

Book Reviews

FATHERS OF THE VICTORIANS: THE AGE OF WILBERFORCE.

By Ford K. Brown (Cambridge University Press.) 569 pp. 55s.

This is a dauntingly massive book by an American historian, none the less daunting for its application of the now familiar Namier methods to support, if not fully maintain, the author's thesis. Briefly, this is that the Evangelical Movement in the Church of England in the early nineteenth century was concerned to achieve social subservience and a strait-laced moral reform of the lower classes through a system of societies, ostensibly for their welfare, established and patronized by the rich (or, as Mr. Brown prefers to call them, *those who count*). The central figures are Wilberforce and Hannah More. Mr. Brown, incidentally, is fond of catch-phrases. In a manner reminiscent of Dickens he has a habit of referring to individuals by phrases he never tires of repeating. Newton is usually "the old African blasphemer", Scott "the old Lincolnshire shepherd", and Simeon "the old Apostle", "old" apparently having about it a special reverential aura not unlike the additional layer of meaning which Mr. Brown himself criticizes in some Evangelical usages such as "serious".

Wilberforce as leader is seen as more cultured than some of his followers, especially those who emerged later in the campaign, but the essential and important difference between himself and all the others lay in his political skill and his unhesitating willingness to use it. With this skill he secured the support of men not normally inclined to support Evangelical causes, above all the support of Pitt. With this skill he recognized Evangelicalism's need of a cause above all other causes; and he found it in the campaign to abolish slavery. This may seem rather cynical, but then that is the prevalent tone of the book.

Reform the lower orders, but keep them content with their lot—that, says Mr. Brown, was the aim; and particularly in his examination of the writings of Hannah More and William Carus Wilson (Charlotte Brontë's Mr. Brocklehurst in *Jane Eyre*) it must be admitted that he has provided some impressive evidence of this intention. At the same time, Mr. Brown points out, the Evangelicals never openly criticized the vices of the rich; but in this, as he recognizes, Sydney Smith had long ago anticipated him. Both are wrong. Cowper had criticized the rich as long ago as 1780. And where, if not from Evangelical example and precept, came that reform in aristocratic morals (admitted by Mr. Brown, p. 522) which made that old reprobate, George IV, an anachronism before his death in 1830? This is one instance of that oversimplification which the book suffers from both in principle and detail. Other examples include the over-severe, if basically correct, distinction of the later Evangelicals from the earlier Methodists, the suggestion that the Evangelical Movement was much weaker than it really was at the time that Wilberforce became active, the over-emphasis upon the Evangelical sympathies of Bishops Porteus and Barrington, and the

far too inadequately supported assertion that Wilberforce moved towards High Churchmanship in his last years. On this last point, why is it that we have no evidence from his Evangelical contemporaries?

The book's central indictment is that the Evangelicals in general, and Wilberforce in particular, could succeed only "by a perfection of moral equivocation", a kind of Jesuitry by which all means might subserve the required end of the conversion of those in need of it by those who had experienced it. Even Simeon, "the old Apostle" repeatedly praised, is accused of just such an attitude in his purchase of patronage. The passage discussing this is a fine example of Mr. Brown's manner of presenting his case, beginning as it does with praise in order that it may the more effectively expose the particular instance of "Evangelical cunning". A more extended excursion in the same vein is to be found in the treatment of the Blagdon Controversy which centred around Hannah More's schools for the poor in a number of Somerset villages. One cannot claim that Evangelical motives and actions were always above suspicion (they do not seem to have been in this case), but a more temperate, less sustainedly prejudiced advocacy might have made Mr. Brown more effective.

The Evangelicals believed that they were right. This also annoys Mr. Brown. He attacks what he calls their spiritual arrogance. In answer one can only cite the classic statement of the doctrine of assurance: "I know whom I have believed". Because the Evangelicals knew this and because they wanted others also to know it, they acted as they did with a fine benevolence and sincerity that brought beneficial results out of all proportion to what merely human endeavour might have attained. Undoubtedly some sometimes, and others perhaps more often, may have been culpably over-zealous, but not to the extent of blackening the finest spiritual achievement since the Reformation in the way this book seeks to do.

There is much that is valuable in Mr. Brown's account. He is right to distinguish Methodists and Evangelicals; he is right also to expose the misery-making Pharisaic dicta of the later generation here personified in Carus Wilson (their neo-Puritan abstinences imposed on others have done more than most other things to alienate many in later generations from religion); he is right, above all, to emphasize the value of lay influence in the Movement. The Church of England still has much to learn in this last respect, and Evangelicals not least. It is a pity that the product of such thorough investigation has suffered so much from hostile over-simplification. But perhaps there is here reason for hope. A cause matters when men attack it. Is this yet another indication of reviving Evangelicalism? If so, let Wilberforce, not Carus Wilson, be our model.

ARTHUR POLLARD.

THE DOCTRINE OF FAITH IN THE REIGN OF HENRY VIII.

By D. B. Knox. (James Clarke.) 294 pp. 18s. 6d.

It is encouraging to have a volume stressing the theological nature of the sixteenth century disputes after so many scholars in the last hundred years have tried to explain the Reformation in terms of politics, economics, sociology, the quest for freedom, etc. Probably our

generation has had more bad books on this subject and read less of the Reformers themselves than any previous one. The wildest statements have passed unchallenged and sometimes it has needed Roman Catholics to tell Anglicans what the Reformation was all about. Happily this situation has begun to alter both in England and in America, and a trickle of first rate books is appearing, books based on primary sources. This condensation of a thesis by the present Principal of Moore Theological College, Sydney, is certainly one of them.

It traces the development of *sola fide* to the death of Henry VIII. While the King was writing against Luther, probably to win the title of *defensor fidei* from the Pope, merchants were smuggling Protestant works across the channel. At first they were mainly Lutheran, but as early as 1539, before Calvin had completed his first commentary or his first revision of the *Institutes*, a work of his appeared in English. Zwingli and Bullinger also were translated. Continental literature combined with an indigenous stream of Lollard literature, which the Reformers reprinted to refute the charge of innovation. Perhaps Dr. Knox goes too far when he discovers justification by faith in Julian of Norwich. Like another spiritually minded mystic Bernard of Clairvaux (whom Calvin admired), Julian had a passion for personal communion with God, but this is far removed from the Reformed *sola fide*. Again it is misleading to accept the appellation "semi-Lutherans" for Roman Renaissance humanists like Cardinals Contarini and Pole. Continuity with Lollard thought there was, but we must not overstate the case, for there was a radical break with the medieval past.

Sola fide was the focal point in the Protestant doctrine of grace, and was reflected in Reformation sacramental theology also. The Pelagianism of Rome was cast out because God, and God alone, saved man. The Reformers rediscovered a biblical God-centredness such as we need to recapture today. They believed in predestination and election, and denied the freedom of man's will. To accept it would have meant to make salvation depend on man's choice, and that was an error Rome shared with the Reformers' other great foe, the Anabaptists. The doctrine of *sola fide* was early established through the biblical theology of such warriors as Tyndale, Joye, Frith, and Coverdale, with Cranmer helping increasingly behind the scenes. Dr. Knox shows it was never repudiated even in reactions like that in *The King's Book* of 1543, which foreshadowed the theological confusion of certain modern ecumenical documents by trying to embrace various theologies at once. The biblical impact of these men, though they never produced the great commentaries of their continental counterparts, was such that the Papists like Standish were forced to reply with arguments from Scripture and not their favourite Schoolmen. Yet the Reformers were such masters of the Bible that they vanquished both the traditions of Rome, bolstered up by texts torn from their true contexts, and the false biblicism of the Anabaptists with their spurious doctrine of the Church and their doctrine of free will which overthrew *sola fide*. Dr. Knox has done a great service to bring this biblical doctrine of grace and faith before the public. His book is a spiritual feast in our days of theological poverty. The occasional passages which read as ponderously as a thesis are a small price for this banquet.

G. E. DUFFIELD.

ANGLICANISM IN HISTORY AND TODAY.

By J. W. C. Wand. (Weidenfeld & Nicolson.) 265 pp. 42s.

This latest addition to the sumptuous and distinguished "History of Religion" series which Weidenfeld and Nicolson are currently publishing offers us a bishop's-eye view of the Church of England and its ecclesiastical progeny, together with a ripe and broad-based exposition of the Laudian idea of the essence of Anglicanism. It is a judicious and perceptive treatment, as we should expect of a scholar-statesman of Dr. Wand's calibre. It would, however, be fair to say that its specific excellence is its breadth rather than its depth. The author's *forte* is synthesis rather than analysis, comprehensiveness rather than detail, and clear statement of received opinions rather than fresh assessment of current shibboleths. Hence his book is very informative without being very stimulating. For all its magisterial ease and flow, it does not strike sparks off the mind in the manner of Bishop Neill's admirable *Anglicanism* (almost half as long again, incidentally, and less than one-eighth the price).

The book, which consists of expanded lectures (hence its occasionally episodic and repetitious style), has three parts. The first, called (inadequately) "Organization", outlines the external and constitutional history of the English Church and the Anglican Communion, and adds to this a preliminary character sketch of Anglicanism as a developed mode of Christian faith and life. As a faith, Dr. Wand holds, its distinctive marks are comprehensiveness, continuity, biblicism, and nationalism, in the sense of a comprehensive concern for the whole of a nation's life, even where Anglicanism is not established. "Nowhere does Anglicanism wear the appearance of a sect; it never could be in the idiomatic sense a 'gathered' church" (p. 68). As a way of life, its marks are specified as humanism (=reasonableness), moralism (=ethical concern), sober piety (level-headed, but cool to a fault), and Prayer Book worship."

In the second part, "Development of Thought", the Bishop reviews the progress of Anglican theology from Hooker to the present day. The earlier period is presented along well-worn, if sometimes disputable, lines (for example, the High Church party is represented as the oldest Anglican grouping—"it is tempting, and probably accurate, to see the beginning of high-churchmanship in Queen Elizabeth I herself" [p. 96]). The Bishop's account of twentieth-century developments (of which he has himself been a first-hand observer) is, however, both more interesting and more shrewd. It is interesting to see that he puts "the heyday of Anglo-Catholicism" between the two world wars, but regards it as a now bygone epoch. His point is that whereas Anglo-Catholic interests formerly centred upon Anglican affairs, the leaders of Anglican thought today are preoccupied with "the coming great church", into which he believes that all desire to see the centuries of Anglican history finally debouch. His point, however, is true at a deeper level, as a reminder of the observable fact that since the war Anglo-Catholic theology, though it has not yet lost momentum, has largely ceased to be creative. One wonders what this augurs for the future.

The third part of the book is an efficient review of Anglican societies, religious communities, preaching, and clerical life. Though the Bishop holds that the Church's parties are its glory (p. 95), his own ideal of Anglicanism is disappointingly one-sided. He likes Laud ("very missionary-hearted as well as pastorally-minded"—p. 24; he "upheld the Anglican doctrine of the 'real presence' at the Eucharist"—caption to picture 17); but he lacks sympathy with, and understanding of, Reformation theology, Puritan ideals, and the Calvinistic Evangelicalism which sprang from both. His few waspish remarks are all directed against this tradition and its modern heirs (a gaggle of earnest but seemingly wild people who back the I.V.F.; "puritan fundamentalists", Dr. Wand calls them). He nowhere considers the distinctive contribution of Evangelicalism to Anglican faith and piety; possibly he does not think there was one. At any rate, the inadequacy of his treatment of the Evangelical tradition is a serious blemish on his book.

He makes some factual errors in this field. His strange statements that "neither of the two extreme (Calvinist) positions, Justification by Faith nor Predestination, managed to get itself accepted" in Cranmer's Forty-two Articles or our present Thirty-nine, and that "the strict Calvinistic theology is implicitly excluded by Article IX" (pp. 21, 48) will not stand historical examination. Nor will his account of Puritan ethics as being substantially Manichean: as many writers during the past thirty years have shown, this is as false as can be (p. 71). The word Puritan appeared in England in 1563 or 1564, not 1572 (p. 110). "The first Anglican book on casuistry" was not Jeremy Taylor's *Ductor Dubitantium*, but *The Whole Treatise of the Cases of Conscience* by the gifted Puritan clergyman, William Perkins (1617).

Also, it is odd that Dr. Wand should cite Archbishop Ramsey's *The Resurrection of Christ* (1945) as a work "in which the place of the Church is fully emphasized" (p. 156), while ignoring the Archbishop's far more thorough and noteworthy treatment of the theme in *The Gospel and the Catholic Church* (1936). But perhaps this is just a confusion of one title with the other.

"Liberation" is a misprint for "liberalism" in the heading on p. 137. The bibliography contains several misprinted names. *The Silent Rebellion*, by A. M. Allchin, should be added to the list of books on religious communities (chap. X).

J. I. PACKER.

THE CHURCH OF ENGLAND.

By E. W. Watson. (Oxford University Press.) 192 pp.
8s. 6d.

This is a third edition of a work which first appeared in 1914. Professor Watson held the chair of Ecclesiastical History at Oxford, and the new edition contains an epilogue by another Christ Church man, now the retired Bishop of Winchester. The new chapter spans the period between 1914 and 1960, and is a model of compressed wisdom and judicious comment. Dr. Williams traces the reforms within the Church of England—the Enabling Act and the abortive 1928 Prayer Book. The present liturgical chaos is frankly admitted and some

account is given of canon law revision. We are told of the changing scenes in theology, the reaction from liberalism to biblical theology so-called. With the increasing awareness of doctrine there has been a corresponding theological stiffening on matters like the doctrine of the ministry. The presence of a well organized group of "Catholic" clergy is noted, and Dr. Williams shrewdly divines that the nature of catholicity is and will be a burning question. This is a splendid little book, refreshingly free from the standard official Anglican equation of "Anglicanism equals Anglo-Catholicism". G. E. DUFFIELD.

EPISCOPI VAGANTES AND THE ANGLICAN CHURCH.

By H. R. T. Brandreth. (S.P.C.K.) 140 pp. 18s. 6d.

This is a subject which appears to exercise a strange fascination upon a certain type of mind. There are those who regard episcopal powers with such awe and veneration that the idea of "irregular" bishops, sometimes even following secular employment, able at any moment to confer "valid" orders upon whomsoever they will, fills them with an exquisite excitement. One wonders whether this exhaustive examination of the subject, with its long genealogical tables, is designed to stimulate such feelings, or, as Dr. Allison suggests in his Foreword, to be a convenient handbook for those "regular" bishops who may have to deal with the vagaries of their erratic brethren.

Certainly Dr. Brandreth has gone to great pains to make his study of the subject as complete and accurate as possible. His efforts, not unnaturally, have not pleased all his subjects, and since the first edition of the book in 1947 he has received some fierce attacks from those who feel they have been misrepresented. One such declared his intention of answering the book by one entitled "Brandreth's Lies and Nonsense and the Invalid Anglican Orders". "Unfortunately," says Dr. Brandreth, "this work did not appear."

Much of the book is taken up with an account of the Mathew succession and a long list of those consecrated by Arnold Harris Mathew, a former Roman Catholic who obtained episcopal orders from the Archbishop of Utrecht and two Old Catholic bishops. It later transpired that this was brought about through a subterfuge on the part of a deposed Roman priest. Mathew afterwards declared himself to be independent and proceeded to consecrate other discredited Roman priests, and a long line of successors followed, including some Anglican clergy, one of whom, while continuing to hold his benefice, was gloriously styled "Mar Marcus Valerius, Titular Bishop of Selsey and Pro-Provincial of the Order of Corporate Reunion".

Dr. Brandreth does not agree with the statement of the Lambeth Conference of 1920 that there was any uncertainty about Mathew's consecration. The conference did not actually discredit his orders, but was clearly concerned at the possibility of new churches with episcopal government springing up in this land. Dr. Brandreth would refuse to give licenses to minister to clergy ordained by *episcopi vagantes*, save in exceptional circumstances.

The recognition throughout the book that such orders are "valid"—following the learned opinion of Dr. John Wordsworth—is significant,

for most of these bishops were consecrated by one bishop acting alone. Why, one may ask, should there be such a furore in the case of the consecration of Bishop Stephen Bradley as a bishop in the Church of England in South Africa, by one bishop of undoubted regularity as to his own orders? Is it unreasonable to suspect an ulterior motive behind such plain inconsistency in this matter of "validity"?

JOHN GOSS.

FACING THE PEOPLE.

By Basil Minchin. (Darton, Longman, & Todd.) 53 pp. 5s.

One strongly suspects that, if Mr. Basil Minchin had been in Archbishop Benson's rochet in 1890, "saintly" Bishop King would have gone to prison. For this Anglo-Catholic now tells us that the "Eastward Position" is not only unhistorical, impractical, and misleading, but un-rubrical as well. Would that this man had lived a century ago and used his scholarship to spare the English Church the aberration under which it currently labours!

This thesis, however, is positive—to recommend the adoption of the "Westward" use. "North Side" is admitted to be rubrical, but is ruthlessly criticized. Thus Westward remains. His claim is that it is ancient—and also Reformed. Rubrically, it is less of a deviation than "E.P.", and "translates the spirit of them [the rubrics] into the needs of the age triumphantly". Theoretically (by which he means doctrinally) the gulf between priest and people disappears, and the biblical corporateness of the feast emerges. (His doctrine of clerical priesthood has an unscriptural tang to it, but is little worse than that in the "open letter".) Also, theoretically, there is here a neutral meeting-ground for embattled partisans. He offers grand strictures against any theory of a God localized behind the Table—a theory sadly shared by some "North Siders". Thus, if a minister thinks of himself as "God's right-hand man", he must not carnalize his theory into a doctrine of God's having a place at the Table. As well set an empty chair at meals at home for "the Unseen Guest"!

Finally, Mr. Minchin has a practical section on problems of ceremonial, servers, and ornaments, most of which will stick in Evangelical gullets, but, as such problems (for example, where to reserve the elements) will rarely arise amongst us, so (heedless of grammar) the question remains, "Why not us too?"

We should fear stunts, papering-over of doctrinal cracks, artificial aping of "antiquity", and spending our time tithing mint and anise. Perhaps, too, we should scrupulously respect our rubrics. But opposition to "E.P." (which must be persistent) does not entail such persistence in favour of North Side. This distinction leaves us free to press for "Facing the People" also.

The book has one or two small factual errors, and oddly has the *last* two in its series of photographs as a frontispiece. It witnesses to boldness in liturgical change from which Evangelicals shrink. But we should avoid being hide-bound and blinkered, at least until we cease to celebrate Communion from behind screens and down the length of narrow, empty chancels.

COLIN BUCHANAN.

THE LITURGY IN ENGLISH.

Edited by Bernard Wigan. (Oxford University Press.) 250 pp. 42s.

By way of clarification, it should be pointed out that the term "Liturgy" in the title of this book is used in the narrow sense as referring to the sacrament of Holy Communion. Mr. Wigan has brought together under one cover nineteen different services, ranging from the form prescribed in the Prayer Book of 1549 to a wide selection of contemporary forms now in use in America, Africa, Asia, and the Far East. It is pleasing to find the Directory of 1644, the Book of Common Order of the Church of Scotland, a Congregationalist Liturgy, and the Liturgy of the Church of South India brought together as Part II of the volume, for it is important that Anglicanism should not become so insular that it neglects to study and also to learn from the forms of worship used in non-Anglican churches. If the Oxford University Press were to sponsor a volume setting forth in translation the liturgies of the Reformed, Lutheran, and Evangelical churches of Europe, they would extend the value of this present work at a time when liturgical studies are assuming new significance as the barriers between the churches are beginning to come down.

PHILIP E. HUGHES.

THE SCOTTISH PARISH KIRK.

By I. G. Lindsay. (St. Andrew Press.) 94 pp. 16s.

This is a simple introduction to the architecture of the Scottish parish church, and it appears, to someone who has never been to Scotland, to be excellent. Quite certainly it is informative and stimulating to a degree sufficient to make your reviewer wish to go and see these churches for himself, and even—which other reviewers, at least, will understand to be high praise—to read the book a second time. Not that Mr. Lindsay's style is particularly pleasing—there are also occasional lapses such as "Calvanism" and "Independants", which do not appear to be misprints, as does 1911-1914 on page 71—but he gives a straightforward account of the parish church from its earliest days to the present time, and includes enough history to explain to an Englishman the differences between the Scottish and English pattern of development.

Mr. Lindsay, an architect, shows that the style of church building was more continuous than might be expected, and that questions of size and maintenance have often weighed as much as doctrine. He manifests a just appreciation of the post-Reformation interior arrangements and of the quality of their furnishings, in the seventeenth century especially. Of Golspie church (1738) and its original fittings, he says: "Such a church in such a condition is a far more valuable part of the national heritage than many a so-called 'restored' medieval church." It may be doubted, however, whether Lauder church (1673) is unique in the sense Mr. Lindsay thinks, for its Greek cross design, with a central tower, sounds reminiscent of Sir Christopher Wren's original plan for rebuilding St. Paul's Cathedral.

In Scotland, partly for historical reasons, in all centuries including the present, old churches have been allowed to become ruinous, and new ones built, when, for example, a larger was needed, or when it was cheaper. There was little sentiment about such matters, and even today much less sense of the desirability of retaining ancient buildings than in England. History and taste apart, there is clearly much to be enjoyed in the parish churches of Scotland. J. S. REYNOLDS.

THE WHISTON MATTER.

By Ralph Arnold. (Hart-Davis.) 213 pp. 21s.

Truth, they say, is stranger than fiction, and were not this story so fully documented, one might prefer to regard it as fiction. As it is, it is history narrated by one who has three novels and two biographies to his credit. Mr. Arnold has told a remarkable story, free from the dullness one might be tempted to associate with an account of protracted and complicated legal proceedings. The clerical scandal which forms the subject of this book was one of two (the other was that of the Hospital of St. Cross, Winchester) which provided material for the plot of Trollope's *The Warden*.

The Rev. Robert Whiston was the turbulent priest who so roughly and sensationally stirred up the somnolent but highly lucrative complacency of the Rochester Cathedral Chapter. As headmaster of the Cathedral School in 1848, he began to probe the Chapter's use of funds left in trust to them for various purposes, amongst these the education and maintenance of scholars at the Cathedral School and of students who had proceeded to the university. He found that the sums used for these purposes were much as they had been in the sixteenth century, but that the Chapter's own income was vastly inflated and running at about £1,400 per annum for each canon with proportionately more for the dean. His investigations were not welcomed, and he was, in turn, rebuked, rejected, and finally dismissed from his post. In all this the Chapter was encouraged by its clerk, a local solicitor and dignitary and a particularly repulsive character, Essell. Whiston, however, thrived on opposition, and, prosecuting his persecutors, he took them in turn to Chancery, the Queen's Bench, and before the Bishop's Court. Finally, in effect, he won his case. He remained headmaster until 1877 and lived on till 1895. The rest of his life was a long history of wrangling and dispute, but his *cause célèbre* proved, at any rate, a fruitful product of his contentiousness.

Mr. Arnold has written a fascinating book, lucid in picking its way through a jungle of complexities and scrupulously fair to all involved, and some of these were anything but attractive. But there is fine material for a fine story in a trio that consists of a headstrong schoolmaster (Whiston), a vindictive canon (Griffith), and a serpentine lawyer (Essell). ARTHUR POLLARD.

PENTECOST AND MISSIONS.

By Harry R. Boer. (Lutterworth.) 270 pp. 25s.

This book is the substance of a doctoral thesis presented to the Free University of Amsterdam. The author is a missionary of the Christian

Reformed Church of the United States working with the Sudan United Mission in Nigeria. It carries a commendatory Foreword by the General Secretary of the World Council of Churches, Dr. Visser 't Hooft.

Dr. Boer begins by claiming that, in contrast to the professed motives of the modern missionary movement, the New Testament gives no reason to believe that the immediate post-pentecostal Church was moved to her great missionary witness by conscious obedience to the Great Commission. The missionary expansion of the early Church was due, he believes, solely to the power of the Holy Spirit released at Pentecost. At Pentecost the Church was reconstituted in her organization and in her nature to become a witnessing body, and, although the Great Commission represents the "law" of her life, her witness and growth was not due to conscious obedience to this as a law. In discussing the meaning of Pentecost, Dr. Boer claims that the activity of the Holy Spirit in the old dispensation is a retro-active or "backward arching activity of the Spirit poured out at Pentecost".

In the final chapters, Dr. Boer discusses the relation of his thesis to the ecumenical movement and to the policies of modern missions. Though he criticizes the World Council of Churches because "it does not unambiguously affirm the essentials of the Christian faith", he believes evangelicals should be in the Council "to strengthen the hands of that clear majority" in the Council which stands for biblical truth. In regard to modern missionary policies, he gives much criticism allied to the position of Roland Allen, whom he discusses at some length.

There is much that is admirable in this book, both in spirit and content. For example, the discussion of the household (*oikos*) as the "intact unit" in church development, is very important (pp. 168ff). But, as a work of serious theological scholarship, there are some radical defects. No attempt is made to examine critically what is meant by "the missionary witness of the Church", though there is much emotional generalization on the subject. In particular, the special ministry of apostleship in the New Testament is not adequately distinguished from the function of the Church. We are told that "the Church as a whole is missionary in all her relationships" in Acts (p. 161). But what does this mean, and is it true? Secondly, the author's notion of "the brokenness of the Church" assumes a view of the unity of the Church which would require far more justification than is given. Much stress is laid on John 17, but the attempt to prove that the words "that the world may believe" imply a visible society, which the world *in its unbelief* must be able to observe, carries no conviction (p. 203).

As a consequence of a too uncritical examination of the New Testament evidence, some of the strictures passed on modern missionary policy are too sweeping. On pp. 213ff. the Church is condemned for allowing missionary societies to arise. "It has meant that the Church has allowed her proper task to fall into the hands of groups of her members." This is a shallow judgment. The Church in the New Testament is *not* responsible for missionary work. Missionaries were raised up by God independently of the deliberative councils of the churches. It was the Church's place simply to give recognition to those whom the Holy Spirit had appointed to missionary work. A

modern missionary society may have almost exactly this role in the modern Church, and its independence of the central councils of the Church safeguards a scriptural principle of missionary work. (All Christians should, of course, pray the Lord of the harvest to send out labourers, and have fellowship with those who are sent out.)

Dr. Boer oversimplifies the question of our alleged "withholding of a fully independent Church life from the converts we gained by our witness" (p. 221). "Paul gave immediately what we often hoped to achieve eventually." The analogy is misleading. Paul never ceased to exercise complete spiritual (though not coercive) authority over all his churches, of a kind no missionary society or leader would dream of exercising over a church they were giving "independence" to, today. No Western missionary, whose church had become independent of his labours, would continue to write the kind of letters Paul wrote to his "independent" churches! Dr. Boer's strictures on the institutions created by modern missionary work likewise overlook the fact that we get little help from the New Testament for the problem of communicating the Gospel in a culture alien to that of the missionary.

It is a great pity that this thesis is weakest where it needs to be strongest—in the biblical foundations of the doctrine of the Church.

D. W. B. ROBINSON.

EMERGING PATTERN IN THE DIOCESE OF SINGAPORE AND MALAYA.

By R. Alan Cole. Foreword by Bishop Marcus Loane. (China Inland Mission.) 48 pp. 2s. 6d.

Friends of the China Inland Mission, who have long been interested in the work established by Bishop Cassels and other Anglican members of the Mission in Eastern Szechwan, West China, will want to know whether there is still a sphere for Anglicans in the Overseas Missionary Fellowship. This, of course, is the name adopted by the C.I.M. for its rapidly expanding work in a dozen areas of South-East Asia since its withdrawal from the mainland of China in 1951. To some of them it will be a surprise to hear that about forty men and women are busy in a section of Northern Malaya which has been assigned to them by arrangement with the Bishop of Singapore. About one third of the group saw service in China before the evacuation. The rest, drawn from Great Britain, Australia, and New Zealand, have been added in recent years. This is one of the few O.M.F. spheres where the work is mainly amongst Chinese, though there is also a fair number of Tamils, whose spiritual need is not overlooked. But the Chinese for the most part speak dialects—Cantonese, Hakka, or Hokkien—rather than the national language (Mandarin), and therefore the "veterans" have been compelled to learn one or more of the dialects, which the newcomers must also struggle to master. All must also have a "working" knowledge of Malay.

Dr. Alan Cole, who joined the group in 1952, gained a Ph.D. at Trinity College, Dublin, and a B.D. and M.Th. in London before sailing for South-East Asia. This little book shows him to be an English stylist as well as a theologian, but above all an ardent lover of our Lord,

humbly seeking to do His will and to extend His kingdom. To him nothing else matters. Half the book contains a careful résumé of the history of Malaya and of the Christian Church there, and of the original sense of call to open up work in the New Villages, as yet without any witness for the Gospel. One difficulty was that the "tradition" of the diocese of Singapore is somewhat "High Church", though many of the Chinese clergy in Singapore owe much to the ministry of John Sung, the Chinese revivalist, who, in later years, was not attached to any particular denomination. But, as Dr. Cole says, "God's call was not to be disobeyed simply because of a realization of the difficulties involved in obedience to His voice". The purpose of the book is to secure prayer-backing for the work and the workers, and to challenge others—young men and women in the Anglican Communion who value the spiritual principles of the C.I.M.—to consider whether God may be calling them to join the group. All such are advised to begin by reading the final paragraph of the book, which may help them to decide whether it is safe for them to read the rest of the book!

FRANK HOUGHTON, Bishop.

PADDY FIELD HOSPITAL.

By Catherine Maddox. (China Inland Mission.) 183 pp. 10s. 6d.

THE AWAKENING: REVIVAL IN CHINA 1927-1937.

By Marie Monsen. (China Inland Mission.) 128 pp. 5s. 6d.

There are many mission hospitals in Africa and Asia which are producing results to the glory of God, but have *not* produced a ready scribe who is qualified to write about them, both by inside knowledge of their growth and development, and also by the ability to capture the imagination of the ordinary reader. The hospital at Manorom in Central Thailand is happy in this respect, for Catherine Maddox is herself a doctor, the wife of Dr. Chris Maddox, the medical superintendent, and she tells the story in a clear and fascinating style. There is sufficient technical detail to hold the interest, and command the respect, of medicals, but the description of the place, and the problems of establishing a hospital there, and the pen-pictures of the *dramatis personae*, are for all Christian people who are concerned for the spread of the Gospel in virtually unreached areas. When the China Inland Mission evacuated China in 1951, Dr. and Mrs. Maddox were amongst the doctors of considerable experience there, who responded to the call to survey regions of "unmet need" in South-East Asia "from Thailand to Japan", and they were eventually asked to begin a new work in the great central plain which is the rice-bowl of Thailand. With humour and pathos, with a burning desire to see God's Name glorified, and with a clear reflection of His great love for men, Catherine Maddox tells the story of the Manorom Christian Hospital to date. It is a story of faithful sowing and of a harvest beginning to be reaped.

Marie Monsen was an-associate member of the C.I.M., and she served in China for many years. As Mr. L. T. Lyall says in his introduction to this little book (translated from the Norwegian by Joy Guinness), "the

pioneer of the spiritual 'new life movement', the handmaiden upon whom the Spirit was first poured out was Marie Monsen of Norway... A movement began which swept through the churches of China like a cleansing gale of wind". Miss Monsen relates some of her experiences, beginning with revival in her own soul. All who are praying for such a revival should read this book. FRANK HOUGHTON, *Bishop*.

THE GOSPEL ACCORDING TO ST. MATTHEW: AN INTRODUCTION AND COMMENTARY.

By R. V. G. Tasker. (Tyndale Press.) 285 pp. 12s. 6d.

THE GOSPEL ACCORDING TO ST. MARK: AN INTRODUCTION AND COMMENTARY.

By R. A. Cole. (Tyndale Press.) 263 pp. 10s. 6d.

Here are two worthy additions to the Tyndale series. The commentary on St. Matthew is the third which the Editor of the series, Dr. Tasker, has himself contributed, and is every bit up to the standard of his previous works on the Epistle of St. James and the Gospel of St. John. Dr. Alan Cole writes out of a rich experience of ministry and evangelism in South-West Asia and is just the person to expound St. Mark's Gospel which is a missionary document composed to meet a missionary situation.

Professor Tasker's introduction is comparatively brief. In his preface he sets out as his primary aim the actual interpretation of the text and also expresses the desire to reinstate the First Gospel as a reliable authority not only for what Jesus *said* but also for what He *did*. In this he acknowledges his indebtedness to the work of recent Roman Catholic scholars such as Knox, Chapman, and Butler. As to date and authorship, he gives it as his own tentative conclusion that St. Matthew's Gospel was not the first to be written, but that it contains material which was originally recorded in Aramaic by the apostle Matthew before any of the other Gospels was written, thereby effecting some sort of reconciliation between traditional and critical views. His commentary proceeds section by section, with additional notes on particular verses at the end of each main division, and is, as may be expected, a model of sane and scholarly exposition. An appendix on the translation of St. Matthew in the New English Bible gives valuable insights into the methods employed by the translators and should help to clear up a few misconceptions as well as commend the new version.

Dr. Cole's introduction is about twice as long as Dr. Tasker's, and, in spite of a demurrer in the preface about lack of scholarship owing to library limitations in the Far East, proves to be a thoughtful and refreshing excursus on the whole matter of Gospel origins and of the origin of St. Mark's Gospel in particular. Dr. Cole holds firmly to the theory of one source, namely, the preaching of St. Peter and does not favour the literary interdependence of the Gospels of St. Matthew and St. Mark. In these respects he stands apart perhaps from contemporary trends in the West, but his frequent quotations from Cranfield and others show that he is by no means ignorant of them. On the other hand his own situation on the Christian frontier enables him to

make apposite and practical comments on a variety of issues and it is for this that his commentary, which proceeds on a verse by verse analysis, will be most valued.

L. E. H. STEPHENS-HODGE.

NEW TESTAMENT SURVEY.

By Merrill C. Tenney. (I.V.F.) 464 pp. 25s.

Dr. Tenney, who is Dean of the Graduate School at Wheaton College, Illinois, has revised an earlier work and provided us with a most handsome non-technical survey of the New Testament. The scholar will not learn much from it, but the layman could find it one of the most useful books on his shelves. It is easy to suggest that Dr. Tenney has not done justice to some of the difficulties confronting the traditional ascription of the First Gospel to the Apostle Matthew, the Johannine literature to the Apostle John, the Pastorals to the Apostle Paul, and 2 Peter to the Apostle Peter. It is simple to complain that the survey of 1 Peter mentions neither the "Baptismal Liturgy" theory nor the work of E. G. Selwyn on the primitive catechism. So we could go on, but then it was not Dr. Tenney's purpose to answer all these problems but to provide something which would help practically the Bible student, the preacher, and the teacher. Most of the standard works are referred to in the bibliography and they can be consulted if required.

The virtue of the book is its neat arrangement, even if, in some few cases, the neatness is pressed a little too far! Maps, charts, tables, and photographs fall over each other almost in their profusion. It is really *lavishly* illustrated and the publishers are to be congratulated at giving us such a fine piece of workmanship at such a moderate price. Its predecessor was good value at 12s. 6d., but, even though the new material, which the dust cover mentions, is a little bit thin, this is easily worth double the earlier price.

R. E. NIXON.

FAITH.

By Rudolf Bultmann and Artur Weiser. (A. & C. Black.) 125 pp. 12s. 6d.

This, the tenth in the publisher's Bible Key Words series from Kittel's *Theologisches Wörterbuch zum Neuen Testament*, displays both the strengths and the weaknesses of this ambitious undertaking. The weaknesses are shown for the most part in Weiser's treatment of the Old Testament concept of faith, in which, in a fashion not untypical of the so-called Biblical Theology school of our day, he loads the etymological history of the term with theological significance. Weiser's essay has received some critical attention in James Barr's book *The Semantics of Biblical Language* (reviewed in our last issue). There is, of course, much of real worth in it. Bultmann's contribution is distinguished by his characteristic thoroughness and penetration, and his examination of the concept of faith in the New Testament is outstandingly good. Space will permit no more than the mention of his designation of the specifically Christian sense of *pistis*, as indicated most clearly by the formula *pistis eis*, where *pistis* "is understood as the acceptance of the Christian kerygma and consequently of the saving faith which recognizes and appropriates God's work of salvation brought about by Christ".

PHILIP E. HUGHES.

A GREEK GRAMMAR OF THE NEW TESTAMENT AND OTHER EARLY CHRISTIAN LITERATURE.

By F. Blass and A. Debrunner. Translated and revised by Robert W. Funk. (Cambridge University Press.) 325 pp. 75s.

The serious student of New Testament Greek is in a particularly fortunate position so far as aids to the true understanding of the language of our Lord's day are concerned, for the linguistic knowledge accruing from the persevering labours of researchers into the literary and non-literary sources of this fascinating and crucial period has been distilled into a number of works that will remain authoritative for a long time to come—though some measure of revision will doubtless be required from time to time, since the new light from the most recent discoveries of documents belonging to that very period, in the Dead Sea caves and elsewhere, will also have its testimony to contribute to the linguistic pattern that is painstakingly being built up. To Dr. Funk and the Cambridge University Press we owe this latest addition to the essential equipment of the English-speaking scholar. It is not a mere translation of Blass-Debrunner, but also a revision and an improvement. In particular, Dr. Funk has made use of an extensive set of notes which Professor Debrunner himself had prepared for a new German edition shortly before his death in 1958. This volume is a rich mine of concentrated learning; the indices are full, taking up the last sixty pages; and needless to say it is a delight to handle. "Funk," as no doubt this version will now be called, will take a position of merit alongside J. H. Moulton, Arndt and Gingrich, and Moulton and Milligan.

PHILIP E. HUGHES.

THE THEOLOGICAL FOUNDATIONS OF ETHICS.

By W. G. Maclagan. (Allen & Unwin.) 202 pp. 28s.

The aim of Professor Maclagan's essay is to discover whether there is any sense in which morality depends on religion, that is, whether the recognition of moral concepts, and the acceptance of their authority, presupposes any theological ideas or beliefs. His conclusions are (1) that true morality, that is, deliberate self-commitment to the fulfilling of a moral demand recognized as absolute, is religious in a valid (though non-theistic and non-theological) sense of the word; (2) that religious belief and devotion, superadded to moral attitudes, will confirm and strengthen them; but (3) that to suggest that moral demands can only be thought binding when theologically buttressed is false, and harmful no less to religion than to morals. With these conclusions all who believe in general revelation and common grace may agree. The Bible teaching on sin does not require us to say that there is no sense in which an atheist or agnostic can be a moral man. (What it does require us to say is that no such man can be justified by his works or saved without Christ; but that is rather a different thing.)

For material, Professor Maclagan draws wholly on Western moralists and Protestant theologians. But he does not discuss the Bible, nor allow himself to consider the question of revelation. Hence he does not always give the theologians quite a fair deal, for he ignores the fact that theologians regard the thought-forms and language which they ought to

use as in some sense normatively given them in Holy Scripture, and that one of the reasons why they allow themselves to make philosophically surprising statements is that they are trying all the time to interpret and reproduce what the Bible actually says. However, insofar as the theologians are talking unclearly, Professor MacLagan is certainly entitled to call them to order.

He himself, like so many moralists, is an unabashed Pelagian, denying that graceless man is corrupt in mind and conscience and unable not to sin, and arguing that grace must be conceived in terms of environmental influences only, so that Augustine's prayer for the renewing of his will, "Give what thou commandest," must be judged, as it stands, morally unreal. (MacLagan wants to analyse it, Braithwaite-like, as expressing an earnest resolution to obey what is thought of as God's command.) No doubt it is philosophically easier to be a Pelagian than not; to show that inability and guilt are compatible has always been a much tougher proposition than to argue that they are mutually exclusive. But whether the Bible will allow us to be Pelagians is another question. Professor MacLagan does not, however, raise it, and therefore we need not do more here than point out the fact that it exists.

Three pieces of the argument seem specially valuable. The first is that which points to an identifying of the moral law with God—the position classically expressed by Forsyth: "God does not *have* a law; He is *law*". The second is that which suggests the identifying of dutifulness in its highest form with the love of God, and *vice versa*. The third is the warning against the naïve use of "personal" in our descriptions of God.

J. I. PACKER.

A PHILOSOPHY OF CHRISTIAN MORALS FOR TODAY.

By R. Corkey. (Allen & Unwin.) 152 pp. 18s.

Despite the up-to-date claims of its title, *A Philosophy of Christian Morals for Today* might well have been written forty or more years ago. The outlook it represents is that mixture of theological liberalism and philosophical idealism which had its hey-day round about the time of the first world war. But its modern style and the punctuation of the text by names such as Sartre, Ayer, and Dodd bring us firmly back to the mid-twentieth century.

As a matter of fact, Dr. Corkey's philosophical pedigree would seem to reach back to the eighteenth century. For his book revives the Kantian attempt to base metaphysics upon ethics, and ethics upon conscience. The latter, he believes, implies certain self-evident moral truths which enable us to build a coherent, objective ethical system without having to appeal to special revelations from God. Indeed, the events and sayings of the Bible serve only to illustrate the truths already grasped by the right use of reason. In other words, Dr. Corkey is doing what almost every other idealist philosopher and liberal theologian has tried to do since the age of the Enlightenment. Where he differs from most is in giving us a book that is both lucid and readable. Whether it is also philosophically and theologically satisfactory is another matter. The reader must judge for himself whether Dr. Corkey's moral axioms are as certain and unambiguous as he

makes out. Furthermore, when Dr. Corkey has finished reconstructing his ethics, he appears to be in the predicament of the watch repairer who has taken a clock to pieces and put it together again only to find that he has a few pieces left over. This is all too apparent in the last chapter where the author lists the biblical doctrines which may safely be jettisoned without loss. High on the list of expendable doctrines are verbal inspiration, predestination, original sin, and vicarious punishment. To this we might add that Dr. Corkey has tacitly dropped what is the mainspring of New Testament ethics: our dying and rising with Christ.

Perhaps it would have been better if Dr. Corkey had given his book another title. It would have been better still if he had attempted to give a genuinely Christian ethic based upon the prime datum of Christian thought: the self-revelation of God. COLIN BROWN.

THE OLD AND THE NEW IN THE CHURCH.

(S.C.M.) 96 pp. 7s.

This volume in *Studies in Ministry and Worship* contains the Report on Tradition and Traditions and the Report on Institutionalism and Unity presented to the World Council of Churches Commission on Faith and Order in 1961. They are interim reports only, whose compilers "have begun to define in a more precise way the lines of agreement and disagreement". There is a Preface to the British Edition by David M. Paton, and an Editorial Note by Keith R. Bridston. In the first report there are essays by Professor K. E. Skydsgaard of Copenhagen (Tradition as an Issue in Contemporary Theology), Professor Jaroslav Pelikan of Chicago (Overcoming History by History), and Professor Albert Outler of Texas (Traditions in Transit). The volume is not easy reading, and it is not clear why it should have been included in a series on ministry and worship.

The first report is an exposition of the theory: *Scriptura numquam sola*. But it suffers from a failure to understand the meaning of the original *sola scriptura*. We are told to realize, for example, that "for more than 150 years the Church lived, preached, baptized, and celebrated the Holy Communion before it received a canon of New Testament writings as an instrument for the exercise of apostolic authority" (p. 25). But can the Commissioners tell us of any church between the time of the apostles and A.D. 180 which did not possess a canonical scriptural instrument for the exercise of apostolic authority?

The second report constantly begs the question of the nature of the visible Church and of the unity it should exhibit. It assumes that an institutional, ecumenical unity of some kind is the goal. The report might have been called "Hindrances to church union negotiations". The point of view is typically expressed on p. 82 in the following paragraph: "The ecumenical movement by its very existence confronts the churches with a new test of functional adequacy. The existing institutional structures of the churches are obsolescent; although they may have effectively served denominational purposes in a pre-ecumenical age, they are now no longer functionally adequate to the transcendent purposes and challenges of the Church Universal."

D. W. B. ROBINSON.

STUDIES IN JOSEPHUS.

By R. J. H. Shutt. (S.P.C.K.) 132 pp. 22s. 6d.

Dr. Shutt, Lazenby Chaplain at Exeter University, has given a sympathetic and extremely learned study of Josephus. The technical erudition makes this a specialist work, and one which belongs properly to the fields of linguistics and ancient history rather than New Testament. Christianity gets but a brief mention (pp. 124f.), though there is a valuable note on the Old Testament canon on pp. 55-58.

Little has been done on Josephus for the last thirty years, and this volume is needed. Dr. Shutt traces the sources used by this early Jewish historian, and the influence of his "assistants", which he makes far less than Dr. Thackeray (p. 75). Josephus had his faults, and the sympathetic author recognizes them. He was proud; he exaggerated his own position and importance; but he was no turncoat toadying to the Romans (p. 25). He was a Jew in more than name, and wrote a vigorous *apologia* for Judaism. But fanaticism held no attractions for him, and he was out of sympathy with the Zealots. He was shrewd enough to see the folly of Jewish extremism, and he knew the power of Rome could not be resisted (p. 41). But the Jews never forgave him, and he even had to defend his literary reputation at Rome against a savage onslaught from a fellow-countryman. As a historian, Dr. Shutt thinks highly of him, and his estimation is epitomized in the final sentence of the book, "Although, because of his obvious faults, Josephus cannot be called a great man, he is at least a great historian." Perhaps it is not too much to hope that New Testament scholars will once again look at the comments of early historians like this Jew instead of wandering into the fantasies of form-critical speculation.

G. E. DUFFIELD.

SHORTER NOTICES

NEW TESTAMENT INTRODUCTION : THE PAULINE EPISTLES.

By Donald Guthrie. (Tyndale Press.) 319 pp. 18s. 6d.

The Tyndale Press is to be congratulated on having persuaded Mr. Guthrie—who tells us in the Preface that he had not originally intended that this present book should form part of a complete Introduction to the New Testament—to make this volume the first of what promises to be a most valuable trilogy. The work is the fruit of sound scholarship and is admirably presented. It fully meets the need (assuming, as we have every right to do, that what is yet to follow will maintain the high standards of this first volume) of a good new Introduction, and we know of no work better suited for general use as a handbook in theological colleges and other places of learning. There are three excellent Appendices on Paul and his sources, the chronology of the life

of Paul, and epistolary pseudepigraphy, and extensive general and classified bibliographies. The production of the book is also excellent, as we expect of the Tyndale Press.

A HISTORY OF THE COUNCIL OF TRENT, Vol. II.

By Hubert Jedin. Translated by Ernest Graf. (Nelson.) 562 pp. 70s.

The second volume of Professor Jedin's *magnum opus* covers with the immense thoroughness of the dedicated scholar the period from the opening sessions of the Council of Trent in December, 1545, to the Council's removal from Trent to Bologna in the spring of 1547 to escape the typhus which had invaded the region. It is a work which marks out Professor Jedin as a notable historian who marshals his material with skill and clarity. His History will be of worth not least to Protestant students of the period who wish to understand the immediate effect which the Reformation had on the mind of the theologians of the Roman Church. It also reveals, as a perusal of the canons and decrees of Trent cannot, how far the papal doctors were from unanimity of opinion even on issues of major importance. There will be admiration on all sides for this achievement of Roman Catholic erudition (the next volume will be awaited with much interest), for the fine book-making of the publishers, and for the competence of the translator.

S. ANSELMI CANTUARIENSIS ARCHIEPISCOPI OPERA OMNIA, Vol. VI.

Edited by F. S. Schmitt. (Nelson.) 395 pp. 126s.

Anselm, Archbishop of Canterbury, is chiefly remembered today for his *Cur Deus Homo* in which he presents a strongly objective view of the Atonement. But he is also one of the most important figures in medieval philosophy, and his works, especially the *Monologion*, the *Proslogion*, and *De Veritate*, reveal the range and depth of his thought. This new *de luxe* edition of his works, published to mark the 850th anniversary of his death, is assured of a welcome in academic circles. This sixth volume, which consists entirely of indices, is itself the product of great labour and because of its thoroughness enhances tremendously the value of the set.

FACTS AND FIGURES ABOUT THE CHURCH OF ENGLAND.

Prepared by the Statistical Unit of the Central Board of Finance. 92 pp. 21s.

It is rather more than two years since the first appearance of *Facts and Figures*. It has now grown to something very much larger. The mass of statistics presented here—93 tables and 27 diagrams—have been made to look as attractive as it is possible for statistics to look. Figures as comprehensive as these are in many important respects eloquent and challenging. In his Introduction the Bishop of Middleton emphasizes that "the material is for use, to inform the mind of the Church and to allow planning and action to proceed on the basis of

fact rather than 'hunch'". Figures, however, unless carefully compared and interpreted, can be dangerously misleading. They do not reveal the circumstances and motives involved in any particular situation. They tempt us to forget that the facts of the Spirit are not reducible to tables and diagrams. But, if it is remembered that their proper place is to be subservient to the hidden and unchartable work of the Spirit, then these statistics can be of real usefulness to the Church at this time.

WINCHESTER CONSISTORY COURT DEPOSITIONS, 1561-1602.

Selections edited with an Introduction by A. J. Willis. (Published by the editor, Hambledon, Lyminge, Kent.) 69 pp. 18s.

Much important legal business was formerly transacted in the consistory courts of bishops. Mr. Willis has printed an interesting series of extracts illustrating the kind of historical material which their records afford. As he claims in his preface, he gives an insight into the court processes; the documents help to illustrate social as well as religious life; they also provide matter for local historians; and they may well afford useful genealogical information. They include questions relating to tithes, dues, defamation, wills, matrimony, and discipline. The book is not without a misprint, and *seems* costly; but it is a valuable publication.