

Book Reviews

THE CRISIS OF FAITH.

By Stanley Romaine Hopper. 304 pp. Hodder and Stoughton. 10/6.

This is a difficult book to review. It is a bold attempt by a comparatively unknown writer to grapple in a new way with the fundamental crisis of mankind at the present time, and to show that the solution to that crisis lies in Christian faith. It covers a wide field, calling evidence from classical, medieval and modern thinkers, poets, and theologians in order to establish its case. It reveals an extremely wide and varied learning on the part of its author. At times it rises to considerable heights of eloquence, and touches greatness. But it is marred by great repetitiveness, combined with a very compressed style, which makes it often both tiring and tiresome to read. Moreover, no one who is not familiar with the vocabulary and thought forms of Continental Existentialism can hope to get much from it. At times it seems little more than a *congeries* of Brunner, Niebuhr, Berdyaev, and similar modern writers. The debt to Brunner is particularly marked. In fact, it would not be unfair to say that its author is engaged in the awarding of marks to ancient modern thinkers, in which examination Plato, Aristotle, Plotinus, the medieval mystics, Descartes, and Goethe occupy the lowest class (some doubt attacked to Plato!), while the top-class is occupied by Augustine, Luther, Pascal, Kierkegaard and Brunner. Socrates nearly creeps into the top class. Calvin gets rather a poor second; Erasmus, rather surprisingly, scrapes a rather good second!

The following sentence is chosen—out of scores which might be chosen—as an example of Mr. Hopper's complex style. "The unconscious philosophy of history held almost universally today—the Darwinian view—is a causal evolutionism, designed after the analogy of the geological process, unfolding indefinitely like the two sides of a gully, or ascending mystically by way of some discussive protoplasmic *analogia vitae*." It also shows the powerful vocabulary which the author can bring into play.

We will attempt to summarise the argument of the book. It begins, familiarly enough, with a description of the plight of man today—the plight being rightly discussed as a plight in *thought*, in belief, rather than a plight in the realm of practical politics. The author works through the antecedents to the present crisis, dealing fairly fully with developments from the Renaissance onwards. These he shows to consist in the rejection of the Christian faith, and an overweening attempt at self-sufficiency on the part of man. The experiment in thought (Descartes) and the experiment in culture (Shakespeare, Goethe) are shown to be equally self-frustrating. The "focal point of crisis" has been reached. "The good of our naturalisms" are no more: faith in Christ is only now being renewed. So we stand "between the times."

Then comes, by way of light but relevant relief, "an interlude" in the form of an amusing and instructive exposition of *Alice through the looking glass*. The point of it is that Alice can escape from her

topsy-turvy world only by the intervention of someone who does not share her illusion, and is capable of releasing her, *viz.*, the author of *Alice*. Mr. Hopper skilfully leads this idea round to a demonstration of the necessity of the Incarnation and Atonement. It is something of a *tour-de-force*, but it is certainly ingenious.

The most positive part of the book now opens, with a chapter on "The Christian Standpoint." This stresses the point that faith must be real, personal faith to be of any value. Disinterested, objective enquiry is useless. "One must, by an initial act of belief, postulated in all inwardness, believe that he (*i.e.*, Christ) is what he said he was, and that what he said and did has about it, therefore, eternal significance, presenting in time the absolute clue to the meaning of life, history, and human destiny" (p. 171). This is well-said, but Mr. Hopper has not much help for those who cannot start there, as he does. As apologetics the book is marred by this continual *assumption* of the one point which the non-believer does not accept. But in his insistence on "the priority of the personal," on the fact that no one is free from assumptions of some sort, and that the Christian assumptions are the right ones, we can only readily agree.

Then come three chapters on Christian humanism, Christian "socratism," and Christian Personalism. These all hammer away on the same theme, but often very powerfully. The point on which they insist is that the Hebrew conception of God as subject, as sovereign Lord, who speaks and commands, is the only valid one, and this must not be obscured by any metaphysical understanding of Deity in terms of "attributes." Similarly man, as made in the Divine Image, is the being who stands "over against" God, in responsibility and freedom. "The moment of time" is "big with decisiveness." There must be no flight from history, or from the human sphere with its inevitable limitations. Deliverance lies in obedience to God's commands, carried out, so to speak, "on the march"—in the successive moments of travelling experience.

The chapter on Christian Socratism ends as follows (and the sentence can be used to sum up the following and final chapter, on *Analogia Crucis*). "Christian Socratism is that more thorough knowledge of ourselves whereby, through coming to know our ignorance as sin, we are thrust out of the Socratic refuge of retreat upon ourselves and thrown upon the Cross, which teaches us our wretchedness apart from God, and provides the fulcrum and the power that will move the world."

The book should be read by all those who are concerned with the first subject on the Lambeth Conference Agenda, "The Christian Doctrine of Man." It is often suggestive, and full of striking epigrams. Whether it is really constructive, whether Mr. Hopper has really *digested* all he has read, we should not like to have to decide without further thought and study.

R. R. WILLIAMS.

CHRIST, HIS CHURCH AND HIS WORLD.

By Bishop Stephen Neill. Eyre and Spottiswoode. 157 pp. 6/-.

The Christian of today lives in a strange world, a world which presents, perhaps as never before, the sharp contrast of principles

absolutely opposed alike in their nature and in the ends to which they move. We are confronted, on the one hand, with the fact of world-wide disintegration. Human relationships, alike personal and general, are breaking down. Whether we think of domestic life, economic systems, cultural patterns, or international politics, everywhere we are threatened with collapse. But that is not the whole of the picture. This present world is also the scene of the greatest creative and constructive movement that mankind has ever witnessed. "The great new fact of our era" is the growing, and ever more closely knit, Body of Christ. And it is both of these opposing principles which we must keep in mind if we would understand the significance and the importance of the approaching Amsterdam Assembly, and the prospect of the formal constitution of a World Council of Churches.

Paradoxical as it may seem, it is nevertheless true that, despite the stark alternatives already indicated, life today presents us with a bewildering complexity of the problems that are the inevitable result of the breakdown of relationships in this scientifically-developed, scientifically-contracted world. Everyone of us needs help if we are to see life steadily and whole, if we are to maintain our sense of direction, if we are to know and do the right thing in this "day of the Lord." Without help we shall be unable to discern the signs of the times, and end—as even Christians can so often end—either in despair or in a haze of pious sentiment. Bishop Stephen Neill has produced the kind of book that is available to give us the guidance that we need. It is fully alive to, and aware of, the facts that have to be faced, yet it is not made heavy by over-elaboration of them. It gives marked evidence of ability to diagnose and discriminate, and it is in no doubt of the essential purpose of God for His Church in this momentous generation.

Because what we call the future is never a mere "*tabula rasa*" but is always in some measure created and conditioned by the past, Bishop Neill was well advised to devote his two opening chapters to an examination of the Church's experience and vicissitudes during the century immediately behind us. No one will doubt or deny that she has been a Church under assault, attacked as the author shows us, by at least five successive waves of opposition. Biblical criticism, Marxist Communism, physical science, the comparative study of religions, modern psychology—all of these have insisted, not unlawfully, that the Church shall look again and again at her dogmatic basis, her claims and her programme. And though they have come as successive challenges they cannot be supposed to have petered out in convenient succession. They offer a cumulative and continuing challenge which is with us still. Further, because the initiative in such matters always rests with the attacking force the Church has been, as a rule, in the unhappy and uncertain position of applying defensive tactics. Her attitude has not infrequently been that of the lady who, leaving Church after a confident disconcerting sermon on biological evolution, was heard to remark to a friend "My dear, I don't believe it, but if it's true we must pray that it may not be too widely known"!

Here again, however, this is not the whole of the truth. There have always been those—sometimes learned scholars, sometimes men

of apparently humbler insights—who have seen the way out of the impasse, not the way of retreat or of a reduced Gospel and programme but the way of clarified interpretation and of patient evaluation and synthesis of established truth. That is the way of wisdom for us today, and we are given the supreme encouragement of entering into a rich inheritance, the world-wide advance of the Gospel and the Church during “the great Century” of missionary activity and expansion. The heart of Bishop Neill’s book is devoted to a brief but very comprehensive survey of the main directions in which expansion has developed, of the areas chiefly affected, of the forms that it has taken, and of the lessons that come to us through the story of it all. The evidence becomes the more impressive when we remember that with the geographical expansion, and with increasing force during the last few decades, has gone the ecumenical movement. No recent development has provided the Church of Christ with so many problems and embarrassments. Perhaps the problems are the proof of life, and most of the embarrassments may be judgments upon our sins and our stupidities!

We may move courageously, if also with a due and proper caution, “towards a World Church,” but we do well to take care lest we fall victims to a false and unjustifiable complacency. The Church is not set in this sinful sorry world only to evolve a better organisation, or even only to develop a more healthy organism. Of this Bishop Neill is abundantly aware and his closing chapters set the Church squarely in the context of the world in which she lives, and recall our attention to the mission with which she has been entrusted. Ours is an unfinished task, requiring the best that we can devote to it, whether that best be the contribution of “the scholar and the expert” or the loyal witness and service of the rest of us who do well to remember that “the heaviest weight of responsibility falls on the ordinary, undistinguished Christian.” And because we live in a world where both godlessness and, therefore, ignorance of the Gospel are increasingly a menace, most of all are we called to be evangelists. Effective evangelism will always be related to the temper and trends of the day—and that is of almost paramount importance at this juncture in history: there must be no mere mouthing of orthodox and honoured formulae. But it must be in no doubt that in Christ, and in Christ alone, is there salvation for man and for society. Here, as throughout this altogether excellent book, the proportion that we need is preserved.

Of the lighter, subtler, elements in the book it has not been possible to write. But one example simply has to be included, partly because of its intrinsic excellence and partly because of its inherent moral! “The tale is told of a band of earnest evangelists who marched through the streets of an Indian town carrying a banner on which were inscribed words which they intended to mean *Jesus Christ came into the World to save sinners*, but which to the ordinary reader were more likely to convey the idea that *Jesus Christ came into the World to protect rascals*—a rather different thing, and no doubt to some people a more welcome Gospel.”

T. W. ISHERWOOD.

LIGHT FROM THE ANCIENT PAST.

By Jack Finegan. Princetown University Press, and Geoffrey Cumberlege, Oxford University Press. 27/6.

It is one of the major pleasures of life to find that someone has written just the book that needed to be written. Students of the Bible and its background will recognise that this is such a book, and in addition it will lead them into a province of which most of them are ignorant, namely the life and background of the Churches of the first six centuries. The book is described as "The archeological background of the Hebrew-Christian Religion." It succeeds in giving in nearly 500 pages a complete survey of the whole field, which hitherto has been covered only partially by such writers as Albright, Caiger, Garrow Duncan, Kenyon, Kyle, and Marston, together with others whose contributions to the quarterlies are not known to the ordinary student.

The first two sections cover the Mesopotamian Beginnings, from 5,000 B.C. to 1,500 B.C., and the history of Egypt up to 332 B.C. Then follows the history of Palestine, with the archaeological discoveries that bear on the Biblical story. The Old Testament section is concluded by the story of the Empires of Assyria, Chaldea, Persia, and Greece.

The New Testament section covers the background of the Gospels, and the places mentioned there, and then follows the journeys of St. Paul. After a valuable chapter on manuscripts and writing, some fifty pages are devoted to the catacombs and sarcophagi, and a further fifty to some of the most ancient church buildings.

Throughout the book there are over 200 photographic plates, and several maps and plans. There is also a very full index.

The above summary gives some idea of the scope of the book. The material appears to be thoroughly reliable, and the author has drawn both upon his own first-hand knowledge and upon literature that has appeared in books and quarterlies, to which careful references are always given in footnotes. Where the interpretation of the evidence is under dispute, the views of both sides are given before the author states his own conclusions. In this connection we note that the author prefers an earlier date for Abraham (c. 1935) than those adopted by Albright, Sidney Smith, and Hooke. As against Rowley he holds that the period in Egypt was 430 years, and not simply four literal generations. For the Exodus he prefers the 1290 date, and certainly the weight of evidence at present favours this.

One would have liked rather more about the Philistines and the Hittites. A good deal of work has been done in recent years on the latter. Fresh light may be thrown on the origins of the former if, as appears likely, the key to the hitherto undeciphered Cretan script is now in the hands of scholars. We noticed a small slip in the translation of the Moabite Stone, where "his days and half his son's days" is given as "his sons' . . . (plural)". The author is copying the translation in H.D.B., but both here and in Driver "son's" is given as the singular. Incidentally the difficulty of the "forty years" is removed if "son" here represents "grandson". Mesha passes by the continued oppression under Ahab, when presumably Mesha's

father was still on the throne, and takes up the story in the middle of Jehoram's reign.

Space will not allow a review of the second part of the book. We can only say that it is very good indeed.

J. STAFFORD WRIGHT.

CHRISTIAN APOLOGETICS.

By Alan Richardson. S.C.M. Press. 10/6.

Those who are acquainted with other works by Canon Richardson will be fully aware of his breadth of learning and able scholarship. His latest volume certainly does not fall below, and in many aspects rises above, the standard of his previous works. No student who desires to keep in touch with modern trends in the theological world can possibly afford to neglect it. Many will not agree with all that the book teaches, but no author would expect, nor desire, that all he said would be accepted by everyone.

The writer claims that "apologetics as distinct from apology, is the study of the ways and means of defending Christian truths." The object of such a study is to equip the Christian worker so that he might deal adequately with the doubts and objections of the scientist, philosopher, humanist, Marxist, etc.

The main truth that the writer seeks to defend is Revelation. He feels that the Liberal Protestant view has failed, and can be upheld no longer. He is, however, unable to accept the traditional view, so he seeks another approach which falls between these points of view. His theory of two kinds of revelation, general and special, is extremely interesting. He connects general revelation, which is non-historical, with the universal consciousness of mankind. Special revelation is "mediated through particular episodes at definite times and places in history." The power belongs to all men at all times, and is, therefore, not necessarily confined to Christians. The latter can be seen in the long series of events in Jewish history which culminated in Christ and His Church. This offers a solution to numerous problems and will undoubtedly be acceptable to many. It is, perhaps, unfortunate that all revelation is claimed as saving revelation. What does the writer really mean by the term "saving"?

In a footnote on page 127 he parts company with Barth and Brunner. With Barth because he upholds that there is no general revelation, and that we have no knowledge of God or saving grace apart from Christ. With Brunner because he states that there is a general revelation, but it is not the vehicle of saving grace. The differences here would appear to be in the word "saving." For Canon Richardson the meaning is, apparently, the preservation of the species; whereas Barth and Brunner use the term in its New Testament sense of salvation from sin. This aspect of salvation, however, can only come through special revelation, so the author maintains. This is brought out quite clearly in a paragraph on page 129: "Men knowing the right everywhere do that which is wrong, and human idealism itself, by becoming the occasion of sinful pride in man's ability to save himself, so easily turns into the daemonic force which brings human life to the abyss of destruction. To save him from the Gadarene madness into

which his pride impels him man needs more than a general revelation: God in His mercy has vouchsafed a special revelation of Himself that will accomplish the salvation which the general knowledge of God cannot achieve."

This special revelation was granted to the prophets in Jewish history and was completed in Jesus Christ and His Church. This raises the question of election. Why should the Jewish nation be His special vehicle of grace, and other nations left out? The writer shews with explicit clearness that the phenomenon of prophecy is found nowhere except in the Jewish-Christian tradition. The Jewish prophets alone understood and interpreted the purpose of God in world history.

It is this very doctrine of election which is used by Canon Richardson in his chapter on miracles to confute those who seek to deny that the Christian faith rests upon any supra-national divine revelation. "The modern point of view has abandoned supernatural revelation, and builds its belief upon the powerful appeal made to the national, spiritual and moral consciousness of mankind by Jesus Christ." Miracles may or may not have happened, but according to this point of view they are unnecessary. This belief "is shipwrecked upon the hard fact of 'election', the fact that some rational beings see the truth and others do not." The traditional view of supra-national revelation attested by miracle conserves a truth which the modern view explains away, namely, the truth that "revelation itself is miraculous"; it cannot be explained in terms of the ordinary modes and processes of human knowing.

Many will welcome the writer's support of typology which has been pushed into the background for many years. On the other hand many will not accept his views on the inspiration and authority of the Bible; but in the chapter dealing with this subject his comments on the Church and Canon of Scripture, the Word and Sacrament, the illumination of the Spirit, and faith and reason, are outstanding, and no one can afford to pass them by.

The work is a great one, and is, perhaps, the best approach made to Christian apologetics in recent times.

T. HEWITT.

PASCAL AND KIERKEGAARD.

By D. G. M. Patrick. Lutterworth Press. Two volumes. 15/- and 25/-.

A solid addition to the Lutterworth library is the posthumously published study of Pascal and Kierkegaard by the late Dr. Denzil Patrick, formerly Theological Secretary of the S.C.M. The work, as its title suggests, is a comparison of the lives and thinking of the two foremost Christian thinkers of the post-renaissance period. A first volume is devoted to the French Jansenist, a second and larger volume to the Danish Protestant Kierkegaard, and to the final comparison, and the application to contemporary needs.

As the author explains in a Preface, the work grew out of an essay on the same theme which he undertook in student days at Zurich. In its final shape it consists of what are virtually two medium-sized biographies, each with its accompanying sketch of the intellectual

background, and its particular appreciation of the theological development and achievement.

The merits of the study are obvious. It is right up to date, for Pascal and Kierkegaard are both modern men in the sense that they have a message, fundamentally the same message, for our own time. Dr. Patrick has spared no pains to make himself master of the necessary materials. He builds up a graphic picture of the two men, men of different *milieu* and with widely different talents, both of whom were in advance of their age, and both of whom died, like the author himself, comparatively young. The *Pensées* of Pascal are grouped in convincing and satisfying form, and Dr. Patrick guides us through the maze of Kierkegaard's pseudonymous works without faltering, and presents the main thoughts of the difficult aesthetics and philosophical writings lucidly and sympathetically. The style is clear and forcible, and if the author tends to lean a little heartily upon one or two standard studies (especially in the case of Pascal), he displays none the less a sound and extensive scholarship.

The main weakness of the book is that the author has attempted an impossible task. It is for this reason that Dr. Patrick has not been able to make himself so thoroughly the master of the backgrounds as the subjects in themselves deserve. The defect is not perhaps so serious in the case of Pascal, although here a full first-hand acquaintance with the literature and thought of the period would have been an obvious advantage. It is more serious in the case of the Kierkegaard study, for the understanding of Kierkegaard depends so much upon the understanding of the Romanticism and the Hegelianism against which Kierkegaard struggled. Dr. Patrick's treatment of the all-important first German Romantic is hardly adequate, although many important features are mentioned. A study of Hayn's monumental work would have been useful, as would also the reading of Dilthey's writings, especially upon the young (and Romantic) Hegel, and a first-hand consideration of the aesthetic works of Friedrich Schlegel and the "Reden" of Schleiermacher. Obviously, however, the vastness of the whole task made this more extensive preparatory reading impossible.

Limitations of time and space, or rather the magnitude of the whole undertaking, have had another serious effect: that the author has felt constrained to give a biography of each character, but has not been able to give a really full-scale biography of either. The two volumes are far more than a comparison, but they are not really full biographies in the modern sense. If Dr. Patrick felt that the subjects demanded full treatment, then it would surely have been better to take Pascal and Kierkegaard one by one, and to devote a single full-scale book to each, without following out the idea of a comparison except within the context of the particular study. The fact is that in the two volumes now before us, parts III and IV, the comparison and the application, are disproportionately small in relation to the biographical sections, and they tend to consist of jottings of a general nature which, although interesting in themselves, do not form a worthy or appropriate conclusion to the preceding studies. Dr. Patrick would have been well advised either to separate the two subjects or

else to follow out the original idea of a comparison strictly and with a minimum of historical and biographical detail.

The defects of form do not prevent the book from having a real interest and value. Indeed, as an introduction to the serious study of Pascal or Kierkegaard or both it could hardly be bettered. Many will also profit by studying the author's conclusions with regard to the common apologetic or evangelistic strategy of the two thinkers. The book is well produced according to modern standards. The only serious blemish is the crop of misprints in the titles of French and German books both in the text and also in the bibliography. There are four at least in the bibliography of volume I (p. 204).

G. W. BROMILEY.

THE FIRST EPISTLE OF PETER.

By Francis Wright Beare. Basil Blackwell. 15/-.

The outstanding feature of this commentary is the fact that the Epistle is treated as a second century document, composed by an unknown leader of the Church in Asia Minor during the persecution which broke out in the province of Bithynia and Pontus in the reign of Trajan, under the administration of Pliny the Younger (A.D. 110-111). In the Introduction, Dr. Beare (who is Professor of New Testament Studies in Trinity College, Toronto) sets forth the arguments which have led him to his conclusions. They will be read with special interest in the light of Dean Selwyn's contrary conclusions in support of the traditional view in his recent commentary on the same Epistle. It was perhaps unfortunate that Selwyn's great work appeared just too late to be utilized by Prof. Beare in the preparation of his own commentary.

The view adopted in this book is that the Epistle is a composite work, of which the main body (i. 3-iv. 11) is a baptismal discourse, addressed to a group of recent converts, which has been inserted into the midst of the Epistle proper (i. 1-2, iv. 12-end). As regards the date, it is asserted—on somewhat flimsy grounds, so it appears—that the historical conditions presupposed by the Epistle do not suit those of the Neronian persecution, but admirably fit in with the circumstances outlined in Pliny's famous letter to Trajan; while particular attention is also paid to Perdelwitz's ingenious attempts to establish a connection between certain passages in the "baptismal discourse" and the pagan mystery-cults of the early second century. As for the Petrine authorship, this is decisively rejected on account of the writer's dependence on the Epistles of St. Paul, his knowledge and use of the Septuagint, and his undoubted literary ability—all of which is said to constitute an "overwhelming case" against the attribution of the Epistle to the apostle Peter. That the case is by no means so overwhelming as Prof. Beare would have us believe, readers of Dean Selwyn's fine commentary will be well aware.

But having said that, we must in all honesty add that the exegetical part of this volume is of a very high order. The author displays a real gift of exposition, and his writing is distinguished by a clear and luminous style. While based on the Greek text, the commentary is by no means beyond the capacity of the average student, who will find

in the translation, comments and supplementary notes a vast amount of help in the understanding of this Epistle. Of course, not all will agree with Prof. Beare's lines of interpretation in the case of controverted passages. For instance, in the famous passage in ch. iii. 19ff., while he agrees with Dr. Selwyn in rejecting Rendel Harris' ingenious emendation of the text by rendering the opening phrase ἐν ᾗ καὶ Ἐνώχ, he differs from him in his understanding of the "spirits in prison." Selwyn regards this expression as referring primarily if not solely to fallen angels, according to the idea which was prominent in Jewish apocalyptic literature. Beare on the other hand maintains that the writer "is evidently thinking of the whole generation of mankind that perished in the Flood. If he mentions these only, out of all that died before Christ, it is because they were regarded as the most abandoned of all sinners. For them, Judaism entertained no hope of repentance and restoration, but the Christian teacher holds that none, not even these, are beyond the reach of the saving power of Christ" (p. 146).

Again, with regard to the passage in ch. iv. 6, Selwyn adopts the view that there is no necessary connection between this passage and the *descensus ad inferos* of ch. iii. The "dead" to whom the Gospel was preached are past members of the Church (especially such as suffered at the hands of persecutors), who though thus "condemned" by human standards of judgment, shall be vindicated in the life to come. But Beare maintains that the word νεκροίς must have the same connotation as the νεκρῶν of ch. iii—"i.e., it must mean all the dead from the beginning of time, all that are to stand before the judgment-seat of God. It is quite inadmissible to take it as meaning only those who have lived and died since the coming of Christ, and have heard the Gospel preached in their lifetime. The thought must therefore be associated with Christ's Descent into Hades and His preaching to the 'spirits'" (p. 156).

These quotations and illustrations will suffice to show that this is a useful commentary to read alongside Selwyn's. It is eminently worth studying, in spite of its different viewpoint.

FRANK COLQUHOUN.

SHORT REVIEWS

THE BIBLE AND MODERN SCHOLARSHIP.

By Frederick G. Kenyon. John Murray. 3/6.

This book in spite of its brevity is valuable and timely. In his introduction the distinguished author refers to it as an "essay" and states that it grew from a lecture delivered in November, 1947. Sir Frederick Kenyon needs no introduction to the world of scholarship, especially to those interested in New Testament studies. In this book he has again put himself in our debt by a further summary, in

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the admirably lucid style which has so long been associated with him, of the most recent evidence for the general trustworthiness of the books of both the Old and New Testaments. It is with regard to the New Testament, in the study of which he has for long been perhaps the chief of experts, that Sir Frederic is in this book the more convincing. There is repetition of points made by the author in previous works, as he himself admits, but the book does not suffer on that score, for the things said are important and need to be continually placed before the thinking public. The third section of the book is devoted to an appraisal of the Bishop of Birmingham's recent work *The Rise of Christianity*, and it seems no exaggeration to say that the hollowness of Dr. Barnes' conclusions is ruthlessly exposed and his thesis in general and in particular pulled to pieces.

Sir Frederick Kenyon makes clear that he is no "fundamentalist". He would probably regard himself as bound to accept in general the conclusions of unbiased scholarship, and it is on the ground of scholarship that he is thoroughly convinced of the sanity and general correctness of the conservative view of Biblical and Christian origins. We wish that on matters of detail he would make his position a little clearer and would perhaps not be quite so quick, while upholding the authority of the Bible, to repudiate its inerrancy and accuracy in detail. The position that he holds, however, only serves to add weight to the evidence that he brings forward with such power and skill to support Scriptural doctrine and the Christian faith. This book cannot fail to encourage and strengthen every sane Christian's faith.

B. F. C. ATKINSON.

BEHIND THAT WALL. AN INTRODUCTION TO SOME CLASSICS OF THE INTERIOR LIFE.

By E. Allison Peers. S.C.M. Press. 126 pp. 6/-.

This book consists of studies in the lives and utterances of fourteen mystical writers or workers. Its title is based on a somewhat uncertain interpretation of Cant. ii. 9. The studies have been broadcast or otherwise published. The subjects are, after Augustine, nine medieval mystics and four post-Reformation writers, one of the Roman obedience and three of the English Church. The biographical notes, very scanty in some cases, will be of value to historical students: and the book may well be useful to mature teachers who desire to correlate the experiences recorded in prose and in verse with their own theological knowledge and tasks. But the book is not suitable to be placed in the hands of young or inexperienced Christians, as the type of religion indicated is not to be readily associated with evangelical religion or Biblical teaching. The last three studies stand by themselves. There should be more in Jeremy Taylor than the author reveals: and Henry Vaughan and Thomas Traherne are so little known that anything about them has a certain value. But the medieval writers and Francis of Sales express an attitude that is of less virility and practical devotion than we find in writers who have been irradiated by Protestant theology and nurtured on the incorruptible Word of God.

ALBERT MITCHELL.

THE CHURCH OF ENGLAND AND NON-EPISCOPAL CHURCHES IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.

By Norman Sykes. S.P.C.K. 1/6.

This pamphlet by the Dixie Professor of Ecclesiastical History in the University of Cambridge has been issued as a *Theology* "Occasional Paper" and it must take rank as the most weighty and significant paper which has yet appeared in that series. Its purpose is defined in the sub-title—"An essay towards an historical interpretation of the Anglican tradition from Whitgift to Wake." Within these limits, self-imposed, Dr. Sykes has produced a definitive statement with which all subsequent discussions of the Anglican episcopate will have to reckon. The relevant passages from a wide range of representative Anglican theologians, covering a period of a century and a half from the early days of the Elizabethan Settlement to the first quarter of the eighteenth century, are here exhibited in a convenient form and expanded with force and insight. The evidence cited in this pamphlet gives ample justification for the conclusion that the Church of England has always asserted a positive value in episcopacy and at the same time refused to unchurch non-episcopal churches, maintaining a measure of communion with them. It would appear that the Evangelical tradition of high regard for episcopacy, combined with an unwillingness to refuse fellowship with the non-episcopal churches, does maintain the classical Anglican attitude on the problems of ecclesiastical fellowship posed by the various reformation settlements. What is now confidently claimed as the Anglican attitude in post-tractarian times is in fact an innovation as regards Anglican practice. This is a pamphlet to read, mark, learn, and inwardly digest.

F. J. TAYLOR.

GRIMSHAW OF HAWORTH.

By George G. Cragg. Canterbury Press. 6/.

Modern Evangelicalism would do well to study its origins, both in theology and practice, and it would find that it has much to learn from a study of the lives and writings of the Evangelical leaders of the 18th and 19th centuries. Evangelicals of today would discover that in the fields of sociology and worship they have much to learn from these early leaders, and they would realise the need for an integrated theology. This study of Grimshaw, "the Apostle of the North," and one of the outstanding sons of the Anglican Church, will enable Evangelicals to recover some of the insights which at times they have been inclined to minimise. Grimshaw's ministry is an outstanding instance of how a parish can be transformed through a life completely and utterly consecrated to God. We are also introduced to some of Grimshaw's men, Jonathan Maskew, Thomas Lee, Thomas Mitchell; and what a splendid tale of devotion and suffering it is!

The style of the book is not all that might have been desired; at times it makes laboured reading. Its usefulness to a student would have been increased if the references and foot-notes had been fuller.

E. J. G. ROGERS.

NOTE.—On account of heavy pressure on our space, a considerable number of Book Reviews are held over till the next issue.—EDITOR.