Book Reviews

THE EASTERN CHURCHES AND CATHOLIC UNITY.
Edited by Maximos IV Sayegh. (*Nelson.*) 237 *pp.* 30*s.*

LETTERS FROM VATICAN CITY.
By Xavier Rynne. (*Faber.*) 289 *pp.* 30*s.*

What is happening in the Roman Church today? This is the question of the hour for many, and one which is answered in very various ways. Controversy over what has or has not been said at the Second Vatican Council shows how unreliable and conflicting are the day-to-day reports. Yet here are two books which complement one another at many points, and are in substantial agreement on certain broad trends which are beginning to govern almost every topic of conversation in Roman Catholic circles. The first book is a collection from the writings of certain Eastern Catholic ecclesiastics, Melkites of the Byzantine rite in communion with Rome. What they have to say brings into an Oriental focus two of the most important questions before the Council, namely, use of the vernacular in the liturgy and the unity of the Church. It is not surprising, therefore, that on turning to the other volume we find a number of these bishops, and especially their patriarch (Maximos IV Sayegh), reported as having played an important part in the proceedings of the Council. This second book further demonstrates the way in which the attitude of the Easterners is reflected in other parts of the Roman communion. Having studied both works, the reader will find himself compelled to the conclusion that a considerable body of the Council fathers would be very happy to see the position of the Melkites and other Eastern Catholics, which hitherto has been a tolerated (and sometimes only barely tolerated) exception to the general pattern of centralized uniformity, become instead the norm for the whole Roman Church. So much by way of comment on the light these two books shed on each other.

In the first book, the Eastern leaders having only a limited number of things they wish to say. Consequently certain points are stressed in essay after essay, almost *ad nauseam.* They may be summarized in the words of the preface: "Within a Catholicity that is largely Latin, we have to remain Eastern, and within an Eastern Christianity that is predominantly Orthodox, we have to remain Catholic" (p. 18). Thus these very "uniats", who have so often been described as the. biggest stumbling-block to reconciliation between the Orthodox and the Catholics, now claim for themselves an essential position as a "bridge-church". Through them Rome can prove to the Orthodox its willingness to recognize local diversity. As Easterners they claim not simply the right to use the liturgy in the vernacular, but that this means for them, for example, an Arabic translation of the Byzantine, not the Latin, rite. They claim again the apostolic foundation of

such churches as Antioch, Alexandria, and Jerusalem, and assert their right to patriarchal government according to their own traditions and discipline. Accordingly they find fault on several grounds with the codification of Eastern canon law issuing from Rome ; they ask that patriarchs should have order of procedure over cardinals and apostolic legates, since " they are the heads of the mother churches which spread the light of Christianity throughout the world long before the creation of the cardinalate " (pp. 126f.) ; and they object strongly to attempts at " latinization ", including the spread of the Latin rite in the East and the existence of a Latin patriarchate at Jerusalem. The bishops cite many papal pronouncements recognizing their position, but blame the Curia and zealous Roman missionaries on the spot for their continued difficulties.

As regards the Orthodox, the Melkites see reunion as a question of " reconciliation rather than conversion properly so called ", and advocate limited intercommunion with them even now. On the other hand it appears that the Melkite patriarch is the " real " one, and in the event of reunion the Orthodox would have to abandon their own patriarchs. But the motive behind this claim is really a desire to avoid the idea that their patriarchate " is a new institution created through a favour of the Holy Roman See " (p. 140). For all this, the book exhibits an Eastern rigidity of thought in its basic assumptions. Does this particular division between East and West hold good today? (We are not making the point of the Maronite Bishop Khoury, who is reported in the other book as having said at the Council that " unity in Peter meant that there was no longer any East or West, but a ' new creature ', as St. Paul said " !) Is not the distinction here no more than an archaism from the Roman Empire? Why should the Western patriarchate cover the whole world except Russia and the Eastern Mediterranean? Should there not be new patriarchates in, say, the Far East and North America ; and would they be " Eastern ", " Western ", or neither? Moreover the Melkite position as a " bridge-church " is modified by the fact that there are Orthodox Latin groups in existence as well. And we must make one passing reference to a serious misrepresentation of the truth made by Archbishop Medawar on p. 113, over the establishment of a Roman Catholic hierarchy in England in 1850 (cf. the Roman Catholic Emancipation Act, 1829, 10 Geo. IV c.7, 24).

The preface to *Letters from Vatican City* makes it clear that this is no Bishop Ullathorne, still less an Odo Russell, reporting on Vatican II. Xavier Rynne is a pseudonym which originally appeared under two articles in *The New Yorker*. These have been expanded to make the present book : hence the misleading title. The preface further claims that the book is based on press reports, but it is obviously a good deal wiser than the press (for example, p. 183). The authors also state that they have " no axe to grind ", but they certainly do not overlook the propaganda value of their " leak " (what Roman needs telling that the principal expression of Roman Catholic worship is the celebration of the mass?—p. 21) ; and they are in fact concerned to spread the picture of a progressive pope and majority of Council fathers contending with an obscurantist Curia supported by some of the Italian and

Spanish bishops. They do not hesitate to label these black sheep by name. Cardinal Bea's Secretariat for Promoting Unity is presented as the first Roman office to escape domination by the Holy Office. For this reason it was not asked to collaborate with the Theological Commission in preparing the important scheme on " Revelation ". Following the dissatisfaction of the Council with this scheme a new draft is being made by a special commission jointly under Bea and Ottaviani. But even Bea is clear that any alteration of doctrine is quite beyond the intentions of the Council.

Why then was the Council called? The basic presupposition of Vatican II is that Vatican I was incomplete. Papal infallibility is inseparable from the doctrine of the Church, as Peter is inseparable from the college of the apostles. The tendency is towards regional conferences of bishops, and away from the view that the unity of the Church depends on the use of Latin and the centralization of all affairs at Rome. This is not revived Gallicanism, as the reformers are characterized by loyalty to the Holy See. The Curia, not the pope, is marked out as the scapegoat for the coming day of atonement. It is quite clear that Rome has the Orthodox churches primarily in mind in all this; and it should be noted that the schema on unity, " *ut unum sint* ", was concerned exclusively with relations with Orthodoxy. If we set all this in the context of ecclesiastical power politics, it is easy to see that the indirect pressure of this move on the World Council of Churches could be very considerable; although the Romans may be miscalculating the stakes if they really believe the figures given on p. 188 of adherents to the different bodies of Christendom are accurate.

J. E. TILLER.

PETER AND THE CHURCH.

By Otto Karrer. (*Nelson.*) 142 *pp.* 15*s.*

Cullman's *Peter*, at once so learned, so honest, and so irenical, made a great impression on Roman Catholics. In it Cullmann conceded the primacy not only of Peter's faith but of his person among the apostles in the early days of the Church, but denied that the bishops of Rome succeeded to his position. Indeed, he pointed out, Peter himself abdicated his primacy during his lifetime in order to give himself to missionary work, as is clear from the commanding position of James in Jerusalem at the Council of Acts 15.

Karrer's book is a citique of Cullmann's thesis. In a gracious but frank manner he seeks to allay Cullman's doubts about the Catholicism of papal Rome, and to persuade him that it is the faith once for all delivered to the saints. It is without doubt an important book, and represents just as radical a departure from the usual Roman " line " as Cullmann's did from traditional Protestantism.

He deals first with Cullmann's claim that Peter was replaced in the primacy by James after a few years; the New Testament evidence is taken variously by the two of them, and is clearly indecisive. And although questions are begged and errors abound on almost every page of his work, Karrer has little difficulty in making mincemeat of Cullmann's reliance on the evidence of the Ebionite Pseudo-Clementines

to support his position. And, as he concludes, even if James did succeed Peter, what does that prove if not the principle of apostolic succession which Cullmann is at pains to deny?

There follows an interesting and minimal claim for such a succession. Karrer admits that presbyters are the same as bishops in the New Testament, that the apostolic office is unique and unrepeatable, that bishops must be sharply distinguished from apostles (p. 61). All that is handed on is "the function of ecclesiastical authority with the purpose of strengthening the brethren and protecting the unity of all" (p. 64). Apostolic succession thus appears as that unbroken chain of authority which extends from the apostolic age to the present day. He turns the corner, so to speak, from this very fair position (which Presbyterians would accept) in an interesting way. He argues that just as the apostles had been necessary as Christ's representatives, so later the bishops or elders came into being as the representatives of their apostolic predecessors, and are just as necessary as these had been in their own time. With this doctrine of representation the corner has half been turned. With the next phrase the job is done—"thus the office of bishop is the continuance of the office of apostle in new circumstances" (p. 77). The elders are discreetly forgotten, and the monarchical bishop stands in the room of the apostle. A superb *tour de force*!

In further sections he attacks Cullmann's *successio doctrinalis* and maintains, with no small weight of reasoning, that imposition of hands has always been the way of transferring authority in the church. His reasons for urging the supremacy of the Roman see are notably less convincing. And throughout there is a fantastic misuse of evidence—for instance when the presbyters in 1 Clem. 44 are spoken of as *prosenenchontes ta dora*, he translates "offer the sacrificial gifts"; while his gloss on Phil. 1: 1f. is: "the bishops are appointed by Paul and are to rule according to his spirit"!

There is, however, an attractive love and humility about the book, which all ought to read who think that the Romans are somewhat reluctant to repent. He admits that it is the past scandalous history of the papacy that makes Protestants so unwilling to accept the Roman obedience. He longs for Christian unity, when the three strands of the one Church represented by the traditions of Peter, Paul, and John lay hands on one another in repentance, love, and mutual commissioning for the work of God in the world. *Amando cognoscimus*, he cries, as he prays in faith for this great reunion. This is the note of authentic Christian humility and charity, and it is bound to make a deep impression on all who read the book. It is indisputably the best volume in the series hitherto, and one that should be widely read and welcomed.

E. M. B. GREEN.

THE EPISTLE OF PAUL TO THE ROMANS: AN INTRODUCTION AND COMMENTARY.

By F. F. Bruce. (*Tyndale Press.*) 288 *pp.* 12*s.* 6*d.*

A COMMENTARY ON THE PASTORAL EPISTLES.

By J. N. D. Kelly. (*A. & C. Black.*) 264 *pp.* 28*s.*

" There is no telling what may happen when people begin to study the Epistle to the Romans. What happened to Augustine, Luther, Wesley, and Barth launched great spiritual movements which have left their mark in world history. But similar things have happened, much more frequently, to very ordinary people as the words of this Epistle have come home to them with power. So, let those who have read thus far [p. 60] be prepared for the consequences of reading further: you have been warned!" It is in this commendable spirit that Professor Bruce approaches the task of writing a commentary on this "most theological" of all the epistles of Paul. We certainly trust that many who turn to it in our day may experience this dynamic "happening" of which he speaks. As with all his writings, this commentary gives ample evidence of Dr. Bruce's well stored and widely ranging mind. Both introduction and exposition are excellent, and the lucid and frank manner in which he writes will help most effectively to open up the treasures of this great letter to those who wish to understand its message. It is of particular importance that Dr. Bruce takes Paul seriously, for this is an essential prerequisite for the study and explanation of the Apostle's writings: "A man of Paul's calibre," he says, "must be allowed to be himself and to speak his own language. Our well-meant attempts to make him prophesy a little more smoothly than in fact he does can but diminish his stature, not enhance it. We of the twentieth century shall grasp his abiding message all the more intelligently if we permit him to deliver it in his own uncompromising first-century terms."

The commentary on the Pastoral Epistles by the Principal of St. Edmund Hall, Oxford, is no less admirable an achievement. Dr. Kelly writes in a manner which is distinguished by both clarity and conciseness, as also by the perception and restraint of true scholarship. His discussion of the evidence for and against the genuineness of these epistles as Pauline documents, compact though it is, is scrupulously fair. A transparently judicious critical faculty leads him to the conclusion, which may be expected to disturb the complacency of scholars who have asserted a contrary view, that the anti-Pauline case has been greatly exaggerated. Dr. Kelly finds the opinion that Paul endured two Roman imprisonments (Acts 28 and II Tim. 4) to be firmly grounded, in which case "the alleged difficulty of finding a place for the Pastorals in Paul's career at once vanishes". While "it is undeniable that in vocabulary the Pastorals stand in a class by themselves in the Pauline corpus", yet definite pointers to Pauline authorship are by no means lacking, and, moreover, "the Pastorals are an altogether different *genre* of epistle from the rest of the Pauline corpus; they deal with an entirely fresh situation and treat of subjects like church organization and the qualities desirable in ministers, which

Paul had not handled directly before"; and "because of this we should antecedently expect a different atmosphere, linguistically and otherwise, in the Pastorals". And he affirms that "there is nothing in the vocabulary alone which demands a second-century date for the letters". As for the so-called "fragments hypothesis", Dr. Kelly pronounces against it as "a tissue of improbabilities" without an exact parallel in ancient literature.

It is an encouraging sign that there is now once again a steady flow of commentaries from the printing presses, and these two volumes are among the most valuable of recent years. Like the other books in the respective series, they are excellently produced.

PHILIP E. HUGHES.

THE KINGDOM OF GOD IN THE TEACHING OF JESUS·

By Norman Perrin. (*S.C.M.*) 215 *pp.* 30*s.*

This conspectus of all the major literature, Continental as well as English and American, on the subject of the Kingdom of God, is superbly well done. Written with the careful attention to detail and documentation we should expect from what was originally a doctoral thesis, Dr. Perrin, who was formerly a pupil of Professors T. W. Manson and J. Jeremias, and is clearly indebted to them both, has given us a distinguished addition to the already important S.C.M. New Testament Library. Because the work is a survey of the debate on this topic to date, it is not just one more book on the Kingdom; and because the author includes a discussion of his own, it does not remain *just* a survey.

Dr. Perrin takes us to the initiation of the discussion on the Kingdom of God in the work of Schleiermacher, Ritschl, Weiss, Dalman, and (most importantly) Schweitzer; he then traces the response to *konsequente Eschatologie* in the liberalism and socialism of theologians on both sides of the Atlantic; he deals with the "realized" eschatology (ill-chosen term!) of C. H. Dodd; moves on to the "inaugurated" eschatology of more recent scholarship; and finally brings the discussion completely up to date by reviewing the work of Manson, Bultmann, and other contemporary writers. This is a drawing together of information and critical study unparalleled both in its form and usefulness.

When Dr. Perrin comes to his "questions for further discussion" (pp. 160ff.) we are all agog for new light and fresh guiding lines. It is possible that we shall be disappointed, both that the author has not allowed himself more room for his own contributions, and also that in those he puts forward, his indebtness to other writers is still markedly apparent. He poses, none the less, three valuable issues: the apocalyptic content of the Kingdom concept in the teaching of Jesus; the tension between the present and the future in that teaching; and the relationship between ethics and eschatology in the same area. His conclusion is that the Kingdom "is now present as God manifests his kingly activity, and the new necessary response to this is constantly being illustrated in the ethical teaching that is the eschatological Torah" (p. 206).

In the course of reaching this conclusion, and of posing his third question about the relation between ethics and eschatology, Dr. Perrin argues (pp. 201ff.) for the indicative (as much as the imperative) nature of the dominical ethic, deriving from its relation to an eschatological teaching which is above all concerned with Godward response. There seems to be some confusion of thought here over the fundamental presuppositions involved. Ethics and eschatology, imperative and indicative, certainly belong together in the teaching of Jesus; but it is hard to see how the ethic of the Lord's Prayer, for example, could be concerned with *entrance* into a "new and perfect relationship" with God (p. 201). Is it not rather the case that Christian conduct *follows* from a relationship already established, even if the demand is then still eschatological in its dimension? That this is not simply a problem of semantics seems to be made clear from Dr. Perrin's later claim, with reference to the Sermon on the Mount, that the ethical response demanded in the teaching of Jesus is designed to encourage an "appropriation" of what is given in the eschatological proclamation of the Kingdom (p. 203).

But for its cogent and yet comprehensive summary of a key topic in the Gospels, this work will undoubtedly become a handbook, and one that will be invaluable for serious students (and, let it be said without apology, only such) of the New Testament.

STEPHEN SMALLEY.

PAUL'S PENTECOST: STUDIES IN THE LIFE OF THE SPIRIT FROM ROMANS EIGHT.

By A. Skevington Wood. (*Paternoster.*) 144 *pp.* 8*s.* 6*d.*

A neat historical sketch in the introduction to this study (pp. 8ff.), draws attention to the place and importance of the Epistle to the Romans in periods of Evangelical renaissance. We probably need no serious reminder either of the doctrinal significance of this epistle as a whole, or of the climactic part played in its total scheme by the eighth chapter. It is upon this manifestly limited canvas that Dr. Wood works, to give us a volume that is at once commentary and doctrinal exposition.

It is, in fact, primarily as a study in the theology of the Spirit that this book will stand in its own right, rather than as a notable addition to the contemporary study of *Romans* already carried out by the lions of New Testament scholarship. Indeed, Dr. Wood's aim is simply and frankly a devotional one—to relate the challenge as well as the triumph of Romans 8 to the practical outworking of the Christian life. This does not mean, however, that the writer is unacquainted with the work of a wide range of commentators. He draws often upon the contributions of outstanding scholars, with an imprecise documentation which the student will find tantalizing, but which frees the text from unnecessary detail and makes it essentially readable. Dr. Wood writes lucidly, with careful attention to linguistics where these throw light on the sense (as in the discussion of *auto to Pneuma* in 8: 16, pp. 91ff.), and with a pleasing attraction to the New English Bible translation of the New Testament. His treatment follows a clear (perhaps,

for some, tediously patterned) analysis, which makes the whole work easy to handle.

It is difficult to judge the audience for whom the author writes, but it is certainly possible to predict that many, clerical and lay, theologian and non-theologian, stand to benefit spiritually from a careful (and preferably extended) use of this study. I note two major shortcomings : one is the lack of any kind of index, which would considerably increase the value of this work ; and the other is the general format, which is less attractive than a volume of this helpfulness warrants.

STEPHEN SMALLEY.

CUSTOMS, CULTURE, AND CHRISTIANITY.

By E. A. Nida. (*Tyndale Press.*) 306 *pp.* 15*s.*

From more than one point of view this is an unusual book. For one thing, it deals with an unusual subject : what may be called cultural anthropology. For another, it is written in an unusually interesting style which makes it quite fascinating to read. And, as typical of the book as a whole, it begins in an unusual way :

> " But we are not going to have our wives dress like prostitutes," protested an elder of the Ngbka church in northern Congo, as he replied to the suggestion made by the missionary that the women should be required to wear blouses to cover their breasts. The church leaders were unanimous in objecting to such a requirement, for in that part of Congo the well-dressed and fully-dressed African women were too often prostitutes, since they alone had the money to spend on attractive garments. . . .

Significantly enough, the title of this first chapter is " Shocks and Surprises ". The quotation given, apart from making an arresting start to this fascinating study, serves to illustrate the kind of problems which Dr. Nida is concerned to examine. That the Christianity of the New Testament is universal in its scope and is intended for all races and peoples, we are all agreed. But how exactly does the Christian Gospel fit in with the cultural traditions of different nations and their extraordinarily varied patterns of life and behaviour ? Have western missionaries always been careful to view customs in the light of the indigenous setting and attitudes of the people to whom they have been sent ? Or have they not infrequently carried to the field a distorted view of race and culture, based on their own accepted standards of civilization ?

These are the questions which are raised again and again in the pages of this book. Dr. Nida who for the past ten years has been Secretary for Translations of the American Bible Society, bases his answers on copious notes made during his travels in some fifty different countries. All kinds of subjects are dealt with, relating, for example, to home life, marriage, polygamy, children, food, clothing, art, music, drama, folklore, education, medicine, slavery, and so on. As we should expect, the author is particularly interested in problems connected with language and the translation of the Bible into other tongues. One chapter is entitled " Queer Sounds, Strange Grammers, and Unexpected Meanings ". In his final chapter he indicates the lines along

which solutions must be found to the problems raised in the book. He remarks : " The missionary's confusion of Christendom with Christianity, of Western culture with the Gospel of Jesus Christ, has been the basis of tragic misunderstanding and frustrating endeavour ".

Needless to say, the book will be of special value to missionary candidates and to Christians witnessing among primitive peoples. But the appeal of the book is much wider than that, and any reader will find in it a vast amount to interest him, and plenty of food for thought.

FRANK COLQUHOUN.

PREACHING THE ETERNITIES.

By Hamish C. Mackenzie. (*St. Andrew Press.*) 136 *pp.* 16*s.*

THE MINISTER'S VOCATION.

By John Kennedy. (*St. Andrew Press.*) 138 *pp.* 16*s.*

PROCLAIMING CHRIST TODAY.

By W. Norman Pittenger. (*S.P.C.K.*) 148 *pp.* 8*s.* 6*d.*

The first of these books represents another in the distinguished series of Warrack Lectures on preaching. They were delivered by Mr. Mackenzie in the Universities of Glasgow and Aberdeen in 1962. The outstanding feature of the book is the unashamed fervour with which the lecturer tackles his subject. It is positively refreshing in these days to find a man who passionately believes in the preaching office and makes no attempt to belittle it or explain it away.

Mr. Mackenzie is certainly such a man. He laments the decline of the pulpit and pleads for the centrality of preaching in the Church's ministry and worship. " We of the Reformed Church believe that in the true Kirk the pulpit comes first," he declares. " That is how we understand God's direction to us in Scripture. We can find no authority for laying the emphasis elsewhere. The pulpit comes first. Not the communion table. Not the halls. Not the works of necessity and mercy. But the pulpit. The pulpit is central. The whole life of the congregation turns on the message God gives us " (p. 25). And what is that message ? Mr. Mackenzie is in no doubt as to the answer. With splendid dogmatism he points us to the Scriptures as the source of the message, to Jesus Christ as its embodiment, and to the Cross as its distinctive feature. The business of the preacher is " to expound the many-sided goodness of God. But chiefly he will rejoice in proclaiming, ' Jesus Christ and Him crucified '. The Cross-note will seldom be absent from his utterance " (p. 39).

All this is familiar enough ; but while Mr. Mackenzie does not attempt to break any new ground, he says old things with a freshness and vigour which are stimulating and challenging, and there is a spiritual glow about this book which is reminiscent of James Stewart's *Heralds of God.*

Dr. John Kennedy's book was also originally a series of lectures (the McNeill Fraser Lectures) ; but, as its title indicates, it is concerned with the work of the ministry in general rather than with preaching in

particular. His purpose, he explains, is to " say something about the psychological dangers and spiritual challenges of a minister's vocation and to share the deepening experience of its validity as we press on into the human situation as ambassadors of Christ " (Foreword).

The book covers, in a series of short chapters, a wide field of study. With spiritual sympathy and discernment Dr. Kennedy touches on such matters as the minister's own devotional life, the level of his self-dedication, his sense of authority, his personal discipline, his peculiar problems and temptations, his responsibility for leadership, his relationships with people, his task of building up the fellowship of the congregation and of evangelizing those outside the fellowship. The approach to these subjects is remarkably balanced, and all that is said is not only well said, but is worth saying.

In *Preaching Christ Today* Dr. Pittinger sets out to examine the all-important topic of how the Gospel of Christ can be made effective in the context of our modern life. He begins by asking the question, why is so much preaching today without power? He suggests that one of the answers is that there is a tendency to confuse the preaching office and teaching function of the Church. The pulpit, he declares, " is the place for the declaration of the Word of God and not the place for teaching Christian theology or the principles of Christian morality, although it is obvious that the Gospel of Christ has theological implications and involves moral consequences " (p. 4). The remainder of the book pursues this theme in the light of present day needs and theological trends. There are two useful appendices entitled respectively, " Teaching Christian Faith and Ethics " and " The Scope of Preaching and Evangelism ".

FRANK COLQUHOUN.

THE CHRISTIAN DOCTRINE OF THE CHURCH, FAITH, AND THE CONSUMMATION: DOGMATICS VOL. III.

By Emil Brunner. (*Lutterworth.*) 457 *pp.* 35*s.*

In the Anglo-Saxon theological world of the thirties and forties, when Bultmann was little more than a name and Barth was still largely known only by his *Romans*, Emil Brunner had already made a name for himself as a dazzling exponent of neo-orthodoxy. In a rapid succession of books he endeavoured to rescue theology from what he considered to be the Scylla of liberalism and the Charybdis of biblicism. The former had lost all sight of God, and the latter was incompatible with modern knowledge.

Brunner's way out of the dilemma took the form of an evangelical mysticism. Whilst jettisoning the orthodox Reformed view of the Bible, he sought to salvage from it the Christian experience of God's saving acts. His starting point was his refusal to allow us to think of God as an object. God may not be known in the same way as things are known. The living God is utterly transcendent and beyond description. For that reason we must not confuse the Word of God with the Bible. The Bible (and for that matter, theology) is a necessary but necessarily vain attempt on the part of man to describe the indescribable. For although the living God makes Himself known to man in dynamic, personal encounter, He never allows Himself to become

identified with the objects of our experience. The function of theological discourse is simply to denote those areas in which revelation has taken place.

It might be thought that on Brunner's premises even this would prove an impossible undertaking, for unless God discloses Himself in a significant way, there can be no significance in talking about Him. Nevertheless, Brunner has persisted in writing books about the ineffable, and since the war he has crowned his labours with a trilogy on *Dogmatics*. In this third and final volume he endeavours to apply these concepts of God and revelation to the doctrine of the Church and eschatology.

Basic to Brunner's understanding of the Church is the distinction he draws between the *church* (as a human institution) and the *ekklesia* (that fellowship of believers which is the sphere of the divine-human encounter). He is quick to point out that this is not the same as that drawn by Augustine and the Reformers between the visible and the invisible church. Brunner's view is, in fact, the logical counterpart to his view of revelation. Just as he refuses to identify the Word of God with Scripture, so he refuses to identify the dynamic sphere of the divine-human encounter with an institution. But whether anything is gained by Brunner's innovation is more than doubtful. While he wants to stress the aspect of fellowship and service in the New Testament *ekklesia*, he still has to admit its institutional character. His account of the Reformed doctrine of the visible church is a mere parody of the actual teaching of the Reformers. And his abrupt dismissal of the *ecclesia invisibilis* can only be regarded as either unwillingness or inability to recognize the biblical teaching that the number of the elect is visible to God but invisible to man.

Brunner's account of the Christian hope is also based on his view of the divine-human encounter. The hope of the perfect reign of God is independent of any promises or particular concepts that may be found in the New Testament. Brunner is quite ready to ascribe them to an alien mythology which may have found its way into the thinking of the New Testament writers. "In Eschatology", he says on p. 345, "once again we see that the decisive question is whether faith is faith in Jesus Christ or faith in the word of the Bible". Like many another typical Brunnerism, this remark appears to be illuminating at first; but on closer scrutiny it is just another piece of Brunnerian bombast. On the one hand, it omits to point out that Jesus Christ can only be identified by the word of the Bible. On the other hand, it deliberately conceals Brunner's initial premises about God and revelation. For if in the divine-human encounter God does not communicate propositional truths about Himself, we are left with only our vague feelings to guide us. And vague feelings are hardly a solid enough foundation on which to build a future hope.

As in his earlier works, Brunner maintains a steady polemic against the arbitrary use of Scripture on the part of the biblicist. He is apparently oblivious to the fact that from start to finish his own work is open to the same objection. Like his earlier writings, the final volume of Brunner's *Dogmatics* contains valuable insights. But throughout Brunner gives the impression of a schoolboy doing geometry

who knows the right answer but has to " cook " the theorem in order to get it out.

COLIN BROWN.

AN INTRODUCTION TO BARTH'S DOGMATICS FOR PREACHERS.

By A. B. Come. (*S.C.M.*) 251 *pp.* 25*s.*

Dr. Come is an American theologian writing for American preachers. Having spent a year at Basle working on Barth under Barth, he has produced a guide-book for fellow American theological tourists. Yet for all its hearty American manner, this book is anything but superficial. Dr. Come is singularly free from the obsessions which beset many of Barth's would-be interpreters. He does not want to press Barth into a preconceived mould by pretending that Barth is really Hegel, Kierkegaard, Schleiermacher, or even Calvin in disguise. He seeks to interpret the *Church Dogmatics* for what they claim to be—an account of God's revelation of Himself in Jesus Christ. His exposition of Barth is clear, balanced, and full. We are made to feel the importance of what Barth is trying to say. Moreover, it is the Barth of the mid-1960's that is speaking. Dr. Come is not side-tracked by the debates of the twenties and thirties. His work is largely free from the theological jargon which blankets so many expositions of Barth (including sometimes those by Barth himself).

Not the least valuable part of the book is the biographical chapter. This has the double advantage of being really up-to-date and having been vetted by Barth himself before being put into print. The weakest part of the work is its critical evaluation. It is not that Dr. Come is uncritical. The last thing he wants is to serve up a pre-packed Barth ready for immediate use in Sunday sermons. Indeed, one of his chapters is entitled " How to Avoid Becoming a Barthian ". On the other hand, Dr. Come does not do what Barth himself would prefer us to do ; he does not examine Barth's teaching in the light of Scripture. But at least, no one can now complain that there is no straightforward, up-to-the-minute guide-book to Barth available in English.

COLIN BROWN.

JOHN FLYNN : APOSTLE TO THE INLAND.

By W. Scott McPheat. (*Hodder & Stoughton.*) 286 *pp.* 25*s.*

This book is justifiably called the " definitive biography " of a great Australian. John Flynn is known to the world as the originator of the Flying Doctor service, which lifted the shadow of fear from lonely settlers in the outback. They knew that when emergencies arose through sickness or accident they could immediately make contact by wireless with a doctor who would be flown to their relief and, where necessary, carry a stretcher patient by plane to a base hospital. It is a method which is being copied in other continents, with developments of which John Flynn probably dreamed, even if he never saw them translated into action. No careful reader of the book will question Mr. McPheat's summing up: " It is impossible to classify Flynn. He stands in a category of his own; part dreamer, part

statesman, part man of action. With a homeliness that suggested, at first sight, little of greatness, he appeared at the right time, and with the right gifts, to do a great and enduring work ". He has often been compared to Wilfred Grenfell of Labrador : " Both translated their Christian faith into practical service ; both concerned themselves with the provision of medical, welfare, and educational facilities ; both had an ability amounting to genius to communicate their vision and enthusiasm to others " (p. 217).

Born in the State of Victoria, Australia, in 1880, John Flynn began teaching in country schools while still studying in the hope of entering a university. But at the age of twenty-one he was conscious of a call to the ministry, and with this in view entered Ormond College, the theological training school of the Presbyterian Church. But without graduating there he was appointed " shearers' missioner " to a district hundreds of miles north of Adelaide, and it was while serving his apprenticeship to this work that he " shaped and re-shaped his plans for extending the Church's witness through the outback " (p. 89). Like his Master, John Flynn was moved with compassion by what he saw of the scattered pioneers of " the Inland ", for whom the masses of the population on the coastal fringe of Australia seemed to care so little. The words spoken by the Rev. Kingsley Partridge at his funeral forty years later might serve as a fitting epitaph : " Across the lonely places of the land he planted kindness, and from the hearts of those who call those places home, he gathered love ".

FRANK HOUGHTON, Bishop.

WE LIVED WITH HEADHUNTERS.

By Benjamin T. Butcher. (*Hodder & Stoughton.*) 288 *pp.* 20*s.*

It so happens that this record of thirty-four years spent amongst the primitive tribes of Papua appears almost simultaneously with *Cannibal Valley,* which describes the beginnings of Christian work and the establishment of Christian churches in a different part of New Guinea. Like the pioneers of the Christian and Missionary Alliance, Mr. Butcher and his fellow-workers of the London Missionary Society took their lives in their hands when they went to live amongst a people whose shrines and homes were adorned with the skulls of enemies slain in battle. In Mr. Butcher's case the call came through the news of the murder of the veteran missionary, James Chalmers, and his younger colleague, Oliver Tomkins. The L.M.S. hesitated to accept him because of his views " on sundry doctrinal matters ", and no one can read this book without being aware of the nebulousness of his theology. Nor, on the other hand, can one withhold admiration for his courage in frequently facing Papuans who were just as capable of murdering him as their fellow-tribesmen had murdered Chalmers—or, for that matter, for the versatility of one who, without any previous training, built seaworthy boats, a concrete dam, and a hydro-electric plant !

But as a missionary surely his outstanding quality is his deep affection for the people and the humility of his approach to them. He dreamed, he tells us, " of a Papuan church so simply organized as to be

an integral part of the life of the people, and needing no outside financial help to keep it going, yet a church that possessed within itself all that was needful to help them to go on learning the will of God" (p. 248). With this end in view he gave much time, in his later years, to the translation of the Scriptures and the production of other literature, as well as to the training of Papuans ready, like their Master, "not to be ministered unto, but to minister". Mr. Butcher does well to comment on the tragic results which sometimes accompanied the impact of a godless western "civilization" on a primitive people, but perhaps it was unnecessary to express his misgivings about the policy of some of his successors in the work.

FRANK HOUGHTON, Bishop.

GREAT WAS THE COMPANY.

By Madge Unsworth. (*Salvation Army.*) 119 *pp.* 10*s.*

The Salvation Army has a happy knack of remembering its lesser saints. Madge Unsworth, who some years ago wrote a perceptive life of Mildred Duff, an Englishwoman of upper class birth who gave a lifetime to the Army, now gathers ten other women who served and were "promoted to Glory" in the past twenty or so years. In a Foreword, the wife of General Kitching suggests that the Army "has helped the Church at large to a new understanding of the value of the ministry of women". This book certainly helps to substantiate the claim.

The ten are drawn from a variety of lands and circumstances: a Japanese who worked among tuberculosis patients in the slums of Tokyo, a Finn who pioneered the Army in its very brief toleration in Russia, a Swiss who helped prostititutes in Geneva to find Christ and regain human dignity, and an Englishwoman, Dorothy Brazier, who did the same in Hong Kong with Government support, and then successfully resisted Japanese invaders' attempts to get her girls back to brothels. Several of the ten Salvationist women were from rich and comfortable homes, but endured the rigours of typical service. And all display those graces rightly associated with the Salvation Army and growing from definite conversion experience: a simple, joyous faith; willingness to suffer; practical love for all in any distress of mind, body or estate; and above all, a vivid sense of the companionship of Christ.

J. C. POLLOCK.

THE ESSENTIAL GANDHI: AN ANTHOLOGY.

Edited by Louis Fischer. (*Allen & Unwin.*) 369 *pp.* 30*s.*

Mr. Louis Fischer is an American journalist who has already written a life of his friend Mahatma Gandhi and several other books about him. He now offers an anthology, arranged in autobiographical form and edited with copious continuo—so closely edited, in fact, that the reader becomes a little distracted and appears at times to be reading through a Civil Service précis. It would have been better had the extracts from the Mahatma's own words been prefaced in each chapter by an editorial introduction, and had less meticulous attention been paid to dots. And what a pity there is no index.

The strength and weakness of an anthology depends on the selection,

especially when the book purports to give the essence of a man. On the whole Mr. Fischer succeeds in presenting Gandhi in the round, so far as this is possible in a book limited to the subject's own writings and speech. Clearly the anthology is intended as companion to the biography. Unfortunately the editorial matter is inclined to be tendentious, and to betray the American view of the British in India, which was often as dangerously wide of the mark as Gandhi's. And when, for example, the editor refers to the lamentable Amritsar Massacre in 1919 he is simply not accurate in his comment that no Indian violence had occurred in the district.

Gandhi's religious views naturally have a share in the book and any Christian will take a close interest in this rare human being who seemed to absorb much of Christianity while missing the kernel of its truth. The anthology will whet the appetite to know more of him.

J. C. POLLOCK.

OUT OF THE ASHES : A PROGRESS IN PICTURES THROUGH COVENTRY CATHEDRAL.

By Basil Spence and Henk Snoek. (*Bles.*) 63*s.*

This book is no more and no less than a progress in pictures through Coventry Cathedral, but what a progress ! *Out of the Ashes* contains fifty photographs (measuring each a foot square) with explanatory comments by Basil Spence and footnote diagrams of the cathedral appropriately arrowed according to the particular picture. We are to regard the book as a complementary volume to Spence's fascinating *Phoenix at Coventry* which one was able to review so favourably when it appeared last year.

Henk Snoek's photographic skill is self-evident, whether in the long or short dimension picture. He admirably conveys in the former instance a sense of space with a background of detail, in the latter case an intimacy of the particular in the midst of the over-all setting. The more one studies these pictures the more one becomes a participant in rather than a sightseer of the cathedral. Hutton's ethereal screen, Clarke's symbolic windows, Epstein's glorious Michael, Sutherland's dominating tapestry, Elizabeth Frink's menacing eagle, Sykes's ominous mural—these and much else speak through the photography. If one has a criticism to make it is that sometimes Snoek's black and white interiors fail to give that feeling of light and warmth which the cathedral possesses, as, for example, Lewis Mumford in an excellent article at the end of the book says of the baptistry: " Piper's window is an unqualified triumph—wholly abstract in treatment, but in its content meaningful; even on a dark day it glows, and its colours, like those of the other windows, are reflected in muted but still opulent tones in the dark floor ".

This book will make those who have not yet seen the cathedral want all the more to visit it, but if that cannot be, they should at least turn to Spence's *Phoenix at Coventry* and read the amazing story of his exciting achievement.

MALCOLM MCQUEEN.

THE ENGLISH BIBLE : A HISTORY OF TRANSLATIONS.
By F. F. Bruce. (*Methuen.*) 234 *pp.* 12*s.* 6*d.*

This book is a mine of information about the translation of the Bible into English from the earliest days to the present time. Professor Bruce starts with the Old English versions before the Norman Conquest and ends with the New English Bible of the 1960's. He gives apt and interesting quotations from the different translations. There are fascinating details about early textual criticism as, for example, in the work of Purvey and his influence on the Wycliffite Bible. In Purvey's translation of the parable of the Good Samaritan we read : " Also a dekene, whanne he was bisidis the place, and saigh hym, passide forth. But a Samaritan . . . hadde reuthe on hym ".

There is a delightful account of the buying and burning of Tyndale's New Testaments by the Bishop of London through the agency of the London merchant Packington. The bargain went forward, the Bishop had the books, Packington had the thanks, and Tyndale had the money to print more New Testaments. " The Bishop, thinking that he had God by the toe, when indeed he had (as after he thought) the Devil by the fist, said, ' Gentle Master Packington, do your diligence and get them, and with all my heart I will pay for them, whatsoever they cost you '."

Professor Bruce gives many examples of current idiom found in Tyndale's Old Testament and also his translation of Is. 53 : 5 : " the correction that brought us peace was on him ". He discusses the prose rhythms of the Authorized Version (which of course was never authorized) and the failure of the Revised Version at this point, giving a useful appraisal of the strength and weakness of the latter. There are also many examples of good translations from little known versions.

The author raises an interesting question about the inability of many students to understand the Bible whatever the version used and also considers the difficulties of the translator whose duty it is to express the meaning of the passage. Though at times one wonders whether parts of the book are almost too much like a catalogue, there is gathered here information which it would be hard to find without immense research. Those who read this book will feel deeply indebted to Professor Bruce.

T. ANSCOMBE.

CHRISTIAN BELIEFS.
By I. Howard Marshall. (*I.V.F.*) 95 *pp.* 3*s.*

I BELIEVE IN GOD : CURRENT QUESTIONS AND THE CREEDS.
By Klaas Runia (*Tyndale Press.*) 77 *pp.* 4*s.* 6*d.*

Dr. Howard Marshall compresses a vast amount of teaching into some 80 pages. It is a good, straightforward account of orthodox evangelical belief. Inevitably the consideration of some points is all too brief in a book of such small compass, but the questions at the end of each chapter are extraordinarily good and should make the book invaluable for discussion groups. It may be pedantic to query such phrases as " centre round " ; it would be better on page 22 to say that the Bible is a fully reliable and sufficient revelation of God than a " full and reliable revelation ".

In turning to the work of Dr. Runia, a Dutch scholar teaching in Australia, we find a useful introduction to the history of the creeds and their place in the life and worship of the Church. He begins by comparing creeds and confessions and goes on to consider the origins of the creeds, the faith of the creeds, the trinitarian framework, creeds and the Reformation, deism, liberalism, and neo-orthodoxy, and, finally, the new liberalism represented by Tillich, Bonhoeffer, and the Bishop of Woolwich.

The author shows how the doctrine of the Trinity safeguards the fullnes of life in God : he is not left as an impersonal and largely unknown " It ". Dr. Runia shows the danger of lapsing into a doctrine of a God without wrath who brings man without sin into a kingdom without judgment through the ministration of a Christ without a cross. A real peril in neo-orthodoxy is to run away from the historical interpretation of the creeds, while in the new liberalism the theologian masters God's Word and makes it say what he thinks. Tillich and Robinson fail to see that they are re-mythologizing the Bible.

I am not happy about the statement that evangelicals adhere to the literal meaning of the words of the creed. But this little book is a valuable contribution to the present debate. T. ANSCOMBE.

THE BIBLE AND ARCHÆOLOGY.
By J. Arthur Thompson. (*Paternoster.*) 468 *pp.* 30*s.*

One can safely recommend this book by the former Director of the Australian Institute of Archæology. It is the work of an expert, who has studied the technical books and periodicals, and who has himself done practical fieldwork in Palestine. Professor F. F. Bruce provides the foreword. It is probably the best book of its type for the money, and presents its material in a way that is suitable both for theological students and for the average Christian who wants a good background knowledge of the facts. The author is fully conservative in his conclusions, without forcing proofs of the biblical records. He brings out any difficulties or obscurities, and suggests solutions. He does not appear to have missed any important discovery or ancient record, and he gives some quotations, such as the evidence for the murder of Sennacherib, which are often overlooked in books of this kind.

He devotes 227 pages to the Old Testament proper, 56 to the Greek and intertestamental period, including an excellent treatment of Qumran, and about 150 to the New Testament. Photographs are important in this type of book. There are over 170, together with 9 hand-drawn maps. To use special paper for the photographs would have made the cost prohibitive, but the paper chosen for the text is just good enough to make the reproduction of reasonable quality. Some of the pictures are old friends ; others are different. It was a stroke of genius to have a picture of the ruins of Babylon taken from almost the same viewpoint as that of reconstructed Babylon on the facing page. J. STAFFORD WRIGHT.

A REASONED FAITH : COLLECTED ADDRESSES BY JOHN BAILLIE.
(*Oxford University Press.*) 180 *pp.* 21*s.*

This is the third, and I am afraid it must be the last, of the post-

humous volumes published since the death of Dr. John Baillie. The first was the Gifford Lectures, *The Sense of the Presence of God*; the second, *Christian Devotion*. I had the pleasure of reviewing both those volumes and am glad of the opportunity to complete the trilogy.

The distinctive feature of these addresses is that they contain a number of more advanced and scholarly treatments of religious subjects than was the case with the sermons in *Christian Devotion*, which were rather more popular in character. These include a number of pieces addressed to university and similar audiences. They cover a wide range of subjects, some being broadly philosophical or historical and others more directly theological. It is difficult to pick out one from another for comment, as like all John Baillie's work they maintain a uniformly high standard from start to finish. It may be better to mention a few characteristic features which will be recognized at once by all those who know and love John Baillie's work.

One of the clearest distinguishing marks is his complete assurance that through his early Christian upbringing God in Christ was impinging upon him and speaking directly to him. This is not surprising to those who have read all the circumstances of his upbringing, but it is particularly noticeable that John Baillie felt this continuity of religious experience so strongly from his earliest conscious memories to his final thoughts and reflections.

Another feature of the book is the way in which the writer enriches and illustrates his work with quotations from a wide range of literature, but especially from that of the great English poets. Like so many authors of the last generation Baillie drew on Pope, Wordsworth, and Tennyson very freely, giving them almost a status of sub-canonical literature. The preaching and teaching of the present generation will be the poorer if it fails to draw in the help of the great poets, dramatists, and novelists.

A third feature and the last that can be mentioned here is his continual insistence that it is in love for the neighbour that love for God is to be shown. This is a recurrent theme. In itself it can be thought of as a link between John Baillie and the writers of the John Robinson school of thought. The interesting thing is that John Baillie manages to press home this point again and again without any of the negative deductions which are becoming so common in writers and speakers devoted to what is sometimes called the "New Reformation". If the "New Reformation" can produce minds and spirits of the quality of John Baillie it will be justified in taking to itself this time-honoured title. RONALD LEICESTER.

TRUTH IN THE RELIGIONS.

By William Montgomery Watt. (*Edinburgh University Press.*) 190 *pp.* 30*s.*

Dr. Montgomery Watt combines two unusual qualifications for the writing of this book—unusual, that is, in their combination in one man: he is an Anglican clergyman and an Islamic scholar. The singular result of this is that ideas which are basically Western are illustrated by references to Qur'anic teaching and the quirks of Arabic history. The

technique is interesting, though the extent to which it assists the main purpose of this book is problematical.

The main purpose appears to be to examine the "function of religious ideas in society". This is carried out with an armoury of sociological and psychological weapons. The "elements of religious ideation" are found to include the ethical, historical, cosmological, categorical, dogmatic or metacosmological, and dynamic or archetypal. Readers of recent American studies on this theme may with some justice claim that this is old hat, although the earnest seeker will find a few original thoughts to compensate him for some arid stretches of prose.

The concluding chapter is entitled "Towards One Religion". Dr. Watt offers four maxims which he claims with justice that all Christians should be able to accept. All contain the word "Jesus" and imply a recognition of the need to love one's brethren, and, while acknowledging differences, to work for visible unity. The maxims are then expanded first by eliminating Jesus and substituting only God, so as to accommodate Judaism and Islam, then by putting in place of God "ultimate reality" or some such phrase, so as to accommodate the Eastern religions and practically anything else, humanism presumably included. Dr. Watt is anxious to show that all religions are one, but if this is the shape of the unity to come it is so amorphous as to be meaningless.

DEREK TAYLOR THOMPSON.

NO OTHER NAME: THE CHOICE BETWEEN SYNCRETISM AND CHRISTIAN UNIVERSALISM.

By W. A. Visser 't Hooft. (*S.C.M.*) 128 *pp.* 8*s.* 6*d.*

"One thing is certain. The Christian Church has not taken the challenge of world-wide syncretism sufficiently seriously" (p. 49). The author examines the attitude of God's people to syncretism from the days of the Old Testament to the various modern attempts to construct a world religion. His conclusion is that though there are powerful forces working in this direction: "syncretism is not inevitable". His concern throughout is not syncretism within Christendom but rather syncretism with other religions, and it is certainly encouraging to find a leader of the World Council of Churches coming out so definitely against this perennial threat to revealed Christianity.

He nails the fashionable argument that all religions should unite against the common foe of atheism, and relates how the World Council of Churches politely ignored the advice of one politician to invite the Moslems so that a common front would exist against atheism. The author's Barthianism leads him to reject the old-fashioned liberal thesis that Jesus came "to make a contribution to the religious storehouse of mankind" (p. 95). Thus far the book is an important and timely warning against syncretism, but the closing section is more doubtful. Instead of the basis for unity being made to rest on the doctrine of the church visible and invisible, it is based on Barthian universalism, which the author tendentiously calls Christian universalism. There are also hints of the current W.C.C. obsession for religious liberty of all kinds, for which they can find no adequate theological basis, and which reduces Christianity to one among many faiths—the

very thesis the author is apparently trying to contradict. The W.C.C. thinkers must ask themselves more seriously whether there is a Christian basis for society, and whether such a basis allows them to treat all religions equally. The myth of the neutral state influences their thinking too much. G. E. DUFFIELD.

THE REPRESENTATIVE.
By Rolf Hochhuth. Translated with a Preface by R. D. Macdonald. (*Methuen.*) 331 *pp.* 16*s.*

The Representative, the first dramatic work by Rolf Hochhuth, a young German Protestant, has proved to be a contentious play. It is about the dilemma of the Vatican. How could it condemn Hitler's racial policy towards the Jews without losing such influence as it had in Germany? But Hochhuth suggests that there were other considerations in mind, considerations that in practice were more influential, considerations political and financial, especially the former. And yet the real question of the play, the question of its theme is not this at all, not a matter of statecraft, but of humanity, of moral demands over against political expedients.

I am not concerned to enter into the sordid Romanist-raised controversy about the play's treatment of Pius XII's timid policy of non-intervention. Suffice is to say that Hochhuth has not spared the papacy in his exposition of its purely selfish political aims. One may, however, be permitted to wonder whether the part played by the present Pope (then Montini) ought not to be noted (see p. 308). But the play is about the cry of suffering humanity, and that is what matters. The thousands of Jews sent to Auschwitz for annihilation are symbolized at one point late in the play by a single dead body, which the dehumanized Nazi doctor, with frighteningly casual cruelty, orders the guard to remove—" and get *that* cleared away ". A few minutes before, " *that* " had been a living person. " Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions?" In this same scene the soulless doctor triumphantly encounters and traps the play's two spokesmen for humanity. Riccardo Fontana, the young Jesuit priest in rebellion against the papal inertia, and Gerstein, the Nazi in name who uses his power, working secretly, to help the persecuted Jews, an unlikely but convincing Good Samaritan.

Like many first publications this play springs from a passion that will not be suppressed. Also like many first works it is rather formless, over-emphatic, and even monotonous. It has been severely cut for the stage. Because the thesis is so obstrusive, declaration often supersedes drama. Nevertheless, it presents a powerful picture of human insignificance and hence individual suffering in a world of mass movements and resurgent barbarism. It shows what happens, both with the bad and the not so bad, when policy is put before persons.
ARTHUR POLLARD.

THE HIDDEN LIFE OF THE BODY OF CHRIST.
By Eric Hayman. (*Faith Press.*) 228 *pp.* 25*s.*

The author of this interesting book is an Anglican contemplative who believes that the pattern of human life and God's purpose for mankind

are bound up with the doctrines of the Trinity and the Incarnation. Man's rejection of the pattern means that there is a gulf to be bridged which ultimately only Christ, both God and Man, can bridge; but already in Old Testament times disobedience is by the mercy of God being replaced by obedience, for example, in Abraham, and the progress of God's redemptive purpose may be traced through the holy remnant and Mary's response to the annunciation to Our Lord's own perfect work of reparation and redemption. Into this heritage of sacrificial prayer and communion the Church in New Testament times is seen to enter, but Jewish rejection of the Messiah involves a parting of the ways and Christian and Jewish spiritually must now follow different lines of development. Nevertheless the Jew still has the Old Testament Scriptures, and the pressures of persecution and the demand for national identity have occasionally produced within Judaism patterns of spirituality remarkably similar to those of Christian devotion.

There is much here, our author holds, that Church and Synagogue can learn from one another. He longs for closer contact between the two sides, especially since he believes with H. L. Goudge that "the Jewish Church and the Christian Church are one; the Jewish Church was ever intended to become Catholic, and the Catholic Church is nothing but the Jewish Church come to its full stature". His longing is shared by modern Jewish thinkers like Martin Buber who speaks of a rift between Jew and Christian which no human power can close up, but which does not prevent "the common watch for a unity coming from God to us, which, soaring above all your comprehension and all our comprehension, affirms and denies, denies and affirms, what you hold and what we hold, and which substitutes for the credal truths of earth the ontological truth of heaven—which is one". This book covers much ground which is unfamiliar to Evangelicals and the author's style of writing occasionally leaves something to be desired, but it raises some important issues and deals with a matter which should be of foremost concern to all Christians. L. E. H. STEPHENS-HODGE.

A CHRISTIAN'S GUIDE TO PRAYER.
By Derek Prime.

A CHRISTIAN'S GUIDE TO BIBLE STUDY.
By Morgan Derham.

A CHRISTIAN'S GUIDE TO DAILY WORK.
By Randle Manwaring.

A CHRISTIAN'S GUIDE TO CHURCH MEMBERSHIP.
By David Winter.
(*Hodder & Stoughton.*) 3*s.* 6*d. each.* 64 *pp. each.*

These four titles, each midway between a book and a booklet, are the first in a new series of "Christian Guides" edited by the Rev. Derek Prime, Minister of Lansdowne Evangelical Free Church, West Norwood. The series itself is described as an attempt "really to get to grips with basic Christianity—its doctrine and practice, what it really means and how it involves the ordinary Christian", and as

having the emphasis " on the *how* rather than the *ought* ". The series is interdenominational in character, and this will probably mean that " practice " rather than " doctrine " gets the lion's share of attention (as in these first four titles). The publishers add that " other titles are in preparation " and instance " a book on Christian leadership " by Derek Prime, the editor of the series.

Mr. Prime's own book on *Prayer* and Mr. Winter's on *Church Membership* appeal especially to this reviewer. The former helps to fill the very significant gap that has existed between, say, the section in *The Quiet Time* or in *Your Confirmation* or *The Way*, and a book like O. Hallesby's *Prayer*. It is well sub-divided, simply presented, and strong on mechanical (and therefore male ?) illustrations—a power-drill, tape-recorder, rifle, car engine, trolley-bus. Mr. Winter's book succeeds in relating New Testament example and principle to contemporary life in a remarkable degree. Chapters (as in the series as a whole) are kept short ; and the introductions (often in dialogue) to each subject, chapter by chapter, have a punch and directness which carry their own appeal : " I love my family," he said, leaning confidentially over the canteen table. " All of them. But I must say if Elsie keeps on at me about the dogs I'm walking out. . . ."—that sort of start to a chapter on " Family Loyalty " will catch and hold attention of even the reluctant reader.

A. Morgan Derham's book on *Bible Study* is an expert piece of work (as befits a staff member of the Scripture Union) ; but it is arguable that the standards he holds before his readers make this a book less for the real beginner than for those who have made some progress in the Christian life. Randle Manwaring on *Daily Work* covers such matters as choosing a career, making a start, witness at work, and the like. The first chapter, " Work and the Christian ", does not entirely grasp the opportunity to include Christian doctrine alongside the excellent practical advice.

As in most series of this kind, it appears likely that the books will not enjoy an equal popularity ; but " slower-selling " can never be equated with " less valuable ". And if the aims are sometimes better than the achievements, this is also true of most attempts to meet a need or fulfil a purpose. On the basis of these books, the " further titles " promised can be sure of a thoughtful welcome.

T. DUDLEY-SMITH

THE GOSPEL OF THE FUTURE.
By an Anglican Priest. (*Pilgrim Publications.*) 111 *pp.* 6*s.*

Adopted now as its text book by the Anglican Guild of Prayer for the return of our Lord, this book was, in fact, first published as long ago as 1891. Chapters 1 to 8 form something of a connected discourse, but the remaining seventeen chapters are isolated studies of unequal merit touching on the Second Advent. The original purpose of the book was to recover for the active faith and expectation of the Church of England one item of its credal confession which it had at that time forgotten, Since this situation still obtains in our church, it would not seem as if the book realized its purpose ! Nevertheless, it is hard to see how any reader would not be confirmed in the essential core of the scriptural

affirmation that we must expect the visible, bodily return of the same Jesus who went, and in the same manner. On more detailed points, the author holds to a literal, thousand-year millennial reign, following the Return, but he refuses to be drawn as to the identity of the dragon, the beast, and the false prophet—under all which headings there is a most careful assembling of the relevant scriptures. The book, however, is weak where the New Testament is strong: the emphasis on the present, ethical challenge of the Christian Hope. This is only touched on in one chapter, and then only obliquely in the rather peculiar suggestion that the moral and spiritual unreadiness of the Church actively prevents the Lord from returning! On the whole, then, here is a useful general introduction to a great and vital topic.

J. A. MOTYER.

UNTO THE ALTAR: THE PRACTICE OF CATHOLIC WORSHIP.
Edited by Alfons Kirchgæssner. (*Nelson.*) 203 *pp.* 25*s.*

Whether the Church of Rome is the woman upon the scarlet beast or not, it is certain that old-womanish characteristics exist there in full flower, and (as this book makes evident) are promoted rather than eliminated by the so-called Liturgical Revival. Here, for all who care to read, is the acme of liturgical fiddle-faddle. The book sets out to deal with underlying principles of worship and their practical application to the present (Roman) situation. Admittedly there is a good deal of "new look" Romanism here: particularly in the emphasis on the congregation and its participation ("To 'attend' Mass, to 'hear' Mass . . . are expressions of an education in, and attitude towards the Mass which sound wrong to us today", p. 98). In the same spirit, the place of Scripture in the liturgy and in the home is considerably stressed, as when Kirchgæssner himself urges that "we should not rest until the Book of Books is to be found in every family—and is read there" (p. 157). But the book as a whole fondles lovingly the minutiæ necessitated by the Romanist regard of liturgy as in itself a spiritual essential—altars and their furnishing, servers and their training, children's masses, and so on; and, apart from revealing the sugar-sweetness of one aspect of Roman piety ("One wonders if the spirit of St. Pius X did not hover with pentecostal power over the first session of the Holy Council, the II Vatican. . . .", p. 11), it can have no function to fulfil outside its own denomination. It does, however, offer a text which might well be hung in many Anglican Choir Vestries: "Outer disorder is scarcely likely to encourage an inner composure" (p. 145).

J. A. MOTYER.

OUR CROWDED PLANET: ESSAYS ON THE PRESSURES OF POPULATION.
Edited by Fairfield Osborn. (*Allen & Unwin.*) 192 *pp.* 21*s.*

Maybe like Topsy, I'se wicked, but I find the constant flow of books crying "Wolf!" about the population explosion a little trying. We are continually being told that the population of the earth has increased, is increasing, and ought to be diminished by population control. We are less often reminded of the vast extent of uninhabited, or barely populated, areas of the earth. It is significant that the Soviet Union

rejects population control. Being Communists its leaders mouth a doctrinaire reason ; the real reason is that the Soviet Union's 150,000 million do not fill their vast empty spaces, and the Russians are far more interested in making the desert blossom like the rose (not, of course, by the Biblical method !).

The present book contains a large number of essays by such resounding names as Lord Boyd Orr, Arnold Toynbee, Julian Huxley, and many lesser known but expert writers. Any readers concerned with the future will wish to study seriously the views expressed, although it is regrettable that the two essays on "The Population Problem and Religion," both by Americans—one being Roman Catholic and the other being Bishop Pike of California—discharge their assignment by nothing much more than a walk around contraception, the Roman gingerly, Bishop Pike enthusiastically. Yet religion has such a significant part in the whole problem. What friend of India or other over-populated area of Asia such as Java has not realized how much the answer lies in true spiritual enlightenment ?

It is time some writer, as expert as any in these covers, produced a thorough study of the inter-relation of technical advance, which will enable a far, far larger area of the earth to bear big populations, with the acknowledgment, on the widest scale, that "the earth is the Lord's".

J. C. POLLOCK

A SHORT HISTORY OF THE OXFORD MOVEMENT.
By S. L. Ollard. (*Faith Press.*) 194 *pp.* 7*s.* 6*d.*

This is a reprint of a book that first appeared in 1915. As the Rev. A. M. Allchin observes in the new introduction, times have changed, and people no longer view the Oxford Movement in the same way. The book has value both as a handy history of the Tractarians and their successors, and also as a guide to the way in which earlier this century a convinced Anglo-Catholic regarded the Oxford Movement. The latter value is probably greater than the former, for Ollard felt himself too much part of the Movement to be able to examine it in a detached way.

Evangelicals would be wrong to dismiss the Oxford Movement as mere Romanism. The spiritual discipline, devotions, and prayer guidance which Pusey put out, the Christian poetry of Keble, and the hymns of Newman can be admired by any Christian. So can the heroic slum work done by some of the later Anglo-Catholic clergy be acclaimed. Yet the fact remains that the Tractarians were Anglican nonconformists, and they were more, because, as Newman ultimately realized, theologically they had no place in a Reformed church. Their "catholic" reading of the Fathers and the Carolines has long since been shown to be historically erroneous. Allchin is right to stress the churchmanship of the Tractarians. They did take it seriously, and tried desperately to prove they were still loyal Anglicans—something which cannot be said for the later ritualists, who were often petty controversialists with small minds. Yet Newman knew that his attempt in Tract 90 to prove himself an Anglican had failed, and so he went to Rome. In so doing he demonstrated that Tractarianism was incompatible with Anglicanism. Though we can admire many by-products of the Tractarian outlook, the failure of Tract 90 shows how

alien this outlook was to the ethos of the Church of England, which to this day has not accepted its tenets, even if a fair number of her clergy remain nonconformists. G. E. DUFFIELD.

AN EXPOSITION OF CHRISTIAN SEX ETHICS.

By V. A. Demant. (*Hodder & Stoughton.*) 127 *pp.* 4*s.* 6*d.*

This is a timely book for those who feel that Christian standards of sex and marriage have once more been thrown into the melting pot. It is well written, at the level of the thoughtful layman, and miraculously has been published at a sensible price, so that it can have a good circulation.

Dr. Demant points out that "Christianity has not produced what is called 'the sex problem'. That problem is inherent in human existence, as the literature of the world makes quite clear" (p. 12). An important part of the problem is inability to realize the various aspects of love and sex that go to form true marriage. Indeed, the author finds six elements of love at work, which he names Venus, Eros, Affection, Friendship, Admiration, and self-giving Agape (p. 77).

It is interesting to see how the book brings together the biblical treatment, the experience of church history, with its ambivalent attitudes to sex, and the sheer weight of practical and psychological experience. The author follows J. D. Unwin in linking the flowering and death of civilizations with stricter or laxer control of sex relations. The closing chapter takes up the modern preoccupation with sex, possibly to counterbalance the sense of frustration, but in itself unsatisfying, like the words of a man who said: "I'm fed up with the pictures, but I keep on going" (p. 111). The concluding observation is that Christianity cannot reform morality merely by preaching sex ethics. It must show itself as a faith and a culture which provide security and resources for living. J. STAFFORD WRIGHT.

HONEST TO CHRIST: A LAY CHRISTIAN'S REPLY TO DR. ROBINSON'S *Honest to God.*

By L. E. Bunnett. (*Published by the author at West Ashling, Chichester.*) 11 *pp.* 1*s.* 6*d.*

KEEP YOURSELVES FROM IDOLS: A DISCUSSION OF *Honest to God.*

By J. I. Packer. (*Church Book Room Press.*) 20 *pp.* 1*s.*

FOR CHRIST'S SAKE: A REPLY TO *Honest to God.*

By O. Fielding Clarke. (*Religious Education Press.*) 103 *pp.* 5*s.*

These three booklets treat their subject seriously. The authors know what Dr. Robinson is trying to say, and do not indulge in abuse. L. E. Bunnett writes concisely but to the point on the use of spatial terms of heaven, the personality of God, worship and prayer, and the nature of sin. He counters quotations from the Bishop by passages from Scripture and by personal testimony, though he plays into the

Bishop's hand by speaking of God as "a Person" rather than as "personal".

Dr. Packer handles his material theologically, but without being heavy. His original article in the *Church of England Newspaper*, of which this is an expanded version, was recognized by others besides evangelicals as being outstanding. He summarizes the Bishop's approach, adds comments on Tillich, and discusses the implications of sacrificing the personality of God. Moreover, the alternative of God as the ground of our being cannot be the basis of evangelism, nor can *agape* (love) be understood without the revelation of God in Christ. Is not the Bishop offering the image of another God than the One who is the centre of the New Testament revelation?

Mr. Fielding Clarke's book is the fullest. In Part I he takes the Bishop's book section by section, praising it where it is good and criticizing it trenchantly where it needs criticism. Like Dr. Packer, he holds that much of the Bishop's approach is not "a holding to Christ, but a repudiation of Him" (p. 49). In Part II he sets out the positive presentation of the Gospel in the modern world. There is far more agreement about the facts of the faith, as contained in the creeds, than the Bishop leads one to suppose. Our failure too often lies in the inadequacy of our lives. With this, of course, the Bishop would agree, but Mr. Fielding Clarke goes on: "What Christians need to do is not to think up new images but to deliver the goods" (p. 62). He works this out in terms of the world's need. There is a good chapter on Christian standards of sex.

J. STAFFORD WRIGHT.

HISTORY OF WESTERN CIVILIZATION SINCE 1500.

By Carlton J. H. Hayes, Marshall W. Baldwin, and Charles Cole. (*Collier-Macmillan.*) 574 *pp.* 66*s.*

To attempt to deal with the course of western civilization in a single volume of under six hundred pages suggests that the authors will be either narrowly selective or disappointingly superficial. In fact, they have achieved a remarkable measure of comprehensiveness, both in subject matter and treatment. Against a running sketch of the political background, sections are devoted to architecture, philosophy, and scientific development. Though western Europe receives the bulk of attention, yet there is a good section on the rise of Russia and Prussia, and the emergence as a world power of Japan. The continental Reformation and the rise of Protestantism are very fairly discussed, the treatment of Calvinism being particularly thorough. If several ambiguous phrases occur in the account of the Reformation in England, it seems that for these authors (as indeed for many others) Anglicanism and an established Church remain something of a mystery.

Perhaps the period which suffers most from the inevitable compression is that from 1625 to 1840, but to compensate for this, Romantic and Liberal Europe and the rise of the great European alliances under Bismarck, leading to the first World War, are most adequately dealt with. The last two parts dealing with the present century present an admirable conspectus of the pattern of modern history, and the final section in particular, on the second World War and its aftermath,

gives in sober terms the outlook of the mid-twentieth century in its scientific, technological, and cultural aspects.

One of the most impressive features of this work is the breadth of treatment and understanding of the various features comprising western civilization, and the danger of isolating particular movements from contemporary trends of thought in other fields is largely avoided. This is especially evident in the sections dealing with religion, and the Christian contribution to the moral and cultural life of the western world is not neglected.

Particular praise is due to the format of this volume; numerous excellent illustrations and maps add to the value of a production for which authors and publishers deserve our gratitude.

G. C. B. DAVIES.

CHRISTIANITY AT THE CROSS-ROADS.

By George Tyrrell. (*Allen & Unwin.*) 184 *pp.* 21*s.*

This reprint of a work that first appeared in 1909 from the pen of a man who had become part of great controversies within the Roman Church has a twofold interest today. First, historical: Tyrrell had been a Jesuit priest, but one who kept abreast of contemporary Protestant thinking. His reading of the Liberal Protestantism of Harnack and the reply from the modernist Roman, Abbé Loisy, drew him into controversy with the authorities of his own church. He regarded the Vatican as dominated by ultramontanism, and looked to the modernist movement to restore to it true catholicism. The movement was allowed to go so far, but then the papal guillotine fell. Tyrrell broke with the Jesuits, and was deprived of the sacraments. This reprint reflects Tyrell's early development, but shows him at a later stage when he has read the protests against Harnackian Protestantism from Johannes Weiss and Albert Schweitzer, scholars who had challenged the desupernaturalized Jesus of history and replaced this picture by one of an apocalyptic prophet. This book, Tyrrell's last, shows him reflecting on this new departure, and a reading of it will help the modern reader to understand those few but erudite Romans who sought, around the turn of this century, to lead their church out of medievalism into modernism.

Second, contemporary: As the publisher's blurb implies, the book shows how little of the current controversy, arising from utterances in Cambridge and Southwark, is new. To read the book will help us to put some of the wild statements that have appeared in the press into a proper perspective. Christian thinkers are always under an obligation to speak afresh to their age, and inevitably there will be those who concede too much to passing fashions, but the surprising thing is that, *mutatis mutandis*, the same questions keep reappearing.

For the uninitiated reader, Dr. Alec Vidler has provided a short foreword to set the scene historically.

G. E. DUFFIELD.

LETTERS ON PURPOSE.

By Max Warren. (*Highway Press.*) 141 *pp.* 6s.

THE MASTER OF TIME : AN EXPERIENCE OF THE LORDSHIP OF CHRIST.

By Max Warren. (*Highway Press.*) 54 *pp.* 3s.

To mark the retirement of Dr. Warren from the General Secretaryship of C.M.S. come two paperbacks. One is a selection from his monthly *News-Letter,* chosen carefully to illustrate what he was trying to do through them. Those who received them regularly will need no introduction ; others may be assured that they were one of the most significant regular contributions to the understanding of the Christian message, in itself and in its confrontations, that have circulated in recent years. Dr. Warren, as he explains, sought to get behind the news and thus his Letters had a relevance far beyond the immediate concerns of C.M.S. They were the distillation of a wisdom which grew from much travel, a vast correspondence, wide reading, an inquiring and original mind rooted in deep humility and in love for our Lord.

The paper-back adds to its charms, for many of us, by a portrait on the front jacket and a page of manuscript on the back. News-letters, however, even these taken from the past three years, must, by their nature, lose their appeal in a few years. The other book, *The Master of Time,* was first published in 1943, is as fresh today, and will remain so. Dr. Warren gave these addresses at a C.M.S. retreat shortly after leaving parish work and he faces, by meditating upon the Upper Room, the problem of " too much to do ". So many of us fail here and would do well to draw aside with Max Warren to see that our Lord and Master is already master of time.

It is curious to consider that in autumn 1942, when this book took shape, time stood still—it seemed a decade since 1940, a century since 1937, and so many Christian organizations perforce marked time. These papers were refreshing then ; today, when days and jet planes flit faster and faster, it is even more apt. J. C. POLLOCK.

WRESTLERS WITH GOD.

By Clarence E. Macartney. 207 *pp.*

THE WAY OF THE CROSS.

By J. Ralph Grant. 173 *pp.*

AT THE MASTER'S FEET. *By H. H. Hargrove.* 211 *pp.*

(*Baker Book House, Grand Rapids, U.S.A.*) $2.95 *each.*

Books of sermons are rare birds in Britain nowadays. The present set comes from America. Two of the collections were preached by Southern Baptists deep in the Bible belt ; the third comes from a deceased Presbyterian of Pittsburgh, Pa.

Wrestlers with God, sermons on thirteen Old Testament prayers, was first published in 1930 and *At the Master's Feet* in 1944. The third is

new. Both *Wrestlers with God* and *The Way of the Cross*, a set on the Words from the Cross and related themes, are similar in style and impact. A text is taken and around it pronouncements are made. These are each backed by anecdotes and then applied in exhortation. The theology is soundly and unobtrusively conservative—these sermons are all testimony to the essential balance of the best preaching in the South, however, its denigrators may caricature it—and are preached by men who are keenly aware of the situations their congregations are living in, though there is nothing political in the content. The preaching, however, lacks depth : it is not exegesis, scarcely is exposition. Equally worthwhile material comes from hundreds of British evangelical pulpits every Sunday.

At the Master's Feet by H. H. Hargrove, a Baptist who has held varied pastorates in Texas, an eminent man in those parts, is on a distinctly higher level. This exposition of the Sermon on the Mount has a depth lacking in the others. He unfolds his theme, opens up his passage. The illustrations do not pepper the dish but arrive naturally and are less prolific. He has something of S. D. Gordon's gift of stilling the reader and drawing him indeed to the Master's feet.

J. C. POLLOCK.

SHORTER NOTICES

SAINT AUGUSTINE'S CITY OF GOD.

Abridged and translated by J. W. C. Wand. (*Oxford University Press.*) 428 *pp.* 21*s.*

As a classic of Christianity, and indeed of world literature, *The City of God* has retained the vigour of its appeal to intelligent and inquiring minds throughout the fifteen centuries since it was written by Augustine of Hippo. This translation, Bishop Wand tells us, " was done for fun and for the opportunity it afforded of fuller acquaintance with one of the greatest minds in European history ". It is distinguished by its cleanness and clarity, which are marks which we associate with Dr. Wand's own style. The descriptive headings of the chapters that have been omitted are retained, so that the sequence of the argument may be followed throughout. The book is nicely produced and handy in size, and it will doubtless enable many to discover Augustine for themselves in this twentieth century.

ALIVE TO GOD

By A. W. Eaton. (*Hodder & Stoughton.*) 160 *pp.* 5*s.*

Canon Eaton has written what he terms " a guide to positive Churchmanship ". The style is racy and the book penned from an African background. It covers such subjects as prayer, Bible reading, worship, work, sex, money, social and political activity, relations with other Christians, and so on. The result is a mixture of good

pastoral exhortation, questionable advice on further reading, and doubtful teaching on divorce, confession to a priest (which the author thinks unobjectionable and helpful), and some strange notions about Holy Communion, which cannot be supported from the Prayer Book. The author refers to the Bible often and to the Prayer Book, but the subjects he covers have been dealt with far better in other publications from the same publishers where basic biblical principles are shown more clearly.

THE WYCLIFFE BIBLE COMMENTARY.

Edited by Charles F. Pfeiffer and Everett F. Harrison. (*Oliphants.*) 1,525 *pp.* 65*s.*

This new single-volume commentary on the whole of both Old and New Testaments is based on the Authorized or King James' Version. It is the product of an interdenominational team of American Evangelical scholars. Each book of the Bible is supplied with an introduction, an outline, a commentary, and a bibliography. The comments on the text are necessarily brief, but they are helpful and enlightening, and they come from men who believe the Bible to be the Word of God. The volume can be recommended as a valuable companion to personal Scripture study.

EARLY BUDDHIST THEORY OF KNOWLEDGE.

By K. N. Jayatilleke. (*Allen and Unwin.*) 519 *pp.* 70*s.*

In this imposing volume Dr. Jayatilleke has provided a comprehensive study of the origins of the Indian empiricist tradition and its development in early Buddhist philosophy, and an investigation of the problem of knowledge within this setting. Comparison with the modern logical positivist philosophy shows that there are some interesting resemblances. The book is an important contribution to the understanding of the Buddhist mind.