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Book Reviews

THE FOUNDING OF THE CHURCH UNIVERSAL : A HISTORY OF THE EARLY CHURCH. VOLUME II.

By Hans Lietzmann. Tr. Bertram Lee Woolf. pp. 328. Lutterworth Press. 21/-.

This admirable book is a revision of the translation first issued by a different publishing house in 1938, but long out of print. It continues the story begun in the first volume, *The Beginnings of the Christian Church*, reviewed in *THE CHURCHMAN* for December, 1949. It is a work to be read and re-read by all those who are concerned with the way in which the Church of the New Testament developed into the *Ecclesia Catholica*. For all its comparative brevity it is nothing less than a masterpiece of historical writing.

Lietzmann begins by painting in the backcloth of the stage upon which the drama is to be played. He reviews in a brilliant sketch the political and economic situation in the Roman Empire of the second century, the age of the Antonines so idealised in the famous pages of Gibbon, the age when "the various modes of worship which prevailed in the Roman world were all considered by the people as equally true, by the philosopher as equally false, and by the magistrates as equally useful". We are reminded that underneath the superficial economic prosperity the signs of inner disintegration were already beginning to show, and that it is hardly surprising if by the middle of the third century the Roman Empire was fighting for its life.

From this we are directed towards the development of the Church. The history of the Church between A.D. 70 and 150 or even later is often compared to the course of a train in a tunnel. We see it go in. We see what it is like when it comes out. But what is happening to it while it is in the tunnel is a question upon which the available evidence is painfully, tantalisingly inadequate. However, it came about (and Lietzmann is admirably agnostic where the evidence does not warrant assertion), the Church built up against the attacks from within, from the Gnostic heresies, a three-fold defence in the New Testament Canon, in the formulation of the Creed, and in the setting up of the episcopal office as superior to all other ministries, whether prophetic or institutional and pastoral. The chapter on the New Testament is interesting and often highly diverting in describing the apocryphal writings, many of which (like the Acts of John or the Acts of Thomas) tell us more of the spirit of much second and third century Christianity than any amount of orthodox counterblast. The chapter on the Creed seems to the present reviewer rather too concise to be satisfactory; nor does it take the story far enough for the reader to realize the significance of the evidence here put together. But it can be supplemented by Lietzmann's article on "Creeds" in the 14th edition of the *Encyclopaedia Britannica*.

Again, on worship Lietzmann slightly disappoints us. His chapter is indeed a masterpiece of compression, and ends with some excellent pages on early Christian art—a subject on which he was very well

qualified to write and which is inadequately treated by most other early Church histories, if any attention to it is paid at all. And he surely hits the nail on the head when he observes that the return of the Epistle to the Hebrews to the Western New Testament Canon in the fourth century was a vital factor in laying the foundations for the Roman doctrine of the mass. But one feels that the author of *Messe und Herrenmahl* could have said rather more about eucharistic development than he does here. The impression is confirmed that what we are being given is a series of short essays of outstanding brilliance, which may be consulted with the greatest profit by those who already know something of the story, but which are too slight to put into the hands of the beginner who has read nothing else.

Having dealt with the inner life of the Church, in the next two chapters he discusses external relations—the persecutions, and the answer to the pagan attack from the Apologists. No better account could be given in so confined a space.

From this point to the end of the book, Lietzmann treats the Church by localities. First he takes Asia Minor, and sketches the characteristic marks of Christianity there, its enthusiasm as expressed in Montanism, the simple faith of the people in the Sacraments expressed in that astonishing and attractive monument, the inscription of Abercius. Closely connected with Asia Minor is the Church in Gaul, and the next chapter gives an appreciation of Irenaeus's theology.

The theological interest that marks the account of Irenaeus goes temporarily into the background for the characterisation of Tertullian. The fanatical African is portrayed fairly as the barrister that he was, straining every nerve to achieve the total destruction of his opponent, snatching at any and every argument that may help to that end. The story of Cyprian, begun in this chapter, is continued in the next, entitled 'Rome', where a clear account is given of the complicated controversy with Pope Stephen concerning Baptism. All this is well done. But it is perhaps in the last two chapters of the book that Lietzmann is at his best. For his account of Mani he had the advantage of writing after the sensational discovery of a Manichaean library in Egypt in 1931, and this is probably the best outline in English of the Manichaean system as it appears in the light of the new finds. The last chapter concerns the great Alexandrians, Clement and Origen. It is remarkable for its success in conveying the spirit of the men, their attitude to truth and conception of the religious ideal. Much is omitted. But to have given even an outline of two thinkers so full of significance as Clement and Origen, all in 42 pages, without being misleading, is a major achievement.

Dr. Woolf's translation reads well; in many places great improvement has been made as compared with the first edition. Some of the more Teutonic phrases have disappeared, and things are generally tidier. Occasionally he misunderstands, e.g. at page 253, note 4, where for "exaggerating Cornelius" read "Cornelius exaggerating", and at page 250, note 1, where for "according to" read "after". Misprints like "*Jafrbücher*" (page 318) scarcely matter; those who know German will correct it automatically; those who do not will not worry anyway. In any event, all interested in the early development

of the Church owe a debt of gratitude to Dr. Woolf and to the Lutterworth Press for the reissue of this work in a revised form. We look forward to the publication of the third volume, *From Constantine to Julian*, in the near future, and hope that on the dust-cover of that the date of Lietzmann's death may be given correctly (1942, not 1943).

H. CHADWICK.

THE BLESSING OF THE HOLY SPIRIT.

By J. E. Fison. pp. 226. Longmans. 5/6 and 8/6.

It is difficult to know what to make of this book, most difficult of all perhaps for a former pupil who is still bound to the author by ties of gratitude and friendship. The reader is thrown into an ever deepening confusion by the rapid alternation of conflicting emotions. Now he is deeply impressed by the conviction that the book has something vital to say about the greatest need of the Church to-day, the blessing of the Holy Spirit. Now he is elated by the incisive and epigrammatic style which the book manifests and by the sparkling insights of its *obiter dicta*. Now he is mystified and perhaps frustrated because the writer's meaning at some vital point in his argument becomes elusive. Now he is irritated by the sweeping generalisations with which the book abounds. Now he is sad that a man, so essentially humble and gentle as he knows the author to be, should give an impression of such arrogance by his devastating and sweeping criticisms of almost all his fellow Christians.

The core of this book is a study in the developing apprehension of the Holy Spirit throughout the Bible. Canon Fison first shows how the words Holy and Spirit could not be joined until the Old Testament had made Holiness ethical and Spirit personal. In the same way the silence of the Synoptists on the subject and their contrast in this respect with St. Paul and St. John is explained by the necessity that the meaning of the Holy Spirit should first be transformed by Calvary where "holiness is achieved not by separation from sin but by vicarious identification with it" (page 110).

The author's exposition of the Bible is always fresh and usually illuminating. But when he comes to deal with the resultant doctrine of Holy Spirit and the Trinity, though he still abounds with stimulating thoughts, he is a less reliable guide and not always very clear. His ambiguity at this point largely centres on his use of the idea of 'reciprocity' and of a phrase 'between man and man', both of which he owes to Buber, who is one of the few writers whom he is able to mention without criticism. Canon Fison seems to regard the Holy Spirit as "the indefinable reciprocal relationship" (page 144) existing both between the Father and the Son and in the fellowship between Christians, "a reality *between* man and man and *between* man and what man calls God" (page 127, italics in the original; cf. pp. 28, 93, 198). This would seem to make the Holy Spirit less than personal, the inadequacy of which the author himself admits (page 145).

The same idea is applied, without making the author's meaning clear, to the relationship of God and man, and in particular to the focus of that relationship in the Eucharist. One would expect reciprocity in this connection to mean that God asks that we should give all to Him

because He has first given everything to us. This is clearly the emphasis of the New Testament, and sometimes though less clearly of Canon Fison. But at other times he seems to hold that in the meeting of God and man, as in that of man and man, both parties must go halfway, so that the meeting is *between* God and man. "Neither in giving nor in taking, but between the two, lies the secret of the presence of the Lord realised through the Holy Spirit" (page 198; cf. page 145).

There is another quotation, this time from Jung, which re-echoes through the book. "Creative living is on the yonder side of convention". This phrase in Canon Fison's hands becomes a mirror in which we may view many different parts of the Bible from a new angle, notably our Lord's ministry and also the Christian's path to the blessing of His Holy Spirit.

But a large part of the book is taken up with harsh and sweeping criticisms of the author's fellow Christians. The brunt of the attack falls on Evangelicals for their biblical fundamentalism, (criticism, like charity, begins at home), and on Anglo and Roman Catholics for their ministerial fundamentalism and their idolatrous attitude to Church and sacrament. But attacks are also made on Liberals, high-pressure evangelists, missionaries active and retired, missionary supporters at home, Thomists, Interdenominational enthusiasts and likewise denominational rigorists. So the list might continue: few movements or prominent theologians escape. Most of the criticisms have an element of truth: some are very shrewd thrusts with epigrammatic barbs. Some of these denunciations are so violent that one wonders whether their purpose is not to work off some internal conflict rather than to communicate with those at whom they are aimed.

Their only possible justification is that they are designed "to give the Holy Spirit elbow room" (page 40) by attacking idolatry which erects the very means of the Holy Spirit's operations as a barrier against Him, and the apostasy which reacts by abandoning these means. This has continually to be done. But things which can be spoken in love cannot always be committed to writing in the same spirit. These criticisms, often exaggerated in their content and strident in their expression, when committed to writing give the appearance of caring more for the rise of an epigram than for personality of the reader, and contradicting the main theme of the core of the book. In fact, one might apply to this book Canon Fison's words about that of another writer: "The manner of (his) book disturbed me personally much more than its matter. . . . Its apparent unwillingness to enter into truly reciprocal relationship with either Evangelicals or Catholics seemed to me its most serious defect" (page 5, note 2).

But in spite of all this, your reviewer has not yet read a more stimulating book on the Holy Spirit. It has been said that the mark of a great teacher is not the imparting of ready-made answers but the communicating of an enthusiasm for his subject and the indication of fruitful lines of thought. Canon Fison passes that test in 1950 no less than in 1935. In the long run the book may be more fruitful in its effect than if he had produced a more balanced dissertation that had dealt with the subject exhaustively and castigated the author's *bêtes noires* with less violence.

W. M. F. SCOTT.

A SHORT INTRODUCTION TO THE PENTATEUCH.

By G. Ch. Aalders. 173 pp. Tyndale Press. 6/-.

There can be no question that the subject of this book is of very great importance at the present time. The Pentateuch is the pivotal problem of Biblical Criticism, and the relation between Biblical Criticism and Biblical Theology forms one of the most crucial problems in the modern theological debate. That considerable body of informed persons who believe that the dominant Wellhausen view is based on false premises and built up by unsound methods, will naturally turn with interest to a re-statement of the conservative case.

The author, who is Professor of Old Testament in the Free University of Amsterdam, is a very competent scholar whose reputation stands high in his own country. And, beyond all question, his fundamental premises are as far as possible removed from the Hegelian and naturalistic premises of Wellhausen. He belongs to the very remarkable school of high Calvinists, founded by Abraham Kuyper and Hermann Bavinck in the last century, whose thought has recently been made available to a wider public through Lecerf's *Introduction to Reformed Dogmatics*. Though the English betrays traces of its author's origin, it is very clear and quite readable. (Incidentally the format is excellent and the price most reasonable.)

The main contents of the book are as follows. First, the history of Pentateuchal Criticism is reviewed under three sections: prior to Wellhausen, the Wellhausen hypothesis, and since Wellhausen. This last section includes an interesting outline of the numerous instances of good scholars who have broken with the Wellhausen hypothesis on one or more important points, including Gunkel, Sievers, Eerdmans, Dahse, Möller, Kegel, Oestreicher, Staerk, Welch, Kennett, Hölscher, Löhr, Volz, Rudolph, Yahuda, Cassuto, and Dornseiff. Then follows an examination of the main arguments for the documentary theory—the use of the Divine Names, differences of style, double narratives, discrepant codes, the relations of priests and Levites, and the centralization of worship. This is familiar ground to those already acquainted with conservative literature on the subject, but it is a useful short statement.

Then follows the more constructive part of the work—discussion of the *post-Mosaica*, the use of the Pentateuch in the rest of the Old Testament, and finally the author's own solution of the problem of the authorship of the Pentateuch. He regards the Pentateuch as an anonymous work, consisting largely of actual Mosaic material, but containing also pre-Mosaic and post-Mosaic elements. He is non-committal as to whether Genesis was cast substantially into its present form by Moses or by a later hand. He places the final redaction of the whole Pentateuch between the beginning of the reign of Saul and the seventh year of the reign of David. This is a very useful section of the book.

To many, the most important part of the book will be the discussion of "The Pentateuch and Belief in Divine Inspiration", for here he discusses theological fundamentals. But, alas, I find this unsatisfying. Superficially he appears to lay himself right open to the charge of

pre-judging the issue. He starts with belief in the inerrancy of the Pentateuch, so (not surprisingly) he finishes with belief in the inerrancy of the Pentateuch. Many will—I am sure unjustly—write it off as plain obscurantism. The Kuyper-Bavinck school is very far from being obscurantist, as is evidenced by their most thorough work in theology and philosophy. (They now have officially recognised lectureships in Calvinistic philosophy in all the universities of Holland.) That philosophical and dogmatic pre-suppositions, whether held consciously or unconsciously, enormously affect a scholar's conclusions in the realm of criticism is obvious to everyone. And, whether in the last resort they are ultimately right to make dogmatics regulative even in criticism, is a hard question which I cannot presume to answer. But I do not feel that the approach is calculated to win over the many genuine Christians who have abandoned the New Testament view of Holy Scripture. Aalders' extreme and thorough-going formulation of the doctrine of the inerrancy of Scripture is the result of a considerable inductive and deductive process, and there are very few British scholars who have as yet followed him so far. They feel that the deductions must be checked in the realm of Biblical Criticism *before* they can be made regulative of Biblical Criticism.

The Christian world badly needs a *great* re-statement of the conservative case. Nearly half a century has passed since the publication of James Orr's *Problem of the Old Testament*. Orr's book was read and respected at a time when the theological tide was strongly adverse. Since his day a wonderful selection of new weapons, philological, archaeological and theological, has been forged for the conservative armoury. But so far we have not produced the scholars who can make full use of them. When such a man arises, he will find a vastly more sympathetic theological climate than Orr had to face, and he may well succeed in winning back the scholarly world, where Orr failed. But it will need a warmer and more sympathetic understanding of the Wellhausen position, a less dogmatic attitude with regard to the application of the doctrine of Inspiration and a more imaginative reconstruction of the historical circumstances of Mosaic times than is found in the present book, if there is to be achieved any widespread return to the conservative position. Our hope is that this short introduction will be read without prejudice even by those who cannot accept the author's dogmatic position, and that they will weigh his arguments fairly; for, although this is not the great book we are looking for, it nonetheless contains much valuable material and sound reasoning.

J. W. WENHAM.

AUTHORITY IN THE APOSTOLIC AGE.

By R. R. Williams. S.C.M. Press. 8/6d.

The basis of this book is the Burroughs' Lectures delivered at Leeds in 1948. (The lectures are given in memory of Arthur Burroughs, once Bishop of Ripon.) The seven main chapters are an examination of the concept of authority as it comes to us in the New Testament documents and in certain extra-canonical books such as the Ignatian letters, the *Didache*, etc. The ground is familiar and has often been

worked over, but the author treats his material with freshness. He concludes: "The authority recognized in the apostolic age was the authority of God, asserted in history by Christ, His vice-regent. This was conveyed to individual Christians and Christian groups in a variety of ways. There was the record of Christ's deeds and words. . . . There was the existence of a ministry felt to be commissioned by Him. There was, too, the sense of His immediate presence, made real and vivid by His indwelling Spirit. Every man had to be persuaded in his own mind concerning his own actions, but actions which concerned larger groups and more far-reaching issues called for more formal decision, which was reached either by apostolic *fiat* or by conciliar discussion with prayer for the guidance of the Spirit."

Certain remarks may be allowed. In chapter one, the author examines a typical New Testament document, namely the First Epistle to the Corinthians, to see "what 'authorities' were recognized as generally binding in the primitive Church". He mentions five, viz., the Corinthians' conversion experience, a general stock of knowledge and accepted practice, the Old Testament, St. Paul's status in relation to his readers, and the moral and spiritual benefit of the whole Church. Should we not add to this any "word of the Lord" which was current? One thinks of such references as 1 Cor. vii. 10, and ix. 14. These were surely binding, in a way all their own, and should form a sixth 'authority', whereas they are only referred to in passing (page 18, note 1, and pp. 20, 33).

On page 48, reference is made to Andronicus and Junius (Rom. xvi. 7). The form is *Junias* or *Junia*, and Chrysostom at least took it to be feminine, thus envisaging a woman "among the apostles". (On this page also, Eph. ii. 20 and 35 should read Eph. ii. 20 and iii. 5.)

The reviewer has often wondered why more is not made of the reference in Hebrews iii. 1 to our Lord as *apostolos*. This solitary reference in the New Testament may well go back to St. Luke iv. 18—Isaiah lxi. 1, and thus lie behind all that rich vein of ideas which culminates in the great *logion*, "As My Father hath sent Me, even so send I you". That is to say, all apostolic authority is invested in and derived from "the Apostle and high Priest of our confession".

In chapter five, Mr. Williams gives us an interesting study in the subject of power and authority in the New Testament. His short section on St. Paul's Epistles would have been strengthened by a study of the verb *energeo* (he mentions the noun *energéma* once). It may be doubted whether this strongly 'experiential' word has received at the hands of New Testament theologians the attention which it deserves.

Two essays conclude the book. The first, "An Account of the Modern Discussion of Authority", briefly reviews the work of Martineau, Sabatier, Oman, Strong, Forsyth, Rawlinson, and Lacey. The second, "The Contemporary Problem of Authority", brings the subject from the biblical background into the arena of the Church's life to-day.

We are grateful for a book which deals with a difficult subject with admirable clarity. The plea that, when a reprint is called for, a third essay should be added dealing directly with the bearing of the book's

findings on the whole question of re-union, is not a criticism, but simply a theological *Oliver Twist's* request for more!

F. D. COGGAN.

THE LIFE AND TIMES OF JOHN SHARP, ARCHBISHOP OF YORK.

By A. Tindal Hart. S.P.C.K. 21/-.

The Life of an early eighteenth century prelate will not command the popular appeal of the recent biographies of Archbishops Temple and Lang. But those who read it,—and we confidently advise that it should be read—will find in it a fascination of its own. Recent historical writing has done much to rehabilitate the 18th century, and Mr. Hart's book will help still further to dispose of the popular idea that during it the Church was both dead and dull. We have here a portrait of a primate who, if not "great", was certainly distinguished, and who alike in character and in his work for the Church was no unworthy predecessor of recent illustrious holders of his see. A parish minister who pursued his calling in the slums of London oblivious alike to the dangers of disease and violence, an ecclesiastical statesman who risked his life and liberty, as well as his career, by open rebellion against the ecclesiastical policy of King James II, was a man of no mean courage. An Archbishop who laboured to raise the standard of preaching among his clergy, who openly attacked clerical laziness, and who championed the cause of reunion, was a man with a high vision of the Church and of its pastoral calling. A Churchman who observed each year the anniversary of his conversion as a day of private devotion, who was consulted by innumerable people ranging from poor curates to the great nobility on personal and religious problems, was a man of generous heart and deep piety. It is interesting to observe how with all this was combined a native caution and shrewdness, a moderation and adaptability of temper which, while perhaps necessary for the execution of his office, yet perhaps also held him down in the category of "distinguished" rather than of "great" men. He was an example of 18th century piety at its best—yet it was still 18th century.

The discerning reader will discover in Dr. Hart's pages many interesting and illuminating examples of the continuity of Church history. Then, as now, the issue of Church and State was acute. Then, as now, a State-appointed bishop was at loggerheads with his State-appointed Dean. Then, as now, baptismal reform was being discussed—and incidentally the House of Bishops was behaving more circumspectly and more wisely than the House of Clergy. Then, as now, reunion was being discussed; there were plans for improving relationships with the Continental Protestant Churches, and the admission of Nonconformists to Holy Communion was a burning problem. Then, as now, the poverty of the clergy and the need for raising their stipends was as much a headache to their bishops as was the need for raising the standard of theological education and of preaching ability.

Two final comments may be permitted. First, the book is based largely on hitherto unknown documents, the tracing and discovery of

which is an important and not unromantic achievement. Secondly, the use of the term "Catholic" to describe Sharp's way of devotion is a misleading anachronism. He was a "High Churchman" as that term was understood in those days—but that was something very different from being a Tractarian born out of due time. If anything, he was akin in spirit to those Evangelicals of a century later who (like Sharp) based their spiritual life on a personally experienced conversion, appealed to the Bible as the supreme authority, and nourished their biblical faith on the *Book of Common Prayer*, for which they had the profoundest reverence and love—a reverence and love not always associated with the school of thought which has presumptuously claimed the title "Catholic" in the Church of England.

J. P. HICKINBOTHAM.

THE EARLY TRADITIONS OF GENESIS.

By E. B. Redlich. Colet Library, Duckworth. 6/-.

The aim of this book is to disentangle the documents and sources of Genesis i-xi, compare their contents, and see what were the ideas that the writers and compilers were trying to convey. "Apart from a few myths in them, the Biblical narratives are replete with reminiscences of the past and . . . are not mere fables. We may in fact call them legendary history, and see in them the wonderful use made by the schools of writers to impart religious teaching through historical legends" (page 27).

The different sections are analysed in considerable detail; e.g. two original accounts are found both in P's account of creation in Gen. i and in J's account in ii and iii. Behind the records one may find reflections of the early civilisation of the Mesopotamian region, and of the conflict of ideals between nomads and settlers.

One criticism of Canon Redlich's book is that it has apparently been hurriedly put together, and contains some ill-digested statements. Thus a footnote on page 21, explaining what tablets are, says, "Tablets are sheets of some kind of solid material such as wood or ivory, designed for inscriptions or designs". Presumably Canon Redlich did not write this footnote himself and ignore the more than a million clay tablets which form the bulk of the records.

On page 27 it is implied that Hammurabi's date was c. 2,000 B.C. Modern discoveries have brought it down by 200 or 300 years. The explanation of the Name Yahweh on pages 39, 40 is so muddled that one would gather that the Name is a 1st Person and not a 3rd Person form. The statement of Gen. i. 26, "Let us make man in our image", is explained on page 62, "We may therefore conclude from the later P and Isaiah that in the story of the creation of man God is addressing the angels." But P elsewhere makes no mention of angels.

Apart from these criticisms those who are of a more conservative outlook will be irritated by the assurance with which Canon Redlich makes some of his statements. The tree of the knowledge of good and evil "meant the knowledge of cultural arts" (page 33). And what an unnecessary difficulty he makes over the tree of life, which links on so beautifully with the whole revelation of Scripture. Again, on page 64 we read, "When Jesus was accused of breaking sabbath observance,

He did not in His reply refer to the story of creation". This overlooks John v. 17, where "My Father worketh even until now, and I work", must allude to the Sabbath rest, and incidentally removes the difficulty which Canon Redlich finds on page 65, "We are not informed what the writer imagined God did after the first week came to an end". Since there is no evening and morning to the Seventh Day, the writer must regard it as a period of time that still continues, though without any fresh work of creation comparable to the Six Days. This also justifies us in taking the Six Days as periods of time. In spite of the statement of page 67, "It is impossible to harmonise the story of creation in Genesis i. 1-ii 4a with modern science", a "Popular Science Educator" of recent years printed Genesis i. to show how it agreed with modern science.

One feels that while Canon Redlich has approached his subject from the standpoint of a literary scholar, he is too much inclined to find literary and factual discrepancies where none exists, and to be over dogmatic about what exactly was in the writer's mind on each occasion. A recent Penguin, *Before Philosophy*, indicates that primitive thought and expression was rather more complex from our point of view than this book would suggest.

J. STAFFORD WRIGHT.

THE INSPIRATION AND AUTHORITY OF THE BIBLE.

By B. B. Warfield. *Presbyterian & Reformed Publishing Co., Philadelphia.* \$3.75.

This book is in effect a reprint of the volume called *Revelation and Inspiration* which was one of the ten volumes of Dr. Warfield's works published by the Oxford University Press after his death. The present publishers have prefaced it with a comparatively lengthy Introduction of some seventy pages which has been specially written by Dr. Cornelius Van Til of Westminster Theological Seminary, Philadelphia, in order to draw attention to and assess the theological and philosophical developments relevant to the subject of this book which have arisen since the death of Professor Warfield.

Dr. Van Til does vigorous battle with the anthropocentrism which characterizes the approach to the Bible of our day, and in a careful analysis contrasts it with the essential theocentrism of the Bible itself and of orthodox Christianity. The issue, he affirms, "may be stated simply and comprehensively by saying that in the Christian view of things it is the self-contained God who is the final point of reference while in the case of the modern view it is the would-be self-contained man who is the final point of reference in all interpretation". This is indeed a most necessary and timely emphasis. It seems a pity that Dr. Van Til allows his argument to carry him at times to the brink of a sort of logical fatalism, as, for example, when he states that "the entrance of sin is within the plan of God", because "it is on this basis only that one can maintain the sovereignty of grace"; or again, that "the existence of all things in the world are what they are by the plan of God". Surely it is more fitting to speak with a greater reserve, and to say that neither the entrance of sin, nor any other thing in the world, can in any way frustrate the plan of God, and that herein is

seen His sovereignty. Dr. Van Til adverts briefly to the Lutheran and Romish attitudes to Scripture, and concludes his Introduction with a strong criticism and indictment of the approach to Scripture of the "crisis" theologians, with particular reference to Brunner.

The remaining 450 pages odd are devoted to the essays of Professor Warfield, and in them he deals with such crucial subjects as "The Biblical Idea of Revelation", "The Biblical Idea of Inspiration," "The Church Doctrine of Inspiration," and "The Real Problem of Inspiration". The sum is a complete, cogent, and clearly reasoned statement of the Reformed view of Scripture, which is shown to be not only one with the view of Christian orthodoxy since the days of the Apostles, but the very view and doctrine of Scripture regarding itself. Dr. Warfield, in fact, demonstrates with great clarity that the divine inspiration and authority of Scripture is a cardinal doctrine of the Bible itself, as are also the other distinctive dogmas of the Christian faith, such as the Trinity, the Incarnation, and the Atonement; and, what is more, that it is nothing less than the fundamental dogma of Christianity, the very basis upon which all other doctrines are built and from which they derive their stability and authenticity. To remove this foundation, as many are seeking to do to-day, is to remove the foundation of the Christian faith itself. P. E. HUGHES.

THE OLD TESTAMENT IN THE CHURCH.

By Joseph Woods. 149 pp. S.P.C.K. 9/6d.

This is an unusual and a courageous book. It is true, of course, that the once fashionable attitude of superior contempt towards the Old Testament has given way to a more rational standpoint: but in so far as scholars are disposed to be merely patronizing or apologetic in their approach, our author will have none of it. "We have tried," he says, "to ask questions of the Old Testament, and we have found that instead it is demanding of us faith in Jesus Christ".

This fact is the thesis of the whole book. Mr. Woods examines the Old Testament section by section—the Prophets (whom he rightly places first), the History, the Creation Stories, the Law, the Writings; and in each of them he finds indubitable pointers to Jesus Christ. He is distinctly scornful of any study of Comparative Religion which brings Christianity in on a level with other faiths. "The most important result of the comparative study of Religions is that Christianity is incomparable;" "When the last word of Comparative Religion has been said, the man who is looking for a Saviour has to go empty away until there comes someone to preach the good news of Jesus Christ."

In this particular our author emphatically knows what he is talking about from his first-hand experience in West Africa. He knows—as the early Church knew—that the Old Testament is not a mere fore-runner of the New, but is itself a revelation of Divine Love that seeks the salvation of mankind: "The Old Testament leads us to Jesus, while the religious writings of other faiths do not lead to Him at all".

We could go on quoting; but the above extracts indicate something of the author's convictions. The book itself is full of quotations—Mr. Woods has read very widely, and the bibliography at the end of

the book is both eclectic and impressive; but he does not follow authorities blindly, and indeed is a good deal more forthright than many of those to whose works he refers.

The book is not altogether easy to read: the author's mind moves swiftly and logically, and he makes no allowance for the slow-witted. The chapters consist largely of uncopulated sentences, and it is not always easy to find the link between them. A considerable demand is made on the reader's powers of concentration, but the effort is well repaid by the enjoyment of a masterly and convincing presentation of the indispensability of the Old Testament in Evangelism.

Momentary irritation may be caused by the writer's intermingling of past and present tense when recounting historical events: and it is perhaps permissible for your reviewer to indicate what appear to him to be slight slips: the statement that "In Scripture Uziah is dismissed in seven verses" overlooks II Chron. xxvi; the word "assumption" at the foot of page 78 should surely be "ascription"; and on page 102 the Battle of Thermopylae seems to be misdated.

DOUGLAS F. HORSEFIELD.

THE REFORMATION IN DENMARK.

By E. H. Dunkley. 188 pp. S.P.C.K. 13/6.

There is very little recent, scholarly literature in English on the history and traditions of the Scandinavian churches. Probably the Church of Sweden is best known in this country through the links which the Church of England possesses with the Swedish church which has retained an unbroken episcopal succession. At the present there is some important theological work being accomplished in the University of Copenhagen and some of it (the volumes of Pedersen and Bentzen) has been published in English. It is much to be desired that English churchmen should become better acquainted with the circumstances and traditions of Danish church life, and a companion volume to Bishop Wordsworth's book on *The National Church of Sweden* would be an indispensable aid to that end. The select bibliography which Dr. Dunkley includes as an appendix to his work reveals the paucity of English books on the history and position of the Danish church.

Dr. Dunkley suggests three reasons why English readers should find his subject matter of interest. First, the long and close connections, racial and royal, cultural and commercial, between the two countries. Secondly, the Reformation accomplished the transformation of the medieval Catholic Church in Denmark into the Danish People's Church. The church universal was embodied in the people, culture and language of one nation, the Danes, and "the hope that the universal church of the future may comprise the churches of many nations is by no means an illusory one". Thirdly, the story of the religious change in Denmark is a reminder of the truth that "one Reformation always carries in it the seed of another".

The book is divided into two parts: a survey of the reigns of three Danish kings between 1513 and 1559, during whose time the Reformation was inaugurated and completed; followed by four chapters which

give a sketch of the lives and significance of four Reformation leaders in Denmark. At first the doctrine of the reformers did not take a credal or confessional form, but emphasis was laid on the preaching of the Gospel and the necessity of faith. By 1550 the Danish Bible stamped a new character on the church. Its reorganisation took place in three stages : first, the cessation of the custom of applying to Rome for papal confirmation of newly appointed bishops ; secondly, the abolition of the old episcopate, which entailed the loss of the succession and the institution of Superintendents nominated by the king and ordained by Bugenhagen, a German Lutheran priest ; thirdly, the dominance of the crown in ecclesiastical affairs. In narrating a little known story in an attractive way, Dr. Dunkley has performed a valuable service to the cause of genuine ecumenical concern, and it is to be hoped that he will put us further in his debt by adding a volume on the later history of this Lutheran church. F. J. TAYLOR.

THE CHRISTIAN ORIGINS OF SOCIAL REVOLT.

By William Dale Morris. Allen and Unwin. 12/6d.

Mr. Morris has collected much information from a great variety of sources to show that, in every age of the Church, there have been Christians who have been profoundly dissatisfied with the social order under which they lived, and have tried by revolutionary means to bring about a new social order. A glance at the bibliography will reveal that most of the authors quoted are of the left. It does not take long for the reader to discover that this is not history as impartial study, but history used to illustrate a theme that has already been determined quite apart from the historical evidence. It is clear that Mr. Morris in the main accepts the Marxist interpretation of history, according to which the proletarian revolution of the twentieth century is the goal towards which all history has been moving and in the light of which it is to be understood ; earlier revolutionaries failed, because the inevitable stream of historical movement had not caught up with the position which they tried to adopt.

Naturally, on this view, those for whom Mr. Morris has the deepest dislike are the Christian reformers : those who eschewed and opposed revolutionary methods, but strove by pacific means to bring into existence a more righteous social order. He cannot quite bring himself to speak ill of the great Lord Shaftesbury, but he quotes his dictum, " from the first hour of my movement to the last I had ever before me and never lost sight of it, the issue of a restoration of a good understanding between employer and employed ", almost as though it were something of which Shaftesbury ought to have been ashamed ; and goes on, " It would be grossly unfair to him to suggest that he was a conscious humbug " (pp. 158-9). But, if so, why suggest it ?

The truth is that, like all Marxist history, Mr. Morris' book is a radical simplification of a subject that obstinately refuses to be simplified. History is a study of the infinitely complicated weaving together of human motives and actions. The problem with which Mr. Morris is dealing cannot be reduced, as he imagines, to simple elements. We have to ask ourselves why it was that some Christians were revolutionaries, and others equally devout were not ;

and why some revolutionaries were anti-Christian, and some die-hard defenders of the status quo were equally anti-Christian. We have to enquire why the official Church always tends so quickly, even in Communist Russia, to adapt itself to the views of the established power. And, finally, we have to consider whether those to whom the human race has been most deeply indebted are not the men like St. Francis, who from within the Church have set free a new redeeming power by which society can be inwardly renewed. But perhaps Mr. Morris is not interested in such questions.

STEPHEN NEILL,
Bishop.

THE GLORY OF GOD.

By F. Donald Coggan. 61 pp. Church Missionary Society. 2/6d.

This book contains four studies on the biblical meaning and use of the word "Glory": in the Old Testament, in the Synoptic Gospels, and in the writings both of St. Paul and of St. John, together with a brief Epilogue. The aim of the writer is to help the reader to discern from Scripture itself how the word "glory" is used, and with what a wealth of Christian significance it ultimately comes to be filled. As Dr. Coggan effectively makes plain, the word "glory" in Scripture takes us to God, to Christ, to the Incarnation, to the Cross, to the Throne, and to the Gospel and its divinely-ordained consummation. For, as the pioneer of man's salvation, Jesus, made perfect through sufferings, prevailed to bring the many, who had come short, as sons into glory. This theme consequently brings outstanding inspiration and challenge, because it is evangelical in content and evangelistic in implication. It is therefore a worthy theme for a Missionary Society to invite all who share in its fellowship to study. Time thus spent with God and His Word would undoubtedly increase the effectiveness of the contribution we make; for we should realise in a fresh way that the wonder of our Christian calling is to share Christ's Glory.

Further, this kind of study, which recognises, on the one hand, that the Old Testament is a divinely provided preparation for the understanding and expression of the full revelation of God in Christ, and, on the other hand, that there is in the Scriptures of the Old and New Testaments significant verbal inspiration in the declaration of eternal truth—such study is happily on the increase once again. It is to be encouraged because it should serve to renew among us two things which have been somewhat lost: first, a reverence for the written Word of God, and second, a readiness for sustained, painstaking and rewarding investigation of its significant vocabulary. Dr. Coggan's booklet is therefore to be regarded not simply as an end in itself, but as a sign-post and a stimulus. Its chief value lies in its suggestiveness. If readers will learn from it how much is obviously to be gained from the Bible itself, together with the aid of dictionaries and a concordance, then they may ultimately thank God not only for the way in which Dr. Coggan has given them attractive glimpses of a radiant pathway that shines more and more unto the final glory, but also for starting them on a method of discovery by which they may in future, by the help of God the Spirit, frequently enrich both themselves and their ministry to others. *Verbum sapienti. Soli Deo gloria.*

ALAN M. STIBBS.

SHORT REVIEWS

LANCTATIUS' EPITOME OF THE DIVINE INSTITUTES.

Edited and translated by E. H. Blakeney. S.P.C.K. 11/-.

The re-editing of older works of theology must always have a place side by side with the publication of new works, and the S.P.C.K. are to be congratulated on the contribution which they are making in this respect, more particularly in the Patristic field. The latest addition to their selection of early writings is the *Epitome* of Lanctadius, a Father known to most of us by name, but certainly not extensively read except by more specialised students in Patristic works.

The present edition consists of an Introduction, the Latin text, a Translation and a Commentary. The Introduction is perhaps a little sketchy, but limitation of space must have constituted a difficulty. The translation was added in order to extend the sphere of usefulness, and it will be most acceptable to beginners. The commentary had to be reduced in order to make way for it, but some interesting points are made. More advanced students would probably have preferred the more detailed commentary, but on balance the translation is a gain.

Two criticisms may be advanced. First, it would have been better if the Editor had expressed his own (possibly correct) opinions a little less dogmatically, especially on the Fall and Eschatology. Perhaps modern science and theology have not yet said the last word on these subjects. Second, one does wonder whether the *Epitome* has sufficient historical or theological importance to justify its reproduction at a time when many basic and essential texts are in such short supply. The book has its interest, but it can hardly be said to have a decisive significance for its own or any age.

However, if we allow the legitimacy, we may note with satisfaction that within the limits imposed by space, the editing has been competently done. The production is well up to the standard one expects from the publishers, although an 'l' seems to have dropped out on page 121, line 16.

G. W. BROMLEY.

FOUR YEARS' STRUGGLE OF THE CHURCH IN HUNGARY.

By Cardinal Mindzenty. Introduction by Christopher Hollis, M.P. Longmans, Green. 5/-.

This is a grim but most instructive record of an heroic 4 years' struggle led by a very brave man who dared to challenge and condemn the ruthless Communist methods to crush civil and religious liberty, and to destroy the Christian principles of truth and justice. We get a clear picture of the reign of terror created by false accusations, mock trials, forced deportations and wholesale arrests, and "disappearance" of thousands of innocent people for their supposed opposition to Communist dictatorship. The marvel is that this intrepid Cardinal was allowed through his 'Pastoral Letters' and personal protests to State officials to expose for so long this barbaric tyranny. After his arrest this dauntless martyr endured 82 hours of "intensive interrogation" standing and some "pills", before he collapsed and signed the dictated "confession".

Every lover of freedom and justice should read this terrible revelation of totalitarian terrorism. As Mr. Hollis well says, "It is the last satanic refinement of our modern tyrants that they will destroy the personality before they destroy the body, compelling the victim to bear witness against himself".

C. SYDNEY CARTER.

ST. COLUMBA OF IONA.

Lucy Menzies. 150 pp. *Iona Community.* 5/-.

In 1920 Miss Menzies produced a book on the life, times, and influence of St. Columba and has now concentrated upon a simple life of the saint for general readers. A great deal of research has gone into the work and much digging into Celtic source-books of one kind and another.

While it is true, as Westcott said, that "the historian must needs interpret the facts he records", it remains true that objectivity is a discipline which the historian must undergo and a goal at which he must aim. One lays down this book with the feeling that Miss Menzies has not accepted that canon of historical writing. All too frequently she is not content to let the historical narrative speak for itself, but must needs interpolate subjective judgments, sometimes of a most hortatory nature.

Together with this defect is an incurably romantic strain in Miss Menzies' writing, which in the effort to magnify St. Columba does the opposite, and hides his greatness. Thus, while we are told that he was a prophet, a sage, a politician and a statesman, the particular incidents of his life which are dwelt upon result in the picture of a somewhat petty and over-patriotic man who worked a series of miracles—some of a most bizarre character.

This may well be due to the sources to which the authoress is indebted, but we feel she should have been more critical of them. She is certainly quite uncritical about the writings of Adamnan, the great biographer and admirer of St. Columba—a man, interestingly enough, in whose abbacy the Iona Community accepted the Roman rule. For example, the strange story of St. Columba's meeting with King Brude, when a barred door opened as if by magic at the touch of the saint's hand, and the restoring of the milk upset because a demon had not previously been exorcised from the churn, read strangely in what purports to be serious history.

Somehow, despite the wealth of detail and the picturesque insights, the real greatness of St. Columba seems to have escaped from the pages of this book, and that is a pity.

R. S. DEAN.

WHY MEN BELIEVE IN JESUS CHRIST.

By D. W. C. Ford. *Lutterworth Press.* 3/-.

It is not often that one can easily recommend a book as being suitable for the layman in its being clear, concise and intelligible. This book, the author of which was formerly tutor at the London College of Divinity and is now a busy London vicar, ably and adequately meets the layman's quest for a book which explains to him why the man of to-day finds in Jesus Christ One Whom he can rely upon to meet his needs and to satisfy his inmost longings.

First of all a review, a most able and concise summary, of the life of Christ is given; for primarily Christianity is based on an event, the appearance of a person called Jesus of Nazareth upon the stage of world affairs. This event is not without its problems for the modern man to accept—among them the humanity and the divinity of Christ. The resurrection and the various suggested theories about it is also treated in non-technical language. (Perhaps the introduction of Hebrew characters was not necessary especially when a Kaph is misprinted for a Nun in *Adhonai*, page 29.) The providential choice of the Jew and the question of the Trinity are also referred to in chapter two. The next chapter finds the essence of the Gospel in the Cross of Christ and in His Resurrection, proclaimed by men whose lives had been completely transformed, especially Paul.

Men believe in Jesus Christ, however, not only because of history, or the change the events of the Gospel made to certain men long ago, or because 'it is the custom to do so' or even because the Bible says so, but also because of the behaviour of Christian men to-day. The belief manifests itself in the life and practice of the Christian. While the Gospel is primarily a remedy for the cancer of sin, and this His primary work, it is necessary to say something about His example and our 'imitatio Christi' set before us in Him the Ideal Man.

The book has been produced largely through the conversations of the author with many who have asked for an explanation of the Christian faith. Its six short chapters are very readable; it also contains a biography for further reading. H. WALLWORK.

BROADCASTING AND SOCIETY.

By Harman Grisewood. S.C.M. Press. 2/6.

"The Controller of the Third Programme of the B.B.C. gives his personal views, in the framework of a specifically Christian concern, of the relation of broadcasting to our society." This is the publishers' "blurb", and anyone who knows and values the Third Programme will turn to the book with great expectations. He will not be disappointed. In less than 100 pages here is a profound analysis of the ills of modern society and of the function of broadcasting within it.

Society to be healthy needs both unity and diversity. It needs unity in the depths and diversity on the surface. To-day it has uniformity on the surface and disintegration in the depths (ch. 2). Within such a society, broadcasting as the inheritor of the best of the Liberal tradition must be impartial, tied to neither governmental nor commercial interests (ch. 3). But this impartiality is not easy to maintain in a spirit of tolerance without a grave danger of an attitude of irresponsible indecision being engendered among listeners (chs. 4, 5, 6, 7). Even the serious programmes can so easily be regarded as "so many 'turns', you might say, in an intellectual cabaret" (ch. 8).

The purpose of this book is to show the great responsibility of the listening public and to make plain the fact that the only safeguard against degeneration and decay "lies in the vigour of society itself, which will receive broadcasting as a stimulus to its own creativity and not as a substitute for it" (p. 80). Behind all that is written lies the conviction of the supreme importance of the twin foundations of any

Christian society, the doctrines of the transcendence of God and the incarnation of our Lord Jesus Christ. There is no desire to shirk the B.B.C.'s responsibility for leadership, but (as the author says) "the audience must play its part in making a positive and not merely a passive response to the challenge of broadcasting" (p. 93). Well said and well done!

I noticed slight errors on pages 29, 43, 60, 71 and 93.

J. E. FISON.

ABLAZE YET NOT CONSUMED.

By D. Johnston Martin. 194pp. Lutterworth Press. 8/6.

The author of this book conceived the idea of instructing the people of his Tweedside charge of Crooksham in the history and principles of that Presbyterianism which they professed. It is therefore a popular account which does not claim any originality, but the early chapters on the great figures of the Reformation epoch are both readable and illuminating. The oft-told story is presented in a fresh and vigorous manner and holds the attention of the reader, while shrewd and apt comments point to a profound grasp of the history and theology of the Reformation. The reader is reminded that the modern Roman Church is an entirely different church from that which taught the German people the simple evangelical hymns that Luther learnt in boyhood: that the Puritan movement was not a product of the Reformation: and that the movement of reform had grown up within the Old Church and was intended to be a movement reforming it from within. The book is also intended to help other Christians understand the Presbyterian Church as some response to the appeal of the Archbishop of Canterbury for greater unity amongst Christians in England. The final chapter pleads for a determined effort to instruct ordinands in the doctrines and principles of other communions and insists that the Presbyterian Order is that of the bishop. "There was never any intention to abolish the bishop in the ecclesiastical sense, as there was no intention to abolish the Church." From the first the Presbyterian minister, so it is alleged, has been ordained to the full apostolic succession. This book should prove to be of service in the difficult but supremely important task of helping Christians of different traditions to draw closer together.

F. J. TAYLOR.

THE PREACHER'S HANDBOOK.

Edited by Greville P. Lewis. Epworth Press. 7/6.

This is a Methodist publication, a handbook for Local Preachers, of whom the Methodist Church in Great Britain has as many as 26,230 (2,349 of them women). It is claimed that these constitute "the greatest lay ministry in the world". This book is intended to be "Number One" of a yearly series. Over a dozen writers contribute articles to its contents. The first section provides valuable guidance on the conduct of public worship and on the most effective use of the preacher's opportunity. The other two sections provide studies to help the preacher in his preparation on such subjects as "The Message of Advent", "The Gospel of the Cross", and "The Life of Jesus".

In the Preface the General Editor says that the book has been prepared to provide the individual Local Preacher with "guidance for his thinking and reading and many suggestions for sermons on those fundamental Christian affirmations which are most relevant to modern needs". In articles on "The Gospel Message" by Dr. W. E. Sangster, and on "The Christian Doctrine of Man" by Edward Rogers, there is not only a survey of Bible teaching but also valuable suggestive treatment of the chief characteristics of our age and of the corresponding ways in which the herald of God may best make God's message relevant to the circumstances and outlook of his hearers.

The book can be generally commended as admirably prepared to serve the particular purpose for which it is intended. It might therefore greatly help some C. of E. Lay Readers who have regular preaching responsibilities, the more so as prominence is given to the importance of following in preaching the subjects directly suggested by the Christian Year.

ALAN M. STIBBS.

HIS SERVANTS THE PROPHETS.

By *Eric W. Heaton. S.C.M. Press. 7/6.*

The Christian reader will rub his eyes in amazement when he reads in a Religious Book Club book, "There is nothing in the Old Testament which can properly be interpreted as a prediction of the Messiah of the New Testament". Yet here it is on page 112. This appears to be a panic book, written to resist the growing return to the interpretation of the Old Testament as Christ and the first Christians interpreted it. Mercifully the author's views are so extreme that they will have little effect.

Many of his arguments are superficial. Thus he makes much of the idea that the word *Messiah* does not occur in the Old Testament of a future king. Apart from Daniel ix. 26, which is a likely reference, the fact that the word does not occur is no proof that the idea is not present. Similarly the word *Trinity* does not occur in the New Testament, but the idea certainly does. The mission of Jesus and His claims would make nonsense if Mr. Heaton's views were correct.

It is clear, too, that Mr. Heaton has not seriously thought out the Old Testament ideas of the after-life. It is far too sweeping to say that "the Hebrew thought of himself not as an incarnate soul but as an animated body" (p. 93), or "at death the body descended to a subterranean world called Sheol" (p. 94). Any people who believe in spiritualism, as the Hebrews did, even though its practice was forbidden to them, must believe in the survival of something over and above the body.

Our criticisms of this book have ignored its good points. Its first four chapters are a useful analysis of the teachings of the prophets on such things as the Vocation of the People, and Religion and Righteousness. But no Messiah in the Old Testament! How Mr. Heaton must hate Handel!

J. STAFFORD WRIGHT