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## Book Reviews

### THE TRINITY IN CONTEMPORARY THEOLOGY.

*By Claude Welch. S.C.M. Press. 18/-.*

This book is a study in the reassertion of the doctrine of the Trinity in Protestant theology in the twentieth century after its eclipse in the nineteenth. The publishers' blurb informs us that the book contains an "analysis of the views of nearly every major figure in Protestant theology in the nineteenth and twentieth centuries, as well as of important Roman Catholic thinkers". So one reader at any rate was led to expect a painstakingly dull catalogue of theological opinions and prepared for the worst. He was pleasantly surprised to find it readable, even fascinating in parts.

The author, who is an assistant professor of theology at Yale, attributes the collapse of doctrine of the Trinity in Protestant circles to two causes (1) the rise of biblical criticism, (2) the influence of Schleiermacher. Certainly these two factors operated very powerfully in this direction. What might be called the theological positivism of Schleiermacher undermined all doctrines of God. "All attributes," wrote Schleiermacher, "which we ascribed to God are to be taken as denoting not something special in God, but only something special in the manner in which the feeling of absolute dependence is to be related to Him". Moreover the Fourth Gospel, the most notable quarry of Trinitarian proof texts, bore the brunt of the attacks of criticism. But before biblical criticism and liberal theology blew their trumpet blast before the walls the citadel had been undermined from within by the "failure of the Reformers to relate the doctrine effectively to the fundamental principles of the Reformation". This is a point which Prof. Welch might have developed with advantage. It seems to be borne out by his further point that "that most conservative British and American theologians seem content to restate traditional forms and doctrine of the Trinity", accepting it on the authority of the Scriptures as a necessary part of the faith but not appreciating its relevance.

The book contains four parts of which part I is a survey of the doctrine of the Trinity in the nineteenth century. Part II is entitled "the persistence of nineteenth-century patterns in contemporary attitudes towards the doctrine of the Trinity". Perhaps the most interesting section in this part is the one in which Brunner is dealt with (pp. 65-76). Part III on "Contemporary reconstruction" is perhaps the most interesting in the book. There is a whole chapter on Barth, and though by no means a Barthian Prof. Welch is much kinder to Barth's doctrine of the Trinity than to Brunner's. This part also contains a statement and assessment of the social doctrine of the Trinity (pp. 133-152) represented by such Anglicans as C. C. J. Webb, L. Hodgson, C. Lowry. It is a pity that something was not said here about F. D. Maurice who seems to be a precursor of this view, significant because he was a convert from Unitarianism.

In Part IV the writer gives us his own constructive statement of the doctrine, starting from the premise that "where the conception of God's self revelation in Christ is taken seriously, the doctrine of the Trinity comes inevitably into a central place in the Christian understanding of God". It is "not an answer to the question what is the relation of the deity of Christ to monotheism or a prior conception of the Fatherhood of God it is an answer to the question, what is the nature of God, as he reveals himself in Christ?" His discussion is both comprehensive and lucid, specially in its treatment of the point that has cropped up several times in the earlier part of the book as to the relation of *persona* in patristic discussions with modern idea of personality.

This is a book lucid enough to be tackled by most of the clergy with enjoyment, though it requires concentration being packed full of good things. There are few of us who would not profit from reading it. It forms an ideal book for clerical study circles. W. M. F. SCOTT.

#### THE APOSTOLIC SUCCESSION.

By Arnold Ehrhardt. Lutterworth Press. 16/-.

This is an important book by a former lecturer in Roman and Civil Law at Friburg and later at Frankfurt, now an incumbent in the Manchester diocese and examining Chaplain to the Bishop. It is primarily historical in approach and treatment, and deals with its subject, as the sub-title indicates, "in the first two centuries of the Church". The author was given the B.D. degree at Cambridge last year on this highly competent work, one which takes a significant place in the discussion of the issues as dealt with in "The Apostolic Ministry" edited by the Bishop of Oxford.

First, let Ehrhardt's thesis be stated in his own words. It is that "the idea of priestly succession as such is earlier than that of an Apostolic succession . . . that a fairly large group of Christians under the influence of the Judaizing Church of Jerusalem took a strong interest in the continuation of the High Priest's office in the new Israel, which is the Church. The earliest lists of episcopal succession can be shown to have been compiled with the idea of continuing the succession-list of the Jewish High Priests within the Christian Church". And further, "This idea of a priestly succession was combined during the course of the second century with the demand for the maintenance of an authentic and guaranteed doctrine such as Christ had commissioned His Apostles to preach among all nations". And, "The episcopal succession to the priesthood was adduced as evidence for the purity of the Catholic doctrine. . . . Apostolic traditions and succession were thus joined together. This combination appeared in the double duties of a bishop, who as priest and as successor to the High Priests of Israel offered the divine sacrifice and preached the Gospel according to the traditions of the Apostles".

The author is also concerned with other concepts of succession, such as the prophetic, which virtually came to an end, as far as this period is concerned, with Montanism, though, as Knox's *Enthusiasm* has shown, there have been recurrences of "Montanism" in the subsequent history of the Church. One wonders whether the term "suc-

cession " should be applied to prophecy, as the prophets themselves have usually been unaware of or even opposed to any such concept, at least as regards an office and external modes of transmission, if not as regards the substance of their witness, though even here the prophet usually claims fresh insights which challenge the tradition as held at a given time. It might be truer to say that in the Christian paradox as a living whole prophecy on occasion is a necessary element, and usually difficult to hold within the tradition. By its nature it is not tied up with any regular externalized succession, or such is the usual if not the right view of the matter. Perhaps the prophets are more dependent on the tradition than they realize, as modern Old Testament scholarship is concerned to re-emphasize.

There is also the question of succession in teachers as the true spiritual authority in the Church as raised by the distinctive traditions of Alexandria with its great teachers such as Clement and Origen. On this, as on the better known case of the teaching of Irenaeus, followed by Tertullian, on the episcopal succession in Churches of Apostolic foundation as a guarantee of Apostolic truth as contrasted with Gnostic error, Mr Ehrhardt has much to say that is relevant to present discussions on the Church and the Ministry. As far as it goes, the author presents sufficient evidence to make his thesis appear substantially correct. And by the way, one more shot has been fired at the kite of the shaliach theory of the apostolate; indeed, one may say that the kite is now shot down. This point, though important, is merely preliminary to what the author has to say positively.

The reviewer is grateful for having been reminded again, though Bishop Headlam made the point conclusively for us in his *Doctrine of the Church and Reunion*, how fundamental the question of episcopal succession is ideally in relation to the maintenance of that Apostolic doctrine to which the New Testament writings witness uniquely for all time. Indeed, the issue of succession is involved intrinsically in the fact that Christianity is an historical religion alike in its basis and continuance. It is also important to remember that the problem of the apostolic succession is not simple, but complex, as is the case so often with other matters in a world like this. We need Aldous Huxley's warning of the dangerous tendency of the religious mind to oversimplify the issues of existence. Also significant is the author's concern with the influence of Judaistic Christianity in early times, a concern shared by many modern New Testament scholars who regard the Gospel " according to St. Matthew " as the chief, though not the only, element in the Canon representative of that point of view. Most important here is the author's valuable and learned probing behind Irenaeus, and his insistence on the concept of the earlier idea of priestly succession in the new Israel as focussed in the episcopal succession. This does indeed raise issues! One thinks of what Irenaeus had to say about the Eucharist as the " new oblation of the new covenant " offered in the new Israel of God, and of the views of Tertullian and Cyprian about the Christian priesthood as the fulfilment of the old imperfect order done away in Christ. One would like Mr. Ehrhardt, the historian, to make further comments as a theologian and as a liturgiologist. On the plain evidence of the New Testament Scriptures

the Church is a royal priesthood as the Body of Christ, Himself an High Priest for ever ; but there does remain (*pace* Hooker) a real element of priesthood and of sacrifice in the ministry of such a Church ?

There are not wanting signs in the world of Biblical and theological study that old issues which so many still take as settled at some point in the past are again " on the carpet ", calling for fresh, informed and believing thought and prayer and action ; the concepts of " sacrifice " as regard the Cross, the Christian life, the Eucharist ; of " once for all-ness " as regards the work of Christ in revelation and redemption, and as related to the continuing activity of God in the implementing of His eternal purpose ; of " priesthood " in Christ, in His Church, in His Ministry, in the life of all Christian folk ; of " tradition " and its place in the divine purpose. And fundamentally, these are two facts to be wrestled with in season and out of season ; one, the Word of God as witnessed to in Holy Scripture, and, second, because this Word is living in the Risen Christ, the past and continuing tradition of the Church in all its fulness, in which fulness we, by the grace of God, do stand in this Church of England ; and yet not in such a way as to preclude our entering, paradoxically enough, into that fulness with all the People of God.

ARTHUR BERRY.

CORPUS CHRISTI : ESSAYS ON THE CHURCH AND THE EUCHARIST.

*By E. L. Mascall. Longmans. 15/-.*

Fruitful theological discussion within the Church of England has for many decades been impossible, because any approach from the " Protestant " side to the " Catholic " has always been met with assertions about " what the Church teaches ". These assertions have been considered by those who made them as not open to question. The Church whose opinions have been regarded as being so authoritative has been either post-Tridentine Romanism or the assessor's own selection from the beliefs of the mediaeval Church. The situation is now much more hopeful and this book is a sign of the change which is taking place, for it is the author's standpoint that " the resolution of the Reformation and post-Reformation conflicts demands the recovery not merely of a pre-Reformation but of a pre-mediaeval understanding of the nature of the Church " (p. 38). His collection of essays illustrates part of the attempt which he himself has made to meet this demand. Although the first two essays, " The One Church " and " The Church and the Sacraments ", suggest that his thought moves in the world of conventional Anglo-Catholicism it soon becomes apparent that he is prepared to ask penetrating questions about " attitudes and formulations that have become habitual " in his own tradition and to challenge not only inherited assumptions but also popular conventions which have become established more recently.

He wants his readers to question themselves, whatever their tradition may be, and his lucid thought and easy writing assist his purpose. It is not only " Catholics " who have to be shaken out of their customary ways but " Protestants " also, because the trouble at the Reformation was that " there were a number of highly questionable assumptions which had become so deeply ingrained in the minds of mediaeval Christians that they never rose to the level of consciousness at all and

in consequence became the implicit premisses of the arguments of Catholics and Protestants alike" (p. 11). One such assumption is that sacrifice is essentially the death of a victim, and the author declares that this idea has brought discussion about the Eucharistic sacrifice to an impasse. Many other ideas are brought under scrutiny, but the author's purpose is always irenic; it is plain that he genuinely desires to loosen "the deadlock which has stultified discussion between Catholics and Protestants" (p. 81).

There is much to be learned from this book. Dr. Mascall is familiar with the Fathers and he also gives his readers something of the most recent knowledge about the development of the Eucharistic canon. He shows that what "Protestants" often describe and reject as "the Roman Catholic doctrine of the Mass" (i.e., of the sacrifice of the Mass), is seriously challenged within the Roman Catholic Church itself and has been abandoned by several scholars. It is also evident that Thomas Aquinas held a somewhat different doctrine of the Eucharistic presence from that which is normally dismissed by "Protestants" as "transubstantiation". Besides the author's examination of the teaching of Aquinas there is another essay, entitled "The Eucharistic Theology of Charles Gore", which carries forward the doctrinal discussion and relates it to contemporary Anglican practice. An appendix, "The Eucharist and the Order of Creation", indicates that the primitive custom of the offertory, which is being revived in the Church of England, has doctrinal implications. It presents the "Catholic", in fact, with two alternatives, either to follow the practice of the primitive Church and revise his traditional "Catholic" theology of oblation, or to abandon the practice and retain his theology. Dr. Mascall prefers the latter course, though he does not make the alternatives as explicit as this.

If "Protestants" have much to learn about "Catholic" thinking these essays make it clear that the author has much to learn about "Protestant" thinking and has assumptions of his own that need to be challenged. Evangelical Anglicans would be classed among "Protestants" but they would repudiate, as would many other "Protestants", the suggestion that they look upon the union between man and God through Christ "as consisting in an influence exerted upon man by God and in a consequent stimulation of man's moral powers towards God, rather than in a real communication of God to man" (p. 6). The explanation of such a misunderstanding is the assumption that God can only give His grace sacramentally (p. 8). The author states that his essays "make no pretence to completeness" (p. 12) and we must not, therefore, expect what he does not set out to supply, but books like P. T. Forsyth's *The Church and the Sacraments* and Bishop Lesslie Newbigin's more recent *The Household of God* soon show that there are worlds of Christian thought and experience which are either unknown to the author or misunderstood or ignored by him. His discussion of the Apostolate may well have been written before the Church of South India was inaugurated, but the life of that Church provides a complete and daily denial of his statement that "to accept the historic Episcopate without insisting on any theory about it can, in practice, only mean accepting the Episcopate in the form which, in

the course of history, it has come to take " (p. 16). The evidence which the book adduces is very limited, but a reading of it would enable some " Protestants " to reduce a little the size of the theological blinkers which they themselves wear.

It is surprising that in discussing the meaning of sacrifice he never considers what the New Testament, and particularly the Epistle to the Hebrews, says about it, and in writing about private masses never mentions the one loaf (1 Corinthians 10. 17). He wants to be Scriptural and patristic (p. 10) but his way of thought, as almost every essay reveals, is to start with a few assumptions and then proceed by logical inference without reference back to the Bible or the Fathers. Thus, his conclusions about private masses are reached inferentially from his particular interpretation of the priest's *leiturgia* in the Eucharist. What he says about " Adoration " and " Benediction " is a consequence of his acceptance of " the legitimacy and praiseworthiness of intra-liturgical devotion " to " the sacramental presence of our Lord in the consecrated elements of the Eucharist " (pp. 170, 168). It is not easy to see how this assumption tallies with the idea of sacramental signification which he develops elsewhere in the book. It is also strange that the idea of Eucharistic sacrifice is discussed without any examination of the sense in which, if at all, it can be offered, and yet in a later essay there is a statement which speaks of " the nature of the Eucharist as the Church's sacramental offering of the Sacrifice of Christ to the Father " (p. 170).

Although we may wish to question and correct Dr. Mascall his book is valuable and the discussion which he has initiated should be continued. Anyone who is interested in the idea of the Eucharistic sacrifice in particular and concerned with Anglican Eucharistic doctrine and practice in general will benefit from reading it. The pity is that it is so horribly expensive for a book of its size. C. W. J. BOWLES.

#### THE ALTAR FIRE : REFLECTIONS ON THE SACRAMENT OF THE EUCHARIST.

*By Olive Wyon. S.C.M. Press. 7/6.*

The authoress of this book is concerned about " the many people (whether ' church-goers ' or not) who are perplexed and uncertain about fundamental Christian beliefs and practices ", and she has written it for " all who want to enter more fully and deeply into their great Christian heritage " of Eucharistic worship, because it is there that the uncertainty works out most disastrously.

There is a prologue, " The Upper Room ", which puts the Sacrament in its historical setting, and then there is a discussion of it as being primarily an effective action of God. There follows a series of meditations on the six aspects of the Eucharist as analysed by Miss Evelyn Underhill, namely, Adoration and Thanksgiving, The Memorial of the Passion, The Sacrificial Centre, The Royal Priesthood, The Heavenly Food, The Mystery of the Presence. Then come chapters entitled " The Communicant " and " The Eucharist in the World Church ", an epilogue, " Until He Come ", and four short notes. The chapters are prefaced and followed by quotations from the Bible, devotional works and ancient liturgies and by other prayers. These enhance the

devotional value of the book. Its title is derived from Leviticus 6. 8-13 and the early Christian saying, "Thou who art all fire, have mercy upon me".

The book is certainly not "another 'manual' for the use of regular communicants", but the reviewer finds himself doubting whether it will achieve the authoress's purpose. The chapter, "The Eucharist in the World Church", is likely to be the most persuasive and interpretative for the "perplexed and uncertain", but elsewhere the writing is too discursive and the mistake is made of claiming too much for this one means of grace. The chapter, "The Communicant", to which must be added Note 4, "Self-Examination in the Light of the Beatitudes", is very helpful, and the rest yields values to browsing, although sustained reading is difficult and sometimes tedious. The best passages seem to be those which are not directly concerned with the Eucharist, e.g., those about suffering in the second of the two chapters on the Royal Priesthood. The explanation of these limitations may be that the authoress does not normally think in categories of priesthood and sacrifice. Certainly the sections about these matters are obscure, but when she writes of God's love, as on page 16, she carries conviction and her words are marked with grace.

C. W. J. BOWLES.

#### EPISCOPACY AND REUNION.

*By E. R. Fairweather, M.A., Th.D., and R. F. Hettlinger, M.A.  
Foreword by the Bishop of Durham. Mowbray. pp. 118. 12/6.*

Those who buy this book will have two volumes in one. They will be buying a reasonably complete treatment of the problems of the Apostolic Succession, the Catholic Church, and Reunion and Intercommunion, first from an Anglo-Catholic and then from an Evangelical point of view. It is good to be able to read both sides, but one wishes that the authors had got to grips with each other, in true B.B.C. fashion. If only we could have had the record of the discussion that took place when these lectures were first delivered at a Conference in Canada! As it is, the reader will undoubtedly get the best out of the book by reading the equivalent lectures by each speaker one after the other, instead of taking them in the order in which they are printed.

It is no use trying to pretend that we are not reading two very different presentations of the Anglican case, and it is unlikely that anyone will be converted to the other side by either of the lecturers, able though they are. Most of the ground traversed is familiar by now. It is, however, interesting to see that the *shaliach* argument has had its day, and neither speaker finds it useful. In a short review one cannot set out to commend or criticize the great issues. But one can call attention to small points which are important because of deductions that are made from them. For example, on page 13 Dr. Fairweather refers to "the Christian communities, in which the sacrificial connotations of the rites of the one sanctuary of Judaism were attached to the eucharist". The footnote references to 1 Cor. x. 14-18 and Heb. xiii. 10 are far from conclusive so far as the New Testament is concerned. On page 24 he alleges that "Protestantism . . . has tried more or less consistently to minimize the positive



continuity of the new Israel with the old"—a statement which seems to have little foundation.

One major issue to which we may refer, because of its importance for reunion and intercommunion, is the validity of the sacraments. One is sorry for both writers as they struggle to find some logical basis for giving and withholding some validity for the Free Church sacraments. Can we ever decide this question along the lines of the Apostolic Succession? I doubt it. Can there be any other ultimate test than that of the intention and faith of the participants, as they give or receive the symbol on the authority of the Word of God? Such a view would be in harmony with the Prayer Book teaching of the sacraments, and I cannot believe that my friends who meet at the Brethren Hall for the Breaking of Bread receive any lesser sacramental blessing than I do at the Lord's Supper in the Church of England. The form of their sacrament is certainly less defective than that of the Roman Church, where the communicant receives only half the sacrament. I believe that Mr. Hettlinger would probably agree; I am certain that Dr. Fairweather would not. J. STAFFORD WRIGHT.

#### THE REFORMATION IN ENGLAND (VOL. II).

*By Philip Hughes. Hollis and Carter. 42/- net.*

Newman once replied to a request to edit a Roman Catholic Historical Review that "Nothing could be better but who would bear it, for unless one doctored one's facts, one would be thought a bad Catholic!"<sup>1</sup> An instructed reader could not accurately pass such a criticism on this brilliant research work of Fr. Hughes. There are, as one would expect, certain Roman assumptions and *petitio principii*, which can easily be challenged, but its delineation of the theological teaching, after Henry VIII's assumption of Royal Supremacy, in the Bishops' Book and the King's Book, is quite fair and legitimate from the author's standpoint. He says that "Henry VIII claimed an authority greater than any Pope ever claimed over the Church". But one of Edward the Confessor's laws had declared "Rex est summus vicarius constitutus ut regnum et populum Domini et supra sanctam ecclesiam" (Cap 19). And in Henry VI's reign Chief Justice Fortescue had declared the Pope to have authority "over the persons and temporalities of all kings and princes as he has in his hands both swords and compels all princes to come to his great Councils".<sup>2</sup>

Fr. Hughes declares that "the new thing of the Elizabethan Settlement was that it was neither the Catholicism of Mary's reign nor the Protestantism of Edward VI" (reviewer's italics). He would find it difficult to substantiate the latter statement since the 1552 Prayer Book was restored by Elizabeth practically *en bloc* by the Act of Uniformity, and the Thirty-nine Articles of 1562 were doctrinally the same as the Forty-two of 1553. He records that the Bishops' Book declared that "within this realm the presentation and nomination to bishoprics appertains to the kings of this realm", while it denounces the claim of Papal Supremacy as "utterly false and untrue" and "contrary to the practice of the Early Church and the decision of

<sup>1</sup> *The Guardian*, June 6th, 1906.

<sup>2</sup> *Works*, p. 530.

general Councils". It also asserts that "the kings are the chief heads and overlookers over priests and bishops." It is not surprising therefore that Fr. Hughes calls this doctrinal formulary "more patient of a protestant than of a catholic interpretation". For the theory of a "mystical or invisible Church is also clearly expounded in it".<sup>1</sup> But the medieval Catholic teaching which was still sanctioned by the Ten Articles and the Bishops' Book justifies Thomas Fuller's description of this attempt at doctrinal reform as "twilight religion", since they allow purgatory and a certain Intercession of Saints, while condemning Papal pardons for souls in purgatory. In a subtle but incisive criticism of the teaching implied in the King's Book 1543, Fr. Hughes is at pains to insist on what he calls "the catholic teaching of the Real meritoriousness of good works". But the only "good work" of the dying thief was his faith in Jesus as his Redeemer. The oft quoted lines remain true, "I cannot work my soul to save that work my Lord hath done".

The author gives rein to his Roman bias when he declares that the Triumph of the Protestant leaders "will not spiritualize them" or "give their clerics any 'meekness or lowliness of heart', or even faint approximation to the moral dignity of Fisher or More". The personal piety and holiness of life and spiritual zeal of Cranmer, Ridley, Hooper, Latimer or Rowland Taylor are silently ignored. He further asserts that "the Catholic doctrine of Communion in one kind is sufficient for the sacrament"—a doctrine which early popes condemned as "sacrilege", and there is no known case of its use for eleven centuries. Referring to Penance Fr. Hughes is scarcely accurate in asserting that "confession of mortal sins was always hitherto believed to be of obligation for all Christians", since in the Early Church confession of sins was a public voluntary act in the presence of the congregation which publicly offered prayer for the penitent's pardon.

Although Fr. Hughes emphasizes the "revolutionary novelty" of services in English, yet he praises Cranmer's 1549 Prayer Book "as a singularly beautiful service of public prayer", and calls Cranmer "a moderate Reformer—never a crank or sympathetic to cranks". He also quotes the Oxford Regius professor, a bitter opponent of Hooper, as declaring that Hooper "was so admired by the people that they held him for a prophet or 'some deity'". He also cites Bucer and Peter Martyr, who reported the religious apathy under Edward VI and the vigorous popish opposition which the Reformers had to meet. In fact, the greater part of the noble and ruling classes were worldly and opposed to any ecclesiastical discipline and merely exploited the religious reforms for their own selfish profit, while many of the "Gospellers" led very slack, inconsistent lives. He aptly quotes Ridley's lament from prison, to Grindal, that "We pastors were too cold and bare, too much with the wicked world, our magistrates did abuse to their worldly gain both God's Gospel and the ministers of the same". This confirms Green's verdict that the Gospel cause was at that time "ruined by prosperity". Fr. Hughes also records the condemnation by Bucer and Latimer of the spoliation of college libraries

<sup>1</sup> *Formularies of Faith*, p. 52.

and the consequent decay of learning, and Lever's and Hooper's faithful exposure of the lust of worldly grasping profiteers who were fast reducing the poorer classes to beggary—"the little cottages and the poor livings decay daily".

In his chapter on the Restoration of a Catholic Queen the author indulges in much clever partisan propaganda for the Roman faith, but it is indisputable that Mary exercised her powers as Supreme Head to undo Henry's anti-papal legislation, although she denounced the Royal Supremacy as "wicked and wrong". He discusses at some length Pole's Legatine Mission to restore Popery in England and insists that there was no "bargain" made for the submission in return for the retention by the courtiers of the Abbey lands. The Pope graciously did this of his own free will. In other words he made a virtue of a necessity. Fr. Hughes is fully justified in exposing the Reformers' intolerance in exultingly burning Anabaptist and Arian "heretics" whom all Nicene Christians condemned. It is sadly impossible to challenge his statement that the great Reformation heroes like Cranmer, Ridley, Bullinger and Calvin "were in no way pioneers of the right of man to believe as he chooses and to propagate his belief", since theological intolerance was a *damnosa hereditas* of medieval Catholicity, and it took nearly a century for Protestant Christians, with a few eccentric exceptions, to learn the more excellent way of Christian charity. Even to-day Communists and fanatical Romanists in Columbia, Spain and Croatia still deny mankind this natural right. But unlike the Marian bishops their Elizabethan successors never joined in a ruthless campaign to burn Romanists as heretics, and Elizabeth, also unlike her sister, had no desire to "make windows into men's consciences". Fr. Hughes condemns Lady Jane's execution as "a terrible Tudor act of blood", and adds, "if Mary could assent to it who shall set limits to what she can do?" But he argues that in that day "freedom of worship and conscience was a very great crime and therefore heretics were justly punished by burning"—a rather startling application of the *cujus regio ejus religio* doctrine which could effectually close the door on any free or historical inquiry into the development of Christian history and doctrine.

Fr. Hughes tries to discredit Foxe's list of 273 martyrs because he only cites details of the trials of 93 of them. He therefore suggests that the others were not orthodox Reformers but Arian or Anabaptist heretics who were condemned by both parties. This is merely a partisan conjecture of no value, as Foxe would not have included such men as true martyrs for the Faith. Again Fr. Hughes criticizes and discredits the humbler heretic martyrs of Mary's reign as being merely ignorant "Bible readers" with no real biblical or theological learning. But Rowland Taylor's parishioners were all well taught in the Scriptures and the youthful apprentice, Will Hunter, confounded Bonner in Scriptural argument over the Lord's Supper and transubstantiation. To condemn, as the author does, these simple Bible Christians as "intolerant and dogmatic" is unworthy, and we are glad that he has the Christian charity to add that "the barbarous remedies . . . were never surely so cruelly employed as in the punishment meted out to these obscure peasants and craftsmen". These heresy executions of

Mary are, he frankly declares, unforgettable, and should be remembered in all the fulness of their historical setting. And he adds that after twenty years of general proscription of Papal doctrine, when "the mass of the Nation was by no means pro-pope any more than pro-protestant" the "Marian repression of heresy has an infamy peculiarly its own". What the Nation then needed was, he declares, "a great episcopal Evangelical drive re-instructing it in the Roman Catholic faith". Instead "the stake was its shattering substitute". In a country where heresy had lately been fully established lies the real wickedness of the Marian policy of executing heretics.

In a concluding chapter on Dissensions in both Camps Fr. Hughes gives a clear and fair picture of the discreditable and unseemly squabbles abroad between the moderate Prayer Book party of exiles and the Puritan extremists, including the Troubles at Frankfort which ended in the expulsion of Knox and his left wing followers. He records also the great debt which the small band of exiles at Zurich owed to the friendship and generosity of Bullinger. They had ample opportunity given them to pursue diligently their academic studies. It was not very surprising that Tyndale's teaching about matrimony being "of all other the most spiritual estate" should have been proscribed as heresy, but it is rather amazing that his further statement that "the Gospel maketh all true Christians servants to all the world" should receive the same condemnation. Fr. Hughes mentions the valuable scheme outlined under Mary for the better training of English priests and he criticizes the culpable slackness of the Church of England from 1558-1850 in this respect.

The book is specially well printed with over thirty illustrations, including portraits of the outstanding leaders of the period and very clear facsimile engravings of notable documents like the Great Bible, the Bishops' Book and the Sarum Primer. Fr. Hughes has put an immense amount of detailed painstaking research into this volume, and it will be a mine of information to all historical students who can learn from it the actual events and facts presented in a well balanced and, on the whole, an impartial manner. A third volume of this type will be eagerly awaited and his labours should give us a standard work of reference on this highly controversial period of English Church history.

C. SYDNEY CARTER.

### THE EVANGELICALS AT OXFORD, 1735-1871

*By J. S. Reynolds. Blackwell. pp. 212. 25/-.*

The usually accepted thesis has been that Cambridge was the home of the Evangelicals, chiefly through emphasizing the importance and character of Charles Simeon's ministry. While the influence of his statesmanlike contribution to the whole Evangelical movement can scarcely be exaggerated, it is often overlooked that Oxford also contributed her quota to the movement, not only through the Wesleys and Whitefield, but in a direct line through the past two centuries. This succession has now happily acquired a chronicler in the Rev. J. S. Reynolds, whose thorough and painstaking treatment of the subject deserves the widest attention.

“When the leading authorities in a subject propagate a generalization which appears to be suspect, the only way of disproving it is by hard work.” Acting on this maxim, Mr. Reynolds commences his study by dealing with the activities of the “Holy Club” members, and their subsequent connection with the university to 1744. He next traces (among others) the careers and influence of Joseph Jane, Thomas Haweis, Richard Hill, and James Stillingfleet to 1768, and deals in some detail with the expulsion of the six students from St. Edmund Hall in that year on the ground of “lack of breeding, and of knowledge; indiscipline in hall, and ecclesiastical irregularity outside it”, but in fact because they held evangelical opinions. Dr. Samuel Johnson was said to have upheld the decision on the ground that “they might be good beings; but they were not fit to be in the University of Oxford. A cow is a very good animal in the field; but we turn her out of a garden” (p. 40). Despite this serious setback, however, other Evangelicals such as Edward Spencer and his pupil, Isaac Crouch, bore their distinctive witness in the university, the latter in particular being a highly important figure, and in Mr. Reynolds’ phrase, “the real nursing-father of evangelicalism in Oxford” (p. 59), whose work has been compared to that of Simeon at Cambridge. Daniel Wilson, a colleague, and his successor as vice-principal, was much indebted to his influence. That John Hill should in turn succeed Crouch in this office provided a continuity of Evangelical witness from 1783 to 1851, a period unequalled in any other college at Oxford. A popular misconception that Evangelicals have produced few men of academic distinction is effectively answered by the fact that during the thirty years before Newman’s secession in 1845, there were twenty-three ‘firsts’, including five double ‘firsts’ among undoubted Evangelicals, which in days of short class lists affords striking evidence of the intellectual quality of their leadership, and includes such famous names as Lords Harrowby and Shaftesbury, Bishops Ryle and Waldegrave; and E. A. Litton. This period also saw the growing influence of Wadham as the home of Evangelicals under the wardenship of Benjamin Symons (1831-71), while the appointment of Champneys in 1831 as curate-in-charge of St. Ebbe’s marked the beginning of over a century’s Evangelical witness in that parish, apart from a break of some eight years in the 1860’s.

From 1845 to ’71 the Evangelicals occupied a relatively strong position numerically, most prominent among them being Cotton and Jeune, both of whom were vice-chancellors, as was Symons. Yet the influence of Newman’s secession was deeply felt, and though numbers were strong in the university, it appears that from 1845 the more promising men went to Cambridge, and the initiative at Oxford shifted to the parishes, with Litton at St. Clement’s, Henry Linton at St. Peter-le-Bailey, and in particular Canon Christopher (as he became) at St. Aldate’s. Continuity of Evangelical ministry was secured by the purchase of the advowsons of St. Aldate’s in 1858, and of St. Ebbe’s, St. Clement’s, and St. Peter-le-Bailey in 1864. In 1868, Hathaway began his five year ministry as incumbent of St. Ebbe’s, where he exerted a strong influence in teaching and preaching, holding annual parochial missions with such well-known speakers as Hay Aitken.

Missionary interest was kept alive through the energy of Canon Christopher. In 1871, which closes the period dealt with in this book, Symons retired from the wardenship of Wadham at the age of eighty-six, the same year that Pusey adopted the eastward position for the Holy Communion at Christ Church.

In this study, Mr. Reynolds brings out both the strength and weakness of Evangelicalism, its strength lying in the building up of individual character and in fearless witness; its weakness in a certain lack of coherence and too great a dependence on personalities at the expense of corporate policy. One can be grateful to the publishers for making available such a work as this, with its excellent production and illustrations. It does not make easy reading, but the author is to be congratulated for undertaking the task, so providing in the words of his own sub-title "a record of an unchronicled movement". It bears the mark of immense industry and patient research, and is indeed a mine of valuable and exhaustive information. G. C. B. DAVIES.

#### ADVOCATES OF REFORM: FROM WYCLIF TO ERASMUS.

*Edited by Matthew Spinka. S.C.M. Press. pp. 399. 30/-.*

This volume takes its place as number xiv in the series of xxvi titles which are being published simultaneously in Great Britain by the S.C.M. Press and in the United States by the Westminster Press as the "Library of Christian Classics". It offers to the reader selections from the writings of the principal advocates of reform within the Church from the second half of the fourteenth century to the beginning of the sixteenth century, just prior to the widespread revolt from the papacy. It is, in the words of its editor, to be regarded as a "continuation of volume xiii of the series, entitled *Late Medieval Mysticism*". It puts into the hands of the English reader material from diverse sources which is not easily accessible elsewhere, material to illuminate a period of Church history of which the importance has too often been underestimated. The editor, who is professor of Church history at the Hartford Theological Seminary, Connecticut, while making use of translations by Ford Lewis Battles and James Kerr Cameron of some of the relevant treatises, has supplied to each of the four main divisions of material admirable introductory essays which are distinguished alike for their clarity of exposition and their use of the fruits of modern Czech historical scholarship.

The breakdown of the great thirteenth century synthesis of scholasticism and piety, of churchmanship and politics, presided over by a powerful and vigorous papacy, was succeeded by the rise of nominalist theology, of a new and influential mysticism and a growing demand for institutional and moral reforms so far-reaching in their implications that had they been achieved, "a basic transformation of the papacy" would have taken place. The selections published in this volume illustrate the arguments that were urged in the cause of reform and the grounds upon which they were based. Wyclif began his public career as a sharp critic of the many ecclesiastical abuses of the day, but soon found himself under the necessity of fashioning "a solid theological basis" for his criticisms, a procedure which was to prove of greater significance than his practical reforms. The two works of

Wyclif chosen for inclusion in this volume have not previously been available in translation. They offer characteristic examples in *The Pastoral Office* (the bulk of which is here reproduced) of his methods in exposing abuses and in *The Eucharist* of his subtle, scholastic theology which was designed to undergird the proposals for reform. The translator has succeeded in the task of providing a readable version from an original text which is involved and difficult in style.

Determined efforts were made for more than half a century from the time of Wyclif, to heal the wounds of the Church by using the machinery of a general council. An extensive literature came into existence, expanding the place and authority of such a general council in the Church and its relation to the papacy. Extracts from the writings of Henry of Langenstein, John Gersan and Dietrich of Niem give typical examples of those discussions. A particularly interesting text is *A Disputation on the Authority of a Council* from John Major, sometime professor in Paris and subsequently "principal regent" in Glasgow, and then at St. Andrew's, where George Buchanan and probably John Knox were his pupils. The long pamphlet *On Simony*, written in 1413, is chosen to represent Hus whom the editor vindicates as an independent thinker and writer, who was encouraged to find that Wyclif had reached similar conclusions about reform, the papacy and the supreme authority of Scripture, but was no mere imitator of the English master. *On Simony*, though intended for popular use, is nevertheless firmly grounded on Biblical and scholastic proofs. Erasmus, the prince of the humanists, "a sincere and devoted believer in the philosophy of Christ", is represented by the *Euchiridian or Handbook of the Christian Soldier* (1503), a writing which contains "more of the characteristic tracts of Erasmus' conception of Christianity than any other of his works". Philosophical, literary and Biblical studies are united together to provide the dagger with which the Christian soldier must arm himself. In the interpretation of scripture Erasmus turned back from the great scholastics to the patristic tradition.

A useful working bibliography is added to the texts, though there are some surprising omissions in it. The monumental study of medieval political philosophy by A. J. and R. W. Carlyle is not named, nor is the work of J. N. Figgis. *The Age of Erasmus* by P. S. Allen, ought to have been included also. But those are small blemishes. The volume can be regarded as an essential source book for English students of late medieval Church history.

F. J. TAYLOR.

#### A DOCTOR'S CASEBOOK IN THE LIGHT OF THE BIBLE.

By Paul Tournier. pp. 244. S.C.M. Press. 1954. 16/-.

The title of this book precisely describes its contents. It is not just another contribution to the ever growing frontier literature between medicine and religion, although it deals incidentally with many matters common to both. In his second chapter Dr. Tournier, a physician of Geneva, quotes Emil Brunner as saying to him, "Let us read the Bible, thinking constantly of our daily lives, and let us live our lives thinking constantly of the Bible" (p. 18). This book is the fruit of such thinking, and is also the reflection of the conferences on the Christian faith and medical practice held at Bossey, in which the

author has been so actively concerned. The result is reminiscent rather than dogmatic: we are introduced to his patients, his family and his friends and invited to seek a parallel between their problems and needs and those of corresponding Bible characters. The emphasis is about equally divided between casebook material and exposition of Bible teaching, the one being constantly used to illustrate and illuminate the other.

There are three main sections to the book. The first deals with the Biblical perspective and outlines the Bible attitude to nature, science, medicine, sex, etc. There is a short but stimulating discussion on dreams and their meaning, including a pleasing comparison of the soul with a four wheel drive car . . . "a single engine, the living soul which God gives to men, sets in motion both the instincts of Freud, thrusting from behind, and the aspirations of Jung, pulling from in front" (p. 74).

In a short but intensely interesting section on the problem of magic, he considers the idea of magic among primitive peoples, children and neurotics, and shows how the basic preoccupation of magic with means rather than with ends lies behind much popular thinking to-day.

The third section is more definitely medical and is concerned with disease, death, pain and their relationship with sin and with medical science. He is concerned with practice more than principle, and with people more than either; and this section abounds in personal illustration. He emphasizes that the doctor cannot be a mere observer but must enter into his patient's situation himself. "Sick people are not to be helped to find the true meaning of life by exhortations, but by the contagion of our own experience" (p. 133).

Nearly half the chapter headings are phrased, "The meaning of. . . ." Dr. Tournier is convinced that all the events of life have a meaning, not in terms of causation but in the eternal purposes of a loving God, and this is the main contention of his book. "To see the meaning of things is to bind ourselves to the living God, to live with Him, to listen to what He tells us through life, through sickness and through the threat of death. It is to look the problems of life and death squarely in the face" (p. 187). In the light of this it is the duty of medicine "sometimes to heal, often to afford relief, and always to bring consolation" (p. 220).

This is not a textbook of either medical ethics or of psychosomatic medicine but a most readable and helpful book about people and their problems which will interest laymen (both medically and ecclesiastically speaking) as much as professionals.

There is an index, a list of Bible passages quoted, a list of medical conditions discussed and many references to other authors. The translation is by Edwin Hudson and is quite admirable.

J. C. KELSEY.

#### THE RIGHT TO MARRY.

By A. P. Herbert. Methuen. pp. 79. 5/-.

When a reviewer agrees with at least nine-tenths of a book, he is tempted to commend it heartily. But is that fair to the readers of the review? Only if the reviewer makes it perfectly clear that he has



already taken sides before he began the book, so that readers can discount a reasonable amount of prejudice. On the issue of the remarriage of divorced persons most of us have already taken sides. It would be most interesting to have the verdict of someone who was previously "neutral", after reading this book. He could scarcely avoid being considerably swayed by it, for Sir Alan writes with the fervour of a crusader and the knowledge of one who, by virtue of the line that he has taken in Parliament, has received much private information from sympathizers and many attacks from opponents.

This is probably the most informative, best reasoned, and hard hitting book that has appeared on the non-rigorist side, and it will more than take the place of G. L. H. Harvey's booklet, which is now out of print. The author sets out step by step the varying attitude of the members of the Church of England to the question of remarriage, concentrating on more recent times. His pages make it clear that there are very many in our Church who are far from happy about the present ecclesiastical restrictions. Thus in the London Diocese in 1947, in response to a questionnaire, 290 incumbents took the rigorist attitude of no remarriage in church, while 218 agreed that individual cases should be decided by a Church court. In Chelmsford in the same year 188 voted in favour of the remarriage in church of the innocent party after two years as a regular communicant, and 189 against. These trifling majorities would seem to support A. P. Herbert's wish for discretion once again to be given to the clergy to remarry at least the innocent party in church. Realism compels us also to consider the question of the guilty party, who has since been truly converted; though the author rightly points out the difficulty of deciding between the innocent in some cases.

The book deals trenchantly with the argument that to pronounce the absolute marriage vows a second time is to make mockery of the first vows; for the identical thing happens in cases of nullity, which, if the parties have lived together as husband and wife, is divorce in all but name. Are we so tied to legalism that a person who is unfit for marriage in church one day is suddenly made fit to be married, even by a Bishop, because the previous partner has in the meantime committed suicide?

Neither the author—himself happily married for many years—nor any of the less rigorist clergy wish to encourage easy divorce or remarriage. All realize the dangers in leniency; but the dangers of rigorism may be much worse. This is not intended as arguing that the end justifies the means. But what is feared—and I write as giving my personal opinion, and not as representing any group of Christians with whom I am associated—is that our Church has been pushed into a position that is neither Scriptural (in view of the Matthaean Exception and the Pauline Privilege) nor Catholic (since it is not held by the Orthodox Churches nor the majority of the Reformed Communion), nor consistent with the sober views of many Anglican leaders of the past and present. We are being tied to the chariot of Rome, and one can only hope and pray that the wheels may not be greased by slippery experiments in nullity.

J. STAFFORD WRIGHT.

For those who can obtain it, it will be of interest to call attention to

a recent book by Professor John Murray of Westminster Theological Seminary. Entitled simply *DIVORCE*, it is a complete review of the Biblical evidence by one who accepts the plenary inspiration of the Scriptures. It is retailed by the Committee on Christian Education, The Orthodox Presbyterian Church, Belvidere Road, Phillipsburg, New Jersey, U.S.A. Price \$2.50. This book has not been sent us for review, so we do not comment further on it ; but it is good. J.S.W.

#### THE BIBLICAL DOCTRINE OF INFANT BAPTISM.

*By Pierre Ch. Marcel. Tr. P. E. Hughes. Jas. Clarke. 15/-.*

The current interest in the subject of baptism, and particularly the renewal of the theological debate on the question of infant baptism, makes this English translation of Marcel's important book a very welcome publication. The great value of the work is that it views the whole subject against the background of the covenant of grace, in the Old Testament as well as in the New. Marcel has no interest in the proof text method which is so often adopted in dealing with infant baptism. He is concerned with a wider issue, and the really essential one, namely the position of the children of believing parents within the covenant of God ; for, as he rightly insists, it is the covenant relationship which provides the ultimate basis for the practice of infant baptism.

The book is divided into three parts. The first is purely introductory and provides a general study of the sacraments in relation to the Word of God. The second part is a full and careful investigation of what the scriptures have to say about the covenant of grace : its origin, its promises, its characteristics, its beneficiaries, and so on. It is not until this ground has been patiently covered that the author proceeds to deal specifically with infant baptism.

Here Marcel stresses the fact that the children of believers are born *within* the covenant of grace and that their right to baptism, apart from repentance and faith, depends upon their membership in the covenant. This is the basic challenge to the "Baptist" position. It is difficult to avoid the conclusion that the antipedobaptist perspective creates a fundamental antithesis between Old and New Testaments, between the Church of Israel and the Church of Christ, between circumcision and baptism—and that in the process the doctrine of the covenant of grace virtually disappears. It is this point, involving a doctrine of great theological importance, which lifts the whole debate out of merely secondary issues to a level of primary significance for the Christian Church.

Other chapters in the last section of the book deal with the silence of the New Testament as to infant baptism, the objectivity of infant baptism, the relation of the sacrament to regeneration, and the responsibility of Church and parents for baptized children. We are grateful to M. Marcel for a fine piece of work and to Mr. Hughes for his very able English translation.

FRANK COLQUHOUN.

#### SACRIFICE AND PRIESTHOOD.

*By S. C. Gayford. Methuen. pp. 178. 10/6.*

This book, first published in 1924 and long out of print, is a study

in the view that sacrifice in previous Christian thinking has been too closely identified with death and is rather the offering of life. This new edition contains nothing new except a short preface and a footnote (page 135) both by the Bishop of Colchester. But it will receive a general welcome as the book is still the clearest expression of its particular view. It is of more restricted compass than Bishop Hicks' book, *The Fulness of Sacrifice*, being practically confined to an examination of the biblical material.

Even those who do not share the author's point of view will find the exposition of the Old Testament material useful. The chapters on the classification of the sacrifices, the ceremonial acts of sacrifice and the day of atonement are particularly lucid, though, of course, even those are to a certain extent coloured by the author's views. On the New Testament his exposition is more controversial and comes to the conclusion that the climax of our Lord's sacrifice is not His death on the Cross but his continuous offering in heaven, and that therefore "the sacrifice of the Mass is the same as that offered by our Lord in heaven" (169). It is well that Evangelicals should know what the usual Anglo-Catholic teaching is and give due weight to it, though it is a pity that for all his charity and irenic intent the writer does not seem to have realized fully the reasons for the Evangelical objection to his view. Indeed, Gayford's whole position seems to have been undermined by recent studies on the biblical meaning of the word Blood, e.g., *The Meaning of the Word 'Blood' in Scripture* by A. M. Stibbs, or L. Morris in *J.T.S.* for October, 1952. Certainly the last word has not yet been said on this controversy. Nevertheless the book under review is a handy, lucid, comprehensive statement of one side of the argument.

W. M. F. SCOTT.

*Some Recent Devotional Books*

**THE GENERAL THANKSGIVING.**

*By John S. Higgins. pp. 120. A. R. Mowbray. 5/-.*

**LINGERING AT CALVARY.**

*By S. Franklin Logsdon. pp. 157. Marshall, Morgan & Scott. 7/6.*

**THE PATH OF PRAYER: AN ANTHOLOGY.**

*Compiled by Osborne T. Miller. pp. 160. Allen & Unwin. 10/6.*

**AN ANTHOLOGY OF THE LOVE OF GOD FROM THE WRITINGS OF EVELYN UNDERHILL.**

*Edited by Bishop Lumsden Barkway and Lucy Menzies. pp. 220. A. R. Mowbray. 12/6.*

These four books, two from each side of the Atlantic, serve only to underline the comparative barrenness of the spiritual life of the Church of God in these days. Two linked strands of thought have always been discerned in Christian writings—the doctrinal and the devotional. The lifelessness and profitless speculation, which has been the note of

much doctrinal writing not rooted in the Bible, is unfortunately too frequently present in these books to encourage the hope that they will succeed in their primary purpose of causing the soul of the Christian to feed on Christ in his heart by faith with thanksgiving. The Bishop of Rhode Island reproduces what seems to have originated as a course of sermons in his book on the General Thanksgiving. It is in effect a collection of anecdotes and second-hand ideas in the style of the popular preacher. Its watery, sacramental theology has very little to commend it. Dr. Logsdon's book is also compounded of an American preacher's sermons, one suspects. It is notable for amazing feats of alliteration: the eighteen chapter headings all begin with the letter 'P', for instance. But it is unique among the four in being loyal to the Bible. It may be recommended as a source of illustrations and headings for sermons on several aspects of the atonement.

From England, we have two anthologies. The first is a selection of short extracts on prayer from widely differing sources; some not even professedly Christian, others of established value. The book thus has the uneven texture of a currant pudding, and does not teach as effectively about prayer as would a single work. The second is clearly described by its title. It is perhaps impertinent to comment on one who is described as "one of the greatest of contemporary devotional writers of the Anglican Church". But it may not be out of place to say that her thought is allied to medieval, and not to primitive, spiritual experience. Her whole emphasis is on the Incarnation and (despite Romans 5. 8) the reviewer was hard put to it to discover a reference to the Cross in a book which professes to be concerned with the love of God.

C. J. E. LEFROY.

### SHORTER REVIEWS

#### THE PRINCIPAL UPANISADS.

*Edited with Introduction, Text, Translation and Notes by Radhakrishnan. Allen & Unwin. 50/-.*

Dr. Radhakrishnan is undoubtedly the greatest exponent of Hindu philosophy in the English language to-day, and we should therefore be grateful for this new edition of the Upanisads, authoritative and readable so far as these writings can be to the English reader in view of the strangeness and remoteness of much of the idiom and setting.

On any showing the Upanisads are a most important and remarkable phenomenon in the history of religion. They were composed in a period extending perhaps from the ninth to the third century B.C., most of them being thus contemporary with the writings of the Hebrew prophets, with which there are certain striking parallels. This is true especially of their protests against the sacrifices and rituals of the priestly religion when they have become empty of spiritual and moral content. (The Upanisads all start from the sacrificial system of the Vedas but quickly transcend it. There are also signs of protests against the caste system, though the editor perhaps somewhat magnifies this.)

Dr. Radhakrishnan rightly emphasizes the wealth of philosophical and mystical teaching given in these books which emphasize different aspects of the Hindu tradition. The most ancient and important, such

as the Brhad-aranyaka, emphasizes the strict monism which was later expounded as the orthodox teaching of the Vedanta by Samkara. The later books, and especially the Katha, wrestle with the problem of the one and the many and emphasize the personal being of God. Dr. Radhakrishnan characteristically argues that these teachings are in no way contradictory but are rather complementary facets of the manifold nature of reality. Though ultimately everything can be reduced to the one absolute of which nothing can be predicated, he yet maintains that the world of appearance with all its infinite variety is truly real.

Dr. Radhakrishnan of course goes further than this and argues that the Upanisads point the way to a synthesis of *all* religious experience. Christians will find here an eloquent exposition of what is perhaps the strongest challenge which has to be faced in missionary work to-day, and which they need to be fully equipped to meet.

C. S. MILFORD.

### THE TEACH YOURSELF BOOKS.

A GUIDE BOOK TO THE BIBLE. *By Alice Parmelee.*

ETHICS. *By A. C. Ewing.*

*English Universities Press. Each 6/-.*

These are two volumes in a very attractive series of Handbooks for the intelligent non-specialist. Each comprises about 180 pages of text, with a good index : but the similarity between them ends with their size and external appearance. Miss Parmelee writes with obvious enjoyment, bordering on exuberance ; she has over forty chapters, some covering several pages of close print, some consisting of two or three short paragraphs. The book is full of interesting matter : fact, assumption, critical hypothesis, and imaginary background are all piled together with a dogmatic assurance that is at times bewildering. She clearly loves the Bible, and under her skilful guidance the reader is led through all kinds of fascinating byways as well as by the main road of established certainty. We should not, ourselves, put the book in the hand of the unlearned ; but those who by study and insight have formed their own firm conclusions will find here much to illuminate as well as much to challenge.

Dr. Ewing, on the other hand, writes with the calm and guarded reflectiveness of the true philosopher : his eight chapters are models of steady and dispassionate reasoning, lightened here and there with sudden touches of a neat and refreshing humour, and always guarded by modesty. The book is by no means easy reading—its close-knit argument requires an effort of concentration ; and while he firmly propounds his own views, he is meticulously honest in acknowledging doubtfulness, and in giving full weight to the opinions of fellow-scholars.

There are other books in the series ; which we commend to those particularly who already have an interest in, and some acquaintance with, both the methods employed and the conclusions reached by students in each field. Beginners might be puzzled, experts perhaps not greatly benefited ; but those in between could hardly find a better use for an occasional six shillings than in the purchase of one of these books.

D.F.H.

## A GUIDE TO SPIRITUAL HEALING

*By H. C. Robins Mowbray. 7/6.*

Dean Robins writes in his retirement at the end of a long parochial ministry, and gives what he has learnt from experience and study. He writes mainly from the standpoint of the Church of England, but pays tribute to the interest taken in the subject by some of the Free Churches, and hopes that his book may merit their attention.

In the seventeen short chapters he covers, in very simple and readable language, the whole subject from the Healings of Christ, which played such an important part in His ministry, through the practice in the Apostolic Age and the following centuries, and the decay of spiritual healing from a variety of causes—many of which have persisted to this day—to the modern revival. He gives details of the objects of the best known Guilds : the Guild of Health, with which he has been closely associated for many years, the Guild of St. Raphael, an exclusively Anglican Society, and the Churches' Council of Healing, formed in 1946, which he believes will be the most significant movement in the Revival, emphasizing, as it does, the complete co-operation between the pastoral and medical ministries of healing, supported by laymen through their intercessions for the sick.

There are chapters on medical missions, of advice to the priest and counsels for the sick, and for those in good health. In an appendix is given a service for the administration of Holy Unction and the Laying-on-of-Hands.

Dean Robins was the originator of the motions in the Lower House of the Convocation of Canterbury which resulted in the appointment of a commission to examine the problems and opportunities presented to the Church in the revival of the Ministry of Healing. St.J.G.M.V.

## HOW I CAN MAKE PRAYER MORE EFFECTIVE.

*By Herbert Lockyer. Marshall, Morgan & Scott. 7/6.*

This is a small book on a great subject. The author deals with many aspects and conditions of prayer and the book would provide an excellent mine for a series of addresses. It is more a series of notes than a reasoned treatise, and a great number of the quotations might be cut out with advantage and the source of those given should be indicated. Two deep impressions are left on the mind of the reader. First the imperativeness of prayer and secondly the exacting character of the conditions for prevailing prayer. Our great Adversary, fully aware of the first, exercises his utmost ingenuity in the use of the second to frustrate the kneeling Christian by interposing obstacles and irritating interruptions. It is essentially a book to be studied on our knees with an open Bible. At the beginning of Chapter IV—The Philosophy of Prayer—the author gives the indispensable basis of prevailing prayer. "Prayer is well nigh impossible without a primary conviction that there is a living, personal, intelligent God to whom to pray and with whom man can fully communicate." He shows that although prayer is primarily instinctive in man, it is probably because belief in God is for too many people merely an opinion, that there is a

lack of real conviction in the efficacy of prayer and so, where it exists at all, it is too often a conventional practice rather than a dynamic spiritual impulse.

W.N.C.

### EVERYDAY LIFE IN NEW TESTAMENT TIMES.

By A. C. Bouquet. *Batsford*. 15/-.

Dr. Bouquet makes a brave attempt to describe the habits, behaviour, ways of life and culture both of the Gentile and of the Jewish world into which Jesus was born. If he does not completely succeed in the attempt, the defect lies not so much in either his intention or in his method of carrying it out, as in the fatal legacy of our educational tradition, which has divorced the ancient world of the west into the two fields of classical and biblical scholarship. What God did his best to join together in the great days of the Fathers and of the Schoolmen, we have done our best to separate. There were giants and polymaths in those days. To-day we try to compensate for our narrowness of vision by our depth of specialization. And in these days of over-specialized departmentalism in knowledge and of over-centralized bureaucracy in administration, the need of wide surveys is as pressing in the one field as of particular concentration in the other.

Towards such a wide survey Dr. Bouquet has made a contribution, leaving the impression of being more at home in his description of the secular and largely Gentile culture than in his final attempt to get inside the life and spirit of the particular Jewish religion. As an aid to a deeper understanding of the religion of the Ancient World, whether Jewish or Gentile, this book is not important. But as a salutary corrective to those who think of our modern western civilization as the sole legatee of all the treasures of the past, and as on its material side at least and having completely outdistanced the achievements of all previous civilizations, this is a work which will aid Professor Toynbee's brave attempt to help us to see ourselves in a truer historical perspective. It is perhaps no fault of the author's if the inside of his book hardly fulfils the great expectations of its exciting dust cover.

J. E. F.

### STRONG TOWER.

By A. J. Broomhall. *pp.* 255. 1947. 9/6.

### STRONG MAN'S PREY.

By A. J. Broomhall. *pp.* 256. 1953. 10/6.

*China Inland Mission.*

The China Inland Mission is justly famed for the quality of its literature. These two books by Dr. Broomhall, the one published in 1947 and the other last year, are not only excellent reading in themselves, but between them provide an example of what descriptive missionary books should aim at.

*Strong Tower* is a straightforward story of a Christian Nosu teacher, his faith, his difficulties and temptations, "a story strictly true to life, whose bricks may have been shuffled round and bound together by imaginative mortar, yet which is not fiction". It is an account to stir the heart of the Christian to pray, and is also in the true tradition of those narratives and stories from the mission field which, in a former

age, made "Sunday reading" even in homes of nominal Christians.

*Strong Man's Prey* is Dr. Broomhall's personal account of his four years pioneering in Independent Nosuland, until expulsion by the Communists early in 1952.

This second book shows even more what a missionary book should be. The self-sacrifice and courage of Dr. Broomhall and his party ought to be widely read; this story is an eye-opener to what Christ can do through consecrated men and women, and may be thoroughly recommended as an evangelistic weapon. But there is more in it than that. The weaknesses of style and arrangement of the earlier book have largely been eliminated, and there emerges a lasting document worthy of a place beside Livingstone's *Journals*. As in Livingstone, here is to be found a geographical and ethnical account of an almost unexplored land. An insight is given into conditions of life far removed from Western civilization, and the knowledge that the Communists are now in occupation increases the poignancy for the spiritually sensitive reader. It is also, by the nature of its story of slow triumph, followed by apparently overwhelming defeat, a study in God's way with man, a contemporary echo of the Psalmist's cry, "Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?" It does not hide human weaknesses. Dr. Broomhall does not pretend never to have felt depression and discouragement. But though, when he wrote, no word had reached him "from the heart of Nosuland", the book ends as it must, on a note of conviction that God reigns, and that His purposes, though apparently unfulfilled, are in reality being worked out in ways past man's understanding. J.C.P.

### NOTES ON BOOKS RECEIVED

**The Westminster Abbey Singers.** By Edward Pine (*Dennis Dobson*, 18/-) describes the story of the Abbey Choir, from the end of the 15th century to the present day. It is the fruit of original research, and is well told. It will certainly be of interest to all lovers of cathedral music and of the Abbey. The great part of the book concerns the choir school, its masters, boys and singing, down the ages.

**John Charles Ryle.** By Marcus Loane (*James Clarke*, 2/6) is a brief biography, rather on the eulogistic side, but serving as an excellent introduction to this influential evangelical leader of the 19th century.

**This Was His Faith,** by Jill Morgan (*Pichering & Inglis*, 12/6) is a collection of the expository letters of Dr. G. Campbell Morgan, compiled and edited by his daughter-in-law. They will be of considerable interest to all who knew or sat under one of the greatest Bible teachers of his generation. Like all anthologies, it is best dipped into rather than read straight through, but is none the less valuable for that.

**The Heart of This People** by Randle Manwaring (*Quaintance*, 8/6) is a bold attempt, in small compass, to set the revival movements of the past half-century into the social and political setting of their day. The study of the latter seems mostly based on newspaper files, leading thereby to a somewhat fast-moving and sensational tone, rather in the manner of Graves' and Hodges' *The Long Week-end*. Some of the generalizations, inevitably, are sweeping, and one wonders also whether, for example, King Edward VII had even read Swinburne (p. 29). But undoubtedly this book will help the Christian reader to see the revival movements in perspective, and it is to be hoped this book will meet with encouragement.