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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Book Reviews

LETTERS OF C. S. LEWIS.

Edited, with a memoir, by W. H. Lewis. (Bles.) 308 pp. 30s.

Dr. Watson was surprised to discover that Sherlock Holmes had a brother, Mycroft, who possessed even greater powers of deduction but was unknown to the world because he preferred the seclusion of his club armchair. Warren Lewis would not lay claim to the literary and theological gifts of his brother Clive, but the introduction which he supplies to this collection of letters will come as a revelation to C. S. Lewis's reading public, most of whom will not have suspected that a man with so original a mind had a brother with similar tastes and a similar turn of phrase.

The introduction is a brilliant pen-picture, clear, concise, readable : C. S. could not have wished for a better epitaph. One of the most interesting points which it brings out is the difficult domestic background against which Lewis did his work. The spiritual advice in *Mere Christianity* is not the academic wisdom of a bachelor don in Magdalen Tower ; for years he spent every weekend, and often longer, at the home in Oxford of a crotchety old lady who was the mother of a friend killed in the First War, and subsequently after her death he spent three happy years of married life with a wife who was ideally suited to him but who was dying of cancer.

Another relationship sketched by Warren Lewis in his memoir is that between C. S. and his father. According to Warren, there was a barrier between his brother and father, caused largely by the father's lack of judgment and imagination. The father was evidently an odd character with an odd sense of humour, and the early death of the mother did not improve relations ; but, although this oddity is borne out by C. S.'s reference in his autobiography *Surprised by Joy*, the letters to his father, which are among the best in the collection, suggest that there was quite a lot in common between them and that his father shared some of his literary insights. Perhaps Warren in his admiration of Jack, as he called his brother, exaggerates the difference.

The name Jack, incidentally, strikes an incongruous note. One would have expected a nickname with an Arthurian ring, but it seems he was Jack to all his close friends. The true name Clive is equally unfitting, with its echo of the Indian Empire ; the combination of Clive and Warren suggests a marked Anglo-Indian influence in the family, but this is nowhere explained.

The letters are delightfully informal and humorous, spiced with delicious anecdotes and shrewd observations and with that luminous clarity and modesty which mark all his writings. They are spread over the whole of his life from the age of sixteen, and, though the majority are addressed to his father or brother or come from his journal, towards the end there are several of considerable interest addressed to certain ladies, including Dorothy Sayers and a Sister Penelope, and to the Roman Catholic priest Dom Bede Griffiths. The subjects are mostly

religious or literary, but it cannot be said that they shed any particularly fresh light on his religious views. His antipathies come out clearly : against public schools, against reliance on feelings as a basis of religious experience and against Teilhard de Chardin, among other targets. There is an interesting letter to Bede Griffiths in which in a single paragraph he sets out his philosophy of art : it can only be healthy, he says, when it is aiming at nothing but innocent recreation or is definitely the handmaid of religious or moral truth. Generally, however, it is not so much the substance of these letters that will appeal to the lover of C. S. Lewis : it is their style, their *obiter dicta*, and the light which they throw on his relationship with his family and his friends.

DEREK TAYLOR THOMPSON.

REFORMATION AND SOCIETY IN SIXTEENTH-CENTURY EUROPE.

By A. G. Dickens. (Thames & Hudson.) 216 pp. 18s.

Professor Dickens' masterly work on the Reformation in England led us to look forward to the appearance of this book with keen anticipation. Given the limits imposed on an author who has to conform to the pattern of a series (in this case the History of European Civilization Library), he has fulfilled his assignment with distinction. The manner in which he depicts the panoramic scene of this complex century of reform and transition is characterized by the skill and penetration of the profound contemplator of history. A book so expert in its execution and so balanced in its judgments can only be commended. And yet we confess to a feeling that this particular author has been severely handicapped by having to compress so vast a subject into so brief a compass. We feel that there was so much more to say which he had perforce to leave unsaid. (Incidentally, at least a quarter of the book, apart from the index and other material at the back, is taken up with illustrations. This is not said by way of criticism, but to indicate further the restrictions by which the author was confined. Indeed, the illustrations, many of them in splendid colour, are altogether praiseworthy : they add immensely to the interest and fascination of the volume.) We must hope that this work is a bud that in due course will blossom into the fulness of a *magnum opus* on the same theme, or specific aspects of it ; for, as Dr. Dickens himself observes, " in the vastness of its setting, the profusion of its scenes, the fascination of its characters, the complexity of its emotions and ideas, our theme deserves a literary canvas as huge as that of *War and Peace* or of *The Dynasts* ".

As a historian, Dr. Dickens rightly emphasizes the importance of seeing the Reformation within its historical setting : " we are witnessing no sudden leap from a calm and static medieval world into a dynamic sixteenth century ". Behind the Reformation lie centuries of corruption and frustration, long cherished desires for the restoration of decency and order, and both the liberation and the pleasure in returning to the sources that the Renaissance brought to the human mind ; there were the Wycliffites and the Hussites and the Waldensians and the Brethren of the Common Life ; there were Marsiglio of Padua, William of Ockham, Pierre d'Ailly, Jean Gerson, Lorenzo Valla, and Nicholas Cusanus. The " near-polytheism " of the medieval cult of saints, Dr.

Dickens points out, "was apt to seem a very remote derivative of Christianity when people began to read the New Testament for themselves". The Reformation, at heart a spiritual and evangelical movement, was borne forward on the double tide of the new skill of printing and the proliferation of university foundations which ministered so significantly to the increase of literacy and learning.

Professor Dickens' appraisal of Luther is marked by warmth and a real understanding of the man. Where Calvin is concerned, however, though he is far from being unsympathetic, his assessments are at times open to question. Moreover, it is a historical inaccuracy to affirm that Servetus was executed "at the order of Calvin" (p. 131) or was burnt "by the Calvinists", for it was the civil authorities that ordered his execution at a time when the anti-Calvinists were in the ascendancy in the Council. One may perhaps justly complain too at the scant attention which is paid to Melancthon, and more particularly, in a work of this scope, to his decisive influence on the development and spread of liberal education in Germany. If the Reformation in England seems to receive little more than incidental notice, no doubt the author can fairly retort: "See my major work on this subject!"

It is pleasing to find so much good sense in this book about the economic and political aspects of the period under consideration. The theory of scholars such as Weber and Tawney that Calvinism was the begetter of capitalism is dismissed as specious. "Calvinism," says Dr. Dickens, "cannot accurately be described as a movement dominated by big business interests. Everywhere it developed a considerable appeal for small tradesmen and craftsmen. . . . On the whole, Calvinism fought the practices of unfettered capitalism more consistently than did any other of the Christian churches". Concerning the unenviable condition of the peasantry in the Europe of those days, the author observes, in a piercing apophthegm, that "that humble aristocrat of history, the potato, had not yet arrived to relieve the horror of bad harvests". Certainly, Calvinism did society a great service by stressing the vocation and the dignity of honest labour.

Apart from the illustrations and the index which have already been mentioned, the volume contains a brief glossary of theological terms for the benefit of the uninitiated and a reading-list of works in English. The production is excellent and at the price of 18s. the book is a wonderful bargain for these days. PHILIP E. HUGHES.

JOHN CALVIN.

Edited by G. E. Duffield. (Sutton Courtenay Press.) 228 pp. 36s.

This new book on Calvin, the first of the Courtenay Studies in Reformation Theology, consists of eleven essays by British, American, and French scholars on various aspects of Calvin and his work. Two introductory chapters on the approach to Calvin are contributed by Basil Hall of Cambridge. Dr. Battles of Hartford, Connecticut, and Dr. Peter of Strasbourg write on the narrower themes of the Seneca Commentary and the Budé Psalms. There are fascinating essays on the letters and on the development of the *Institutes* by Professor J.-D. Benoît, also of Strasbourg. Ecumenism and church discipline are

handled by Professor Cadier of Montpellier and Mr. R. N. Caswell. Dr. Packer and Dr. Parker deal respectively with Calvin the theologian and Calvin the exegete, and the specific theme of the Lord's supper receives separate treatment from Dr. G. S. M. Walker.

Since it is hardly possible either to review the work of so many authors as a unity, or to pursue the various essays or essayists individually, a few general comments must suffice. The authors are all Calvin scholars of distinction and their articles maintain a consistently high standard of interest and scholarship. The themes have the merit of presenting important facets of the Reformer and also of avoiding tedious overlapping or unhelpful tension. If there is any criticism, it relates mainly to questions of proportion and selection. Thus some of the studies concentrate on minutiae, whereas others have to compress a vast body of material into very small compass. One also wonders why such attention should be given, for example, to the Budé Psalms, or why the Lord's supper should be singled out and not Holy Scripture or sanctification or even baptism. The first two chapters might easily have been made a single essay with a little more recasting of the original articles on which they are based.

These editorial points, however, do not affect the very great value of this presentation of Calvin in a new and authoritative form. For in spite of all the excellent works of the last decades, the old ghosts are still abroad. It is thus to be hoped that this first volume of the *Reformation Studies*—the forerunner, we trust, of many similar works—will be as widely read and carefully heeded as it deserves.

There is a curious misprinting of "clearly" on p. 40, and Wittenburg should be Wittenberg on pp. 124 f. One might also have expected a fuller index, or series of indexes, in a work of this stature.

G. W. BROMILEY.

THE GLORIOUS REVOLUTION OF 1688.

By Maurice Ashley. (Hodder & Stoughton.) 224 pp. 30s.

This is an excellent study of the events leading up to James II's flight and the accession of William and Mary to the English throne. The book is well written, judicious in its assessment, scholarly but still eminently readable for the non-professional, and certainly the best short study of the events known to your reviewer. It also contains several important documents in an appendix. The causes of the revolution were at root twofold: first, the nation's general distrust of James's open support for Roman Catholics, and, second, the dictatorial way he went about things. Charles II had been suspected of popery, and on his deathbed became a Roman Catholic. The closing years of Charles's life had seen various moves to have James, well known to be a Roman Catholic, excluded from the succession. But they came to nothing, and he succeeded. William of Orange, whose wife Mary was in line for the English throne, had hesitated about intervening, though Charles had suggested he become regent.

James was stupid, biased, stubborn, and his flight rather than face a free Parliament proved him ultimately a coward too. Indeed he epitomized the decline and fall of the Stuart line—not that they had ever been up to much after James I. Eventually by 1688, James

overreached himself, William learnt his lesson this time and crossed the Channel to get him to see sense, but soon appreciated that if the monarchy was to survive, he would have to take the throne. James had defied strong Church of England feeling ; he had treated Parliament in a cavalier way ; he had used his regal position to override the Test Act so that he could pack the services with his Roman Catholic friends to whom he showed great favouritism on every possible occasion. The country, and influential nobility in particular, had had enough, and when it came to the showdown, James funked it and fled. An inglorious end to an inglorious reign. The main consequences of the revolution were the disappearance for ever of Stuart absolute monarchy and the establishment of a constitutional relationship between the Crown on one side and Parliament and the judiciary on the other. This is an excellent book, and my only regret is that the author did not treat in more detail the very relevant religious debate of comprehension versus toleration which was the theological aspect of the liberty of religious nonconformists issue.

G. E. DUFFIELD.

THE FIFTH MONARCHY MEN.

By P. G. Rogers. (Oxford University Press.) 168 pp. 30s.

The men who make up the subject of this book are now almost totally forgotten, but during the seventeenth century they were more than a force, especially in Cromwell's army. They were one of the extremer Puritan offshoots, believing that the Kingdom of Christ was imminent on earth, and that this was the meaning of the prophecy in Daniel. As with so many such sects, they varied the application of their vision with the course of events. At first the great enemy was Charles I, but then when Cromwell did not live up to their expectations, they identified him with the little horn of Daniel. As a matter of fact Cromwell treated them with very considerable patience in view of the abuse and denunciation Fifth Monarchy preachers heaped on him. It was the Restoration Laudians who handled these men so savagely and executed many of them. In fact the more we learn from careful historians like Mr. Rogers about the Laudians, the less attractive they seem to be—narrow-minded, intolerant and bigoted, brutal and persecuting, full of vengeance. Such adjectives are normally applied to the Puritans but it seems that historically they fit the Laudians better.

The Fifth Monarchy men were extremists for the most part, though they had their moderates like Major General Harrison. They were socially and politically disruptive. They were dubious exegetes. Mr. Rogers has given us a well documented and indexed picture of their history though he does not discuss their theology more than incidentally. The book is a useful contribution to mid-seventeenth century history.

G. E. DUFFIELD.

WESLEYAN AND TRACTARIAN WORSHIP: AN ECUMENICAL STUDY.

By Trevor Dearing. (Epworth & S.P.C.K.) 166 pp. 27s. 6d.

This is not a satisfactory book, though it contains much interesting information on the views of Wesley and the original Tractarians

regarding worship. It has chapters on eucharistic worship, the ministry of the word, religious communities, confession, and private devotion. Anglicans will perhaps find most that is new to them in the third and fourth of these chapters, with their accounts of Wesley's class meeting, love-feast, covenant service, and watch-night service.

The book is spoiled, however, by the author's excessive desire to show a kinship between Wesley and the Tractarians, which he can only do at all by isolating them from their successors and (more serious) by isolating their practice from their teaching. The comparison is made with a view to the current negotiations between the Church of England and the Methodist Church, as the subtitle indicates, and we are informed on the dustjacket that the author himself, though now an Anglican priest, is a former Methodist minister. The two denominational presses have given their support to his project by publishing the work jointly.

In the cases of the ministry of the word and private devotion, the resemblances between Wesley and the Tractarians are pretty trivial, and in the cases of religious communities and confession the contrasts are more striking than the likenesses, since Wesley's "communities" did not live together or pool their belongings, and his followers did not practise confession before a single priest but before groups of laymen. It is in the case of eucharistic worship that the resemblance is perhaps strongest, but had the author known the evidence presented in Max Warren's *Strange Victory* he might have been more hesitant to assert that Wesley's great emphasis on the Lord's supper was something which disappeared from Anglican evangelicalism with the departure of the Methodists. It would probably not be difficult to show that Wesleyan worship had as much in common with that of any other group of devout Anglicans in the history of the Church of England as it had with that of the Tractarians.

The author is the less able to perceive this because his knowledge of Anglican history outside his two chosen fields is of the sketchiest description. His continual refrain that the resemblances between Wesley and the Tractarians are to be traced to their common dependence on the Nonjurors is good evidence of this—he would have profited (if the reviewer may say so without immodesty) from reading chapter five of my book *Priesthood and Sacraments*. But the best evidence is his introductory chapter on the historical antecedents and connections of the two movements, which is almost ludicrously naive and inaccurate.

In other respects also the book is not scholarly. Mis-spellings abound, and the banal remarks which fill the bibliography are very trying.

R. T. BECKWITH.

LANDMARKS IN LITURGY.

By G. A. Michell. (Darton, Longman, & Todd.) 237 pp.
7s. 6d.

THE MYSTERY OF CONFIRMATION.

By Marian Bohlen. (Darton, Longman, & Todd.) 192 pp.
15s.

Landmarks in Liturgy is a paperback reprint of a work first published five years ago. It is worth the reprint for its contents, but doubly worth

it at 7s. 6d. Let other paperback reprinters take note. The history of the communion service (which is what, for these purposes, liturgy means) is tackled thematically. The service is analysed into its component parts (ante-communion, offertory, consecration, etc.), and each part becomes a chapter title. The history of the respective part in the West is then traced from the first century through to the 1662 Book of Common Prayer. The special "landmarks" are the practice of Justin Martyr, the medieval mass, and 1662. The method has much to commend it, and the execution is extremely good. The patristic material, which appears such a maze to the newcomer, is first skilfully unravelled, and then laid out with both learning and simplicity. In both this and the Prayer Book treatment Michell's debt to E. C. Ratcliff is clear. Thus we find the Sanctus magically transposed to the end of the canon in the second century, whilst attention is turned to the position of the Lord's Prayer after the fraction in the fifth, and to the case of Robert Johnson in the sixteenth. It would be too much to expect one of this school to enthuse over Cranmer's Protestantism, but like his mentors Michell does admire Cranmer's liturgical skill and gives full credit for that. The book is a *multum in parvo* that cannot be too highly recommended.

The other book is far less satisfactory in both price and contents. One quotation will spotlight much of the trouble: "That the Holy Spirit was seen as the seal or perfection of justifying faith and baptism into Jesus is eminently clear from several instances of a post-baptismal laying on of hands recounted in the Acts of the Apostles" (p. 93). This is a most confused piece of reasoning. It reads its conclusions into its premises, for the writer is clearly persuaded that the sealing by the Spirit is a different event from believing and being baptized. But even if this point were allowed (though contrary to so much else in the New Testament) it could never be eminently clear from the Acts of the Apostles. The "several instances" are in fact but two, whereas instances of baptism without a subsequent laying on of hands are no less than seven. It would be less of an overstatement to say that a post-baptismal laying on of hands is clearly exceptional in the Acts!

Marian Bohlen follows out this confusion by waxing long, loud, and biblical about the Holy Spirit, but still cannot convince us that all this is relevant to confirmation. The confusion is not of course entirely her own, for it pervades the whole of the present Roman practice. So, however skilful she might be as a needlewoman, the raw materials for her silk purse are still unhelpful. She has not the liberty to suggest radically new approaches, as Anglican theologians have done. She has to work within the confines of the most inconsistent part of the Roman sacramental system. Her proposals for reform are thus modest and unexciting. As a Roman paperback on initiation it hardly compares with Charles Davies' *The Making of a Christian*. COLIN BUCHANAN.

BELIEF AND UNBELIEF: A PHILOSOPHY OF SELF-KNOWLEDGE.

*By Michael Novak. (Darton, Longman, & Todd.) 223 pp.
30s.*

This book represents a personal and individual attempt to think through the problems of belief and unbelief without the possible

restrictions of philosophical professionalism. Such an attempt could easily have ended in the failure either of eccentricity or else of the commonplace. But Mr. Novak possesses a shrewd eye for distinguishing genuine difficulties from bogus ones, and writes with refreshing honesty and transparent sincerity. He explains: "Ultimately this book is personal. The question of belief and unbelief cannot, in the end, be discussed in a formal way. . . . I came to see that the philosophical form required is what Kierkegaard called 'an edifying discourse', a form which engages each reader in an inquiry into his own identity" (pp. 30 f.).

The autobiographical element gives the work a particular value for the established believer. It provides him with an authentic description of viewpoints held by a man who stands somewhere between the clear-cut positions of committed belief and committed unbelief. The author observes: "If, occasionally, I raise my heart in prayer . . . it is to a God in as cold and obscure a polar night as any nonbeliever has known", (p. 12). But he fails to be convinced by the atheism of Sartre or Camus: "The gods they have destroyed have sometimes startled him by the noise of their crumbling. But he was ever sure these were not God. 'Nietzsche is dead' he has seen scrawled in crayon upon a billboard; '(signed) God'" (p. 19).

The substance of the book represents "an attempt to work out some problems of self-identity" (p. 24). But Mr. Novak avoids the danger of approaching man merely as an object of external observation. He approaches him as an intelligent experiencing subject, who comes to know himself primarily through his own personal decisions. Indeed "philosophy begins with a decision about oneself" (p. 60), whilst the actual phrase "intelligent subjectivity" represents the central point of this book" (p. 16). Questions of belief in God, for the author, turn on questions of self-identity. Hence he asks as one of his concluding and most fundamental questions, "Is intelligent subjectivity merely a function of world process, or that and also a testimony of God's presence?" (p. 191).

In the course of his philosophical pilgrimage the author gives us some illuminating side-lights on the scene. He points out that Sartre and Camus inevitably sound strange to some American ears, because "America did not truly know . . . the nihilism of the cafés nor that more terrible nihilism of the concentration camps" (p. 37). He paints a moving picture of the nonbeliever's linguistic or conceptual dilemma, when he "refuses to commit himself to religious faith until he sees to what he is committing himself" (p. 46). Yet at the same time he confesses that "the 'linguistic therapy' offered by some philosophers has failed to cure him" of asking ultimate questions (p. 20). Like Paul Tillich and some of the early Greeks he sees at the heart of philosophy a sense of wonder or surprise that human life takes the form which it does. In the same vein he argues that "philosophy belongs to all men. . . . Philosophy is more fully conscious living; it is not like cataloguing butterflies" (p. 63). He makes a passionate plea that "when philosophy and faith are allowed to go their separate ways", a man can become "divided against himself, even if . . . he does not notice the division" (p. 45).

Many readers may justly feel that Mr. Novak has spoilt some of his good work by writing off far too easily some of the more traditional conceptual imagery of the Christian faith. Nor does he adequately support his assumption that full assurance of faith necessarily verges on the artificial or complacent. But the book as a whole must be judged on the basis of what it claims to be : a personal and individual philosophical pilgrimage. If the author has not yet met those who might have convinced him otherwise, he can do no more than write from his own experience.

ANTHONY C. THISELTON.

CHRISTIANITY AND THE AFFLUENT SOCIETY.

By Reginald Fuller and Brian Rice. (Hodder & Stoughton.)
191 pp. 30s.

If the Christian Church is to reveal a pattern of life in line with the New Testament and relevant to the nineteen-sixties, it must give priority to the study of political and economic problems and to action in these fields. The authors' contribution to this study is to set out a long and impressive array of statistical evidence to prove that people in Britain and U.S.A. are living longer, growing more affluent, gambling more, having more illegitimate babies and mental illnesses, drinking and smoking too much, abandoning too many cars, committing suicide, becoming increasingly promiscuous, growing lonelier, and are more likely to be declared redundant because of the onset of automation. Also, we are heading for mass starvation by 1980. The authors believe that raw materials such as the forests, will be used up in 100 years. They are evidently unaware of the fact that both in Canada and in U.S.A. forest conservation is insisted upon by the Provincial Governments and the forests are cut on a perpetual yield basis. The catalogue of woe is therefore not wholly certain.

There are other objections to the method employed to show us our peril through excessive affluence and materialism. One cannot always be sure whether examples are from U.S.A. or England, as the argument is switched without notice from one country to another. The book contains many phrases like "the times are pregnant with almost unlimited possibilities for good and for evil". In fact, bromides and statistics are served up in about equal quantity and the total effect is somewhat alarming.

There is an introduction by Dr. Reginald Fuller, described in the blurb as possibly the leading New Testament scholar of the day. In four packed chapters of biblical exposition he shows (1) that in the Old Testament all God's gifts are good and these include affluence ; (2) that Jesus calls us in the New Testament to be willing to renounce all these things for His sake ; (3) that the early Christians were brotherly ; (4) that Paul's collection in 2 Corinthians was an early example of Christian fellowship. Presumably this introduction is designed as a backcloth to the statistical section, and the latter to show how much more we ought to be doing to help the underdeveloped countries. The statistical approach hardly seems the best way to penetrate through to the right Christian solutions. But if caring is the prelude to action, this book may help.

GEORGE GOYDER.

A HISTORY OF EARLY CHRISTIAN LITERATURE.

By E. J. Goodspeed. Revised and enlarged by R. M. Grant.
(University of Chicago Press.) 214 pp. \$5.95.

The reviser of this work, which first appeared in 1941, rightly claims that "unlike many other such histories" it is "an eminently readable study of patristic writings to the early fourth century". Patrologies are not meant to be read at one sitting, but this one can take it. Rather than compare it with Goodspeed's original, we shall consider it in its present form, with Goodspeed featuring in the third and Grant in the first person. Grant has added a brief chapter at the end on Eusebius to round the book off, and generally brought up to date a survey that avoids the drawbacks of catalogues but yet manages to provide a detailed and comprehensive account of works both surviving and lost. Particular interest is shown in the latter, and a four-page list at the end shows how much we may perhaps still hope to find: "for it is reasonable to think that we are more likely to go on finding these lost books if we have a clear idea of what we are to look for". Grant provides a tantalizing few lines on the recently discovered letter of Clement of Alexandria relating to Mark's Gospel, but we must wait for fuller information. On the *Gospel of Thomas* from Nag-Hammadi, one of the most significant accessions of the century, disappointingly little is said, while the novelistic apocryphal *Acts of Paul* earn five pages. In fact the proportions of treatment in this volume are sometimes a little surprising. The enigmatic *Didache* gets only one and a half pages, and the chapters on apocryphal gospels and apocryphal acts are the fullest of the work, while there is no space for a summary of Irenaeus' theology in *Against Heresies*. But it is good to read that the creation of the universal or "catholic" Church did not have to wait for Irenaeus; in fact, our authors are conspicuous for their use of "schismatic" and "sectarian" when words like "heretical" and "heterodox" formerly did service. Even if it was possible to distinguish the "catholic" Church from sectarians at least as early as Ignatius, it was none too easy to discern between true and false teaching. Linked with this is the post-dating of the Church's recognition of the New Testament writings as "scriptures": "With Irenaeus, Christians began to call these books 'scriptures' just as they did the Jewish books of our Old Testament" (p. 120). This statement is contradicted point-blank on page 111, though pages 109 and 111 are in direct conflict over the part to be assigned to Marcion in provoking the great Church to regard Paul as scripture and to become conscious of its own "catholicity". There are one or two other indications that the contributions of the two writers have not always been fully unified, but these weaknesses by no means make one pause to recommend the joint effort of two outstanding scholars who can also write well.

D. F. WRIGHT.

RIGHT TO BAPTIZE : THE CONTEMPORARY DILEMMA.

By Geoffrey Hart. (Hodder & Stoughton.) 93 pp. 3s. 6d.

Geoffrey Hart, who is Vicar of Christchurch, Southport, believes that "if the pastoral ministry associated with infant baptism breaks down, then no matter how correct the theology or how excellent the liturgy the whole practice will rapidly be brought into disrepute" and "this is in

fact what has happened " (p. 67). At the same time he is concerned to show that there is scriptural justification for the baptism of the children of believing parents and that the fundamental ingredients of the 1662 service of public baptism deserve to be " noticed, appreciated, and retained in any future revision " (p. 51). Part of the trouble is that the sacrament has not been administered " in the face of the congregation " as the Prayer Book directs, but has been allowed to become a hole-in-corner affair at 4 o'clock on a Sunday afternoon in a church empty but for the family party. This robs the service of most of its significance. Public administration is not, however, a very practical proposition in a large urban parish where there may be ten or a dozen baptisms every Sunday, and Mr. Hart fully recognizes this fact. A monthly or even a quarterly administration might be the answer, even if some members of the regular congregation stay away that particular Sunday for the sake of peace and quiet ! Again in a large parish the effective follow up of each baptismal contact is almost a sheer impossibility for an overworked incumbent ; is not this an argument for a greater use of lay people as " helps " in this matter ? Those who wish to see the problems clearly set out and some constructive suggestions made as to their solution would be well advised to buy this book, which is No. 15 in the *Christian Foundations* series, published under the auspices of the Evangelical Fellowship in the Anglican Communion.

LEO STEPHENS-HODGE.

THE GREEK NEW TESTAMENT.

Edited by Kurt Aland, Matthew Black, Bruce M. Metzger, and Allen Wikgren. (American Bible Society, British & Foreign Bible Society, National Bible Society of Scotland, Netherlands Bible Society, Württemberg Bible Society.) 920 pp. 21s.

As there are good critical texts of the Greek New Testament available based on a careful study of the manuscripts, versions, lectionaries, and patristic quotations, and in particular the Nestle edition, it might be felt that the appearance of a brand new edition is premature if not redundant. This Bible Societies' edition, however, shows that this is not the case. It has been prepared with the needs of Bible translators throughout the world especially in mind. Accordingly, the editors have in general restricted the critical apparatus to variant readings which are significant for translators or necessary for the establishing of the text ; they have, by the prefixing of a capital letter or grade (A, B, C, D) to each set of variants suggested, the relative degree of certainty for each reading adopted in the text ; they have given the evidence in full for each variant listed (this alone is a welcome improvement on the scrappy nature of the evidence offered in other editions, and a great help in forming a fair estimate of the strength of attestation of any particular variant) ; and they have included a second apparatus indicating significant differences of punctuation for the consideration of the student (the early manuscripts being without any marks of punctuation). Add to this the fact that the text is printed in a beautiful clear type, that it is divided into sections under sub-headings (in English, plus, in the case of the gospels, the indication of parallel passages), and that cross-references to quotations, definite allusions, and literary and

other parallels are given at the foot of the page, and you have here not only an ideal instrument for the use of translators but also quite the best edition for the use of students in theological colleges and seminaries.

The Introduction is full of useful and detailed information and covers some forty pages ; but it is disappointingly deficient in guidance regarding the evaluation of variant readings in the text. This we judge to be a serious deficiency in view of the main purpose for which this edition was prepared, that should be made good in future reprintings, perhaps as an appendix. What we have in mind is something along the lines of Dr. Metzger's excellent chapter on the practice of New Testament criticism) which he treats under three headings : I, basic criteria for the evaluation of variant readings ; II, the process of evaluating variant readings ; and III, the textual analysis of selected passages) in his book *The Text of the New Testament*. This criticism, constructively offered, apart, the volume can be unreservedly recommended. The editors, themselves scholars of repute in the field of New Testament textual studies, had the assistance of expert collaborators, particularly in the evaluation of the evidence emanating from the versions (Latin, Syriac, Coptic, Gothic, Armenian, Ethiopic, and Georgian) and the lectionaries.

PHILIP E. HUGHES.

PAUL, THE MAN AND THE MYTH : A STUDY IN THE AUTHORSHIP OF GREEK PROSE.

By A. Q. Morton and James McLeman. (Hodder & Stoughton.)
217 pp. 35s.

This book is a rather longer version of *Christianity and the Computer*, published in 1964. Its thesis can be expressed in a few words. This is that a writer reveals his identity with the writer of other works by certain apparently quite unimportant features of his style, for example, by the number of "ands" in a given length of prose ; that these features remain virtually constant throughout his mature writing life ; that by this test Romans, 1 and 2 Corinthians, and Galatians are by one author, and all the other "Pauline" Epistles (with the possible exception of Philemon) are by other writers ; that this information radically alters our picture both of Paul and of the course of primitive Christianity ; and (if I do not misjudge the author's intention) that the writings of Paul can be used only as "devotional" or "inspirational" material, the "teaching" being so historically conditioned as to be irrelevant to the needs of modern man.

If I were giving marks to various aspects of the book, I should award them as follows : factual and numerical information, Alpha query plus ; literary and historical deductions, Gamma ; doctrinal and philosophical conclusions, not classed. And like all the books in which A. Q. Morton is joint author the tone and spirit of the writing is deplorable. All is presented in a thoroughly bad-tempered, spoilt-child mood. All who ever went before Mr. Morton (with the possible exception of F. C. Baur) were apparently blind, obstinate fools ; all who do not hail him as the sole arbiter on all questions of Christian history and doctrine are wilfully rejecting the light.

The tables, which now include a number covering various classical Greek authors, do seem to me to prove their points ; for example, that

habits of style—particularly the “unconscious” ones—do remain constant, and can be used, providing that the tests are carried out over sufficiently long and characteristic passages, as authentic tests of authorship. I believe Morton has brought forward evidence that confirms the view of F. C. Baur that these, the “main four”, epistles stand apart from the rest. The simplest answer to the problem created is that these four were written by Paul and the others not, the answer of Baur and Morton. The simplest answer may not be the right one. The Minister of a Government department has many ways of “writing” a letter. He may take his pen and write it; he may get his private secretary to draft it, and then personally modify it; he may let his officials send out letters under a general directive, allowing them to say “I am directed by the Minister to say, etc.”. So Paul may well have allowed his colleagues varying degrees of freedom in writing on his behalf, and it may be as impossible to sort out Paul’s words from those of Silas or Timothy as it is to distinguish Morton from McLeman.

This reviewer feels more competence to consider his chapter “Paul in Acts” than some of the other matter in the book, a true estimate of which necessitates competence in quite advanced mathematics. But when this chapter is looked at, it shows that Morton stands for a very late date for Acts. Yet he says (p. 122) that “Acts . . . knows nothing of him as a letter-writer”. Rather strange, if the writer’s whole picture of Paul was built up from a general second-century picture of him. Even 2 Peter knew of “all his epistles”.

When it comes to estimating the value of the literary discoveries, many readers will soon part company with Morton. If necessary, the same historical scepticism which Bultmann brings to the life of Jesus could be called up in reference to Paul. We might say that the “Paul” in which we are interested is the Paul of Acts, filled out by the whole Pauline corpus of letters, genuine or not genuine. It is certainly true that the importance of Ephesians or Colossians to the church *now* in no way depends on who actually wrote them. While not many will agree that Philippians is not in some very real sense Pauline, if it is not, the Early Church produced another “man in Christ” not unworthy to stand beside the Paul of history. The church of today is continuous with the church of the second century and with that of the first. Literary and historical investigations go on their inexorable way, and it may be that Morton has given them a measurable push forward. But no one would be in the least interested in his subject, were it not for a continuing faith in Christ of the very kind that he so obviously deploras.

RONALD LEICESTER.

THE KINGDOM OF GOD IN THE TEACHING OF JESUS.

By Norman Perrin. (S.C.M.) 215 pp. 15s.

PETER: DISCIPLE, APOSTLE, MARTYR: A HISTORICAL AND THEOLOGICAL STUDY.

By Oscar Cullman. (S.C.M.) 252 pp. 15s.

JOHN THE BAPTIST: A NEW QUEST OF THE HISTORICAL JOHN.

By Charles Scobie. (S.C.M.) 224 pp. 12s. 6d.

The S.C.M. Press, which is already doing New Testament studies a

great service in the publication of its New Testament Library series, has gone the second mile in making some of them available as (relatively) cheap editions. Dr. Perrin's volume has quickly taken its place as a worthy addition to the series, and not surprisingly it is now appearing on a wider market in "cheap edition" format.

This book is a most expert and far-reaching survey of the history of kingdom theology, from Schleiermacher to Bultmann and beyond, which concludes with the author's own estimate of the present state of the discussion, and some questions for further discussion. It is possible that this will be the least satisfying part of the book for those who want to move beyond the now generally accepted "dynamic" view of the kingdom of God, with all its eschatological implications.

But as well as being a valuable treatment of the subject in its own right, this volume is an important contribution to the continuing debate about christology, which has an obvious relation to the kingdom theology of the Gospels. Dr. Perrin's summary of the variations on the Son of Man theme, for example, is a useful reminder of the attention which is being paid to this crucial title currently. He presents us uncritically with the usual critical conclusion: it is unimportant as well as improbable that Jesus ever used this title of Himself in the way assumed by the evangelists (pp. 110f.). However, this rests on a philosophical presupposition about the nature of the documents which is basic to a number of New Testament issues, and which here as elsewhere needs careful re-examination.

The reappearance of the two volumes by Cullman and Scobie as S.C.M. cheap editions presents us with a useful opportunity to remind ourselves of their importance, and also to reconsider their place in the ongoing stream of biblical and theological studies. For around the figures of Peter and John the Baptist gather questions and answers relating to wide and significant issues: ecclesiastical authority (for example) in the case of Peter, and the transmission of tradition in the case of the Baptist.

Professor Cullman's thesis, that Peter's initial primacy in the early Church is no warrant for the Roman Catholic doctrine of succession, is well-known. He marshals the historical, exegetical, and theological evidence with a clarity, thoroughness, and balance that are characteristic of him; and the irenic presentation of his conclusions, whatever we make of his exegetical method, forms a major contribution to ecumenical understanding. This is a standard work of protestant theology, and its publication in this less expensive format is most welcome.

Professor Scobie undertakes in *John the Baptist* a "new quest" of considerable interest. It is an important study of John as an individual figure of history; and it also raises fascinating questions in relation both to John's own Jewish background and to primitive Christian tradition. Dr. Scobie is cautious about the value of the evidence from Jewish sources, and John's connection with Qumran; and for some he takes insufficient account of the *redaktionsgeschichtlich* question when dealing with the New Testament documents. What we really miss, and cannot expect here, is the relevance of all this to the ante-natal period of the New Testament tradition itself.

STEPHEN SMALLEY.

THE SYNOPTIC GOSPELS : A COMMENTARY FOR TEACHERS AND STUDENTS.

By D. B. J. Campbell. (John Murray.) 166 pp. 15s.

This is not a commentary of the "verse by verse" kind, but mainly a series of notes on the material of the first three Gospels considered synoptically. A section on the critical problems surrounding the Synoptic Gospels opens the book, and another of supplementary articles on such topics as miracles and parables is included at the end. The volume is commendably low-priced. Miss Campbell has given those who are beginning a systematic study of the Synoptic Gospels a most valuable text-book. The notes are concise, but full of important and interesting information presented in a readable form and with scarcely a word wasted. The result is a fair-minded and helpful treatment of the results of biblical scholarship, which inclines as it happens to a conservative view-point.

The danger with this kind of volume lies in its obvious usefulness. It is to be hoped that by distilling information thus expertly, Miss Campbell will not discourage even beginners from reading more widely. For this very reason it is perhaps unfortunate that as well as omitting almost all reference to other writers in the text, Miss Campbell has also considered it unnecessary to suggest even a select bibliography. On the one occasion when Qumran features (p. 16), it is spelt incorrectly.

STEPHEN SMALLEY.

THE MYSTERY OF ISRAEL : AN EXPOSITION OF ROMANS 9-11.

By H. L. Ellison. (Paternoster.) 96 pp. 5s.

MEN SPAKE FROM GOD : STUDIES IN THE HEBREW PROPHETS.

By H. L. Ellison. (Paternoster.) 160 pp. 5s.

One of the great merits of Mr. Ellison's treatment of Romans 9-11 is its accord with Paul's fervent concern for his kinsmen. The question of Israel's destiny never becomes a pretext for general theorizing on predestination, nor is Israel at all a lay-figure; the title of the first chapter, "15 October 1965" (the date of the Vatican Council's repudiation of anti-Jewish sentiments), gives notice that the still existing nation will be taken wholly seriously. The same concern ensures that Paul's strictures on the Jews in 1 Thessalonians 2 : 14-16 are discussed before the passage in Romans is broached, in case they should be thought to invalidate the author's exposition of the latter.

The exposition, though it cannot be fairly summarized in a few sentences, maintains that Israel and the Church are distinct entities, and that within the former a threefold distinction must be made : between Jewry, in the first place, the outer husk of the whole ; Israel in the second place, the elect kernel for which the nation exists ; and, in the third place, the Christian Israelites who are a further election within this kernel, "an election within the election". God's purpose included the hardening of the majority of Israel, in order that through their stepping aside, the Gentiles might be brought into the Church unimpeded by any imputation of second-class membership. This in turn is to lead to the winning back of that Israelite majority, with a consequent upsurge of vitality in the Church ("life from the dead"). The

author is at pains to insist that for the greater part of Paul's discourse it is the *use* of God's chosen instruments, not their eternal destiny, that is the point at issue. As to that destiny, "we cannot doubt that in the judgment those who would have believed, had they not been hardened, will be saved" (this statement arises out of the comment on 11 : 26, "and so all Israel shall be saved").

While this last remark, and a few others, may be expressed more confidently than the supporting argument seems to allow, the exposition as a whole is cogent and tenacious. The book, for all its brevity, is of major importance, and its price should ensure it the wide circulation it deserves.

The second book, *Men Spake From God*, needs no introduction but only a warm welcome in its new form as a paperback. It is a pity that the bibliography is virtually unrevised: even Peake still appears as Peaker, and E. J. Young's *Introduction* is still said to be "almost unprocurable in Britain", in spite of appearing on nearly every Christian Union bookstall in the country! However, amends for these small oversights are made by the appending of a note to the chapter on Daniel calling attention to the recent *Notes on Some Problems in the Book of Daniel*, by D. J. Wiseman and others.

In its old form this book was always excellent value; as a paperback it is a positive bargain.

DEREK KIDNER.

THE PROBLEM OF THE HEXATEUCH, AND OTHER ESSAYS.

By G. von Rad. (Oliver & Boyd.) 340 pp. 47s. 6d.

When the shorter writings of a leading scholar are plucked out of the journals where they first appeared, and assembled in one volume, the result is often intriguing as well as convenient, for there is the chance of witnessing the birth of this or that familiar theme which subsequent authors have been running to death for half a generation.

This is most noticeable in von Rad's title-essay, first published in 1938, which did much to stimulate the form-critical study of the Hexateuch. Here began the intense interest of scholars in the little firstfruits confession of Deut. 26 : 5-9, and here were some of the early cult-based arguments for eliminating Sinai from the pilgrimage to Canaan. According to von Rad, it was one of the Yahwist's brilliant innovations to combine the covenant-festival traditions of Shechem those of the settlement-festival of Gilgal (of which not all of us may have been aware) by inserting a covenanting episode in the wilderness story and locating it at Sinai. So, with characteristic theological creativeness, the Yahwist added to the grace of redemption a stiffening of law, to the benefit of both. The same ancient author had the skill to introduce an element of tension into the theme of the Promised Land, by making Israel emigrate from it in the Joseph story and re-enter it under Joshua, a postponement which the promise to the patriarchs "certainly did not envisage" (p. 83).

These small examples of von Rad's findings may give a not unfair impression of this author's strengths and weaknesses. The word "certainly", just quoted, is characteristically sweeping; there is a liberal sprinkling of such expressions as "undoubtedly" and "of

course", precluding discussion of various matters which fall far short of proof. To an admirer of A. Alt it may seem a small matter to remark of Abraham, Isaac, and Jacob, that "originally, of course, they stood side by side, quite unrelated to one another" (p. 58); to other students of the Old Testament this is a travesty of the facts. As E. L. Mascall has observed, (*The Secularisation of Christianity*, p. xi), "the trustful outsider can . . . legitimately be shocked by the assurance with which many biblical scholars tend to state their more controversial conclusions".

The strength of von Rad, however, is his keen eye for the great themes and strong situations of the Old Testament. There is the tension which he points out between Sinai's terrors and the grace of redemption, and between promise and fulfilment in Canaan, though we need not ascribe it to the Yahwist's genius. Von Rad's appreciation of such themes lifts much of his writing out of the rut of purely analytical study; it is this quality that made his Genesis commentary fresh and absorbing, and his account of the Succession Narrative in 2 Samuel (in the essay entitled "The Beginnings of Historical Writing in Ancient Israel") wholly fascinating.

There are sixteen essays, published between 1938 and 1964, ranging in length from the 78 pages of the opening article to the dozen or so of most of the remainder. Readers of the *Genesis* commentary, the *Theology* and the *Studies in Deuteronomy* will find familiar material (e.g., the idea of the Joseph narrative as a Wisdom writing, and a chapter on the Deuteronomistic Theology of History which is taken from the *Deuteronomium Studien*, freshly translated), but most of us will find plenty that is unfamiliar or hard of access. There is even an excursion into the New Testament in a study of the form-category of 1 Corinthians 13 : 4-7. The translator, Dr. E. W. Trueman Dicken, has made the material excellently readable, and the publishers are to be thanked for making this body of influential writing available to a wider circle of readers.

DEREK KIDNER.

THE HISTORY AND RELIGION OF ISRAEL.

By G. W. Anderson. (Oxford University Press.) 210 pp.
15s.

This is volume one in the Old Testament section of the New Clarendon Bible, which is a complete revision of the old series of textbooks which schoolboys and students of recent generations have been accustomed to use. It is a welcome move on the part of the publishers. This opening volume covers even more ground than did the one by Dr. Wardle which it replaces, for he ended with Ezra, whereas Professor Anderson takes us on to the Maccabean Revolt. To give a clear and balanced survey of the whole Old Testament period from Abraham to Mattathias is no easy task, but this book is a masterpiece of compression and its author deserves our respectful congratulations. Occasionally the reader's head reels with information about successive kings and their brief, inglorious reigns, but once in a while a perceptive judgment brightens up the narrative,—for example: "It is difficult to deny Solomon a high place in any representative list of wise fools who have occupied a throne" (p. 62); or, less controversially: "Omri may with some justice be regarded as the David of the northern kingdom" (p. 90).

The standpoint adopted is conventionally critical, as is only to be expected. Scandinavian opinion is faintly recognized; Mowinckel just could have existed. But in the main it is the old school—not half so dogmatic as it used to be, nor so cavalier in its dismissal of evidence. It is a pleasant surprise to find Manasseh's trip to Babylon regarded as a serious possibility (though his repentance is too much to ask), and that Ezra is not drafted unquestioningly into the reign of the second Artaxerxes. Caution is the watchword, and at this level that is just as it should be.

The material is clearly presented, for all its compactness, and good use is made of paragraphing with numbered sub-divisions. This is helpful, but it is a pity that the dull textbook-style format of the Old Clarendon has been perpetuated in the New. The illustrations are as dreary as could be, and only two small maps are provided. Surely the publishers could have been a little more enterprising in 1966.

JOHN B. TAYLOR.

LIVING PRAYER.

*By Anthony Bloom. (Darton, Longman, & Todd.) 125 pp.
8s. 6d.*

A DIARY OF PRAYER.

*Compiled by Elizabeth Goudge. (Hodder & Stoughton.) 287 pp.
16s.*

These two books, the first a paperback and the second in hard covers, will help many in their prayers. Archbishop Bloom's book, which includes some broadcast material, deals with the subject of prayer from one who is deeply versed in the Eastern Orthodox tradition. His exegesis is sometimes a little strange to us in the West—for example, he takes the Lord's Prayer, in reverse, as a progress chart of Christian maturity by linking it up clause by clause with the Exodus experience. The Beatitudes are thrown in for good measure! But this is typical of Easterns. His emphasis on reality in prayer is very salutary; prayer must be linked to action, behaviour, and life if it is to be true prayer. He also notes the "awful" quality of prayer. One chapter is devoted to an exposition of the "Jesus Prayer", widely used in the Orthodox Church, which lets us into the secret of its comprehensiveness.

In *A Diary of Prayer* Miss Goudge has brought together an interesting selection of various kinds of prayer, drawn from every age and every branch of the Christian Church and also from Judaism. These are arranged according to the days and months of the year and are grouped around three or four themes each month. One, two, or three prayers are provided every day, and the material includes hymns and poems and litanies. The literary quality of these items is assured, and there is much here to widen the scope of our praying and to bring us into the company of God's saints. It would make a very suitable book for private devotion.

LEO STEPHENS-HODGE.

RELIGION: ORIGIN AND IDEAS.

By Robert Brow. (Tyndale Press.) 128 pp. 6s.

The author, who was trained for the ministry at Tyndale Hall, Bristol, and has spent over twenty years in India as an army officer, student,

and teacher, has given us an interesting study in comparative religion. He is able to bring out the over-all pattern of development in all religions without blurring the distinctions between them or minimizing the uniqueness of Christianity. Starting from the proposition that the original religion of mankind was the worship of the one Creator-God who was approached on the basis of animal sacrifice he shows how the subsequent degeneration into polytheism and priestcraft led to the remarkable revolt in the sixth century B.C. associated with the names of Zoroaster, Socrates, Gautama, and Confucius. From this he notes the rise of atheism, Buddhism, ethicism, and monism, all of which have their modern counterparts. The attitude taken up by different religions to idols, incarnations, and life in the world is then traced out, and he goes on to speak of the attractions of unitarianism and the development of natural religion. In the second half of the book the main options are described as, for instance, between meaning and no-meaning, or theism and monism, and in respect of life after death, ethics and religious experience. In a concluding section a strong plea is made for the reader to face up to the challenge of Jesus Christ who "has the key that opens up the way to eternal life". The sufficiency of the biblical revelation although nowhere asserted is assumed throughout, and the author's wide experience and knowledge of religious systems in east and west gives his words considerable force.

LEO STEPHENS-HODGE.

UNITY IS NOT ENOUGH.

By Mark Gibbard. (Mowbray.) 145 pp. 8s. 6d.

Unity is not Enough is a slight but interesting set of reflections from the diary of a flying visit to the Church of South India by Mark Gibbard, a well-known Cowley Father. Its interest lies partly in its diarist—for the Anglican monastic communities in the 1940s opposed the formation of C.S.I. almost to a man, and carried their opposition to quite belligerent lengths. Since then however Anglo-Catholicism has seen some changes—and so has C.S.I. Mark Gibbard is experienced in giving retreats for clergy, and it seemed natural in India to invite him to tour the C.S.I. area, helping and encouraging the clergy in their own spiritual lives wherever he went.

The title points to a timely warning. New spiritual life does not automatically flow from reunion. The weakest link spiritually may become the trend-setter for the future. Evangelism, vocations to the ministry, mutual love among Christians, the practice of personal prayer, honesty in financial matters, initiative in planning—C.S.I. has a dearth of these and many other good things proper to the life of the Christian Church. The most interesting chapter is therefore the one dealing with "Renewal and Advance", a Report published in 1963 by the C.S.I. Commission on Integration and Joint Action. Having read it myself, I would heavily underline Gibbard's conclusion: "To draw up and publish such an amazingly frank document is itself not a sign of feebleness but of strength in a church." The weaknesses are ruthlessly exposed, and the programme for renewal is far-reaching—including the suggestion that C.S.I. "should ask for a ten per cent reduction (in money sent from Europe and America) each year, for the next ten

years". Synod did not accept this—but even putting it in print was amazing.

The theme of unity still gets a good share of Gibbard's attention. C.S.I. is still growing into one church—in some areas with pitiful slowness. It is deeply involved in conversations with other churches in India, and may also be going to give an episcopal succession to three non-episcopal churches in Australia, which are planning to unite and to become episcopal at the same time.

Gibbard's book whets the appetite for Bishop Hollis's new one. We need both to keep us alive to the South Indian situation.

COLIN BUCHANAN.

CHRISTIAN UNITY : SOME OF THE ISSUES.

By John Huxtable. (Independent Press.) 101 pp. 6s.

John Huxtable has for some time been a prominent figure in ecumenical affairs, and is still more so in view of his present post. He believes ardently in the reunion of the churches, but he has many of the reservations of historical congregationalism. He sees value in doctrinal standards, but objects to ministerial subscription to them; and, although he regards the South India scheme as preferable to schemes of the Anglican-Methodist type, he is not entirely happy with either scheme unless the reformation of episcopacy is included in it. He distinguishes between inevitable ambiguity and deliberate ambiguity and attacks at considerable length the Anglican-Methodist Service of Reconciliation as an example of the latter. There is obviously a good deal here with which evangelical Anglicans will agree. Unfortunately he is a careless writer, and criticizes other writers from memory (as the reviewer finds to his cost !) for saying things that they have not said at all. Among the incidental mistakes of the book is the statement on page 65 that the Convocations of Canterbury and York stated that the Service of Reconciliation was not a reordination of Methodist ministers. The Convocations, of course, stated the very reverse. The hopeful development of covenants to unite, followed by immediate intercommunion, which are being discussed by Anglicans in many parts of the world, and should strike a death blow to union schemes of the Anglican-Methodist type, are strangely not included in Mr. Huxtable's discussion.

R. T. BECKWITH.

BUT FOR THE GRACE OF GOD.

By John Patrick Carroll-Abbing. (Secker & Warburg.) 280 pp. 36s.

Here is a remarkable and well-told story by an Irish Roman Catholic priest who entered the service of the Vatican in Rome. It is in three parts. The first depicts vividly the grim events of the last World War as he saw it in all its horrors in Italy : the Nazi occupation ; the terror of the round up of many thousands of men, women, and children for the concentration camps and the gas chambers ; the bitter fighting following the landing of the allies at Anzio ; and the disappointment over the long drawn out struggle. It was at this time that the author began to be concerned about the children whom the war had deprived of their homes and parents, and left to a life of hunger, and wandering, and want.

Part two deals with the period of the German withdrawal and surrender, and their frightful destruction of hundreds of villages and cold-blooded massacre of thousands of people. Children who had miraculously escaped death crawled from beneath the mounds of corpses when they were sure the Germans had departed, and roamed the country in gangs looking for food, and shelter, wherever and however they might find it. Monsignor Abbing tells the story of a boy whom he saw cleverly steal a packet of cigarettes from a stall. When he challenged the boy he replied, "What do you want me to do, die of hunger?"

Part three recounts the remarkable story of the beginning of the work in a cellar in which one hundred boys were collected and cared for, and the steady growth into a country-wide network of Boys' Towns, and later Girls' Towns. Here the children had their own community life, ordered their own discipline, elected their own mayors, made their own laws, and constituted their own courts and judges.

It is an exciting story of courage and devotion and achievement, and, although the circumstances which made it necessary are happily a thing of the past, the lesson to be learned is relevant for every generation.

T. G. MOHAN.

MISSION TO FRANCE, 1944-1953.

By A. G. Roncalli (Pope John XXIII). Edited by D. L. Capovilla. Translated by Dorothy White. (Geoffrey Chapman.) 216 pp. 35s.

No one, whatever his views on Roman Catholicism, denies that Pope John XXIII was a man of rare devotion to Christ, of largeness of spirit, who radiated Christian love. It is therefore natural that everything he wrote or did should have an interest to the present generation. *Mission to France* is a selection from the letters and addresses delivered by Angelo Giuseppe Roncalli when he was Papal Nuncio to France from 1944 to 1953, before elevation to the Patriarchate of Venice from whence, five years later, he was elected Pope. It is beautifully produced and copiously illustrated, at a very moderate price.

These are not the routine or confidential papers of a diplomat, nor the private journal of a soul, but letters written to correspondents in different walks of life, addresses to the President on behalf of the diplomatic corps, and speeches or sermons on various French occasions. Through them all breathes the humility, humour, devotion, and simplicity, together with a delight in the company of ordinary people, which made Roncelli a man of great influence, deeply loved, long before his name and character were familiar to the world.

The last, and one of the longest, items refers to Roncelli's return to France in 1958, seven months before he became Pope, to dedicate the new vast underground basilica at Lourdes. His sermon raises the whole conundrum of how so saintly a man as Pope John could believe the doctrines popularized at Lourdes. Yet here too he points his hearers firmly to "faith, adoration, and love for Jesus, the true centre of Catholic liturgy as of Christian life."

JOHN POLLOCK.

**CHRISTIANITY OR SUPERSTITION : AN OBJECTIVE SUMMARY OF
MASCOTS, HOROSCOPES, TALISMANS, FORTUNE-TELLING IN THE
LIGHT OF THE CHRISTIAN FAITH.**

By Paul Bauer. (Marshall, Morgan, & Scott.) 160 pp. 25s.

The fact that the Rev. J. Stafford Wright tells us on the dust-cover of this book that the author clearly knows his subject extremely well gives reason to expect that the book will prove both substantial and informative. The reader will not be disappointed. It is the author's belief that men run to clairvoyants and soothsayers because they do not want to accept God's will and decisions. "The soldier told by a clairvoyant that he will return safely from the war no longer needs to put his trust in God—he has his return ticket in his pocket."

One would feel that the chapter on spiritual healing does less than justice to this phenomenon, although the chapter does allow healing after the manner of James Chapter 5. The brief treatment of Lourdes seems a very fair and balanced one. The author seems to accept the fact of demons but not in a very full-blooded way. (One would think that the revival of the charismatic gifts in our day has led to the uncovering of far more demon activity than we would once have recognized.)

The book is full of illustrations of the subjects it deals with, charms and spells, telepathy, soothsaying, dreams, ghosts, water-divining, astrology, palmistry, and so on. As the preface says, with the weakening of personal faith and the growth of materialism, civilization has also seen a tremendous upsurge of superstition. This book should prove a great help to ministers and all who have to witness to the Faith in our generation, to people who have turned to the stars, lucky charms, and "spirits that peep and mutter" for religion-substitutes. An index would make the book much more useful.

E. G. STRIDE.

THE PASSOVER PLOT : NEW LIGHT ON THE HISTORY OF JESUS.

By Hugh J. Schonfield. (Hutchinson.) 287 pp. 30s.

Whose was the master-mind behind the great Passover Plot, which encompassed the death of Jesus? Not Judas, not the priests, not the Pharisees, but Jesus himself, according to Mr. Schonfield. Jesus, having conceived the idea that he was the Messiah, so eagerly discussed and expected at that time, planned his ministry and its climax to suit his understanding of the Messianic prophecies. In particular, by putting pressure on the unreliable Judas and on the ambitious but well-meaning priests, he engineered his suffering on the cross. He also made secret arrangements for his "resurrection". He was to be drugged on the cross, thus feigning death, and after a seeming burial, would recover through medical treatment administered by two anonymous friends. Unfortunately, his plot was spoiled by the fatal wound from a Roman spear. He lived only long enough to tell one of the unknown resurrectors that he still believed he would rise again (such faith in his own resurrection seems hardly compatible with his previous plans for a faked resurrection). The mysterious friend, who was to pass on this message to Jesus' disciples (strangely enough, he did not know them, even by sight), made repeated attempts to do so. Unfortunately, the disciples kept mistaking him for an angel, or, more often, for Jesus

himself. When he said that Jesus was dead but would rise again, they took him to mean that Jesus was alive. He was, apparently, quite incapable of straightening things out with a few plain statements.

Schonfield believes that Jesus, though a figure of the past, still matters because of the things he stood for—the brotherhood of man, etc. His portrait of Jesus as a man of his time is learned and welcome. His theories should make any reader think hard again about the gospels. But his paganized concept of God excludes any true incarnation; his unexplained criteria of historicity land him in improbable explanations. We may still, as historians, think the resurrection of Jesus to be the most probable explanation of the evidence, and as Christians (Mr. Schonfield is a Jew) know by believing experience that Jesus is more than a memory.

GRAHAM WINDSOR.

MEMOIR AND REMAINS OF R. M. M'CHEYNE.

By Andrew Bonar. (Banner of Truth.) 654 pp. 25s.

The publishers are to be congratulated on the excellence of this production. It is beautifully bound, easy to read, and by present day standards remarkably cheap for its size. Having said this, one is bound to ask why it has been decided to reprint it in 1966.

Robert Murray M'Cheyne was a Presbyterian divine who exercised his ministry mainly in Dundee in the first half of the last century. He died at the age of thirty, and it is evident that in his short life he made a great impression on his colleagues and parishioners, particularly on Andrew Bonar, the brother of the hymn-writer, who was a neighbouring minister. The year after his death, Bonar collected his sermons and letters and published them with a long biographical memoir (some two hundred pages in the present edition). The book ran through several editions in a few years and was highly praised by Spurgeon.

The memoir is so uncritical as to be adulatory, and the two men can be judged as one. The first impression is amazement that one so young as M'Cheyne could behave in all respects like an old man. The second is breath-taking horror that men so conscious of the nearness of God could appear so lacking in sympathy and understanding. To describe a child of six as "having no hope and without God in the world"; to insist, when travelling in Egypt, that the Sabbath must be observed by resting in the middle of the desert despite the urgent pleas of the Arab guides to press on—an incident that would be amusing if it were not so pathetic; to wish that they, mature ministers of the word, had a certain lady's "bitter convictions of sin"—an extraordinary form of masochism: these, coupled with an obsession with hell, are symptomatic of an unhealthy, blinkered approach to the Gospel, which is far removed from the Bible, and just as far from Bunyan and the Puritans.

There are, of course, passages to which all evangelicals could assent. But on the whole the book is one to be kept from children and immature believers, and for the rest there is not much that is memorable. The main interest of the reprint seems to be its value as a period piece.

DEREK TAYLOR THOMPSON.

SHORTER NOTICES

THE PARISH CHURCHES OF LONDON.

By Basil F. L. Clarke. (Batsford.) 312 pp. 126s.

Another fine book from Batsford! The text is printed in clear type on good paper and the book is illustrated with nearly two hundred photographs in black and white. The work is comprehensive in that space is given to every parish church to be found in London—London being taken to mean those parts of the dioceses of London and Southwark which lie within the old London boroughs. Thus districts lying beyond these limits, though within the diocesan and London postal boundaries (such as Wimbledon, Mortlake, Ealing) are excluded from consideration. Each church is briefly described and interesting matters connected with its history and architecture are mentioned. It should be pointed out that this volume is not intended for the expert ecclesiologist, but rather for the amateur who has a love of London and its churches. For the latter it will be a valued work of reference. The occasional ineptitude (for example, the comment concerning Bishop Daniel Wilson, that, "though a strong Evangelical", he was "a loyal churchman" !—p. 86) should be ignored.

RENAISSANCE ITALY : 1464-1534.

By Peter Laven. (Batsford.) 288 pp. 45s.

A comprehensive and workmanlike survey of the history, industry, trade, politics, science, religion, culture, and society of the most fascinating period in the experience of the Italian nation. The author, who is Senior Lecturer in History in the University of Western Australia, takes as a guiding principle that "history is only fully revealing when it is looked at from a wide variety of viewpoints". This was the age of Michelangelo, of Leonardo da Vinci, of Titian, and of Giovanni Bellini, of Brunelleschi and Donatello, of Ficino and Pico and Savonarola, of Lorenzo the Magnificent, and also of Machiavelli, and many other famous men. A single-volume work cannot do justice to so multifarious and splendid an era; but the writing of one is an achievement in itself and students will find it a mine of interesting information. It contains a group of 25 illustrations in black and white photogravure and an extensive bibliography. The production is first-class.

TIBETAN TALES.

By Geoffrey T. Bull. (Hodder & Stoughton.) 124 pp. 12s. 6d.

The name of Geoffrey Bull has become so well known through what his publishers call his "prison trilogy" that there will surely be a welcome for his latest book, which provides an interesting commentary on his experiences on the Tibet-China border before the Communist armies had established their authority throughout China, and were preparing to invade Tibet. Together with his colleague George Patterson he made way to Kangting, a city in western Szechwan which had long been a jumping-off place for missionaries who were called of God to reach Tibetans with the Gospel. Kangting was "the terminus of the great Lhasa-India trade route, and the two missionaries seem to

have taken advantage of every opportunity to get in touch with Tibetans, and to learn the Tibetan language plus at least a smattering of Chinese. It was not long before they began to organize expeditions across the border deep into Tibet. Before the collapse of Chiang Kai-shek's government they had laid the foundation of what might have been a mission centre in Tibet itself, and already there were a few Tibetans whose hearts God had opened to the message of life in Christ. Humanly speaking, how tragic it appears that the Communist advance into Tibet, and the arrest of Geoffrey Bull, made it impossible to follow up the good work hopefully begun!

THE ADVENTURES OF A DESERTER.

By Jan Overduin. (Paternoster.) 152 pp. 5s.

This paperback is a study of Jonah—a run of sermons by a Dutch pastor who endured imprisonment under the Nazis in Dachau concentration camp. It is lively, colloquial, pungent preaching; it misses very little in the text, and it never fails to throw it hard at the reader. Nine times out of ten it is fair ammunition well aimed; it is perhaps a pity that one of the unfair throws comes early in the book, where Jonah is labelled a coward, a “pampered prophet” who “would gladly preach to anybody but not *against* anybody” (p. 10). There is also the precarious assumption, in the same context, that he preached his reassuring oracle to Jeroboam II after rather than before the warnings of Amos and Hosea (p. 9).

Those who persevere after this unfortunate start will find plenty to reward and challenge them. There are striking phrases and searching comments, by no means confined to the stock themes of preachers, but more often throwing light on modern attitudes within and without the Church. The reader can be grateful for this fresh approach, the expression of a penetrating mind and a courageous spirit.

KARL KHUMA.

By Rosalie M. Wheaton. (Salvation Army.) 92 pp. 6s.

Karl Khuma—apparently still alive though in a “retirement” which involves long evangelistic journeys, visiting churches and lonely Christians over a wide area—is the pioneer of Salvation Army work in the Lushai Hills. The author paints an attractive picture of a man who, converted without knowing anything of the Salvation Army, discovered that God had guided him to establish Christian work along Salvation Army lines, and made the long trek from his home to Simla, where Commissioner Booth Tucker welcomed him as a recruit. It is a story worth telling.

BISHOP J. C. RYLE. If any reader has any letters, private papers, or diaries relating to Bishop Ryle, the first Bishop of Liverpool, and would loan them to the Rev. Eric Russell, of West Midlands College of Education, Walsall, Staffs, for a short time for research purposes, he would be most grateful.

Evangelical Fellowship in the Anglican Communion

A MEETING of EFAC Council was held in Berlin on 26 October 1966, during the World Congress on Evangelism.

Seventeen members were present from America, Australia (Sydney and Victoria), Canada, England, Kenya, New Zealand, South Africa, and Tanganyika. Fourteen observers were also in attendance, including representatives from South and West Australia, Ceylon, India, Iran, Jamaica, and Uganda.

OFFICE BEARERS. Archbishop Marcus Loane was unanimously elected the President of EFAC, in succession to Archbishop Hugh Gough.

Bishop Jack Dain was unanimously elected Joint Honorary Secretary of EFAC, in succession to Archbishop Marcus Loane.

GROUP MEMBERSHIP. The following three Evangelical Anglican Fellowships were accepted into Group Membership :

- (a) The Anglican Evangelical Fellowship of South Australia
(*Secretary* : Rev. Lance Shilton)
- (b) The Burma Anglican Evangelical Fellowship
(*Chairman* : Rev. Andrew Hla Aung)
- (c) The Anglican Evangelical Fellowship of Ceylon
(*President* : Rev. V. S. D. Saththianadhan
Secretaries : Rev. C. S. C. de Mel and Irwin Rodrigo Esq.)

REGIONAL SECRETARIES. The following appointments were made, in addition to the fourteen Regional Secretaries already serving.

Ghana	..	..	Mr. Samuel E. Amissah
Israel	..	..	Rev. Stephen B. Levinson
Jamaica	..	..	Canon R. O. C. King
Japan	..	..	Rev. Simon Baynes
Jordan	..	..	Rev. Rafiq Farah
S.E. Kenya	..	..	Rev. R. V. Lenton
Malaya and Singapore	..	..	Mr. A. A. S. Webster
Rhodesia	..	..	Mr. B. C. Ward
Sabah	..	..	Canon Walter H. Newmarch
Scotland	..	..	Rev. David Maybury

LAMBETH CONFERENCE 1968. It was agreed to ask the Church of England Evangelical Council to arrange a pre-Lambeth retreat for Bishops, with a view to their personal, spiritual preparation for the Conference.

EVANGELICALS AND CHURCH UNION SCHEMES. A discussion on this important subject was introduced by Bishop Jack Dain of Sydney. It was recognized that reunion was now no longer an academic matter, but an increasingly live issue; that evangelicals must take an informed and responsible part in preliminary discussions and negotiations; and that every effort must be made to correct the false image that they are automatically opposed to all union schemes.

EVANGELICALS AND PRAYER BOOK REVISION. Archdeacon Desmond Hunt of Kingston, Canada, spoke of the 1959 Canadian revision. In discussion it was agreed that evangelicals have a vital responsibility to be involved in liturgical revision, and that the greatest modern enemy of this process is the theological indifference of the contemporary church.