

## Reviews

*Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete: International Review of Biblical Studies: Revue Internationale des Etudes Bibliques.* Band XIX. 1972/73. Düsseldorf. Patmos-Verlag. Pp. xvi + 447. No price quoted.

This international review has established itself as an indispensable tool for any scholar or student engaged in serious work or research in the field of Biblical Studies and related areas. This annual publication started out in 1951/52 and was meant to provide classified references to articles bearing on the Bible and cognate studies, published in hundreds of periodicals in many languages. Most of the entries supplied also brief, concise summaries of the substance of the articles. In the course of years the original aim has been widened and so the present volume contains 3,039 items derived from some 317 periodicals and some 214 monographs, *Festschriften*, and other books. The more comprehensive part, however, is that dealing with the different journals.

Thus the latest volume is a massive work, prepared by a team of 73 international scholars; they have dealt with the literary contributions of some 2,400 authors from different countries. The summaries are mainly in German but a fair number of them are also in English, French, and Latin. The classification of the entries follows, more or less, the same plan as in the former volumes, and the main headings are Text, Exegesis of the Books of the Bible, Biblical Theology, Bible in the Life of the Church, Bible in Systematic Theology, History of Interpretation, Non-canonical Writings, the World of the Bible, Languages of the ancient Near East, Archaeology and Topography of the Biblical World, History of Israel, Judaism, Early Church, Gnosticism, Bible in Art and Literature. Each section is further subdivided into a number of topics and this facilitates the speed of the locating of any particular subject of interest. There is also an index of all the authors discussed.

In conclusion one may say that this bibliographical aid has proved its value over the years and its users must surely be grateful to Prof. Stier and his colleagues for such a magnificent reference work.

A. A. ANDERSON.

*Sanctity and Secularity: the Church and the World.* Edited by Derek Baker. Studies in Church History, vol. 10. Oxford: Basil Blackwell, 1973, xiii, pp. 224. £5.00.

This collection of fifteen papers read at the 11th and 12th meetings of the Ecclesiastical History Society deals with a problem which has perplexed the church in every age—its relation to the world of nature and society. The continual tensions are revealed in the experience of Cistercian monks (Christopher Holdsworth's "The blessings of work"), pious women in the thirteenth century (Brenda Bolton's account of attempts to regulate them), early Quakers (Geoffrey Nuttall's deeply discerning presidential address, "Overcoming the world") and Victorian religious thinkers (Haddon Willmer's "Holy worldliness"). Dr. Willmer's title is deliberately anachronistic; he is concerned with the difficulties that held Victorian Christians back from lucid thought and plain speaking as old certainties crumbled. The atheist editor of *The Clarion*, Robert Blatchford, had no such inhibitions: "Mr. [R. J.] Campbell calls nature God. I call nature nature". Bonhoeffer at least took the debate beyond this impasse, even though the incisive questions remain. While nineteenth-century theologians strove to see life whole, their contemporaries in the publishing trade were reflecting a contrary view, as they busily established a separate religious literature market. Patrick Scott has ploughed up the wilderness of old sermons, tracts, hymnals, publishers' lists and memoirs to produce a well-documented study of the development of religious publishing. Two other major contributions suggest fresh angles of vision. Philip Sherrard, in a valuable paper on "The desanctification of nature", examines western attitudes to the created world and contrasts the limitations of Latin theology with the spiritual penetration of the Orthodox east which affirms "the presence of God in all things, and their presence in God". John Bossy takes issue with Christopher Hill and other historians over the changing social function of the local church in the age of the Reformation. His analysis of late medieval rites and family relationships adds sociological depth to the argument that the parish, far from being a natural community, maintained a precarious peace among hostile groups. The other papers, no less scholarly and enjoyable to read, may also be recommended for their diverse historical and theological insights into the fundamental question, "How may sanctity and secularity coexist?"

ROSEMARY TAYLOR.

*Politics, Religion and the English Civil War*, edited by Brian Manning. London. Edward Arnold. 1973. pp. viii, 272. £4.

The editor of this interesting volume, who has himself provided two out of the six essays of which it is composed, has also provided a brief introduction to each one.

Dr. Manning's former students have written four pieces which each help to set the English Civil War period in a slightly clearer focus even if none of them seems likely to provoke major re-thinking by other scholars. The first essay, by R. C. Richardson on "Puritanism and the ecclesiastical authorities" introduces some new material which he sets in a framework provided by some early paragraphs from his book *Puritanism in north-west England* (1972). Keith Lindley, writing on "The part played by the Catholics" draws attention to evidence which suggests that, while many Catholics actively supported the king, a majority seem to have adopted a neutralist position. After Patricia Higgins has listed and examined "The reactions of women with special reference to women petitioners" she concludes, unsurprisingly, that the disturbances of the Civil War led not to women throwing off male domination but to some small but real participation in the politics of the period. In the last essay J. C. Davies makes one more attempt to define the relationship between "The Levellers and Christianity" or, rather, Christine doctrine. He certainly succeeds in showing that Christian convictions under-girded much Leveller thinking and writing.

In Brian Manning's first essay, "The aristocracy and the downfall of Charles I", he suggests that, in the years before the outbreak of war the English aristocracy, who had been divided chiefly by their desire for office and power, were further polarised by the king's policy of favouring only those who gave him uncritical support. During his essay he also ventures the suggestion (p.77) that royalist tendencies among younger members of the Long Parliament may have been partly due to the fact that, since their seniors were largely hostile to the king, younger men could only make their mark by siding with the court. Perhaps the writer overplays "political" motivation here but he is right to draw attention to the presence of "careerist" motives in the Long Parliament as well as in the Court. His second essay is "Religion and Politics: the godly people". There a case is made for the view that the Civil War developed, by 1643, from a conflict between two groups of nobility and gentry over the constitution to a conflict between the nobility and gentry on one side with the middle rank people on the other over religion.

This book, for all the necessarily tentative nature of its suggestions and conclusions helps to fill in the background of this most exciting and yet still most mysterious period of English history.

Lucy Hutchinson: *Memoirs of the Life of Colonel Hutchinson*.  
 Edited by James Sutherland. London. Oxford University Press.  
 1973. pp. xxx, 347. £4.50.

For many years past Lucy Hutchinson's memoirs of her husband, the parliamentarian governor of Nottingham during the Civil War, have been most readily available to students in the Everyman edition. This edition was largely identical with that originally published by Julius Hutchinson in 1806. However, this new edition, by James

Sutherland and the Oxford University Press, is not merely much more sumptuously produced with a number of illustrations but it also provides a more accurate text than has ever before been printed. In addition Lucy Hutchinson's spelling, though not her punctuation, is largely retained. Finally, not only are nearly forty pages of explanatory and textual notes supplied but also a full and accurate index. This edition will be the one which, from henceforward, scholars will wish to use.

Meanwhile the particular interest of this volume for readers of the *Baptist Quarterly* is that the Colonel and his wife were (p.169) antipedobaptists. This seems to be the most accurate term for them: they seemed to have joined with neither General nor Calvinistic Baptists but to have remained in fellowship with the Independents while rejecting infant baptism. It is significant that, in the same context, both John Tombs, a firm Calvinist who remained in touch with the Independents and, in fact, practised "open membership" and Henry Denne, the General Baptist, are mentioned together without any hint that the authoress was aware that they represented two utterly different wings of the "Baptist" movement during this period. Another question raised for the Baptist historian by these memoirs concerns one Edward Cresset, Colonel Hutchinson's gaoler in the Tower after the restoration. Cresset appears as a dangerous and evil man in Lucy Hutchinson's account: could this be the same man who was among the London Baptist leaders in the 1650's, served on several important committees of the English republic 1649-1660 and was even an alderman of the City of London? If so, what a fall was there!

Whatever the narrower interests of the denominational historian there can be no doubt that anyone interested in a first hand glimpse into the period of England's Great Rebellion will find this book a delight. Some readers may come to suspect, however, that Lucy Hutchinson was even more interesting than her husband.

B. R. WHITE.

*Segregated Sabbaths: Richard Allen and the Rise of Independent Black Churches, 1760-1840.* Carol V. R. George. Oxford University Press, 1973. pp. 205. Boards £3.60, paper cover £1.60.

This biographical study by a member of the Faculty of Hamilton College, U.S.A., deals with a subject of contemporary interest on this side of the Atlantic as well as in the United States. Richard Allen was born into slavery. As a young man he was converted through the preaching of itinerant Methodists, and was subsequently able to purchase his freedom. Making his way to Philadelphia, he was received as a freedman into the membership of the St. George's Methodist Church. Here his gifts were recognized, and he was ordained and encouraged to form a congregation of his fellow black people who had been freed from slavery. The intention of St. George's Church was that the new congregation should constitute a mission

church under its direction, but this resulted in constant friction, until, by court order, Allen and his people were granted full control of their buildings and site. The way was thus open for the formation of the African Methodist Episcopal Church of Philadelphia. This was the first independent black church to be formed in any predominantly white community and it became the mother church of the A.M.E. Church of the U.S.A. How far was the emergence of such churches the result of white attitudes, and how far the inevitable outcome of cultural differences? These questions are relevant to the English scene, and it is a pity that Dr. George does not consider them.

Richard Allen also played a leading part in opposing the movement to send the freed black people to Africa. The American Colonialization Society was formed to work to this end. The freed-people, many of whom were quite willing to go to Africa, saw in the movement towards compulsory "repatriation" a threat to their own future progress and to that of the slaves whom they would leave behind. Allen put himself at the head of the negro resistance to the scheme and was successful in defeating it.

We are given glimpses of Allen's ceaseless labours as pastor, preacher, and administrator. Of particular interest are the comments on his preaching and that of his associates. The cultural background of their congregations was one of white dominance and racial inequality, and the Gospel they preached was one of deliverance from all forms of bondage. Their sermons contained many references to social conditions and political issues. As Carol George writes: "No white preacher would have interpreted the Babylonian captivity . . . in the same way as a black man would". Moreover, these preachers conceived "the possibility that black captive suffering may have been part of a divine plan, the object of which was not yet clear, although it was surmised that it could have been for chastening . . .". Dr. George is surely right when she finds the beginnings of Black Theology here, though it is extremely unlikely that Richard Allen would have approved of much that is now called by this name.

DONALD MONKCOM.

*Victorian Nonconformity.* Edited by John Briggs and Ian Sellers. Edward Arnold, 1973. 180 pp. £3 (paper, £1.50).

This little book makes a useful and interesting addition to the series entitled "Documents of Modern History", in which volumes on Luther, Erasmus and the Reformation in England have appeared. It is divided into six chapters, each containing a number of sections with separate headings.

Readers of these pages will like to know what part Baptist writers play. In "Nonconformity and the Individual" we have the Strict Baptist John Kershaw on conversion and Hugh Stowell Brown from *Manliness and Other Sermons* (1889). In "Nonconformity and the Church" the Baptist sources are Joseph Angus and the church book of Pembroke church, Liverpool on discipline; J. P. Mursell of Leices-

ter on the tyranny of deacons; and Charles Williams and C. F. Aked on believers' baptism. In "Nonconformity and Society" Thomas Cooper and C. H. Spurgeon speak for the poor, Robert Hall for individualism, T. V. Tymms for the social gospel and John Clifford for the collectivist gospel. In "Nonconformity and Culture" the only Baptist is Spurgeon again, on "The Christian's Pleasures" ("every Christian should object to games of chance"). In "Nonconformity and the State" Robert Hall represents the quiet in the land, and a resolution in favour of disestablishment is printed from the minutes of the Lancashire and Cheshire Association for 1842. Finally, in "Nonconformity and the World" we have J. H. Hinton on the political implications of mission, J. G. Greenough on missionaries and the empire, and a brief extract from a sermon of 1812 by John Ryland. Biographical notes on the better known of these and other writers quoted are provided (P. T. Forsyth became Principal of Hackney College in 1901, not 1861).

As will be seen, the editors' main interest is in sociology. Not for them Edward White and the controversy over eternal punishment, or the mystical appeal of Robert Vaughan, John Pulsford and T. T. Lynch. This is in line with current fashion in ecclesiastical history. So, more regrettably, is a tendency in their introductions (otherwise excellent) to belittle and despise. On the sacraments, for instance, John Pye Smith's is pronounced "a feeble apologetic", R. W. Dale "more ingenious than convincing". An extract from the *British Weekly* for 1887 "indicates how vulnerable Dissenters were to the cant of philanthropy divorced from a real sense of social justice", while another from the *Unitarian Herald* for 1870 exhibits the "rather mean-spirited social egalitarianism for which some Dissenters were striving". "The aggressive, hectoring tone of Hugh Price Hughes" is contrasted with R. F. Horton's "timorous apologetic". And so on. The reviewer prefers historians to be sympathetic as well as critical. Evidence of the Victorian Nonconformists' readiness to take advantage of University education, first in London and later in Oxford, Cambridge and Manchester, the moment it became open to them, would, also, have been in place. Without that education the editors, now secure in sophistication, might have been as cocksure and vulgar as they think their forebears were.

GEOFFREY F. NUTTALL

*The Translator's New Testament.* British and Foreign Bible Society, London, 1973. 579pp. £2.75.

Thirty years ago at the beginning of my ministry I was fortunate enough to have as members of my church Rev. and Mrs. Edward Evans who were B.M.S. missionaries in India. Mrs. Evans was busy translating the New Testament into the Kui language and when home in this country she would telephone me from time to time to ask me to elucidate some passage with which she was having difficulty. I did

my best of course, but how much better she would have been served if such a book as this could have been placed in her hands.

What a far cry this is from a Greek/English Interlinear with its futile attempts to match word for word! It is true that the form of words is wherever possible faithful to the vocabulary and phraseology of the original, but not slavishly so and never at the cost of obscurity or infelicity. The translation then is excellent and its value is multiplied by the glossary where names and technical terms are explained, and in the notes where variants are discussed or the force of grammatical idiom is brought out.

In view of its distinguished origin and its high quality it may seem almost churlish to review this publication other than in general terms of appreciation but a reviewer must earn his free copy and to make a few observations in the spirit of humility is no more than to fulfil a responsibility. So let me mention a few things which come to mind as I peruse its pages. Occasionally a particular note (e.g. Brother, Beelzebul) adds nothing to what one might gather from the text and I feel it needs either to be elaborated (which would alter the character of the glossary) or better to be omitted in favour of some other word more likely to present a problem to the translator. Personally I would prefer to be less instructed about the very common usage of "brother" and more informed as to the perfectly valid reasons for making a "virgin" into a "girl".

In the matter of variants it would have been good to know whether Jesus in healing the leper was moved by "anger" or by "pity", whether Bartimaeus "put aside" his coat or "put it on", and whether Herod "took careful note of" John the Baptist or "protected" him from Herodias. The timeless aorist of Mark 1:11 puzzled me long ago and I would have been glad to ask my advisers how far the good pleasure of God was focussed in the act of baptism which had just gone before or how far it was to be understood as an eternal attitude.

At just one point I felt that the translators took a liberty. Granted that Romans 8:28 is too impersonal as it stands in the A.V., and to make God the subject has at least the virtue of antiquity as the manuscript evidence attests, but to insert the Spirit even if justified in sense, is surely to go beyond the role of the translator for if such a course is followed here, why not in a hundred other places where one might be tempted to "improve" the text.

But enough of this! I've already encouraged my students to buy a copy and they have accepted my advice. It will serve them excellently both now and in many a year to come. It ought to encourage them to work harder at their New Testament Greek and thus to appreciate more and more the capable and dedicated scholarship which lies behind this book.

F. S. FITZSIMMONDS.