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Book Reviews

IN THE SERVICE OF THE LORD : THE AUTOBIOGRAPHY OF BISHOP OTTO DIBELIUS.

(*Faber.*) 280 pp. 36s.

The retirement of the aged Bishop Otto Dibelius of Berlin makes very timely the appearance of the British edition of his autobiography. In addition to being a major figure in German Christianity since pre-Nazi times, and an important ecumenical leader, he is a profound and courageous witness to the power and joy of the Christian faith, who has written an absorbing account of a crowded life.

The reader should not be put off by the Bishop's Foreword, which suggests that the book is to be a solemn and stodgy series of reflections arising from his career. It is true that he says little about his private and personal life, and that the early chapters, describing his first steps in the ministry, are a trifle dull ; but once the narrative reaches 1933 it becomes little less than thrilling—an adjective which can seldom be employed of episcopal memoirs. The account of the stand against Hitler, of Bishop Dibelius's own trial and unexpected acquittal, and then of the stand against the Russians and East German Communists, is an important contribution to church history. It is all told so simply and factually that Otto Dibelius's own courage is not always immediately obvious ; only on reflection does the reader realize what this leadership must have cost.

Apart from intrinsic value, this autobiography is particularly relevant to the Britain of 1966 on three grounds. It defines very succinctly the rôle of a Christian minister : " to preach the Gospel ; this single, quite specific Gospel contained in the Bible ; to preach it as the eternal truth which holds the key to salvation and beatitude ". That theme emerges again and again. Secondly, Bishop Dibelius has some trenchant comments on the weakness of religious teaching in schools, which, he says, only does good when the superabundance of the teacher's own faith spills out to his pupils. Thirdly, this story of witness under persecution, even though Bishop Dibelius himself is now unable to share in the troubles of East Berlin Christians, is a challenge to our too frequently effete, nebulous faith.

JOHN POLLOCK.

CHRIST AND ARCHITECTURE : BUILDING PRESBYTERIAN/ REFORMED CHURCHES.

By Donald J. Bruggink and Carl H. Droppers. (*Eerdmans, Grand Rapids, Michigan, U.S.A.*) 708 pp. \$20.

This is in every way a superb book. A theologian and an architect have combined to produce a magnificently illustrated and admirably comprehensive survey of the subject of building for Presbyterian/Reformed worship. This is the first book in English of its kind, and

it is all the more welcome coming from America, where the issue of functional church architecture has until recently received very little attention in print.

The first part of the book, by Donald Bruggink, is a theological study. The writer insists that church architecture is "a matter of gospel", and that the particular emphases of the Reformation embodied in the Presbyterian/Reformed tradition are not only still valid, but also worthy of architectural as well as theological proclamation. With infinite care and sensible judgment Mr. Bruggink examines those emphases (Word, Sacraments, Church) in turn, and draws out the influence which they should exert on Reformed architecture. He then proceeds to a long overdue castigation of what he deliciously terms "choirolatry" (pp. 387ff.). A chapter follows on the worthiness of the organ as a proper instrument for the accompaniment of worship, and the section concludes with some remarks about enrichments in the "sanctuary" (by which he simply means the church), which mostly apply to the American scene but can be re-applied easily to our own.

Then the architect takes over. (Why, incidentally, does this eminently sensible authorship combination not feature more often in books on church architecture?) Carl Droppers deals with every conceivable practical issue involved in building churches, under the headings of teamwork, economy, expression, structure, shape, and programming. Do we want to know the principles of selecting and surveying a building site, of water supply or lighting? Do we need guidance about using space, installing heating or shaping windows? It is all here, and much more besides. A wealth of lucidly presented, technical material forms the second major part of this book; and although it is again geared to the American situation as well as to one particular tradition, it will be invaluable to anyone confronted with the task of building a church. But rightly, neither writer attempts to build a church for the reader; they are both concerned above all to isolate and illustrate the biblical and practical issues and principles involved.

One of the outstanding features of this book is its layout. It is in any case a delight to handle, because of its sturdy binding, rich paper and clear type-face. But even more significant is the way the illustrations are presented. Often the words wait, while a leisurely series of technically perfect photographs, or crisp white-on-black plans, permit a visual impression of points made in the text. In many cases a fairly long sequence of photographs enables the reader to grasp the total context of an otherwise isolated architectural feature; and in this way we are forcibly reminded of the importance of wholeness in the design of churches. And for the added interest of the expert, the full registration of each organ photographed is included on the facing page.

No book on the design of church buildings is likely to meet with universal and unqualified approval; we all have our own ideas. But such criticisms, both theological and practical, as can be made of this book must certainly involve minor points of detail, rather than its refreshingly correct major thesis. Thus, there is a surprising claim that the Lord's supper is not explicitly mentioned in Acts (p. 62); Oscar Cullmann's curious thesis about the sacramentalism of the

Fourth Gospel, in his book, *Early Christian Worship*, is for some reason quoted with approval (pp. 129f.); and there appears to be a doubtful attempt to separate sacramental response from sacramental grace in the eucharistic "offering" (p. 215). In terms of practicalities, again, an odd case is presented for preferring pews in churches to individual seats (pp. 289f.). But these really are details. The reader who can afford this book will possess a treasure indeed.

STEPHEN SMALLEY.

THE LATER LOLLARDS, 1414-1520.

By John A. F. Thomson. (Oxford University Press.) 272 pp. 42s.

This is a book many of us have been waiting for. It is a book which gives an overall picture of the later Lollards. Dr. Thomson who comes from the Oxford school of McFarlane and is now lecturing at Glasgow University, has done his own basic research, and, using that together with his co-researchers' work in local archives, he is able to give an invaluable picture of Lollardy before the Reformation. He divides the country up into areas, and shows various groups of Lollards moving about the countryside, often in touch with other groups, and moving across a diocesan boundary when threatened with persecution. In the West Country, Bristol is the main centre; along the Thames valley, in the South and in the East, Lollards are most numerous. In the north much less so. Indeed there Dr. Thomson thinks Professor Dickens has rather overestimated things. Dr. Thomson maintains that immediately prior to the Reformation there is only one clear *Lollard* trial in the north, though there are numerous trials for other sorts of heresy (e.g., sorcery); in the fifteenth century he can find no traces of Lollardy in the north at all. In Scotland Lollardy hardly exists in any form. And in the universities it is the same; they preserve strict orthodoxy right up to the eve of the Reformation, a fact of some significance when we reflect on the part the universities played in furthering the Reformation.

What did Lollards believe? Their convictions are so diverse that it is almost impossible to say, but they were generally agreed on a dislike of the papacy and they usually had a puritan way of life. Dr. Thomson has considerably helped students of the Reformation. His book shows that Lollardy existed right through into Reformation times, though it was far weaker in the north and came there later. As the evidence comes almost exclusively from trials, it is probable that Lollard influence was substantially greater since persecution was sporadic and it is very unlikely all the Lollards were brought to trial.

Lollardy prepared the popular support Henry found when he broke with Rome. No doubt its criticisms of the church it saw, the clergy and their worldliness, together with its passion for Bible reading, opened up the way for the Reformation Gospel at a popular level, especially when it was coupled with social convictions like those seen in Hugh Latimer's sermons. Yet the intellectual and theological driving force of Reformation thinking came from the universities. There Reformed theology capitalized not on Lollardy but on humanist

learning, with its discovery of Latin, Greek, and Hebrew texts in their original purity. Significantly when Barnes met the Lollard scriptures, he was not impressed (p. 138). But whether the background was Lollardy or humanism, Reformers, learned and simple alike, were prepared to die for their faith.

In understanding all this Dr. Thomson has done us great service. His book is carefully documented and incidentally further vindicates Foxe as trustworthy though incomplete. He has mapped out the details of local Lollard groups as well as given us an overall picture of later Lollardy in this country.

G. E. DUFFIELD.

THEOLOGY OF THE ENGLISH REFORMERS.

By Philip Edgcumbe Hughes. (Hodder & Stoughton.) 283 pp. 30s.

There are some welcome indications that the writings of our English Reformers are beginning again to come into their own. Ecumenical discussion and Prayer Book revision have underlined the need for an accurate understanding of what they believed and taught. Yet their works are not readily available to the public. Cranmer himself has continued to receive considerable attention, and some of his writings have been republished. Otherwise, one is obliged to resort to the Parker Society volumes, published in the middle of the last century and out of print.

Dr. Philip Hughes has now given us in *Theology of the English Reformers* what he justly calls "a compendious statement of their theological position". His method is largely "to allow the Reformers to speak for themselves". The book is almost entirely composed, therefore, of quotations, skilfully selected and woven together by editorial comment. The editor allows himself some interpretation, but, in accordance with his purpose to let the Reformers speak, he makes no attempt at a critical appraisal of their views. The book should be of great value to anyone wanting to find a summary of the Reformed Anglican position on any subject.

The chapters are entitled Holy Scripture, Justification, Sanctification, Preaching and Worship, Ministry, The Sacraments, and Church and State. Each has a number of subdivisions. For example, the chapter on the Sacraments has paragraphs on the sacraments "as signs", "as means", and "as pledges and seals"; on "the sacraments of the Old Testament"; on "the symbolism of baptism" and "the baptism of infants"; on "the symbolism of Holy Communion", "A sacrament of unity", "Why transubstantiation was rejected", and "Altar or Table?" The chapter on Sanctification has a moving appendix entitled "The Captivity Epistles of the English Reformation", containing extracts from letters written by various reformers during their imprisonment. There is a detailed index of 19 pages.

Dr. Hughes quotes where necessary from the Prayer Book, the Articles, and the Homilies. He then confirms and illustrates the theological position there defined by further quotations from the Reformers. The names of Cranmer, Ridley, Latimer and Tyndale naturally figure with great prominence. So do those of John Jewel

William Whitaker, Thomas Becon, John Bradford, James Pilkington, John Hooper, Archbishop Edwin Sandys, and Richard Hooker.

The reading of this book has led me to thank God again for our English Reformers—their humble submission to Scripture, their scholarship, their clear minds, forceful literary style and courage—; to pray that God will give us church leaders of the same calibre today; and to be grateful to Dr. Hughes for giving us this valuable summary of their theology from their own writings. J. R. W. STOTT.

THE GODLY PREACHERS OF THE ELIZABETHAN CHURCH.

By Irvonwy Morgan. (Epworth.) 230 pp. 30s.

The eclipse of preaching in the Church was one of the most serious obstacles with which the English Reformers had to contend. They realized that preaching was God's primary instrument of salvation and were themselves indefatigable preachers. But the progress of the Reformation was hampered by the entail of a large number of clergy who were "dumb dogs" that could not be bothered to preach and for the most part were quite unfitted to do so. It was to meet this situation in some measure that the books of Homilies were published, to be read in churches, as a temporary expedient until such time as an adequate supply of faithful ministers of the Gospel should be available. The "Godly Preachers", whose story Mr. Irvonwy Morgan tells sympathetically in this book, were men whose great concern was the promotion of spiritual preaching in the land. Unhappy as most of them were with ceremonial forms of religion and with the surplice which parish clergy were required to wear when officiating at the statutory services, they refrained from accepting the cure of souls and the conduct of public worship and devoted themselves to a ministry of expository preaching. Though, as was to be expected, these able and earnest men were not free from opposition, yet they enjoyed the patronage of distinguished persons, including the bishops who were labouring for the establishment of the evangelical faith.

The Godly Preachers, indeed, were not sectarians. The doctrines of the Church of England were dear to them and they wished to function within its framework. In London and in many other cities "lectureships" were created for them at numbers of churches. Emmanuel College and Sidney Sussex College were founded at Cambridge, in 1584 and 1596 respectively, for the purpose of producing these spiritual preachers. Mr. Morgan concludes that "had the Elizabethan Church been ruled effectively by its bishops, Archbishop Grindal's aim of controlling and integrating the Godly Preachers into an accepted place in the Church's mission might well have spared the Church the Toleration Act of 1689 not to mention the intervening upheavals".

This is an admirable study of a significant but neglected aspect of the Elizabethan Church. Mr. Morgan overstates the connection or the similarity between the Godly Preachers and the medieval preaching friars and his incidental judgments relating to the pre-Elizabethan period are not always reliable (for example, in the Geneva of John Calvin the Consistory was not "formed of an equal number of ministers

and elders", it was not always "aided and abetted by a complaisant Council of Magistrates", and it is not the case that "there was no chance of a successful appeal to the magistrates"). But it cannot be denied that he has done his work well. PHILIP E. HUGHES.

CORRESPONDANCE DE THEODORE DE BEZE. RECUEILLIE
PAR HIPPOLYTE AUBERT. (*Librairie Droz, Genève.*)

TOME III : 1559-1561. *Publiée par Henri Meyland et Alain Dufour.* 300 pp. *Swiss fr.* 48. TOME IV : 1562-1563. *Publiée par Henri Meyland, Alain Dufour, et Arnaud Tripet.* 315 pp. *Swiss fr.* 48.

The exacting task of transcribing and editing Beza's voluminous correspondence is being carried out meticulously by a small team of scholars in Geneva. Their dedicated work is making available to those who can read French and Latin some of the finest treasures from the wealth of original material that is waiting to be mined in Geneva's literary archives. The period covered by these two volumes, 1559 to 1563, saw the crowning achievements of Calvin's life and ministry in the Genevan republic. In 1558, in response to Calvin's invitation, Beza came to Geneva to serve as rector of the academy there. In 1564, the year of Calvin's death, Beza succeeded his famous master as leader of the Reformation in Geneva. These volumes therefore are of unusual interest. During these years Beza not only served the Genevan academy with distinction but also frequently travelled on important diplomatic missions into France for Calvin. This he was particularly well fitted to do both because of his personal qualities and because he was himself of an aristocratic French family. The outbreak of the wars of religion in France greatly increased the perils attendant on Beza's movements. He associated himself closely with Louis de Bourbon, prince de Condé. His correspondents include men such as Bullinger, Viret, Farel, Peter Martyr, Zanchius, and the Admiral de Coligny—but above all, Calvin, with whom there was a constant exchange of letters when he was away from Geneva. Unfortunately, there are gaps : some letters were intercepted by enemies ; some were seized by bandits ; and others were lost in the course of the years. None the less, the extreme value of this collection is not in question, clarified as it is by numerous careful annotations themselves the fruits of painstaking research. There are also several illustrative plates. PHILIP E. HUGHES.

THE THEOLOGY OF P. T. FORSYTH : THE CROSS OF CHRIST
AND THE REVELATION OF GOD.

By John H. Rodgers. (Independent Press.) 324 pp. 36s.

"The greatest dogmatic theologian Great Britain has given to the Church in modern times" : such are, or were, the considered opinions of Emil Brunner and J. K. Mozley. And certainly Peter Taylor Forsyth is both a fascinating and a stimulating writer. The story of his own spiritual life is in itself instructive, and is reflected in his writings. For this Congregationalist minister, finally for twenty years

Principal of Hackney Theological College, London, entered the ministry in 1876 unconverted, and as an out-and-out liberal, having sat at the feet of Ritschl in Göttingen. By the mercy of God, he had to preach to a congregation in his first pastorate and soon came to see the barrenness of liberalism for a pulpit ministry, however academically fascinating previously. In his own words: "It pleased God by the revelation of his holiness and grace . . . to bring home to me my sin . . . I was turned from a Christian to a believer, from a lover of love to an object of grace."

From that time onwards, although weak in health, Forsyth became an apostle of God's grace, His "holy love", to a generation which had either banished or completely distorted terms like these. His true stature is only now being realized. In one sense, he remained a "liberal"—in his attitude to the inspiration of the biblical writers—but in virtually every other sense he became one of the most penetrating critics of liberalism of his day in this country. What secured him firmly on the side of Christianity against modernist perversion of it, was his continuing grasp of God's Holiness, and the depth of his own sin, which could only be dealt with by Christ crucified saving him and reigning as Lord over his conscience and mind. Many aspects of his writings remind one of Luther, and often one feels that here is the "Crisis" Theology of Barth and Brunner anticipated. Like Luther, too, he shines in the epigrammatic utterance time and again.

The author of this well-written book, who is Associate Professor of Systematic Theology at the Episcopal Theological Seminary in Alexandria, Virginia, writes sympathetically and understandingly, beginning with a very brief sketch of Forsyth's life. The main section is divided into three chapters. The first sets out Forsyth's doctrine of Christ's atonement and its place in God's plan and in history; the second, his doctrine of revelation; and the third, our appropriation or personal enjoyment of salvation. Then follows a "critical appreciation" showing how up-to-date Forsyth is, and an appendix on his relation and attitude to philosophy. Infuriatingly, the "footnotes" are all at the back of the book (40 pp !) before a select bibliography, but apart from this your reviewer enjoyed reading this worthwhile and well-produced book, which aims to present the unsystematic but profound thought of Forsyth in a systematic way.

J. P. BAKER.

THEOLOGY IN RECONSTRUCTION.

By T. F. Torrance. (S.C.M.) 288 pp. 45s.

It would be difficult for any theologian, clerical or lay, to read this book without profit. It is really a number of essays, fifteen in all, by the Professor of Christian Dogmatics at Edinburgh University, of which eleven have been previously published, though not all in English. The central theme of the book is the epistemology of the Gospel of grace, traced from the Greek Fathers through to the present day from the standpoint of Reformed Theology, with a view to appraising critically the current trends in "theology" and Christendom.

The book bears the marks of being a collection of essays "thrown up by debate here and there", as Professor Torrance tells us in the preface,

and they do overlap to some extent. Nevertheless, they are generally so solid, meaty, and learned, that this tends to aid digestion! Torrance also apologizes in the preface for his use of technical terms, and this is certainly not amiss, although after the first essay or two one gets used to them. But this is definitely not bedtime reading, nor for those with no schooling in biblical, historical, and dogmatic theology. Besides his mastery of these fields, the author also shows considerable mastery of the history of philosophy and the philosophy of religion in particular, and of the history and methodology of pure and applied science. In the range and competence of these essays, one can only describe them as masterly, brilliant, and penetrating.

Dr. Torrance, plainly a Barthian, though this only colours certain parts of his writing—takes his stand firmly on the objectivity of the grace and truth of God, personalized for us in Jesus Christ and mediated sovereignly and freely by the Holy Spirit. He sees the Reformation as applying to soteriology what Athanasius and the Nicene Fathers had applied to Christology and the Trinity. The "*sola gratia*", "*sola fide*", etc., are but the "homo-ousion" carried into this sphere. The heroes of the book among the theologians are Athanasius, Calvin, Knox, and Barth. Dr. Torrance's strong, objective, Reformed position, developed against such a broad canvas of biblical and historical theology, gives him a splendid vantage-ground from which to survey contemporary Roman, Protestant ("Liberal" and "Evangelical"), and Eastern theology, and he is under very few illusions. He can see through Bultmann, Wren-Lewis, Robinson, and Co. with devastating clarity, but he can also see the root causes of the weakness of so much more in modern Protestantism, as well as understanding the Roman defects. In spite of it all, however, he is still optimistic for the future of theology, perhaps because of his grasp of its past. And whether you agree with him on this or not, if you want your mind and your faith stimulated and stretched and deepened, read this book. J. P. BAKER.

THE THEOLOGY OF THE RESURRECTION.

By Walter Künneth. (S.C.M.) 302 pp. 42s.

From the very first the resurrection has been the pivot of the Christian faith and for that reason a major target for hostile criticism. Attacks and defences gathered momentum in the 18th century with the bitter controversies of the Deists like Thomas Woolston and Peter Annet with the orthodox apologists like Thomas Serlock. In recent years the debate took a new turn with Bultmann's demythologized existentialist interpretation.

The Theology of the Resurrection by Professor Walter Künneth of the University of Erlangen is partly a survey of the present state of the debate, partly an account of New Testament teaching on the subject, and partly an essay in theological method. It is not exactly a new work. It first appeared in 1933. But the present translation by James Leitch, E. H. Robertson, and Brian Battershaw is based on the 1951 German edition which takes Bultmann and other recent thinkers into account. It is divided into three main parts. In the first Professor Künneth asks what is meant by the resurrection of Christ.

In the second he examines its theological significance as "the new and at the same time eschatological reality of life established by God in Christ". The third is devoted to an examination of eschatological implications of the resurrection.

There is much to be learnt from this study. The footnotes themselves almost amount to a guide-book to the Continental debates on the subject. Its method of approach is an exercise in mind stretching which will enable those capable of staying the course to see the subject in depth. The author resolutely repudiates all dubious attempts to underpin the Christian hope by resorting to Platonic ideas of immortality and philosophical arguments. In rejecting Bultmann, he endeavours to apprehend the reality to which the New Testament bears witness. Indeed, the publishers quote a distinguished Scottish professor as saying that "no more noble and assured construction of a conservative theology can be expected".

Yet, despite this benison, there are certain glaring defects which are only accentuated by the fact that the publishers have included the volume in their *Preacher's Library*. The heavy-handed style and abstract thought-forms are enough to daunt anyone. There are vast quantities of undissolved lumps of theological German. But whether the translators could have remedied this without writing a new book is a moot point. More serious, however, is the focal point of the book and indeed of the whole controversy: the historicity of Christ's resurrection. The author clearly believes in it. He rightly regards it as an event *sui generis*. But when he uses this as an excuse for avoiding a detailed investigation into the objective historical character of the event, the rest of his work is not as convincing as it might have been. Indeed, he does less than justice to the New Testament by glossing over Christ's resurrection as an objective historical event, capable of being investigated by normal historical techniques. According to the latter, miracles (including Christ's resurrection) are not the object but the ground of faith. Modern theologians who reverse this order are really following David Hume rather than the New Testament.

For these reasons preachers who really want to get to grips with the New Testament theology of the resurrection would be well advised to begin not here but with a distinguished Scottish theologian of an older generation, James Orr's *The Resurrection of Jesus*. For although Orr does not develop the theological implications, he clearly and lucidly deals with the point which is crucial for those both inside and outside the church—the *fact* of the matter.

COLIN BROWN.

THE EARLY CHURCH.

By *W. H. C. Frend*. (Hodder & Stoughton.) 288 pp. 16s.

Dr. Frend is one of our leading historians of the early Church, and sufficiently master of his subject to be able "to provide for thinking laymen a solid but non-technical presentation"—the professed aim of the series "Knowing Christianity" in which this book appears. In this case the aim is largely fulfilled. At one or two points the lay readership could have been kept more in mind (e.g., in translating all Latin quotations and giving details of English translations of books

referred to if available), but the solidity of the account in a readable and sometimes almost racy style is not in doubt. It is regrettable that it is marred by so many minor errors and misprints and an occasional looseness of expression which are all perhaps evidence of lack of care in preparation.

From the start we encounter the emphases we have come to expect from the author of *The Donatist Church*: "It is difficult to point to any time after the Ascension when (the Church) was truly one". Schisms and heresies are inexplicable except against the background of "clashes of cultures, themselves represented by deep-rooted territorial or social traditions" (p. 13). The reader is certainly not left with an impression of the Church as a divine institution gradually emerging to its mature destiny under the eye of Providence. The Roman see has no whitewash wasted on it: e.g., p. 182 on Damasus (it is instructive to compare the article on this pope in the *Oxford Dictionary of the Christian Church*). Julian wins an enthusiastic chapter all on his own—"one of the most astonishing careers of the ancient world" (p. 177), while the treatment of Augustine is that of an expert thoroughly out of sympathy with his subject. Earlier, expansive coverage had been given to the rise of Donatism. It would be possible to take issue with Dr. Frend's interpretations at several points. For instance, are the parallels in organization between Qumran and the Jerusalem community of such significance (pp. 36 f.), and does *I Clement* regard the Christian priesthood as the lineal descendant of the Israelite (p. 53)? But such disagreements must not detract from the achievement of this book in providing a basically reliable and attractive account of the kaleidoscopic life and development of the early Church. It should be successful in kindling a zeal for more substantial works to make good its own deficiencies. D. F. WRIGHT.

THE "UNWRITTEN" AND "SECRET" APOSTOLIC TRADITIONS IN THE THEOLOGICAL THOUGHT OF ST. BASIL OF CAESAREA.

By Emmanuel Amand de Mendieta. (Oliver & Boyd.) 70 pp. 10s. 6d.

This study was provoked by R. P. C. Hanson's critical assessment in his *Tradition in the Early Church* of the theory of unwritten and secret traditions deriving from the apostles elaborated by Basil in his work *On the Holy Spirit*. We are first given a translation of the relevant sections of the treatise, which would be more useful if Basil's own words could be more clearly distinguished from the author's interpretative comments. The most valuable part of the work is a convincing demonstration that Basil uses *agraphos* ("unwritten") in the sense of "not explicitly mentioned or prescribed in Holy Writ"—that is, it does not *alone* mean "oral, handed down by word of mouth", and ought henceforth to be translated "non-scriptural". The author next seeks to prove that the secrecy of these non-scriptural traditions is largely that of the *disciplina arcana*, whereby the core of church practice and teaching was concealed from outsiders and made known only at the end of the catechumenate when the candidate is initiated

into the mysteries of the Church. However, a second category of secret *dogmata* is "reserved" in Origenist fashion for the spiritual élite. The traditions, ascribed mostly to the apostles, comprise the rites and prayers of baptism and eucharist, and other liturgical customs, such as the doxologies and turning east to pray; the doctrinal implications of these rites and customs; and certain other teachings, especially about the nature, dignity, and operations of the Holy Spirit and about Christian typology.

The work is repetitive and wordy in the extreme, and pedantic often to the point of fussiness and sometimes of banality. Its substance could easily be contained in less than half its pages, and this should also iron out a few inconsistencies (e.g., "undisputed" or "untried", pp. 9, 53 ?) and a rather ill-organized treatment of material. The author corrects Hanson's interpretation of IX: 22 only to mistranslate himself (pp. 25f., 52—it ought to be "both . . . and", though the writer's somewhat unsure touch with English may be the cause here, as elsewhere, of inappropriate expressions). More serious is Canon de Mendieta's reluctance to pass an adverse opinion on Basil's theories. Professor Hanson may have expressed his judgement a little carelessly, but his critic seems happy to draw attention to the Professor's infelicities while gently regretting Basil's gross misconceptions.

D. F. WRIGHT.

EUROPE IN THE LATE MIDDLE AGES.

Edited by John Hale, Roger Highfield, and Beryl Smalley.
(Faber.) 521 pp. 70s.

The sixteen essays in this book by distinguished scholars survey Europe in the late Middle Ages from many points of view. Miss Smalley discusses the relationship of Church and State in the fourteenth century, and Mr. Partner examines the ill-assorted connections between Florence and the Papacy during the same period. Otherwise (and of deliberate design) the conciliar and other religious movements are omitted because, according to the introduction, "it was not possible to include everything, and in these instances it was thought best to omit subjects on which much was already available in print". To put it mildly, this seems unfortunate, since a balanced picture of Europe at this period can hardly be obtained apart from a close examination of religious factors.

But granted this omission, the ground covered is wide. Mr. Anthony Luttrell points out that the fourteenth century Crusade had not as its objective the recovery of the holy places, but the defence of the Greek Empire restored in enfeebled form in 1261, in which it achieved limited success. In an acute survey of aspects of government in the late medieval Empire, Professor Offler brings a necessary reminder of the significance of Berthold of Henneberg, too often overshadowed by the figure of the Emperor Maximilian. Other subjects considered include the relationship between Byzantium and Russia; French society and the struggle for power; and two studies on the evolution of power in Italy, while Spain, Germany, England, Scotland, and the Low Countries also receive impressive attention. Professor E. F. Jacob's

contribution on Christian Humanism points out that the fifteenth century saw the beginnings of the education of the layman, who was carving out for himself a position in church and society, bringing a critical and often constructive mind to bear on contemporary people and institutions, and showing incidentally that the union of antiquity with the Christian spirit was not an impossible ideal.

A period which saw the break-up of the medieval world authorities, undermined by literary attack, and the divisive forces of nationalism and economic pressures, merits the attention which is devoted to it in these diverse and scholarly studies. COLLISS DAVIES.

THE THIRD SESSION : THE DEBATES AND DECREES OF VATICAN COUNCIL II, SEPTEMBER 14 TO NOVEMBER 21, 1964.

By Xavier Rynne. (Faber.) 399 pp. 36s.

Of the numerous books on the Second Vatican Council those published under the pseudonym of "Xavier Rynne" have now drawn well away from the rest of the field. This is not just because he or she (the writer, Phyllis McGinley or a syndicate?) has managed to stay the course better and has succeeded in writing a separate volume on each of the first three sessions. But the books themselves (which are enlarged accounts of articles first contributed to *The New Yorker*) are forcefully written and well documented, combining a mass of detail with a not uncritical judgment.

Like many others, "Xavier Rynne" regards the Third Session as the most important of all. The constitution on the nature of the Church, *De Ecclesia*, which to some extent counterbalances that of the First Vatican Council of 1870 which defined the power and infallibility of the pope, by defining the power and office of the bishops and laity, was passed by an overwhelming vote. Although voting on the Decree on Religious Liberty was dramatically postponed, those on Ecumenism and the Eastern Churches and the Declaration on the Jews were promulgated. *The Third Session* not only gives an English text of the pronouncements that were approved together with translations of the opening and closing addresses of the Pope. It also gives a day-to-day account of the caucuses, the wirepulling, the manoeuvres, and the actual debates which led up to them.

A remarkable feature of the book is its astonishing frankness. The author makes no bones about describing the Pope's action in overriding the Theological Commission and giving Mary the title *Mater Ecclesiae* as "another case of sacrificing the interests of the whole to the desires of a persistent, well-organized minority, which can count on support in high places" (p. 268). He sees the Pope as "a man obviously torn by doubts, tormented by scruples, haunted by thoughts of perfection, and above all dominated by an exaggerated concern—some call it an obsession—about the prestige of his office as Pope" (p. 273). Of Pope Paul's closing speech he writes: "His remarks were typically Pauline. Nothing really new was said. . . . After the ceremonies, the grim-faced Pope was carried out of the basilica through the same tiers of stony-faced, unresponsive bishops, whose lack of enthusiasm was the dominant note of the proceedings. The contrast

with the closing of the First Session under Pope John could not have been more marked" (p. 269).

This book is not just a record of what went on ; it is a piece of essential reading for all students of Roman Catholicism and the ecumenical movement. It is itself one of the many abrasive forces which are at work within the Roman Church and of which the Council was both a product and a cause.

COLIN BROWN.

THE LITURGY REVIVED : A DOCTRINAL COMMENTARY OF THE CONCILIAL CONSTITUTION ON THE LITURGY.

By *Louis Bouyer*. (Darton, Longman, & Todd.) 107 pp. 5s. 6d.

Bouyer, like all progressive Romans, sees the Vatican II Liturgy Constitution as a tremendously significant landmark in the renewal of his church. Here he expounds five major themes from it. These are : firstly, that the liturgy "embodies" the dying and rising again of Christ ; secondly, that the liturgy incorporates the Church into this action of Christ ; thirdly, that it unites the Church to become more truly itself ; fourthly, that it is the "summit" to which missionary activity is directed ; and fifthly, that it evokes a subjective response to God's grace. This is a helpful, though brief, analysis of the Constitution's principles, especially of the overruling emphases upon corporateness and intelligibility in worship. The objective in worship is no less objective for being "done" in the vernacular, whilst the subjective element is now to be sought *in* and *through* the liturgy *with* the rest of the Church, instead of privately and individually through devotional practices not integral to the performance of the liturgy.

The Protestant will welcome much in this book—at one point (p. 53) God's revelation is almost set over against the Church's hierarchy, at another (p. 78) missionary work is defined as proclaiming God's Word, at another (p. 97) Bouyer writes that even prior to vernacular worship is "the absolute necessity of an initiation to the Bible". We may still cavil at Roman doctrine and Roman phraseology (as, e.g., where he says on p. 90, "the objective gift of grace will remain unfruitful if it is not received with the proper disposition", we know what he means, but it still sounds a bit as though grace is like petrol, and when we have filled up we still have to press the starter and let in the gears before it is any use to us). But we must not blind our judgment with such traditional sentiments. The change of temper in Roman worship, for which this Constitution clears the way, whether actual or still potential, is frankly miraculous and nothing less. The Constitution itself is the cardinal document in this revolution, but this book may prove a useful auxiliary, especially to Roman Catholics themselves.

One does not set high standards of scholarship for a popularizing paperback like this. But one would like to know on what authority Bouyer writes "Cranmer himself . . . was very careful to provide a standard edition of his prayer book in traditional Latin" (p. 95). Articles in Latin—yes. Canon Law revision in Latin—yes. But a *standard* edition of the Prayer Book—surely not? A glance at Streatfield's Alcuin Club booklet "Latin versions of the Book of Common Prayer" would correct this error.

COLIN BUCHANAN.

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN.
VOL. XVI: JANUARY 1854 TO SEPTEMBER 1855.

Edited by Charles Stephen Dessain. (Nelson.) 627 pp. 105s.

Despite its bulk, this volume contains far less of interest than do those that have already been published. The twenty-one months which they cover were a period when Newman was dividing his time between Birmingham and Dublin, preoccupied with the problems of getting the university of which he had been appointed Rector staffed and started. The burden was a heavy one and it fell almost entirely on his shoulders. In addition to purely academic considerations, we find him occupied with the problems of finding suitable buildings, promoting publicity, and raising support and even, in 1855, having to contend with the unco-operative attitude of the Archbishop of Dublin. It is not surprising that his duties as Superior of the Birmingham Oratory had to take second place, which only tended to create further problems for him.

The present volume bears massive testimony to Newman's unceasing labours as a correspondent. It is astonishing that a man in his position did not have an amanuensis to whom he could dictate his letters; but such an arrangement would probably have been uncongenial to a person of his temperament. His complaint, written in a letter to William Dodsworth dated 18 August 1854, strikes a responsive chord: "My time is so cruelly taken up, not least with letter writing, that I have been hindered from answering you. Yesterday, e.g., I wrote 20 letters—today I shall have to write a host—and when I have got through business correspondence my hand gets so tired that I cannot hold my pen without pain which is the case even now, so that letters to friends go to the wall".

How greatly the position of women in the world of learning has changed since the middle of last century is amusingly shown in a note from Newman to Thomas Scratton dated 17 January 1855. "Certainly if Ladies attend the Poetry Lectures, it ceases to be an academical meeting," he writes. "The mixed Lectures of last term were the sort of exception or anomaly, by way of advertisement, which is not uncommon. I do not object to Ladies being admitted to Mr. McCarthy's lectures; but, if so, it is quite impossible that I can send young men with pencil and paper to take down notes."

As previously, both editor and publishers deserve high praise for the exceptional quality of their work.

PHILIP E. HUGHES.

JOHN HUS AT THE COUNCIL OF CONSTANCE.

Translated by Matthew Spinka. (Columbia University Press.) 327 pp. 65s.

Little is known in the English-speaking world about John Hus, and the reason is this. Most recent studies are inaccessible, being in Hungarian, and in any case Hus has been the subject of much biased scholarship. Dr. Spinka's book, which goes a long way towards a remedy, is in three parts. First, an introduction setting Hus in his context. He is part of the whole conciliarist dispute. He was tried

by judges whose philosophical, legal, and theological positions were hostile to him. He is part of Czech nationalism. Modern Czech and Hungarian writers have defended his originality against the charge that he was a mere replica of Wyclif, while Romans have been anxious to show he was a heretic and to defend the Habsburg dynasty as a bulwark of Catholicism. More recently Communists have seen Hus through Marxist eyes.

Dr. Spinka goes behind all this. Hus was in debt to Wyclif, but not without his own thinking. He never had a fair trial. His repeated denunciations of clerical evil ways did not help him, but moral indignation is not heresy. In many ways he anticipated Reformation doctrines of the church visible and invisible, and quarried his ideas from the same sources—the Bible, Augustine, and certain other fathers. The second section, the bulk of the book, is a translation of Peter of Mladonovice's account of Hus's trial. Peter was Hus's disciple and, despite his casual hastily-written Latin, provides the only sympathetic account of the proceedings. Spinka uses the 1932 Novotny text, but adds additional Hus documents and letters, and his own bibliography. The book is a masterly study, fair-minded, well-written, and indispensable for basic texts and as a guide to recent Hus study.

G. E. DUFFIELD.

THE SPANISH INQUISITION.

By Henry Kamen. (Weidenfeld & Nicolson.) 339 pp. 45s.

The Spanish Inquisition began in 1480 as a continuation of the medieval tribunals, and was not finally abolished till 1834. Mr. Kamen, who is a university history lecturer, believes it was more a means of procuring racial and political unity than a religious instrument. Early activities were directed against Jews, especially the conversos, those who had become Christians. Jews made up almost the entire medical and financier professions, though as time went on, they intermarried themselves with the aristocracy, and conversos were found in most influential positions in church and state. Gradually Jews and the Muslim Moors were ousted from Spain, and public opinion favoured this racial suppression, apart from the occasional liberal-minded scholar.

In the 1530s the Inquisition turned on the Erasmists (surely Erasmians?), those liberal humanists who favoured Protestant or Anabaptist illuminist ideas. Not till 1550 did the main attack on Protestants as such begin, and then in a veritable neurosis of fear about their threat to national security. By 1560 indigenous Protestantism had almost vanished in the flames.

Kamen corrects some misconceptions. The Inquisition was not wealthy, nor solely responsible for Spain's cultural eclipse when Alcala University, founded by the enlightened Cardinal Ximenes, promised so much. (It is significant that so many of those persecuted came from Alcala.) Kamen charts the activities and organization of the Inquisition, showing how it declined. He examines the Indexes; the later ones were compiled by petty-minded clerics and simply damned those who threatened them. Kamen is out to correct earlier largely religious

interpretations of the Inquisition, and like most such critics he somewhat overstates. Religion and civil life were not so divisible in those days as now. Mr. Kamen has provided a valuable documented book, even if the secularist interpretation is rather overdone.

G. E. DUFFIELD.

THE MEANING OF SALVATION.

By E. M. B. Green. (Hodder & Stoughton.) 256 pp. 30s.

CHOOSE FREEDOM.

By E. M. B. Green. (I.V.F.) 96 pp. 4s.

Both these books are concerned with the Gospel, and the offer of salvation. In *Choose Freedom* Mr. Green describes in vivid and modern terms how Christ is the answer to human need. On a scholarly and scientific level *The Meaning of Salvation* does the same. On the score of what it *is*, whatever it says in detail, it deserves to be read, because it shows that the tools of painstaking scholarship can be used, rather than shunned, in order to present the Gospel. It stands as a reminder that the Christian needs to be a thinker/theologian and a missionary, as indeed Christ was. Refreshing it is, therefore, to find inside the same covers both scientific discussion and the stories of three or four people who personally found salvation through Christ. Let those whose mental apparatus equates "theological" and "dry" take note!

Mr. Green's method is to give an historical survey, working through the terminology and associations of Salvation in the Old Testament, the world of Jesus' time, and then on to Jesus and the evangelists, Paul and the other New Testament writers, concluding with a brave bite at some modern problems. Here Mr. Green decides that healing, except in missionary contexts, is not to be expected alongside the preaching; that the New Testament does not teach universalism; that the perseverance—and apostasy—strands should both be given full force, but that free-will can frustrate enjoyment of the promises. and lastly, that salvation through Christ is a neglected and a necessary message today.

In the face of so much that is valuable, it may seem ungracious to offer criticism, but that must be risked. The first must be that some topics are discussed very superficially, particularly baptism, the association of creation ideas in both the Old Testament cult and the theology of Paul (Rom. 3 : 23 ; 5 : 12-21 ; 8 : 19-25 ; 2 Cor. 4 : 4-6 ; 5 : 17, etc.), the connection between martyrdom and salvation, and gnosticism (which gets less than two pages, Colossians notwithstanding).

A second and more fundamental criticism is the selective use of sources. For Pharisaic theology we have to make do with the Psalms of Solomon, and little notice is taken of Rabbinic sources. (Incidentally, there is a textual variant for Χριστός κύριος in Lk. 2: 11 parallel with the same usage in Ps. Sol. 17: 36. Although Mr. Green opts on page 62 for a mistranslation of Χριστός κύριου in the latter place, it is odd that on page 63 he should say that "the deliverer would be the Lord Christ".

And there is no evidence that "the Lord" was even a rare Messianic description). Further, the evidence does not support Mr. Green when he comments on Isaiah 53 that "the messianic interpretation of this passage was normative for subsequent Judaism; for the first thousand years of the Christian era no definitely non-messianic interpretation is to be found in rabbinic literature" (p. 50). In b. Sota 14a, R. Simlai (3rd century) interpreted Isaiah 53 of Moses, and Jeremias shows that Hellenistic Judaism did not agree with Palestinian Judaism here. Mr. Green's book does not take account of this difference, nor of the pre-Christian view of Isaiah 53, nor of the divergent interpretations of the other Servant Songs.

In the use of the New Testament it is disappointing to find the crucial problems of the Gospels being quietly dropped. Mr. Green states that comparison of parallels reveals the evangelists as feeling free to introduce or omit the term "Son of man" at their own discretion (p. 105), and that "the four accounts of the institution of the Lord's Supper differ considerably" (pp. 206ff). But there the matter rests. As a result, the theology of the evangelists (as separated from that of Jesus) is arrived at only by their process of selection (p. 119), and the questions of redaction and interpretation are side-stepped. Consequently, the evangelists themselves emerge with very little differentiation. I fail to see why the one salvation reference in Mark which is *not* taken by Matthew or Luke is particularly significant for Mark's theology (p. 119) unless Mark came third: nor why the five Marcan statements taken by Matthew but not by Luke should be singled out, when in any case we are then told that "the most interesting references are naturally those peculiar to Matthew" (p. 122). Since Bornkamm, Barth, Held, and Hummel have done enough to show Matthew's editorial activity to be highly significant, something on Matthew's use of Marcan salvation references would have been in place. And if genuineness of sayings is admitted as a discussion point Higgins, Tödt, and Vielhauer, to mention only a few, might not be convinced by this (p. 106): "The very fact that this complex of sayings calling Peter 'Satan' was preserved in the early Church of which he was undisputed leader, is sufficient guarantee of the authenticity of Jesus's logion equating the Son of Man with the Suffering Servant".

In sum, the reader will appreciate that this book will set him thinking. Let not criticisms mask its usefulness. Useful it will certainly be, particularly to ministers wanting theological stimulus and material, and indeed to any thinking Christian wanting to study the Bible more deeply. For theological students, it will show which are the important springboards, but not spare them the necessity of personally plunging in.

D. R. CATCHPOLE.

A NEW TESTAMENT HISTORY.

By Floyd V. Filson. (S.C.M.) 428 pp. 42s.

This is a major work designed to be a standard textbook of New Testament history and the equivalent in the New Testament field of its companion volume on the Old Testament, John Bright's *History of Israel*. It is undoubtedly much harder to write a good New Testa-

ment history than a good Old Testament one because the period is so much more compressed and so many factors which are not strictly historical need to be introduced. This book is accordingly a good deal less satisfactory than Bright's. It is always a sober and reliable account of the period which it is covering and the author's scholarship is well enough known. But the treatment of issues is often very sketchy and the general arrangement of the work is at times rather baffling. Nonetheless it is a mine of valuable information and will have and deserve a wide use amongst the ministers, theological students, and lay teachers and leaders for whom it is written.

The first chapter deals with the historical background and goes right back to 175 B.C. The tale at the other end of the scale is carried on, at a later stage in the book, into the middle of the second century when the New Testament writings had been completed and were being gathered together into a canon. The material at both ends is inevitably somewhat thin. The chronological table at the end of the book runs from 336 B.C. to A.D. 200, and, while including the dates of certain writings outside the New Testament, strangely includes none of those inside. The table of the Herods is rather poorly set out and the maps are somewhat ordinary. The indices are good and there is a useful bibliography though the reason why some titles come under some headings is not always immediately apparent.

Professor Filson has some useful remarks about the Jewish background to the New Testament, emphasizing that Judaism was not a static system at this time. While he stresses the Jewishness of Jesus, he will have no truck with the attempts to connect Him (or John the Baptist) with any particular group within Judaism such as the Essenes. He is not prone to speculation and is at pains to emphasize that "we are always driven back to the New Testament as the one source of detailed material for the life of Jesus". In order to answer the question whether the Gospels are trustworthy (which he broadly concludes to be the case) he has to go briefly into form-criticism and source-criticism, and he briefly introduces the Gospels individually but waits until the end of the book before dealing with them more fully. He believes that the evangelists, who wrote in the last third of the first century, were not interested in the dating of events and sayings by and large nor in the psychology of Jesus. There may have been some collection of testimonies and a passion narrative as early as A.D. 50. He is uncommitted about the Virgin Birth and pleads strongly for the fact of the Resurrection. He backs the Synoptic dating for the Last Supper and the longer text of Luke.

Dr. Filson dates the Acts about A.D. 90. He sees the strength of the case for a date in the early sixties but assumes that this is impossible because of the date of Mark—he does not allow for the possibility that Luke could have used a draft of Mark. He makes rather less of Stephen than he might. He gives what he feels to be the simplest solution of the Acts and Galatians problem by identifying Gal. 2 : 1-10 with Acts 15 : 1-29 and saying that the decree simply confirmed the arrangement Paul had always had with the Gentile converts. He favours Paul's being released from Roman captivity and sees the Pastorals as a revision and enlargement of Paul's final letters. He is rather thin on

the historical importance of 1 Peter and the Johannine Epistles. The only outlandish opinion that he appears to produce is that Lazarus was the "Beloved Disciple". He ends by reminding us that "not in a creed or in an official organization, but in the New Testament canon read and used under the guidance of the Holy Spirit, the Church found its fundamental point of reference for the future". R. E. NIXON.

MARRIAGE AND MINISTRY IN THE NEW TEMPLE.

By Abel Isaksson. (Gleerup, Lund, Sweden.) 210 pp. 30 Sw. Cr.

The Scandinavians are beginning to become as celebrated for dropping bombshells in New Testament studies as they were a few years ago in the Old Testament field. Whether this most learned and ingenious book by Dr. Isaksson will prove to be a literary H-bomb or merely a misfire, remains to be seen. In any case, it so abounds in erudition and fresh insights that it thoroughly deserves its translation into English, and will prove to be an invaluable quarry for information about divorce, prophecy in the Church, and the hairstyles of early Christian women—even should its main thesis not stand.

The main thesis is, as the title suggests, that of the church as the New Temple—already familiar enough to New Testament scholars. But Dr. Isaksson develops the theme in an entirely new way. He claims that the idea of the New Temple, to be set up in the days of salvation, was firmly rooted both in apocalyptic and pharisaic Judaism, that it profoundly influenced Jesus in His understanding of His mission, and that it was a regulative concept for the early Church. To prove his point, he devotes the main part of his book to showing that exegesis along such lines alone makes sense of two notoriously difficult passages, Mt. 19: 3-12 and 1 Cor. 11: 3-16. In a word, both Jesus and Paul are dominated by the idea of the New Temple; they both see disciples as priests in that eschatological temple, and this explains their respective directions on divorce and women in public worship.

The treatment of divorce against such a background is most interesting. Dr. Isaksson shows that for Jesus, as for the Essenes, ethics is the fruit of eschatological conviction. Because Jesus is conscious of being the inaugurator of the Messianic Age and the founder of the New Temple, He revokes the teaching of Deuteronomy 24 (which in any case, says Isaksson, did not forbid or even regulate divorce, but merely the renewed association of divorcees), asserts the indissolubility of marriage, and applies to the disciples the rules laid down for the priests in Ezek. 44: 22—that they must not marry any girl who was not a virgin. That is the meaning of the famous exceptive clause, which is genuine and not a church creation. (*Porneia*, he justly observes, means pre-marital unchastity, not adultery.) The saying about eunuchs proves the eschatological orientation of this teaching, fulfilling the prophecy of Is. 56: 4f. Not only did Jesus express His eschatological authority by revoking the legislation of Dt. 23: 1 (refusing to allow eunuchs a place in the assembly of Israel), but in so doing he broke with the Jewish view that a man must marry—and that is why Paul, an ex-Pharisee, can hold that celibacy is preferable to marriage!

The development of the imagery of the New Temple belongs to Paul. In 1 Cor. 11 Isaksson beards almost all the critics by affirming that we have nothing to do with women wearing hats or veils, but with their hair styles; we move in the world of female Nazirites (those with shorn hair), of unmarried women (with loose hair) and of married women (with plaited hair); we even have a new interpretation of "power on the head because of the angels". It means "the authority to prophesy (i.e., some sort of a document) tied on the head to show that the angels (the agents in revelation!) had in fact spoken with her (i.e., that she is a real prophetess)". So if you did not know what 1 Cor. 11 was all about before (and it is clear from the commentaries that few people do), read Isaksson, and all will be clear. A great deal of ingenuity is required in this chapter both of author and reader alike; thus the *doxa* and the *eikon theou* in verse 7 refer to the prophet having short curly hair and a white cloak like God! *Katakalyptesthai* means to put your hair up, not to wear a veil, and *plen* (11) has to be translated "in any case" not "however"; and so on. . . .

It is a less convincing piece of work than the first part of the book, albeit full of quaint and inaccessible information. Whatever else he has achieved, Dr. Isaksson has reiterated the importance both of the Essene and Pharisaic background to the New Testament and the extent to which we are still far from certain of the meaning of even major elements in New Testament teaching. All those concerned with the teaching of Jesus about Himself, about divorce, and the position of women teachers in public worship (all of them living issues) should read this book.

E. M. B. GREEN.

HISTORICITY AND CHRONOLOGY IN THE NEW TESTAMENT.

(S.P.C.K.) 160 pp. 17s. 6d.

This, the sixth of the S.P.C.K. *Theological Collections* is by far the most significant of the series to date. In it ten modern scholars of stature address themselves to various aspects of the "problem of the historical Jesus" which has dominated New Testament studies for almost a century.

The most brilliant is the first, D. E. Nineham's general assessment of the present position with regard to the Jesus of history. He gives a scrupulously fair and highly sympathetic interpretation of Bultmann's contribution to this debate, and maintains that, despite Bultmann's historical scepticism, there is not that gulf between what he and the traditional theologians are saying which some have supposed. Both approaches, he maintains, in the last resort have recourse to Christian experience to validate their dogmas. The supernatural things about Jesus cannot be historically verified, by the very nature of the case, but must be experienced. But in the end, Nineham cannot side with Bultmann (he takes history more seriously), nor with the protagonists of the "New Quest"—at least, not without qualification. No, he regards the balance of fact and interpretation in the Gospels as comparatively unimportant, because the Gospels record not only *kerygma* but *response*. The Gospel account of the impact of Jesus is something

we come to recognize as appropriate, because we find that He calls out the same response and vouchsafes the same experience to us.

Passing over Allan Barr's interesting survey of recurrent questions in the historical study of the Gospels, and Leaney's acute examination of the Gospels as evidence on first century Judaism, we come next to C. S. Mann's assault on the historicity of the Birth Narratives. This lowers the standard of the whole work, not because its conclusions are negative but because they are arbitrary and ill argued. He has clearly not paid attention either to Gresham Machen's or Vincent Taylor's work on the subject, both of which would have saved him from the more brash of his errors. As might be expected, his historical disclaimers go hand in hand with a quest for theological purpose in the Birth Stories, and this is well done.

H. E. W. Turner contributes an interesting and very careful chapter on the chronological framework of the Ministry, and George Ogg concentrates on that of the Last Supper. Both conclude, for rather different reasons, that 33 A.D. is the most probable date for the Crucifixion. In arriving at this conclusion, Ogg is a devotee of astronomical considerations; Turner's argument is broader based and more balanced.

But to my mind the second highlight of this book, after Nineham's essay, is the Roman historian Sherwin-White's essay on the Trial of Jesus, in which he demolishes P. Winter's widely-read reconstruction, and vindicates the general historicity of the evangelists' accounts. How often one finds that professional historians are far more ready to respect New Testament evidence than professional theologians, who are not infrequently unaware of the finer points of first century secular history!

Lillie on the Empty Tomb is fair and constructive; so is the Archbishop of Canterbury on the Ascension; he shows how precariously based in New Testament usage is the distinction we make between the Resurrection and Ascension, though it must be noted that much of the material he adduces is capable of other interpretations. The book ends with another episcopal survey, by Bishop Williams of Leicester, of the reliability of Acts. In this he covers the ground adequately and fairly, and (predictably!) concludes by seeing the Lucan *Frühkatholismus* as a legitimate stage in the development of the Church into what we have lived to see.

An excellent collection of essays; my only complaint is the price, which, for a paperback, is surely exorbitant. E. M. B. GREEN.

GOD IN THE NEW TESTAMENT.

By A. W. Argyle. (Hodder & Stoughton.) 224 pp. 15s.

Mr. Argyle's book belongs to the series, *Knowing Christianity*, edited by Dr. William Neil. These volumes are intended to provide the thinking layman with a "solid but non-technical" presentation of what Christianity is all about. This latest addition is certainly solid, and a glance at the index of passages cited is an indication of the exhaustive survey of the biblical material which Mr. Argyle undertakes.

The author writes clearly, and his book is a masterpiece of well-ordered, comprehensive presentation. Inevitably his subject, which

is of such central and crucial importance to the theology of the New Testament, calls for the treatment of a large number of related issues. He passes accordingly from one to the other with breathtaking speed, but never loses sight of his main object, which is to let the text of the New Testament speak for itself on the subject of what the early Christians believed about God, and how they related their doctrines of Christ and the Spirit to this belief. *En route* the writer indicates the drift of contemporary biblical scholarship on the issues he treats, and takes some account of the background evidence of rabbinic, Qumranic, and classical sources.

It is perhaps worth asking, however, whether this volume is quite as "non-technical" as the editor intended. On the very first page, for example, we are introduced to terms like Yahweh, Septuagint, Massoretic text, and oral tradition, and to transliterated Hebrew and Greek, with a minimum of explanation. And again the breadth of the subject-matter, in view of the length of the book, means (as Mr. Argyle himself suggests) that the work is likely to be used by its thoughtful lay readers more as an introduction than as a final word.

STEPHEN SMALLEY.

MISSION IN THE NEW TESTAMENT.

By Ferdinand Hahn. (S.C.M.) 184 pp. 21s.

Professor Hahn of Kiel is one of the younger German New Testament scholars and was a pupil of Käsemann and Bornkamm. It is good to have a book on this subject from his pen, for all too little New Testament scholarship, especially in this country, seems to have been devoted to laying the theological foundations of the Church's all-important task of mission.

Hahn begins with the Old Testament background, showing that the promise of salvation to the nations in the last days is basic though there is no Old Testament command to undertake a mission. Judaism's proselytization was only a preparation for the Christian mission which is put into action by the work and message of Jesus and the coming of the Holy Spirit. There then followed a long period of tension between the understanding of the priority of Israel and the universality of the Gospel. Paul argues that the special election of Israel will lead to their salvation in the end, while Mark shows that Israel has forfeited her position with the rejection of Jesus, and Matthew and Luke try to make clear the lasting precedence of Israel, the Gentile mission now being no problem.

The second question is that of the relation between mission and church. There is a unity but not an identity between church and mission. He relates this to the modern missionary and ecumenical scene. It is possible to disagree with a good number of critical and exegetical points, but this is a valuable and stimulating book.

R. E. NIXON.

THE LIGHT OF THE WORLD : A RECONSTRUCTION AND INTERPRETATION OF THE LIFE OF CHRIST.

By Greville Cooke. (*Icon Books.*) 352 pp. 5s.

Here is a new and pocket-sized edition of a book first published in 1949. In the foreword Canon Cooke reminds us that this was never intended to be a "Life" of Christ in the traditional sense. It is rather an interpretation which is written like a novel, in a style that is easy but florid, yet based squarely on the facts provided by the Gospels themselves. The author's intention is clear ; it is to bring his readers in heart and mind nearer to Jesus.

There is of course, as we known from the work of Renan and others, a terrible and perpetual danger in attributing to Christ thoughts and even words which the New Testament does not supply. And Canon Cooke is aware of this danger. He is a scholar, and this work is the result of a lifetime of study. He writes with a vivid and visual imagination, and brings alive both the background of the Gospel story and its drama (his material is divided into five "acts") ; but he does not deliberately invent. His characters live ; but the words they speak are more or less the words of Scripture. Moreover the book as a whole involves a masterly weaving together of the Gospel narratives, in a manner worthy of Tatian himself.

Even so, an uneasy feeling remains. A treatment such as this is inevitably subjective. The exegesis of the *tu es Petrus* and *noli tangere* sayings, for example, is the writer's own ; so are the motives attaching to Judas, and the implicit identity given to the Fourth Evangelist. But even more disturbing than these points of detail is the question which can never really leave the reader at any stage, "how do we know ?".

STEPHEN SMALLEY.

EINFÜHRUNG IN DAS MARKUS-EVANGELIUM.

By Rudolf Grob. (*Zwingli Verlag, Zurich.*) 360 pp. Swiss Fr. 24.80.

It is a recurrent problem for New Testament scholars to keep the balance between exact scrutiny of detail and a broader view of the whole. Dr. Grob approaches Mark convinced of the unity of teaching and of structure in this gospel, and concerned to interpret it by the data the evangelist himself provides rather than by outside parallels and piecemeal dissection. As a result we have a highly theological commentary, with many clear insights, centred in the view of Christ standing at the centre of time, and as Son of Man linking heaven and earth. A 36-page appendix describes the development of scholarly discussion of Mark.

Yet it may be feared that, like Shakespeare's heroes, the strong point of this work is also its weakness. Once the theologizing process has gathered momentum it is hard to slow down. Thus "it came to pass" (Mk. 1 : 4) is made to recall Genesis 1 (p. 12), and significance is drawn from the word "with" (p. 15) and the occurrence of Mark's time-note "in those days" in passages concerning the *Endzeit* (p. 13). The symbolism is at times fanciful, as when (p. 63) the crossing of the

lake (Mk. 4 : 35-41) is a picture of progress from Gerasa, the place where the Risen One appears, to the other side, heathen Rome. The up-grading of ordinary vocabulary into *termini technici* may "solve" some problems, but it is hard to be convinced that because "opsontai" occurs in 13 : 26 and 16 : 6, therefore the whole *Endzeit* is concentrated in the death and resurrection of the Lord, and so the problem of 13 : 30 dissolves. Similarly, hints of Ex. 24 : 10 in Mk. 16 : 6, and of Ex. 6 : 2-9 in Mk. 10 : 35-45 do not leap out of the text. At times, history seems to burst at the seams from the pressure of theological content—for example, the witnesses in 14 : 55ff., represent the testimony of those outside (Mk. 4 : 11) and "they contradict themselves, they must contradict themselves" (p. 250).

The author is clearly not impugning historicity intentionally, but if Mark himself had all these things in mind, it is difficult to believe he is giving us history. Interpretation with history is one thing, but the limits must be carefully fixed.

D. R. CATCHPOLE.

CALVIN'S COMMENTARIES : THE ACTS OF THE APOSTLES 1-13.

Translated by John W. Fraser and W. J. G. McDonald. (Oliver & Boyd.) 410 pp. 30s.

THE ACTS OF THE APOSTLES : NOTHING CAN STOP THE GOSPEL.

By R. R. Williams. (S.C.M.) 179 pp. 9s. 6d.

THE FIRST EPISTLE TO THE CORINTHIANS : CREED AND CONDUCT.

By Glyn Simon. (S.C.M.) 157 pp. 8s. 6d.

It is good to be able to welcome another volume in the new series of Calvin's commentaries, which is rightly enjoying a high reputation for its good translation and attractive production allied to a reasonable price. As the publishers remind us, "these are the classic Commentaries of the Reformation which laid the basis for all later scholarly exegesis of the Bible and which are proving as 'modern' as ever in their honest careful handling of the text, and in the relevance of their exposition to our deep religious and human needs". There are many new critical questions which one cannot expect Calvin to answer, but there are fine theological comments for instance on Pentecost and on the "Samaritan Pentecost". We can also find considerable devotional help in his treatment of such passages as the death of Stephen or Peter's escape from prison. He comes out with a number of pungent remarks, such as the well known one on 1 : 6—"There are as many errors in this question as words".

It is good also to see the S.C.M. "Torch" series of commentaries coming out in paperback form. The Bishop of Leicester has added to the bibliography (though surprisingly omitting F. F. Bruce's English Commentary, after quoting his Greek one with such approval) and made a few additional notes at the end. He notes that M. D. Goulder supports his view of parallels between the Gospel of Luke and Acts, but mercifully he is not carried away by any of Goulder's excesses. He quotes Nathaniel Micklem's comment on the first edition that he had "never pretended that an open question was closed" and adds,

" I can only say that most of the questions are now more open than ever ". A fair and stimulating commentary.

The Bishop of Llandaff does not appear to have added any additional notes to his commentary which was published in 1958. The book has proved its usefulness and will continue to do so in this new form. It is a pity that my copy lacked any print on pp. 34f., 38f., 42f., 46f.

R. E. NIXON.

FLESH AND SPIRIT : AN EXAMINATION OF GALATIANS 5 : 19-23.

By William Barclay. (S.C.M.) 127 pp. 7s. 6d.

THE KING COMES : AN EXPOSITION OF MARK 1-7.

By James W. Leitch. (S.C.M.) 128 pp. 9s. 6d.

DESIGN FOR LIFE : AN EXPOSITION OF THE SERMON ON THE MOUNT, ITS MAKING, ITS EXEGESIS, AND ITS MEANING.

By A. M. Hunter. (S.C.M.) 127 pp. 7s. 6d.

These three books have in common an expository purpose. The first is a new edition of Professor Barclay's word-study of Galatians 5 : 19-23, the lists of the works of the flesh and the fruits of the Spirit. He sets the scene in two introductory chapters by considering the meaning of the terms soul and spirit, and flesh and body. He then takes each word in the two lists in turn, and examines its significance in the light of its septuagintal background, and of its contemporary and New Testament usage. It is all most lucidly and expertly done, and will be of value in every way for the non-specialist as well as the specialist student of the New Testament. It will also provide an admirable linguistic and theological basis for any further consideration of Christian ethics.

Dr. Leitch has given us in *The King Comes* an exposition of Mark 1-7 which is based on a series of sermons delivered while he was minister of a parish in Scotland. It is a refreshingly original treatment of the material, informed by both unobtrusive scholarship and deep practical and spiritual insight. It also achieves a perfect balance between preaching and teaching. The only criticism is that the book stops short at chapter 7 (why there, and not at the " great divide " ?). We look forward to Mark 8-16.

Design for Life is a new edition of Professor Hunter's straightforward exposition of the Sermon on the Mount ; the first edition of this appeared in 1953. Dr. Hunter has revised some of his material, taking particular account of the recent contributions of J. Jeremias and W. D. Davies to our understanding of the Sermon. The core of the book, and in some ways its most valuable part, is a verse-by-verse treatment of the actual text. But Professor Hunter's general view of the Sermon, that it is " the moral ideal for committed Christians " which is challenging but unattainable (pp. 118-22), is curious ; and it tends to make the Sermon, despite assertions to the contrary, an ethic of " ought " rather than " is ". Are we not in Christ able to be what the law and the Sermon show us we should be ?

STEPHEN SMALLEY.

A COMMENTARY ON ROMANS 12-13.

By C. E. B. Cranfield. (Oliver & Boyd.) 98 pp. 10s. 6d.

This commentary on two chapters of Romans is the latest addition (No. 12) to the series of *Scottish Journal of Theology* Occasional Papers. Publication in this form is admirably suited to Mr. Cranfield's purpose, which is to expound this particular section of Romans at greater length and with more attention to the work of previous commentators than will be possible in his forthcoming commentary on the whole in the new *International Critical Commentary* series.

The result is a careful treatment of almost every word and phrase in Romans 12-13, in which full attention is paid to classical and patristic sources in order to illuminate further the meaning of the text in terms of its language and theology. To read these two chapters using Mr. Cranfield's commentary, therefore, is to be forced to study the text in slow motion; and the effect is most salutary. Apart from anything else, we are reminded of the importance in any biblical study of taking nothing for granted.

Needless to say, our appetites are whetted for Mr. Cranfield's complete commentary. But this curtain-raiser is well able to stand by itself. As the author himself points out, a patient study of these two Pauline chapters is likely to be of immense relevance in the sphere of contemporary thinking; and his own comments on the Christian's political involvement, for example (pp. 71f.), are both sane and timely. Mr. Cranfield keeps the practical reference of his material in view throughout, and this is supported rather than obscured by the wealth of scholarly detail he includes.

STEPHEN SMALLEY.

PAUL AND JAMES.

By Walther Schmithals. (S.C.M.) 125 pp. 18s.

The S.C.M. Press continues to give us in their *Studies in Biblical Theology* series a representative selection of important works by continental theologians. Dr. Schmithals, who is a pupil of Bultmann and Kümmel, is New Testament Lecturer at Marburg. In previous work he has suggested that Paul's genuine letters are uniformly hostile not to Judaizers but to Jews or Jewish Christians with a pronounced Gnostic trend unrelated to the Palestine church. "Consequently Paul's relation to the primitive church in Jerusalem must be examined afresh. This has been done in the study presented here" (p. 9). On the way Johannes Munck gets a very rough handling and the author of Acts an even rougher one, justified by the fact that he "certainly did not write before the second century"!

One of the central points of the argument concerns the nature of the "Apostolic Decree". Schmithals concludes that "it is not only open to doubt whether it originated in primitive Christianity but also whether it was ever recognized there at all" (p. 102). Paul and the Jerusalem Christians were both anxious to keep the unity of the Church and the difficulties were caused largely by the need of the Jewish Christians in Jerusalem to avoid persecution such as had led to the death of Stephen. The "false brethren" of Galatians are not

Judaizers but Jews. The circle of Peter was to preach to the Gentiles in the same way that the Jews did—via the synagogue. Paul could not have begun his preaching there.

R. E. NIXON.

THE LAW AND THE PROPHETS : A STUDY OF THE MEANING OF THE OLD TESTAMENT.

By W. Zimmerli. Translated by R. E. Clements. (Blackwell.)
101 pp. 14s.

This monograph is partly a survey of critical thinking (mainly German) on the relationship of these two major constituents of the Old Testament, and partly a contribution itself to the debate. It does both jobs well. There is a readable account of the successive influences of such writers as Ewald, Wellhausen, Duhm, and Hölscher, and, more recently, the form-critics; an account which covers well-trodden ground but brings its contours usefully into view. The author's own contribution, however, is what the reader is anxious to have, and this arises largely out of his critique of Noth and von Rad. Both these scholars, in emphasizing the connection of the law with the covenant, tend to see the law in early Israel primarily as a manifestation of grace, and both find it changing its role as time went on, into a system standing apart from the covenant, a source of accusation and of legalistic religion. Von Rad, in fact, sees this beginning to happen as early as the eighth century, when the Decalogue's easy tests of allegiance (as he sees them) were suddenly reinterpreted by the prophets as accusing demands.

In reply, Zimmerli draws attention first to the covenant itself (not neglecting the extra-biblical material), and points out that the antithesis between covenant grace and legal accusation is too simple: there were curses as well as blessings written into the covenant, and which the first commandment spoke of God as redeemer, the second named Him 'el qanna', the jealous God. "It is possible therefore for a man to fall by it" (p. 55). He then turns to the prophets, and shows both the preliterary and the literary prophets bringing out of the decalogue the judgment on the sinner which was implicit in it, and finds the climax of prophecy in the Servant's vicarious bearing of this curse and in the promise of the new covenant. The thrust towards both aspects of this climax comes from the grace and judgment already shown to be inherent in law and covenant alike.

Traces of Wellhausenism leave their mark here and there, for Zimmerli accepts the post-exilic date of the final form of "P" and considers that "P" deliberately suppressed the mention of the Sinai covenant with its accompanying apodictic law. But apart from this occasional brandishing of the critical knife, the tendency of the monograph is towards demonstrating the living unity of the Old Testament.

DEREK KIDNER.

DANIEL : A COMMENTARY.

By Norman W. Porteous. (S.C.M.) 173 pp. 30s.

This commentary, although it is the work of a British scholar, appeared initially in German in 1962 in the series *Das Alte Testament*

Deutsch; it is good to have it available now in its native tongue. The standpoint is that of critical orthodoxy, both in general and in most details. That is, the author regards the book as a product of the Maccabean revolt, and while he looks askance at the idea of mapping the future from its visions (a "tragic mistake") he also turns a sceptical eye on most conjectures of interpolations and re-writings. On the latter point he wisely observes that awkward transitions are no proof of editorial patchwork, for they can be features of a particular author's style. Both in his approach to the text and in his assessments of current theories Professor Porteous prefers caution to flights of fancy, and his concern is to be fair and balanced.

In spite of this, some arguable views have been denied a hearing. This is perhaps understandable in a field which has attracted so many cranks; yet it surely shows bias to dismiss as "a waste of time" (p. 25) any attempt to defend the opening statement of Daniel, and also to assume, rather than argue, that the second of the four kingdoms was intended to represent a separate Median empire (against the books' own repeated evidence: Dan. 5: 28; 6: 8, 12, 15; 8: 20). The fact that so judicious a historian as D. J. Wiseman advocates a re-examination of these points should have counselled caution.

It is a more fundamental matter however when Professor Porteous takes issue with the book of Daniel on two points of its teaching. The first of these is its contention that God has given certain clues to the predestined course of history, and the second is its statement that the wicked will suffer "everlasting shame and contempt" (12: 2). On the former point the author says: "What blinds many to the fact that it is an error to imagine that God poses puzzles of this kind is that the error begins in the Bible itself . . ." (p. 144); and on the latter, he quotes with approval E. W. Heaton's "regret that he [the author of Daniel] did not rise above the crude demand for strict retribution, which runs through the Old Testament like an acrid stream" (p. 171).

This judging attitude to the book gives the commentator a veto on anything it may say against the present set of our minds; and while he is very sparing in his use of it, its very existence provides the reader with a way of escape. It is exactly this that should be denied us.

The commentary is set out in an agreeably readable form, and it gives valuable emphasis to the positive theological teaching of Daniel, which is its main concern.

DEREK KIDNER.

THE HOLY BIBLE AND APOCRYPHA IN THE REVISED STANDARD VERSION.

(Nelson.) 1,300 pp. 25s.

The growing use of the RSV as the standard text for examinations will make this edition, incorporating its translation of the Apocrypha, particularly welcome to students. The apocryphal books are bound at the end of the volume, after the New Testament, from which they are visibly marked off by a dozen pages of introduction printed on buff paper—a useful if slightly unbeautiful device.

This introduction, which is by H. H. Rowley, discusses the relation of the Apocrypha to the Canon, outlines the contents of the various

books, and assesses the value of the collection. While it is a helpful guide to the newcomer to this literature, it speaks somewhat more as an advocate than as a judge, minimizing the controversy over its canonical status, as something now "outgrown", and drawing no attention to the occasional trivialities (e.g., Susanna; Bel and the Dragon), superstitions (e.g., Tobit 6 : 16, 17) and misleading doctrines (e.g., Wisd. 8 : 19, 20; 2 Macc. 12 : 44, 45) which underline the importance of subjecting it to the authority of canonical Scripture. There is a brief mention of the fact that the Old Testament was the Bible of our Lord without these additional writings, but the implications of this fact are not drawn out.

The production of the volume is excellent: it is beautifully compact and a pleasure to handle; the type is bold and clear, and the price extremely modest. One misprint was noticed (Esdra for Esdras, in the heading of p. 13 of the Apocrypha).
DEREK KIDNER.

LAYMAN EXTRAORDINARY: JOHN R. MOTT, 1865-1955.

By R. C. Mackie and Others. (Hodder & Stoughton.) 128 pp. 6s.

Professor Latourette says of John R. Mott: "No one since the days of St. Paul has done so much to spread the Gospel of Jesus Christ". This paperback enables us to believe how true this assessment may be. After a foreword by Dr. Visser 't Hooft, we are given first a portrait of Mott as the man of his time, the world's worker, the presiding genius, and the elder statesman. There follow excerpts from his own speeches and writings, and the book closes with reminiscences by some of his old friends and fellow workers.

Mott's lifelong and unchanging outlook was shaped by the evangelical movement among the students of his day. Indirectly his conversion owed something to D. L. Moody whose mission at Cambridge had influenced J. E. K. Studd (one of the "Cambridge Seven"). Studd spent a week holding meetings at Cornell. Mott went, after some hesitation, to one of those meetings and "heard the speaker give three short sentences which proved to be the turning-point in my life". He joined the Y.M.C.A. and later volunteered for service in the Mission Field. He accepted the national secretaryship of the inter-collegiate Y.M.C.A. for one year, but his service for the Y.M.C.A. eventually became sixty years. He linked up with the Student Volunteer Movement and thus began a life-time of travel which was remarkable for a man who was always prone to train, sea, and (later) air sickness. His life was spent in spreading the Gospel among students throughout the whole world.

He is described as massive and masterful, a man of an assurance which to some seemed arrogant. Jesus Christ was the centre of all his thinking and living. His aim was to present young men with a Saviour and lead them to trust in Him. He insisted that religion was a matter of the will and that they must *decide*. He was able to tell of "thousands of lives" in which he had seen "light break forth into life from this truth". It is interesting to note that he came to regard the age of adolescence as more critically important than the

student age. He said "If I had my life to live again I would start sooner and give far more time and energy to youth of the high-school age". This is an impressive and inspiring book. T. G. MOHAN.

THE SKY IS RED.

By Geoffrey T. Bull. (Hodder & Stoughton.) 254 pp. 21s.

As Geoffrey Bull explains in his opening chapter, *The Sky is Red* is the third volume of a trilogy. All these "merge", as he says, from the years he spent in Communist prisons in China. *When Iron Gates Yield* dealt with his prison experiences, how God brought him through the rigours of those days, especially the brain-washing. The second book, *God Holds the Key*, was written some years later, and "comprised a record of meditations and reflections culled from the long, lonely days of solitary confinement". (Incidentally, these books had, and continue to have, a very wide sale.) *The Sky is Red*, as the title suggests, has Communism for its background, but by illustrations from his own experiences, and many others drawn from wider fields, together with illuminating expositions of Scripture, he attempts "to give God's Answer to a world where men have come to feel that there is no answer at all". While we may argue (rightly, as he would say) that no Communist can be a Christian, and no Christian a Communist, he urges us to recognize that what men require today is not so much "a more explicit statement of Christian teaching" as "a more dynamic presentation of Christian living". In a longer review one could quote many pungent phrases which are worth remembering because they express so clearly the basic falsehoods of Communist ideology, and the eternally satisfying "answer of God".

Some of us who are members of the main Christian denominations may query the scriptural justification of some of his structures, but your reviewer is in full agreement with his exposition of John 17 : 11.

When the second edition is printed (as it certainly will be), the proof reader should note a number of errors, beginning with "bloodcurling" on page 32, and ending with the ascription on page 225 of the words of Job (chapter 28) to the apostle John! FRANK HOUGHTON, *Bishop*.

TWELVE ANGELS FROM HELL.

By David Wilkerson, with Leonard Ravenhill. (Oliphants.) 152 pp. 15s. 6d.

David Wilkerson, a minister of the Assemblies of God Church in the United States, needs no introduction to English Christians, for his first book, *The Cross and the Switchblade*, deservedly became a best-seller. In fact, in this country and America no fewer than 850,000 copies have been sold. From two points of view it is an astonishing story, for its pictures on the one hand, the appalling grip of the drug habit upon young people in New York and other cities, and, on the other hand, the mighty acts of God in using His servant to lift these addicts from what seems hopeless misery into life in Christ. There could hardly be a more apt description of this book and its sequel, *Twelve Angels from Hell*, than Charles Wesley's words :

He breaks the power of cancelled sin,
And sets the prisoner free.

Mr. Wilkerson expresses his indebtedness to the Rev. Leonard Ravenhill, "noted revival writer and evangelist", for suggesting the title and giving valuable help in the actual writing of the book. Eight youths and four girls—the stories of these twelve young people are told so simply and so humbly that the glory of their deliverance is never given to David Wilkerson but to God alone. The organization which he founded, entitled "Teen Challenge", is at work not only in the slums of New York, but in other centres right across the continent to Los Angeles and San Francisco. It would be wrong to lay down this book without responding to the request in the preface that all its readers pray for the twelve young people, and for others like them, who will certainly be targets for the attacks of Satan. In fact, as I read the book, I was vividly aware of the powers of darkness, and yet increasingly conscious that Christ is Victor over all.

FRANK HOUGHTON, *Bishop*.

DECISION AT DAWN : THE UNDERGROUND CHRISTIAN WITNESS IN RED KOREA.

By *Chulho Awe*—as told to *Herbert F. Webster*. (Hodder & Stoughton.) 180 pp. 18s.

It was worth while to print this book, if only to provide fresh information concerning the implacable hatred of a Communist government for Christians who refuse to accept their theories *in toto*, and to join the party. Chulho Awe was converted as a boy while studying at the Japanese high school in Pyongyang, capital of North Korea. He grew up under the Japanese oppression, which was harsh enough, but never approaching in sinister cruelty to that of the Communists. Later he took an engineering course, and held a position in an important firm, with excellent prospects of promotion. But when the Communists took over, and he as a Christian refused to join the party, he was arrested. He paints vivid pictures of his experiences, his sufferings, his escapes, and finally of the long trek to safety in South Korea. God met with him at this time, and the call to enter the ministry of the Presbyterian Church became clear. While studying in the United States, he was encouraged to "share with others the remarkable way in which God's protection was present in these events almost like an invisible shield". But he was conscious of his inadequacy to describe these events in idiomatic English, and this explains why its authorship is given on the title page as "By Chulho Awe, as told to Herbert F. Webster". The book was first published in America, but thanks are due to Messrs. Hodder & Stoughton for making it available in this country.

FRANK HOUGHTON, *Bishop*.

EAST AFRICAN CHRISTIAN.

By *F. B. Welbourn*. (Oxford University Press.) 226 pp. 10s. 6d.

East African Christian is the fourth volume in a series entitled "The Students' Library", and clearly intended primarily for African

students. It "deals with the situation of Christians and the Church in East Africa today, and discusses how it may be possible for East African Christians to be identified positively as both African and Christian". The author, the Rev. F. B. Welbourn, worked for many years in Uganda at the famous Makerere College, which is now part of the University of East Africa.

The book is not easy reading. Mr. Welbourn writes with knowledge and sympathy of the coming of the Christian Gospel to East Africa and of the problems created by what he terms the "ecclesiastical jigsaw". While there are, of course, some areas in which only one Christian body is at work, yet in other districts, and especially in the cities, there is a sad multiplicity of Christian denominations which must be confusing to the non-Christian. In Nairobi, for instance, "twenty-three different denominations are known to meet in over a hundred different buildings". From this point of view it may be argued that "Christianity is a disruptive force in the life of the nation" (page 179). Perhaps Mr. Welbourn simplifies the problem too easily when he writes of "a clear tension between two parties, in the church". One of them consists of "those who consider that *the whole duty of a Christian* [italic ours] is to be found in the conversion of individuals". This usually results in "taking them out of their natural environment of family and neighbourhood group", and "imposes on them a negative morality (the prohibition of polygamy, of dancing, of alcohol)". Mr. Welbourn's sympathies are clearly with the other party—"those who see the work of Christ as making the whole world new. They accept an obligation to bring society, and all its groupings, to respond to God's sovereignty in the whole of life". Evangelical Christians who might be regarded as belonging to the first group may question whether Mr. Welbourn's description of their attitude is a fair one.

FRANK HOUGHTON, *Bishop.*

OUR RESOURCES.

By Phyllis Thompson. (C.I.M. Overseas Missionary Fellowship.) 125 pp. Paper 4s. 6d., cloth 7s.

THE GREAT VOLCANO.

By David Bentley-Taylor. (C.I.M. Overseas Missionary Fellowship.) 158 pp. Paper 7s. 6d., cloth 10s. 6d.

Here are two books published in 1965, the centenary year of the China Inland Mission. It was rightly decided to drop the familiar name, since the work of the Mission can no longer be carried on in China, and to substitute for it the Overseas Missionary Fellowship—a title which can cover all the new fields in which its 800 members are now working (from Thailand to Japan) and any others into which God may lead it in years to come. Hudson Taylor, stirred partly by the example of George Müller of Bristol, mindful of his own experiences of proving God's faithfulness, and concerned that the C.I.M. should not divert money from other Christian organizations, determined that no appeal for funds should ever be made except to the living God. *Our Resources* is the latest in a series of books full of thrilling testimonies

to the fact that it is always safe to trust God. Out of a wealth of treasure Miss Thompson has brought forth things new and old.

The Great Volcano is a sequel to Mr. Bentley-Taylor's first record of his experiences in Indonesia, entitled *The Prisoner Leaps*. Readers will recall that this book introduced them to a very lovable Indonesian evangelist, whom God has used to win hundreds of converts, and to establish a large number of churches. In *The Great Volcano* Mr. Bentley-Taylor writes first of his own ministry in Djakarta and Sumatra, until he was free to return to eastern Java, where once again he was in the closest touch with Rufus. At a time when Indonesia is frequently in the news it is stimulating to read what God is doing there through Indonesian Christians and through the missionaries who work alongside them in churches and Bible schools. As Mr. Bentley-Taylor tells us, he has "tried to convey" (very successfully, may we add) "not only the thrilling opportunities but also the tantalizing frustrations of missionary service in a great, independent oriental land."

FRANK HOUGHTON, Bishop.

SIMONE WEIL : SEVENTY LETTERS.

Translated and arranged by Richard Rees. (Oxford University Press.) 207 pp. 30s.

Simone Weil was a brilliant Jewess who spent the greater part of her short life in France. She taught philosophy, but as these letters show she was also well-versed in the classics, mathematical theory, and the history of science. Far from remaining cloistered in academic life, she worked in several factories in her mid-twenties, trying to understand her fellow-workers' needs and why the employers, some her friends, failed to meet them. Though she was not a Communist she was a friend of the writer Bernanos and was in Spain during the Civil War. In the Second War she remained in France under the Vichy régime until in 1942 she left for America and later made her way to England where she hoped to offer her services to the Resistance. She was disappointed to find no scope for this, became depressed, felt she was a burden on the community and met an untimely death at the age of 34, apparently brought on by voluntary malnutrition.

The letters in this volume date from 1931 to 1943 and illustrate her versatility. She writes with the same warmth and ease to intellectuals, to wealthy manufacturers, and to her parents whom she loved dearly. One would like to have read more of her religious views: she is after all known in this country, if at all, as a mystic and an unorthodox religious thinker, and the few references in these letters seem naive and undeveloped, particularly those in which she objects to the established church. But her most attractive quality which shines through the letters is her candour. When she writes that the root of evil is day-dreaming, she knows that she is by nature a day-dreamer; yet, while always aware of this defect, she strove hard to exercise it by plunging into one good work after another. It was this struggle, this tension between meditation and action, that with her poor health and her extreme self-consciousness finally proved her undoing.

DEREK TAYLOR THOMPSON.

SHAPES OF PHILOSOPHICAL HISTORY.

By *Frank E. Manuel*. (Allen & Unwin.) 166 pp. 25s.

The author, who is Professor of History at New York University, declares himself to be a sceptic as to a discernible meaning in history. Presumably he would agree with Fisher, Trevor-Roper, and Gibbon that history is "little more than the register of the crimes, follies, and misfortunes of mankind". Every attempt to trace a rational or spiritual pattern in it fails, as this series of lectures shows. Many efforts have been made, both pagan and religious. They came down to two rival ideas—the one of progress and the other of cycle. The first is largely Western and the second Eastern.

Great play is made with the historical attempts to interpret the four monarchies from the Book of Daniel. Interesting information is given on Kant's views of human destiny. Kant called the view that mankind is getting worse and worse as time goes on "Moral Terrorism", the view of constant progress "Eudaemonism", and the view that it remains at a standstill "Abderitism"—from the town of Abdera the dwelling place of Democritus, the earliest materialist. The post-revolutionary French Humanists, Saint-Simon, Comte, and Condoret, with their varying views of human perfectibility, come in for some ridicule especially in view of recent history in the twentieth century.

No doubt it is easy to express scepticism in face of the tangled skein of human history. Nobody should be too cocksure. But if we are able even to criticize any mode of behaviour we are automatically making a moral judgment that goes back on meaning and purpose. In the end it is an attitude of faith and a doctrine of Providence, without which all is indeed dark.

A. V. MCCALLIN.

TORCH FOR ISLAM : BIOGRAPHY OF GEORGE K. HARRIS.

By *Malcolm R. Bradshaw*. (*Overseas Missionary Fellowship*.) 159 pp. 8s. 6d.

George K. Harris was an American Missionary of the China Inland Mission, one of the few outstanding men who have devoted their lives to that most difficult of all tasks, the conversion of Muslims. Professor Norman Anderson, in his foreword to this paper-back, says: "Nothing else, in my own experience, so brings home to one what St. Paul terms 'the foolishness of preaching' (or 'of the thing preached') as to attempt to explain the Gospel to an audience of educated Muslims". George Harris was converted during a Torrey-Alexander campaign in Portland, Oregon. He was a gifted artist and no mean linguist, both advantages which were to be valuable in his work among Muslims. He left the Chicago Art Institute before his course was run to join the Moody Bible Institute where he became a member of a group called the Muslim Prayer Band. It was at this time that the famous Borden of Yale, who had dedicated his life to work among Muslims in China, died on his way there. A group of Christians met in a New York flat to ask God to raise up a successor to take Borden's place in North-West China. That very night Harris, in a prayer meeting in Chicago, heard the call of God to work among the Muslims in China. Here is a

thrilling story of his artistic gifts enabling him to achieve the distinction of being ranked by a Muslim newspaper as one of the best Arabic penmen in China. His mastery of Chinese and Arabic, and later Greek and Hebrew and Urdu and Malay, further qualified him to earn the respect of Muslims in China and in Indonesia. Months of labour on hand-written Malay tracts were lost when the finished manuscripts were destroyed in the fire which gutted the London premises of the Scripture Gift Mission. This book tells of the sufferings he and his wife endured in China, the loss of two children, evacuation, and the risks of long journeys under enemy fire, a period in the hands of the Communists, the task of beginning work afresh in Indonesia, and finally the loss of his wife. After thirty-five years work among Muslims he was asked if a church of Muslim converts was established. He was compelled to reply "No". But no one who reads this story will feel that Harris' work was a failure.

T. G. MOHAN.

ON OUR WAY REJOICING !

By Ingrid Hult Trobisch. (Hodder & Stoughton.) 254 pp. 21s.

"And where our work shall end, may our children carry on." These words, written by a missionary husband to his wife who was still in America, might be taken as the "text" of the whole book.

Ralph D. Hult was born of Swedish extraction in a small town in Nebraska in 1888. Delays and disappointments prepared him for the work of a missionary. After elementary education he had to wait four years before going to high school. Hearing God's call to ministry abroad he knew that it would be ten years before he could be ready for ordination. He was sent to Africa and spent six years in the Sudan and Tanganyika. He returned to America for a furlough. The church decided to give up work in the Sudan and did not send him back to Tanganyika. He endured "a silence that would last for fifteen years".

Then in 1941 (note the date) he was asked to go to Tanganyika "for the duration". His neutral ship was sunk and back he came to the United States. The following year he reached Dar es Salaam, to supervise alone an area formerly served by a score of missionaries. Within two years he died.

But he left behind a widow and ten children. Mrs. Hult engaged in missionary work in Bolivia. The children, diverse in age and gifts, spread far and wide in Christ's service, and we see their life and ministry through the eyes (and pen) of one of them, herself a missionary in Africa.

This is a heart-warming story of a family which put its hand to the plough and did not look back. There are excellent photographs.

R. A. WARD.

THEY SPEAK WITH OTHER TONGUES.

By John L. Sherrill. (Hodder & Stoughton.) 165 pp. 18s.

A recent inquiry into the sales at a selection of church bookstalls, showed that the best-seller of the past year was easily *The Cross and the Switchblade*, an account of Christian work among teenage toughs in

America which caught the British imagination in a remarkable way. The author of the present volume was co-author of that best-seller, and many who read it and wanted to know more about the personal experience of the writer, will be glad to see this book. Here they will find an absorbing review of Mr. Sherrill's spiritual odyssey centred upon the experience of "baptism in the Spirit", which is such a talking point today far beyond the United States.

The sober English reader must make due allowance for the American exuberance and top-speed action which always seem to be emphasized and accelerated in religious circles. Some of the action and speech in this book take one back to Frank Buchman and his colleagues. Billy Graham also comes to mind, but with the thought that the baptism his converts received was of a different character and perhaps more effective. The fact that this movement, call it by what name you will, is "sweeping across the world", and that some ministers are forsaking their flocks to become its leaders, poses the question as to how far any popular movement can be protected from the snares of distraction and over-occupation with one aspect of truth.

The psychological aspects of this subject have been well examined by several competent writers, and the account of Mr. Sherrill's "baptism" makes one understand their cautions and criticisms. The utter sincerity of the writer and the fact that God greatly uses him in fields untouched by conventional religion, is beyond dispute. Mr. Sherrill holds that those who are "baptized" should stay in their own churches and be patient until their experience is shared by others in the churches.

JOHN GOSS.

THE PLAGUE OF PLAGUES.

By Ralph Venning. (Banner of Truth.) 288 pp. 6s.

Like most of the *Banner of Truth* reprints, this book takes you back three hundred years or so. It first appeared in 1669, four years after London's third and worst outbreak of bubonic plague, and this fact of history is reflected in the title and the text of Scripture upon which the work is based (Rom. 7: 13). As would be expected the whole of the argument, covering almost every aspect of the subject, is strongly scriptural, and this of itself makes a reading of the book a useful Bible study.

Venning, who had great influence in his day as Lecturer at St. Olave's, Southwark, before the Ejection, and under the Commonwealth, displays all the fearlessness and determination of the great Puritans as he denounces the evils of his day. He is particularly outspoken with regard to the deceits practised in commerce, and probes deeply into the heart of his readers. Many a seventeenth century merchant must have winced under his thrusts, and one reflects that there are few preachers today who would dare to be so blunt, yet the same sins exist, and more besides. The practical use of this book is timeless and sections of it might well be taken as the basis for spiritual direction in a course of sermons or a weekly devotional meeting.

JOHN GOSS.

MONTAIGNE: A BIOGRAPHY.

By Donald M. Frame. (Hamilton.) 408 pp. 63s.

Michael Eyquem de Montaigne (1533-92), better known as Montaigne attracts a good deal of interest today. For that reason a biography of him, the first full-scale one in English for over a century, will be welcome. It comes from a scholar who has already translated his complete works and written another book about him. Montaigne's life can be divided into three main parts: first, his travels in France and Italy for which he wrote a journal; second, his work in local government in the Bourdeaux Parliament and then as mayor; and, third, his writings, for which he is best known.

His first literary assignment was given him by his father, apparently to find him something to do! He translated Sebonde's *Theologia Naturalis*. Between 1571 and 1580 he wrote the first two books of his *Essays*. From 1585 he used his leisure to write a third book published in a new edition in 1588. Montaigne was born and died a Roman Catholic, though his thought revealed considerable unorthodoxy, and was at times distinctly sub-Christian. As Frame says, he was a lover of freedom but basically a conservative. Initially he inclined to stoical morality, but later gave that up as offending against nature (pp. 193 f.). To be human and natural became his great ideal. Apart from his historical influence on men like Descartes and Pascal, it is not hard to see why Montaigne appeals today. He is full of protest against the accepted, and his very concern for honesty has attraction in times of moral uncertainty such as today.

G. E. DUFFIELD.

SHORTER NOTICES

THE FULHAM PAPERS IN THE LAMBETH PALACE LIBRARY :
AMERICAN COLONIAL SECTION. Calendar and Indexes.

Compiled by William Wilson Manross. (Clarendon Press :
Oxford University Press.) 524 pp. 126s.

The cataloguing and documentation of this important source material, a great labour in itself, means that the preliminary spadework has now been done for those scholars who wish to investigate the resources of the Lambeth Palace Library relating to the ecclesiastical association between England (and in particular the Bishopric of London) and the American colonies during the eighteenth century. The material listed covers general correspondence (with valuable notes indicating the principal contents of each letter), ordination papers, missionary bonds, and other items, including pamphlets. The full indexes, extending to nearly 170 pages, will be of immense worth to the researcher. "The total correspondence, which fills forty folio volumes and forms the American colonial section of the Fulham Papers in the Lambeth Palace Library," says Dr. Manross in his Introduction, "gives such an extensive picture of the colonial Church as to form one of the two basic collections of sources for its history, the other being the archives of the Society for the Propagation of the Gospel. While its

provenance is primarily ecclesiastical, it contains enough information about colonial society, politics, and economics, and about religious bodies other than the Church of England, to be of great value for colonial history in general."

THE WORKS OF JOHN OWEN.

Edited by William H. Goold. (Banner of Truth.) Vol. 1. 494 pp. 25s. Vol. 7. 560 pp. 25s.

The republishing by the Banner of Truth Trust of the edition of John Owens' *Works* which came out between the years 1850 and 1853 deserves every commendation. Of the great Puritan divines of the seventeenth century, John Owen was in the front rank. Only Richard Baxter was of comparable importance. At the age of 35 Owen became Dean of Christ Church, Oxford, and the following year (1642) was appointed Vice-Chancellor of the University by Cromwell. In 1658, the year in which he suffered deprivation of his Oxford appointments, he was a distinguished member of the Savoy Conference. A man of massive intellect and profound spirituality, his writings form a fitting monument to his genius. The sixteen volumes of his *Works* fall into three main divisions: 1, Doctrinal (Vols. 1-5); 2, Practical (Vols. 6-9); and 3, Controversial (Vols. 11-16). Volumes 1 and 7 are the first to appear in this new edition. Of these, the former contains Andrew Thomson's Life of Owen and Owen's treatises on the Person of Christ and the Glory of Christ and the Two Short Catechisms; and the latter contains his treatises on the Nature and Causes of Apostasy, the Grace and Duty of being Spiritually Minded, and the Dominion of Sin and Grace. The study of Owen's writings could do much to restore the spiritual backbone of true Christianity to the sagging Church today.

AS AT THE BEGINNING: THE TWENTIETH CENTURY PENTECOSTAL REVIVAL.

By Michael Harper. (Hodder & Stoughton.) 128 pp. 4s. 6d.

Michael Harper is a young clergyman of the Church of England who is now devoting all his time to work in connection with the charismatic movement which has aroused so much interest and response in the older "main-line" churches. His book is a sane discussion of this modern manifestation of tongues (not to mention other aspects) by one who has become personally involved. His enthusiasm does not blind him to the dangers of division, fanaticism, and deception which could so easily spoil this movement; and he wisely stresses the importance of a knowledge of God's Word, the exercise of good sense or reason, respect for the normal discipline of the Church, and consistent holiness in personal conduct as safeguards against abuses and excesses. Who will deny that the dynamic power of the life-giving Holy Spirit is essential if the Church is to be revived and reformed and equipped to make fresh conquests for the Gospel in our day?

GRAPHIC GUIDE TO MODERN VERSIONS OF THE NEW TESTAMENT.

By Herbert Dennett. (Bagster.) 142 pp. 12s. 6d.

This little handbook can be warmly recommended to those who

desire guidance as they are confronted with the great number of English versions of the New Testament which are now available. The author discusses critically but helpfully the distinctive characteristics of the different versions, drawing attention both to their good qualities and to their defects.

SUMMA THEOLOGIAE.

By Thomas Aquinas. Latin Text and English Translation. (Eyre & Spottiswoode.) Vol. 21. Edited by John Patrick Reid. 193 pp. 42s. Vol. 50. Edited and translated by Colman E. O'Neill. 269 pp. 42s. Vol. 54. Edited and translated by Richard T. A. Murphy. 230 pp. 42s.

The Dominican Order seems to have a plentiful supply of able scholars in its English-speaking provinces. Their ambitious project of a new translation of the *Summa Theologiae* is proceeding apace and maintaining the level of distinction which marked its inauguration. These latest volumes cover the subjects Fear and Anger, the One Mediator, and the Passion of Christ. As with the volumes that have already appeared, their worth is enhanced by the relevant essays and glossaries which are appended to each.

LIFE, DEATH, AND DESTINY.

By Roger L. Shinn. (Carey Kingsgate.) 95 pp. 6s.

A FAITH FOR THE NATIONS.

By Charles W. Forman. (Carey Kingsgate.) 94 pp. 6s.

These titles are volumes in a series entitled *Laymen's Theological Library*, edited jointly by Robert McAfee Brown of America and G. R. Beasley-Murray of England. Roger Shinn (Professor of Applied Christianity at Union Theological Seminary, New York) happily combines the literary distinction of a J. S. Whale with the theological acumen of a P. T. Forsyth. More importantly, his discussion of the tremendous themes—life, death, and destiny—is firmly set in the context of the life, death, and resurrection of Jesus Christ. Charles W. Forman (Professor of Missions at Yale Divinity School) is concerned with the problem of unity in the world. He shows that the problem is ultimately a religious one, and that it can only be achieved at the cross. Each of these two volumes is to be highly recommended.

A CHRISTIAN'S GUIDE TO LOVE, SEX AND MARRIAGE.

By A. Morgan Derham. (Hodder & Stoughton.) 96 pp. 3s. 6d.

LOVE AND SEXUALITY.

By Robert Grimm. (Hodder & Stoughton.) 127 pp. 15s.

Young Christians will appreciate Morgan Derham's sane and sensible book. It provides the kind of guidance for which many young people are rightly asking. There is no attempt to enunciate a theology of sex; the author's concern is a more limited one: to give guidance to those who are struggling in the midst of temptation and sin to live holily. Divorce, masturbation, and homosexuality are briefly but

helpfully discussed as "special problems" at the end of the book.

Roger Grimm's book (which is translated from the French by David R. Mace) is a theological exploration of love and sexuality. "It seems to me," David Mace writes, "the most daringly positive approach to sexuality that any Christian writer, to my knowledge, has yet adopted." Roger Grimm, a former student of Barth and Brunner, is Student Chaplain at the University of Neuchâtel. This is an important biblical study of unusual originality and power.

THE FINALITY OF JESUS CHRIST IN AN AGE OF UNIVERSAL HISTORY : A DILEMMA OF THE THIRD CENTURY.

By Jaroslav Pelikan. (Lutterworth.) 71 pp. 10s 6d.

The World Council of Churches at New Delhi authorized a major study concerned with finality and universality and the result is a series of *Ecumenical Studies in History*. The aim is to examine afresh problems of church history in the interest of church unity. The present volume is one of the series. Christian thought has tackled this subject from the first, though the third century is prominent. Dr. Pelikan has accordingly given us a number of "case studies" of men and movements rooted in the third century, though not confined to it. In Tertullian finality is postponed; in Origenism it is transmuted. Universality is moralized in Donatism and compromised in Montanism. Eusebius aimed to resolve the dilemma by demonstrating both our Lord's finality and His crucial significance for universal history. The book is documented, largely by reference to primary sources.

CATHEDRALS AND CHURCHES.

By Dan Escott. (Oliver & Boyd.) 64 pp. 9s. 6d.

Children are fascinated by details, and this book will stimulate interest in the history and planning of their own local church and cathedral. In places the language may be beyond them—perhaps it would be clearer to say, for example, that a feature of Norman is the zig-zag decoration, rather than referring to chevron design and nail-head ornament. Then few will appreciate that cathedral choir stalls are carved like a magical wedding cake! On the other hand, there are many helpful illustrations by the author himself.

A TIME OF TESTING.

By Jon R. Littlejohn. (Concordia Publishing House, Saint Louis, U.S.A.) \$3.95. 224 pp.

The subtitle on the blurb of the transatlantic novel says that in it "a young minister struggles to find his mission in a life of security and easy living". The setting for this struggle is an imaginary East Anglian Cathedral city (miscalled a village in the blurb) and the young minister is an American Lutheran who has been sent over from the States to build up a new congregation in a rapidly developing area. A mutual friendship secures him an entrance into the bishop's household and he eventually wins the hand of the bishop's daughter. In the process various aspects of English life and of English church life

in particular are unfolded and it is interesting to see what we look like to a sympathetic American observer. Inevitably there are some mistakes—for example, the bishop is addressed as “Your Grace”, but on the whole the book gives a faithful picture, enlivened by an absorbing story which includes at least one death under mysterious circumstances. Intransigent Anglicans are reminded that behind the Thirty-Nine Articles lies the Augsburg Confession!

THE EPISTLES OF PAUL TO THE GALATIANS, EPHESIANS, PHILIPPIANS AND COLOSSIANS.

By John Calvin. Translation revision by T. H. L. Parker. (Oliver & Boyd.) 369 pp. 30s.

This volume continues the admirable series of new Calvin translations edited by D. W. and T. F. Torrance. To be more precise, they are substantial revisions of the old *Calvin Translation Society* editions of the Commentaries which date from the mid-nineteenth century, and whose translation value is extremely mixed. Dr. Parker needs no introduction as a Calvin scholar, and this volume lives up to his usual high standard. There is a very brief preface, and occasional notes. Otherwise the commentary is a straightforward revision of an earlier translation. The price is very reasonable for 1966, and the book should be of value not only to Calvin experts but to any concerned with the exposition of Paul.

THE FREEDOM OF THE CHURCH IN THE COMMUNIST STATE.

By Plinio Correa de Oliveira. (Boa Imprensa.) 28 pp. Unpriced.

This pamphlet is written, translated from Portuguese into rather difficult English, and printed, all in Brazil, by the Society for Defence of Tradition, Family, and Property. The author is a Professor in the Catholic University of São Paulo. His treatise is in the form of a scholastic disputation; and despite its title is entirely limited to the proposition that the defence of private ownership and of the family is the real issue on which Roman Catholics must oppose Communism to the death. No particularly fresh arguments are adduced.

DEFOE AND SPIRITUAL AUTOBIOGRAPHY.

By G. A. Starr. (Princeton University Press.) 203 pp. 52s.

The author shows, by means of varied examples, that, in seventeenth century England, there was a ready market for works of spiritual autobiography. These accounts tended to follow an accepted pattern: the protagonist's early disobedience, his progressive alienation from God, and final conversion. Defoe appropriated this traditional form for fictional purposes; that is why he sought to make his story of Robinson Crusoe exemplary rather than episodic. The author has provided a fascinating reconstruction of a famous classic.

REPRINTS**Prayer.**

By John Bunyan. (Banner of Truth.) 172 pp. 4s. 6d.

A book much needed in the Church at this time from the pen of the immortal Tinker of Bedford. It in fact brings together two works of John Bunyan. The first, entitled *I will pray with the spirit and with the understanding also* or *A Discourse touching Prayer*, was originally published in 1662 and was written in Bedford gaol. The second, entitled *The Saints' Privilege and Profit* or *The Throne of Grace*, appeared posthumously in the collected works in 1692.

Charles Simeon.

By Handley G. C. Moule. (I.V.F.) 192 pp. 5s.

There is always a place for Bishop Handley Moule's classic biography of Charles Simeon, that model of an evangelical churchman. Famous for his preaching and faithful as a pastor, Simeon ministered for over fifty years as Vicar of Holy Trinity, Cambridge. This paperback should be on every parish bookstall. There is a felicitous Foreword by the Rev. Timothy Dudley-Smith, who recently succeeded Canon Talbot Mohan as Secretary of the Church Pastoral-Aid Society, an organization devoted to the principles held dear by Simeon, which was founded in 1839, the year of Simeon's death.

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