT.

GOD'S FRONTIER.

By Martin Descalzo. (*Hutchinson*) 208 pp. 15s.

This book is a translation of the first novel of a young Spanish priest. It tells the story of Renato, a young signalman, who finds himself endowed with miracle-working powers. He raises the broken cross in the village of Torre, he recalls from the dead the ill-treated wife of the

village capitalist, and finally he is stoned to death by assassins hired by the capitalist. The comparison with events in our Lord's life is too close to be accidental. Against this parallel is to be placed the suffering of the village priest, dying of cancer, the disease representing the malignant and increasing evil of the villagers. Their spiritual aridness is also symbolized by the famine, which Renato does not—perhaps cannot—relieve by a miracle. The novel provides a good survey of the villagers—all the different types, and all reacting differently to the stresses they have to face. The sordid profit-making after the village becomes a place of pilgrimage is very strikingly suggested, and its effect on Renato is to produce a final disgusted condemnation, arising from utter despair.

The language is vivid and the sense of atmosphere is always very powerful. Renato himself stands forth, a lonely, perplexed figure, set apart in his sincerity from the others. They in their turn are made to suggest the depth and variety of the life within which the drama of the book is enacted. At times one feels that there are some over-simplifications, and perhaps finally one would suggest that this is a novel of promise rather than performance. But, whatever one says, it is a remarkable first novel.

ARTHUR POLLARD.

MOTHER OF THE MAGNIFICENT : A LIFE OF LUCREZIA TORNA-
BUONI.

By Mary Bosanquet. (Faber and Faber.) 191 pp. 16s.

This book, as the authoress says, "is a work of imagination rather than of scholarship." None the less, it is quite evidently based on a wide study of the period—and what period and locality in European history is better calculated to fire the imagination than that of fifteenth century Florence? This story centres round the character of the mother of Lorenzo de' Medici ("Lorenzo the Magnificent"), her childhood, her marriage, her family and friends, and the fortunes of her famous city. It is effectively told, and indeed might with advantage have been developed into a much larger and more detailed work. There are eight half-tone illustrations.

P.E.H.

SOUTH AFRICA : TWO VIEWS OF SEPARATE DEVELOPMENT.

By S. Pienaar and Anthony Sampson. (Oxford University Press.) 81 pp. 5s.

There are two sides to the contemporary South African scene, though the misuse of the pulpit by political parsons and the bias of some press reports might not lead one to think so. The Oxford University Press is to be congratulated for placing side by side two essays giving different viewpoints of the situation, and prepared quite independently of each other. The first, entitled "Safeguarding the Nations of South Africa", is by the foreign correspondent of the Afrikaans newspaper, *Die Burger*, and the second, entitled "Old Fallacies with a New Look : Ignoring the Africans", is by a member of the staff of *The Observer*. They are both well written, marked with sincerity, and deserving of thoughtful study. But it must not be imagined that having read these two essays, one has read all that there is to be said on either side. There is no easy or quick solution to the complex problems with which South Africa is confronted.

P.E.H.