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Book Reviews

THE CANON LAW OF THE CHURCH OF ENGLAND.

BEING THE REPORT OF THE ARCHBISHOPS' COMMISSION ON CANON LAW,
TOGETHER WITH PROPOSALS FOR A REVISED BODY OF CANONS.

Pp. 244 + xix. S.P.C.K. 15/-.

In 1939 the then Archbishops, at the request of the Convocation of Canterbury, appointed a Commission to consider and report upon the present status of Canon Law in England, what method should be followed to decide which canons were obsolete, and to prepare a revised body of Canons for submission to Convocation. It did not meet until 1943. The continuing members of the Commission (for two original members have passed away and their places filled by others) comprise two prelates (York and Ripon), eight presbyters, two lawyers, and two other learned laymen. It has held eight sessions only (about sixteen days), although sub-committees and individuals are stated to have done "preparatory work". Of the eight presbyters, four are acknowledged leaders of the Anglo-Catholics and three others are more or less associated with the same school: one only has any affinities with Evangelical thought. Both the lawyers are associated with the Anglo-Catholics (one a leader), and both the lay scholars are definite High Churchmen. It will be seen, therefore, that the Commission was somewhat ill-balanced and one-sided, to speak with moderation. The most learned authority on Ecclesiastical Law, Chancellor Errington, died before the Commission commenced its sitting, and no one could fill his place. The Report suffers acutely, therefore, on the legal side. The Foreword by the Chairman discloses but minimises the fact that the Report is not really unanimous, and the phraseology used at least suggests that "groups" may have had influence, although "Most of the members attended regularly" at the full Sessions at which the "special contributions . . . were fully discussed and debated."

The summary of the Report, pp. x to xiv, needs to be taken with circumspection, as all its statements do not always fit with the following pages. There is a preliminary puzzle: Why are the existing Canons, passed by the Convocation of Canterbury on 25th June, 1604, confirmed by the King later in the year and accepted at York nearly two years later, and always heretofore known as "The Canons of 1604," referred to throughout as "Canons of 1603"? Some explanation of this baffling and confusing innovation is surely called for. Is there any sufficient justification for it?

The first three chapters, dealing with "Law in the Church of Christ," "The Jus Antiquum," and the "Jus Novum," are valuable, and interestingly written; but from a literary rather than a legal standpoint. This may be no detriment. They cover forty pages; and there is an Appendix explaining method of citation. One point of great interest is that they throw over finally the theory accepted by the Royal Commission of 1883 and associated with the name of Bishop Stubbs but effectively riddled by F. W. Maitland in his *Roman Canon Law in the Church of England*, of independence of the medieval church from the legal domination of the papacy. It may therefore now be taken to be fully established that since the time of Lanfranc and Norman William, our English Church did, to adapt Shakespeare's words, "lie at the proud feet of a conqueror," in this region of Church law, despite the boast attributed by the poet to the English King, as to "this England". This may be of not a little significance in the future.

Dealing with the sources of these laws of the medieval Church, the Report observes (p. 13) "often forged law is better than no law at all"; and it shows great deference to the "series of great lawyers" who "occupied . . . the papal throne" during the period of their evolution.

It is when we come to chapters iv and v, dealing with Canon Law in our church after the Reformation and with the Jacobean Canons (attributed by the Report to 1603) that difficulties begin: and the weakness of the Commission on the legal side becomes apparent. These chapters are based on the postulate that an indeterminate quantity of the medieval Canon Law survived the Reformation.

This is partly founded on the last clause of the Act for the submission of the Clergy, 1534, but ignores the legal principle that in documents *inter vivos* where there are doubtfully consistent provisions, the earlier provision governs the latter: so that the last clause is governed by the earlier clause which requires "the King's most royal assent under his great seal" to the preservation of any previously accepted laws. Moreover, the theory of uncertainty is overpressed, and not altogether consistent. The Report quotes Sir John Nicholl (1819) that "the whole Canon Law rests for its authority in this country upon received usage: it is not binding here *proprio vigore*": while on page 59 it very fairly sums up (and here we may assume the hand of a lawyer) the present position: which is by no means so chaotic as the Report attempts to prove. "That part only of Canon Law can be the Ecclesiastical Law of England which has been adopted by Parliament or the Courts of this country" (Q. v. Millis).

The same weakness of the Commission appears in its dealing with the Jacobean Canons (as I may call them, to by-pass the difference as to their date). While the Report (after calling attention to the fact that the vogue of the old papal law had been greatly modified by English judicial decisions and statutes), says that "The process of giving the Canon Law a new form had to some extent already been done by the Canons of 1603 (*sic*)," it minimises that extent. And it is with apparent regret that it accepts Lord Hardwicke's famous judgment, that those Canons do not *proprio vigore* bind the laity. But throughout there is a practical ignoring of the important views of the Common Lawyers upon the questions in issue. The Commission does not seem to have considered the view that the Jacobean Canons were an honest attempt to codify so much of the pre-Reformation church law as had survived—a view that has much to commend it—an attempt that failed because of the growing tension (in Parliament and without) between opposing political and religious ideologies.

The weakest section is chapter vi. The Commission, confused by its own arguments, and timid of accepting the views of lay lawyers, gives up in despair the attempt to decide which Canons are obsolete and which still in force (according to its theory), and decides to limit itself to revising and extending the Jacobean Canons, and recommending that the Archbishops should have power "to interpret and apply any pre-Reformation canons on principles which are not dealt with in the new code." It is hard to imagine any more complete confession of incompetence and failure. Again we must feel the weakness on the legal side: as well as undue haste to "do something"!

But we must hurry on (by-passing the comments of the Report) to deal with the Code of Revised Canons. Here a preliminary warning note is necessary. The Report claims that by "annotating each of the sections of the new code" it shows "that the law contained in them arises from and depends on the ancient law of the church." But the annotations are not accurate: rather they are misleading. I propose not to tarry over such Canons as are in the main helpful or innocuous or to which exception need be taken only on matters of phrase or tone; but rather to concentrate attention on those that, for good or for ill, have serious bearing upon life, doctrine or worship. Canons IV and VI pass: but Canons V and VII are mischievous (*cf.* Articles VI and XXI); and Canon VIII raises the question before indicated and confers upon the Archbishops the power of interpretation and application of the old law alleged to be still in force. Canon IX establishes domination over both the clergy and the laity. Canon X affirms the Royal Supremacy and XI deals with official "inter-denominational" relations.

Canon XII prescribes Conformity and Canon XIII defines "Lawful Authority" on the lines of a Mem. by Mr. Justice Vaisey in an Appendix. (To this I must return later, and correlate with Canon CXXVI). Canons XIV, XV, and XVI, except for wording, are unexceptional. But Canon XVII is a deliberate and vital alteration of the existing Canon (Jacobean) LVIII, both by omission and addition. It omits the direction to wear a Hood at Holy Communion (omission is prohibition); and it inserts a permission to wear "an alb with the customary vestments". It is difficult to regard the "annotations" here as honestly made. The Canon is an attempt to slide in partisan practice by a side wind. The omission of the Hood is a covert device to emphasise a suggested inferiority to the mass vestments.

In Canons XVIII to XXVII the only one to which I need call attention is

XXI, where a clause is slipped in making what is usually referred to as "the Confirmation rubric" canonical. It will be seen that this sweeps away the argument that as that Rubric was there long before Nonconformity existed it cannot apply to any but "our own people" as Archbishop William Temple said. Making the condition Canonical is therefore "new legislation"; sinister and significant. Canon XXVIII revises the Bidding Prayer; XXIX to XXXV deserve close attention in detail, but I must not linger; XXXVI makes provision about marriage and divorce and is dissented from (in part) by the Chairman and two really learned Commissioners; XXXVII forbids unbaptized persons to be married in church, and XXXVIII to XLIII also concern Marriage law and details. The next three relate to the Sick, XLVI allowing unction and inculcating Confession—dissented from by Dr. Jenkins. XLVII to LI are largely old law re-digested.

Canons LII to LXIV relate to Holy Orders and the Ministry. In the main they are old law re-dressed, with queer phrasing at times. One provision as to illegitimacy is a revival of medieval law, and serious. Others need careful examination. But Canons LXV and LXVI are a deliberate regulation of auricular confession, and are based on medieval precedent, although there is an attempt to hang them upon a Jacobean Canon.

Canons LXVII to LXXXIII are largely old law re-set, with adaptation to modern terms: but frigidise a number of things on which at present there is more liberty, such as outdoor dress—matter of doubtful wisdom. LXXXIV to XC (Deaconesses, Churchwardens, Sidesmen, Parish Clerks) can be passed by; but XCI to XCIV relate to Lay Readers and may become very important in the shortage of clergy, while XCV is of "Women Workers"—a fearful title. All these Canons are more or less normal, but sometimes finicking. Canons XCVI to CXI relate to the instrumenta of Divine worship. The law is altered by permitting the "Communion Table" to be of stone: and there is regulation of plays, films, etc., in church.

Canons CXII to CXIV are revolutionary. New Courts or tribunals are constituted, and the authority of the King in Council by-passed. The Final Court of Appeal is to be the Archbishop, two proctors (from a Convocation panel), two (lay) communicants who have held high judicial office nominated by the Lord Chancellor. There is a vague saving of right of application to the High Court—presumably "prohibition" is meant. There is a new "Convocation Court" for trial of bishops. And the personal judgeship of Archbishop or Bishop in the Provincial or Diocesan Court is provided for. There follow disciplinary and procedure and other ancillary provisions. But I may comment that the real need in the Church to-day is not so much tinkering with the appeal tribunal as the creation of a cheap and trusted Court of first instance. This seems not to have had any consideration.

The rest of the Canons refer to synods and assemblies. Canon CXXVI asserts the right of the "Sacred Synods", *i.e.*, Convocations, to make Canons and to decree Rites or Ceremonies, and their "authority in controversies of Faith".

This definitely excludes the Laity from any voice in these matters (although the Church Assembly is recognised by Canon CXXXIV in the terms of the "Enabling Act"). The "place of the Laity in the Administration of the Church" is "to assist the clergy"! Here it becomes necessary to refer back to Canon XIII, which extends "lawful authority" to a power for the Convocations to allow "deviations (whether by way of addition, omission, alternative use, or otherwise) from the said form" in the Book of Common Prayer: with qualification that needs to be read in light of Canon CXXVI. Taking these two Canons together it would appear that the Convocations could dispense with both Parliament and the Church Assembly. The Synods "are the true Church of England by Representation". The phrase is not new: it is in Canon CXXXIX of 1604; but there it may refer to the clergy only (*cf.* Magna Carta).

There is one item more: a long Memorandum by Mr. Justice Vaisey (scheduling a draft measure to give effect to his opinion) on "Lawful Authority", to bolster up new Canon XIII. The learned judge is an equity lawyer of repute and personal charm: but his arguments (they are no more) do not carry conviction. I may note also the note to Chap. IV on the Dispensing Power of the Archbishop of Canterbury. It emerges in Chapter VII, introductory to the new Canons, that "It is hoped to procure the repeal of the Public Worship Regulation Act

so that cases of ritual may come before the courts, as constituted by these canons. To avoid frivolous or factious litigation the comparatively modern episcopal veto is preserved." It is difficult to respect such a plea in view of the history of the use of the veto.

It will be seen that the new Canons, if given effect, will work revolution in the law of the Church in regard to (a) the vesture of the clergy in worship; (b) the supremacy in matters of law of the King in Council; (c) the control in matters of legislation of the King in Parliament; (d) the application of medieval custom or usage; (e) the admission to Holy Communion; (f) the grave matters of Unction and auricular Confession and stone tables (we may at least be thankful for the noun!); (g) authority in both doctrine (V) and worship (VII). The net result will be that the essential Anglo-Catholic position will be firmly consolidated; and the more Protestant section of the Church, as well clerical as lay (old fashioned High Churchmen and Evangelicals) derogated to at the best a tolerated position—perhaps not even that, for the dominant section of the Bishops and presbyters in Convocation could easily make the Evangelical position intolerable.

It is for the old High Churchmen and Evangelicals at large, and not for a reviewer, to decide what attitude and action is called for. It would be sad if our beloved Church were reduced to the position of a mere episcopal denomination. The reviewer points out the facts and implications.

ALBERT MITCHELL.

THE CLAIMS OF THE CHURCH OF ENGLAND.

By Cyril Garbett, Archbishop of York. Hodder and Stoughton. 15/-.

This book about the Church of England, coming from the pen of the primate of England, inevitably challenges comparison with two other books on the same subject, each written by a bishop. The late Bishop Headlam published in 1924 his book *The Church of England*, which embodied his visitation charges in Gloucester and asserted with force and eloquence the historical and reasonable claims of the Church of England. In 1939 Bishop Hensley Henson marked his retirement from the see of Durham with a volume on *The Church of England* in a series on British institutions, written with all that brilliance of style we had come to expect from him. It was an illuminating book which only long service in high office could have made possible, but full of those unexpected and perverse judgments—sometimes bordering on cynicism—which were so characteristic of its author. The present volume is different from both its predecessors, though it shares with them that intimate knowledge of every aspect of the life of the Church of England which can only be possessed by those who have enjoyed prolonged service in some of its most responsible positions. The title of the book, *The Claims of the Church of England*, indicates that the author is consciously addressing the English people as a whole in the effort to give them such an account of the National Church as might persuade some at least to take up again active participation in its life. Personal reminiscence, extending over nearly fifty years' service in the ministry, is skilfully woven into the argument with theology and Church history, so that we are given a picture of the Church of England in the past sixty years as seen through the eyes of a boy in a country vicarage, an undergraduate in Oxford, a curate and then a vicar in a great industrial parish, and finally of a bishop, presiding in turn over a crowded South London diocese, the ancient and historic see of Winchester, and the archiepiscopal see of York.

In many ways it is a heartening picture which we are given, demonstrating the closeness of the church to the lives of the people in a variety of settings, though it is also a picture whose perspective is, perhaps inevitably, very much that of the clerical administrator. Probably for this reason, the chapter on the laity is the least satisfactory in the whole book. It describes their spiritual rights, their share in the government of the Church through the provisions of the Enabling Act, their influence in patronage and their duties in worship and service. All this is true and important so far as it goes; but there seems to be too easy an acceptance of the division of the Church into clergy and laity as though they formed two quite separate and different classes. We miss a profound understanding of the whole Church as the *laos* of God, within which the clergy exercise a special ministry for the well-being of the whole body. A minister is

primarily a member of the people of God and in that capacity has received from God a gift of the ministry of Word and sacraments which is recognised by the Church in his ordination.

The claim of the Church of England, as expounded in these pages, is to be a true part of the Catholic Church of Christ, continuous with the ancient Catholic Church of these islands and therefore deeply involved for centuries with the whole life of the nation. It is a national church, able and willing to minister to the needs of the entire nation and in no sense a church which can only appeal to certain classes. But we do find a sufficiently clear recognition that the ministry to all the nation may be only a geographical reality. Although every town has its apparatus of parish churches, halls and workers, it cannot be said that the Church of England is conspicuously successful in working-class areas.

If the intellectual and spiritual position of the church is subjected to a close examination, an almost unique combination of theological conviction and real liberty of thought is found to be the possession of the English churchman. The Church of England, for example, has had and still possesses the vestigial traces of a modernist movement, but despite pressure from certain quarters has never attempted to treat the modernist in the same overbearing fashion displayed by the Roman authorities in crushing the similar movement within its borders. This genius for compromise, though characteristic of the English people, may also be the outcome of a caution on the part of the leaders who do not wish to disrupt an historic alliance between church and people. It frequently appears to outsiders that one of the weaknesses of the Church of England is its tendency to treat Englishry as a criterion of theological truth. Yet from within, as this book shows in the rich and varied experience of a representative churchman, the Anglican church has learned in some measure to hold together tensions which have divided other Christians and thus learned a tolerance of outlook and a readiness to weigh new teachings in the light of an historic tradition. It may be that the administrator in the Archbishop tends almost unconsciously to make him emphasise unduly the moderation of true Anglicanism and to minimize the strength of the two divergent traditions of Evangelicalism and Anglo-Catholicism. One of the most puzzling features to the outsider is the way in which the Church of England appears to speak with so many different voices, and even on vital issues two or three contradictory voices can be heard. The participation of the Church of England in the wider life of the whole Church is in some ways made easier by these facts. The extremes can be seen on the one hand in the extensive Anglican share in Keswick, and on the other hand in the zeal of some churchmen for the fullest possible relations with that very small and unimportant body, the Old Catholics. Yet these facts also make it very much more difficult for the Church of England as such to have a coherent position in relation to other churches. The Archbishop of York, in the present volume, has made a valiant attempt to set out such a coherent position, and with much of what he says all churchmen, except those with an incurably sectarian outlook, would agree. Nevertheless, despite his own warm attachment to the church of his birth and baptism, the Archbishop is more judicious than fervent in tone and it is to be doubted whether his exposition will in fact commend the Church of England to the unchurched masses of England. Further, in places he would not carry many of his fellow churchmen with him. His somewhat rigid insistence on episcopacy as a necessity for the life of the church hardly represents the fullness of the Anglican tradition on this issue. On the other hand we are glad to note some pertinent criticism of the Roman Church and of the war record of the Vatican. It is only fair to add that the Archbishop qualifies his commendation of the claims of the Church of England by a frank recognition of the need for extensive church reform and by a ready acknowledgment of all that God has done and is still doing through other Christian Churches in this land.

F. J. TAYLOR.

THE CHURCH OF GOD.

By F. J. Taylor. 208pp. *The Canterbury Press.* 6/-.

This is an excellent book, written with marked ability from a background of wide reading. Theologically it is the best so far of the "St. Paul's Library" series. It does what the books about the Holy Spirit and the Holy Communion do not do, and provides one with a systematic and comprehensive exposition of a

fundamental Christian doctrine. It is the kind of new text book which we very much need, a book capable of being put into the hands of an ordinand or any studious layman as an up-to-date exposition of Evangelical conviction. In his consideration of his subject, the author surveys the whole field from the Scriptural foundations through historical development and growing Christian understanding to its practical outworking, its modern relevance and its eternal consummation.

In the Introduction Mr. Taylor rightly stresses the importance of the subject. He exposes the futility of supposing that Christianity can survive in individuals without the functioning of the Christian community. He indicates how modern man needs afresh the Gospel of the Divine Society,—the society which “bridges the centuries and spans the continents” and provides in its local congregations a sphere of satisfying fellowship in strong contrast to mechanical mass industrialization.

Proceeding to the detailed exposition of his theme Mr. Taylor asserts that “the proper starting place for a reformed churchman is an examination of the Scriptural testimony to the origin and significance of the Church in the eternal purpose of God” (p. 18). He rightly begins with the Old Testament in a chapter entitled “The Jewish Preparation.” It is delightful to read an exposition of the Old Testament in which the story is taken and treated straightforwardly as it stands without any profitless and distracting references to documentary hypotheses and critical reconstructions. There is clear and significant recognition of the unique values of Biblical revelation; and they are not watered down by the usual references to evolution and natural religion. “The opening words of the Bible” are said to “set forth the pattern of subsequent divine activity, pointing to His initiative of love” (p. 20). “It is to be noted that God took the initiative in the restoration of mankind.” “What differentiated Abraham from other families of primitive history was not blood or race or wealth or ability, but election and faith. A simple man had heard the Word of the Lord and responded in obedient faith. . . . This first picture of the people of God in the Bible . . . contains all the essential features of God’s dealings with men on which the rest of the Bible presents an eloquent commentary” (p. 21).

This acceptance of the historical facts of Abraham’s call, and the recognition of the inexplicable mystery of the divine election as the true explanation—not Abraham’s natural gifts or genius for religion—is soul-refreshing. It shows a penetration of insight to the heart of revealed truth and evangelical assurance to which modern criticism has blinded all too many, who are not prepared similarly to accept the Word of God and to follow in the steps of Abraham’s faith. We can do with much more Biblical exposition of this sort.

Such a beginning rightly encourages one to expect other good things to follow. Nor is one disappointed. Similar thoughts concerning the divine election and call, and God’s consequent redeeming action, are pursued in relation to Israel. It was this that explained their very existence as a nation. The divine choice and call were sealed in covenant and made with a view to the ultimate blessing of all the families of the earth. Here are to be seen already disclosed the pattern and the destiny of that community which is in its fulfilment in Christ better known as the Church of God. The way of this fulfilment is then carefully studied and shown to be the deliberate purpose of Christ, the consequence of His death and resurrection, and the immediate result of His gift of the Spirit to all who believe in Him. Also the New Testament illustrations and expositions of the character of this Church all show and stress its complete and absolute dependence upon Christ alone. “The New Testament Church is not a religious society which is governed, maintained and equipped by men, but an organism created and kept in being by the Lord Himself . . . Without the Vine there can be no fruit-bearing branches. Where Christ is found, there also is His Church . . .” (p. 71).

Mr. Taylor next surveys “The Church in History” with able reference to outstanding men who have either influenced the outward form of the visible Church, or helped their fellow-Christians to appreciate its essential character. Here, too, in reference to his subject Mr. Taylor makes discerning comment on both the significance of the Reformation and the importance of the Word of God. To quote: “Inasmuch as the Reformers, faced by a distorted Catholicism, sought to restore true wholeness to the Church, by returning to the Biblical foundations of the Gospel, they also promoted a revival of the New Testament

doctrine of the Church. . . . It is therefore a grievous mistake to suppose that the Reformers broke up the unity of the Church, and treated it as a voluntary society of believers, replacing the supreme importance of the Church by the exaltation of the individual believer" (p. 89). And again: "The relationship of man with God is essentially personal, and the Word of God as the self-disclosure of God evoking the response of personal faith is of primary importance for the constitution of the Church. By the Word the Church lives, and continually it must submit its life to the governance of the Word, which means in practice submission to the supreme authority of the Scriptures" (p. 92). These are facts of history and truths of theology of which, if we are to continue to be truly Evangelical and truly reformed, we much need thus to be reminded.

Space will not permit similar detailed reference to the second half of the book. To summarize more briefly: there is in four successive chapters an excellent, thorough and suggestive exposition of those essential marks of the Church confessed in the Creeds, namely its Unity, Holiness, Catholicity and Apostolicity. In the following section, "The Building in Use," Mr. Taylor considers how the corporate life of the Church should function in ordered worship, in corporate discipline and mutual help, and in common witness and worthy conduct. The full-orbed view is completed by a closing study of the ultimate fulfilment or final destiny of the Church in the eternal purposes of God.

Here, unquestionably, is a book which should help many, possibly for the first time, to take a full and worthy Evangelical and Scriptural view of the Church of God.

A. M. STIBBS.

MIRACLES; A PRELIMINARY STUDY.

By C. S. Lewis. 220 pp. *Bles.* 10/6.

There are some books which can be exhausted in a single reading. They are books to be borrowed rather than bought. This latest work by Mr. Lewis is certainly not in that category, for it will not yield up all its treasures at one sitting. We are not surprised at the statement on the dust-cover which says that the author has been occupied with the book for several years, since the argument is closely knit and demands careful reading and re-reading.

The clue to the argument is given on the very first page: "What we learn from experience depends on the kind of philosophy we bring to experience." In terms of the probability or otherwise of Miracles that means that we have made up our minds on the question before we read the actual accounts of the miraculous. So this book is not a study of the Miracles in the New Testament, though they are discussed, but a preliminary enquiry on philosophical grounds into their possibility. That constitutes the special importance of the work. The Christian finds no difficulty about Miracles precisely because of his particular vantage-point. At the heart of his faith is the fact that Christ is Divine, and given that fact, Miracles are not only probable but almost inevitable. But the non-Christian who looks at the faith and its written records without that conviction, looks at the Miracles as the touchstone of the faith, and does so from a background which has already decided against the possibility of the miraculous. Since the Incarnation is itself the great Miracle in the light of which alone the other Miracles have any significance, it is doubly necessary to get the non-Christian to think again, and in order to do this he must be met on his own pre-Scriptural grounds. Mr. Lewis, in the most pungent and shrewd manner, does precisely that.

Especially valuable is his analysis of what he calls "Naturalism"—an outlook which imperceptibly is native to us all—which believes that nothing exists but Nature, in which case Miracles are sheer impossibilities. The absurdity of such a position is clearly exposed; the very fact of Reason in the make-up of man is shown to be conclusive evidence against it, or else to lead to a rigid Determinism of the most incredible kind. Similarly, Mr. Lewis shows that some revision is necessary in our thought about what we call the "Laws" of Nature. That is a phrase often used in a sense which would make Miracles but capricious examples of lawlessness; and the author shows that there are, of necessity, more ultimate Laws of Being behind the Laws of Nature, to which Nature herself—not being all that is—must bow the knee. Nature is not God; He is Nature's Lord, her Creator, and she does not prescribe laws to Him, but is susceptible to the laws He has made—laws which are not exhausted in the observable phenomena of the natural world.

The chapter on the "Great Miracle"—i.e., the Incarnation—is very fine indeed, and is cast largely after the pattern of the Recapitulation of Irenaeus, while in the same chapter the Christian concept of Death is well handled and at a deeper level than is usual in apologetic works. An interesting feature of the book is the way in which ideas mentioned in previous writings of Mr. Lewis are drawn out more fully; the right use of the phrase "spiritual life" found in *Beyond Personality* has fresh light thrown upon it, while the great Biblical concept of the Redemption of Nature—a subject crying out for attention from Evangelical writers—of which we read in *The Great Divorce* has a careful and less highly allegorical discussion.

This is undoubtedly the best book that Mr. Lewis has given us so far, and when we recall his previous works, that is high praise. A study circle based upon it would prove to be most thought-provoking to the clergyman and his people alike. Since a second edition is almost certain to be called for we may draw attention to some misprints. The footnote on page 93 should read Eph. i. 10 instead of Eph. 10; on page 134 "exemplify" should be "exemplify"; on page 194 "learn the manage" should be "learn to manage"; and even though Mr. Lewis is a lecturer in English, we must declare that the Concise Oxford Dictionary knows nothing of "oose" (page 135) where "ooze" is meant.

R. S. DEAN.

GOD'S WILL FOR CHURCH AND NATION.

Pp. 183. S.C.M. Press. 7/6.

During periods of crisis and disintegration, men's thoughts inevitably turn to reconstruction, and they attempt to diagnose the world situation. The past War has been no exception and we have been inundated with suggestions, schemes and plans emerging from many Commissions, Groups and Societies. Some of them attracted much attention, particularly the series of reports issued by the Church of Scotland Commission, which sought to interpret the Will of God for the present day in the social and international spheres. Three of them were published by the S.C.M. Press, and now the same publishers are to be commended for publishing selections from the Reports issued from 1942 to 1945. We hope that in the form of this book they will have a wide circulation, for there is in them a great deal which is of value to all Christians facing the problems of the post-war situation.

The Report emphasises that nothing less than the whole Gospel can avail for the needs of our time. It states that the real battleground of conflicting opinion is concerned with the doctrine of the nature of man. The development of technology and man's increasing control of the forces of the Universe, coupled with the loose popular scientific accounts of evolution, seemed to imply that progress was inevitable. A part of the disillusionment of our times is seen in the partial collapse of this hope. The unredeemed nature of man is the rock which wrecks the Utopian dreams of the idealist and the secular politician. Human nature is a divided fallen nature, and it needs not to be developed but to be re-made; and nothing less than the Gospel of Christ and His Atonement can transform and redeem human nature.

We are glad that the Report emphasises the primacy of worship, and we wish that more space had been devoted to develop this point. The average layman is apt to regard such a statement as an evasion of the problem, for worship seems to him remote from the issues of his everyday life. There can be few truths which need to be more emphasized than that our right approaches to man must issue from our right approach to God. Worship gives us the vision of God's purpose for the world and endows us with adequate resources to translate the vision into reality.

The section on the nature and mission of the Church is quite the best in the book, and Evangelicals will appreciate its continual demand for evangelism. "The evangelisation of the world still confronts the Church as a task largely unaccomplished." The universal Church is the profoundly significant fact among the forces which are shaping our age. In all this there is a constant challenge to the Church: We must set our own house in order and face the disastrous effects that our disunity has upon our witness. We shall never understand the significance of the history of our times until we see that behind the political strivings there lies, unconsciously may be, the demand of our nature for fellowship. The experiments in collectivism of which Communism, Fascism and Nazism are the

outstanding instances, are attempts of the human spirit to achieve some measure of community, but all these experiments have failed because they have ignored God. They have been a reaction from the atomistic individualism which has for so long dominated men's thinking and actions. True community can be achieved only in the Church, where the individuals are in living fellowship with Christ and with each other.

E. J. G. ROGERS.

THE GIFT OF MINISTRY.

By Daniel T. Jenkins. Faber. 6/-.

Five years ago Mr. Jenkins, a young Congregationalist minister, published a notable book with the title *The Nature of Catholicity* in which he argued cogently that the true criterion of catholicity is to be found in congruity with the essential apostolic witness to the Gospel. The argument in that book touched on the function of the ministry in the Church, and Mr. Jenkins has now given us a companion volume devoted to a discussion of the significance of ministry in the world to-day. The book is vigorously written, although in places it would gain if a blue pencil were applied ruthlessly in some vehement and wordy passages. It is an unusual book in that the familiar historical arguments are ignored and a serious and sustained attempt is made to explore the meaning of ministry in the Church. In this way, although written before the publication of the large work on *Apostolic Ministry* edited by Dr. Kirk, it offers in effect a theological reply to that work from the Reformed standpoint. "The existence of the ministry of the Word in the church, properly understood, should testify to that distinction between the church and the Word. It reminds the church that she lives not from herself but from God her Law . . . it is in this context only that the ministry can be thought of as representing Christ to the church. The highly dangerous facility of traditional catholic teaching on this point cannot be too sharply deprecated." Discussing episcopacy, Mr. Jenkins makes the pertinent remark that "non-catholics still find it almost impossible to understand what Catholic teaching about episcopacy really amounts to . . . rarely indeed in all history can a doctrine have been given more immense and portentous significance with fewer attempts at serious theological justification of it than has episcopacy by modern Anglo-Catholics." Continuity between the apostolic community and the contemporary church is a vital issue for the integrity of faith. The ministry stands in a special relationship towards the success of faith, but Mr. Jenkins rejects the notes of a succession guaranteed by an unbroken tactual link with the apostles. To him it appears to be a hankering after worldly security and a refusal to live in the tension of obedience to the living Word of God. But the book is not mainly concerned with questions of validity and apostolic succession, but of the place and function of the ministry.

The argument begins by taking note of the fact that modern men are uncertain where to put the parson in their scheme of things. They regard him as a man apart from all others, though they hardly know why. For them he has ceased to be 'the person' or archetypal man "whose vocation it is to realize most fully on behalf of all his brethren the true personal existence to which they all aspire." The tragedy is that so many ministers have accepted this position and sought to adapt themselves to it without showing any true understanding of ministry. If ministers do not know what the ministry is which has been given to them, the plight of the church is grave indeed.

There follow five chapters which expound the meaning of ministry, its place in the church, the inner life of the minister, the minister as witness to and herald of a Word given to him, and the special temptations which confront any man seeking to fulfil his ministry. Each chapter is full of penetrating insight and contains many quotable sayings, "Ministry is not an institution in its own right: it is the ministry of the Word of God in Jesus Christ"; and therefore the pattern of ministerial life expresses in the church the paradox of Jesus Christ the kingly Son of God establishing His rule among men in the form of a servant. Christ as the Lord of His church uses His ministers as ambassadors to speak to the church in His name. The good minister is a faithful steward of the mysteries of God to the church. "Our ministry, whether in the form of preaching or a sacrament, is never an attempt to feed men with bread of our own making, nor to present the bread of God to them according to a human recipe."

The special task of the ministry in the church is to distinguish the Word of God from the false words of men and thus to become the agent through whom that Word is addressed to the real needs of men in this present age. The Word comes to men through the administration of the sacrament also; but unless the element represented by preaching is clearly present these other means of grace are in danger of being misunderstood and misused. Another valuable suggestion, particularly for Anglican Evangelicals who have not yet learned the true significance of a whole congregation in the work of God (there are too many Evangelical popes!)—is contained in the words, "the whole subject of the other kinds of ministry than that of Word and sacrament needs the most urgent attention to-day."

Two chapters expound the personal life of the minister as a representative man—at the centre of responsible existence in the presence of God. The burden and strain which rest upon the minister as he wrestles for his people at the frontier of existence, are the heaviest mortal man is called upon to bear. The minister, in addition to being open to the ordinary temptations which trouble his fellows, is also confronted with special temptations in his calling, among which may be mentioned the pride of heresy and the sinful confidence of orthodoxy. At first sight the chapter entitled "The Minister's Education and the University" appears to be extraneous to the main argument of the book. The relation to the University, important as it is for the Church, needed extended treatment elsewhere; but the question of the minister's education, or as it might better be called, training for the ministry, is vital because it concerns the succession from one generation to another of the apostolic faith. Moreover if the minister is to be an archetypal man, his education ought to be nominative for all education, a proposition which cannot but have a strange sound in the ears of this generation.

The ministry, as the gift of God to His Church, is one of the chief helps God has provided for His people to enable them to live the Christian life in this world. For this reason the minister exists for his people, whereas Roman Catholicism virtually denies this truth in giving a certain self-sufficiency to the ministry. This relationship of minister and congregation raises in an acute form the problem of communication, reminding us that the self-styled modernists tried to do what must nevertheless be undertaken in the right way by any minister who understands what his task is in the modern world. Perhaps the chief difficulty involved in any serious fulfilment of this task is that many congregations do not want to have the Gospel presented to them along the whole range of life, with all the new adjustments that will be required in these times.

A final chapter attempts to set forth the task of the minister to-day, taking as its text the remark of Dr. Visser T'Hooft: "I can conceive of nothing more futile than a church which emerges from the present crisis without being radically transformed. The parson must strive to re-establish himself as the parson who commands men's respect and trust. He must help the Church to reorganize and revivify all parts of her life, so that she does truly become that of the Body of Christ. The technique of responsible co-operation between ministers and churches of different denominations . . . in relation to the common life of a particular locality is one of the greatest needs of the present English situation."

No summary can do justice to the depth of insight into the meaning of ministry revealed in this book, or to the range of its discussion. It is certain to prove a notable contribution to the theological debate of our time. It is a book which must be read and re-read and digested by Anglican Evangelicals. Perhaps they will then be in a position to give what the author of the book desires, a theological exposition of the meaning of episcopacy which will ring true to reformed insight and yet commend itself to genuinely catholic churchmen. A word of sincere praise must go to the publishers for their splendid production of the book and its very reasonable cost, which puts it within the reach of all who care about its theme.

F. J. TAYLOR.

THE NEW BIBLE HANDBOOK.

Edited by G. T. Manley. 433 pp. I.V.F. 10/6.

This book, produced by a large team of contributors, gives an introduction to each book of the Bible, containing sections on date and authorship and on the contents, an analysis of the book, and themes for study. There are also general articles on inspiration, the text, the Canon, etc., etc.

The standpoint is strictly conservative, even fundamentalist, though there are occasional lapses. On the one hand the book insists on the infallibility of the Bible, the unity of the Pentateuch and of Isaiah, the literal truth of Joshua's long day, the exilic date for *Daniel*, etc. But on the other hand, in the books of the prophets "some allowance must be made for revision by other hands" (p. 208); *Ecclesiastes* (p. 201) is by "an author other than Solomon," who gives "an ideal presentation of Solomon's outlook." (One wonders whether similar reasoning could also be applied to Deuteronomy). It is allowed that Matthew and Luke used Mark (p. 321). St. Matthew wrote, not the first Gospel, but only the *logia* of Papias which "formed the chief and most characteristic source of our first Gospel" (p. 323). Apparently we have not always our Lord's *ipsissima verba*. The differing versions of His words are "due in part to translation from the Aramaic and in part to the different impressions made on those who heard them" (p. 10; cf. p. 322). In other words, when our Lord spoke different people understood Him in different ways, and their differing accounts were then translated in different ways again, so that in our record fact and interpretation are inextricably mixed.

But more often than not the Handbook gives a concisely reasoned case for the traditional point of view. Lack of space forbids any appraisal of its detailed positions. But there are certain general trends in the book which call for comment.

(1) Authorities are sometimes quoted in a way which is hardly legitimate. To take one outstanding example, Garstang is quoted (p. 90) in support of the historicity of *Joshua* and *Judges*. But in the passage quoted he is referring not to those books as they stand, but only to the JE portion of them. On p. 93 he is said to show how Egyptian history fits and confirms *Judges*. In point of fact he shows that it does not fit *Judges* as it stands but only after he had rejected its account of four of the judges as "priestly insertions of later date (*Joshua*—*Judges*, p. 57). In fact, the very conclusions quoted with approval actually conflict with the Bible as it stands. So far from undermining the critical analysis, Garstang builds on it.

(2) Modern criticism is treated as if it were always and everywhere mere organised unbelief. "The clash is between two systems of thought—that which believes in miracle and in the divine inspiration of Scripture, and that which doubts or rejects them both" (p. 56). Therefore, for example, attribution of the later chapters of Isaiah to an exilic author is due simply to "unwillingness to admit the predictive character of these chapters" (p. 212). Yet by a strange inconsistency, it is allowed that the mention of Cyrus may be a later insertion (p. 213). For this there is no valid evidence. It is a prior criticism with the bit between its teeth. Those who ascribe these chapters to the exile, on the other hand, merely believe that those events on which the prophet looks back as in the past had actually happened and those he mentions as in the future had not yet happened.

At best if a critic has otherwise orthodox opinions he is said to "attempt to combine an evangelical faith in the New Testament with Wellhausen's view of the Old" (p. 43). Now there is no denial of the damage done by an exaggerated criticism based on an ignoring of revelation. But is the only alternative to misuse of critical methods complete abstention from any use at all? A third way is to be found in a book quoted in the Handbook—Snaith's *Distinctive Ideas of the Old Testament* (to mention only one of many such recent works). This book assumes the outline of the usually accepted critical analysis, recognises its limitations and (*op. cit.*, p. 14) treats "the Bible as the Word of God and the Old Testament part of that Word" in a truly evangelical fashion.

(3) We are given a handbook of conservative opinions about the Bible rather than an aid to the study of the Bible itself. For example, we have over two pages on the authorship, etc., of 1 Peter, less than one third of a page on the contents. On *Romans* neither the meaning of justification or of faith is explained. On *John* questions of authorship, relation with the synoptics, etc., occupy four pages, the teaching of the Gospel only one.

But it would not be fair to end on a note of criticism. The book is clearly written throughout, and its arguments are easy to follow. Some of its articles are quite admirable; e.g., on the Text of the Bible, on the teaching of Christ, and on the progress of doctrine. The book is printed in clear type and in these hard days is a miracle of cheapness.

W. M. F. SCOTT.

A PRAYER BOOK FOR 1949 (PARTS 1 and 2).

By O. Hardman. From the Author, St. Augustine, Westbury-on-Tyne. 6/- each.

The ill-fated revisions of the Book of Common Prayer which were refused parliamentary sanction in 1927 and 1928 have left most members of the Church of England with a distaste for the work of liturgical revision. The present situation is as unsatisfactory as it was twenty years ago, yet the prospect for securing a substantial measure of agreement for any proposed new book is hardly any brighter than it was at that time. There are also other factors which operate against any official resumption of the task. The bishops are heavily burdened with problems of administration and supply, while most churchmen believe that there are other and more urgent matters which should claim their attention at the present moment. Yet the admitted difficulties of close adherence to the order and rubrics of the 1662 Book, and the changes inherent in a prolonged period of liturgical experiment, would appear to argue the need for some measure of revision. In less than two years' time, at Whitsun, 1949, the four hundredth anniversary of the first authorization of a complete service book in English will be observed, and this might be taken as a fitting occasion for the issue of a new revision. Dr. Oscar Hardman, formerly professor of liturgical theology in the university of London, has taken in hand a suggested revision of the Prayer Book for 1949 and already published two of the three projected parts. It is humbly submitted by its author to the consideration of the Church of England in the hope that it may provide a stimulus to general discussion and "even contribute a suggestion here and there to the official editors." In the absence of any Liturgical Commission in the Church which could receive and adjudicate upon this and similar suggestions, Dr. Hardman can but invite individual criticism in publishing his proposals.

In revising and re-arranging the contents of the Book of Common Prayer, Dr. Hardman has undertaken his work on the basis of four principles which he announces in his preface: (1) Convenience and intelligibility; (2) provision for the somewhat enlarged liturgical needs of the Church in the modern age and to satisfy its sense of liturgical fitness; (3) to take honest account of the clear differences which now exist between membership in the Church and citizenship of the realm; (4) to preserve unchanged the characteristic temper and balance of the Anglican Church.

There is not likely to be much serious difference of opinion about the necessity of arranging the contents of the Prayer Book to assist the convenience of those who are to use it. Already several editions (such as the People's Prayer Book in Wales and the recent Shorter Prayer Book) have adopted various simplifications of order to help those who are unfamiliar with the Prayer Book to find their way about it. The arrangement adopted by Dr. Hardman puts first the Gospel Sacraments—Baptism, followed by Confirmation, the Litany and the Eucharist, followed by Collects, Epistles and Gospels both for Sundays and for all the saints days in the calendar. There is much to commend this arrangement, more particularly as it would tend to rescue Baptism from its present oblivion amongst a number of occasional rites, but it is doubtful whether the strongly conservative sentiment of most churchmen would welcome such a change in the familiar order. Moreover, it would fail to emphasise that Baptism follows after and depends upon the preaching of the Word. There appears some real need to revise the language of the Prayer Book, since changes in the meaning of words are inevitable over a period of four centuries. Yet diction which clearly bears the marks of antiquity is not out of place in public worship which evokes human response to the unchanging divine truth, and even uninstructed people expect to find a difference in wording from the language of everyday speech.

It is when Dr. Hardman comes to interpret the enlarged liturgical needs of the church that he is most likely to provoke dissent from his suggested revision. Against the background of intensive liturgical study since 1850, the Book of Common Prayer is now much less highly regarded by many churchmen than in former times and there is a widespread desire to supplement its present provision with some of the things which were omitted in the 1662 book. It may be true that elements of worship formerly associated with corrupt doctrines or superstitious practices could be restored now that a sufficient lapse of time has largely dispelled the tradition of abuse. It is on these grounds that the inclusion of

prayers for the dead in public worship is now defended. Dr. Hardman provides the offices of Prime and Compline, a form for the Restoration of Penitents and of the administration of Holy Unction. In the Eucharistic liturgy, the revisions already made in some parts of the Anglican communion are followed in a reconstruction of the Canon, which puts intercession and oblation between consecration and communion. The rubrics are modified to make a sermon optional and the position of the celebrant "before the middle of the altar" or "at the holy table". These rubrical changes would, no doubt, still be patient of an Evangelical interpretation and allow the continuance of present Evangelical practice, but they clearly indicate a different mode of celebrating, since they do not specify the visibility of the manual act. Further, the reconstruction of the Canon on this pattern would split the church if this one use were to be enforced, as it seems to sanction a doctrine of eucharistic sacrifice which Evangelicals cannot feel comfortable in accepting. Again, the proposal to restore the delivery of the eucharistic vessels to candidates on their admittance to the priesthood is not in itself objectionable, but it would obscure the present emphasis that sacraments are sacraments of the Word and have no independent value apart from the Word.

A strong case can indeed be presented for Prayer Book revision in view of the present diversity of practice in the Church of England. But it has yet to be shown objectively that such diversity is as great a weakness as it is sometimes alleged to be. There is need for more intensive study of the two main traditions of worship in the Church. In particular the need to uncover and set forth the authentic evangelical tradition and to let it have all possible influence in official circles, is very great indeed. Nothing is more desirable than the emergence in the Church of England of some genuine evangelical liturgiologists of the calibre of Dr. Maxwell and Dr. McMillan in the Church of Scotland. Meanwhile the projected revision supplied by Dr. Hardman does not augur well for the future if it is to be regarded as the only use in the Church of England, for Evangelicals could not use it, as it stands, with a good conscience.

F. J. TAYLOR.

CHRISTIAN EDUCATION.

By Spencer Leeson. Longmans. 15/-.

This book contains the eight Bampton Lectures delivered by the former Headmaster of Winchester College before the University of Oxford in 1944. Other Bampton lectures have dealt with subjects of deeper philosophical content than is to be found in these lectures, and the reader who looks at first for a more fundamental study of all that is implied in the words "Christian Education" will accept the explanation of the author that the electors to the Lectureship permitted the choice of a subject possessing an urgent contemporary interest and will realise that that interest is centred to-day in practical programmes and policies and that, in fact, it is typical of our day to be more concerned with organisation and with what the author describes as "all the intricacies of controversy and negotiation" than with underlying principles.

Three of the lectures, however, are concerned with principles. The first two deal with Meaning and Purpose in Education. The author points to the dangers of free expression and the development of the personality as purposes of education, when the child does not know himself or the end to which his personality is developing. He considers Plato's philosophy of education and shows what we can learn from him of balance, so as to avoid our cults of the bookworm or the athlete. He rightly remarks on the unsuitability for our own day of Plato's sole concern with the education of the gifted and his magnification of the State, and shows that the contemplation of the idea of good without any sense of sin does not lead to worship or truth. "We need a living Saviour, who will bring to our sinning souls not only a standard by which to judge ourselves, but a raising and purifying power from God Himself." A later lecture deals with the content of Christian education and states the faith on which it must be based, that God has made each child in His own image, that Christ died to redeem fallen man, and that the redeemed can surrender himself to be a channel through which the Holy Spirit can flow. Our education must be "in one sense child-centred but in a much deeper sense God-centred." Christian teachers must be utterly dependent on God for the discharge of their task. "No teacher who is in any

real sense a teacher can be impartial or neutral on the highest issues; he may seek to state other points of view fairly, but when he has done that, his own convictions will break out of him. A man with no convictions about the deepest questions of human life and duty or any concern for them can never be called a teacher, an educator, or feeder of souls."

The fourth lecture on "The Climate of Opinion and its Effect upon Christian Education" is a most interesting attempt to analyse and give a brief historical background to the prevailing tendencies of to-day, such as the assumption that Christianity has been discredited intellectually, the belief that 'enlightenment' is something apart from Christianity, the desire for ethic without dogma, for Christianity without Christ, the 'morality touched with emotion' and the blindness to sin of modern humanism, the secular temper which for instance leads the Cambridge Modern History to make no reference to the missionary movement that in the last two centuries has carried not only the faith, but civilisation also, to the furthest parts of the world.

The other lectures are concerned more with the history of English education up to the Act of 1944. The sectarian bitterness in the history of the dual system is described fully. "While the Churches were dissipating their strength in disputes with each other over what was precious to them all, the tide of secularism came silently flooding in—mingled often with a cynical contempt for the interminable wrangles of Christians with each other." Not only did education in the State schools become predominantly secular, but the Public Schools, too, were failing the purposes for which they were founded by teaching "the Synoptic problem, the history of religion, comparative religion and so forth, when what was wanted, and always is wanted, is the theology and ethics of the Bible." The author discusses the fourfold partnership of the Home, the State, the Church and the School. The Home is the principal of the four and to it the child belongs; the State must provide a general education and be scrupulously fair to religious convictions; the Church cannot do the work of the other three but is the inspirer, adviser and interpreter; the School must realise that its task is a religious one and that it is often called to be an agent of evangelisation.

The book ends on an optimistic and challenging note, induced by the swing-back during the recent war to a desire for Christian values evident in government reports on education and a disillusionment about the claims of humanism, and by the introduction into the schools through statute of an act of worship and religious instruction. The author sketches a future policy for the Church of England and prays that Christianity may, by God's grace, resume the spiritual and intellectual leadership of England.

D. R. WIGRAM.

SHORT REVIEWS

THE CHALLENGE OF ISRAEL'S FAITH.

By G. Ernest Wright. S.C.M. Press. 6s.

A notable feature of recent years has been the way in which scholars have begun to take the message of the Old Testament seriously. This present book is only one out of several important works that have appeared. It is worth noticing that the author is an archaeologist, who has done practical excavation work in Palestine. At present he is Professor of Old Testament History and Theology at McCormick Theological Seminary, Chicago.

In chapter 1 ("Thus saith the Lord") he discusses possible attitudes towards the messages of the Old Testament, and adopts the Barthian emphasis of looking for "the Word behind the words." The second chapter reviews the crises which gave birth to so much of the Old Testament. The following two chapters introduce the character of God and of His demands. The Ruler-servant relationship of God and man is discussed in the light of the Father-son relationship that has greater stress laid upon it in the New Testament. The personality, holiness, righteousness, graciousness, and jealousy of God are well handled in the small space that is available, and the author is prepared to defend the anthropomorphic expressions of the Old Testament. A chapter on the covenanted community is followed by one on eschatology, in which, however, one is left with some doubt as to how far the author has found "the Word behind the words." The final postscript drives home the need for a Biblical theology instead

of a theology which simply depends on the Bible for illustrations of what it believes on other grounds.

A conservative reviewer has been considerably helped by this book. His main criticism would be that the author is prepared to stake too much on the way in which the Old Testament—or the greater part of it—appeals to him as the Word of God. Thus he himself has a clear appreciation of the sterner side of God's character in the Old Testament. But a member of the Society of Friends would not see this as the Word of God. Is it, then, the Word of God, or not? Is the subjective impression of this author at fault, or does the fault lie in the Quaker? It seems as though the authority of Scripture must lie deeper than its ratification or non-ratification by the human conscience.

J. STAFFORD WRIGHT.

GOD AND GOODNESS.

By J. W. C. Wand. Eyre and Spottiswoode. 5/-.

A committee of clergy was formed, after the death of Archbishop Temple, to carry on the work which he did so ably, and is publishing every year a Lent book by some writer of his choice. This series of books was intended to be of a somewhat different character from the ordinary devotional Lent book, and Dr. Wand's book abides by that intention.

The opening chapter, which has much in it of the nature of a confession of reasons for the Bishop's own faith, is followed by three chapters which deal with the attack by science and philosophy, the attack from the side of politics, and the attack from the side of culture. Then comes a chapter on "The Kingdom of God," which in turn is followed by four chapters which deal with the question of the acceptance of the Christian moral standard.

It is an interesting book, partly because of its relevance to the contemporary situation, and partly because it comes from the pen of an historian who, at the moment of writing, is engaged in the pastoral oversight of the greatest diocese in the world.

F. D. COGGAN.

THE ROMAN CONTROVERSY.

By Charles Smyth. S.P.C.K. 6d.

The Roman Controversy, like the poor, is always with us and we can never afford to neglect the issues which it raises. This little pamphlet, which possesses all the pungency of argument and distinction of style which we have come to expect from Canon Smyth, is a useful addition to the already voluminous literature of this controversy. Canon Smyth begins by pointing out the inevitable authority that the religion in which we are brought up must have for us. He then shows that in the process of outgrowing such a religion or of reaching personal conviction of its truth, private judgment is inevitably involved at every stage of this process. Indeed, no rational decision of any kind can ever be reached except by an act of private judgment, but such acts are always based in part on an external authority.

There is, as Canon Smyth observes, no infallible voice on earth. It is an unwarrantable assumption that there must be a definitely guaranteed infallible truth which it is the duty of the Church to guard and administer. The individual member of the Roman Church has been obliged to use a decisive act of private judgment at the point where he acknowledges the infallible authority of the successor of Peter and he can never avoid the responsibility of that individual act. This little pamphlet gives a valuable historical discussion of the question of authority in the Church, and points to some of the weaknesses in the Roman conception of authority.

F. J. TAYLOR.

CREED OR CHAOS?

By Dorothy L. Sayers. 88pp. 5/- Methuen.

Many will be glad of the opportunity of securing in a more permanent form the seven essays and address by Miss Sayers which comprise the book. Evangelicals in particular will be grateful for the firm stress which Miss Sayers lays on the need for objective, dogmatic preaching and teaching, and most refreshingly she rebuts the charge that dogma is dull. In the course of the first essay called "The Greatest Drama ever staged" she shows the tremendous truths underlying the Incarnation in a most vivid way, and comments: "If this is dull, then what, in Heaven's name, is worthy to be called exciting? The people

who hanged Christ never, to do them justice, accused Him of being a bore—on the contrary; they thought Him too dynamic to be safe. It has been left for later generations to muffle up that shattering personality and surround Him with an atmosphere of tedium."

Probably the most important essay is that which gives the title to the book, and here the dogmatic emphasis is especially strong. The utter impossibility of teaching Christianity without teaching Christian dogma is clearly exposed, and in a most arresting way Miss Sayers shows the essential interpenetration of theology and life. Sometimes in her zeal to insist on the Divine action in the Crucifixion she uses phrases like "God died," which get near "the abominable heresies of the Patripassians or the Theo-Paschites" which she herself deplores; but her meaning is plain so we can forgive her language. Throughout this book we find the Christian faith couched in the idiom and thought-forms of our times, and ability to do that is surely the sign of a good theologian. This is, in short, a most useful book and should provoke much thought.

R. S. DEAN.

THE WORLD'S RANSOM.

By E. R. Micklem. S.C.M. Press. 6/-.

This book consists of a series of meditations on themes selected from the Gospels, covering in their turn the life of Christ from His birth to His ascension. The studies, though brief, are scholarly and expository in character, the product of a disciplined imagination and a keen spiritual insight. For the most part they are based on St. Mark's Gospel, though the other evangelists are drawn upon in lesser measure.

The study of the Baptism is one of the best in the book, bringing out the fundamental truth that "at the outset of His saving ministry on earth, our most blessed Lord Jesus, in an act of utterly selfless humility, identified Himself with us sinning mortals as our brother, even receiving Himself the sign and seal of our repentance and forgiveness." The study of the Transfiguration is not so satisfactory. Not only does it deny (or at any rate doubt) the objective reality of the heavenly voice and vision, but it fails to make clear the essential connection between the event on the mountain top and the great confession and revelation at Caesarea Philippi a week earlier. However, there is a good study of the Passion emphasising that the significance of the Cross lies in the fact that it was the saving act and deed of the Son of God—something which He accomplished and not merely something which was done to Him. And the study of the Ascension, with its exposition of the biblical symbolism of the *cloud* in relation to "the glory of the Lord," is especially valuable. "The point of greatest significance in the story of the Ascension is not that Jesus vanished finally from the apostles' sight, but that *they were made aware of His entering into His glory.*"

FRANK COLQUHOUN.

THE GOSPEL IN INDIA.

By W. E. French. The Carey Press. 6/-.

There is great need of up-to-date books about missionary work in India and this one is therefore specially welcome. Though it is true that the religions of India change very slowly, the social and political background has been altering so rapidly that the conditions and strategy of Christian work are constantly under review, and popular books tend, therefore, to become soon out-of-date. It will be welcomed by a wider circle than the Baptists for whom it is primarily written.

The book begins with a short account of the Indian religious scene, and of the beginnings of the Church; and then an account is given of the "Serampore Covenant" which governed the work of the great pioneer, Carey, and his colleagues. And the clauses of this are taken as the text for each subsequent chapter; on evangelism, literature, health, education, the Church, co-operation between the denominations and the growth of independence and self-government in the Church. In each case a rapid historical sketch is cleverly interwoven with the story as it is to-day.

Mr. French has for many years been a leading missionary and educationist in Bengal. As a scholar he has a thorough grasp of his subject and he is also able to illuminate it with many vivid and intimate touches drawn from his long personal experience. He is probably one of the very few Englishmen who have

actually witnessed the marriage of a banyan and a pipul tree by a Brahmin priest as a symbol of fertility, a scene which he happened on by accident while travelling by river. Again he mentions the striking difference in appearance and behaviour between Christian and non-Christian women in a queue receiving famine relief in 1943.

C. S. MILFORD.

CONTRASTS.

By Alec Robertson. S.C.M. Press. 6/-.

In this book, which is devoted to a study of the relation of art and religion, the author, whose voice is well-known over the radio as a broadcaster on musical subjects, has set himself the task of trying to "show—but not to prove, or argue about—that all great art is basically religious". He goes on to say: "though I am an imperfect member of the most dogmatic of all the Churches—the Roman Catholic Church—the artist in me insistently tells the priest in me that there is an ultimate point at which all things become one. Unity in diversity is clearly shown in the history of art, and tragically obscured in the history of religion". These quotations are from the foreword. Then, towards the end of the book, where he puts forward his own conclusions, he says, "The Liturgy . . . is for the Catholic Christian, the greatest of all literary works of art, the perfect marriage of art and religion" (p. 121).

The theme is unfolded in a most fascinating and arresting manner, and the book will demand close concentration. In each chapter, the work of different men in one realm of art is contrasted, and then the relation between their art and religion is analysed. Not all will accept the author's conclusions, but they must be considered. On p. 25 is a sentence calculated to set men thinking furiously, when it is asserted that the creative spirit in man, whether he be a morally bad priest or a morally bad artist, is a breath of the divine spirit—"It is the work done, and not the state of him that does it which remains with us, and by that alone should we judge". One wonders what would be the Author's judgment when we contrast Wagner's *Venusberg* music with the Bach music he so justly appraises. The personality of each of these composers is expressed in his work, and the impact of that personality must influence the hearer as he seeks to understand what each has to say. Then there is a challenge on p. 112. "God intends that we shall find Him, and if the words of the preacher too often have grown stale, flat, and unprofitable, and fall upon idle or habit-ridden ears, the voice of the artist sounds a clear call through which, I again insist, renewal may come."

The publishers have put us in their debt in placing this most unusual book in our hands.

E. HIRST.

THE GILGAMESH EPIC AND OLD TESTAMENT PARALLELS.

By Alexander Heidel. Univ. of Chicago Press and Cambridge Univ. Press. 20/-.

Old Testament students, who meet with occasional references to the Gilgamesh Epic, will be glad to know of this translation by a first-class authority. The translation of the Epic and associated material occupies 120 pages, with explanatory footnotes. Whilst the Epic was perhaps first committed to writing at about 2,000 B.C., it contains older material, and, to judge by the translations that existed, it was one of the most popular stories of the ancient east. Although some parts are still fragmentary, the Epic in this translation can be enjoyed for itself alone, though scholars mostly use it for reference to Old Testament parallels.

It is noteworthy, however, that such a popular story affected the Old Testament so little. Apart from a possible reminiscence in Ecclesiastes, practically the only point of contact is the Flood story, which Dr. Heidel discusses.

A most valuable section of Dr. Heidel's book deals with the idea of death and the after-life, and includes a discussion of the uses of the term *She'ol* in the Old Testament. Dr. Heidel maintains that, whilst in some places it represents the grave, or state of death, to which all come, in others it is the place of darkness to which the wicked alone go, while the righteous pass to be with God. This argument is based chiefly upon Psalms 49 and 73. While recognising that it is the future (not the present) life of the righteous that is spoken of here, one may doubt whether the Psalmist intends to rule out a time in *She'ol* first. But the thought is worth following up.

J. STAFFORD WRIGHT.

THE EPISTLE OF S. PAUL TO THE PHILIPPIANS.

By H. G. G. Herklots. 136pp. Lutterworth Press. 5/-.

Any effort to make the Scriptures speak the language of the present age is praiseworthy. When that attempt is directed towards the average reader, it is particularly commendable, though it is to be feared that many of the helps intended to help the intelligent layman are devoured by the un-intelligent cleric who thus escapes the challenge and discipline of more satisfying works.

As this volume is the first in a series of popular commentaries, it would be particularly gratifying to be able to give it unqualified praise. Certainly much can be said of a favourable kind. The books are pleasingly produced. The language is modern without descending to mere "snappiness". The viewpoint of the commentator is that of genuine loyalty to the New Testament. But having said this it still remains that the general impression is one of disappointment. In seeking a commendable modernity it loses depth. Perhaps this is a difficulty we have all felt. There is a lack of freshness and dynamic in its treatment of the subject. Whilst quite orthodox there is a certain tameness which makes it too easily read. The readers who will value it most are those who have little or no acquaintance with other helps on the epistle.

WM. LEATHAM.

HAS THE CHURCH FAILED?

Edited by Sir James Marchant. Odhams Press. 6/6.

A symposium of this kind is obviously intended largely for popular consumption; yet it must be admitted that not only has Sir James Marchant gathered together a very able team of writers to supply the answer to his question, but that the writers themselves have regarded their task seriously. Indeed, the question propounded is serious enough and not one to be answered lightly. It is here dealt with in a variety of ways, but there is an underlying recognition of the fact that any assessment of the success or failure of the Church must depend, first, upon our conception of the nature of the Church, and, second, upon our understanding of its primary function in the world.

What is the Church meant to be and to do? Perhaps the best answer to that question in the present volume comes from the Rev. Leslie D. Weatherhead when he says that "the chief cause of the Church's failure is that she has forgotten her *raison d'être*. She no longer seriously fulfils the task for which she exists. When the Apostles went forth from the Upper Room—the first Christian Church in the world—they did not go with a message about houses, but about hearts; and they did not have much to say about wages, except the wages of sin; and their message was not aimed at social evil, but was concerned with a change of heart on the part of the individual through a transforming experience, a new way of life offered to all mankind in Jesus Christ, the Redeemer, who died and rose and was still present and active through His Holy Spirit." And he adds, "If this be true, is anyone surprised that the Churches have failed? Where are the Churches in which conversions are continuous?" And again—"The Churches have failed because they are cluttered up with unconverted people."

From the point of view of definite spiritual challenge Mr. Weatherhead's essay is by far the most stimulating in the book. The contributions by the late Bishop Headlam, Professor H. H. Farmer and Professor D.M. Baillie are also of a very high order. Not so impressive are the attempts of Dean Matthews and Sir Cyril Norwood to bolster up a somewhat out-of-date liberal theology—a Christianity minus the Creeds, a Christ divorced from the supernatural. But on the whole the essays are all worth reading; and at the price, this book of over two hundred pages is something of a bargain.

FRANK COLQUHOUN.

THIS LIFE AND THE NEXT.

By P. T. Forsyth. 87 pp. Independent Press. 5/-.

This small book, commended by D. R. Davies in his recent eulogy of P. T. Forsyth in the *Record*, is well worth possessing. It is a reprint of the last book which Forsyth wrote just before his death twenty-five years ago, and is one of a series of five due to reappear in the near future. There are so many gems of thought and expression in its pages that a single or hurried reading is useless.

Although dealing with a deep theme, and in a profound way, it is yet written with a most attractive simplicity.

The sub-title, "The effect on this life of faith in another," indicates the limits of the book. It is not a treatise on immortality but a glimpse into the Next Life, "love's native land", "a moving deeper into God and His Kingdom, a being rapt into the energies of the Eternal." Its style is devotional, in places sentimental, but always reasonable. Analysis of the book is not easy. Chapter vii., "Eternity within Time, Time within Eternity," is the key to the argument. "Eternity does not lie at the other end of time, it pervades it." "Eternity saturates and shapes time, time but clothes and serves eternity." "Time is a sacrament of Eternity." "The last things are not simply the end things but the ground things." Another valuable chapter is that on "Eternity and New Birth." P. T. Forsyth stresses that "the idea of immortality had to be moralised." "The new Master makes the new man." Immortality is closely linked in his argument with the Resurrection of Christ and the new creation in man through the operation of the Holy Spirit.

This little book is not free from criticism, stimulating and helpful though it be. Prayer for the dead is accepted as permissible. "There is nothing apostolic or evangelical that forbids prayer for them in a Communion of Saints which death does not send" (p. 38). Moreover death is made a hero and not counted as "the last enemy" to be destroyed. A more scriptural view would be to ascribe to the Second Advent of Christ what "P.T.F." ascribes to "Death."

R. E. HIGGINSON.

THE PERSON AND PLACE OF JESUS CHRIST.

By P. T. Forsyth. 356 pp. *Independent Press.* 10/6.

Only the fact that this is a re-issue and not a new book occasions its relegation to the category of a short review. For quite obviously it is a work of considerable value and importance. Indeed, it has been claimed as "Forsyth's greatest book"—which is saying a good deal. It was first published in 1909, i.e. nearly forty years ago. That fact is significant, for to some extent the reader is conscious that the writer is combating a "modernism" which is no longer very modern and which is largely superseded by the best religious trends of to-day. Nevertheless, the book represents a fine piece of theological writing—powerful, persuasive, penetrating. Here the fundamental question is faced, "What think ye of Christ?" It is by their answer to that question that all theologies must be judged, or rather pass judgment on themselves.

The issue as Forsyth viewed it was "between a rational Christianity and a redemptive . . . between theological liberalism (which is practically unitarian) and a free but positive theology, which is essentially evangelical." Is the Christ of Christian faith to be worshipped as God and Redeemer, or merely admired as prophet and teacher? That is the ultimate matter. "In the one case we believe *in* Christ, in the other we believe *like* Christ. For the one Christ is the object of our faith, for the other He is the captain of our faith, its greatest instance. In the one we trust ourselves to Christ for ever, in the other we imitate Him." The value of this book is that it thus distinguishes things that differ and compels us to face the fundamental issues. Our view of the person of Christ, and the place we assign to Him, will undoubtedly determine whether ours is the New Testament religion of redemption and regeneration, or a humanistic philosophy of evolution and education.

FRANK COLQUHOUN

PAUL'S EPISTLE TO THE ROMANS.

By E. F. Scott. *S.C.M. Press.* 6/-.

This is not a commentary in the ordinary sense of the word. In his Preface. Dr. Scott well acknowledges that there is no lack of excellent commentaries on Romans. His aim is not to expound the Epistle in detail, verse by verse fashion, but rather to fix attention on its primary purpose and to assess its practical bearing on life in our modern world. Accordingly the central section of the book which is described as a "commentary on the Epistle," is more in the nature of an extended paraphrase; and while on the whole this is well done, it is not really the most valuable part of the book. The introductory chapter on the origin and purpose of the Epistle and the last two chapters on its central teaching and present day value are of far more worth. Dr. Scott brings out the fact that

Romans is not so much an exposition of doctrine as an inspiring call to Christian action, dominated throughout by Paul's missionary passion. The Epistle was written "for the express purpose of supplying the energy which would push forward a great work. Paul was entering on the most arduous of all his labours. He had determined to win new nations for the cause of Christ, and could do nothing without helpers. He desires the Roman Christians so to understand the gospel that they will share his own faith and courage, and work along with him for the welfare of their fellow-men." Hence throughout the Epistle we are reminded of the universal scope of the gospel, of its power to meet the needs of all mankind. "In almost every verse there is some word that denotes totality . . . The deliverance won by Christ is open to all, and all are capable of that act of faith by which alone they can obtain it."

There is a refreshing emphasis on the reality of sin, the righteousness of God, the inability of man to save himself and the consequent need of the divine grace. In answer to the question, How does Paul conceive of the Christian message? Dr. Scott says, "His main contention is surely this—that God has now done for us what we have been vainly trying to do for ourselves. Everything else in the Epistle may be said to turn on this one idea . . . God has entered our world and has wrought a salvation which was utterly beyond the power of man. All that we have desired and imagined has been done for us, and we have only to accept this marvellous gift of God." This is well and truly said. The chief weakness of an otherwise excellent book is the author's treatment of the doctrine of justification and his theology of the Cross, neither of which can be said to be altogether satisfactory from an evangelical point of view.

FRANK COLQUHOUN.

EVE AND THE GRYPHON.

By Gerald Vann. 71pp. Blackfriars, Oxford. 6/-.

The dust-cover speaks of this book as "a balanced book for modern Christian women", and it consists of four addresses originally given to a conference of women. The object is to set forth the ideal of the vocation of Christian womanhood. To do this a study is made of three great Christian women, the Virgin Mary, Catherine of Siena, and Monica the mother of Augustine, while a final chapter draws a comparison between Eve and Dante's Beatrice. Since the book is written in language proper only to the Roman Church in some places, Anglicans will not be able to accept it all. In particular we are irritated by the inaccurate use of the word "Catholic" where "Roman Catholic" is intended, and we are not likely to follow the writer's injunction to "pray to Mary and to the other saints" for spiritual graces.

Nonetheless, these Romanisms ought not to blind us to the profound and spiritual insight which informs so much of the writer's thought, and it certainly gives many a fruitful idea useful in preparing addresses to women. We should all agree that "every Christian woman had a vocation, . . . a call to live for Christ wherever she may find herself," and this most valuable stress is finely treated.

R. S. DEAN.

LIST OF CHURCH MUSIC.

Royal School of Church Music. 6d.

This catalogue comprises lists of Service settings, anthems, psalters, hymn books, etc. The music is graded as Difficult, Moderate, or Easy. Publishers and present prices are added, but quite a number are marked as out of print. The list of about 260 anthems is divided seasonally. As is expected in any R.S.C.M. publication, only the highest standard of musical composition is included. So Stainer contributes only one anthem. It is surprising that well known anthems such as "O taste and see," (Goss), are omitted. Ecclesiastically, the bias is definitely "high," apart from the number of settings of the Mass which appear. It is noticeable that none of the distinctively evangelical hymn books is mentioned. Nevertheless, if used with discernment, the list will be of great use to those responsible for music in evangelical churches.

F. J. BARFF.