

ducts its worship. It is probable that the section most Christian readers will cherish the most, and refer to again after reading the book, is the anthology of prayers and hymns at the end. Its range is perhaps what will surprise most; one would not find in a Christian anthology of religious compositions, pieces strongly resembling 'This is the house that Jack built', and 'Green grow the rushes'; more's the pity. It is refreshing to find forms of popular devotion in which the emphasis falls as much on the first as on the second word. I suppose Judaism has this advantage over Christendom that its folklore is its own spontaneous creation, whereas ours is mainly inherited from a pagan past, so that we have never quite been at ease with it.

The Council which Mr Simpson serves publishes this very reassuring lecture by the Archbishop of Liverpool, which he delivered at its invitation, on the question of religious liberty as it has been discussed at the Vatican Council. He leaves us in little doubt that the declaration on religious liberty will go through in the final session. He piquantly remarks on the similarity of what has become the common view on the subject in the Church with the views of J. S. Mill. He observes that when Pius XII told a gathering of jurists that error must often be tolerated for the sake of a greater good, the greater good in question is precisely the freedom of a human conscience. The Church's mind on the matter is largely governed by our growing sense, in the face of totalitarian contempt for personal values, of human dignity; but this involves a corresponding sense, not always so sharply felt, of human responsibility. We have to apply to religious liberty some apt observations of Edmund Burke, quoted in this lecture, on civil liberty: 'Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites; in proportion as their love of justice is above their rapacity; in proportion as their soundness and sobriety of understanding is above their vanity and presumption; in proportion as they are more disposed to listen to the counsel of the wise and good in preference to the flattery of knaves. Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there is within the more there must be without. It is ordained in the eternal constitution of things that men of intemperate minds cannot be free; their passions forge their fetters'. Salutory reflections for all those of us who aspire today to more liberty of action and expression within the Church.

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THE CHRISTIAN AGNOSTIC, by Leslie Weatherhead. *Hodder and Stoughton*, 1965: 30s.

This book has many useful hints for the catechetist, which may be summed up in the apparently obvious but often forgotten maxim that Christian doctrine should be taught from the points at which it is directly relevant to the people to whom it is taught. And Christians always need reminding, as they are very eloquently throughout this book, of how important it is for them to appropriate as much as possible of the riches of the faith for themselves, and not be content with a mere deference to authority and assertion of orthodoxy which has no effect on the intellectual and emotional economy of their lives as a whole.

But what is good catechetical advice in many circumstances is not to be taken as determinative for a balanced exposition of Christian doctrine as a whole. Every Christian is called upon to stretch his intelligence to its limits in understanding the faith; but this is the very opposite of an excuse for concocting recipes for reducing the faith to what one can immediately understand, or, worse, to what one can immediately experience as emotionally satisfying. Here is the central and rather deplorable weakness of the book, typified by the argument on the nature

of authority in religion. In science, we are told, we do well to accept, at least provisionally, the authority of others, since the matters with which it deals have no connection with our emotions. But truths which do so, like those of religion, are essentially self-authenticating; we immediately feel them to be right, and this is their authority; here we cannot accept the authority of others. That is 'true' in this sphere, in other words, which we feel on our pulses.

Presumably the doctrines of German National Socialism and Canaanite Baalism had all the 'truth' that could be desired, in this sense of the term, for their adherents. Conditioned by arguments like this, one is hardly surprised to learn (p. 14) that the Athanasian Creed is childish as compared with one of Alice Meynell's more emotional religious effusions. Statements attributed to Jesus by the Gospels, and confirmed as authentic as any by the most sceptical type of textual criticism, are refused credence on emotional grounds (p. 33). Surely one might have expected something better than this from one who thinks fit to sneer at converts to Roman Catholicism for 'intellectual suicide' (p. 28).

HUGO MEYNELL

THE ELEMENTS OF NEW TESTAMENT GREEK, by J.W.Wenham. *Cambridge* 18s. 6d.

KEY to the above (paper) 6s.

AN INTRODUCTORY GRAMMAR OF NEW TESTAMENT GREEK, by A.W. Argyle.

*Hodder and Stoughton* 21s.

Perhaps not enough people realise how great an advantage it is to any student of the N.T. to have some knowledge of the text in the original Greek. Introductory grammars are therefore welcome, and these two new ones have just appeared. Both cover roughly the same ground, and envisage an elementary year's course, perhaps especially for theological students, and take their place next to D. F. Hudson's *Teach Yourself New Testament Greek* of a few years ago. Both authors are teachers of experience, J. W. Wenham at Tyndale Hall, Bristol, and A. W. Argyle at Regents Park (Baptist) College, Oxford. Wenham set out to make a modernisation of H. P. V. Nunn's *Elements* (which has been the standard work for many years), and he even used the same title, but it is in fact a new book. Both books provide a course to be worked through, presenting the grammar gradually on a pedagogic basis, rather than a grammar to be consulted by the more advanced student. Yet even the elementary student often needs to look at paradigms which he is supposed to have learnt: Argyle has no collected paradigms anywhere, nobly supposing they were learnt on the way; Wenham has a 'summary of grammar' with paradigms at the end, but the economy of their presentation perhaps causes a lack of instant clarity. Wenham has a long and well planned introduction to (very elementary) grammar in general, with hints even on how to write Greek characters (pp. 1-24), and this, together with the *Key*, will make his book specially useful to the solitary student. Argyle gets *in medias res* by p. 3. Exercises accompany each lesson, Argyle's are commendably short, with sentences into Greek fewer than those into English, which is realistic. Both authors take their exercise-material chiefly from the N.T. Both provide vocabularies, but Wenham's (very nobly, but perhaps maddeningly to the more vulgar sort) English-Greek section gives not the Greek word, but an exercise-number. This means going to that vocabulary, but when we get there these vocabularies (grouped at the back of the book) are excellent, and provide intelligent clues about derived English words for many entries. Argyle has an interesting piece (pp. 119-20) on Semitisms, and an appendix of extra-N.T. extracts for study, a practice of Nunn's, now dropped by Wenham. Wenham, like Hudson, has abandoned accents,