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Book Reviews

WAYS OF WORSHIP. THE REPORT OF A THEOLOGICAL COMMISSION
OF FAITH AND ORDER.
S.C.M. Press. 21/-.

This book embodies the report of the Commission of Faith and Order in preparation for the World Conference at Lund, together with over twenty-five papers and communications on aspects of worship from all the great traditions in divided Christendom. It is not easy to assess the extent to which the various contributors are spokesmen for their communions as a whole (e.g. only one Anglican paper on Mariology, and that by the Rev. T. M. Parker of Pusey House!). Some contributions echo the present pastoral needs of the Church; others (especially the Anglican) are academic in flavour. On all sides, however, there is evidence of a new sort of interest in liturgy, and with this is combined a deep ecumenical note.

Part I consists of eleven papers from nine different communions, including Rome, on the Elements of Liturgy. Part II contains eleven contributions on the Inner Meaning of Word and Sacrament from five main traditions. Two questions stand out, namely the relation between Word and Sacrament, and the meaning of Sacrifice in Christian Worship.

There is a great unity round the notion of the complementary character of Word and Sacrament. Thus: "The essential unity of the divine Service is based on the Word; and the two manifestations of the Word—spoken and visible—are complementary in God's dealings with men" (Swedish Lutheran). "In Calvinian theology, it is held that the sacraments cannot be separated from the Word without losing their nature" (Scottish Presbyterian). "As the sermon brings the once spoken Word into our contemporary world, so the Sacrament takes us, and in some sense our world, into the eternal world of the Word" (Congregationalist). "The gospel of Christ is not only in word but in power, and as word and power are inseparable, so also are Word and Sacrament" (Anglican).

This emphasis has led to new tensions and discoveries of old problems. The Orthodox, for example, confesses that preaching in his Church has lost some of its early importance; and the revival of preaching in modern Greece is leading to precisely those over-emphases about which the modern Protestant is now embarrassed. On the Protestant side, there is general agreement about the lack of integration in practice between Word and Sacrament, and there is arising a strange contradiction. Just at the time when there is a real revival of biblical theology which should lead to a recovery of preaching, there is a reaction against the sermon as such. The Swiss Reformed Church finds that the popular notion of what a sermon should be conflicts with attempts to put it into a liturgical setting. The Lutheran goes so far as to say: "In many Protestant Churches it is becoming the practice to dethrone preaching and to revive and intensify the mystery of sacramental life; as for example in the Reformed Churches of France, Holland, and German Switzerland; in the Evangelical Church of the

Augsburg Confession in Alsace, and elsewhere. This movement of reaction coincides with the theocentric tendency which is coming to the fore in present-day Protestant theology. The sermon is reproached with having pushed into the background, by its subjectivism, not only the Sacrament but the Word of God itself". Clearly, the biblical and liturgical revival within Protestantism is going to stir the waters very much before there is a clarification.

The question of Sacrifice largely echoes the Report of the Edinburgh Conference of 1937. Indeed, the paper contributed by the late Bishop F. C. N. Hicks to that report is re-printed here. Reference is also made to the view expressed by the Archbishops to the Pope in 1897 and repeated in 1930 to the Eastern Patriarchs. What is unfortunate is that there is no other Anglican view expressed. Although the contribution of the Rev. G. Lampe expresses the main stream of Anglican thought in terms of the 1662 pattern, he is bound by the scope of his treatment to make only a passing reference to this point. It is of great interest to find that the idea of 're-presentation' has gained popularity in the reformed tradition, even among the Dutch.

There are many stimulating lines of thought provoked by this symposium, but space forbids further discussion. It remains to ask, Where do evangelical Anglicans stand in these matters? Their position is by no means simple, for on the one hand there has been a liturgical revival in England for the last two generations within the Anglican Church, and it has not (until the Parish Communion movement possibly) developed along evangelical lines; and on the other hand, Evangelicals have in large measure lost the sacramental insights and interests of the Wesleys and Charles Simeon.

There would seem to be three main questions round which some hard evangelical thinking needs to be done: (i) the unity of Word and Sacrament, expressed not as a party polemic against those who over-stress the sacrament, but as a vital part of regular evangelical practice in worship; (ii) the meaning of symbolism, especially in view of the activist aspects of prophetic symbolism in modern Old Testament studies, and the changes in philosophical outlook since the sixteenth century; and (iii) the appeal to the primitive Church, which was a good stick with which to beat the medievalists, but is proving to be a boomerang against present-day evangelical practice in most parishes!

If, in our thinking, we preserve the spirit which pervades this book, we shall indeed enter a new phase of corporate Christian experience.

D. R. VICARY.

PRIEST-WORKMAN IN ENGLAND.

Anonymous. S.P.C.K. 10/6.

The author of this book worked as a skilled man in an engineering works for the last two years of the war; three years later he went to another factory and worked for eight months as an unskilled labourer: the core of the book is an account of impressions and experiences gained at work. Under a series of fictitious names he introduces those he met, and where he can he tells the story of their problems, their background and their views on the Church. He went into industry knowing nothing at the time of the work of French priest-workmen;

he went because he wanted to find an answer for himself to the remark, "You cannot be a real Christian at work". Perhaps the greatest value of the book he has written is the account he gives of the sort of ethical problems he had to face as a worker: should you slow down as your skill increases so that the price paid for the job you are doing is not lowered? How can you make a stand against forged time-sheets and 'fiddling' generally without getting the reputation of being 'a governor's man'?

On the whole his witness was through hard work, friendliness and taking a clear line on questions of honesty. He found it possible to pray to the rhythm of his machine and to offer to God in prayer himself, his work and his workmates. What he did find amazingly difficult was the creation of a Christian fellowship amongst the Christians that there were in the shop and the office together. He started a prayer-group to pray for the Forces and for people whom they knew specially needed their prayers. He found the problem of arranging a convenient time suitable for people finishing work at different hours almost insuperable; the lack of a common bond of Church life presented a further difficulty. One man, whom he later discovered was a church councillor, never openly allied himself with the fellowship. The author says, in passing, that he can see little value in lunch-hour services because unless the men through their Trade Union representatives agree to them, they are resented as "a governor's move to improve the men"; it also seems to him an unnecessary intrusion on the men's free time. Another point which is well made is that while in the factory everyone is called by his Christian name up to the works manager, yet "members of the Christian Church, where, above all, Christian names should be used, are in fact often unwilling to do what in any workshop or factory is considered an elementary duty of good manners and brotherhood" (p. 28).

This is a book of great value in so far as the author sticks to his subject, and readers should not be deterred either by his strident Anglo-Catholic viewpoint or by the sections entitled 'England and France' and 'Postscript', in which he lets off fireworks against everything he disapproves of in the life and practice of the Church of England. Some of his criticism may be justifiable, most of it is irrelevant to his theme. In spite of this, he has earned our gratitude by his courage, his love for souls and his pioneering in this country in a field which many clergy have been willing to let go to the devil.

M. M. HENNELL.

A HISTORY OF THE CURE OF SOULS.

By John T. McNeill. S.C.M. Press. 25/-.

The author of this study is Professor of Church History at Union Theological Seminary, New York. The work has been half a lifetime in preparation. When reference is made to the comprehensive bibliography this will not seem surprising.

The early chapters deal with the guides of Israel, the philosophers of Greece and Rome, and the contributions in this field made by Hinduism, Buddhism, Confucianism and Islam. But the great bulk of the work is devoted to the Christian Church. Each branch has an

illuminating chapter. The reader is presented with a picture as complete as could possibly be given within the limits the author has set himself, and the task is very competently done. The essential data are presented, and, while the author writes from a particular standpoint, he can fairly claim to have been more concerned to set down facts than to interpret them. This adds to the value of the book, which is a timely contribution and one that will repay study.

Various issues arise in the course of the book, but two stand out above the rest. One is the importance of the preparation of the soul for death. The author does not deal with this exhaustively but he makes it clear that it is an element of high significance in the cure of souls. The other issue is dealt with more fully. It concerns the methods to be used in dealing with sins. For in this comprehensive picture it becomes clear that sins have to be dealt with as well as sin. Evangelicals to-day, while fully alive to the importance of personal dealing in bringing a soul to new birth, are apt to ignore the fact that personal dealing is a continuous necessity if spiritual growth is to follow. Effective preaching is an important aspect of the cure of souls; but it requires, as Presbyterianism has recognized, individual application in personal dealing.

In this kind of personal dealing two strains appear in the history of the Church's proclamation of the forgiveness of sins. One is sacramental and sacerdotal. The other is declaratory, with the emphasis away from the priest and concentrated on the Saviour. This last is the earlier. The other is a later growth. The transition can be seen in a form of absolution which reads, "May God absolve thee . . . and mayest thou be absolved by the Father, the Son, and the Holy Ghost, by the angels, by the saints, and by me a wretched sinner". Gradually the wish becomes the deed, and the indicative tense supplants the subjunctive.

Each strain has its own perils. There is a steady deterioration of spiritual life when religion becomes centred upon repeated clearances from innumerable and ever-returning sins, and the vision is lost of what it cost God to forgive. The Reformation came as a great deliverance from this peril. On the other hand, there is also a danger in the conception that men can evade the need to face "sins" by concentrating their attention on sin.

When we apply this to our day it is not easy to escape the conclusion that this latter peril exists. In its invaluable stress upon the soul's direct approach to God the Reformation imposed upon the individual in facing the needs of his soul responsibilities which, it should be honestly admitted, he is often ill-equipped to bear alone. To some extent his need was met in the past by spiritual reading. To-day he has neither confession, spiritual reading nor personal counselling. This book reveals that every branch of the Christian Church would stress the peril of this situation. The answers to it which appear most satisfactory to your reviewer are as follows.

First, a renewed appreciation of the corporate absolution which is a feature of the Anglican liturgy. Next, a restored conception of the place of pastoral visitation as a means to personal counselling. Our people need to be trained to use the minister's visit as it was formerly

used, and to make it a spiritual occasion in the family. But even this is not enough. Something like Luther's conception of the "mutual cure of souls" needs to be restored to the Reformed Churches. Wesley attempted this with considerable success in his Class Meetings. There is no justification in this History for supposing that this ministry is the exclusive preserve of the priesthood. The author ventures on the judgment in regard to Anglicanism, that "it is probably safe to say that no other great communion has given more attention to the cure of souls either in theory or in practice". One of the guiding principles for Anglicanism is laid down by Bishop Hooker when he says, "We are not to make all sores seem incurable unless the priest have a hand in them". But the healing which sacramental confession sets out to provide is on all the evidence something essential to the well-being of the Church. If compulsory confession is rejected, as it ought to be, a satisfactory substitute must be provided. There are ample precedents in the history of the cure of souls within the Christian Church to guide us in the creation of such a substitute. But it is clearly something to which the earnest attention of the Church should be directed.

A great many other issues are raised by this timely and valuable book. Enough has been said to establish its relevance. Its value is much enhanced by the bibliography and, as was to be expected, the publishers have given full support to the author. But why has he flouted the convention and teutonised St. Bernard?

W. F. P. CHADWICK.

BIBLICAL AUTHORITY FOR TO-DAY.

Edited by Alan Richardson and W. Schweitzer. S.C.M. Press. pp. 347. 18/-.

This volume is an important symposium on the Bible, its authority and relevance for the contemporary Church, produced through the efforts of the Study Department of the World Council of Churches. In addition to the editors there are seventeen other contributors, drawn from Great Britain, America, Denmark, Holland, Switzerland, Germany, Greece and India. Most of the principal theological traditions are represented in this way, and the essayists define their function as a contribution to ecumenical understanding. "In this book we, as members of different Christian confessions and denominations, living in different parts of the world, have made an attempt to read and interpret Holy Scripture together. . . . If we in the fellowship of the World Council of Churches are eager to draw nearer to one another it is most natural that we should turn to the Bible, which bears the testimony of the undivided Church of apostolic times."

The book is divided into four parts, of which the first seeks to expound the fundamental considerations which have to be taken account of in any attempt to expound the authority of the Bible. Writers from each of the main traditions (including the Greek Orthodox) have sought to explain how their particular confession has received and interpreted the Bible. From these contributions it is not difficult to understand how the Bible, the common possession of all Christians and the root of their theology, has yet proved "the source of many divisions which exist among us". Canon Richardson, in his discussion of the Anglican

attitude, has pointed to the importance of the social background of Anglican thought, the determination of the divines of the classical period to recover an uncorrupted primitive catholicism, and the large place given to law, tradition, reason and the inner testimony of the Spirit. The second part consists of a monograph by Dr. W. Schweitzer on "Biblical Theology and Ethics To-day" which offers a survey of the leading trends in present biblical scholarship on the authority and relevance of the Bible.

The third part is devoted to a critical examination of principles of biblical interpretation and includes a short though masterly statement of the issues by Professor C. H. Dodd and a reprint of the statement on guiding principles for the interpretation of the Bible accepted at the ecumenical study conference held in Oxford in July, 1949. One sentence from Dodd will illustrate the quality of his contribution. "The attempt (since the Reformation) to set the authority of the Bible over against that of the Church, and the authority of the Church over against the authority of the Bible, results only in obscuring the nature of this authority which resides in both together."

The last part contains six essays devoted to the application of these principles of authority and interpretation to specific problems such as Church and State, nation and race, and the rule of law. The idiom of these essays is the life of the Church on the continent and will be unfamiliar to English readers, though none the less important for that. The last essay by Bishop Stephen Neill examines the significance of civilization in the light of the biblical witness and concludes, "Christians in the world are always to live in a state of eschatological tension, remembering that their citizenship is in heaven; but this does not debar them from loyalty to their temporary home in an earthly state, nor from carrying on the ordinary avocations of civilized society, since these, too, have their place in the purpose of God". This is a volume to which readers will want to turn again and again, and it should be of great importance in enabling divided Christians to use aright their common possession, the Bible. F. J. TAYLOR.

PRIMITIVE GOSPEL SOURCES.

By P. B. W. Stather Hunt. James Clarke. 18/-.

This is a difficult book to review. The difficulty lies not so much in the extent and detail of its learning, though this is very considerable. (It is clear that the writer has compressed into this book the results of many years of concentrated study of the biblical documents and those of the early Church.) The difficulty springs largely from the hypothetical nature of the subject with which the book deals.

The period prior to the writing of the Four Gospels is a peculiarly perplexing one to the student of Gospel sources. Indeed, its perplexity is only matched by its importance. If the student cannot put that weight of confidence on the oral tradition which men of the older school once did, must he needs go to the other extreme and believe all that the Form Critics would have him do? If he boggles at the credibility of some of the Form Critics and the amazing creativity of their 'early Christian communities', must he then be content with Mark and Q and perhaps M and L, and leave it at that? Mr. Stather

Hunt would answer No, and would proceed to point to the Testimony Book which he believes will solve many of our problems of Gospel origins and many of the puzzles in the Epistles too. Our difficulty about this Testimony Book, however, is that, like Q, it is a hypothetical document. To admit that difficulty (let it be added at once) is to cast no aspersion on the hypothesis in either case.

Now the idea of a Testimony Book is by no means new. The mention of the name of Rendel Harris is to call up memories of valuable work done in that field. Mr. Stather Hunt, however, goes further in his exploration than has any other scholar. Let him speak for himself: "The story of the compilation of the Gospels begins on the first Easter Day, when our Lord Himself laid the foundation of the method by which He was to be made known as the promised Messiah. The subject matter of the two lessons given on that day was reduced to writing; the Apostle Matthew setting down in Aramaic the combined recollections of those who had been present, in order that each might have a common statement of the reasons of their Faith which had come from the lips of our Lord Himself. Thus the first Christian Testimony Book was born, and it was this document that was responsible for the tradition connected with the Apostles' Creed. . . . It was to this document that Papias referred. . . . It was this document . . . that St. Paul and the other Apostles carried with them on their missionary journeys and used as a text-book in teaching the elements of the Christian Faith to the Jews. It was to this Testimony Book, and especially to its chapter headings, that St. Paul constantly refers in his epistles . . .".

That is the basic hypothesis behind this book, an hypothesis worked out with a wealth of scholarly detail. The author, while fully acquainted with the literature of his field of research, is not afraid to take a line of his own (his attack on the wilder assumptions of the Form Critics is refreshing!).

Errors are few. I have found some in English on pp. 7, 198, 341; in Hebrew on p. 163, and in Greek on pp. 33 and 208. It is strange that no reference is made to A. Lukyn Williams' great work *Adversus Judaeos* (Cambridge University Press, 1935). F. D. COGGAN.

THE FOURTH GOSPEL AND ITS MESSAGE FOR TO-DAY.

By W. H. Rigg. Lutterworth Press. 15/-.

The Johannine literature, both Gospel and Epistles, has been fortunate in the wealth of commentaries in English which it has recently drawn forth. On the Gospel, we think especially of the commentaries by Strachan, Temple and Hoskyns; on the Epistles, of C. H. Dodd. And it is an open secret that Dodd's commentary on the Gospel is now in the printer's hands.

The book now under review comes from the pen of one who is not primarily, in the technical sense, a 'scholar'. The Archdeacon of Bodmin has given the years of his ministry to parochial work in various parts of the country. His book is to be welcomed as the work of one who, amid the distractions of pastoral activity, has contrived to keep his scholarship fresh and his thinking keen. It is to be feared that with the shortage of man-power in the ministry of the Church of England,

such books are becoming increasingly rare. In so far as that is true, one of the great glories of the Church—the literary fruit of a learned ministry—is passing away.

This book shows every sign of wide and discerning reading. Its references to literature, both British and foreign, ancient and modern, are extensive; its indices are careful. It is not, in the proper sense of the term, a commentary on the Gospel, verse by verse. Rather, certain of its great themes are taken, examined as they occur in the text of the Gospel, and then considered in the light of recent theological and philosophical thinking. Thus such themes as the glory of God, eternal life, sin and its atonement, the Church, the Sacraments, come under discussion.

Perhaps three special notes of commendation may be allowed. First, in regard to the opening chapter. Entitled "*A Tract for the Times*" it shows the particular appositeness of this "Ephesian Gospel" for devotees of the mystery cults. Christianity, the writer would say, is the *true* mystery religion. It speaks to its readers in terms which they would understand and appreciate. This, of course, is no new discovery, but the point is well made.

Secondly, as one would expect of one of Archdeacon Rigg's experience, the practical problems of the Church and of the world are never far away from his thought. Thus, under the chapter which deals with the Sacraments, some consideration is given to the subject of Reservation, and what is said is characterized by a healthy Biblicism.

Thirdly, the closing pages on the use of irony in the Gospel are interesting. According to the writer, we have here a feature to which justice has scarcely been done by most commentators.

F. D. COGGAN.

THE DAWN OF WORLD REDEMPTION.

THE TRIUMPH OF THE CRUCIFIED.

By Erich Sauer. Paternoster Press. 10/6 each.

The sub-titles of these volumes explain their object: A Survey of the History of Salvation in the Old Testament (vol. I); in the New Testament (vol. II). The idea of making such a survey is good, and is in harmony with the prevailing attitude towards the Bible, namely, to discover its essential message.

This form of Bible study is in marked contrast to that which obtained during the "critical" period. A writer to-day, however, will be tested by many of the points raised by the earlier period, and some will consider Sauer too "conservative" to let them appraise his work aright. They may dismiss him, for instance, because he holds that the opening chapters of the Bible are to be considered historical in the ordinary sense. To give Sauer's own reason for so doing: "Christ and the New Testament guarantee the historicity and literality of the early chapters of the Bible" (p. 190). If they will but read what Sauer has written, however, on the account of the Creation and the Fall, they will find him quite unobjectionable. "The geological periods must therefore have been either before the work of the 'six days', and the 'days' themselves be conceived as literal days of

twenty-four hours, or the 'days' of Genesis I must be taken to signify periods, and be considered as the geological ages of development in the history of the earth" (p. 35). Or again: "It behoves us . . . to have the courage to confess openly our ignorance, and also the humility to perceive that earthly thought never can comprehend universal super-history" (p. 36). One can commend this attitude, but perhaps the author should modify his sentence quoted above (p. 190) in the light of his actual attitude to this passage of Scripture.

He takes *Daniel* as true prophecy, written in the sixth century B.C., thus bringing us back to the mental atmosphere of the early Church—say, the third century—before Porphyry first mooted the idea of the Antiochian Epiphanes dating. In doing so he makes *Daniel* to be an outstanding book in its witness to the supernatural, but not out of the ken of those who really believe in prophecy. His summary of the history from the time of the Captivity up to the coming of John the Baptist, following *Daniel's* visions, is very well done indeed.

The second volume leads us on to the goal of the Bible message—the Second Coming of our Lord, followed by the Judgment and the setting up of the "new heaven and the new earth". The summary of Christ's life, work, and teaching, is very well done; also the part played by St. Paul, the "Apostle to the nations", is well brought out. St. Paul's theology is given special emphasis, but is very faithfully expressed. The author carries us through the difficult topics of eschatology with a sureness of touch and a saneness of outlook that gives confidence and kindles faith.

Eschatology in fact occupies the greater part of this volume, and considerations of the eschatological obviously dominate the mind of the author. This is probably why, for instance, he gives us no help with regard to the outward form of the Church on earth in this interim period. There is not room on his canvas for such minute detail. Yet the New Testament gives us a good deal of information about the growth of the Ministry, and the use of the Sacraments in the Church, and an Anglican Evangelical will not be content to leave this without mention, for it is part of God's provision for the advance of the Gospel. Evangelicals, of course, realize that there can be a wholly disproportionate value set on these things as well. It is, however, good for us all to be challenged by the eschatological elements in the New Testament, for probably most of us leave them out of our teaching; and this omission is possibly more blameworthy than Sauer's omission of Church Order. For we are obviously cutting the Bible message short if we do not include in our presentation of it the goal of history as revealed in its pages.

The present writer was reminded, by the scheme of these volumes, of a book entitled "The Divine Plan of the Ages", which he read some years ago. The author of this was the famous (or infamous?) Charles Taze Russell of America, whose writings are really the basis of Jehovah's Witnesses teaching. The two writers share the looking forward to a real earthly Millennium; and both teach the "heavenly calling" of the Church. In these points they are both on Scriptural ground. But Russell was unorthodox in his theology of the Logos, and of the Holy Spirit, whereas Sauer is convincingly orthodox.

The translator, Mr. G. H. Lang, is to be congratulated on his work. He is obviously heart and soul with the author, and so the translation is truly a "labour of love". These members of the Brethren have done a good thing in making available in English this work; for, as Mr. F. F. Bruce says in his Foreword, Principal Sauer shows a keenness of insight and freshness of thought that stimulates his readers and enables them to find "things new" in that which is very old.

W. C. G. PROCTOR.

TEACHING SCRIPTURE : A BOOK ON METHOD.

By Margaret Avery. 192 pp. Religious Education Press. 6/-.

The sub-title of this book is (happily) slightly misleading. Books on Method are, in their nature, suspect; a teacher's method is, in the main, a reflection of his or her personality, and therefore is strictly incommunicable; and attempts either to impose or to imitate are unwise and usually unsuccessful. But method—however individualistic—should be based on principle, and its efficiency can be increased by practical "tips": and all who have to teach Scripture in School, whether novices or experienced in the craft—will have much to learn from Miss Avery's book.

The author is not only a stimulating lecturer; she is also herself a successful exponent of classroom technique—the two do not always go together. And there must be many—clergy and others—anxious to take full advantage of the opportunities offered by the existing system, who yet are (or ought to be) uneasy about their equipment and their professional competence in comparison with the skill and assurance shown by teachers of other subjects.

For these, Miss Avery's book comes as an encouraging reinforcement. Her opening chapter on The Mental Climate of our Time is penetrating and scholarly: and such remarks as "Children are in danger of becoming intelligence quotients receiving free milk", or "They measure man in terms of his origin rather than of his goal" are more than smart epigrams—they are truths as disturbing as they are apt to be overlooked. Then we are led on through a thorough discussion of Guiding Principles to five chapters on "The Technique of the Scripture Lesson". In these, "method" occasionally peeps in; but not with undue emphasis. Miss Avery has a detailed knowledge of the various Syllabuses of Religious Instruction in use in different areas; and it is not difficult to discern either which of them are her favourites or which books of the Bible she enjoys most as subjects and vehicles of teaching.

No good teacher would accept all her *obiter dicta*—she would not wish it—nor even all her considered judgments: and we think (since even Homer cannot) that on p. 29 she has confused the Sixth Commandment with the Eighth. But nobody can fail to profit from a careful study of this most helpful and thought-provoking book. The diagrams which adorn its pages are interesting as illustrations rather than as examples. The Bibliography is good, and the general *format* attractive. It is a book to be commended for study; and it should help all discriminating Scripture teachers to improve their own

“ methods ”, and to increase both their confidence and their efficiency in the preparation and presentation of their lessons.

D. F. HORSEFIELD.

THE LIVING CHURCH IN THE PARISH: A SYMPOSIUM.

Edited by Frank Colquhoun. Church Book Room Press. 6/-.

If not very original in its suggestions, which perhaps can hardly be expected when it is remembered how much has been said on this subject, this book contains much that is good and should prove of value to a man going to his first living, so long as he does not try to apply all that is put forward as suitable to every parish. What is written applies mainly to town parishes, and no reference is made to work in the villages, where so often what “ goes down ” in a town does not apply. The writers of these chapters are men who have had experience in “ live ” parishes and in consequence write out of their own experience.

In Chapter I, under the heading of “ The Corporate Character of Worship ”, there is a clear statement of the truth about “ the Lord’s Supper as a Communion and not a Sacrifice ”, which needs emphasis to-day. One hesitates to encourage, as is suggested on p. 16, individual Bishops to allow “ adaptation or alteration of the liturgy ” however safeguarded, which implies they are the Lawful Authority in such matters. Some useful things are said on intoning (p. 17) and preaching (p. 25), but a curious omission is any reference to the reading of the Lessons—a most important matter.

Chapter II has some good things to say on the Sacraments, and should be read carefully with special reference to paragraphs on indiscriminate Baptism and the Family Communion, but the whole chapter is good. In Chapter III on Parochial Evangelism the illustration on p. 51 about Mrs. X and Mrs. Y is excellent and should be read to lay workers whose zeal is not tempered with discretion. In fact this story contains a warning which every personal worker should take to heart. The section on the Occasional Services (p. 59) puts forward an ideal which is difficult of fulfilment in these days of understaffed and highly organized parishes; but much that is suggested could be done by efficient workers in connection with the Cradle Roll. The comparison between A.D. 1880 and to-day and what is written under “ Parochial Visiting ” on pp. 64 and 65, is rightly emphasized.

Chapter IV on the Teaching Church is good. The section on the “ Essential Qualities in Christian Teaching ” (pp. 70-72) with reference to expository preaching deals with matters which cannot be emphasized too strongly. Chapter V on Training for Confirmation tends to over-stress what is, after all, not more than one part of parochial activities, however important. Much that is suggested in connection with the Confirmation School could be done through the Children’s Church and through the regular Services of the Church, after Confirmation, by courses of sermons on doctrine.

Chapter VI dealing with the Fellowship of the Church is important, but the Parish Fellowship should be a rallying place where the members of all organizations meet. Care should be taken to see that it does not compete with organizations in the parish, which exist for special age

groups or purposes. This, however, is very difficult of realization, for group loyalty often proves too strong, which is a pity.

To treat the Parish Prayer Meeting, Parish Church Music and the Parish Magazine as appendices to the living Church in the Parish is a mistake, for these are vital and should have had their place in the main subjects of the book or chapters to themselves. But this little book should have a wide circulation. It provides a keen layman with a grand opportunity of giving his Vicar, if he needs it, a spiritual stimulus.

A. ST. JOHN THORPE.

THE CHRISTIAN'S USE OF THE OLD TESTAMENT.

By B. F. C. Atkinson. Inter-Varsity Fellowship. 130 pp. 6/-.

This book is intended for the ordinary student and the younger Christian, who may have recently come fresh to his Bible, and who wishes to dig out for himself the rich spiritual treasure to be found in the Old Testament. It may be said without hesitation that this intention is fulfilled very successfully. The book is admirably lucid; it is entirely loyal to the doctrine of the divine authorship of Holy Scripture; it contains much real learning in a short compass. It deals in turn with the Old Testament doctrines which provide the foundation for the New; the prayer, praise and devotion of the Old Testament; the parts of the Old Testament which are superseded by the New, and their present value; Old Testament prophecies of Christ; prophecies unfulfilled in the earthly life of Christ. (In this last section there is some especially valuable material.)

The intention, however, to write for the plain man does not avoid the necessity of dealing with difficult and fundamental problems. Indeed the aim of simplicity and the gift of lucidity only serve to throw these problems into clearer relief, and it is doubtless in such matters that readers of this journal will be particularly interested. And I think it can fairly be said that this book, in spite of its unpretentious character, does make a serious contribution to the current debate on revelation and inspiration. It attempts to take the New Testament doctrine of the Old Testament with all seriousness and to bring out the implications of that doctrine. But it is a notoriously difficult subject, and at certain points the treatment does not carry entire conviction.

I felt this particularly in Chapter Three which deals (among other things) with the ethical difficulties of the Old Testament. The writer contrasts the old ethic of law with the gospel ethic of grace in a manner which, it seems to me, cuts the Gordian knot, depriving the Old Testament of some of its greatness and the New Testament of some of its value as a guide in practical affairs. It is impossible to deal with so vast a subject here, but the heart of the difficulty can be seen in the following quotations. He says: "The God who commanded both sacrifice and war under the old covenant forbids both under the new". "Under the law it was 'Thou shalt love thy neighbour and hate thine enemy'. The Old Testament never uses the words 'Thou shalt hate thine enemy' but the words . . . exactly express the principle. . . . We are forcibly reminded of this, for instance, by the words of Ps. 139. 21, 22, 'Do not I hate them, O Lord, that hate

thee? . . . I hate them with a perfect hatred' ". But then he also says: " The Lord fulfilled the law during His lifetime on earth *by a perfect observance of its precepts* ". Did He, then, perfectly hate His enemies? (Incidentally considerable care is required in the interpretation of the Biblical notion of hatred, in view of our Lord's own demand that we should hate our nearest and dearest.) In this matter the author seems to have ranged himself on the side of what might be roughly called (for want of a better term) the Anabaptist tradition, rather than on that of Reformed orthodoxy—with very far-reaching consequences in the realm of oath-taking, divorce, soldiering, and so on. Is not a more satisfactory answer—and one which preserves the unity of the Testaments better—to be found along the lines of a careful distinction between laws given by God for the practical ordering of a fallen society and divine standards of absolute perfection set for the individual?

But, even if there is room for criticism, this is a good and useful book.

J. W. WENHAM.

THE PRESENCE OF THE KINGDOM.

By Jacques Ellul; trs. Olive Wyon. S.C.M. Press. pp. 153. 9/6.

The author of this book is Professor of Law at Bordeaux University, a member of the Reformed Church of France and a participator in ecumenical activities. He is well qualified to sound " a call to arms, showing what enemy we have to confront, what warfare we have to wage, what weapons we have to use ", although his words are addressed primarily to intellectuals. There is, he asserts, a fundamental opposition between Christian obedience and the will of the world so closely identified with the forces of modern civilization. Neither Marxist nor American politics and economics are truly revolutionary despite the violent struggles they cause in human affairs. Christians are constantly tempted to betray their calling and cease to be revolutionary by supposing that the tension could be resolved by Christianising the framework of the social and economic order without calling in question its fundamental assumptions. " This is the very heart of modern religion, the religion of the established fact, the religion on which depend the lesser religions of the dollar, race or the proletariat . . . if God is no longer regarded as true in our day it is because He does not seem to be a fact."

Other evasions of the challenge to live at the costly point of tension are the attempt to make a sharp separation between the life of the Spirit on the life of the world and the abandonment of the world in despair in the conviction that these are the apocalyptic last days. The primary task of the layman in the world is to be a true revolutionary: to oppose the assumptions and principles of those who are immersed in the development of technical civilization, to struggle against principalities and powers by restoring the supremacy of ends over means. The argument of the book is close knit and the idiom of thought foreign; but it well repays the close attention required to master its thesis.

F. J. TAYLOR.

THE MYSTERY OF LOVE AND MARRIAGE : A STUDY IN THE
THEOLOGY OF SEXUAL RELATION.

By Derrick Sherwin Bailey. S.C.M. Press. 12/6.

This book might well make many of the Fathers and later divines turn in their graves. It would have been a good thing for the Christian Church if one of the early Fathers had written it, for it represents a positive theological approach to the subject of the *henosis*, or union in "one flesh", of husband and wife. The sex act is seen not as something regrettable or incidental, but as bound up essentially in the *henosis*. The author, while quoting frequently from Christian writers of all ages, goes back to the Bible, holding that "not a little in the tradition which has descended to us is misleading and untrue to fundamental Biblical insights and principles" (p. 59).

Consideration of the nature of married love shows that it is to be regarded as "Divine vocation and not fatal destiny" (p. 24). In true love there must be the three relationships of Eros, Agape, and Philia. There must also be times when the *I-She (He)* experience is transcended by the *I-Thou*. When this love leads on to marriage, the "one flesh" union is established by the sex act. Yet obviously this act by itself is not unitive in the Biblical sense, either within or without formal marriage; but that it has a significance of its own is shown by St. Paul's words in 1 Cor. vi. 16 about prostitution. The significance of sex and the sexual union is worked out on p. 54ff. with the reverence and delicacy that marks the whole book.

The author does not believe in the indissolubility of marriage under all circumstances, and he gives a very fair review of the Gospel passages, particularly in relation to the "Matthaean exception", though he speaks too strongly in referring to "the textual evidence against its authenticity" (p. 94). Objection cannot be made on the ground of MS. readings.

What are the ends of marriage? Mr. Bailey holds that the Bible does not put the birth of children as the primary end, but sees marriage as "the establishment of the 'one flesh' union" (p. 106), and this is borne out by the analogy that the New Testament finds between the marriage union and the relationship between Christ and the Church. Our author goes so far as to speak of children as "rather of the *bene esse* than the *esse*, as it were, of life as 'one flesh'" (p. 118); and, although he sees an analogical significance in the family, one would like to read a fuller treatment of the place of the children in the life of those who are one in marriage.

There is a chapter on second marriages, and an illuminating appendix on the New Testament doctrine of the subordination of the wife to the husband. In several ways this book reminds us of Dr. E. C. Messenger's volumes, *Two in One Flesh*, but as a Protestant Mr. Bailey can write more freely, and he is even more positive in his approach than is Dr. Messenger.

J. STAFFORD WRIGHT.

YOU AND YOUR NERVES.

By H. Guntrip. Allen and Unwin. 8/6.

Both the author of the book and the author of the foreword persist in calling this volume small, and so it is as books go; but the author

says in the introduction, "If, taken as a whole, these talks convey some intelligible 'total' understanding of neurosis (as distinct from piecemeal explanation of its various forms and symptoms) they will have done what was intended". What was intended has been accomplished. It is a well-balanced exposition of a vast and complicated subject, which loses nothing of its clearness by being compressed into so small a space.

In clear and simple language the meaning of 'nerves' and nervous symptoms is explained. An exposition of the fears behind the symptoms, the resentments behind the fears and the frustrations behind the resentments follow in an orderly development. A chapter on "guilty feelings" gives some useful information on how to distinguish between the genuine moral guilt of a good conscience and the neurotic and nagging conscience of a diseased mind. Many people will be surprised and welcome the fact that sex is not given the prominent position that it has been given in some books on psycho-analysis. Nevertheless, the Christian point of view on this subject is well expressed and the proper position which it should take in marriage.

The author recognizes that all these problems come down to questions of personal relationships and gives an account of the way in which an internal conflict between love and hate can lead to depression, which is one of the most important and persistent symptoms of neurosis. For the depression which may follow bereavement, he says, "Here especially, if you are a Christian, will your faith in the love, forgiveness and understanding of God, and the reality of eternal life, help to set you free from morbid fears, so that you can get back to the realities of living in the present day".

With a book of this quality minor criticisms are out of place, but the following statement occurs near the end in the chapter on treatment. "Sometimes the first sign that a book is getting at you in this sense is the fact that at a certain paragraph you grow bored, lose interest, want to put the book away, and seem unable to go on beyond that point. If you make yourself come back to it, and say: 'What is there in this paragraph that I am jibbing at?' you may make some important discovery about yourself." The reviewer wished that he had seen this statement at the beginning.

J. E. STOKES, M.D.

CHRISTIAN PARTNERSHIP.

By Stephen Neill. S.C.M. Press. 7/6.

In these expanded James Long Lectures, delivered in London in 1950 under the auspices of the C.M.S., Bishop Neill deals with four vital questions, affecting four areas in the life of the world-wide Church. The study of them has, in recent years, been centred on four specific events. The International Missionary Council, held at Whitby, Ontario, in 1947, discussed the urgent post-war problems arising from the emergence of great self-governing churches in Africa and the East. The Lambeth Conference, in 1948, dealt with developments in the now world-wide Anglican Communion. The First Assembly of the World Council of Churches at Amsterdam, in 1948, represented a creative forward step in Christian history. The inauguration of the Church of South India, in September, 1947, was—in the author's vivid phrase—

“ as a sword in the midst of the Churches, and as a sign which is spoken against ”.

In all these great events Bishop Neill was personally and intimately concerned, first as a bishop in South India, and then as a secretary of the World Council. The great value of this book lies in the clear and impartial way in which the author describes, on the one hand, the immense and encouraging advances made in these four fields, and on the other, the dangers and difficulties involved. Let four typical questions illustrate this. How is the missionary of to-day, in a church in Asia or Africa which his forefathers founded, to be allowed full scope for his energies and talents whilst serving as partner rather than as parent? Is the Anglican Communion really prepared to be merged in a much larger communion of national or regional churches? What are the conditions under which the member churches of the World Council of Churches, so widely divergent in tradition and theology, can really hope to “ stay together ”? Where can we most easily detect both the strength and the weakness of the Church of South India, that “ dangerous experiment ” in reunion?

On all these tremendous issues Bishop Neill throws a brilliant light. With unflinching candour, yet with hopeful confidence, he reviews, interprets, prophesies—and leaves us with an exceptionally clear picture of what God has done in His world-wide Church, and yet shall do, if Christians humbly follow His leading.

R. W. HOWARD.

SHORT REVIEWS

HERE I STAND.

By Roland Bainton. Hodder and Stoughton. 20/-.

The significance of Martin Luther is attested by the fact that in every age he demands fresh consideration: and the number of smaller and specialized studies has long pointed to the need for a new, full-length biography. This need has now been met by one of the best qualified of modern scholars, the Professor of Ecclesiastical History at Yale Divinity School, who has combined and extended various lecture courses on Luther to form a complete presentation.

Perhaps the outstanding characteristic of the work is that without any sacrifice of scholarship Professor Bainton has told a vivid and thrilling story which amply fulfils the promise of the title. The homely translations of the original Luther with which the book abounds, and the striking woodcuts with which it is generously illustrated, give an added life and interest to an intrinsically interesting account.

It must be allowed that there are dangers in presenting history in this graphic and popular way. Perhaps it is partly for effect that the author accepts some of those ‘ Lutherlegenden ’ which many modern students have rejected. And some of the judgments which read well on paper are not too solidly grounded in fact: for Zwingli did not come to his doctrine of a spiritual presence as a result of the Marbury Colloquy, but had taken it for granted all along, as we may see from his earlier treatise on the Lord’s Supper. The abbreviated system of references is no doubt an advantage to the ordinary reader, but it is a vexation and discouragement to the more serious student.

Yet in spite of these blemishes, the work is the best readable biography of Luther which has appeared for many years. The facts are handled and marshalled with real mastery. Here is a sympathetic understanding of the inward conflicts and convictions which made of Luther the man he was. The judgments of Professor Bainton will call for the careful attention of students, while the colourful narrative will commend itself to those who have a more general historical interest. The publishers are to be congratulated on providing so commendable a format at a not unreasonable cost, and we trust that their venture will be rewarded, for this is a work which deserves to be widely read.

G. W. BROMILEY.

THE UNITY OF ISAAH.

By Oswald T. Allis. Tyndale Press. 136 pp. 12/6.

The author sets out to call attention to two facts: first, that the book of Isaiah has been traditionally regarded as a unity because such a belief is in accord with the biblical conception of prophecy; and secondly, belief in a Second Isaiah is due to a theory of prophecy which is unbiblical. According to the latter view prediction of the distant future is impossible, the predictive element is to be reduced to a minimum, and the prophet is a man of his own time speaking a message immediately relevant to the people of his own time. A number of passages are cited where the critical scholar removes the predictive element by dating the passage late, or by toning down its clear meaning, or by regarding it as a literary device, or by attributing it to a later editor.

The prophecy concerning Cyrus in chs. xl-xlvi and the Servant of the Lord passages are carefully studied. The poem in xlii. 24-28 is examined minutely, and the conclusion is drawn that both structure and argument "make it clear that Cyrus belongs to a distant future". Dr. Allis shows that the Messianic interpretation of Isaiah liii is only possible on the basis of the biblical conception of prophecy. In a final chapter the author discusses the "Basic Issue". He rightly controverts some very surprising words of C. R. North in his book *The Suffering Servant in Deutero-Isaiah*: "The fundamental objection to the traditional Messianic interpretation is that it is wedded to a too mechanical doctrine of inspiration. This seems to put it out of court as unworthy of serious consideration. The Prophet is a mere amanuensis, and what he writes has no relevance to the circumstances of his own time. Moreover, if this implies that he 'sees' in advance one who was not to come for another five or six centuries, it raises the difficult philosophical problem whether there be an actual prevision of history". We have still a long way to go in returning to biblical thinking!

Here is a book of adequate scholarship, showing familiarity with the writings of the modern scholars, which will help us to clear our minds of philosophical presuppositions and to read the Bible objectively and biblically. Dr. Allis deals with this one aspect of the problem of the unity of Isaiah: one hopes that he may have more to say on the subject later.

W. G. BROWN.

JAMES I.

By Charles Williams. Arthur Barker. 10/6.

This intimate study of James I is a very skilfully drawn picture of the leading figures in the constant feuds and plots of the Scottish and English factions which enliven this critical period of our National history. The turbulent events and intrigues which marked James' uneasy boyhood and youth are rather confusing and difficult to follow, but we get a fairly clear account of the unusual education which the King received in consequence. There is a certain blending of satire, cynicism and humour in Mr. Williams's clever delineation of characters and events. He shows that the uncertain political position in Scotland worked in James's favour "since everyone despised the King's power, but no one could safely guess at any moment on what other powers the King would call". So by 1603, by his duplicity, diplomacy and belief in himself, James had at last silenced all open opposition in Scotland. But he made it quite clear that he longed for the more comfortable security of an English throne. "St. George," he declared, "is a more towardly riding horse than the Scottish 'unruly colt'".

The author gives a full and vivid account of the scandalous Essex divorce case and the contingent files for the murder of Sir T. Averbury which resulted in the hanging of the four accomplices and the royal pardoning of the Somersets, the real criminals. James set forth his extravagant claims to monarchy in his 'Basilikon Doron', and Mr. Williams well epitomises the growing contest between the King and Parliament as "each of them claiming a mysterious source of liberty and power", which the King called 'prerogative' and the Commons 'privilege'. He asserts that James was a convinced Protestant, and that while he revered the Church of Rome as his 'Mother Church' he held persecution to be "the infallible note of a false Church". He facetiously rather than accurately adds that the Church of England is "incredibly Catholic and impossibly Protestant"! But it is difficult to criticize his estimate of James as "never a great man", and as "all but a megalomaniac figure", the "most grotesque of our Kings". His story contains much entertaining reading and has a special fascination for the student of history. C. SYDNEY CARTER.

OUTLINE STUDIES IN THE GOSPEL OF ST. LUKE.

By W. H. Griffith Thomas. Church Book Room Press. 294pp. 14/-.

Many churchmen have welcomed the reprints of Dr. Thomas's works. A new book now appears, edited by his daughter, as a companion to *The Apostle Peter*, and *The Apostle John*. It is a collection of 102 outline studies from the notes made from meditations on the Gospel, and later used for sermons and articles. The same type of treatment is continued in this volume as the other two books. Those who possess the previous works will rejoice to own this companion volume on St. Luke.

The chief value of these studies is the number of special stimulating outlines for the major seasons of the Christian year. Alliteration abounds and will provide 'shape' to hard-pressed ministers after

their own gleanings from the text have been gathered. It is not intended to be a scholarly examination of the Gospel, although it bears marks of deep scholarship as we should expect from such an author. Good illustrations and apt verses enrich the outlines. One defect, however, is the lack of references to wider works which is a feature of the two previous studies. Several corrections are necessary in future editions : p. 21, ref. 1 Chron. xxiv. 10 ; p. 40, 2 Tim. iii. 16 ; p. 51, Heb. ix. 22 ; and there is a slight misprint on p. 277.

R. E. HIGGINSON.

VACANT POSSESSION.

By G. L. Heawood. S.C.M. Press. 143 pp. 8/6.

Any readers who have on their shelves the Headmaster of Cheltenham Grammar School's former volume entitled *Religion in School* will embark with eagerness on these "Thoughts on Personality, Religion and Education", as the sub-title has it. They will not be disappointed : they may be jolted—they (and others) will certainly be stimulated. Mr. Heawood has not allowed the routine of school administration to curb his instinct for adventurous thought : his analysis of the "mind of youth" is penetrating, and his insistence on the primary purpose of School most heartening. From School he goes on to Religion in general, thence to Christianity in particular, to the Catholic Church in detail, and (greatly daring) embarks on concluding chapters entitled respectively "Theology" and "Philosophy and Religion".

We long to quote : "Many of our ancestors were determined to choose the wrong last ditch to die in" ; "Significant words and phrases in either Religion or Politics have usually a useful currency of some thirty years" ; we must resist further temptation. Teachers and preachers alike ought to read this book for their own souls' sake and for the good of their flocks. Not that theologians will agree with some of the author's most venturesome assumptions and *dicta* ; but the shock of instinctive contradiction ought to issue in the patience of re-thinking—which is what Mr. Heawood wants us all to do. D.F.H.

TRUTH UNCHANGED, UNCHANGING

By D. Martyn Lloyd-Jones. James Clarke. 6/-.

Dr. Martyn Lloyd-Jones believes that much of modern man's antipathy to the Gospel is nothing but sheer prejudice. This book is a brief but compelling exposure of some of the current arguments against Christianity which, upon examination, prove to be neither logical nor scientific. The five chapters of this little volume of 116 pp. constitute the Jonathan Blanchard Lectures given at Wheaton College, Illinois, in August, 1947, and Dr. Lloyd-Jones, as inaugural lecturer, has set a high standard for his successors. He shows how the modern cult of self-expression is based upon a partial view of human nature and on the identification of the self with one or other of its basic impulses. The "jaunty solutions" of men like J. B. Priestly and others are founded on superficial views of what is really wrong with man. Again and again it is pointed out that modern fallacies about life and its troubles are only variants of much older ideas.

The Gospel is simple, not in itself, but in the way in which it goes right to the heart of man's need. It treats the man himself instead of some particular aspect of his being. It is an old remedy because, in spite of many striking advances in the scientific and allied fields, man himself has not changed, God has not changed, and no better remedy has yet been found. Modern man has invented no new sin. To reject the Gospel because it is old is sheer prejudice and utterly unscientific. It still remains the Truth of God which alone can satisfy man's deepest needs and aspirations.

This is a book to place in the hands of those who are blinded by modern prejudices against the Bible and the Bible view of life, and to give to Christians who are being "needlessly browbeaten by those who hurl at them the popular slogans of the hour".

L. E. H. STEPHENS-HODGE.

A CHURCH RENASCENT.

By David Watmough. S.P.C.K. pp. xviii. + 125. 8/6.

This brief study in modern French Catholicism has been written for Anglicans by an Anglican. The author has had unusual opportunities of observing at first hand the methods and results of the revival, and has acquired a considerable acquaintance with the growing body of literature which records the results of the innumerable experiments undertaken and seeks to relate them to the theology of the Church. There is much that the Church of England can learn from the ways in which the French Church is striving to remove the barriers between itself and the industrial or agricultural proletariat. The author lays particular emphasis on the fact that these experiments are not individual efforts but corporate activities, undertaken with the approval and support of ecclesiastical authority which against the background of Catholic rule has been ready to grant the necessary dispensations. In England all too frequently such pioneering is apt to be the individualistic activity of stunters, though it is only fair to add that even in France pioneering is rarely initiated by authority.

The liturgical revival, new expressions of spirituality, new ways of approach to particular professions, priest workmen, rural evangelism and eirenic activity are all brought under review. Perhaps the most valuable feature of the book is the translation of a pamphlet written in 1949 by the auxiliary Bishop of Lyons on 'The Working-Class Mind'. It is a document full of insight and illumination and ought to be made compulsory reading for all English ordinands.

F. J. TAYLOR.

CHRISTIAN DOUBT.

By Geddes MacGregor. Longmans. 15/-.

This is a refreshingly interesting book. Paradoxically it shows that a believing Christian, who does not admit a healthy place for doubts in his thinking, will not readily pass from bare dogma to reality. "Knowing from the start that his doubt is already beaten, the Christian knows no less that he must doubt, or else doubt will go unconquered" (p. 146). An alternative is a faith that "must be hedged by fetishes to protect it from doubts which it could not withstand" (p. 87).

At first sight one might think that these statements are a defence of

modernism, but this is not the author's aim. He is concerned to combat the conventional acceptance of dogma that gives one the sense of possessing the whole truth in a manageable form, and thus kills the sense of wonder and mystery that is inherent in true Christian faith. One chapter has the startling heading, "Doubt as a basis for Christian reconciliation".

J. STAFFORD WRIGHT.

MAX JOSEF METZGER : PRIEST AND MARTYR.

By Lilian Stevenson. S.P.C.K. 9/6.

The subject of this strangely moving book was a Roman Catholic priest in Germany, the founder of the Community of Christ the King and of the Una Sancta Movement, who was beheaded as a traitor by the Nazis in 1944 at the age of 57. The book provides a short sketch of his life, an account of the two movements he founded, and a selection of his letters and poems written in prison. The total impression produced is that of a true saint of God, whose life was courageously dedicated to the promotion of the unity of the Church under the kingship of Christ. The radiance of his faith, the strength of his inner life, the depth of his spiritual discernment, are apparent on every page of this book. In "Bruder Paulus" (as he was popularly known) we discover the all too rare blending of genuinely catholic and evangelical piety.

F.C.

CONTEMPORARY COMMENTARY—*continued from page 107.*

and the astonishing growth in medical science have ended the home as an educating or working unit, while it is no longer necessary for a woman to bear ten or twelve children in order that two or three may reach maturity. One consequence of this change is that more than forty per cent of women in Great Britain between the ages of fifteen and sixty are in full time or part time work outside the home. Many of them work in this way for economic reasons, but some because they are not content to allow acquired skills to waste in disuse.

The most disturbing feature of the book is the evidence it affords for the conclusion that the church is not using the skill and devotion which so many trained women now possess and wish to use in Christian service. The churches are most successful with older married women, while "the woman of an independent cast of mind who has earned her own living, and perhaps that of dependents, and is accustomed to taking her share in decisions without diffidence usually finds it difficult to be at home in the church".¹ Because there is no place in the church for direct service on the part of many trained women they are finding their way into the new social services. In this sphere a pastoral ministry is being exercised, a ministry which as yet is little recognized by the church. Yet where the woman is at work, there also the church is at work through her, and both at home and in the world outside she holds in her hands "most of the slender threads which can re-unite the church to the local community".² Can Christian leaders in this hour recognize the force of this contention and act upon it?

¹ *op. cit.*, pp. 186-7.

² *op. cit.*, p. 201.