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Book Reviews

THE PROPHET JONAH. AN EXPOSITION.

By Hugh Martin. *The Banner of Truth Trust*. 1958. 12/6.

Dr. Hugh Martin (1822-1885) was a mathematician, a theologian, a minister of the Free Church of Scotland, the author of several works, and an honorary D.D. of Edinburgh University. In this lengthy commentary on the book of the prophet Jonah he acknowledges his main indebtedness to Calvin. Indeed, the book is one of "A Geneva Series" of commentaries, and has a foreword by Professor John Murray, of Westminster Theological Seminary, Philadelphia. Its extraordinary cheapness (359 pages well printed for 12/6, is noteworthy in 1958!) must be accounted for, if the book has not been subsidised, by the fact that it has been produced by phototype process.

The problem of the historicity of the book of Jonah, so far as the reviewer has noticed, is not discussed—its historical nature being assumed. The twenty-two chapters would appear to be sermons written up—so the style would suggest ("O sinner! the bolt may be almost on the wing that is to pierce your heart . . ."). Nor is the style without its dramatic appeal for an age which could take this kind of homiletic approach—the author is commenting on "Now the Lord had prepared a great fish to swallow up Jonah".

"On His face—a frown of deep displeasure for your offence! In His hand—a raging storm, relentless, waiting for you! Could your case well be worse? Thus much upon the surface. Thus, to sense and reason.

But to faith—what? Beneath the surface, while He holds the storm in His left hand, with His right hand 'the Lord has prepared' a deliverance. And behind the frown, in the depths of the Lord's heart—what? Protecting, redeeming, life-giving love! 'Righteousness and peace have kissed each other'."

Perhaps, too, the length of some of the sentences is more pardonable in a message designed to be spoken rather than read. For example: "But when we try in imagination to stand on the reeling deck beside this man of God, offending, yet honourable and honoured, and see alike the firm resignation, combining meekness and moral majesty, with which the prophet faces the waves roaring for him as the lion ravaging for the prey, and the mournful admiration and regret with which these heathen men look upon their guest—revealing that high appreciation of his character which, even though known to them only in connection with his offence against God and his occasion of extreme distress to them, they have irresistibly been drawn to entertain—we are overpowered with the impression that high above the floods sitteth an unseen One who is carrying out a righteous award, and who, while He hath said, "Touch not mine anointed, and do my prophets no harm,' would appear to have said so, not merely to procure them protection when they are right, but because He Himself will chastise them when they err."

There are three chapters devoted to the New Testament in its relationship to Jonah—"The Type", "The Parallel," "The Sign".

DONALD BRADFORD.

GOD IN THE GARDEN.

By Curtis Mitchell. *World's Work*. 16s.

This is the official, well-documented record of the greatest series of evangelistic meetings in all history, conducted as they were by Billy Graham. It tells, in a form which is necessarily condensed, of the impact made upon the two million Americans who night by night for 110 days thronged Madison Square Garden, and of whom 56,000 remained behind to testify in varying ways to varying degrees of blessing.

Whatever assessment may be made as to the permanent value of these great crusades, the fact that this book gives a clear, convincing account of the man who led them should mean that any thoughtful Christian would wish to read it. For Billy Graham has spoken directly to more people than has any other man in history, and was watched by more than 96,000,000 television viewers during these historic meetings.

It is the belief of the reviewer that if ministers read this book carefully and humbly, revival might well spring up throughout the country. One thing is clear: God means to use Billy Graham, and that can be the only adequate explanation of what *God in the Garden* and corresponding books of Billy Graham's other great campaigns reveal.

An authentic picture is given of the organization, advertising and expense of the choir, workers and prayer leaders, of the special attack made on teenagers, and, of course, of the great crowds which thronged Madison Square in a city known as "the evangelist's graveyard".

The case papers—to use such an expression—rejoice the heart, though humbling the spirit! If a reviewer may be allowed a derived comment: why do we not know more of this in ordinary Church life? Is the answer in the sovereign will of God, or is it in the unreadiness or unbelief of the Churches?

One notices in this book something so evident in England and Scotland during similar campaigns. There were three outstanding blessings: Billy Graham, under God, made religion headline news and popular talk, so that tongues were loosened, giving the Christian laity unprecedented opportunity; many Churches found new hope, and once more expected definite things to happen, and then, of course, many thousands found Jesus Christ in a personal, self-attesting manner.

If there are criticisms of the book, perhaps the greatest is due to the very success of the campaign. In reading the endless stories of blessing, you are rather apt to lose sight of the wood for the trees. The magnitude of it all becomes just a little lost in the detailed accounts of the changes lives of men and women. Perhaps it would have been helpful had we been told more about the considerable opposition which had to be faced.

Whatever else may be thought of this record of the Madison Square Garden crusade, surely its reading will cause the figure of one of God's great men to arise before the longings of faith, in all his love, sincerity and fearless courage, and, may it be added, his obvious humanity—the human asides add immeasurably to the book. It is no exaggeration to suggest that to fail to read this book might well mean to miss the blessing of a lifetime.

C. C. KERR.

BIBLICAL FOUNDATIONS. SELECTED THEOLOGICAL STUDIES.

By B. B. Warfield. Tyndale Press. pp. 350. 15/-.

The writings of Benjamin Breckinridge Warfield, who was Professor of Didactic and Polemic Theology in the Theological Seminary of Princeton, New Jersey, from 1887 until his death in 1921, were first published in journals and encyclopædias. They were collected and reprinted in a (limited) edition of ten volumes by the Oxford University Press of New York about 1931. This was soon exhausted, and the Presbyterian and Reformed Publishing Company acquired the rights and produced (as it appears) five volumes containing a selection of articles from the earlier work; these are still in print. In the present book, the Tyndale Press has made a further selection from three of the five aforementioned volumes to form a representative introduction to Warfield's writings. Thus, if the present publishers succeed in their object of creating an appetite for Warfield's work, possession of their book will be unnecessary for the hungry man, as all that it contains (and more) may be had (for a cost five times as great) in three larger books.

However, for those who will not go further, "Biblical Foundations" contains much of value. The nine articles are: The biblical idea of revelation; The biblical idea of inspiration; The biblical doctrine of the Trinity; The supernatural birth of Jesus; The person of Christ according to the New Testament; Christ our sacrifice; The New Testament terminology of redemption; Predestination; Faith.

The first three articles are masterly studies, deserving to be read by all interested in a truly biblical theology. In the fourth, the Virgin Birth is maintained, in a shorter article, to be essential to historic Christianity, purely on external evidence as a doctrine. There is no expository treatment of the narratives themselves. By contrast, the next article contains a very full discussion of the *kenosis* passage, Philippians ii. 5-9, and of the prologue to St. John's Gospel. "Christ our sacrifice" brings out clearly the polemical nature of Warfield's writings, as he systematizes and then rejects contemporary non-biblical theories of sacrifice at length. The seventh article is an elaborate philological study of the *λύτρον* group of words. The two last are accounts of biblical themes which require topical rather than expository treatment.

Whilst Warfield has the acutely logical mind of the mathematician, so that his arguments are clear beyond mistake, his manner is somewhat heavy as a writer. It is not only the plentiful sprinkling of his pages with Hebrew and Greek, nor his copious references to the theologians of his day, but the style itself, which makes it difficult to be described (*pace* the Introducer) as "chaste". The reader who is not prepared to think will find little to draw him onwards.

The addition of an index to scriptural passages which are expounded in the text, and references to literature which has appeared since 1921 at the end of the chapters, would improve the book and might well be a task for the anonymous editor.

C. J. E. LEFROY.

THE LETTERS OF NICODEMUS.

By Jan Dobraczynski. Heinemann. pp. 349. 18/-.

Jan Dobraczynski is a Pole who, after editing two underground periodicals during the Nazi occupation, was taken prisoner in the Warsaw revolt and sent to Belsen and other concentration camps. He has published thirteen novels since his release in 1945, most of which have had religious themes. The most successful has been that under review, the first of his works to be translated into English.

It is an ambitious undertaking, clearly written by a man with a great love for Christ, a deep knowledge of the Gospels, and a realistic appreciation of human suffering and human bewilderment at the extraordinary revelation of God. In a series of twenty-four letters to an old friend and teacher, Nicodemus, wealthy merchant, leading Pharisee and writer of homilies, member of the Jewish Sanhedrin, describes how his interest in the prophet from Galilee deepens from curiosity into faith. Stricken with grief by the mortal illness of his wife Ruth, he goes into the desert with other Pharisees to observe John the Baptist, then, hearing of the miracles of Jesus, makes the famous midnight visit immortalized in the third chapter of St. John's Gospel. In the Gospel this is the last we hear of Nicodemus, but Mr. Dobraczynski imagines him, driven by the longing that Jesus will heal Ruth, following the Teacher all over the country throughout the course of His ministry.

It is a splendidly effective fictional device. We see Nicodemus, numbed by Ruth's death, angry that Jesus did not save her (though he had never plucked up courage to ask Him), distrusted by his brother Pharisees for trailing after a man who offends all his own religious sensibilities—look at the tactlessness, the absurd choice of disciples—yet attracts him despite all this. Nicodemus is the rich ruler challenged by Christ, he is present at the feeding of the five thousand, at the storm on the lake, at the raising of Lazarus. He lends Jesus and His disciples his upper room for the Last Supper, opposes (with his friend and business partner, Joseph of Arimathea) the sentence passed at the Grand Council, and goes with Joseph to Pilate to beg Christ's body for a decent burial.

When not present in person, Nicodemus listens for every report of Jesus' bewildering career (the joy of those He heals, but oh! the misery of those He does not heal), and fills in his narrative. Staggered by the crucifixion, and unconvinced by early reports of the resurrection, he walks wearily towards Emmaus with a young Pharisee who has also opposed the sentence—both of them fleeing from the wrath which murders his less prudent friend Joseph. On the road, the risen Christ opens the meaning of the Scriptures to them, and at last Nicodemus sees Him for what He really is. He joins the women and the disciples in the barred room at Jerusalem as they wait and pray for the coming of the Comforter. He witnesses the death of Mary and her Assumption (Mr. Dobraczynski is a Roman Catholic), and knows the power of God which has sent forth the apostles on their mission. Luke, the doctor who had once attended his sick wife, tells him that he is going to write a life of Christ—something that Nicodemus, the famous Pharisee commentator, longs to do, but, he says: "I don't

really know whether He would want me to write about Him. My homilies served too long for my own glory . . . let it be as He wishes."

There is a terrifying glimpse, too, of the court of Herod on the night of the execution of John the Baptist, and the background of political intrigue looms convincingly over the whole story. To read this book, springing from a devout and richly documented imagination, is to walk with Jesus, to be fired by His claims, and sluced by the limitations imposed on Him and His, to be sickened by the hatred that boils round Him, and constrained by the love that flows from Him, to feel a sad fury at the death of a loved one, and to realize that it is in some sense the loving will of God, to know that Christ, though He refuse the gift which we ask of Him, will always leave us in His debt.

An ambitious undertaking, yes, but always intelligent, sometimes magnificent, and never sentimental. It is to be hoped that some more of Mr. Dobraczynski's books—*God's Miser* and *Jesus Christ and His Apostles* for instance, both well known on the continent—will soon be translated into English.

D. J. MITCHELL, M.A.

SAMARIA, THE CAPITAL OF THE KINGDOM OF ISRAEL.

By *André Parrot*. S.C.M. Press, 1958. pp. 143, pls. 12, figs. 23. 10/6.

BABYLON AND THE OLD TESTAMENT.

By *André Parrot*. S.C.M. Press, 1958. pp. 166, pls. 13, text figs. 54. 10/6.

The author, Curator-in-Chief of the French National Museums, Professor at the Ecole du Louvre in Paris, and Director of the Mari Archæological Expedition, is now well-known to English readers through his *Studies in Biblical Archæology*, of which these are volumes 7 and 8. His latest contributions continue to make available to the general reader up-to-date archæological evidence in a reliable and scholarly, yet eminently readable, fashion. These books concentrate on two cities, Samaria—perhaps second only in interest to Jerusalem within Palestine—and Babylon, the capital of the nation which was to terminate the great days of Palestine's virtual independence in Old Testament times.

The history of Samaria, and with it much of the northern kingdom of Israel, is described from its foundation by Omri, through the Assyrian domination to its last Hellenistic revival reflected in the New Testament. The remains of the city, excavated in 1908-10 and 1931-35, are well described and illustrated. Apart from the large and detailed reports prepared by the excavators, the final volume of which appeared early in 1957 after Parrot's book had first appeared in French, this study is the only one available in English. Many biblical incidents take on a new and vivid meaning when seen against the background of contemporary fact. The attitude of Jesus Christ to the Samaritans shows up in sharp contrast to the current orthodox opposition to the Hellenicised and pagan city.

Babylon is a subject of wider scope than Samaria, both in the physical extent of its ruins and in the longer historical period covered.

The fascinating story of the excavations, mainly the work of the Germans in 1899-1917, and resumed by them on a small scale in 1956-8, is well told. It is interesting that an inscribed brick of Nebuchadnezzar II was among the first Babylonian antiquities received in the British Museum from the excavations of C. J. Rich in Babylon in 1811-12. Parrot reviews the whole of the history of Babylon with special attention to the points of contact with Old Testament history and archaeological evidence. All this is carefully done, and it is no fault of the author that soon after his book was translated, new information came to light in Professor Gadd's recent publication of the Nabonidus texts from Harran. This adds something to the picture given of the days of Nabonidus (556-538 B.C.). It is sufficient here to say that the current doubts on the references to (Darius) the Mede in Daniel at the time of Cyrus, is being challenged again. Also, though Babylon was displaced by Seleucia as the capital, it was occupied until the first century A.D.; the latest tablet from Babylon is dated to 75 A.D. Though this is outside the scope of this book it raises the interesting possibility, but not probability, that the much discussed reference to Babylon in I Peter v. 13 could have been made to the ancient city of Euphrates!

These useful books, being reliable guides to these cities and the part they played in Biblical history, are strongly recommended to all Bible teachers and students. It is to be hoped that Professor Parrot will follow them with others, Jericho coming to mind as a possible candidate for the series.

D. J. WISEMAN.

CHRISTIANITY, DEMOCRACY AND COMMUNISM.

By John M. Graham. Saint Andrew Press, Edinburgh. pp. 125. 12/6.

This is an uncommonly good book within its limits—which, however, are not indicated by any preface or foreword. It is not an exhaustive study, nor are there footnote references to primary authorities. It is not, therefore, planned as a scholar's entry into further research. It is, indeed, a teacher's book, designed to supply information and ideas to the young student who has no pretensions to scholarship, but a lively interest in its subject. This subject, incidentally, is not quite what the title implies, for its main theme is Communism, with ancillary chapters relating it to Democracy and Christianity.

For the young student, however, for the parson, or indeed for anyone who wants concise reliable information with a wise discussion of issues, this book is admirable. The author is a university don actively engaged in local politics in Scotland, who writes with both intellectual acumen and practical knowledge of his subject. Further, he writes well. I know of no book which so lucidly and concisely covers the same ground.

The theory of Communism, its background in the history of thought, its rebirth in the nineteenth century, its exemplification in Soviet Russia in the twentieth century, are all fairly sketched. And then the story is carried right home to the reader—to the Krushev era and the activities of the Communist Party in Great Britain. The implications for Democrats and Christians in the western world are clearly shown;

and there is a very shrewd chapter on *Christian Political Realism*. Both as an outline history of Communism and as a realistic appraisal of the Christian's proper response to it in the organized structure of contemporary Britain, it is an able presentation of the salient facts and the significant ideas. Altogether it would be an excellent choice of book for any parish study-circle—manageable, intelligible, interesting, relevant.

I ought also to congratulate the publisher on a more than usually high standard of paper, print and format, at a reasonable price.

T. ELLIOTT.

PROPHECY IN ISLAM.

By *F. Rahman*. *Allen & Unwin*. pp. 118. 15/-.

Mr. Rahman is here chiefly examining the epistemology of al-Farabi and Avicenna, with special concern for the theories of the nature and function of the Islamic prophet; and, conversely, with the attitude of the more orthodox tradition of medieval Islam towards these two great philosophers. As the discussion is necessarily technical, accompanied by (admirable) notes equal in bulk to the text, it is hardly meat for the light general reader.

Yet I not only enjoyed the effort of reading this study, admiring the author's grasp and scholarship, but was made to feel that in this seemingly esoteric enquiry, issues and problems were being uncovered which belong not only to medieval Islam but to Christian philosophy, both medieval and modern. For the Islamic philosophers, like many great thinkers of the Christian west from Aquinas onwards, were conscious disciples of Plato, Aristotle, the Stoics and the Neo-Platonists; while Islam was deeply committed to a doctrine of the revealing activity of a transcendent God, and to a view of man as moral rather than intellectual, dynamic rather than contemplative.

The "Greats" man to-day who has encountered Barth, or the Fundamentalist who has to come to terms with physics and psychology, might both of them find this glimpse of a remote culture relevant; whilst all who ponder the renaissance of Arabic Islam in the modern world might judge it an essential exploration.

T. ELLIOTT.

THY SECRET TELL. A DEVOTIONAL DIARY.

By *Grace Backus*. *With a Foreword by the Rev. Leslie Weatherhead, M.A., D.D., Ph.D.* Published by *Arthur James, The Drift, Evesham, Worcs.* 9/6.

In his Foreword Dr. Weatherhead pays high tribute to Mrs. Backus. He says: "If anyone offers to disclose to another the open secret of God's grace, two qualifications are necessary. The first must be first hand knowledge of God, and the second, first hand knowledge of the human heart. The writer of this book possesses both these qualifications in full measure."

The secrets expounded in this diary cover twenty-six weeks. Each week has a title, and each day has its exposition and a suggestion for prayer arising therefrom. The second week is headed "Three weeks to Christmas". It is a store of suggestive teaching on various aspects of Christian life.

H. DROWN.

AVICENNA, HIS LIFE AND WORKS.

by *Soheil M. Afnan*. *George Allen & Unwin*. 30/-.

After placing Avicenna in his historical setting, the author proceeds to give sufficient biographical details to enable us to form a living picture of the type and temperament of this dramatic thinker.

Although Avicenna owed much to the inspiration of Greek philosophers, his own original contributions to Logic, Metaphysics, Religion, Medicine and Natural Science are of no mean order. Plato and Aristotle had shaken Islamic theologians by challenging some of their most serious religious beliefs, and Avicenna and others had attempted a synthesis somewhat similar to Aquinas's synthesis of Greek philosophy and Christianity in the West.

In the course of this study, we are led to appreciate the fervent literary activity of the East. Since the Arabs conquered North Africa and reached Spain from the Southern Mediterranean shores, and also marched directly through Europe *via* Turkey and Albania, a dual highway for the passage of Arabic translations of the Greek classics and Arabic writings into Christendom was opened up. Gerard of Cremona was a prolific translator amongst hundreds of others, and Avicenna's writings arrived even at Oxford.

It is an interesting query as to what remains of Arabic literary effort are contained in the libraries of out-of-the-way Spanish monasteries. Perhaps some of Avicenna's lost works lie there, unknown and forgotten. This book is a most comprehensive treatment of a literary era not much considered in Western Christendom. G. G. DAWSON.

THE BUILDINGS OF ENGLAND—SHROPSHIRE.

By *Nikolaus Pevsner*. *Penguin Books*. 8/6 (*paper*).

"The greatest attraction of Shropshire is that it does not attract too many"; so opens the introduction of this latest volume in this series. Yet there is much to attract if only one travels with such a book as this in one's pocket. To the novice a veritable *multum in parvo*, and yet the instructed will not go unrewarded. As in all rural counties, there is always some architectural treasure to be found up some side lane, and in this compendium very little is missed. It is a pity to your reviewer that his church is not mentioned, and the ancient Priory site relegated to a footnote. Despite this, it should entice many from dashing through on the A5 to the mountains of Wales, and to cause them to view such treasures as Ludlow, Buildwas, Stokesay, Much Wenlock, Clun, and Heath Chapel, to name but a few.

JOHN R. BOURNON.

PROBLEMS OF CHRISTIAN DISCIPLESHIP.

By *J. Oswald Sanders*. *C.I.M.* 8/6.

Mr. Oswald Sanders touches upon a very wide range of aspects of the Christian life in less than 140 pages, dividing his treatment into two main sections.

Part One is an examination of the Christian's own heart and life. Tension, depression, declension, introspection, are all shown to be varying symptoms of spiritual disharmony; and over against all this is placed the transforming of our mind into the mind of Christ. The

work of the Holy Spirit is set forth as both indispensable to conquest and unflinching in the accomplishment of it. The reader is reminded, however, that God's power must call forth man's response; that God will do what man cannot do for himself; but that He will not do man's part. "There is a very definite connection between weakness in the spiritual life and failure in the stewardship of money." With this opening sentence in chapter 9 the vital subject of giving is introduced; and this leads on in the next chapter to the problem of guidance in matters of right and wrong in Christian conduct.

In Part Two the Christian's service is considered. Some of the questions answered are: What are the marks of a good leader? When is it right to be ambitious? Why does zeal sometimes misfire? How shall we be on the victory side in the warfare against the devil? And how can we possibly fit everything in in a busy life, the demands of which always seem to outstrip the passage of time? The penultimate chapter on the missionary call is one which many young Christians, seeking God's will for their lives, will find very helpful; whilst even the aged saints may be roused to fresh heights by the closing chapter on spiritual mountaineering. Almost the first words in the book are the Lord's own promise: "I will give you rest"; the last words are the author's exhortation to his readers: "Die climbing". Only God can bring the two together to make the Christian life one continuous song of harmony and praise.

DESMOND K. DEAN.

MORAL RESPONSIBILITY IN CLINICAL RESEARCH.

By Douglas Jackson. I.V.F. 6d.

As an applied science, clinical research is young, but in a decade or two it has purged medicine of much that was valueless, and has established new facts and theories on a solid footing. Its criterion is the planned experiment, providing clear, re-provable results, and involving many individual patients, around whom most of the moral problems of research largely revolve. Clinical research is vital, but will the doctor allow treatment and humanity to suffer in its cause? Mr. Jackson shows that at the root of medical ethics lies the distinctively Christian view of man, an origin that is rarely acknowledged explicitly. Similar "second-hand" ethics in totalitarian countries were quickly altered or over-ruled, with consequent debased standards of behaviour and regard for humanity, and we should therefore be sure that our own are securely based on personal faith.

This essay should provoke any thoughtful person (especially a doctor) to examine the moral basis of his approach to his work.

I. LODGE-PATCH.

THE RAINBOW.

By H. V. Nicoll-Griffith. Stockwell. pp. 128. 8/6.

In this collection of verses the Rector of Zeals (Wiltshire) has gathered together effusions of a lifetime. No one would pretend that this is good poetry—there is too much jingle and not enough sustained control—but there is some worthwhile occasional verse here. Apart from ingenious versifications (e.g., a whole poem on an -ire rhyme) and two or three amusing pantomime songs, there are a number of pieces

showing a fine feeling for nature and a deep appreciation of human love. "Side by Side," a tender sonnet on lifelong love, deserves particular mention. "Love only can by Love's own giving live" shows a virtuosity in the handling of paradox reminiscent of Elizabethan sonneteers. There are also some competent religious verses, of which I may single out the dramatic version of the Belshazzar story and the reverent contemplation of "The Spire", a poem written to commemorate the 700th anniversary of Salisbury Cathedral this year.

ARTHUR POLLARD.

LISTEN TO THE WIND.

By Douglas Webster. 2/6.

COME IN.

By Kathleen Carpenter. 3/6.

GREAT VENTURE.

By A. H. Dammers. 2/6.

These three books, published by the Highway Press, contain records of C.M.S. work. *Great Venture* is a most interesting, up-to-date account of one man's brief but intimate encounter with the Church of South India through four years' active service. He writes with obvious sympathy and understanding, with the thrill of this great venture still upon him. Writing favourably of the contribution that each participating denomination has made to the Church, he mentions the need of Anglicans, but adds the somewhat doubtful "blessing" expressed in the hope that "Anglican religious orders" should "be established, in loyal membership of the Church of South India".

Come In, by Mrs. Carpenter, is the sequel to her earlier book about work in the new Chinese villages in Malaya, *The Password is Love*. It is well illustrated with the aids used in teaching simple Chinese women, and shows how the Church is already taking root. Indeed, the whole book follows the sequence of teaching given in the homes, with preparation for Baptism and Confirmation, and the joy of fellowship in the Breaking of Bread and in prayer, worked out in the lives of individual Christians.

Listen to the Wind is a comprehensive survey by the Rev. Douglas Webster of the fields of C.M.S. work in West and East Africa, the Middle East (the Sudan, Egypt and Iran), Pakistan, India and Ceylon, and East Asia, including Japan, Hong Kong and Malaya, with a brief reference to China. The most interesting sections are naturally on East and West Africa, where the writer has first-hand knowledge of conditions through recent visits. The rest is more dependent on letters and reports from C.M.S. missionaries at work, but there are many stories of individual conversions, and the working of the Holy Spirit both in individual lives and through various movements. The whole survey leads up to a final chapter on the Church at Home, with its appeal to renewed and sacrificial effort to respond to the challenge of present opportunity. Perhaps a more rosy picture of the Church at home is painted than some would accept, with the suggestion that the

signs of the Spirit's working are specially manifest through the Communities of Lee Abbey, Iona, St. Julian's, etc., and in the desire to put our own house in order through the revision of the Canons, and proposals for Prayer Book revision. But all can agree on the tremendously important missionary task presented by the presence of 14,000 overseas students in Great Britain, many of them potential leaders in their own countries.

A. T. HOUGHTON.

FOUR BOOKLETS

THE PURPOSES OF THE INCARNATION.

CHRIST AND THE BIBLE.

By Dr. G. Campbell Morgan.

JESUS' OLIVET DISCOURSE ON LAST THINGS.

By Dr. Harold Ockenga.

TALKING ABOUT THE BIBLE.

By Robert C. Walton.

The first three of these booklets come from the firm of Parry Jackman, known also by the name of Scripture Illustrations Ltd. The fourth is published by the Student Christian Movement Press, one of a series of six discussion books for young people entitled "Thinking Things Through". The price of the first three is not stated, but all four are conveniently brief, the longest consisting of forty-eight pages, and the shortest of twenty. The price of the fourth is half a crown.

Pride of place must be given to the two reprints from the writings of the late Dr. G. Campbell Morgan, who will be remembered as one of the greatest expositors of recent times. These are very attractively produced with striking covers, and the print is excellent. Both are inspirational alike in their titles and in the method of treatment: *The Purposes of the Incarnation* and *Christ and the Bible*. These are essentially books for those who are beginning to think out for themselves the essentials of their Christian faith.

The subject, as stated in a Foreword by the son of the author, is both timeless and timely. They both require and deserve careful and prayerful digestion.

The third booklet is entitled, *Jesus' Olivet Discourse on Last Things*, and comes from the pen of Dr. Harold Ockenga. It consists of a careful collection of our Lord's Eschatological discourses, and the author, while careful to avoid a vague concatenation of prophecies, does not try to dogmatize unduly upon the interpretation of these. Again, it is a book to be studied thoughtfully.

The remaining booklet, *Talking about the Bible*, by Robert C. Walton, is of a quite different order. It is essentially intended for young people, written in a colloquial style in order to capture the imagination of the teenager. A comparison is drawn between what is termed outside and inside evidence. There is the New Testament story told from the outside, and the same story also from the inside. The presentation is unique and very graphic: the conversations recorded are truly up to date.

The treatment of the Doctrine of the Cross, however, is wholly inadequate. There is no suggestion of anything approaching atonement for sin, but only the victory of love. However, if the booklet leads to a closer study of the Bible, it will have served its purpose.

E. HAYWARD.

THE MYSTERY OF LOURDES.

By Ruth Cranston. Pan Books. pp. 208. 2/6.

Are there miraculous cures at Lourdes? If so, why? In this factual, informative and thought-provoking book, these questions (and others) are carefully and impartially considered. It is inevitable in dealing with such a subject that references are made to practices which to the non-Roman Catholic will appear idolatrous, but such references are few. It should be emphasized that the writer is *not* a Roman Catholic. Eager to discover the truth for herself she visited Lourdes, and in these pages relates her experiences, inviting her readers to approach the subject without prejudice, and to consider carefully authenticated facts. Tracing the history and development of the shrine since its inception just over one hundred years ago, she outlines the wonderful organization which lies behind the modern Lourdes, and shows something of the tremendous amount of voluntary work involved. In 1953 some 1,500 doctors—including Roman Catholics, Protestants of all sects, Jews, Moslems, Buddhists and agnostics—took part in the examinations at the Medical Bureau. All alleged miracles are subjected to the most careful investigation, the Roman Church refusing to recognize any "healings" as "miracles", unless they can be fully substantiated by medical evidence. Numerous cures are described, psychological factors considered, and "Causes and Conclusions" presented. All who wish to obtain first-hand information about Lourdes and also learn something about modern miracles of healing, should read this well-written and inexpensive book.

IVOR J. BROMHAM.

A TEACHER'S COMMENTARY ON ST. MARK.

By Richard Glover. Marshall, Morgan & Scott. pp. 322. 17/6.

Sydney Smith used to say: "I never read a book before reviewing, it prejudices a man so!" It is impossible to follow the great Canon of St. Paul's in this respect, because the appearance of the book to be noticed here is so attractive. Once picked up and opened, it is difficult to put it down because of the gripping, epigrammatic style of the writer, and his many shrewd comments. Before reading the book I looked up what he had to say on one or two "key" texts, and, not being disappointed, got down to his commentary in earnest, an added incentive being that the reviewer is working his way through St. Mark in his weekly Bible School.

Outside Baptist circles not a great deal is known of Dr. Glover and the book itself reveals nothing except on the dust cover, whence we learn that he had an extraordinarily long pastorate of forty-two years at Tyndale Baptist Church in Bristol. A friend who knows more about Dr. Glover's work than I do tells me that the contents of the book were first given in the form of Bible Study talks, and one can

quite believe it. That class certainly had some rich feeding from a spiritual point of view; and his provision might well be reproduced.

As I read the book I felt it would specially meet the needs of lay readers and lay preachers. Men who have not much time for preparation will be greatly helped by what they find here. And Sunday School teachers might find it hard to do better in getting ready for their classes. A combination of this Commentary and the C.S.S.M. Lesson Book on St. Mark by the Rev. A. W. Habershon will provide all that young and inexperienced workers need on St. Mark.

You will have gathered from what I have said that this is not a work of great erudition—it is not the sort of commentary that compares with Dr. Swete's great work. But it has its points, and some advantages as compared with Swete's masterpiece. The Eastern background, for instance, is well presented, frequent references being made to Dr. Thomson's *Land and the Book*, which is such an inexhaustible storehouse of local colour. Tristram's book on the land of Israel is also drawn on.

I have found the divisions original and refreshing—many of them would be suitable as sermon titles; let me give a few at random—"The wearisome popularity of Christ"—"The gravity of him that causes offences"—"Policy trying to do the work of righteousness"—"The meekness of Christ's Majesty."

The book contains a number of homely illustrations and one wishes for more. On Mark iii. 21 he says: "When the son of Dr. Innes became a missionary, the good old man, who sorely grudged parting with him, said, 'Some people are troubled with a bad son, but I am troubled with a good one'."

On page 65 the name of a distinguished Scottish preacher is misspelt.

To whet your appetite let me show you what Dr. Glover says on Mark vi. 31: "Come ye apart and rest awhile." 1. Note the tenderness of Christ. . . . 2. Labour lightened is not lost. . . . 3. Spiritual work especially needs rest. . . . 4. The breezy mountainside away from men, still gives the finest sort of rest. . . . 5. Rest never seems to be had where you are, but always other-where. . . .

For rich suggestiveness it bears comparison with Bishop Chadwick's gem in the Expositor's Library. For the class of readers already mentioned, and for those wanting a good devotional Commentary, above the average, let them purchase *A Teacher's Commentary on St. Mark* and they will not be disappointed. M.G.C.

THE GOSPEL ACCORDING TO ST. JOHN.

By Brooke Foss Westcott. James Clarke. pp. 307. 18/6.

As John was the disciple whom Jesus loved, so John's was the Gospel that Westcott loved. His commentary on it is the work of a skilled and devoted craftsman; his care, patience, precision and concern for detail remind one of the makers of mediæval cathedrals. And the massive expository edifice which Westcott set up has stood as the classic commentary on St. John since its first appearance in the *Speaker's Commentary* in 1880. It would be an impertinence to

recommend it; one can only thank the publishers for making it available again at a reasonable price. In linguistic *minutiæ*, the commentary sometimes shows its age, for it dates from the pre-papyri days when *koine* Greek was thought to be no more than bastard Attic; but Westcott's introductory argument for the historicity and apostolicity of the Gospel has not yet been refuted, and his exposition of the text itself is as precious as ever. On the self-revelation of God in Christ, as John presents it, Westcott speaks almost, if not quite, the last word; on the witness of the Gospel to the nature of sin and the plan of salvation, he is, perhaps, less definitive. However, we do not dispute the verdict of Canon Adam Fox, who ends his Introduction to this re-issue by asserting: "Take it all in all, Westcott is first and foremost for the student and the preacher, and for the Christian too, who desires to give more depth to his religion, his meditation, and his prayers." We hope this volume will find the welcome which trusty old friends deserve.

J. I. PACKER.

MEDIÆVAL THOUGHT.

By Gordon Leff. pp. 317. Pelican. 3/6.

At the very moderate price of 3/6 the present study offers us a very full, readable and informative account of the development of mediæval thinking from its origins in St. Augustine to its final stages in the fourteenth century. With great skill the author traces the complicated story, assessing the various influences and giving a brief summary of the teaching of all the leading characters. A most impressive picture emerges of a movement which we are only too ready to dismiss as Scholasticism, but which for wealth and penetration of thought can hold its own with any of the great periods of theology and philosophy. For those who realize that they ought to know more about so significant a period, but have not the time or interest to undertake more detailed study, this is an ideal introduction. And for those whose thinking is rooted in the Bible and the Reformation, it provides an object-lesson in the rationalization of theology, a challenge to subject mediæval thinking to the necessary correction, and a warning against the constant threat of similar deviation.

G. W. BROMILEY.

THIS IS MY PHILOSOPHY.

Symposium. pp. 378. George Allen & Unwin. 25/-.

In this interesting volume a selection has been made from the writings of twenty eminent thinkers of the day in illustration of their basic teaching. The contributors include such well-known figures as Bertrand Russell in the sphere of philosophy, Haldane in that of science, Trevelyan in that of history, and Maritain and Schweitzer in that of theology. As is only to be expected, no very unified conception emerges, and readers are more likely to be persuaded by those with whom they already agree, than by others. Yet the book has a very real value in its opening up of the leading issues of the day, its authoritative exposition of the solutions offered by scholars of international status, and its stimulation of the critical faculties to see the grounds on

which many of these solutions must be rejected as inadequate or misleading. Whit Burnett, the editor, has contributed an appreciative preface and some useful introductory notes to each of the writers.

G. W. BROMILEY.

CHRISTIAN FAITH AND THE FREEDOM OF SCIENCE.

By Dr. R. Hooykaas. Tyndale Press. pp. 24. 1/6.

This monograph deals with the threats to the freedom of science, political, clerical, and rationalistic—for the rationalist is the prisoner of his own reason—and goes on to demonstrate that this freedom is fully guaranteed by a biblical religion, for “the truth shall make you free” and Christ is the Truth. Both are considered historically. Calvin exercised a great liberating influence with his doctrine of the general intelligibility of Scripture; if Moses had spoken scientifically the uneducated might plead that such subjects were beyond their capacity. Scripture is profitable for doctrine but not for instruction in geometry. There is an organic unity between biblical faith and natural science; this is discussed from the middle ages through the Puritans to Newton. In surrender to God, the freedom of science is furthered, as men liberate it from worldly and pious traditions, and from the dictatorship of reason. This is recommended. S.H.G.

MORE NEW TESTAMENT WORDS.

By W. Barclay. S.C.M. Press. 10/6.

The publication of this work is a tribute to the well-deserved success of *A New Testament Word-book*, and all whose appetites have been whetted by the earlier book will determine to purchase this one. “The more I study words,” says Dr. Barclay in his Preface, “the more I am convinced of their basic and fundamental importance. . . . Christian belief and Christian action both depend on a clear understanding of the meaning of words.” A knowledge of Greek is not essential for the appreciation of Dr. Barclay’s study of some of the great words of the New Testament, but whether he is a Greek scholar or not, no reader who loves God’s Word, and seeks to live by it, can fail to find these studies illuminating and challenging. It is an advantage that more space has been allowed than in the earlier work for an examination of a few of the more important words, such as “*agapē*” (fourteen pages) and “*kalos*” (twelve pages).

FRANK HOUGHTON.

UNBELIEF TO FAITH. AN EXPERIMENTAL JOURNEY.

By Stuart Mawson. Inter-Varsity Fellowship. pp. 20. 6d.

This is a straightforward autobiographical essay, describing the conversion from agnosticism to a personal faith in Jesus Christ of a consultant surgeon at King’s College Hospital. It illustrates the path that an honest doubter, versed in the scientific method, may take in looking for the truth as it is in Christ. The booklet would be suitable to give to such others as an encouragement to a serious study of the claims of our Lord, though it will not answer their questions, and would need to be accompanied by further teaching.

C. J. E. LEFROY.

I CORINTHIANS—AN INTRODUCTION AND COMMENTARY.

By Leon Morris. Tyndale Press. pp. 249. 9/6.

This is one of the volumes in the Series of Tyndale New Testament Commentaries. The purpose of the series is primarily exegetical, and this aim has been very much in the forefront of Dr. Morris' mind. The Introduction, though too brief, is useful, and gives some valuable background: the Commentary itself is very uneven in value. Here and there one finds real expository treasures: but the general plan of verse-by-verse exegesis is not really suitable to a book like I Corinthians, and tends to obscure—or at least not to bring out—the closely-knit argument of this difficult but fascinating Epistle. There is a sense of disjointedness which is quite foreign to St. Paul's method; and there are occasional lapses, as the extraordinary statement on page 62 that "hitherto" means "not yet".

The chief blemish in the book is one for which the author is not responsible. It is laid down in the General Preface that throughout this series "Greek words are transliterated to help those unfamiliar with the language, and to save those who do know Greek the trouble of discovering what word is being discussed". But is either of these aims really achieved? Vide (for example) page 166—"Hort suggests that for *hote* we should read *pote*": and over and over again Greek words take on a look unfamiliar to the Greek student, while not being in the slightest degree helpful to the rest. Right enough when the occurrence of the same word in different contexts is under discussion: but so often the transliterated word seems to serve no purpose at all. Your reviewer suggests that this point of policy should be reconsidered: we should then escape such remarks as (page 131) "The *not* in this question is more emphatic than in the others (*ouchi*)".

But let it be said that for devotional purposes the careful reader will find many helpful suggestions in this volume: and even if the trees seem at times to obscure the wood, he will find in those same trees a great deal of grace and beauty, and will be led to glorify their Creator.

D. F. HORSEFIELD.

A HANDBOOK TO MARRIAGE AND MARRIAGE GUIDANCE.

By Theodor Bovet. Longmans, Green & Co. pp. 152. 12/6.

DIVORCE AND REMARRIAGE IN ANGLICANISM.

By A. R. Winnett. Macmillan. pp. 284. 30/-.

After the excellent book by Dr. Wyle on *The Pattern of Love*, it was almost too much to expect that Longmans would give us yet another book on marriage that is every bit as good. But Dr. Theodor Bovet's book, translated from the German, is one of the finest treatments that one can expect to read. Dr. Bovet is a Swiss physician, with wide experience in marriage guidance, and his style of writing is clear, frank, and reverent. His knowledge of the psychological factors that are involved is worked quietly into the book, in such a way that anyone can see their significance.

The general theme of the book is the attainment of a satisfying Christian relationship in marriage, and the hindrances that will arise

on the way. There are hindrances that stem from upbringing, hindrances that come from the early days of marriage, and other hindrances that develop with the years. These may be primarily physical, or they may arise through failure to understand the different mental attitudes of men and women, or they may come through the gateway of strong emotions. Dr. Bovet deals with each level, and it would be safe to say that not only young people who are thinking of marriage, but also older people, with young children or children who have grown up, will learn something fresh from this book.

By comparison the book on divorce at first sight looks dull and technical, but in its own field it is good, and it accomplishes what it sets out to do. It confines itself fairly rigidly to Anglicanism, but is up-to-date with the inclusion of the attitudes of the Anglican Communion outside England. The author traces the two strands of belief in the Church of England, the one which holds that marriage is indissoluble, and the other which believes that in certain cases re-marriage is allowable after divorce, even when the divorced partner is living. This is the fullest treatment of the subject that I know; for example a complete chapter is devoted to Bishop Cosin and the Roos case, and another longer chapter gives the whole background to the Divorce Bill of 1857. The book is a well-documented work of scholarship, written and presented in an attractive style.

J. STAFFORD WRIGHT.

THE ENGLISH CAROL.

By Erik Routley. Herbert Jenkins. pp. 272. 25/-.

Here is a most happy marriage of author and subject. Whatever Dr. Routley touches he handles with zest, and in *The English Carol* he has a theme to match his own high spirits. Not that there is any lack of body: there are all the facts we could wish for, some of them winkled out from unlikely places, together with a generous number of quotations of the rarer carols, examples in music type, specimen carol services, and some photographs (these of rather unequal interest). A glance at the second index confirms this impression of thoroughness, by revealing that almost every item in the Oxford Book of Carols receives its comment somewhere in this book. Such comments are shrewd, good-humoured, often witty; and the plentiful material is skilfully organized to set out the history of the matter in three phases: "The Singing Ages," "The Great Controversy" (its central chapter entitled "The Wrath of the Puritans") and "The Return of the Carol".

A few criticisms are possible. There is the occasional mannerism (the author overworks the word "gesture"); sometimes also a small matter is blown up out of all true size and shape (as in the handling of "To-morrow shall be my dancing day"—a carol to which Dr. Routley virtually awards an "X" Certificate, but which turns out to be as demure as it is fanciful). But the book remains a tour de force, equally excellent as a work of reference, of criticism and of entertainment.

F. D. KIDNER.