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Book Reviews

MEN FOR THE MINISTRY: THE HISTORY OF THE LONDON COLLEGE OF DIVINITY.

By G. C. B. Davies. (Hodder & Stoughton.) 159 pp. 21s.

Producing a readable history of a collegiate institution or a benevolent society is a discipline which has not always been sufficiently mastered by the authors of such works. The absorbing fascination for some minds of recovering and recording detailed information has sometimes led to lengthy accounts excessively weighted with facts and *minutiae*. Of this there has been at least one conspicuous example in comparatively recent years. Yet without assiduous and even meticulous investigation, a true picture will not emerge. Many college histories suffer from this opposite defect. Accurate research—effective choice of resulting material, based on a sound historical judgment—and genuine literary ability, are essential ingredients for a good book of this kind. In *Men for the Ministry* Canon Davies has given us the story of his own theological college. To cover it in 150 pages has required a measure of compression which some readers may find affords a somewhat strong diet. But on second thoughts they will perhaps reflect that the facts which Dr. Davies has so carefully and usefully assembled are indeed the necessary skeleton for a workable narrative. Given another hundred pages, and greater accessibility to his sources (Dublin being a tiresomely long journey from English records), a more rounded picture would doubtless have been possible. But the picture we have, granted a little application in studying it, is excellent, and we should be grateful. If Dr. Davies' work appears to belong to the category of mainly factual histories, this should not detract from a recognition that he has produced as good and interesting an account as was possible within the limitations of contemporary publishing and reading time. The book has an attractive format, and is arranged in an agreeable manner.

An essential part of the history of a movement such as that of the evangelicals is the impact of the institutions which they spontaneously established. A record of St. John's Hall, Highbury, alias the London College of Divinity, now celebrating its centenary, is therefore of wider interest than merely to its own members, and concerns the Church of England as a whole. Founded through the vision and liberality of a rich parish clergyman, the Rev. D. Alfred Peache, and his sister, it had been primarily intended for non-graduates, who in 1863 were a source of supply for the ministry far less appreciated than they have since become, a substantial portion of that recognition being due to the able conduct of the affairs of St. John's, Highbury. Peache was happily led to a specially gifted, balanced man to act as first Principal, the Rev. T. P. Boulton, a former Fellow of St. John's College, Cambridge. Together they made a strong (Oxford and Cambridge !) partnership.

It is particularly noticeable how, although the relations between the college council—including usually a number of distinguished figures—and the principals were not always quite pleasant, the choice of good and learned men to lead the work of the Hall has been more or less consistent. Dr. Boulton, followed by the saintly Dr. Waller, the remarkably scholarly Dr. Greenup, the efficient Dr. Gilbert, and the present Archbishop of York, Dr. Coggan, are a line to be proud of! As are the names of well-known and honoured alumni: Bishop Watts-Ditchfield, Bishop Taylor Smith, Bishop Gwynne, and Prebendary Carlile, to mention only some of those who are no longer alive in this world. Moreover, the story of the vicissitudes of the Hall as a result of the Second World War, and its triumphant resurgence, after having passed through great doctrinal and financial difficulties in earlier years, has an inevitably romantic appeal. Throughout, an admirable *esprit de corps* appears among the students.

Inevitably in a book which offers so much information, there are a few factual mistakes. Archdeacon Denison (not a Johnian!), charged with teaching doctrine incompatible with that of the Church of England—a circumstance which was connected with the foundation of the Hall—though convicted by Archbishop Sumner, was not deprived (p. 17). When Bishop H. E. Ryle pressed Greenup in 1899 to stand for the principalship, he was not yet Dean of Westminster (p. 46), but President of Queen's College, Cambridge. The Church Army Training Home at Oxford was founded not in 1885 (p. 12), when it moved to London, but about two years earlier. An unfortunate misprint occurs in the caption of the illustration showing T. P. Boulton; but the illustrations as a whole are varied and interesting, though the reproduction is not uniformly good. A more complete description of the old Highbury buildings, for the sake of those who did not know them, might well have been included, and clearer references to the doctrinal changes which have taken place over the years would have been welcome to historians as well as informative, if not altogether palatable, to others. But when these relatively minor criticisms are made, it remains true that a difficult task has been successfully accomplished. St. John's emerges as a living entity, greater than any of the individuals (Canon Davies modestly omits his own professorial and literary distinctions) to whom it owes its reputation.

J. S. REYNOLDS.

THEORIES OF REVELATION. AN HISTORICAL STUDY, 1860-1960.

By H. D. McDonald. (Allen & Unwin.) 384 pp. 37s. 6d.

This new volume by the Vice-Principal of the London Bible College is a sequel to his *Ideas of Revelation, 1700-1860*, carrying the story of Protestant thought about revelation from the point at which the first book stopped down to the present day. Like its predecessor, it has the qualities of the best sort of guide-book, offering the reader a comprehensive survey of the whole terrain, and giving him a neat vignette of every main view formulated, together with much helpful comment by the way. The conducting of such tours is Dr. McDonald's forte. The citing of names, book titles, dates, and Greek words, is not so that the

reader keeps running up against freaks like "Wescott", "Soderbloom", "W. H. Morton" (for W. M. Horton!), and "Kitell". It is to be hoped that this strangeness will not blind the pedantic to the value of the job Dr. McDonald has done.

Both his books have three great merits. They sketch views skilfully, showing how they hang together; they set them out antithetically, so that one can see what each omits; and they subject them to a probing critique from a position (outlined in full for us at the end) that is broader, better balanced, and more satisfying to the mind (quite apart from its being more true to the Bible) than any of them. Moreover, they fill a big gap, mapping an important field of historical theology that had never been adequately surveyed before. The second, bringing the story right up to date, is a worthy complement to the first.

The volume is laid out according to a carefully planned scheme of topics. Dr. McDonald first fills in the cultural and philosophic background of the century, and then discusses in sequence the battle over higher criticism; divergent views on the significance of Christ's attitude to the Old Testament and the relation of the Bible to revelation; the conflict about biblical inerrancy and inspiration; and the problem of authority. This arrangement leads to some overlapping and repetition, but imparts great clarity to the overall picture.

A pioneer study of contemporary or near-contemporary history cannot hope to be definitive in detail, and though your reviewer finds the author's blocking-in of the main outlines most cogent, it seems clear that at many points his story is incomplete. He tends to catalogue books (especially conservative ones) without adequate analysis of their arguments and theological and religious motivation. He rarely indicates literary dependence, although both in the critical mainstream and among the conservatives the incidence of "follow-my-leader" in the literature he reviews has been extremely high. He tells the story as if Britain has for the past century been the centre of the theological world, with Germany and America merely contributing to the on-going British discussion: this viewpoint foreshortens the discussion of some themes, notably that of *Geschichte*. There is no reference to the linguistic movement in philosophy and the impact it has had on discussions of revelation in recent years. Generally, as the book gets nearer 1960 the treatment becomes sketchier, which is perhaps natural. But never mind; Dr. McDonald has given us a book of great usefulness which should do much to advance the constructive discussion between conservatives and others which he thinks (rightly) should now be taking place.

J. I. PACKER.

CALVIN : THE ORIGINS AND DEVELOPMENT OF HIS RELIGIOUS THOUGHT.

By Francois Wendel. Translated by Philip Mairet. (Collins.) 383 pp. 42s.

CALVIN'S COMMENTARIES : THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS AND THE FIRST AND SECOND EPISTLES OF ST. PETER.

Translated by William B. Johnston. (Oliver & Boyd.) 378 pp. 25s.

John Calvin is one of the great master minds and personalities of all time. The clarity of his writing, the range and penetration of his thought, the ardent intensity of his zeal for the cause of Christ, and the far perspectives of his vision mean that his is one of the few dominant voices from former centuries which still speak forcefully to our modern generation. Calvin himself was of a retiring disposition and would have wished for nothing better than to be able to lead the life of a secluded scholar. But this was not his destiny. First of all there was his conversion as a young man (Professor Wendel dates it, after sifting such evidence as is available, between August 1533 and May 1534) which caused him to leave the papal ranks, where the highest honour would have been well within his reach, and to align himself with the hated and hunted minority who formed the vanguard of the Reformation in France. In the second place, there was the fateful encounter with Farel in Geneva, which resulted in his life being given to Geneva, contrary to his private inclinations—a life without rest or seclusion, a life of incessant labour and of much physical weakness, during which he became the most loved and the most hated man of his age, and the venerated leader of the Reformation on the Continent.

The book by Professor Wendel, of Strasbourg, one of the leading authorities on Calvin of our day, is an important contribution to the understanding of the great Reformer and his thought. He writes with a balance and a comprehension which are the mark of a man who has mastered his subject. The first hundred pages, which are devoted to a biographical outline, recounting and assessing the most significant events and influences in Calvin's experience, provide a necessary introduction to the consideration of his theological system. In discussing the question of the central doctrine of Calvin's theology, Dr. Wendel rejects the various answers that have been given in favour of the judgment "that Calvin's is not a closed system elaborated around a central idea, but that it draws together, one after another, a whole series of biblical ideas". If, none the less, a key is sought, he suggests that Luther's saying : "*Omnia quidem habemus a Deo, sed non nisi per Christum*" will serve the purpose.

If we have a criticism to offer, it is that Dr. Wendel's interpretation of Calvin's theology tends to be unduly christological—a fashionable fault these days ! His presentation of Calvin's teaching on Scripture, Baptism, and the Atonement are, in our view, inadequate : it is certainly strange to find Duns Scotus' "acceptilation" theory of Christ's sacrifice pinned on to Calvin. To speak of Calvin's ecumenical

interest as including "even the Anglican Churches" betrays (assuming the translation is correct) a surprising misunderstanding of the situation in England, for the Church of England (there were no other Anglican churches!) was on terms of the closest and most cordial harmony with the Reformed churches of the Continent, as, for example, Calvin's correspondence with Archbishop Cranmer shows. The translation is on the whole good, though from time to time specimens of translation English occur, and it is careless that the French forms of (non-French) proper names are retained in this English version. There is a valuable bibliography; but the index is not as complete as it should be in a volume of this importance.

The best and most legitimate way to become acquainted with the mind of Calvin is, of course, to read his writings for oneself. It is more than a hundred years since Calvin's works were translated into English, in an edition that has long been out of print, and the present vitality of Calvin studies shows that the time is opportune for the production of a new and up-to-date translation which takes advantage of the research of recent decades. This has been done with distinction in the new version of the *Institutes*. We now welcome this new translation of Calvin's commentaries on Hebrews and I and II Peter, prepared by Dr. W. B. Johnston. He has fulfilled his task in a workmanlike manner. Unlike the new English *Institutes*, however, which is enhanced with a sizeable introduction and many valuable annotations and indices, this is no more than a straight translation. But it is most welcome, all the same, and we look forward to the appearance of further volumes in this series of Calvin's Commentaries, under the editorship of the brothers David and Thomas Torrance. PHILIP E. HUGHES.

MOODY WITHOUT SANKEY.

By J. C. Pollock. (Hodder & Stoughton.) 288 pp. 21s.

No account of evangelistic movements of the nineteenth century can omit reference to the remarkable influence of Dwight L. Moody. This book is a fascinating story of the shaping, training, and development of an individualist to become the instrument of God in bringing salvation to multitudes in America and the British Isles. That the author has found a congenial subject is clear from the early pages. Already a noted biographer, Mr. Pollock here adds to his already considerable reputation. Nor, as he admits, was Moody an easy character to capture within the covers of a book. The first phase of his life as "Crazy Moody" rather conveys the impression of a disconnected dynamo—powerful, impetuous, but crude and at times even cruel. Yet behind the impulsiveness and uncouth manners lay a heart which attracted and held the love of children and young people, as his Sunday School work, Y.M.C.A., school, and student connections make abundantly clear.

Mr. Pollock dramatically portrays the effect of the great fire in Chicago in 1871 as opening to Moody the wider horizons of evangelistic work in Europe. There followed the visit to England, with its unpromising early months, rising to the conquest of Glasgow and eventually of London. But the climax of his work in England, in the

long term view, was probably his week's mission to Cambridge in November 1882. Even though such noted Christians as Handley Moule regarded this at first with grave doubts, yet its lasting results in terms of men who served in the home Church and the mission field have probably had no parallel. Mission was piled upon mission, meeting upon meeting, journey upon journey; only an iron frame could have stood up to the incessant strain of travelling, interviews, and constant speaking. At the age of sixty-two his work was done.

Mr. Pollock carries his research work lightly, but the final pages indicating his principal sources show how much ground has been covered to produce this book. So skilfully are anecdote, quotation, and history blended together in this account of a life crammed with activity, that the main impression is of a swiftly-moving story, delightful to read, and always gripping the attention. One closes the book with gratitude to the author for the deep insight and sympathetic understanding displayed towards his subject, and with thanksgiving to God for the evidence of His Spirit working in and through this most outstanding evangelist of the Victorian era. G. C. B. DAVIES.

THE LIFE OF THE CELTIC CHURCH.

By James Bulloch. (Saint Andrew Press.) 240 pp. 25s.

This is in every way a very pleasing book. High marks must be given for production: the volume is beautifully bound and printed on fine quality paper, with an artistic dust-jacket. The only blemishes on this score are a number of minor printing errors. Perhaps also some pictures would have enhanced the atmosphere which pervades a text full of such words as Columba, Lindisfarne, Culdee, and Ogham. A photograph of Iona, and pictures of some crosses and the Lindisfarne Gospels for instance would have been very welcome. When we consider the text we find that Dr. Bulloch has provided a very readable introduction to the Celtic Church, set out under four heads as originally delivered in lecture form at Iona in 1961. His easy style is based on a thorough scholarship which takes account of the latest archeological finds and published work. There are footnote references to the recent books by Margaret Deanesly and C. J. Godfrey, though it is interesting to note that Dr. Bulloch does not make the same distinction as Miss Deanesly between Roman and Brittonic Christianity in Britain in the early phase.

Altogether, Dr. Bulloch makes a masterly survey of the evidence, though occasionally he makes too much of it. Thus he asserts that "within the comparatively small circle of Roman society in York as early as 79 there were at least two people acquainted with an apostle" (p. 13)—when the most that can be said on the very interesting evidence he produces, unfortunately, is that such a circumstance was at any rate possible.

In a short foreword the author anticipates disagreement with some of his opinions, but claims they are in greater accord with the facts than are the more accepted judgments. This applies above all to his contention that Celtic monks are wrongly so-called, and may more accurately be described as canons (pp. 179-190). Insofar as canons

shared a community life without withdrawal from the world ; and insofar as a historian must use an accurate technical vocabulary, Dr. Bulloch may be right. But the fact remains that the Celtic religious called themselves monks, and so did Bede. Canons tended to be half-monks, regretting that for one reason or another they could not lead a fully religious life. Celtic monasticism knew no such tensions before impact with Roman forms and ideas ; and when tension came the instance of Cuthbert was sufficient to show what was fundamental to the Celtic ideal.

J. E. TILLER.

THE PRIMACY OF PETER IN THE ORTHODOX CHURCH.

Essays by Orthodox Churchmen. (The Faith Press.) 134 pp. 15s.

This is the first volume in a new Library of Orthodox Theology and Spirituality being published in Switzerland by a Reformed publishing house, under the direction of an Orthodox Committee. The English edition is in the hands of the Faith Press. There can be no doubt about the importance of the subject of this initial volume in the history of the Orthodox Church, and the way it is handled by four modern scholars is most impressive.

In the opening essay, John Meyendorff deals with St. Peter in Byzantine theology, that is to say, more particularly the medieval literature subsequent to the schism between East and West. Then Alexander Schmemmann follows with a paper on the idea of primacy in Orthodox ecclesiology, but he does not attempt to show that this ecclesiology is itself at all biblical. The longest of the essays is that by Nicolas Afanassieff entitled "The Church which Presides in Love". Here he explains his most important contribution to modern Orthodox thought. He shows that Roman Catholic thinking starts with a "universal ecclesiology" in which the local churches are but parts of the whole Church. In place of this, Afanassieff proposes what he calls a "eucharistic ecclesiology" in which "every 'local' church is the Church of God in Christ, for Christ dwells in His Body in the congregation at the Eucharist. . . . The indivisibility of Christ's Body implies the fulness of the Church dwelling in each of the 'local' churches" (p. 75). This, he claims, is the only ecclesiology known to the New Testament writers (e.g., 1 Cor. 1: 2). In the final essay Nicolas Koulomzine deals with Peter's place in the early Church, and he uses the data of Acts and the Epistles with great effect. He claims that "the Gospel texts, generally used as a basis for such discussion, are lighted up by being read in the light of the Great Apostle's life-history" (p. 133). This leads him to the radical and most important conclusion that Peter had first place in the "collegium" of the Twelve at Jerusalem, but once this temporary arrangement had broken up and the Twelve had separated there is no New Testament evidence for continuing to speak of the primacy of Peter at all.

J. E. TILLER.

WHITSUN RIOT: AN ACCOUNT OF A COMMOTION AMONGST
CATHOLICS IN HEREFORDSHIRE AND MONMOUTHSHIRE IN 1605.

By *Roland Mathias*. (*Bowes & Bowes*.) 153 pp. 21s.

The author describes his book as "no more than a minor piece of research", and certainly there must be many people who are ignorant of more than one Roman Catholic plot in this year, let alone the dozens of minor priests, gentry, and country folk who fill the pages of this book. With one or two exceptions, very few of the characters here are sufficiently important to find a mention in a general history of the period. But, if Mr. Mathias' subject is somewhat local, it is also typical and significant, and the book is a model of what such research ought to be. Thorough and painstaking, and at the same time imaginative and sensitive, Mr. Mathias makes a penetrating analysis of the situation. Not all history can be written as slowly as this, but over twenty years the author has succeeded in exploring every ramification of what was an outburst of indignation and resentment rather than a plot, and seems to have lacked the support of many eminent Roman Catholics in the neighbourhood and certainly was in opposition to Jesuit policy. If the commotion was linked with the Gunpowder Plot at all, we find that it was in unexpected and, indeed, unintended ways on the part of the Roman Catholics, and perhaps in a comprehensive strategy on the part of the government. But many points in the book remain obscure of necessity.

There were, of course, economic and social provocations, and the studies of several local gentry in this book add once more to the complexities of the state of the gentry in the early seventeenth century, that classic subject of debate among historians. Again, we see clearly here the different parties and even conflicts of motive among Roman Catholics themselves. Altogether we are presented with a plausible picture of life as it really was, with all of its predicaments, for several types of Roman Catholics at this time.

J. E. TILLER.

CONTRARY MUSIC: THE PROSE STYLE OF JOHN DONNE.

By *Joan Webber*. (*University of Wisconsin Press*.) 277 pp.
\$5.50.

Miss Webber's book follows close upon that of W. R. Mueller (*John Donne: Preacher*) as critical first offerings on Donne's sermons now that the great edition of Potter and Simpson is complete. As the sub-title indicates, this work is more concerned with the manner than the matter, but, of course, the two cannot be totally exclusive of each other, and especially in the chapter "The Model of the Whole" and in that on imagery, Miss Webber finds herself dealing with certain themes and subjects. Elsewhere she relates Donne to some of the Fathers and considers his use of the Bible—this latter, she claims, sacramentally, forcing his congregation to recognize the words as "physical evidence of spiritual reality", by contrast with the dogmatic proof-text methods of the Puritans. Miss Webber's principal concern, however, is with rhetoric, with such aspects of sermon-making as over-all construction,

sentence length, order, and structure, the emblematic and symbolic use of words, and the establishment and variation of tone.

This is a scholarly study, and, although there is some substance in Miss Webber's claim that she has written in "a way that will be understandable to people who are not specialists", her book is likely to find only a few such readers. For one thing Donne's sermons, great though they are in themselves, coming as they do from a man at once possessed of a brilliant and weighty mind and a sensitive and responsible soul, must nevertheless be regarded now as possessing an appeal of limited range. For another, however capably it may be simplified, rhetoric remains a technical subject. As a study of rhetoric this book is an exemplary detailed application to a single author of the more general work of scholars to whom Miss Webber generously acknowledges her indebtedness.

Miss Webber has written a highly readable and extremely illuminative study of her subject. Her own style, by contrast with that of too many scholars, shows that she recognizes rhetoric as the art of persuasion. She writes easily, fluently, and gracefully. Her work must be regarded as a significant addition to the all too limited, but gradually increasing, volume of modern critical assessment of seventeenth-century homiletics.

ARTHUR POLLARD.

CHRIST'S STRANGE WORK.

By Alec R. Vidler. (S.C.M.) 159 pp. 7s. 6d.

Through his television appearances, Dr. Vidler has become associated in the popular mind with "South Bank" religion. Though his name is not as familiar as those of the bishops of the Southwark diocese, he is thought of as a grey eminence, the scholar behind the men of action, and with his Cambridge colleagues a theologian of the "new look".

This lends a special interest to the present volume. Admittedly most of it was first published nearly twenty years ago. But the theme could hardly be further removed from the theology of *Honest to God*. The title is taken ultimately from Isaiah 28: 21, more directly from uses of the expression by sixteenth century writers. It signifies Christ's work as "judge and revealer of the stringency of God's demands", as distinct from His "proper work" as the merciful and compassionate Saviour. In other words, Dr. Vidler is concerned with the law of God as revealed in the Old Testament and its application to Christians who proclaim and live under the Gospel of grace.

The theme is familiar to readers of Reformed theology, to say nothing of the Pauline writings. Dr. Vidler brings to it his customary lucidity. In describing the functions of the law he reproduces a classification which occurs in some Reformation writers but is not as widely known as it might be. This divides the law into three "uses": the political use (whereby God preserves the world and maintains order and justice), the pedagogic use (whereby God summons men to repentance), and the didactic use (whereby God guides the Church). With this classification as framework he builds up an imposing case for the importance to current theology of teaching on the law and specifically on the Ten Commandments which are examined in turn in

a helpful chapter. This is a salutary emphasis for Evangelicals as well as for the "South Bank" school where some eyebrows may have been raised at this reprint.

It would be unlike Dr. Vidler to limit himself to doctrinal exposition. In the last two chapters, which are taken from some lectures he gave in 1956 and derive their thrust from his work with the Christian Frontier Council, he hammers at complacency: what is the value of "a man in whose ears the great divine imperatives are ringing" if he hides in a corner of the church and fails to go out to meet the challenge of the world? Taken alone these chapters might run the risk of being discounted in some quarters as a partisan plea for political action. Read with what goes before they come as a natural outworking of the law, a combination of doctrine and practice after the Pauline model.

DEREK TAYLOR THOMPSON.

THE EPISTLE OF PAUL TO THE ROMANS.

By *F. F. Bruce*. (Tyndale Press.) 288 pp. 12s 6d.

The Tyndale New Testament Commentaries have won considerable praise from scholars of various persuasions. There have been some distinguished volumes amongst them, yet it is probably true that none has been so eagerly awaited as this. Professor Bruce is well known for his encyclopedic knowledge—of devotional no less than of scholarly literature—and his ripe judgment, combined with warm sympathy for the Pauline Gospel, have given us, within the inevitable limits of this series, an outstanding commentary on Romans.

There are sixty-nine pages of introduction, dealing with critical questions first and then the key ideas and the argument of the epistle. We are in excellent hands (for Dr. Bruce was once a lecturer in Classics) in the section on Christianity at Rome. The destination of the whole epistle (including chapter 16) is thought to be Rome, though other copies may have been sent elsewhere. There are some very useful notes on the text of the epistle, dealing with this and other problems. The general reader will be helped even more by the fine statement of the Pauline Gospel in its relation to Romans and the full notes on "Flesh" and "Spirit" and on "Law". The short section on the influence of Romans on Augustine, Luther, Wesley, and Barth is rounded off with this admonition: "Let those who have read thus far be prepared for the consequences of reading further; you have been warned!"

Indeed it is gratifying to see how Professor Bruce, with all his weight of learning, is really concerned not only to see the setting of Romans as it was written, but also to apply its message to the heart. If a little known classical writer like Columella shed some light on Paul's olive-tree metaphor, then he is quoted, for accurate exegesis is basic, but he is as likely to use a thought from a devotional writer. Dr. Bruce emphasizes the danger of twisting the meaning of St. Paul to suit one's own preconceptions and he is as prepared to criticize wrong ones from Evangelical as from other sources. For instance, on Rom 9: 5 he rejects the alternative punctuation but insists that "it is outrageous to cast doubt on the orthodoxy of those translators or commentators who prefer it here".

In 1: 18ff. he maintains that the wrath of God is personal. In 3: 25 he takes *hilasterion* as "mercy seat" and insists that in the context it involves the averting of divine wrath, though God is Himself the one who provides it. In 5: 12ff. he shows that Paul thought of Adam as an individual and as mankind. In 6: 3ff. he stresses that faith in Christ was an essential element in baptism. In chapter 7 he believes that Paul's own experience is being recounted. In 10: 4 he accepts the N.E.B. rendering "Christ ends the law".

All in all this commentary is what we have learned to expect from Dr. Bruce both in exact scholarship and in zeal for the Gospel. To have these virtues so manifestly combined in a commentary on Romans is a rare treat.

R. E. NIXON.

THE EPISTLE OF PAUL TO THE EPHESIANS: AN INTRODUCTION AND COMMENTARY.

By Francis Foulkes. (Tyndale Press.) 182 pp. 8s. 6d.

The distinguished series of Tyndale New Testament Commentaries, edited by Professor R. V. G. Tasker, continues to gain wide acceptance for its consistently high standard of conservative scholarship. One of the recent additions, a commentary on *Ephesians*, is an example of that scholarship at its best. The author, Mr. Francis Foulkes, is well qualified both academically and (from his wide experience in Africa) pastorally to give us a commentary useful from both these standpoints. In this volume the combination is rich as well as rare. Pleasingly produced and inexpensively priced, *Ephesians* has much to recommend it for pastor and student alike.

Mr. Foulkes clothes his writing with an impressive tenor of humility and spirituality. In his own words, he does not regard the Introduction as the most important part of the book, and he is anxious to study the language and thought of the Epistle itself, so that we may be led "into the writer's understanding of the glory of God in Christ and of the high calling of those who themselves have come to live in Him" most deeply (p. 9). Many will be glad that the writer's gifts have been thus devoted to an elucidation of the text. Students may well regret, on the other hand, that a slightly fuller treatment of introductory matters is not provided. No adequate account, for example, is given of Dr. C. L. Mitton's later work, following his commentary in 1951, *The Formation of the Pauline Corpus of Letters* (1955), in which E. J. Goodspeed's theory about the authorship and publication of *Ephesians* is developed. Similarly, a certain amount of the documentation here (as throughout) is imprecise; and the omission of any kind of index in a volume of this kind seems strange.

But careful attention to current scholarship on this Epistle remains a feature of this volume, and with its aid a good account of important critical issues is given. Mr. Foulkes considers in detail the relation of *Ephesians* to *Colossians* and other New Testament documents (pp. 20ff.), and investigates the arguments for a later date and alternative authorship (the work of an imitator, pp. 30ff.), before arriving at his own conclusion that, without denying the difficulties which surround any acceptance of the Epistle's authenticity, the evidence points to

Ephesians as the work of St. Paul, written following *Colossians*, and addressed encyclical-fashion to a number of churches in the Roman province of Asia (particularly), to give them "a vision of the greatness of their calling, and of the importance of the life and unity of the Church as the Body of Christ" (p. 40).

With the aim of this commentary in mind, we are not disappointed when it comes to Mr. Foulkes' actual exegesis. The Epistle is lucidly analysed, and each verse fully treated with a perfect balance of scholarship and devotion. At 1: 10, for example (pp. 52f.), a straightforward attempt to expound the *cruces* ("unite", RSV, and "all things") is combined with a plea to examine both sides of the argument for a doctrine of universalism. This does not mean, however, that the exposition is a colourless affair, since throughout the author seeks to bring us closer to the heart and meaning of this Epistle, and so to Christ Himself, with a reverence and care that show him to be conservative but not inflexible, and strong but not aggressive.

STEPHEN SMALLEY.

CHRIST IN THE WILDERNESS : THE WILDERNESS THEME IN THE SECOND GOSPEL AND ITS BASIS IN THE BIBLICAL TRADITION.

By Ulrich W. Mauser. (S.C.M.) 159 pp. 12s. 6d.

MOSES IN THE FOURTH GOSPEL.

By T. F. Glasson. (S.C.M.) 115 pp. 9s. 6d.

The S.C.M. Press series of "Studies in Biblical Theology" has produced some notable works and it is a pleasure to welcome the latest two volumes of it. By coincidence they both have basically the same motif—Exodus typology. This is crucial for the understanding of the New Testament and the scope which it has can be seen by the difference of approach in these two studies. While Dr. Glasson seeks to cover the whole of St. John's Gospel, Dr. Mauser confines himself to a detailed study of one theme in selected passages from St. Mark.

To those whose main acquaintance with Dr. Glasson has been through his writings on the Second Coming, references to which he has seemed anxious to strip from the Gospels, it may be a surprise to see him quoting Matthew Henry and the Scofield Bible with approval and, furthermore, acknowledging his debt to the writings of F. B. Meyer. This indicates the willingness he shows to gather material from sources of every kind, and his rabbinic and patristic quotations, as well as those from more modern writers, shed a great flood of fresh light upon the subject. Dr. Glasson clearly makes the point about the importance of the three wilderness gifts—the manna in Jn. 6, the water from the rock in Jn. 7, and the pillar of fire in Jn. 8. He seems also to be convincing on the miracle at Cana having as its counterpart the turning by Moses of the water into blood. So one could continue. But not all his points are by any means so compelling. He seems to make too much of the importance of the "Prophet" passage in Deut. 18 as underlying Jn. 8 and 12. The comparison of Christ on the Cross with a malefactor on either side to Moses with Aaron and Hur seems very involved. Yet something which seems to have much more obvious

typological significance—the five porches at the pool of Bethesda—is dismissed as “hardly likely”. This perhaps illustrates that the typological approach must be to some extent subjective and when one man seems to have discovered treasure to another he will appear to be chasing an elusive crock of gold!

Dr. Mauser takes about half of his book to give us the significance of the wilderness in Old Testament and later Jewish thought, and then he gives us a very detailed study of the first thirteen verses of St. Mark, followed by a survey of the use of *erēmos* and its cognates in the rest of the Gospel. The thesis is that “the wilderness” is always a theological concept and is essentially the scene of conflict with Satan which goes on throughout the ministry of Christ. He links this also with references to the mountain and the sea in St. Mark. There is a great deal of valuable material in this study and Dr. Mauser has undoubtedly drawn our attention to a subject of some importance, but one is left with the uneasy feeling that the evidence has been strained a little too far.

R. E. NIXON.

JESUS.

By Martin Dibelius. (S.C.M.) 166 pp. 8s. 6d.

Several New Testament monographs written some time ago, and now, because of their abiding importance, republished, are at present making their appearance. Such is this book by Martin Dibelius, a proponent of the form-critical method less radical than his colleague, Rudolph Bultmann. *Jesus* is a non-specialist survey of the tradition behind the Gospels; it first appeared in Germany in 1939, and was translated and published in America ten years later. (For this reason the present edition, the first in this country, is characterized by such infelicities as “shape up” and “figure out”.)

To read this work is to be doubly impressed. First, from all that Dibelius writes emerges a personal faith in Christ contrasting vividly with the known background of Nazi terror and persecution which was his at the time. Indeed, Diberlius is never content to leave his investigations suspended in an academic vacuum; always he seeks to confront his readers with the existential challenge of the results. Questions about the accuracy of traditions about Jesus preserved for us in the Gospels, he says, can be answered finally “only by the decision of faith”, even if historical sense can “mark off the limits within which an answer is possible” (p. 133).

Second, the results themselves are more positive than members of this school usually lead us to expect. Possibly this is because Dibelius writes of the proclamation of the coming Kingdom of God, which he sees as the heart of Jesus’ mission, with a great awareness of the pressures exerted by the End. His analysis of the Kingdom theology itself, the Son of Man, and Man’s status before God (chapters 6-8) evinces an eschatology best described as “inaugurated”, and involving the very “tension” we pride ourselves as having rediscovered recently (*cf.* p. 64, *et passim*). Similarly, the appended essay on “The Motive for Social Action” is written with a serious eye to the “eschatological realism of the Gospel” (p. 166).

This is not to say, however, that the book does not suffer in two complementary directions. First, there are limits to the *formgeschichte* method itself. Dibelius assumes axiomatically the necessity for a literary "peeling" of the words of Jesus, and this proves (he claims, for example) that the passages speaking of Jesus' Messiahship have been "done over from the Christian point of view" (p. 85), and also that the apocalyptic discourse of Mark 13 is an early Christian invention (p. 66). But there are other factors to be taken into consideration in this discussion, such as were presented to the Congress on the Gospels at Oxford in 1957 (by Harald Riesenfeld), and of these Dibelius seems unaware. Second, and perhaps more seriously, New Testament studies have progressed some way since 1939. Present-day discussion omits consideration of the Johannine tradition at its peril; yet Dibelius passes by the Fourth Gospel entirely. Again, the treatment of the Essenes (pp. 43ff.) suffers from being written before the discovery of the Qumran documents. But in its own right this book remains useful, as a valuable survey of the background to the Gospel tradition, and as a clear summary of at least one approach to the tradition itself.

STEPHEN SMALLEY.

DANIEL TO PAUL.

Edited by Gaalyahu Cornfeld. (Collier-Macmillan.) 377 pp. 105s.

This handsome book was printed, as well as written, in Israel, at the commission of an American publishing house. It is another tangible sign of the increasing contribution of Israeli scholars to biblical and archæological studies, and of the high standard of production that can be expected from this quarter, for it is beautifully printed and copiously illustrated. Many of the photographs are unusual and striking, and there are also thirty-four colour plates to enliven the scene.

The intention is to provide a survey of Jewish history from the Maccabean struggle to the Bar Cochba revolt of A.D. 131-135, in a form that will make accurate scholarship readable and easy on the eye; it is the sequel to a companion volume, *Adam to Daniel*. This aim is not altogether achieved. Visually there is always something of interest, but the prose is sometimes laboured: there are stretches of the journey where one pedals doggedly uphill—to be rewarded certainly with better going and a wide view; but the toil has been the fault of the style, not of the matter in hand.

For the Christian reader the greatest value of the book will be found in its presentation of the state of the Jewish parties at the dawn of Christianity. The various currents of thought in Palestine and beyond are traced with insight and sympathy, and the evidence from Qumran is brought to bear upon Christian origins at some length and with sobriety. On the subject of Christianity itself the Jewish standpoint of the authors inevitably puts the picture out of focus, even though the treatment is always courteous and, from their point of view, generous. They can indeed quite often quote Christian critical opinions to support their misreading of the New Testament; but with or without such

support they explain away, as they must, the Resurrection and the claims of our Lord to deity; they defend the Pharisees against His charge of hypocrisy (such defences always overlook the fact that what He exposed was a hypocrisy of which even its owners were blissfully unaware, through the very excellence of their theoretical piety); and they do their best to present the Crucifixion as an understandable precaution taken jointly by the Jewish and Roman authorities against a political menace. In the matter of Paul's arrest in the Temple they state quite flatly, without any indication that they are contradicting their source, that Paul "was travelling with a Greek gentile from Ephesus and took him into the Temple" (p. 319).

Those who can afford the price of this book will find their reward in seeing through Jewish spectacles a tract of history, part of which can best be studied with this help, while part of it, seen in this way, throws back valuable light on the mind of modern Jewry.

F. D. KIDNER.

THE FAITH OF THE PSALMISTS.

By *Helmer Ringgren*. (S.C.M.) 138 pp. 10s. 6d.

While it is difficult to see why this book has not been included in the S.C.M. "Studies in Biblical Theology" as a companion to the author's notable volume on *The Messiah in the Old Testament*, it is a pleasure to receive something else from Ringgren's pen, and to find it so handsomely presented as it is in this "Greenback" series, catering for "longer and more intellectual writing".

Ringgren is happy to see the Psalms as "not written for private use—at least, not originally—but for use in the cult of the Yahwistic community, and in most cases for the cult of the pre-exilic community". Yet he is more balanced than some in the handling of this setting, and his book is a clear and reasonable attempt to relate the Psalms to the religious life of Israel. Of special importance, therefore, is the first chapter, dealing with "the cultic element" and giving a delightful appraisal of Israel's appreciation of public and communal worship. Following this, the author takes up single topics—fellowship, the doctrine of God, the righteous and the wicked, myth and history, etc.—treating each discursively.

The book, therefore, is primarily expository, and provides a first-rate introduction to the doctrinal study of the Psalms. The chapter on Theocentric Religion is specially commendable, just as the chapter on the Messiah is somewhat disappointing. The most surprising comment is that the whole book has something of an antiquarian flavour about it—as though to study the Psalms was an interesting excursion into ancient thinking but was not authoritative for today. Thus, at one point, we are told that the psalmist's "idea of God seems alien to us" (p. 32), and, apparently, so much the worse for him! Again, it is inferred that the modern notion of "the physical laws inherent in nature" is some improvement on the psalmist's quiet depositing of all effectual government in the hands of God (p. 87). The question whether the psalmists are our teachers or our pupils is left unresolved.

J. A. MOTYER.

CANNIBAL VALLEY.

By *Russell T. Hitt*. (*Hodder & Stoughton*.) 253 pp. 18s.

Cannibal Valley is the picturesque but grimly realistic title of a fertile area in Dutch New Guinea discovered by an American-led scientific expedition which was crossing New Guinea by aeroplane in 1938, and entered by American missionaries of the Christian and Missionary Alliance in 1954. The vision of the primitive tribes of New Guinea being reached with the Gospel and won for Christ had been in the mind of Robert Jaffray (one of the greatest missionary pioneers of all time, as this book rightly describes him) ever since 1928, and the first landings were made ten years later. Then came the war, and Jaffray was amongst many C. and M.A. missionaries interned by the Japanese. But even in internment he was dreaming dreams of the victorious advance of the Gospel in New Guinea as soon as the war was over. He died just before hostilities ceased in 1945, but this book shows how his vision became reality.

It would probably be true to say that nowhere have men and women faced greater hardships than in these areas. Some of them actually witnessed cannibals feasting upon the bodies of enemies killed in battle. Even after the first converts had been won and churches established, they faced the constant risk of murder at the hands of other tribes. In one place where a couple of missionaries barely escaped with their lives they witnessed the slaughter of the native Christian leader and many of his people. Yet even there the cause of the Gospel has triumphed, and many hundreds meet Sunday by Sunday for worship. Dani, Kapauku, Moni, Uhunduni—the names of these tribes are probably strange to all our ears, but literally thousands from among them are enrolled in the Lamb's Book of Life. *Cannibal Valley* is heartening reading; but since the enemy of souls is still challenging the advance of the Gospel, it is a book which should stir us to prayer.

FRANK HOUGHTON, Bishop.

BORNEO BREAKTHROUGH.

By *Sylvia Houlston*. (*China Inland Mission*.) 204 pp. 10s.

THE NEW TRAIL: AMONG THE TRIBES IN NORTH THAILAND.

By *Otto Scheuzger*. Translated from the German by *Joyce Baldwin*. (*China Inland Mission*.) 93 pp. 3s. 6d.

Here are impressive records of the working of God in two of the fields which the China Inland Mission has entered since the evacuation of missionaries from the China mainland. While it is still "the C.I.M." in the home countries, it is known on the field as the Overseas Missionary Fellowship, and its headquarters are in Singapore. When it became clear that the Mission must not be liquidated but rather begin new enterprises all over south-east Asia, the first intention was to work amongst the twelve million Chinese in these areas.

Borneo Breakthrough is an intensely interesting account of the response to an invitation from a small Chinese church in West Borneo to Mr. and Mrs. Frank Harris of the C.I.M. They arrived at the

harbour of Singkawang in August 1952, and made it clear that they had come, not to take over control or responsibility, but to offer their loving help to a church that had invited it. Other missionaries have shared in the work, and this book is written by one of the South African members of the Mission, Mrs. Houlston. But for the reinforcements that are still needed they look primarily to Chinese Christian workers, and not a few have had training, either in West Borneo itself, or on the island of Java. The pull of Communism is still great, but that of deeply entrenched idolatry seems to be even greater. Yet the outreach to "other cities also" continues, and the book is full of stories of Chinese, men and women, whose hearts God has touched.

The New Trail is the story of the beginnings of evangelization amongst the Meo, or Miao, tribe of northern Thailand. It is an attempt, and a very successful one, to describe the coming of missionaries from the point of view of the tribal people themselves—their natural suspicions, their unwillingness to accept the completely new teaching except as a body, or following the chief's example. But there are places where the wall of prejudice is being broken down, and at great cost some are turning from the power of Satan to God, and singing one of their choruses: "The world behind me, the cross before me. . . . No turning back, no turning back!" FRANK HOUGHTON, Bishop.

BUDDHISM AND CHRISTIANITY: SOME BRIDGES OF UNDERSTANDING.

By *Winston L. King*. (Allen & Unwin.) 240 pp. 25s.

Dr. King's declared purpose is "to speak from within the Christian tradition and its basic perspective about the Buddhist perspective, particularly that of Southern Buddhism; and, without glossing over or magnifying likeness or difference, to try to achieve a greater understanding of Buddhism on the part of Christians with, perhaps, as a by-product, a deeper and more intelligent interest in their own faith" (p. 11). Writing, as he tells us, from a "liberal Protestant" background, he dissents from the view of many Christians (e.g., Dr. Hendrik Kraemer) "that there can be no real communication from, or cross-fertilization of, its own faith by a non-Christian one". His own approach is that of "sympathetic inter-penetration".

Now it is the business of the Christian missionary to give time to the study of the religions of the country to which he goes. Indeed, it is the business of every Christian, in seeking to win non-Christians to the Saviour, to take pains to understand their point of view—a task which may be termed, in the words of the sub-title, building "bridges of understanding". But, as far as other religions are concerned, it is dangerous to give the impression that they provide bridges *between man and God*. "I am the Way", says Christ. He alone has built the bridge whereby sinners may safely cross to salvation in Him. Yet Dr. King sets side by side the Christian and the Buddhist view concerning God, love, sin, prayer, the conquest of self, grace, and faith, without making it absolutely clear that the Christian revelation, contained in the Word of God, is completely trustworthy, whereas the Buddhist world-view is a pathetic, if not uninteresting, hotch-potch

of purely human imaginings. The author is compelled to admit that the Buddhist's hope of "salvation" depends on merit acquired in the course of innumerable lives, whereas the Christian depends solely on the work of Another. As Ruskin says, the gravest of all heresies is the effort of men to earn, rather than to receive, their salvation. A book which ends with an extravagantly enthusiastic appreciation of the conception of Nirvana—almost as if it were truth and not myth—must be read with caution. Its value lies in the answer that it gives to the question why the concepts of Buddhism have such a wide appeal, but it *compares* Buddhism with Christianity without showing how Christ, and Christ alone, can meet the need of the human heart.

FRANK HOUGHTON, Bishop.

TABLE AND MINISTER.

By A. Bennett. (*Church Book Room Press.*) 148 pp. 4s. 6d.

The vicar of St. Paul's, St. Albans, has provided an historical discussion of the meaning of the fourth rubric at the Communion service. Much of his material is based on a seventeenth century treatise by Bishop John Williams, but the present work is a careful piece of study, well documented, indexed, and with a bibliography. Mr. Bennett takes a wide sweep, bringing together the relevant historical data as they touch liturgy, doctrine, architecture, and law.

He demonstrates that doctrine is involved in the north side position, that it represents a deliberate break with the mass, just as the eastward position represents a deliberate return to pre-Reformation theology. The ingenious casuistry, which sought to interpret the rubric so as to allow for eastward position, is exposed, and some large question-marks are placed against the increasing favour shown to westward position.

The Holy Table Measure has received final approval from the Church Assembly since publication, and if Parliament accepts it, westward position will be ruled out as a universal solution, because the measure is retrograde enough to allow immovable tables of such heavy substances as stone. Against an east wall no one could take westward position without a crane! Perhaps the long term solution is to keep north side, especially as it is the law of the land and westward position in certain churches with long naves and chancels together with ornate rood screens and perhaps vestments could lead to near-idolatry; but we must hope that enlightened modern architects will break with the Gothic forms so beloved of the Cambridge Camden Society and design churches with table and pulpit central. In such cases the points of the compass will become irrelevant, for the principle of congregational worship will be architecturally enshrined. Whatever our blue-print for the future, Mr. Bennett has done the spadework for a proper understanding of the past.

G. E. DUFFIELD.

THE PATTERN OF LIFE IN THE HOLY COMMUNION.

By Noel Palmer. (*Darton, Longman, & Todd.*) 197 pp. 16s.

This book is in some sense a sequel to the author's *The Cross in History and Experience* published in 1949, and it amplifies his assertion

there that what we believe about Christ's work of redemption must express itself in the Sacrament as well as in our daily lives. So he takes as a pattern Brilioth's five great words—Remembrance, Thanksgiving, Union, Communion, and Sacrifice—and, applying it to our service of 1662, draws out the meaning of each section in turn with a wealth of illustration from Bible, hymn book, and personal experience. The last part of the book, actually the first to be written, deals with "divergent views of the pattern" and attempts to come to grips with some of the major controversies over the Eucharist which have divided Christians down the centuries. While your reviewer wholeheartedly agrees that "the hard dogma of party-spirit, content to echo the anathemas of a former age, is no adequate answer to all the questions of our own age, nor the way out of the scandalous divisions and misunderstandings of the church", he does not feel that this book is itself entirely free from dogmatism in spite of the obviously eirenic spirit in which it has been written, or that the author has really understood the points of view of those from whom he differs. But that might be said of all of us! Here, at any rate, is a book which should help those for whom it is intended, namely, the people in the pew—if only they will read it. For it is a frightening thought, as Mr. Palmer so rightly says, that people "can go through this Remembrance of Christ's death and passion . . . without ever once kneeling prostrate in spirit before the real Cross". His book, with its simple homiletic style, should help to make the service come alive for many such.

L. E. H. STEPHENS-HODGE.

MORNING AND EVENING PRAYER: AN EXPOSITION OF THE DAILY OFFICES.

By Hugh Evan Hopkins. (Hodder & Stoughton.) 192 pp. 5s.

Canon Evan Hopkins is very charitable. He loves the Prayer Book as it is, and he loves it as it will be. He is an enthusiast for the Reformation, yet does little more than "tut-tut" about the Middle Ages, and says nothing worse about Henry VIII than that Cranmer's "rise to the position of Archbishop was somewhat unexpected".

Other volumes in this series have given us a rich agglomeration of devotional thoughts under the title of exposition. Each author thus far has revealed a poetic frame of mind. Mr. Motyer (who is to write on the Articles) may prove to be an exception—but Canon Evan Hopkins is not. He divides the services well, with good sub-headings, but he is rather a weaver of inspirational patterns than a cutter of theological cloth. Many will prefer him that way, no doubt. Unfortunately some questionable matters have been woven in. "Waiting on God" is, in Isaiah, a permanent attitude of trust towards God, not as on p. 129, just silent meditation at intervals. Errors occur on the meaning of "priest" in the rubrics (p. 64), on the recitation of the creed at baptism (p. 119), on the way the Lord's Prayer was said in 1549 (p. 63), and on the meaning of "absolve" (p. 79). The book is ambiguous about places of worship (p. 43), about turning east for the creed (p. 118), and about "worship by proxy"(!) (p. 160). It is distinctively contemporary in that it assumes hymns, notices, a sermon,

a collection, and use of portions of 1928 ; curiously antiquated where (p. 24) it treats the 1662 book as "restored to us" ; and uncritically Victorian in the architectural setting it assumes (e.g., the choir is in the chancel, and the minister pronounces a benediction from the communion table). The last chapter is a very, very, cautious look forward, recommending first that services ought to finish within an hour. Canon Evan Hopkins is at his best in his remarks on music, on sin, and on the power and sovereignty of God. One fears the student will find the book unsatisfactorily "lay" and the layman will find it too long.

C. O. BUCHANAN.

THE BASIS OF RELIGIOUS LIBERTY.

By A. F. Carillo de Albornoz. (S.C.M.) 182 pp. 12s. 6d.

This book represents an attempt to condense the reports of various committees of the World Council of Churches into readable form for the general public. What is the nature of religious liberty? Why do Christians want it? And how can religious freedom be exercised? These are the questions asked. By the end the author feels able to draw up a list of agreed conclusions, and to suggest that disagreement really centres round the issue as to whether Church and State are largely separate and independent, or whether Christian social responsibility necessitates some sort of closer partnership.

The book is a strange mixture ; at times it reads as turgidly as an endless stream of committee minutes interspersed with vague generalizations, like "Some theologians think. . ." (Is anyone really interested in the utterance of some committee the other side of the world when he does not know who its members were, nor how it arrived as its conclusions?) At other times we are given flashes of insight, as when Bishop Lesslie Newbiggin exposes the myth of a neutral secular state basing its moral standards on some vague "generally accepted" ethics, or the valuable information on the Muslim, Buddhist, or Hindu understanding of their religion as part of their patriotism. But it is surprising that the author never considers the possibility of a Christian state and a Christian society. Now that the author has become an Anglican, has he not read his Hooker?

There are other serious deficiencies. First, there is frequent reference to the New Testament with scarcely a mention of the Old. Such Marcionism means that the biblical evidence is never properly examined. The second deficiency is even worse. Adding up agreed insights is no way to arrive at theological truth which must be based not on men's opinions but on God's revelation. This is related to the third weakness, a tendency to treat all religions equally. What has happened to the uniqueness of Christ's claims? Can a Christian society really extend complete religious freedom to bodies which will destroy that very society? The weakness of the book is that it refuses to look at all the biblical evidence adequately, and in consequence allows itself to become almost obsessed with liberty at the expense of any positive Christian understanding of the State.

G. E. DUFFIELD.