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Book Reviews

ROME AND CANTERBURY : A BIBLICAL AND FREE CATHOLICISM.

By Emmanuel Amand de Mendieta. (Herbert Jenkins.) 256 pp. 25s.

The recent appointment of an ex-Roman Catholic priest, a monk of the Order of St. Benedict, to a residentiary Canonry of Winchester Cathedral, caused a mild sensation. This book is the story, by Emmanuel Amand de Mendieta himself, of the events which made this unusual appointment possible. He vigorously disclaims any thought of writing an anti-Roman pamphlet, but it is not easy to justify one's own action without putting the other party in the wrong. The Dean of King's College, Cambridge, who writes a Foreword, confesses that in some respects he sees the Church of Rome in a more favourable light, and the Church of England in a less favourable light, than the author. The book is in two parts, the first biographical and the second theological.

Dr. de Mendieta, as a boy, was magnetically attracted by the Abbey of Maredsous, near his home in Belgium, and its dramatic liturgical services. He confesses this attraction to have been partly æsthetic. He would often bicycle the twelve miles to linger under the spell of the Abbey, and he manages to convey to us something of the thrill when eventually he entered the Abbey, was ordained to the priesthood, and took the vows of the Benedictine Order (without, as he says, realizing their full gravity in a concrete way). But his dreams of the monastic life were not fulfilled. He and the Abbot seem to have taken a mutual dislike to one another. He was obviously destined for scholarship and had the true scholar's resentment against an intellectual straight-jacket. Very early he defied the discouragements against reading the Bible. He regards the healthful spiritual liberation he thus experienced as a tremendous revelation and an important factor in his religious evolution. The Abbot, no doubt, suspected him of being an "intellectual" tainted with the modern heresy of "historicism". His inquiring mind began to be critical and even sceptical of medieval affirmations, and seriously to doubt the claims of the Roman Church to be the only legitimate church and of the Roman Pontiffs' *charisma* of infallibility. The monastic life lost much of its idealism : he revolted against the "dehumanizing doctrine of obedience", excessive asceticism and "dolorism", the Jesuit trinity of Jesus, Mary, and Joseph, the sentimental cult of the Virgin, the mechanical recitation of the rosary, the wearisome minutiae governing the gestures of the priest at the altar, and the superstitious reverence for the priest and, above all, his hands which hold the host and chalice.

The works of Bergson and William James provided his mind with

antitoxins. He took Erasmus as his patron and model, but perhaps his greatest inspiration was Basil of Cæsarea, whose liberalism appealed to his own. He decided that his work for a doctorate at Louvain should be a thesis on the literary sources of the *Hexameron* and he set his heart upon a more ambitious scholarly work on the same subject, which, though finished, was unpublished when he wrote this book. "I am, and shall always be, a Christian humanist," he says. His studies were interrupted by the Second World War. The monks fled to France and our author cycled to the South of France, where he took a "splendid holiday". Returning through France, he was arrested by the Germans and released after a few days, when he returned to Maredsous after four months' absence, with very different feelings from those with which he had first entered it. The war ended, there began a series of journeys to libraries in France, Italy, Greece, and England.

His stay in Rome opened his eyes wider to the "corruption of the Roman system", and during that visit the promulgation of the new dogma of the Assumption of Mary decided his destiny. Invited to speak at a conference at Oxford, he made his first "heaven-sent" contact with the Church of England. He was impressed by its freedom of speech, the absence of fear, of spies and informers, and its appeal to Scripture. He began to have doubts about the binding character of the vows he had taken. The crisis came when he was in the U.S.A., where he had been invited as "visiting scholar" to Dumbarton Oaks. The die was cast; he informed the Archbishop of Washington that he must leave the Roman Catholic Church. He returned to France, and, on the advice of the British Embassy chaplain, went to England and made contact with the Evangelical Vicar of Holy Trinity, Brompton, who, on June 23rd, 1956, admitted him into the Church of England. Seven days later, he was married to a French lady, whom he had met in Paris after he had decided he must leave the Church of Rome.

In the second part of the book, he writes fully upon those teachings and practices in the Roman Church which caused him to leave it—the "almost monstrous claim" of the Papacy to speak with the authority of God Himself, the claim to primacy of jurisdiction over the whole Church, the excessive veneration of Mary, the immaculate conception and bodily assumption, the Roman restrictions upon the individual liberty of the Christian in the intellectual and moral spheres and in the dehumanizing doctrine of monastic obedience. It is noteworthy that Dr. de Mendieta has no criticism of the essential characteristic of the Roman Church—the Mass. Indeed, almost his only criticism of the Church of England is its "defective" eucharistic rite, which needs to be revised without delay "in a more definitely Catholic direction". His real gravamen against the Church of Rome is its extravagant claims and its tyranny over the individual. The qualities in our church which attract him are its appeal to the Scriptures and its encouragement of freedom of thought. It seems unlikely that he would have decided to join the Church of England unless he had realized that it was moving in a "Catholic" direction and "increasingly abandoning all those characteristics which stamped it as insular and particularist", in fact, those very characteristics which gave our people a quality of

character which was the envy of the world. Dr. de Mendieta may well find that, if our church moves more and more into the Catholic orbit, the characteristics which attracted him will be less and less evident. This book is a fascinating study of the evolution of a Roman Catholic scholar and his reaction to the Roman obedience, and is of very special significance in the light of the changed attitude of our own church towards the Church of Rome.

TALBOT G. MOHAN.

THE ROMAN QUESTION : EXTRACTS FROM THE DESPATCHES OF ODO RUSSELL FROM ROME, 1858-1870.

Edited by Noel Blakiston. (Chapman and Hall.) 474 pp. 63s

This is a very valuable collection of documents. In an age when nepotism was taken for granted in the English government, even among the Liberals, it nevertheless came about that Odo Russell, nephew of Lord John and later son-in-law to Lord Clarendon, was behaving as a very conscientious and shrewd observer in Rome during a period of extreme importance. Protestant feeling prevented Russell from acting as an official English representative at the Vatican. His unofficial position, however, was not without its advantages, as the documents reveal.

Certain things stand out clearly in these very lively and readable pages. There is the intense fervour of Italian nationalism (these same despatches prompted Lord John's famous comment : "The Pope would be a saint at Madrid, Valencia, or Majorca. In Italy he is only an anachronism"); the struggle of personalities and parties at the Vatican Council; above all, there is the character of Pio Nono himself, especially transparent in the number of private audiences recorded. We note his fanatical devotion to the Virgin, belief that his policy was guided by nocturnal visions of St. Philomela, bouts of epilepsy, lack of self-control when "tormented by the itching of a small pimple on his left leg" which he scratched into a large sore—all significant details. But there is also his sense of divine mission : "The Pope will ever be the Pope, whether he dwells in the Vatican or lives concealed in the Catacombs". At first this shows itself in a petty refusal to give up the dogma of the Temporal Power. But later it is transmuted. Russell pinpoints a vital consequence of Italian unification in the Catholic world : "The administration of the Roman Catholic Church by Italians was convenient to the Catholic powers so long as Italy could be considered as a mere 'geographical expression', but now that Italy has acquired a national existence, the temporal administration of Rome may become a national question among them". Sure enough, we notice later the national structure of the divisions over Papal Infallibility at the Vatican Council. May we not then say that in 1870 the Pope secured Italian supremacy in the Roman Church on a new basis, and thus acclaim Pio Nono as the greatest Italian patriot of them all?

Finally, it is interesting to read that the Pope told Russell he hoped with regard to the Council "that Protestant divines would receive his invitation in a Christian spirit and come to Rome to listen to the voice of truth and reconciliation". *Plus ça change . . .* J. E. TILLER.

WALTER TRAVERS : PARAGON OF ELIZABETHAN PURITANISM.

By S. J. Knox. (Methuen.) 172 pp. 30s.

The basic religious issues of the reign of Queen Elizabeth I were to assert and define the position of the Church of England against the assaults of Rome on the one hand, and against those of Presbyterianism on the other. One of the most outstanding of the Puritan controversialists was Walter Travers, and it is strange that he should have had to wait so long before finding a biographer. Now, however, that gap has been worthily filled, and Dr. Knox has presented us in this study with a well-documented and most readable account of the "paragon of Elizabethan Puritanism". From the days of his brilliant career at Cambridge, Travers breathed the air of Puritanism, and quickly found himself opposed to the strict Anglicanism of Whitgift, the future Archbishop. And here, perhaps, Dr. Knox does not quite grasp either Whitgift's difficulties, or his position as a leading exponent of the Anglican "via media". The main reasons for the dispute are glossed over, and only Travers' flight to Geneva is sympathetically chronicled.

Here, in 1574, he wrote his *magnum opus*, entitled *De Disciplina Ecclesiastica Explicatio*, from the premise that "the only authority for true and proper church discipline is the Bible", and therefore every detail of ecclesiastical government can be found within its pages, thus laying down the main platform of Presbyterianism. Travers did not merely copy the ideas of Calvin and Cartwright, however, but pursued original theories as to the functions of deacons and of ordination. Such was Travers' prominence that after a short ministry in Antwerp, he was appointed by Lord Burghley in 1581 as Reader in the Temple Church, London, of which the Master was Richard Hooker. This brought about one of the most notorious controversies of the period between the two men, traced by Dr. Knox with a firm grasp of the essentials involved; he is able to give clear evidence that it was as a result of this dispute that Hooker came to write his *Ecclesiastical Polity*. In March, 1587, there appeared under Travers' editorship the *Book of Discipline* which exercised a decisive influence on English Presbyterianism, and became a second "Bible" at every meeting and synod. Travers' next appointment (again through the good offices of Lord Burghley) was as Provost of Trinity College, Dublin, from 1594-98, where possibly his most important work was done. This new university, founded in 1591, though a hive of industry, was in continual financial straits, and the strain of continually appealing for funds, together with the rebellion instigated by the Earl of Tyrone, caused Travers' resignation on grounds of ill-health. The last thirty-seven years of his life were spent in obscurity. Besides being a man of genuine piety and integrity of character, he had a ready pen both in Latin and in English, and was a most gifted preacher. But with his burning zeal went a certain intolerance, which militated against his being an acceptable leader and colleague. If his efforts on behalf of Presbyterianism were doomed to failure, yet as Dr. Knox aptly remarks: "In Travers is seen how the well of Geneva eventually produced the reservoir of Westminster". A study of this book will greatly assist our understanding of many of the major issues with which Anglican and Presbyterian relationships are confronted today.

G. C. B. DAVIES.

THE NATURE OF THE LION : Elizabeth I and Our Anglican Heritage.

By J. P. Hodges. (*Faith Press.*) 153 pp. 14s.

The Rector of Streatham feels Elizabeth has suffered from the over-concern of recent historians to be impartial. As a result they have missed her true spirituality. In this he is undoubtedly right, and the same goes for other Reformation figures, who are explained away under the mistaken guise of "objective" research.

Elizabeth was a remarkable woman. She spoke numerous languages, read the Fathers and the New Testament in the original, and even translated Margaret of Navarre's devotional work. Canon Hodges brings out her very real piety from her *Book of Devotions*, which she wrote out in her own neat hand. The selections given reflect the majestic cadences of the Prayer Book, and reveal the Queen's strong belief in God's providence. At the same time we must not imagine her to be a complete angel. She was not averse to swearing, or cruelties like bear-baiting, and lived happily at the expense of others who could not afford it.

The book presents an admirable portrait, and reads easily apart from an irritating number of dashes in the text. The more general setting is, unfortunately, less reliable, showing the limits of the author's reading, a fact which is hardly surprising amidst parochial work. Though fair on controversial subjects like vestments, he accepts Dr. Dugmore's speculations about Cranmer's eucharistic theology without apparently knowing that they have been exploded by Dr. Clark. He follows the current fashion for asserting a great gulf between English and Continental Reformers, though this view will not stand the test of the Parker Society volumes. If he had avoided this error, his discussion of catholicity (a word which he never defines precisely) would not have led the writer of the Foreword into the absurd assertion that the Church of England differs from Rome "only in the matter of Papal domination". A glance at the Articles would refute that.

The author is in some danger of reading back modern views of catholicity. All the Reformers would have agreed with Elizabeth that the Reformed Church was catholic and no new church, but this meant not a continuity with corrupt medievalism but a restoration of the true primitive catholicity such as Luther and Calvin also restored.

Puritanism is not congenial to Canon Hodges, but we may wonder whether he understands it. He accuses Grindal of being too weak with the Puritans (p. 100), and mistakenly thinking the trouble was only with a few fanatics. But an American study by Prof. and Mrs. George has recently demonstrated that Puritans and Anglicans differed very little until the time of Laud, once the Cartwright and Marprelate episodes are set aside. Perhaps Grindal was right, and the mistake the Canon's?

Absolute certainty on Elizabeth's religious outlook is impossible, but these criticisms should not detract from the evidence for her spirituality which the author has brought forward so well. We know she had Protestant roots from her early days. Was her love for pomp and ritual any more than the natural inclinations of a gay lady who never understood but always disliked Puritan protests against them?

G. E. DUFFIELD.

GEORGE ABBOT : THE UNWANTED ARCHBISHOP, 1562-1633.

By Paul A. Welsby. (S.P.C.K.) 174 pp. 25s.

If he is known at all, George Abbot will be remembered by most as the Archbishop who shot a gamekeeper dead. That sad accident was used by his enemies to cause him canonical difficulties. But there is a probable reason for the neglect of this archiepiscopal figure. The last hundred years have seen such encomia showered on the High Church Carolines that so staunch a Reformed scholar as Abbot has been overlooked. If Laud is your hero, and you regard King Charles as a "blessed martyr", the chances are that Abbot will not appeal to you.

He took over from Archbishop Bancroft in 1611 after making a name for himself as a disciplinarian among the Oxford college heads. His preaching was in the Reformed tradition. He had a regard for law and order in the church as well as in colleges. Abroad he supported the Calvinists against the Arminians in Holland, and always resisted the pro-Spanish Romish party which gathered round the Howard family. At home he sought to serve the King, but, unlike the over-praised Lancelot Andrewes, not in a servile way against his conscience. Abbot refused to annul the marriage of a royal favourite on inadequate evidence, and he refused to license a scandalous sermon simply to raise funds for the Crown. In both cases he resisted royal pressure and paid the price.

The need for a book on Abbot is not in doubt, but whether this one is the answer is an open question. Dr. Welsby never grasps the picture into which Abbot fits, and so his criticisms are misguided. Bancroft and Abbot faced different situations, for the former never saw the Laudian Arminians. It was they who broke the harmony of the Church. Prior to them Puritans remained, for the most part, loyal, if critical, Anglicans. Dr. Welsby is critical of Puritans and Calvinists in a naive way. Apparently they are to be contrasted with Anglicans, and without showing that he understands them he digs up all the old epithets—predestinarian, morose, narrow, etc. He also uses later and prejudiced sources like Heylyn quite uncritically, though he mentions Heylyn's bias once on page 130.

The impression given is that Dr. Welsby knows certain aspects of the period well, and hence the rather monotonous chain of references to Abbot's parliamentary committee work, but he shows us nothing of what was happening in the Church as a whole at the time, nor of the theological developments of the period which ought to be very relevant. Abbot is a greater figure than our author allows, even if ill health and the courage of his convictions did lead to his eclipse by that unholy alliance of Laud and King Charles.

G. E. DUFFIELD.

HENRY VIII AND HIS TIMES.

By J. J. Bagley. (Batsford.) 154 pp. 16s.

OLIVER CROMWELL AND HIS TIMES.

By Peter Young. (Batsford.) 152 pp. 16s.

As one would expect from Batsford, these are beautifully produced books; but as a biography of Henry VIII the former is slight and inadequate. A series which sets out to deal "in a biographical context"

with key figures of English history runs a good chance of failing to explain just why they were "Makers of Britain". So it is in this instance. The two factors of lasting importance in Henry's reign, reform in Church and State, are no more than incidental to the narrative in which Cromwell and Cranmer figure less than Henry's wives, who, after all, were, comparatively speaking, but pawns in the game rather than queens. Here Catherine of Aragon appears as the most accomplished tactician in the whole plot. When the author strays beyond Henry's personal life and the pregnancies of his wives, it is frequently to explain some of the tiresome and inconsequential diplomacy of the period. On the other hand, he makes little use of the wealth of material illustrating the King's character through relationships with his ministers. For example, what more enlightening than Henry's attitude when an attempt was made to oust Cranmer from the Council in 1543? Why did Cranmer survive while others were falling? The author makes no serious attempt to answer this important question, but supposes the Archbishop to have been a complete time-server. He states quite wrongly that Cranmer made no attempt to defend Cromwell when the latter was disgraced; and again that Henry never regretted the disappearance of Cromwell.

For all this, the subject matter is always interesting, though the style is marred by an occasional clumsiness. The Statute of Praemunire is erroneously dated 1393 on page 78.

Brigadier Young has written an excellent book; although the emphasis is placed (not unnaturally or unwisely in view of the author's interests) upon Cromwell's military exploits. "That slovenly fellow" came into prominence only after the outbreak of war between Parliament and the King, and consequently the preliminary (and perhaps more important) stages of the argument are not dealt with. Moreover, the religious situation, and Cromwell's own spiritual development in particular, are neither explained nor described in any detail. This is a serious omission. It is like writing a history of the Russian revolution without explaining Marxist principles. Independents and Presbyterians are mentioned but the only distinction between them which appears is that all Presbyterians were intolerant bigots. The author stresses the impermanence of Cromwell's constitutional experiments which perhaps give him a place among the "Makers of Britain" on the grounds of progress by trial and error; and the Protector's economic and foreign policies receive little praise. Many historians have been rather more lenient, viewing them in the light of what followed.

But within its limits, this book is very good. The accounts of the campaigns are lucid, well reasoned, and exciting. In his delineation of the character and ideals of Cromwell, the author employs a gift for apt quotation, and his own turn of phrase at times is such as to stick in the memory and provoke further reflection: "(Cromwell) threw himself with all his passionate, Messianic vigour into the business of turning a monarch into a martyr". Examples of really significant passages from Cromwell's letters will be found on pp. 51 and 73. Minor blemishes include a tendency to quote the opinions of Wellington as Holy Writ (pp.

95, 138); and there is remarkably little about Cromwell's contemporaries. There are pictures of Vane, Fiennes, and his own son, Richard, but hardly a word about them in the text. This is strictly a biography of Cromwell.

J. E. TILLER.

WORSHIP AND THEOLOGY IN ENGLAND: VOL. IV, FROM
NEWMAN TO MARTINEAU, 1850-1900.

By Horton Davies. (Oxford University Press.) 390 pp. 42s.

Horton Davies is the Henry W. Putnam, Professor of Religion at Princeton University. He was previously minister of the Congregational Church at Wallington, Surrey, and on the Staff of Mansfield College, Oxford, and Regent's Park College, London. This is No. IV of a five-volume series on Worship and Theology in England. Of the remaining volumes, only No. III has so far been published. It is a vast undertaking, but this present volume reveals the extraordinary capacity of the author to trace the development of religious thought and expression over a period of time, to investigate the underlying influences which were at work, to discuss expertly the literature, art, architecture, liturgy, and preaching of the period and to present the whole and set forth his findings in a style which is impressive and fascinating and singularly free from modern jargon.

Horton Davies thinks we are mistaken to regard the Victorian age as a stable period of unruffled calm. There was, in fact, a revolution brought about by social, moral, and scientific explosions and particularly by the new attitude of science to human origins which shook so many orthodox beliefs. The Church's answer was twofold: a return to tradition on the one hand and a drive towards innovation on the other. The first six chapters explore the recovery of tradition and the last four describe the impetus for innovation. Part one traces the revival within the Church of England of unreformed worship, the development of Gothic architecture (so well fitted to express the change from the domination of the pulpit to the dramatic presentation of the eucharist, from a congregation sharing the worship with the minister to a congregation of spectators), the movement in the Free Churches to substitute set forms of worship for the limitations of extempore prayer, and the impetus given to this movement by the liturgical revolution within the Presbyterian church of Scotland. A chapter is devoted to the "Catholic" trend of Anglican worship and to the "ritualistic" controversy which inevitably followed and which was basically a theological struggle between "Catholic" and Protestant conceptions of Grace, the Sacraments, the Church, and the Ministry. The prevailing growth of "Catholic" ceremonial was due to the simple fact that "Catholic" doctrine could only be taught effectively through "Catholic" ceremonial and could not be satisfied until its appropriate symbolism was recaptured. The last chapter in this section describes new forms of primitivism—the recovery of the charismatic worship of the New Testament as a protest against the Anglo-Catholic claim on behalf of traditional institutionalism—the Primitive Methodists, the Plymouth Brethren, the Catholic Apostolic Church, and the Salvation Army.

The second half of the book deals with the struggle for faith against the mounting intellectual attack upon orthodox views of the Bible and the Anglo-Catholic attack upon the accepted views of the sacraments and worship. The literature of the period which reflects this ferment is studied together with the changing interpretation of the significance of miracles, the incarnation, the atonement, the sacraments, and the Church. (It is perhaps significant that the period of serious decline in the influence and authority of the church should be that in which the church exalted its own importance.) Two chapters record the liturgical developments, particularly in the realms of prayer and music, of the Baptists, Congregationalists, Methodists, and Unitarians. A final and fascinating chapter considers the magnetism and characteristics of Victorian preaching with a detailed discussion of four masters of the pulpit—Newman, Robertson, Dale, and Spurgeon.

This volume is brilliantly conceived and written, handsomely produced and makes fascinating reading. The author seems a little "starry-eyed" in his conception of extreme Anglo-Catholicism and sometimes appears to be the enthusiastic devotee rather than the unbiased historian. His judgment of High Mass as a "glad, splendid, edifying, and beautiful corporate tribute of worship suitable to the Divine Majesty" needs some qualification. Again, the conclusion that "there has been a notable testimony to the priority and power of the Liturgy for the greater hallowing of humanity and the transformation of society" needs some justification in the light of the serious moral and spiritual condition of the nation today when compared with the national sense of responsibility and integrity of Victorian England and R.C.K. Ensor's description of her as one of the most religious people the world has ever seen. We think that not enough weight is given to the clerical character of the ritualistic movement or to the high standard of spiritual understanding of the laity so many of whom were driven out of their churches into non-conformity or non-churchgoing. One might be excused for thinking that opposition to the "Catholic" revival came almost entirely from the Evangelicals and from the section led by Mr. Kensit. Like so many free-churchmen the author seems to see the Church of England through the eyes of the high churchmen and perhaps because of his own association with non-conformity, tends to regard Evangelicalism as something which does not really belong to the Church of England. Thus his judgment is not always unbiased and his conclusions are not always beyond dispute, but this criticism does not take away from the remarkable achievement of the author.

TALBOT G. MOHAN.

THE WORD OF GOD ACCORDING TO ST. AUGUSTINE.

By A. D. R. Polman. Translated by A. J. Pomerans. (Hodder & Stoughton.) 242 pp. 35s.

The appearance in English of this detailed study of the thought of one whom the author calls "the founder of the doctrine of God's Word" is much to be welcomed. In the seven years since the publication of the Dutch original, a good deal of revision has been carried out and the criticisms of reviewers have been taken into account. The translation

is generally satisfactory, though occasionally puzzling : thus, " conviction in salvation " (p. 230) should be " assurance of salvation ", and the meaning of " calling " on p. 151 would be clearer if " election " had been written instead.

Dr. Polman begins by tracing the development of Augustine's thought from a Neoplatonist doctrine of revelation to a more biblical understanding. In his early works the Scriptures tend to be regarded as a forecourt of the temple ; the more enlightened Christian can hope to pass beyond them towards direct contemplation. The function of the Word, in Scripture and as preached, is to awaken the capacities of the soul and enable it to receive the Logos as the " inner teacher ". Later he came to ascribe an increasingly positive significance to the efficacious and saving Word of the Gospel, the proclamation of Christ, the redeeming Word, through which the election of God's people takes effect and by which men are judged. This contrast is well explained and illustrated, but it would have been more valuable if it had been related not merely to Augustine's early Neoplatonism but also to the teaching of his predecessors ; for much of his earlier thought about revelation is common to all the Platonist Fathers.

Augustine's doctrine of inspiration is next discussed. The whole Bible has the Holy Spirit as its author, and its absolute authority and inerrancy are unquestionable. The authority of Councils is derived from their conformity with the Word in Scripture. There is unwritten apostolic tradition, but Dr. Polman contends, against some Roman Catholic scholars, that the scope of this is confined to liturgical usages and ecclesiastical customs and does not include doctrine. A comparison with St. Basil would have been helpful at this point.

Although Augustine came to assert, especially against the Manichees, the importance and the full historical truth of the literal sense of Scripture, he insisted that every part of Scripture whose literal meaning is either obscure or apparently unimportant, must contain symbolism. Dr. Polman seems to go too far in his defence of Augustine's allegorism as being itself warranted by Scripture and in his rejection of Marrou's contention that in this respect Augustine was following the general fashion of the time, pagan, Jewish, and Christian. It is true that Augustine seeks, above all, to find Christ in every part of Scripture, and that in this context " Christ " means " Christ and His Body ", so that the typological exegesis can oscillate, as it were, between Christ and the Church ; but Augustine, as Dr. Polman does not always make plain, conspicuously failed to distinguish between legitimate typology and allegory of the most fanciful kind. Again, some reference to his predecessors and to the sources of some of his allegorical exegesis would have been welcome, and this could well have included a comparison with Tyconius. There is a useful discussion of Augustine's theology of preaching : the " breaking of the bread of the Word " which is parallel to the eucharistic bread. Perhaps the most important chapter is that which deals with the relation of the Church to the Word. The Church is the witness to the Canon, not its authorizer ; but Augustine tended to compromise this principle by his belief that Church tradition served to authorize the status of the Septuagint as inspired. Dr. Polman is probably right in his interesting and controversial exposition of the

famous text : " I should not believe the Gospel except as moved by the authority of the Church ". This he holds to be not an expression of Augustine's view, but an *ad hominem* statement put into the mouth of a character in an imaginary dialogue with the Manichees for a particular purpose. He sums up this chapter by asserting that Augustine believed that the faith of the Church must be based entirely on Scripture, and more particularly on the plain passages. Of these the " rule of faith " is a summary. Hence the " rule " is derived from Scripture and in its turn can serve as a norm for the interpretation of Scripture.

G. W. H. LAMPE.

LUTHER'S WORKS: VOL. 3. LECTURES ON GENESIS, CHAPTERS 15-20.

Translated by George V. Schick. (Concordia Publishing House.)
394 pp. 42s.

LUTHER'S WORKS: VOL. 24. SERMONS ON THE GOSPEL OF ST. JOHN, CHAPTERS 14-16.

Translated by Martin H. Bertram. (Concordia Publishing House.) 448 pp. 42s.

Under the General Editorship of Dr. Jaroslav Pelikan and Dr. Helmut T. Lehmann, the immense task of bringing out an English translation of the works of Martin Luther was inaugurated a few years ago. The scheme when complete will attain to the grand total of fifty-five substantial volumes, and the production of these volumes is being shared by the Concordia Publishing House of Saint Louis, Missouri, and the Muhlenberg Press of Philadelphia, Pennsylvania. They are creating a set of real distinction.

The prosecution of this great project will undoubtedly prove to be the means of very special blessing in the English-speaking world. The famous German Reformer, a man of vast natural genius and spiritual fire, lives in his works, and through them he can still speak forcefully and directly to the young and the old, the learned and the humble, of our generation, as few contemporary voices can.

These two most recent volumes bring us face to face with the essential greatness of Martin Luther : his massive simplicity, his glorification of Christ, his zeal for the Gospel, his reverence for Scripture, and his love of his fellow-men. They show the Reformer at his best, as a master both of the analogy of faith, and of the psychology of human need. The lectures on Genesis 15-20 cover the major part of the history of Abraham, the father of the faithful, and in them Luther propounds with sparkling zest the great doctrine of justification by faith which will for ever be associated with his name. Not that it was his invention : " Lest my discussions obscure what the best interpreter says . . . read Paul, and read him most attentively," he advises in one place. " Then you will see that from this passage he constructs the foremost article of our faith—the article that is intolerable to the world and to Satan—namely, that faith alone justifies." The beautiful sermons on John 14-16 expound our Lord's sacred discourse in the upper room, a favourite part of Scripture with Luther. In both

volumes the translation successfully conveys the vitality and homeliness of the original.

The sympathetic study of books like these could do much to revitalize preaching in our day. They show up the pitiful poverty of modern pulpiteering, and call us back to preaching which, like Luther's, is fearless, forceful, and faithful in the proclamation of God's Word.

PHILIP E. HUGHES.

REFORMED SYMBOLICS: A COMPARISON OF CATHOLICISM, ORTHODOXY, AND PROTESTANTISM.

By Wilhelm Niesel. Translated by David Lewis. (Oliver & Boyd.) 384 pp. 35s.

Some Protestants have become impatient with ecumenical books either because they suspect axe-grinding on behalf of episcopacy and organic union, or because they fear a glossing over of important biblical truths in efforts to grasp the treasured prize of unity. But here is a surprise for them, and the book for which they have been waiting. Unashamedly Protestant and Reformed but always fair, Dr. Niesel shows himself a mature and widely read scholar as well as a penetrating ecumenical thinker. Above all he has the ability to ask the right questions and penetrate behind the monotonous discussions on valid and invalid orders, which are so much beside the point to the Protestant.

His book has sprung from lectures given at Wuppertal College, an establishment which was founded by the German Confessing Church. Appropriately enough, therefore, he begins with the Düsseldorf Theses and the Barmen Declaration, which this church put out in 1933/34. He reminds us how those German Christians, faced with the Nazi menace and the insidious temptation to compromise, proclaimed the Gospel afresh under the guiding hand of Karl Barth. It cost some of them their lives at the hands of the Gestapo. From these recent credal statements, Dr. Niesel proceeds to ask how the Roman and Orthodox Churches treat the Gospel. At once he goes to the heart of the matter—what is Rome's authority? what is her Gospel? and what of her sacramental system? After a full examination, which is copiously documented, he concludes on p. 121: "The Roman Church has tended increasingly to seal itself off from the Gospel, so that we are bound to ask, in all seriousness, whether it is not, in fact, another Gospel which is being preached there. All we can rightly learn from Rome is how not to be the Church". Sad indeed, but he has read his Hans Küng, and Dr. Niesel knows there is no question of Rome altering her basic doctrine.

The Orthodox Church is not nearly so far committed, and her greater flexibility gives hope that she might reopen a number of theological issues. Protestants could well learn from the note of joy that pervades the Orthodox observation of Easter, and from her whole eschatological stress. An invaluable discussion follows of the points of difference and agreement between Lutheran and Reformed churchmen on the Continent. Such a complete account is not readily obtainable elsewhere in English. Through the discussion shines the greatness of the

Reformers' God. Their concern to give Him all the glory for salvation makes moving reading. (*Ecclesia Anglicana* could do with some of their God-centred theology today.) The shadow of Barth falls across the picture of the Reformed Faith, and accounts for the disproportionate emphasis on a Christological approach, though Niesel is too shrewd to imagine that all problems are Christological as some assume (p. 284).

The section on Anglicanism shows a generous appreciation of our ecumenical contribution, but at the same time perplexity as to what the Church of England really believes. The author knows that tensions within Anglicanism are, for the most part, recent, and he can see the basic Reformed character of our church. But Tractarian tenets like apostolic succession and reservation he finds puzzling. He is not clear what is and is not lawful (for example, the 1928 book). If he were, he would appreciate the relevance of the note on p. 314 where, after criticizing the view that bishops are symbols of unity, he writes that the German bishops were the point for the entry of heresy. A Royal Commission earlier this century made plain how much Anglican disorder could have been prevented by bishops. The present chaos is, to some extent, of their making. Perhaps the Anglican section is most interesting as a mirror to the sort of image Anglican officialdom has managed to project to the Continent, and we may think the image somewhat distorted.

Brief chapters follow on Congregationalists, Baptists, Methodists, and Quakers. The unqualified assertion that Baptists are not linked with Anabaptists is dubious, and I wonder if any Reformer would have recognized the Quakers as rising out of the Reformation. It depends how much you stress the "out of", I suppose. These notions apart, the sections are adequate. In sum, the volume makes excellent basic reading for ecumenical students who value their Reformation heritage. The translation is smooth and readable, though the footnotes often refer to German tomes unlikely to mean much in Britain. That is, however, a small price to pay. G. E. DUFFIELD.

THIS CHURCH OF ENGLAND.

By David L. Edwards. (Church Information Office.) 196 pp. 6s.

INTRODUCING ANGLICAN BELIEFS.

By Roy Herbert. (Church Information Office.) 93 pp. 3s. 6d.

This Church of England is an able and attractive survey covering a vast field in a masterly manner and it should prove an excellent introduction to the variegated life of the Anglican communion. It is written by one who loves his church and has taken the title of his book from Archbishop Cranmer's original preface to the Book of Common Prayer. It is refreshing to read a book which is free from the negative and destructive criticism which is so prevalent today. What churchmen need is a greater knowledge of the church and a greater loyalty to it. Mr. Edwards has some wise words to say on the difference between the Church of England and the Church of Rome, instead of glossing over the problems in a facile and sentimental way. He shows a sensible approach to baptism in the Church of England; he makes clear the

importance of the Old Testament in the life of the church; he introduces us to the people of the church in town and country; he describes the worship of the church and gives facts about its leaders and the tasks committed to them. He guides us deftly through the history of the church and leaves us with a picture of the world-wide Anglican communion.

Nonetheless, it is necessary to ask if the author is not being unduly optimistic at times. For example, are the church training colleges really producing more devoted Christian teachers than the state training colleges? Again, at times the language of the book strikes an evangelical at any rate as popular rather than theologically accurate. Can confirmation be strictly described as admission to full church membership? What spiritual gifts are available only at Holy Communion and not in any other manner? Has not Bishop Dowden made out the case against the assertion that the Church of England sanctions private devotions in its public services? However, taking the book all in all, it is one of the best simple and comprehensive accounts of the Church of England.

The second book, written by the Training Tutor of the Church of England Youth Council, expresses the views of some Anglicans about the Church, the Approach to Unity, the Appeal to Scripture, Tradition, and Reason, the Creeds, the Sacraments, and the Threefold Ministry. It is sincerely written by an author who has an easy style. None the less, as a teenager to whom I passed the book remarked, it is superficial and inclined to be patronizing and lacking in a coherent plan and aim. It frequently betrays a popular view which uses scriptural phrases in an unscriptural manner. For example, when the New Testament speaks of the Church as the Body of Christ its primary emphasis is on the unity of all who are in Christ, not on the Church being an instrument for God's work. Or again, the phrase "abiding in Christ in and through the Sacraments" is not consistent with Christ's emphasis in His teaching on abiding.

There is a curiously inaccurate statement about the Nicene Creed on p. 38 and a superficial approach to theology. The teaching about the service of Holy Communion as the goal of unity is diametrically opposed to the views of the thirty-two theologians of the Anglican Communion. Many terms are used which are inconsistent with the Book of Common Prayer and historic Anglicanism. There appears to be no positive grasp of the great doctrines in Scripture rediscovered at the Reformation, as, for example, justification by faith. There is so much question-begging that this book is sufficiently true to be profoundly untrue. There are many theologians of the liberal school and many evangelicals who are bound to shudder at the use of ambiguous terms, as if this were the way to further the cause of Christian truth and Christian unity.

T. ANSCOMBE.

A CATHOLIC DICTIONARY OF THEOLOGY: VOL. I (A to CASUISTRY).

Edited by H. Francis Davis, Aidan Williams, Ivo Thomas, and Joseph Crehan. (Nelson.) 332 pp. 42s.

The standard of production and the seriousness of the writing in this

first volume of what may presumably be regarded as a successor to the *Catholic Encyclopedia* (originally published fifty years ago) give ample proof that this will be a work of reference of the first importance. Carrying as it does "the approval of the Catholic hierarchy of England and Wales", it may be treated as authoritative. The articles are fully and systematically projected, and they succeed in maintaining a good level of scholarship, though one cannot agree with every interpretation that is offered. The author of the article on Calvinism, for example, seems to have accepted uncritically the anachronistic opinion of certain modern writers on Calvin who have come under the influence of dialecticism, when he makes the surprising assertion that for Calvin the written Word was not a source of dogma, and over-emphasizes the christological element in his theology.

Some straight speaking in the article on Anglicanism should have a salutary effect on the ecumenical atmosphere scented with sentiment which we now breathe. "From the Catholic point of view," we are told, all that reunion with Rome "can mean is that the Anglican communion, or some portion of it, great or small, should accept the supremacy of the Holy See and the doctrinal definitions of 1854, 1870, and 1950, together with those of the Council of Trent, and then be corporately admitted to Catholic fellowship". Any move in the opposite direction is dismissed as an impossibility: "Such amalgamation either with the Church of England strictly so called, or with the Anglican communion as a whole is, as anyone with the smallest knowledge of these matters knows to be the case, inconceivable".

The great value of this ambitious work lies in its theological character. Its concern is to define and clarify the Roman Catholic position, and it is accordingly a significant contribution to the understanding (and a guard against the misunderstanding) of the dogmatic attitudes of contemporary Roman Catholicism. PHILIP E. HUGHES.

DICTIONARY OF ECCLESIASTICAL TERMS.

By J. S. Purvis. (Nelson.) 204 pp. 30s.

This useful glossary has the Church of England mainly in view. The compiler, who is the Director of the Borthwick Institute of Historical Research at St. Anthony's Hall, York, is already well-known as an authority on ecclesiastical law, and he makes no apology for providing rather fuller treatment on such subjects as the registration of baptisms, marriages, and deaths, the duties of patrons, vestries, churchwardens, and sidesmen, and archidiaconal visitations. There are interesting entries on the furniture of churches, on pews and parishes, and most of the terms in regular use in the English Church before and after the Reformation are carefully explained. Upholders of Evangelicalism (*sic*, p. 77) will be surprised to find Holy Orders described as one of the seven sacraments, whereas there is no heading at all for baptism or confirmation; not one of the titles of the Lord's Supper is dealt with, whereas each part of the eucharistic vestments is described in some detail. "North End" is said to be the stance adopted by "the more extreme Evangelicals at the altar" (*sic*). On the whole, however, Canon Purvis is scrupulously fair and objective in what he has to say.

He has rightly refrained from including very rare words and such Greek terms as are found only in Eastern liturgies, and he has kept historical and biographical information down to a minimum in accordance with the size and scope of this work. His treatment of non-Anglican items is a little puzzling; the Roman Church is well represented and the Presbyterian Churches are not neglected; but while Irvingites, Adventists, and even Doukhobors are mentioned, nothing is said about Baptists, Congregationalists (except *sub voce* Independents), or Methodists. Nevertheless, Dr. Purvis has succeeded in producing a handy compendium of information about the minutiae of religious practice which might well find a place in school and college libraries.

L. E. H. STEPHENS-HODGE.

THE OXFORD ANNOTATED BIBLE (REVISED STANDARD VERSION).

Edited by Herbert G. May and Bruce M. Metzger. (Oxford University Press.) 1,544 pp. 57s. 6d.

THE OXFORD CONCISE CONCORDANCE TO THE REVISED STANDARD VERSION OF THE HOLY BIBLE.

Compiled by Bruce M. Metzger and Isobel M. Metzger. (Oxford University Press.) 158 pp. 10s. 6d.

OXFORD BIBLE ATLAS.

Edited by Herbert G. May with the assistance of R. W. Hamilton and G. N. S. Hunt. (Oxford University Press.) 144 pp. 21s.

OXFORD ILLUSTRATED DICTIONARY.

Text edited by J. Coulson, C. T. Carr, Lucy Hutchinson, and Dorothy Eagle. Illustrations edited by Helen Mary Petter. (Clarendon Press: Oxford University Press.) 992 pp. 50s.

Our indebtedness to the Oxford University Press for valuable and finely produced books of reference is ever increasing. These four volumes maintain the high standard that we have come to expect from these publishers. Since its appearance in America some ten years ago, the Revised Standard Version has been widely used and has proved its worth, though at the same time it has not escaped criticism. Apart from the annotations, which are placed at the foot of each page and in general are admirably factual and instructive, there are introductions to the different books and a number of special articles, an index to the annotations, and twelve maps that are remarkable for their clarity. It should be pointed out that, academically, the approach reflected in this *Annotated Bible* may be described as moderately critical. Users of the RSV will be immensely grateful to Professor and Mrs. Metzger for undertaking the labour of preparing a *Concise Concordance*. They have fulfilled their task with distinction. Set out with two columns to the page, it will be an excellent companion in the study of Holy Scripture.

It would be difficult to speak too highly of the *Oxford Bible Atlas*. Indeed, it is far more than is commonly understood by the term atlas: the Introduction on Israel and the Nations by Professor H. G. May and

the section on Archæology and the Bible by the Keeper of the Department of Antiquities in Oxford's Ashmolean Museum are profusely illustrated with photographs ; the splendid maps are accompanied by explanatory commentaries ; and there is an extensive and extremely helpful gazetteer. Into the bargain, the Atlas is handy in size and reasonable in price—a consideration which will doubtless make it popular in schools and colleges.

Likewise the *Oxford Illustrated Dictionary* is more than a dictionary : it is a dictionary-cum-encyclopedia. The first Oxford dictionary to be illustrated—there are many hundreds of drawings—it will take its place as the English equivalent of the *Petite Larousse*. Included in it are new words that have but recently come into our language, and also many technical and scientific terms. But its interest is wider than words : there are, for instance, entries on famous people, important places, and historical events ; and in a number of appendices lists are given of Roman emperors, popes, British sovereigns and prime ministers, chemical elements, weights and measures, and so on. What higher commendation could I give than to relate that my daughter, aged ten, has spent hours of fascination poring over the pages of this illustrated dictionary ?

PHILIP E. HUGHES.

ONE VOLUME BIBLE COMMENTARY.

By William Neil. (Hodder & Stoughton.) 544 pp. 15s.

This is a handy book about the Bible designed to be read with the Scriptures alongside in any translation. It is based on a recognition that in the Bible we have one continuous story from Genesis to Revelation. The author is now lecturer in Biblical Studies at Nottingham University and believes that the Bible stands or falls not by the accuracy of its information since it is not a textbook of science, history, or archeology, but by what it has to say about the purpose of life, the meaning of the world in which we live, and the reality which lies behind it. Its pages unfold a divine drama in which the leading character is God and we ourselves participants rather than just spectators. Along these lines each book of the Bible is ably expounded in a kind of running précis in which critical questions are balanced by practical application, and the reader is encouraged to feel the relevance of each part of God's Word. Comment is extended to the Apocrypha as well. Dr. Neil's book might prove to be a useful introduction to Bible study for the educated layman who has only recently come into the Christian fellowship. Its language is untechnical and its illustrations drawn from present-day affairs. Line-drawn maps are provided on the end-papers.

L. E. H. STEPHENS-HODGE.

THE BIBLE IN WORSHIP AND MINISTRY.

By R. R. Williams. (Mowbray.) 136 pp. 10s. 6d.

The five chapters which make up the main part of this book had their origin in the McMath Lectures delivered earlier this year by the Bishop of Leicester in the dioceses of Florida and Michigan, U.S.A. The lectures are all concerned in one way or another with the place of the

Bible in the life of the people of God, with particular reference to their worship.

In the first, the Bishop discusses the canticles of Morning and Evening Prayer and the praise elements in the Communion service. The second chapter deals with the subject of prayer, and in the reviewer's opinion the book is well worth having for this chapter alone. Dr. Williams has some fresh and stimulating things to say about the Lord's Prayer and its liturgical use, and he also throws light upon the significance of the forms of confession and absolution in the Book of Common Prayer. A chapter follows on the public reading of Holy Scripture and discusses the lectionary. Another examines the moral guidance provided by the Bible; and the last study has to do with preaching—especially expository preaching.

By way of epilogue there are three additional papers: an address given to the Chichester diocesan council on "The Use of the Bible Today"; a sermon preached in St. Mary's Episcopal Cathedral, Edinburgh, at a service held last year to mark the 350th anniversary of the Authorized Version and the publication of the New Testament in the N.E.B.; and a paper read to the Soar Valley Clerical Society dealing with principles of biblical exposition.

This is a book which can be confidently recommended, particularly to the parochial clergy. It is written in an idiom which they can understand, and they will find in it much to interest them, to instruct them, and to encourage them in their ministry of Word and worship.

FRANK COLQUHOUN.

A THEOLOGICAL PREACHER'S NOTEBOOK.

By *D. W. Cleverley Ford*. (Hodder & Stoughton.) 192 pp. 12s. 6d.

THE WORD IN WORSHIP.

By *Thomas H. Keir*. (Oxford University Press.) 150 pp. 15s.

PREACHING AND BIBLICAL THEOLOGY.

By *Edmund P. Clowney*. (Tyndale Press.) 124 pp. 5s.

Mr. Cleverley Ford's new book is, of course, a companion to his previous work, *An Expository Preacher's Notebook*, and follows the same general pattern. After an introductory section, the main part of which consists of an essay on the theology of preaching, we are offered a selection of specimen sermons (thirty-one in all) which the author has preached on various occasions to different kinds of congregation. Speaking personally, I found the introductory essay the most useful and valuable part of the book. What Mr. Ford has to say about preaching in relation to the Church and the Bible, the sacraments and worship, is well worth reading; but I confess that I am not so enthusiastic about the sermons. They do not strike me as being theological enough for the purpose they are intended to fulfil, nor to get to grips sufficiently with the big doctrines of the faith. It seems a pity, for

example, that there is no sermon on the incarnation, or the atonement, or the resurrection. On the other hand the sermons have the undoubted merit of being simple and short, and they are certainly not above the heads of the average congregation. Some of us, at least have something to learn about that. And it is always instructive to note the skilful way in which the author introduces the subject of his sermon, his use of illustrations and quotations, and his choice of language.

The Word in Worship is an expansion of the Warrack Lectures on preaching for 1960, given by the minister of Melrose St. Cuthbert's Parish Church, Scotland. Mr. Keir's aim is to consider preaching within its liturgical context—that is, in the setting of common prayer and praise. One of his main themes is that the Word of God means "encounter" and that preaching is the personal action of God Himself. "In the sermon God is not a subject under discussion; He is the Person who introduces the discussion, addressing us in the concrete terms of His present will for our present and our ultimate situation" (p. 3). He examines the relation of the Word to both the preacher and the hearer, to the Church's liturgy and the Church's song; and he has something to say about the place of imagination in preaching and the language in which the divine message is to be communicated to man. Of particular interest is his discussion of the Church's music as the servant of the liturgy and his insistence on the necessity of knowledge and discrimination if the music is to be wisely chosen and rightly used.

Mr. Keir writes with a fine breadth of scholarship and with deep discernment. While he takes account of the modern liturgical movement, his own approach to the subject of worship is firmly rooted in the Reformed tradition. He does not, like Mr. Ford, offer us any specimen sermons, but he does, from time to time, suggest some sermon texts and topics.

The author of *Preaching and Biblical Theology* is an American professor of theology. That fact is perfectly apparent after reading a page or two of the book, without glancing at the title-page, for Edmund Clowney has the typical American's love of long words and high-sounding verbosity. I seriously doubt whether some of the words he employs really belong to the English language at all, for example, "inscripturated" (p. 15) and "homiletician" (p. 87). But apart from this tendency (which may not annoy others as much as it does me) the book has much of value to say on the subject of preaching.

It is divided into four chapters. The first examines the familiar phrase "biblical theology" and seeks to understand its true significance. The second is concerned with authority in preaching, with special reference to the *kerygmatic* element in the ministry of the Word. The third discusses the character of preaching and emphasizes that biblical theology serves to centre preaching on its essential message, Jesus Christ. In the last chapter (which many will feel to be the most useful of all) Professor Clowney gets down to the actual content of the sermon and offers some practical suggestions on tools and methods, themes and divisions, and so on. The work concludes with a short bibliography on the subject of biblical theology.

FRANK COLQUHOUN.

NEW TESTAMENT INTRODUCTION : HEBREWS TO REVELATION.

By Donald Guthrie. (Tyndale Press.) 320 pp. 18s. 6d.

If anything, this, the second volume to appear in Dr. Guthrie's promised trilogy, is even better than the first on the Pauline Epistles. There can be little doubt that this New Testament Introduction will be, when completed, the best of the lot. It is more solid, for example, than Wikenhauser, valuable though the latter is. Already Dr. Guthrie has given us over 600 pages of uniform merit. The appearance of his final volume, on the Gospels, will be an event worth toasting! He writes with the assurance of a man who has a thorough knowledge of his field. His presentation and discussion of the evidence, his arguments, and his conclusions, are all carried through in the most admirable manner. The relevant literature, of which there is such an abundance, receives adequate attention, especially in the footnotes, and there are comprehensive bibliographies at the back. (One would just plead that in any future editions the lists of commentators on the various books should be expanded to include the ancient as well as the modern writers.)

It is only natural that in the consideration of these particular epistles questions of authorship should figure rather prominently, and this in turn involves the study not only of external traditions, but even more of the internal structure of the letters. Dr. Guthrie views the Pauline authorship of the Epistle to the Hebrews as improbable, and finds the various attempts that have been made to link other names with the epistle unsatisfying. He inclines rather to the caution of Origen, who declared that only God knows certainly who wrote it. A review of the evidence leads him to prefer the traditional ascription of the Epistle of James to the Lord's brother of that name. Similarly he favours the genuine Petrine authorship of both 1 and 2 Peter: the theory that 2 Peter is pseudepigraphic raises difficulties far greater than those it is intended to solve. He is unconvinced by the arguments put forward to show that the three Epistles of John and the Epistle of Jude were the work of authors other than John the son of Zebedee and Jude the Lord's brother respectively. Again, with regard to the Apocalypse, he finds it impossible to extract a conclusive or even satisfactory result from the mass of conjecture that has been offered, and holds that the most certain line of evidence is the early tradition of the Johannine authorship.

Of course, apart from the question of authorship, each epistle is carefully discussed in its other aspects, such as its purpose, destination, date, background, literary character, contents, and modern relevance. The book is excellently produced and very good value for the price.

PHILIP E. HUGHES.

THE BIRTH OF THE NEW TESTAMENT.

By C. F. D. Moule. (A. & C. Black.) 252 pp. 25s.

Professor Moule has produced a magnificent introductory volume to Black's New Testament Commentaries. It may well prove to be the most enduring and useful contribution yet to this significant series.

He sets out to inquire into what he calls the ante-natal period of Christian scripture—the circumstances in which the New Testament books were written, the communities in which they circulated, the purpose of the various writers, the strains and stresses or theological concerns which prompted them to write, and so on. He seeks to lead us back, as the publishers' blurb points out, to the questions that were actually asked in those early days, and from which the New Testament took its genesis. There are chapters, therefore, on the Church at worship, the Church under opposition, her relations with Judaism, her use of Scripture, her combination of variety and uniformity. We are given a most shrewd, though necessarily to some extent speculative, assessment of the process by which the documents were sifted and collected—in fact, the early history of the canon. There is a scholarly appendix by G. M. Styler defending the hypothesis of Marcan priority against the broadside launched on it by Abbot Butler; and Professor Moule has two short appendices on the Semitic colouring of St. Matthew, and the stylistic similarities between Luke and the Pastorals, which lead him to suggest that Luke might have been the original editor of these basically Pauline works. The volume is well produced, and reasonably priced, though there are numerous misprints.

A study of this sort is fraught with difficulties, not least the paucity and indeterminacy of the ancient evidence, and the fantasy and individualism of modern reconstructions. But Professor Moule threads his way through it all with an astonishing blend of balanced judgment and fresh suggestion. Unlike many similar works, this treatment is reverent and abounding in spiritual insight. Moule, the preacher and pastor, is always at the elbow of Moule the professor as he writes; which makes the book not only a "must" for theological students, but one that will bring freshness and depth of vision to the hard worked clergyman who finds all too little time to read.

Inevitably one is provoked to the occasional murmur of surprise. For instance, his treatment of the *sunestaimenos* in 1 Cor. 7: 29 is unusually lacking in profundity, and leads him to dub the verse one of Paul's least enduring judgments (p. 102). However, to me at least, this is the most valuable and mature book ever to have come from Professor Moule's pen, and is by far the best treatment in English of this fascinating subject. But then, perhaps I am prejudiced—by the *pietas* of a pupil!

E. M. B. GREEN.

THE KEY CONCEPTS OF ST. PAUL.

By François Amiot. (Nelson.) 297 pp. 35s.

The Key Concepts of St. Paul is perhaps not quite the book we might expect. On the one hand, its title is apt to suggest a learned monograph crammed with notes, footnotes, and bibliographies saying more about Pauline scholarship than Paul himself. Father Amiot's book is learned. But he has managed to keep his bibliography down to five (all Roman Catholic) works, and his notes do little to keep us abreast of current debates. On the other hand, Protestant readers will be agreeably surprised both by the welter of biblical material and by the dexterity with which the author weaves his way through text after text.

The key to *The Key Concepts of St. Paul* is the concept of salvation. Father Amiot divides his work into four main parts. Part I outlines the great themes of man, sin, and grace and the person and work of Christ. Parts II and III with participation in salvation, first the "Individual Aspect" (justification, faith, and baptism), and then the "Collective Aspect" (the church as the body of Christ and union with that body through the eucharist). Part IV deals with eschatology. The whole is prefaced by a brief, biological sketch showing how Paul came to be the herald of salvation.

Time after time the reader will come across battle cries which, he may have imagined, were an exclusive Protestant preserve. Baptism is no "magic rite" (p. 139). "The whole work of salvation is gratuitous" (p. 58). Justification is "by faith" (pp. 72ff.). But on closer inspection the author's Roman Catholicism tends to get the upper hand over exegesis at the really crucial points. The *ex opere operato* view of baptism remains, though not in so many words (pp. 126-141). Salvation may be a gratuitous gift, but the gift of grace is such that it enables men to perform meritorious acts (p. 153). And when Father Amiot comes to justification, he makes the characteristic Roman Catholic confusion of justification and sanctification (p. 123).

Nevertheless, Father Amiot has many good things to say, and he says them well. Yet the book leaves the impression that in one respect, at least, it resembles the *New English Bible*: it is illuminating and useful for those who know Greek and are well versed in theology.

COLIN BROWN.

BAKERS' BIBLE ATLAS

Ed. by Charles F. Pfeiffer. (Oliver & Boyd.) 333 pp. 45s.

EXILE AND RETURN

By Charles F. Pfeiffer. (Baker Book House, Grand Rapids, U.S.A.) 137 pp. \$3.50.

Charles Pfeiffer is a very different writer from Robert. He is equally a careful scholar, but he is soundly and sensibly conservative, and he is not a slave to scissors-and-paste literary criticism. His bent is clearly towards the life and culture of the peoples of the Bible, and here he shows considerable knowledge of the relevant literature.

One used to think of a Bible atlas as a thin set of static maps with an index at the end, from which one picked out the places mentioned in the Bible. Modern publishers have altered all this, and a proper Bible atlas is now a considerable volume, with dynamic maps, photographs of archæological sites, and some outline of the history of peoples and their lands. This atlas, which comes ultimately from Baker Book House, is a handy volume, but the pages are large enough to take the maps. There are twenty-six coloured maps, bound together in the middle of the book, and including one of the spread of Christianity and one of the Holy Land today. There are seventeen maps in black-and-white at appropriate places in the text, four of them being identical with four of the twenty-six, apart from the colour. The maps are generally dynamic, by which I mean that they are overprinted with notes which

indicate facts and movements—a very useful practice. Photographs are relevant, and are reproduced as well as can be expected on a matt surface.

Textual material is good and to the point, though at times there is a lack of balance. Thus, on p. 89, the story of the Gibeonites has more space than the whole record of Ezra and Nehemiah (seven lines on p. 175). In the chronological list on pp. 280f., Ezra occurs twice, but Nehemiah is not even mentioned. One strange omission is Hezekiah's tunnel. Pithom occurs in the gazetteer at the end, but should surely be discussed in connection with Rameses on p. 67. However, everyone is bound to find omissions in a work of this kind, and I do not think that any major point has been omitted. Indeed, the chapter on Bible Lands Today is an extra that one would not expect to find.

Dr. Pfeiffer's other book is first-rate factually, though the arrangement of the first few chapters is chronologically confusing. He is at his best in making the background of the Old Testament events come alive, and he introduces his archæological quotations in an unsophisticated way. In this book I learnt much that was new to me in the four chapters on Babylonian life and religion. Ezra and Nehemiah, who receive such slight treatment in the Atlas, come into their own in this book. Dr. Pfeiffer does not attempt to go beyond the period of the Old Testament history, apart from a useful final chapter on the emergence of Judaism. But he tells the story of the exilic period at a level that teachers and students will find most useful. It would not be adequate as a complete text-book for G.O.E. or a theology degree, but students who have used the standard books will find that this book focuses their thinking as well as filling some gaps.

J. STAFFORD WRIGHT.

OLD TESTAMENT THEOLOGY: VOL. I, THE THEOLOGY OF ISRAEL'S HISTORICAL TRADITIONS.

By G. von Rad. (*Oliver and Boyd.*) 483 pp. 45s.

"The history of tradition," says von Rad, "has taught us in a new way to see in the three gigantic works of the Hexateuch, the Deuteronomistic history, and the Chronicler's history, the most varied forms of the presentation of God's history with Israel in its different strata," and it is in the light of this that he approaches Old Testament Theology. In its outward form, following a ninety-page review of Israel's history as he sees it, the theology of the Hexateuch, the Deuteronomistic history, and the Psalms and Wisdom are submitted to close scrutiny. Because "the prophets deny the efficacy of the old divine actions for their contemporaries" they are reserved for Volume II.

For most readers, however, the book will divide itself into two classes of material: those long sections in which von Rad discloses his presuppositions, and those in which he actually expounds theology. As for the former, he views the J, E, D, P complexes as varying attempts by "Israel" (which is itself a creation of the amphictyony) to mould diverse items of separate tradition into some sort of coherence. For example: "Tent and Ark were two cult objects existing independently of each other in the earlier period as the cultic foci of two completely

distinct groups" (p. 235), and the discerning student can still see the seams made by sewing them together. As to the second type of material, in the actual study of Old Testament teaching there is much helpful and penetrating comment. The exposition of the creation narrative for example, and the individual studies of the verb "to create" ("the idea of *creatio ex nihilo* is connected with it", p. 142), and of "image" and "likeness" ("the second interprets the first by underlining the idea of correspondence", p. 145), may be instanced as typical of much valuable material.

The pity, however, remains that the controversial nature of the methodology cannot but detract attention from the solid worth of the theological writing. Yet it is hard to overlook the apparently arbitrary subjectivity of judgment which, for example, calls Gen. 15: 7ff. an "extremely old narrative", and in the same paragraph tacitly rules out the evidential value of Gen. 15: 13ff. (p. 168). Again, one is bound to ask why Jud. 17 can be relied on as giving us "a very realistic picture of what might at times take place in remote country spheres", while Exod. 32 "originates in a later phase in the history of the cult" (p. 216). Is there any criterion behind all this other than the needs of the theory, and the bland subjectivity which is content to say of Exod. 33: 7ff. that it "looks thoroughly primitive" (p. 236)? The analysis of the literature into J, E, D, P remains unquestioned, and the mystic letters leap to the eye throughout. If Wellhausen has been at all dethroned by the "history of tradition", apparently, like the Cheshire Cat, he has contrived to leave his smile! J. A. MOTYER.

INSPIRATION AND REVELATION IN THE OLD TESTAMENT.

By H. Wheeler Robinson. (Oxford University Press.) 298 pp. 6s.

It is a great pleasure to greet an old friend in a new, and more readily available form. One almost becomes glad to live in this paper-backed age when it brings books like Wheeler Robinson's masterpiece within the price range of so many who, at any rate, ought to read it. And it is no exaggeration to call it a masterpiece. Taking this book in its broad compass, there is hardly a better introduction to the characteristic thought of the Old Testament. Dealing in turn with God in relation to nature, man, and history, appraising the work of prophet, priest, wise man, and psalmist, the author has succeeded in bringing under review all the essentials and in opening the door of Israelite thought. All parts of the book are not equally good. While the section on the prophets is exceedingly good, Robinson was certainly not nearly so much at home with Wisdom, and spends a disproportionate amount of time dealing with non-Israelite wisdom—a failing not uncommon in books on this topic! Likewise, not all details are marked by the same insight: the excellency of the section on time and eternity, for example, is in marked contrast to the hesitant and illogical treatment of the attitude of the prophets to sacrifice. Surely, to hold that Jeremiah is an upright opponent of sacrifice (on the basis of 7: 21ff.), and then to urge that this militates against the ascription of the sacrificial system to Moses, but not against the use of sacrifice when

accompanied by correct moral dispositions, must remain a classic example of having one's cake and eating it. Nevertheless, here is a book which is essential reading for anyone who wishes to study the Old Testament seriously.

J. A. MOTYER.

THE KING OF THE EARTH : THE NOBILITY OF MAN ACCORDING TO THE BIBLE AND SCIENCE.

By *Erich Sauer*. (*Paternoster Press.*) 256 pp. 16s.

The writings of the late Erich Sauer have a special place in the evangelical world. They are theological, in the sense that they draw together the individual teachings of the Bible, but they are not systematic theology in the normal sense of the term. Thus his approach is refreshing, but there are occasions when the systematic theologian will feel that the subject should have been handled in a more formal way. I personally enjoy the way in which he blends biblical truth with a realistic approach to the world as it is. One may disagree with some of his interpretations of texts and some of his links between the Bible and science, but his thoughts stimulate to further thought ; and this, after all, is one mark of a good book.

The theme of this, his last book, is the purpose of God in the creation of man. One purpose was the reclaiming of the earth from the effects of the disharmony that had been introduced through the fall of Satan. The author rightly distinguishes development from a relatively lower condition to a higher and more perfect one (which is a vital part of God's good creation) from the abnormal imperfections which seem to mark creation as we experience it at present. He definitely links death in the animal world with the fall of Satan, without seriously considering whether such death may have been part of God's original creation.

Dr. Sauer stresses the freedom of man's will. Personally I do not think that he goes beyond what the Bible says on this point, but it is a little startling to find him supporting his argument by an acknowledged quotation from Pelagius on page 58 ! Once man had fallen, there was no way by which he could lift himself back to God, and Dr. Sauer expounds the necessity and meaning of the Cross as the ground of redemption. From here he writes of the holiness, glory, and perfection that is ours in Christ, and returns to the basic fact of the existence and revelation of God. Since he is concerned with the created order as well as with the biblical revelation, he finds the hand of God in nature, and, while he does not find proofs of God's existence in nature, he finds nature testifying of God to the believer.

Approximately fifty pages at the end of the book are devoted to a discussion of Genesis and science. Here he sets out the possible hypotheses as Bernard Ramm does in his book, and, in view of a recent book on the Flood, one notes that he totally rejects the theory that the fossil deposits were laid down by Noah's flood. It is a pity, however, that he says nothing positive himself about the Flood, since this is obviously important in linking up Genesis and science.

J. STAFFORD WRIGHT.

AN INTRODUCTION TO THE SCIENCE OF MISSIONS.

By J. H. Bavinck. Translated by David Hugh Freeman. (*The Presbyterian and Reformed Publishing Company, Philadelphia, U.S.A.*) 324 pp. \$4.95.

Originally written in Dutch by Dr. J. H. Bavinck, some time missionary in Indonesia, and now professor of Practical Theology at the Free University of Amsterdam, this book was translated into English by Dr. Freeman of the philosophy department at Rhode Island University, and published in 1961. Very high claims are made for it. "This book," says Dr. Clowney of Westminster Theological Seminary, "is not merely a text on missions; it is *the* text on missions of this generation. No serious student of missions can afford to be without his own copy for careful study." While hesitating to endorse such a statement, your reviewer would recommend this work to the "serious student of missions"—with emphasis on the "serious"! It is not easy reading. Dr. Bavinck covers such a wide field that often he can deal with the sub-divisions of his subject only in very broad outline, with the result that the impression left on the mind of the reader may easily be out of focus. Moreover, he is temperamentally cautious, slow to express a definite judgment on questions about which there is diversity of opinion in missionary circles. Thus, after frequently coming upon such phrases as "These principles must be applied with extreme caution," it is an immense relief when the author casts caution to the winds, and delivers himself of strongly worded conclusions which are the expression of his burning desire for the glory of God and the salvation of men.

The book is divided into three parts, of very unequal length. Part I is by far the longest, and it deals ably with the theory of missions, the foundation of missions (in the Scriptures), the missionary approach, the aim of missions, and the rôle of the mother church (in its relationship to "younger" churches). Part II deals with elenctics—"the science which is concerned with the conviction of sin . . . the science which unmasks to heathendom all false religions as sin against God, and . . . calls heathendom to knowledge of the only true God" (p. 222). Here your reviewer found the section on "God and the Moral Order" exceptionally valuable. Part III, much more "sketchy" than the rest of the book, is concerned with the history of missions.

One small criticism is the failure of the translator to use the normal English equivalents of proper names. "Franciscus" and "Xaverius" might surely be Francis of Assisi and Francis Xavier for the benefit of English readers, and it is not every one who would readily recognize Confucius under the odd spelling "Koeng-foe-tse".

FRANK HOUGHTON, Bishop.

MISSIONS IN CRISIS: RETHINKING MISSIONARY STRATEGY.

By Eric S. Fife and Arthur F. Glasser. (*I.V.F.*) 269 pp. 9s. 6d.

Missions in Crisis was published by the Inter-Varsity Christian Fellowship of the U.S.A. in 1961. The present edition has been printed

in England by the Inter-Varsity Fellowship of this country. Mr. J. Oswald Sanders, General Director of the China Inland Mission, who contributes a Foreword, rightly points out that, while the book is written with the American scene and the American public in view, "the underlying principles are of general application, and the discriminating reader will not miss the message of the book".

For a book of this size it covers a very wide field. In the very first chapter, entitled, "Revolution—Man's Striving for Justice", it is argued that Christians cannot be indifferent to political questions, or "play the passive rôle of a spectator" in a revolutionary age. Next, Nationalism and Communism come under review. Nationalism potentially, and Communism actually, are mortal enemies of the Christian Church. An attempt is made to sum up the lessons which the Church, and particularly Western missionaries, ought to learn from the victory of Communism in China. "God found us wanting," says David Paton. If the picture is sometimes slightly overdrawn, the fact remains that we ought to have learned valuable lessons which should be applied in the fields which remain open to us.

The second part of the book, "The Church in Tension," reviews the present position of "Ecumenical Christianity and Missions", and here the writers, who have previously acknowledged the inevitability of Christian involvement in politics, are inclined to stress that in some respects "the current debate within the World Council of Churches . . . is moving away steadily from the historic Evangelical position", and therefore, while deeply concerned for Christian unity, they suggest that Evangelical Christians cannot accept complete involvement in the W.C.C.

The third part, entitled "The Church on the Offensive", makes important suggestions concerning Mission strategy—for example, the paramount importance of literature, the danger of neglecting vast city populations while attempting to reach the unreached tribes of the hinterland in various countries, and the strategic importance of students in both Asia and Africa. Since Mr. Fife is missionary secretary of the I.V.C.F. in the U.S.A. and Mr. Glasser is Home Director of the C.I.M. in North America, their judgments on all these matters deserve careful consideration. It need hardly be added that their approach is deeply spiritual, and surely they are right in affirming in the final chapter that "only a sovereign intervention of God, by the Holy Spirit, in the affairs of men can possibly meet the challenge of our world".

FRANK HOUGHTON, Bishop.

URGENT HARVEST : PARTNERSHIP WITH THE CHURCH IN ASIA.

By Leslie Lyall. (*China Inland Mission.*) 223 pp. 8s. 6d.

Mr. Leslie Lyall, whose book *Come Wind, Come Weather* gave us as clear a picture as is now obtainable of the present position and plight of the Christian Church in China, describes in *Urgent Harvest* the new fields in south-east Asia which the China Inland Mission has entered since its missionaries left China in 1951. Under its new name "Overseas Missionary Fellowship", with its headquarters in Singapore, the Mission is at work in Malaya, Thailand, Laos, Vietnam, Indonesia, the

Philippines, Hong Kong, Formosa, and Japan. While remaining true to the principles laid down by its founder, Hudson Taylor, the Mission has taken a new lease of life as it draws near to the centenary of its foundation in 1865, and stress is being laid more and more upon co-operation with national churches where such exist, and on pioneer evangelism amongst unreached tribes with a view to planting "a church in every community, and thereby to bring the Gospel to every creature". "The future of the Asian church lies with national Christians, and the O.M.F. exists only for the Church which is the Body of Christ. To this end, missionaries will seek by every means a closer identification and co-operation with their national colleagues."

Mr. Lyall visited all the fields of the O.M.F. in 1960, and he attempts to assess the progress made in each of them. Everywhere there are multitudes of people—nine hundred millions of them in East Asia, excluding India. Communism has overflowed from China, and its propaganda is active in all the areas where the O.M.F. is preaching Christ. But Mr. Lyall tells us of churches newly established, as well as of individual conversions amongst the hitherto unreached tribes of the Philippines and Northern Thailand and also amongst the more cultured people of Japan or the students of Manila, Hong Kong, or Singapore. In many cases he lets them tell their own story of new birth.

One other comment. Anyone who has read the book *John Sung: Flame for God in the Far East* will be deeply interested to find that Mr. Lyall came upon the tracks of this Chinese apostle in Indonesia, Malaya, Thailand, Vietnam, and Formosa. What every member of the O.M.F. desires is that such men may "increase" while the missionary is content to "decrease"—to decrease in *importance*, but not at present in *numbers*, for many more men and women from overseas are still needed to reap the "urgent harvest".

FRANK HOUGHTON, Bishop.

CORAL IN THE SAND.

By Geoffrey T. Bull. (Hodder & Stoughton.) 125 pp. 10s. 6d.

The publication of a little book on missionary work in British North Borneo is timely, because the plans for including this territory, together with Malaya and Singapore, into a federation are in process of being implemented. Geoffrey Bull is well known as the author of two larger books which might almost be termed classics, describing in vivid, imaginative style his grim experiences as a prisoner of Chinese Communists. Married, and with two small boys, he has recently spent fourteen months in Borneo, relieving older missionaries for a well earned furlough.

Any who are really interested in the land and the people may be inclined to read the Appendix first, since it gives a clear description of the physical features, the people (mostly consisting of numerous tribes, but twenty-three per cent Chinese), the economy, communications, and history, ending with a useful section on "Religion". The S.P.G. has been at work in the area for over a century. Amongst other organizations the Borneo Evangelical Mission is remarkable for its successful penetration into the largely unreached interior, while the

group to which Mr. Bull belongs, known to most of us as the Open Brethren, consists of a handful of English missionaries who emerged from China in 1950, and have already been instrumental in founding eight churches amongst Chinese and English-speaking people.

But the main part of the book, which should stir the hearts of all who love our Lord, tells the stories of men and women to whom He has revealed Himself, and who are bearing a courageous testimony to Him. Naturally the work of the Spirit is being challenged by the powers of darkness, for, like the Christians of Pergamos, they are seeking to enthrone Christ "where Satan's seat is". There are lovely word-pictures of God's handiwork in nature as well as in grace. It is a book that God will use.

FRANK HOUGHTON, Bishop.

THAT GOOD PHYSICIAN.

By Brian O'Brien. (Hodder & Stoughton.) 264 pp. 25s.

Sir Albert Cook went to Uganda among the earlier groups of C.M.S. missionaries, in 1896, and was largely responsible for the whole medical development of the Protectorate. He is among the comparatively few who, "gave their bones to Africa" in the sense that on retirement he remained in Uganda, where he died at the age of eighty-one in 1951. He certainly deserves a biography and it is interesting that this should be done by a professional writer having no particular connections with medicine or missions, out of admiration for a striking career of goodness. Mr. O'Brien provides a short history of Uganda and its opening by the West, and the important part played by C.M.S. He then gives an account, very full indeed, of Sir Albert's career.

Unfortunately the account is too full, the details overwhelm the reader, who must endure the names of most places where Dr. Cook stopped on his innumerable treks, learn what he had for breakfast ("tea, crisp toast and, perhaps, an egg") and be treated to mocked up conversations with his wife, assistants, bishops, etc., etc. Mr. O'Brien, being a naturalized citizen of the U.S.A., is dazzled by the royal family and obtrudes anecdotes wholly unrelated to Dr. Cook, and throws in for good measure an exact account of how Sir Albert lost his wife in the crush after George VI's Coronation.

If only one of those excellent men at Hodder's had sharpened a blue pencil and cut at least a third of this long book, the character of Cook would have come alive. Mr. O'Brien is not able to relate the missionary principles of his subject to the general unfolding scene but he admires Cook and respects his faith. Unlikely to be placed beside the great missionary classics, this biography certainly brings a great Christian into the limelight.

J. C. POLLOCK.

PHOENIX AT COVENTRY: THE BUILDING OF A CATHEDRAL.

By Basil Spence. (Geoffrey Bles.) 141 pp. 35s.

Here is the story (written a few months before the consecration) of Coventry Cathedral by the man whose mind and skill devised it. Like all good books, one closes it with regret. We learn that as a staff officer in the war, Spence had to report to his general the destruction

of the cathedral by bombing. Years later, among 600 applications and 219 final submissions, there came to him the prize to rebuild it. Has one ever stopped to think of the effect on the architect of the controversies that raged around this building? To the accompaniment of hundreds of abusive letters, Spence embarked on his course as "the perpetrator of that concrete monstrosity" (actually the exterior of the building is a beautiful pink sandstone), that "abattoir", "aircraft hangar", "ding-dong God-box". The pressures of public opinion brought to bear on him (which he resisted), must have been tremendous.

The planning and its implementation make absorbing reading. Spence's basic aim was a building that would last at least 500 years (the life of its two predecessors) and that would speak for itself in continuity, scale, purpose, and vitality. As he studied the medieval cathedrals he was struck by this essential unity, all markedly contemporary of their day and with little repetition except in principle. Of course, he had frequently to alter and adapt when time and circumstances permitted, which was not always the case, yet once his original design had been evolved he never contemplated an alternative.

If some of our modern churches have been built without sufficient regard to the doctrinal aspect of worship, such was not so with Coventry Cathedral, even though one may not agree with the form and expression that imbued the responsible ecclesiastical and lay authorities. The section dealing with this fundamental factor begins with "The Central Altar", and we find that the champion of this popular emphasis was the late Bishop Gorton, supported by C. E. Douglas. At one stage it was planned to bring the holy table forward to the edge of the choir steps, but the Reconstruction Committee vetoed such a scheme. We must be relieved at any rate that Spence stood out against Douglas's wish for a huge baldachino.

It is doubtful, however, whether the cathedral's design is entirely successful in achieving the objects specified. To underline the modern concentration on the act of communion, the Cathedral's walls are angled by zig-zagging (a device that came to Spence in a dream whilst having a tooth extracted) so that the light and colour of the stained glass windows cannot be directly and comprehensively seen by the congregation until turning round from the holy table rails after communicating. But aesthetically this effect makes for two seemingly quite different cathedrals, so marked is the change between looking up and down the nave. Moreover, John Hutton's massive clear glass screen gives a pleasing sense of light and space on entering the cathedral, but when viewed in relation to the angled stained glass windows the screen is thrown into a stark coldness. All this surely strikes at Spence's basic concept of continuity. Again, the ecclesiastical and architectural intention that the congregation's eye should be drawn to and focused on the holy table is not realized owing to the compelling attraction of Graham Sutherland's seventy-foot tapestry (weighing one ton) which fills and dominates the whole cathedral.

The interdependence of the cathedral's natural lighting, acoustics, wall material, and colour, the design of the nave chairs (the fruit of four years' work), the amazing pattern and the story of the Sutherland tapestry with its problems of dye and stitch and colour range (eventually

woven on a 500-year-old French loom), the acoustics and organ tuning after the tapestry had been hung, are all but examples of the challenge that confronted experts of many professions, and are excitingly recounted by Spence. This is primarily a review of a book and not of an ecclesiastical building, but the way in which the story is told, aided by profuse and superb colour and black and white photographs, will surely spur every reader to go and see the finished product, as it did the reviewer (and to experience surprise perhaps in so doing), if not necessarily in every detail to approve of the Cathedral of St. Michael (so brilliantly sculptured by Jacob Epstein). Now we await the next great architectural challenge confronting Sir Basil Spence in the commission to build the new British Embassy set in the midst of Michael Angelo's Rome.

MALCOLM MCQUEEN.

THE KIRK OF ST. TERNAN, ARBUTHNOTT : A SCOTTISH HERITAGE.

By George A. Henderson. (Oliver & Boyd.) 339 pp. 42s.

The Kirk of St. Ternan, Arbuthnott (Kincardineshire), was consecrated in 1242. Using local sources, Mr. Henderson deals with the office and duties of the parish priest, and such matters as church furnishings, economic conditions, thane-bishop disputes, and the famous Arbuthnott Missal completed about 1491. Even more in Scotland than in England was the history of the parish kirk the history of the parish itself, and Arbuthnott Kirk Session Records, which date from 1638, offer intriguing excerpts on Orphans and Idiots, Agricultural Development, and Charming and Masquerading. We learn that a fine was imposed by the Session as late as 1848.

A scholarly work, this, but notably marred by minor faults. Books are variously cited, with confusing results. Thus, is Warrack's volume, *Domestic Life in Scotland, 1488-1688* (page 21) the same as *Domestic Life in Scotland in the Sixteenth Century* (page 328) by the same author? Errors abound in the Bibliography, and an incredibly sloppy index allows an entry like "Fleming, 72" which in neither place indicates that this is D. Hay Fleming. In the text itself we noticed twenty-two misprints, and there is marked inconsistency in spelling proper names, apart from antiquated quotations. "St. Andrews" is indexed under "A", twice it has acquired that appalling apostrophe (a Scots publisher should know better), and why is the university's year of origin given as 1413 on page 66, 1411 on page 277? The Marquis of Montrose was not captured at Carbisdale (page 273), but in the next county, at Assynt. Finally, an inexplicable contradiction concerns the author's own incumbency at Arbuthnott: the Introduction gives his tenure as five years, page 324 says six years, the dust-cover says "many years". A little more care in production would have greatly enhanced this painstaking work.

J. D. DOUGLAS.

THE ENTHUSIAST : AN ENQUIRY INTO THE LIFE, BELIEFS, AND CHARACTER OF THE REV. JOSEPH LEYCESTER LYNE, ALIAS FR. IGNATIUS, O.S.B., ABBOT OF ELM HILL, NORWICH, AND LLANTHONY, WALES.

By *Arthur Calder-Marshall*. (*Faber*.) 304 pp. 30s.

If it is right to admire a man while profoundly disagreeing with half of his theology and practices, then I admire Ignatius of Llanthony and Aelred of Caldey. Both were extreme individualists, and both felt called to be abbots, though they would hardly have served as monks. Hitherto my impressions of Ignatius have been built up from the laudatory biography by Baroness de Bertouch, and from two separate weeks spent in his former monastery at Capel-y-ffin when, for a few years, it was a guest house.

This new book, based on first-hand research, pours some cold water on the picture, and clearly the author has some justification for querying some of the statements in Baroness de Bertouch's book, although Ignatius, having supplied many of the incidents himself, evidently regarded the book as a true portrayal. (My copy has his signature on the flyleaf.) In this new book he emerges as a rather pathetic figure, prone to psychological illnesses when things went wrong, perhaps a manic depressive (p. 145), and taken in continually by the sort of person who is always attracted to community life.

He was born in 1837 and died in 1908. His aim was to restore the monastic life in the Church of England. It would be almost true to say that he was the monastery and the community, and at his death everything disintegrated. There cannot have been any "Catholic" ornament missing from his Chapel. He was often like a child playing at monasteries. Yet at the age of twenty-nine he had an evangelical conversion, and thereafter in his public preaching he was a Billy Graham of his day, sometimes drawing a crowd of 60,000 to hear him. It is a pity that the author has not reproduced a few samples of his published sermons.

Did he work miracles? He and others honestly believed it, and Welsh people in the valleys still believe it. But again this book gives reasons for doubting some of the more spectacular ones, though the author is not writing as a sceptic of the miraculous. Indeed, he discusses the Capel-y-ffin visions very fairly, and I agree that psychic factors may have been involved.

To the footnote on p. 287 it might be added that the statue of Our Lady of Lourdes is now in the woods on Caldey Island. In the footnote on p. 126 there is an unfortunate misprint of "Cavalry" for "Calvary".

J. STAFFORD WRIGHT.

CÆSARS AND SAINTS : THE EVOLUTION OF THE CHRISTIAN STATE, A.D. 180-313.

By *Stewart Perowne*. (*Hodder & Stoughton*.) 191 pp. 25s.

This is a lively and well illustrated introduction to the background of early Church history. The period from Marcus Aurelius to Constantine saw the development of the Christian movement from the small

scattered communities of the second century to the powerfully organized Church of Nicea. It was also a time of political and economic chaos in the Empire, a dark age of confusion whose history is poorly documented and little known. The general reader finds it extremely difficult to picture the actual circumstances in which the Church of the days of Tertullian, Cyprian, and Origen lived, worshipped, and suffered persecution. Mr. Perowne has done much to illuminate an obscure but vitally important century and a half, which links Antonine Rome with the late Empire.

The author concentrates his attention on the Cæsars rather than the saints. His object is to show how the Empire came to be transformed into a cosmopolitan state with a spiritual focus in monotheism (first expressed in the solar cult and later in Christianity) and its political centre in the East. This transformation is traced largely to the influence of the Severan dynasty and, after the reaction under Decius, to Aurelian and his successors.

As his earlier books on the Herods would lead one to expect, Mr. Perowne is at his best in describing the complicated story of courts and dynasties and illustrating the characters and policies of individual rulers. Less is said about the social and economic history of the period, though he gives a good picture of the development of religious beliefs. It is surprising, however, that he does not make more use of archeological material, such as the discoveries at Dura-Europos. In his concluding chapters there is room for disagreement with his account of Constantine's policy. That emperor is portrayed as a convinced and sincere Christian, and this may be misleading unless it is remembered how severely limited his conception of Christianity was and how directly it was linked with the idea of the Christian God as the giver of victory. Mr. Perowne's account of the saints needs to be read with some caution. His references to the Gnostics and to Marcion are very scrappy and naïve, and no mention is made of the Nag-Hammadi documents. Clement is described as "bishop of Rome", and his intervention in the dispute at Corinth as an instance of the primacy of the Roman see. The same primacy is discerned in the decision of Aurelian to recognize that bishop of Antioch who was in communion with the bishops "in Italy and Rome"—a decision which was political rather than ecclesiastical. Ignatius is wrongly said to have addressed his letter to the Romans to his brother bishop of Rome. It is somewhat misleading to call Trajan's policy towards the Christians as "tolerance" and to describe Origen's allegorism as a "modern" method of exegesis. Not much is said about the life and worship of the Church. Used with caution, however, this book will well serve its purpose.

G. W. H. LAMPE.

AND IT WAS MORNING : THE STORY OF THE JEWS IN OUR TIME.

By P. Borchsenius. (Allen & Unwin.) 218 pp. 28s.

The author, a Danish clergyman, became internationally known a few years ago by his study of the downfall of the Jewish state between A.D. 67 and 135, entitled *The Son of a Star*. To this he has added a picture of Spanish Jewry in its heyday and the present work, an account of the rise of the State of Israel until after the Sinai war. The sub-title

is misleading, for we are told nothing of the story of American Jewry, the other focus about which Jewish history moves today.

Much of his success will be due to the episodic, almost journalistic, style in which his books are written. We have mixed feelings about this. We welcome the knowledge that it has gained readers who were previously indifferent to the Jews and has changed their outlook. We must regret, however, that with all his attempts at strict accuracy he can be very misleading. It is questionable whether his methods are capable of bringing home the depths of the Jewish tragedy in Germany and Russia. He has presented us with an uncritical version of the mythology of the rise of Israel, and the Arab problem never comes into true focus, however sympathetic he may be. By using too many bright colours he does not help us to see the problems of Israel as they really are. This is primarily a book for lending to those indifferent or hostile to Israel.

The translation is highly competent, but ignorance of biblical and Jewish technicalities has led to a number of slips, the silliest being the suggestion that a rabbi would wear a prayer-mat on his head! The twelve pages of photographs are technically good but hardly increase the value of the book. As is, alas, almost invariably the case, the map is quite inadequate and will answer few of the questions the more intelligent reader is likely to ask.

H. L. ELLISON.

AN INTRODUCTION TO THE GREAT CREEDS OF THE CHURCH.

By Paul T. Fuhrmann. (St. Andrew Press.) 144 pp. 16s.

The author's object in writing this book is to point to Creeds as capital assets of the Church, which need to be continually re-examined for new values, fresh inspirations, and new motives for action. They were compiled to combat the secular environment and false doctrines with which the Church was confronted in the early days of her history, and as such, they have a continuing usefulness in the present conflict in which she is now engaged. The author takes the Apostles', Nicene, and Athanasian Creeds, the Waldensian Declarations of Faith, the Confession of Augsburg, the French Reformed Declarations of Faith of 1559 and 1936, and the Westminster Confession of Faith, giving briefly their origins and significance. He carries his learning lightly, but considerable study lies behind his sketches of the historical background involved, and his judgments and comments are shrewd and lucid.

While an Anglican will find a few discordant notes (for example, "For us, Protestantism means Calvinism"), yet the final injunction to "guard the deposit" of our faith as summarized in the Creed points us back to the Scriptures which alone must determine our fundamental relations with God, man, and society. This book could most usefully be put into the hands of the student and the interested layman, since it gives a clear and concise introduction to the basic elements of the Christian faith.

G. C. B. DAVIES.

WORK AND SPIRIT : CALVIN'S DOCTRINE OF BIBLICAL AUTHORITY.

By H. Jackson Forstman. (Stanford University Press.) 178 pp.
38s.

The result (or should one say the aim?) of this book is to make Calvin appear a Janus or a Jekyll and Hyde. Mr. Forstman holds that Calvin used only one authority, the Bible, which was provided and is recognized only by the sovereign gracious agency of the Holy Spirit. He believes, however, that there is "an implicit distinction in Calvin's use of his principle of authority". This distinction is symptomized by the two different ways in which Calvin treats various themes within the broader concept of the authoritative correlation of Word and Spirit. Calvin has two vocabularies. The first is used when he thinks of Scripture as a whole, and speaks of inspiration by dictation, the Spirit also assuring the believer that the whole Bible is inerrant and a source of objective, cognitive knowledge which admits of no doubt. The second is used when he thinks of the promises of God's grace in particular, and speaks of Christ as the key to the Scriptures, the Spirit also creating a faith-knowledge of the kerygmatic facts which is personal and non-cognitive.

Two comments must be made. First, Calvin's two vocabularies are different because his subject-matter varies. Only if he spoke of the *same* thing in two ways could Forstman's distinction be significant. Naturally Calvin uses distinctive terms in discussing the doctrine of faith: it is, after all, a separate doctrine. But it is not separable from the rest of his theology, nor can it be made an authority in itself. This attempt to include Calvin in Bultmann's ancestry will not do. Secondly, I had to re-read this book, because I was reluctant to think it was as carelessly and vaguely written as it seemed at first. I was disappointed, and suggest that Mr. Forstman should add an English grammar to his library.

GRAHAM WINDSOR.

PHILOSOPHICAL FRAGMENTS.

By S. Kierkegaard. (Princeton University Press. London :
Oxford University Press.) 260 pp. 52s.

The famous Danish philosopher and theologian of the nineteenth century is usually regarded as the father of Christian existentialism. After almost a century of neglect, he is becoming recognized today as an original thinker, whose seed thoughts are at length bearing fruit. It may be that the difficulty of his style and his specialized use of technical terms, related closely to the situation of his own time, have left him so long in the shade.

The question considered in this work is the relationship between Philosophical Idealism—ancient and modern—and Christianity. The author sets out to show that this relationship is one of sharp contrast. Socrates is taken as representative of man, as a truth seeker, by the power of thought alone, and Christ as *The Teacher* by revelation. The fundamental difference in their approach is provided by the Incarnation.

Christianity is treated here as a thought-experiment. A philosophy

of the Christian religion is presented which differs *toto caelo* from that of Clement of Alexandria, Justin Martyr, and Origen, who tried to reconcile Christianity and Greek thought. As far as finding God is concerned, human reason can do nothing. God is *The God*—the Incarnate God—who appeared in the “moment” in history. “From The God himself everyone receives the condition, who by virtue of the condition becomes the disciple.” Though Calvin is not mentioned, a Neo-Calvinism or pre-Barthianism emerges.

Whether Kierkegaard faces and answers the questions raised by exclusive claims for a historical revelation as against rival claims, is a matter which the reader must decide for himself. Certainly, as a defender of orthodox Christianity as against modern liberalism, he is a formidable champion.

Although the work itself is a small one, many have taken a hand to help us to understand it. There is a Foreword, explaining some of his special usages, by Howard V. Hong; a Translator's Introduction, of 30 pages, by David F. Swenson; a Commentator's Introduction, of 52 pages, by Niels Thulstrup, as well as a Commentary of 118 pages by the same writer. All this may help to suggest the subtlety and originality of the thought of the Danish poet, sage, and theologian.

A. V. M'CALLIN.

REASON AND ANALYSIS.

By Brand Blanshard. (Allen & Unwin.) 505 pp. 55s.

For ten years or so after the war the logical positivists and linguistic philosophers practically monopolized the English language journals. Rationalists are still rare birds at Oxford and to a lesser extent at the other universities in this country and the United States. But the pendulum has begun to swing. Some philosophers have been sighing nostalgically for the grand sweep of the idealism of the late nineteenth century—not to mention Plato—that sought to impose a rational structure on the universe: philosophy, they urge, has a better destiny than to be the handmaid of science. Others have found weaknesses in the pivotal points of positivism such as the verification theory, and although contemporary analysis is a more difficult target to hit—it tends not to create systems but to pick holes in other people's and has almost as many varieties as practitioners—they are beginning to show up the barrenness of some of the ground which it tills.

Professor Blanshard in this monumental book examines from a rationalist standpoint the contemporary trends in philosophy: as an idealist he is temperamentally out of sympathy with the analysts, but he argues his cases with great analytical skill. The book is monumental not only for its length and thoroughness but also for the clarity of the writing (which, incidentally, does not, by its spelling, betray its origin in Yale, since the book was published separately and simultaneously in this country). With great patience Dr. Blanshard traces the idea of reason in Western thought, shows the background against which positivism arose on the Continent, and then deals very fairly and fully with the main tenets of Wittgenstein, Russell, and Ayer and their followers, including the contemporary linguistic philosophers who are

sorted out in two very useful chapters. Finally, he goes back to the rationalist position and endeavours to furnish what he calls "some intimations of cosmic necessity".

This is a valuable book which can be read with profit not only by teachers and students but by anybody who has some outline knowledge of philosophy. There are many books of this nature which leave the reader more confused than when he opened them. This is emphatically not such a book. It is clear and easy to read and, for an amateur like the present reviewer, has done much to clarify his thinking on the major philosophical problems. Not that he accepts Professor Blanshard's thesis. Rationalism, for all its virtues and fascinations, seems to be more removed from the Christian view of things than linguistic analysis which does at least offer some useful tools, to be handled with care if they are not to cause electric shocks. But Professor Blanshard's presentation is simple and suggestive. And what more can one ask for from a work of philosophy?

DEREK TAYLOR THOMPSON.

MILTON'S PARADISE LOST.

By B. A. Wright. (Methuen.) 210 pp. 25s.

Milton always seemed secure of his niche among the greatest in English literature. His stature was recognized by Dryden in his own day; he was seen on a level with, and by some even greater than, Shakespeare in the eighteenth century. Dr. Johnson, in one of his crusty Anglican Tory outbursts, fired a few broadsides at the Republican Independent, but after that Milton settled firmly in the esteem of the nineteenth century. Not until our own day has his supremacy been really questioned. Then, between the wars, we had T. S. Eliot and F. R. Leavis, our leading poet and our liveliest critic, asserting Milton's insensitivity, malevolent influence, and plain inability to write English. For years the battle has waged—Eliot attacks, Leavis supports, C. S. Lewis makes an orthodox defence, Eliot partially retracts. Leavis, in astonishment at such desertion, explosively reiterates his criticism, until more recently there has been a return to something like the true faith. In 1947 A. J. A. Waldock published *Paradise Lost and its Critics* (now available in paperback), a pithy and brilliant summary of the anti-Milton position and a book altogether too little known.

We already stand in Professor Wright's debt for his fine edition of Milton in the Everyman series. Where, then, does he stand in all this controversy? The book under review presents a sober, if rather patchy, statement of the pro-Milton standpoint. The first half of the work is very stimulating, with its chapters on diction and imagery and with its opening refutation, spirited, though at times rather too aggressively confident, of the "bioliterary" critics who engage in the dangerous circular activity of linking man and poet. The latter half, however, is altogether too superficial. These chapters on the various books of the poem consist of lengthy quotation and inadequate comment.

More than once Professor Wright insists upon the fact of Milton's essential Christianity, and that his orthodoxy was never in question until after the publication of *De Doctrina Christiana* in 1825. Other

works have already touched on this (for example, Rajan's *Paradise Lost and the Seventeenth Century Reader*). A quotation from John Lawlor's *The Tragic Sense in Shakespeare* is aptly used to show that there is no inescapable conflict between justice and mercy, and more than once Professor Wright does well to note that it is the sentimentalizing humanist who has distorted our proper appreciation of Milton's ideas, on this subject, for example, and on our judgment of Adam's capitulation to Eve. One could wish that the chapter "The Moral in the Fable" had been more extensively developed, valuable though it is as it stands.

This exemplifies a general criticism of the book. So much more could have been said. In this chapter, for instance, some account might have been taken of Maurice Kelly's *This Great Argument*. Again, it is surprising to find no explicit reference to Leavis anywhere in the book. Yet again, the discussion of the simile in *Paradise Lost*, II 636ff., might well have contained some comment on William Empson's notable, if rather eccentric, remarks about it. ARTHUR POLLARD.

SHORTER NOTICES

LOCAL CHURCH AND WORLD MISSION.

By Douglas Webster. (S.C.M.) 92 pp. 5s.

This small volume consists of four lectures delivered to the theological faculty of Durham University in February, 1961. They deal with the mission of the Christian Church, particularly in terms of the local church and its responsibilities as it faces the world of today with the Bible as its basis, and the liturgy as its inspiration. Within a small compass, Mr. Webster's examination of the Church's task, its resources, and its hope has seldom been bettered; bubbles are pricked, smugness shattered, and grim realities presented with an economy and directness of language which we have come to expect from this author. It cannot be too highly commended as an antidote to any lingering complacency; but if it alarms and disturbs, it also points constantly to the source and mainspring of all Christian effort. It was St. Paul's ceaseless pondering over the fact and meaning of the Cross which stimulated his missionary labours. Mr. Webster puts his finger on our present need when he writes: "If our congregations could recover the same vision of the Cross, they could hardly help recovering the same enthusiasm for its proclamation".

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

By William Barclay. (S.C.M.) 127 pp. 8s. 6d.

Here we have vintage Barclay. A series of lectures on the fruit of the Spirit, given at Bangor in 1959, has been expanded by a section on the works of the flesh, and the volume is given an introductory essay on the War in the Soul and the Enemy in the Soul. For Paul "the

spirit of a man . . . is the risen Christ resident within him " (p. 16) and " the flesh is man as he is apart from Jesus Christ and His Spirit " (p. 22). The author shows that the danger of the works of the flesh is that " without exception every one of them is a perversion of something which is in itself good " (p. 39). But " it is futile to talk about the world accepting the ethics of the Sermon on the Mount and of Christian love. The plain truth is that the world cannot accept them ; only the Spirit-filled, Christ-devoted Christian can " (p. 66).

As usual Dr. Barclay paints the linguistic background and the life of the first century world with deft touches. He is always readable and helpful (perhaps especially in the chapters on *agathōsunē* and *prautēs*) without being specifically homiletic. He believes " that any consideration and exposition of Christian Ethics must necessarily begin from as clear as possible a definition of the ethical terms of the New Testament " (p. 7). And here is an excellent starting point.

THE PROBLEM OF THE NEW TESTAMENT CANON.

By Kurt Aland. (Mowbray.) 33 pp. 5s.

This is the full text of a lecture given in abbreviated form to the Second International Congress on New Testament Studies which met at Oxford last year. Dr. Aland reminds us that there was no certain agreement in the earliest Church as to the exact extent of the Old Testament Canon, any more than that of the New. The external standards of the fathers in deciding the Canon were not the same as would be used by biblical critics today. The relation of Scripture, Church, and *regula fidei* was complex. There are no writings, in the author's opinion, which we would today wish to add to the Canon but, in practice, we all use a shortened Canon. He calls us therefore to question our own actual Canon, to take the actual Canon of others seriously, and to take the formal Canon seriously. He hopes that in the end this will lead to an agreed Canon, an agreed interpretation, and a real unity of Christian doctrine.

The essay is inevitably rather unsatisfying. We could wish for more illustration of what Aland means by " the actual Canon ". But its title reminds us that it is dealing with the problem and not the answers, and the questions raised are among those which will have an increasing importance in the current theological debate.

A COMMENTARY ON THE HOLY BIBLE.

By Matthew Poole. Vol. I : Genesis to Job. (Banner of Truth.) 1031 pp. 35s.

AN EXPOSITION ON THE EPISTLE OF JAMES.

By Thomas Manton. (Banner of Truth.) 481 pp. 15s.

Here we have the two latest additions to the Geneva Series of commentaries which the Banner of Truth Trust is making available at so reasonable a price to the purchaser. The former of the two volumes, splendidly bound, is not properly a commentary but rather, as the original title indicated, *Annotations upon the Holy Bible*. The change now made in the title is unfortunate and unwarranted. By contrast, the latter volume is exhaustively exegetical and hortatory in

form. It must be emphasized that the worth of these and similar volumes must not be judged in terms of the latest scientific scholarship : they belong to the treasury of the past, and this treasury has still much of value to impart to us, especially at a time when we are in danger of exalting technicalities at the expense of exposition. Matthew Poole—one of the casualties of 1662—was so greatly respected as a scholar that he was able to devote himself to the labour of producing his *magnum opus*, subsequently the *Synopsis Criticorum*, though no longer a minister of the established church, under the sponsorship of a number of diocesan bishops and other notable men of the time. Thomas Manton was Rector of St. Paul's, Covent Garden, prior to 1662, when the Act of Uniformity caused him also to resign his living. In 1660, indeed, he was offered and refused the Deanery of Rochester.

THE CHURCH OF ENGLAND.

By E. W. Watson. (Oxford University Press.) 192 pp. 8s. 6d.

This is a third edition of a work which first appeared in 1914. Professor Watson held the chair of Ecclesiastical History at Oxford, and the new edition contains an epilogue by another Christ Church man, the former Bishop of Winchester. The new chapter spans the period between 1914 and 1960, and is a model of compressed wisdom and judicious comment. Dr. Williams traces the reforms within the Church of England—the Enabling Act and the abortive 1928 Prayer Book. The present liturgical chaos is frankly admitted, and some account is given of canon law revision. We are told of the changing scenes in theology, the reaction from liberalism to biblical theology so-called. With the increasing awareness of doctrine there has been a corresponding theological stiffening on matters like church order and the ministry. The presence of a well-organized group of "Catholic" clergy is noted, and Dr. Williams shrewdly divines that the nature of catholicity is, and will be, a burning question. This is a splendid little book, refreshingly free from the standard official Anglican equation of "Anglicanism equals Anglo-Catholicism".

ON THE MOVE TO UNITY : CAMBRIDGE SERMONS.

Edited by J. E. Fison. (S.C.M.) 64 pp. 3s. 6d.

This book contains eight sermons centred round the Open Letter. They are introduced, concluded, and edited by the Vicar of Great St. Mary's, Cambridge, in whose church they were preached. Dr. Fisher is the epitome of Anglican officialdom in his approach. Bishop Wand refreshes somewhat limply the Anglo-Catholic view, but he lacks the fire of a Newman or the power of a Mascall. Professor Whybray of Tokyo is an unfamiliar name. His subject is "National and/or Catholic", but he fails to see the real issue. The Reformers wanted a group of independent national churches agreeing on basic doctrine, in communion with each other and recognizing such matters as church government as secondary. The best sermon comes from Professor Lampe with some plain speaking about the doctrine of the ministry. It is refreshing to see a man of his calibre pricking the Tractarian bubble and reasserting the traditional Anglican views of the ministry with

traditional Anglican sound learning. The sermons illustrate the Anglo-Catholic/Liberal controversy over the ministry in a readable popular form.

PROVIDENCE CHAPEL, CHICHESTER.

By J. S. Reynolds. (Published by the Chichester City Council.)
48 pp. 7s.

The Rector of Dry Sandford and Besselsleigh, as we expect of him, has composed a monograph which is distinguished by precision of scholarship and filled with interesting information. Providence Chapel was built a little more than 150 years ago for a congregation of Calvinistic Independents. Mr. Reynolds surveys the history of independency in Sussex, describes the architecture and furnishings of Providence Chapel, and tells the story of its fortunes and the persons who were closely connected with it over the years. He is an understanding chronicler. The faith which the Chapel was built to maintain vibrates in the pages of his monograph, especially in the biographical studies of men like John Baxter and James Lewis. Today, those who worship in it are few but faithful, and are working for the complete restoration of the building. This booklet (the text of which is improved with photographs and drawings) will commend their cause not only to antiquarians but also to those who have a feeling for the religion of the heart.

THE REFORMATION IN ENGLAND: VOL. I.

By J. H. Merle d'Aubigné. (Banner of Truth Trust.) 476 pp.
15s. *Paperback, 7s. 6d.*

Merle d'Aubigné, who lived from 1794 to 1872, achieved considerable fame as a historian of the Reformation. Not only was he a tireless student of the period, but the style of his writing was such as to attract the widest readership. Translations of his works enjoyed great popularity in Britain, and this was appropriate because the conversion of d'Aubigné as a young student was the result of an encounter with the English-born Scot, Robert Haldane, in Geneva in 1816. D'Aubigné did not write a separate history of the Reformation in England, but this present volume is in fact the translation by H. White of Volume V of his *History of the Reformation in the Sixteenth Century*, first published in 1853. It is now edited by S. M. Houghton, and there are some pleasing illustrations. One of the great values of d'Aubigné's writing is that he is committed to and in full sympathy with his subject. His faith was one with that of the Reformers. Only such a person possesses a truly deep understanding of the Reformation and its significance. Marvellous value for the price, this book would make an admirable Christmas present.