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# Book Reviews

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**BASIC QUESTIONS IN THEOLOGY VOL. 1.** *Wolfgang Pannenberg*. SCM. 238 + xviii pp. £2.75.

This volume of essays should not be regarded simply as one more book among others. It stands on its own, both because of its author and because of its subject-matter. Born in 1928, and currently Professor of Systematic Theology at Munich, Pannenberg has acquired a world-wide reputation as probably the most important of all the younger Continental theologians, and the reputation is not undeserved. Furthermore, as the word 'basic' in the title suggests, the seven essays come to terms with rock-bottom issues. The hermeneutical problem is *not* just an idiosyncrasy of Germanic minds. It concerns the question: how can we understand a body of writings, or a theology, which embody presuppositions and orientations different from our own? What conditions must be met if this is to take place? The problem can be dodged, rather than answered, only if we opt for one of three un-Biblical assumptions: (i) that we already share Biblical viewpoints to an extent which leaves no more for us to learn from its verdicts; (ii) that Biblical exegesis can be fragmented from history and theology as an autonomous discipline; (iii) that Biblical discourse is 'timeless' precisely in the sense of mathematical equations of Platonic ideas.

Pannenberg follows Gadamer in maintaining that understanding depends on the relationship between two sets of horizons, or between two sets of contexts, or between two frames of reference. These belong (a) to the subject-matter of theology or the Bible; and (b) to the hearer or interpreter. In this setting, he arrives at the conclusion which most distinctively marks his theology. The heart of the matter is this: 'The text can only be understood in connection with the totality of history, which links the past to the present, and indeed not only to what currently exists today, but also to the horizon of the future, based on what is presently possible, because the meaning of the present becomes clear only in the light of the future' (p. 129). But how can this make sense if the future is still future? It makes sense in the light of four factors which contribute to the context of thought. (1) *Hermeneutical Factors*. In the first essay Pannenberg faces the problems created by two 'gaps'; (a) the gap between the horizons of the first century and those of the twentieth, which was inadequately spanned by Dilthey or by

Troeltsch; and (b) the gap between event and interpretation which was left wide open by Bultmann and by Kähler. (2) *Historical Factors*. (a) A working conception of universal history is implicit even in the reconstructions of historians who repudiated it. Once again Pannenberg's assessments of Schleiermacher, Ranke, Dilthey, Troeltsch, and Wittram are close to Gadamer's, and emerge in several of these essays (cf. pp. xvi f., 31-50, 100-115 and 145 f.). (b) The history of God's saving acts, as acts of God the Creator, belong 'not in a ghetto of redemptive history' (p. 41). (3) *Philosophical Factors*. Pannenberg's greatest philosophical debt is to Hegel and to Gadamer, and he draws especially on Gadamer's concept of a 'fusion of horizons' (pp. 117 ff.). But two caveats should be added. (a) Hegel is not to be equated with some of the popular caricatures of him with which some theological students are only too familiar. (b) Pannenberg accepts, and takes account of, the *provisional* element which is lacking in Hegel (pp. 121 ff., and 135 ff.). We walk by faith, not by sight; we do not view history as from a box at the side of the stage (p. 37). (4) *Theological Factors*. In a masterly way, Pannenberg builds up a step-by-step picture of Biblical concepts of history, turning on (a) the contrast between Israel's *living* God and the myth-and-ritual non-historical pattern of Israel's neighbours (Deut. 7. 8 ff.); (b) promise and fulfilment in the prophets; (c) the *world-view* or cosmic perspective of apocalyptic; (d) the continuity of the one history of the Old and New Testaments; and (e) the special situation of New Testament eschatology in relation to the resurrection of Christ. Because the end has been anticipated in the resurrection of Jesus, but history still continues for the Church, history can be seen as 'something whose totality is given by the fact that its end has become accessible in a provisional and anticipatory way . . .' (p. 135).

I cannot do justice to the rich variety of Pannenberg's thought in the space which is available to me. I have chosen for special comment what I take to be the main thrust of these particular seven essays. His more detailed discussion of the resurrection of the Christ appears elsewhere. If my own summary of certain points seems unduly obscure, this is because (i) Pannenberg's thought presupposes a close familiarity with a whole range of technical conclusions among specialists (e.g., 4 (e), above); and (ii) because both the review and most of the essays are highly compressed. I conclude by calling attention to three points which have special significance for evangelicals who are attempting to think creatively about their own problems. (1) Pannenberg speaks rightly of 'the intellectual obligation that goes along with the use of the word "God"'. Because God is the creator of all things, 'it belongs to the task of theology to understand all being in relation to God' (p. 1). There is no room, in Pannenberg's thinking, for the fragmentation and compartmental thinking that belongs either to pietism or to a retreat into the safe shell of *exclusively* specialist study. (2) As against Fuchs, Ebeling, Gadamer, and Ott, he stresses the indispensable role of propositions in theology. But these are not the analytical abstractions of a timeless Platonism, because God remains the living God of history. It cannot be denied that this gives rise to certain problems about the repetition of Biblical texts, as if this *of itself* guaranteed that their meaning is automatically conveyed (see p. 9). But I fail to see how this problem can be solved by exchanging the Old Testament for Platonism. (3) It is a mistake to assume, as one conservative writer seems to have done, that Pannenberg, with minor adjustments, would take his place easily as a conservative theologian. For one thing, he rejects

anything like 'authoritarianism'. Not for nothing has his theology been described as a theology of reason, as against a theology of the word. For another thing, most 'conservatives' still do not take seriously the problems which his theology struggles to solve. As a purely personal postscript, I can only say that I cannot see how this particular phenomenon can last much longer. Or perhaps this is wishful thinking on my part.

ANTHONY THISELTON

THE EARLY VASAS: A HISTORY OF SWEDEN 1523-1611. *M. Roberts*. CUP. 509 pp. £5.

The English speaking world is almost totally ignorant, save for a few specialists, of Swedish Reformation history, and that for a very good reason that nearly all Swedish history is still written in Swedish. Fortunately one of the experts, Professor Roberts of Belfast, has made a major step in remedying this sad situation, and our first reaction must be one of profound gratitude to him. Previously most of us had to rely on the dated book by Bishop Wordsworth, and even that is rare nowadays. Professor Roberts covers the first five Vasas. The first, Gustav, inaugurated the Reformation but did so in a heavy-handed autocratic manner that no Lutheran theology could justify and which would have made a divine-right Stuart envious. Without formal legislation Gustav in effect took over the church and used its courts for convenience and cheapness. Just as in England the old outward forms remained, despite the Reformation change. With Gustav royal supremacy was not a theory but a complete reality, yet at least no heads rolled and bitterness against the papists was slight by contemporary standards. The Reformation was gradual and largely pragmatic, Swedish recusants being treated gently and with remarkable forbearance. The Swedish church was much impoverished by Gustav, but he did unite Sweden and make her a nation to be reckoned with. His successor, Erik XIV, was a cultured man, but struggles with the aristocrats led to revolution, his overthrow, imprisonment and ultimate despatching. He was succeeded by Johan III who by the Peace of Stettin wound up Erik's Baltic expansionism and war with Denmark, even if on unfavourable terms. The section starting on p. 273 is important for church historians, showing how the church emerged from servility under Gustav to respectability, thought-out theology and a national force again. Melanchthon's theology was influential, mediated by the able Laurentius Petri. Liturgical reform came, and with it much conflict with the more Calvinist Duke Karl and his Puritan followers. The Jesuits plotted RC restoration through the Queen, Katarina. A Jesuit, who concealed his real faith, became first a professor and then rector of the Stockholm university. Moreover he gained the King's confidence by defending his liturgy against the reforming critics. But the Jesuit plot exploded with a court scandal, and Johan (Roberts is not impressed by Garstein's idea that Johan was a secret RC) came to dislike them intensely. Duke Karl, traditionally thought of as a Swedish Protestant hero but somewhat debunked by Professor Roberts, opposed his brother Johan's policy of religious uniformity, claiming it to be tyranny. He won, but troubles lay ahead. Sigismund, Karl and Parliament worked out an agreement for governing but it broke up and civil war ensued. The revolution, which in the end left Karl supreme, intertwined religious and constitutional issues, and as Professor Roberts points out is a remarkable foreshadowing of England's own civil war issues. Karl was not too success-

ful overseas, and the war in Livonia dragged on all his reign. He indulged in theological polemics with Abp. Martini without losing respect for him. In 1611 he died. The Swedish church had taken final Lutheran shape; the 1612 Charter provided a Crown-Parliament partnership; Sweden had not won success overseas, but that did not stop later Swedes trying again. This book has an excellent annotated bibliography and index, and will surely become a standard reference work. I am not competent to judge the detail, but my one slight doubt about this fine book is whether the author has not overreacted to the traditional picture of Karl. G. E. DUFFIELD

THE GROWTH OF SWEDISH-ANGLICAN INTERCOMMUNION BETWEEN 1833-1922. *C. H. Lyttkens*. Gleerup. 291 pp. np.

Dr. Lyttkens' large paperback is in three parts. Part one shows the C19 old fashioned High Churchmen anxious to establish relations with the Church of Sweden and American Episcopalians claiming that they were the equivalent of the Church of Sweden in the USA and thus had the right to pastoral care of immigrant Swedes. But Tractarian opposition prevented much headway in England. A shorter section follows on Swedish reactions, largely negative; partly because they were not impressed by Evangelical Alliance undenominationalism (Lyttkens calls it interconfessionalism), partly because the Swedes were divided amongst themselves, partly because they reacted to some Anglican claims on apostolic succession, partly because of the American Episcopalian claims, and partly through German anti-ecumenical Lutheran influences. The third section, from 1908 on, Lyttkens finds more encouraging. Hitherto the Tractarians had prevented much action, and the Swedes had inadvertently helped by not being too interested. The reasons for the change Lyttkens finds in Bishop Tottie and Archbishop Soderbolom.

The book is well documented, the information from the Swedish side will be new to many Anglicans, and the American-Swedish links reveal fresh material, yet the book is fundamentally weak in history and disappointing. The author fails to grasp the basic theology at stake, why it was that until ecumenical fashions arose, Protestant churchmen were not very interested in agreed ecumenical relations. This is a fundamental theological omission, for once one appreciates the biblical idea of accepting fellow Christians till they give one cause to reject them, which will only be rarely, then no one is very interested in formal agreements. It is like inviting members of one's family to a meal. One just does it without making formal applications and agreements. The evidence Lyttkens adduces shows this, e.g. his talk of unofficial actions, but he is so mesmerised by ecumenical negotiations that he cannot see its significance.

Secondly, he is sadly weak on English Church history, in his own period and outside it. It is true that he confines himself to his period with only a short introduction, but that prevents him grasping the fundamental Reformation idea of catholicity. It is precarious to read branch theories into non-Tractarian ecclesiologies. He complains that no direct ecumenical conclusions were drawn previously from this old school High Church theory, not realising that no one felt it necessary till challenged by Tractarians. He does not always distinguish these High Churchmen from later Broad Churchmen, but both failed in their aims because they lacked the vigour of the Tractarians in theology, and fought them on their own Tractarian grounds. Lyttkens shows that he does not really grasp this non-Tractarian branch

ecclesiology in his discussion of the US situation. The American Episcopalians claimed to be the equivalent of the Church of Sweden, on which he says: 'The fact that it [PECUSA] did not put forward the same claims as regarded [*sic*, and alas a frequent lapse of English] other Lutheran Churches, the Methodists, the Baptists and other denominations showed that the claims with regard to the Swedish immigrants were connected with the view of the Church of Sweden as a branch of the Catholic Church' (p. 143).

This indicates that he has read a semi-Tractarian branch theory into his description of other branch theories and thus failed to see its real basis. No Anglicans, save possibly Tractarians and they are not under consideration here, would have doubted that other Lutherans or Methodists were part of the Catholic Church. The reasons that the Swedes were believed different was that they were a national Protestant church, a branch in that sense, with whom Anglicans had never had any schism or separation.

Another major weakness of Lyttkens' work is that he has no grasp whatever of the Evangelicals. He seems to imagine that either they were undenominational pietists like the Evangelical Alliance (I am not sure that is a fair description of the early EA, though it certainly fits it later and now) or they had no interest in catholicity and took no part in the endeavours for unity (p. 16). He has never heard apparently of Dean Goode and his writings on relations with churches overseas. Astonishingly, the name of Norman Sykes does not appear in the index, which shows how limited Lyttkens' grasp of the crucial earlier relations is, nor is there mention of more popular works like J. W. Hunkin or J. P. Hickinbotham, and in consequence he does not appreciate how Kirk's *Apostolic Ministry* and Lambeth 1948 represented the last fling of diehard Tractarianism. Lyttkens has covered a lot of official material, and to that extent produced a useful book, but he is much too mesmerised by figures like Soderblom and relatively trivial ecumenical negotiations to get outside this and see his subject in the perspective of biblical theology and a real grasp of his field of church history. And he is unaware of the history and theology in the report *Intercommunion Today*.

G. E. DUFFIELD

**THE JOURNALS OF TWO POOR DISSENTERS.** *Preface by Guida Swan.* Routledge & Kegan Paul. xv + 102 pp. £1.60.

Social history, especially the history of the 'working classes', is very much a matter for study and attention these days, ever since the researches of the Webbs. And journals have been an admitted literary art-form for a far longer period—witness Pepys and Wesley, not to mention Defoe. But the two *genres* do not often coincide. In the *Journals of Two Poor Dissenters* we find this phenomenon with, in addition, an insight into the older dissenting 'ethos'. There was a time, moreover, when it was not 'respectable' to be a dissenter (and much ecumenical language these days echoes the same prejudice), and hence the writings and Christian understanding of dissenters, with the exception of the *Pilgrim's Progress*, were disregarded. These two short journals—the first runs to some forty pages, and the second to sixty—give some account of the life and Christian experiences of two London working men, father and son, both named William Swan, and covering the first three quarters of last century; Swan *père* was a bricklayer and later a Billingsgate porter, Swan *fils* a baker, but as often unemployed as not. To say that grinding poverty was their lot, especially that of the son, is no exaggeration.

But both belonged to the branch of Christ's Church known as the 'Strict and Particular Baptists', and the sturdy Puritan faith they there found was their strength and stay. That will be easily understandable. What is more interesting, in many ways, is the degree to which their feeding upon the Scriptures, and their familiarity with their hymnbook (both still dissenting characteristics, one would hope!) gave them a literary style. It was, I think, that great scholar-saint Henry Bett who first remarked how acquaintance with such things made otherwise illiterate men literate; and we see it in these two Journals. In many ways a moving and instructive record.

OLIVER A. BECKERLEGGE

WESTERN SOCIETY AND THE CHURCH IN THE MIDDLE AGES: PELICAN HISTORY OF THE CHURCH, Vol. 2. *R. W. Southern*. Penguin Books. 376 pp. £0.40.

Professor Southern's volume completes what is on the whole a highly successful venture in the production of a brief but scholarly history of the Church. Each volume in a series like this should properly be judged on its own merits because the Church has played such a very different role in the total life of society at different periods of history. Looked at from this point of view, the author of this latest volume has been given the hardest task of all, faced as he was with by far the longest stretch of time allotted to one writer: the very period, moreover, when the Church influenced every detail of European life. Considered on its own terms, the book is a brilliant success, presenting the mature reflections of an outstanding scholar on how the religious organisation of the medieval Church and its social environment developed together. This is an essential task if the modern reader is to have any hope of comprehending the alien world of the Middle Ages; and although the picture given here will doubtless require future modification (for example, the work of Miss Janet Nelson has already affected our understanding of the significance of royal anointing in the early Middle Ages), the clarity and balance of what is here depicted must be recognised as a notable achievement. Nevertheless, many readers will consider that they have been given no more than an introductory chapter on the medieval Church. The 'story' has been left out. The great Christian men and women of the period do not live in these pages. Aquinas and Abelard, Wyclif and Julian of Norwich, are just mentioned in passing, or not at all. There is no assessment of medieval thought, or of the spiritual life of the Church. Public worship and the devotion of the common people are not described. Even the relationship of the parish church to feudal society, a subject closer to the author's theme, is not given separate treatment. Most of these things Professor Southern reserves for a future volume, although no indication is given whether this is intended to be included in the present series or not. No space is reserved for it at present. Meanwhile, the recent appearance of Margaret Deanesly's ageing *History of the Medieval Church* in paperback dress is definitely not superfluous.

JOHN TILLER

JOHN BUNYAN: COURTENAY STUDIES IN REFORMATION THEOLOGY 2. *Richard L. Greaves*. Sutton Courtenay Press. 176 pp. £2.25.

Coleridge left many perceptive comments on Bunyan in his notebooks and marginalia, among them one declaring that *The Pilgrim's Progress* constitutes 'a *summa theologica evangelica*'. Some modern critics of Bunyan may have attempted to follow up this insight in a piecemeal fashion, but it

has, strangely late in the day, been left to an American scholar, Professor Greaves, to produce the first full length study of the theological conception which subsumes one of the greatest imaginative works in the English language.

Nowadays recognised as a major figure in the Puritan tradition, Bunyan was, in the terms of his period, not a Puritan at all (in the sense of Presbyterian, classical Calvinist) but a representative of the sectarian groups which sprang up during the Commonwealth on the left wing of the Puritan movement. There are traces of antinomianism in his early thought and of that sharp distinction between believing in the Spirit and merely intellectual belief which characterised the sects. This was reinforced by his inclination to a preacher's stress on the dramatic opposites of wrath and grace, perhaps partly owing to the early influence of Luther's *Commentary on the Epistle to the Galatians* in translation. Professor Greaves pays due attention to both these aspects of his thought.

Bunyan agreed with the strict Calvinists of his period in holding that Christ perfectly fulfilled the law, and thus added active to passive obedience in his sacrifice. He accepted the curious idea of 'Christ as a publick person' which was rejected by Baxter. What is most striking about his position is that although it demonstrates the characteristic features of the gathered churches of the 1650s and the Quakers—an experimental approach to faith, a preacher's dramatic emphases, and a tendency to read Scripture introspectively in terms of an individual soul-history—yet on the main doctrines of the faith, Christ's sacrifices and the nature of salvation, Bunyan is a highly orthodox Calvinist. This point is well brought out in the present study.

For Bunyan and his Christian pilgrim salvation is a process. There is a soteriological journey between justification and glorification. In *The Pilgrim's Progress* some of the most testing experiences still lie ahead after Christian has cast off his burden at the cross; Bunyan elsewhere stresses the need for what he calls 'eternal preservation and security' or 'fortification and safety'. It is not for nothing that the metaphor of a winding river is used in *The Water of Life* or that a geography of the soul's journey is graphically set out in *A Map of Salvation and Damnation*. Election brings faith, not faith election; effectual grace is reserved for the elect. Professor Greaves does not attempt to guess whether there was any modification of this strict Calvinist position in Bunyan's later thought (I am thinking of the interesting treatment of Mercy in *The Pilgrim's Progress*, Part Two). On reprobation he is careful and judicious, noting the largely scriptural arguments and using the behaviour of Mr. Badman for illustration. Here and in other chapters Greaves most helpfully clarifies Bunyan's position by comparing it with that of the strict Calvinists (Owen, Ussher) the liberals (Thomas Goodwin, Baxter) and the Arminians.

A chapter on 'The Pilgrim's Response' brings out very clearly the relation of faith to grace in Bunyan's theology. Luther's language here—'taketh hold of Christ'—admirably sums up the tension between emotional experience and scholastic Calvinism. In fact Bunyan is often closer in emphasis to Luther than to Calvin. Righteousness can be imputed apart from faith (*The Pharisee and the Publicane*, 1685).

The *Pilgrim's Progress* may be seen as an epitome of the stages of grace as they are presented in the covenant theology of the period. The moderate Calvinists tended to view the covenant as a contract between two parties; the strict Calvinists and the Antinomians on the other hand looked on it as

a free promise (Owen, Bunyan). So when writing of conditions in *The Doctrine of the Law and Grace Unfolded* Bunyan treats primarily of the conditions of the agreement between the Father and the Son; there is the condition of faith prescribed to man but 'the Holy Spirit doth help his children to fulfil the same condition'.

The continued binding of the Mosaic moral law and how that is to be understood in terms of the law/grace dichotomy is well brought out. There is in Bunyan always as Professor Greaves sums up, 'a sense of objectivity', which prevents him from falling into the excesses of the Antinomians.

The fifth chapter, 'The Pilgrim's Stately Palace', gives a necessarily negative account of Bunyan's view of the sacraments (Zwinglian, less fundamental channels of saving grace than in the Calvinist system) and a useful summary of how the Bedford community affected his views on the nature of the church.

Altogether, this is an admirably useful study. If one is to carp at it at all, it might be on the grounds that the glossary of terms seems too elementary for any presumed readers. On the main line of Bunyan's Christianity, its honest directness or as he would say its experimental character, Professor Greaves is not to be faulted: 'I preached what I felt, what I smartingly did feel.'

ROGER SHARROCK

A COMMENTARY ON THE BOOK OF EXODUS. *U. Cassuto*. Magnes Press. 509 pp. £5 5s.

The mere fact that Cassuto does not commence his commentary by telling us how Exodus acquired its name makes a refreshing change from the dirge-like ritual beginning favoured by most commentators, but it is in fact the least of the refreshments for mind and spirit afforded by this truly marvellous book. Most Pentateuchal commentaries are basically wreath-laying ceremonies at the tomb of the unknown warriors, J, E, D, and P. In Cassuto's judgment, this is a mistaken procedure on two counts: firstly, such commentators 'annotate the documentary fragments that they discern in the book rather than the book itself: that is to say, the task of 'source-spotting' takes precedence over the task of exegesis, and, for Cassuto, this is a tragic hysteron-proteron.' 'Historical discussion,' he says, 'is a function of the historian not of the commentator; the duty of the exegete is only to furnish the historian with material for his study by the proper elucidation of the text.' And, *mutatis mutandis*, this applies to the source-analyst. Exegesis comes first, and if it is to come in its purity it must approach the text uncluttered by inherited hypotheses. Secondly, Cassuto is certain that the whole documentary procedure is a great mistake, resting on false premises and issuing in false results. He contends that if exegesis is given its due priority, one has no need to appeal to the arbitrament of alleged sources.

The commentary is a completely satisfying and convincing demonstration of this thesis. The book of Exodus, in Cassuto's hands, emerges as a literary, artistic and theological unity. His proof that the documentary analysis is false is that it is not needed. Even a passage as troublesome to the analysts as Exodus 19 'can be explained simply as a single sequence . . . there is no reason to regard it as a collection of fragments'.

Nevertheless, though Cassuto is filled with a crusading spirit when it comes to exposing the documentary analysis, polemics are subordinate to exegesis. The two tasks coincide where the various titles of God are concerned. Mak-

ing all due allowance for the element of variety that an artistically sensitive writer will import into his work, the titles are basically used for their theological content: the Tetragrammaton imparts always the signification of the loving God of Israel, the God of election, redemption, pastoral care, the object of personal faith; Elohim specifies that this Yahweh is God of all the earth, before whom earthly kings and so-called 'gods' alike must bow.

Cassutt holds that the unity of Exodus arises from its relationship to an ancient epic poem, telling the history of the people of God. Traces of this poem are evident in the skilled and deliberate use of words, the grouping of the use of key-words into sevens, the balancing factors in the opening and closing paragraphs in a section, and such like. The whole idea of counting up sevens if, of course, rather alien to our frame of mind these days, and each reader must judge whether or not Cassutt overplayed his hand. But even if one were to pass on adverse judgment on this point, it would not for a moment tell against the exegetical and expository feast which he provides. No one should read this commentary without a notebook to hand, and no one—least of all those who aspire to preach from Exodus—will fail to make his fill of notes.

J. A. MOTYER

WHAT IS REDACTION CRITICISM? *N. Perrin*. SPCK. 85 pp. 12s. (60p).

The title of this paperack will be welcomed by those who seek an introduction to the latest polysyllabic theologoumenon imported from Germany. *Redaktionsgeschichte* was the term coined in 1956 by Willi Marxsen to describe the immediate descendant of form criticism. Redaction criticism is the study of an evangelist's theological motives in editing his material. Norman Perrin, who is Associate Professor of New Testament at the Divinity School of the University of Chicago, first shows that what may also be called 'composition criticism' is to be found in the work of Wrede and R. H. Lightfoot, before coming to the fore in the studies (contemporary but independent) of Bornkamm, Conzelmann, and Marxsen, on Matthew, Luke, and Mark respectively. Perrin then gives a sample of redaction criticism by discussing, not always convincingly, the Caesarea Philippi incident (Mark 8: 27-9: 1, and parallels). He concludes with a chapter on the significance of the new discipline—as Perrin sees it. For it has to be added that in the author's eyes redaction critics can do no wrong. He himself is less than fair to Morna Hooker in caricaturing (his own expression) her conclusion in *The Son of Man in Mark* as 'Form criticism has failed to make its point' (p. 70). Perrin goes on to make the sweeping claim for redaction criticism that 'from this moment forward Life of Jesus research must . . . use this kind of methodology' (Why not *method*?), and that 'the impact of form and redaction criticism is such that nothing less than this kind of stringency is possible'. When we read (p. 83) that *The Temptation and the Passion* is 'a strange book' because Ernest Best 'combines redaction criticism with the assumption that Mark believes that the incidents he uses actually happened!' (Perrin's exclamation mark) we may well wonder why it should be thought strange. We learn more about Perrin in nonsense like this than about the value of the discipline he is expounding. In other words, it is a thousand pities that Perrin offers no objective appraisal of this approach to the gospels, for most scholars today are far more cautious about method. The need for such caution is indeed suggested by Perrin himself when he admits that redaction criticism is still in

the process of being developed as an exegetical tool. It is a proviso to bear in mind when reading his book to see what this new discipline has to offer.

NORMAN HILLYER

**THE RELIGIOUS SIGNIFICANCE OF ATHEISM.** *Alasdair MacIntyre and Paul Ricoeur.* Columbia UP. 98 pp. \$4.75.

These four chapters form the eighteenth series of American Bampton Lectures; two are contributed by the Professor of Sociology in the University of Essex, who is well-known as a proponent of religiously minded atheism; the last two are by the Professor of Philosophy at Nanterre who writes as an existentialist Christian, greatly indebted to Heidegger. MacIntyre's contribution deals with two issues, theism and Christian morals, under a general approach indicated by the title 'Victorian Relevance and Contemporary Irrelevance'. Thus on theism, he holds that the discussion has moved from a wrestling with theistic positions in the light of a growing scientific understanding of the universe from the seventeenth century onwards, to produce deism first of all; and then to theology finally opting out of any such confrontation into its own inner world and thus become meaningless for many in a secularised culture, where the important questions cease to be raised at all. Theologians may here come to variant views of secularity; some of the dominant ones seem to have so accepted it as to evacuate theism from any possibility of content that would offend. 'Theists are offering atheists less and less in which to disbelieve.' Thus he turns to modern theologians who seek to draw out the 'kernel' of Christian theism—Bonhoeffer, Bultmann, John Robinson, Tillich, Hamilton ('Death of God') and Van Buren. He has a happy time with most of these, even though it is probable that his account of Tillich is sketchy and inaccurate. But on the whole they are symptomatic of the problem they seek to meet.

Modern atheists subscribe no longer to a pattern of ethics derived from Christian presuppositions, but MacIntyre holds that change in the character of modern morality is partly responsible at least for a rejection of theism. The second chapter ranges discursively and, to some degree, superficially over this topic and confident assertions are made about theistic morals or the relevance of Kant that give rise to a forest of question-marks. But the final concern here is that the debate between theist and atheist again has dropped out of our present cultural concern; there is no common area of discourse and in the current pragmatic and pluralist programmes of 'moral' action, serious atheists should be as concerned as theists.

The second part of these lectures by Paul Ricoeur fits only very obliquely to the first part. He sees atheism as doing a useful task for theism, by clearing the ground for a genuine 'faith' as it succeeds in destroying 'religion'. Not that atheism is a form of apologetics; but it might be thought of as a bridge, a connecting street. Atheism arises out of the 'rotten points' of religion where it appears as taboo, using the fear of punishment, and as shelter offering a desired protection, and thus portraying God in these terms. Atheism destroys and liberates at these points; and in this case, the atheism Ricoeur refers to is that of Nietzsche and Freud, and it is a pity that he assumes that their critique is so unassailable, and that the moral ought, or the principle of obligation, is no more than a complex engendered by a father-figure. But in the belief that a release here is found parallel to that of St. Paul over the Law, Ricoeur invites us to a new vision of faith out of a Heideggerian analysis

of the 'urge to exist' to which God addresses his Word; but it is admitted that at the point where this urge to exist is actualised in practical situations, there the place for values is found. But Ricoeur refuses to give this any formal expression. Again, the only genuine form of consolation that faith knows is that of Job in the final vision of God. Here again is no theoretical solution but an existential response that finds final satisfaction in union with Being, entirely irrespective of the problems and demands of the actual situation. Thus theoretical constructs in theism or morals are jettisoned. But the final attempt at some affirmation is spelt out vaguely in subjective terms of meditation and poetising on Being as all-unifying Logos. When Ricoeur concluded that 'this philosophical analysis' had 'a certain congruence' with 'an interpretation of the kerygma . . . both faithful to the origins of Judeo-Christian faith and appropriate to our time' one was uneasily aware of MacIntyre's description of modern theology opting for credibility by retreating to a little world of its own.

G. J. C. MARCHANT.

JOHN CALVIN, THE CHURCH, AND THE EUCHARIST. *Kilian McDonnell*. Princeton. 410 pp.

Readers of *John Calvin, the Church and the Eucharist* will find that this book is clearly written as befits a book on Calvin who expressed himself more lucidly and forcefully than many of his modern expositors. The author acknowledges an overdraft on the work of Karl Reuter, *Das Grundverständnis der Theologie Calvins*, used frequently in the chapter on 'The Intellectual Pre-History', perhaps too incautiously—that round-game of scholarship 'who can find most influences of whom upon whom?' is somewhat overplayed by Reuter. There is insufficient evidence for the opinion that 'Calvin's ecclesiology has been influenced by Platonic structures' (35); Professor T. F. Torrance's proposals in his *Kingdom and Church* are much more satisfactory here and safer than those of Dr. Boisset. There are useful discussions of the state of the question of the eucharistic presence in Luther and other Reformers and Calvin's relation to them. The main body of the book is on Calvin's own eucharistic theology with the right emphases on Calvin's doctrine of the Ascension and of the dynamism of the Holy Spirit, and the thorough objectivity of Calvin's sacramental theology. While the author shows wide reading in his footnotes he writes confidently out of his own deep study of Calvin's work. The book has a final thorough and stimulating section on the relation of Calvin's eucharistic theology to the contemporary ecumenical situation between Catholics and Protestants in which Father McDonnell can ask, Is Transubstantiation the only solution? and concludes it can be improved on, and that 'one need not be a Thomist in order to be saved.' The appendix 'Critique of Calvin's Eucharistic Doctrine' is a shrewd and forceful statement. I think a case could be made for Calvin's eucharistic theology being successfully balanced with, if not completely integrated with, his theology as a whole in spite of Wendel, Ganoczy and others who doubt it—it is good to learn that Father McDonnell draws a similar conclusion.

BASIL HALL.

THE STYLE OF JOHN CALVIN IN HIS FRENCH POLEMICAL TREATISES. *F. A. Higman*. OUP. 191 pp. £2.10.

This also is a work of high technical competence in this case in the field of the systematic analysis of Calvin's vocabulary syntax and imagery in the use

of French. Most readers of Calvin in French (or Latin) are made aware of his clarity of thought, the precision of his vocabulary, and his concentration of meaning—here we are given in close analysis the means through which Calvin obtains these forceful effects, through close study of his French writing in his polemical treatises. Potential readers, liking Calvin, but hesitating about tackling these technical resources of a philologist and grammarian should not be put off for the book is readable as well as erudite, and gives illuminating descriptions of Calvin's unique (for once this word can be used with accuracy) competence in French prose—'a century ahead of his time'. We are accustomed to generalities about the influence of humanism and jurisprudence as well as Scholastic theology on Calvin; here we can see precisely how these influenced his style. We are shown how Calvin achieves his passionate intensity 'which means that the reader is continually involved: he must take sides for the subject is made relevant to him' (107). Again, 'the unity of thought and style and the concentration of effects, make Calvin outstandingly economical: every part has a function—there is no padding designed simply to attract or to entertain'. In the chapter on 'images' more might have been said on Calvin's use of *miroir* and *bride* (this is hardly mentioned) which are handled so potently by Calvin in describing aspects of his doctrines of revelation and of grace—but perhaps they are less in evidence in this group of writings than elsewhere. Bossuet once said Calvin had a *triste* style: Mr. Higham here refutes him.

BASIL HALL

**A TAPESTRY OF TOIL.** *Desmond Morse-Boycott.* Faith Press. 243 pp. £2.50.

The author is lovable and affectionate, whimsical and eccentric. He is a gifted writer in a journalistic style. The list of his published works is prodigious. He has a delight in writing about himself with a wealth of detail, important and unimportant, and with no inhibitions. He quotes with evident amusement from a review of one of his books which appeared in the now unfortunately defunct church newspaper, *The Guardian*. 'A rambling and disconnected book, full of reminiscences and personal professions . . . irrationally incoherent and discursive'. Some might say the same of this present volume; but it is brimming with humour even in its most serious moments and would be a delight to those who enjoy his style of writing. One would have expected that the life story of so gifted a person would be a long record of success, but in fact he seems to have been dogged by disappointment at every stage. He was expelled from school and 'sacked' from his two curacies. After seven years in Orders he found himself at the cross roads, 'whether to become a Roman Catholic, enter an Anglican community, or marry. I married'—in haste, he says, and unmoved by emotion. This venture at least was very successful. The author is, of course, best known as the creator of the famous Choir School at St. Mary's, Somerstown. But here again the fates were against him and despite the success of the choir he received his *congé* from the vicar. After a time of exile from the Church, during which the School showed its talents on many important tours at home and abroad, the war brought it near to extinction. The only hope of saving it was to attach it to a church. He wrote to the Bishop of London about a City living then vacant, but without success. He wrote long letters to the parents of the boys, to the bishops and to the Archbishop, but in each case with the same result. He has little time for bishops,

no time for the Establishment and his comments on ACCM are withering. His verdict is that 'the Church of England has a built-in capacity for wasting any who do not conform to its pattern'. This book is well produced, has many illustrations and will delightfully beguile leisure hours.

T. G. MOHAN

**SOME LATE VICTORIAN ATTITUDES.** *David Daiches.* André Deutsch. 126 pp. £1.05.

Since a study of nineteenth-century religious thought must include not only 'theological' but also more general literature, this book is of value as an analysis of the attitudes of a wide range of Victorian writers. It consists of three essays, originally delivered as lectures at the University of California, and we are told in the Preface that the subject was determined in part by the idea that the doubts and questionings of the later nineteenth century might be deemed relevant to the present student generation. In the first essay we meet, among others, George Eliot, for whom duty remained imperative even when God and immortality were rejected: the 'stoic activism' of Henley and Housman (which Professor Daiches relates to the public school 'stiff upper lip' tradition): and the 'passive melancholy' of Matthew Arnold and Tennyson. Despite their differences, these all constituted a reaction to the problems of faith experienced by the writers. In the second essay, in which the pessimism of James Thomson and Hardy is discussed, there is a study of Samuel Butler, whose 'The Way of All Flesh' is seen not so much as an attack upon evangelicalism or even upon contemporary institutions, as an individualistic and even eccentric picture of life resulting from Butler's personal obsessions. Most of the third essay is devoted to William Hale White (Mark Rutherford), who is praised for giving us 'the finest and most sensitive account of the Victorian crisis of faith'. Professor Daiches, who shows some considerable sympathy with White's answer, which he seems to explain as an inconsistent mixture of partial faith and agnosticism, concludes with a plea that White's novels should be read more widely. In all, it is instructive but sad reading.

J. S. CASSON

**PASCAL AND THEOLOGY.** *Jan Miel.* Johns Hopkins. 216 pp. np.

Blaise Pascal is a mid-seventeenth century figure of some complexity, and of singular interest in the history of Western European thought. An acute mathematician, scientist, theologian, philanthropist, correspondent, Christian apologist and psychologist ahead of his time, he has probably provoked more study and writing in the last fifty years than in the previous two and a half centuries since his death. The questions inevitably arise—and have produced varying answers, negative and positive—are his thinking, writings, and actions a unity, and if so, what is it that unites them?

To the first question, Professor Miel answers a clear yes, finding the unifying centre of all Pascal's output in the Augustinian theology of man, sin, grace and revelation, which he embraced along with the Jansenists of the Roman Catholic church. Miel begins with a lengthy review of the grace and freewill theologies and debates which had occurred in the Christian church up to that time, so that he can locate the Jesuit/Jansenist debate in perspective, and identify it clearly for his readers. Next he examines Pascal's view of grace as it is found in his *Ecrits sur la grâce*, the major statement of his theology, which has received scant attention from scholars in comparison

to his other writings. The following chapter examines the *Lettres Provinciales*, after looking at the other shorter works. And in the final chapter, Miel shows how Pascal's Augustinian/Jansenist theology of man, sin and grace is the presupposition of the *Pensées*, his best known work, which consists of notes for a projected Christian Apology.

Miel has certainly made his case, and the real fruit of his labours is in the last chapter. It is worth Pascal students' while to plough through some of the heavier material in the earlier chapters, in order to feel the force of this conclusion. The work is copiously annotated, referenced and indexed; quotations are in French; the whole is well produced, but highly priced and of particular interest only to historical theologians and students of Pascal—a study, incidentally, well worth making. JOHN P. BAKER

THE CHRISTOLOGY OF EARLY JEWISH CHRISTIANITY. *Richard N. Longenecker*. SCM. 178 pp. £2.00.

For those who are used to looking at the early church through Pauline eyes the atmosphere of early Jewish Christianity is often difficult to grasp. Longenecker, an American scholar whose earlier book *Paul, Apostle of Liberty* deserves to be much better known in this country, has now filled a significant gap with his study of Jewish Christian christology. He claims that recent evidence from the Dead Sea Scrolls and the Nag Hammadi texts enable us to put Jewish Christianity into better focus than has previously been possible.

Of the three central chapters, the first deals with christological titles and motifs which are distinctive of Jewish Christianity—e.g., 'Prophet', 'Shepherd', 'Righteous One'. In the next two chapters, discussing 'Messiahship and its Implications', and the Jewish Christian understanding of Jesus as Lord, the author deals carefully with many major issues in New Testament theology, and argues persuasively against several commonly accepted opinions. Bultmannian positions frequently come under fire. For example, Bultmann's assertions about the history of the term 'Son of Man' are shown to be an unlikely and tendentious interpretation of the evidence (pp. 88f); 'Son of God' was not an import from the hellenistic world, since 'It is in the literature of the Jewish mission of the church [Matthew, John, Hebrews] that the ascriptions "Son of God" and "the Son" come most to expression, and not . . . in that representing the Gentile cycle of witness' (p. 98).

Three other emphases of Longenecker's work may be pointed out. First, he sheds light on numerous problems by appealing to the influence of circumstances on the use and development of the various christological terms. Secondly, he insists that the resurrection of Jesus, not the delay of the *parousia*, was foundational in early christology. Thirdly, he argues vigorously that the recognition of Jesus as Messiah was logically and chronologically prior to the confession of Jesus as Lord (see p. 149). He offers a new solution to the problem of why Jesus, if he understood his ministry in terms of messiahship, constantly refused to be acclaimed as Messiah. He points out that the Qumran Teacher of Righteousness and Simeon ben Kosebah in the second century, though they both understood their mission in messianic terms, refrained from claiming messiahship, on the grounds that 'no man can be defined as a messiah before he has accomplished the task of the anointed' (p. 73, citing D. Flusser). This, according to Longenecker, is the pattern followed by Jesus, who spoke explicitly of his messiahship only after his death and resurrection (Luke 24: 26, 46). This interpretation is

illuminating, though some will doubt whether the parallels so far adduced are strong enough foundations on which to build with certainty.

Minor criticisms which could be levelled at Longenecker's study do little to detract from the importance of a fascinating contribution to the current christological debate.

S. TRAVIS

**THE TRUTH ABOUT THE EARLY CHURCH.** *W. Neil.* Hodders. 125 pp. 6s.

This is a useful little book, written with an easy style and touches of dry wit, giving in a semi-popular form the present state of scholarly opinion about the Acts of the Apostles. The title seems a trifle pretentious but was given to fit in with the title of another book written by Dr. Neil. The book is more ephemeral than Barrett's Peake lecture but as it brings us more up to date it will act as a supplement to that. Moderation is the great keynote of Dr. Neil's position. He is very keen to disavow anything which might be called fundamentalism. The view which he adopts of the Bible is that it is 'the Word of God conveyed to man by human hands' and he allows for the full possibility of human error. But it is clear that he then takes a generally conservative position with regard to the reliability of St. Luke. He shows that 'the dichotomy between "Luke the historian" and "Luke the theologian" is a false one'. He accepts the contents of the speeches in Acts as broadly reliable, and he believes that where there is doubt about matters like this 'the benefit of the doubt should always be given to the tradition of the Church'. As far as theological issues are concerned, Dr. Neil sees that the Church in Acts exhibits monarchic, oligarchic and democratic tendencies and that no one of these may be regarded as the norm. Perhaps he does not distinguish sufficiently between the various ways in which the Spirit is given, but he seeks to relate the miracles to the situation of the Church today. There seems to be a wrong initial on p. 22 and a misprint on p. 123.

ROBIN NIXON

**REASON AND SCEPTICISM.** *Michael A. Slote.* Allen & Unwin. 224 pp. 60s.

Professor Slote thinks that current anti-sceptical arguments about the external world, other minds and God enjoy their success because they take scepticism too lightly to begin with. As anti-sceptical methods of argument both phenomenalism (represented by A. J. Ayer, for example) and appeals to ordinary language (represented by Norman Malcolm) are defective.

Anti-scepticism must start somewhere, either with sensations, or clear and distinct ideas, or the 'depth-grammar' of ordinary talk. Professor Slote starts with certain principles of scientific thinking. It is more scientific to accept the hypothesis of the external world that is as it appears (naively) to be than to believe in the deception of a malignant demon. But is this sufficiently strong to give us *knowledge* of the external world? Consistently with this programme the argument for other minds is a version of the argument from analogy. This is the most closely argued—and best—section of the book in which the author engages some of the impressive reasoning in Professor Alvin Plantinga's *God and Other Minds*.

Finally, to rebut scepticism about God (something phenomenologists generally do not try to do!), Professor Slote believes it to be enough to show that it is

*reasonable to believe* in God (rather than to show that God exists). The remarks on religion and science appear snappy and naive.

This is a book for experienced practitioners in the theory of knowledge.

PAUL HELM

WHO WAS ADAM? *E. K. Victor Pearce*. Paternoster. 151 pp. £1.25.

*Who Was Adam?* contains two completely distinct arguments. The first eleven chapters are an expansion of articles written in *Crusade* by Prebendary Pearce and subsequently published as a 12 page pamphlet, *Origin of Man*. In these chapters the author (who has an anthropological training) argues that the Adam of Genesis was a New Stone Age man, created when plant cultivation and animal domestication had been accomplished (Gen. 4: 4); when the urbanisation that was a necessary concomitant of the increased skills and necessity of labour in the neolithic revolution was under way (Gen. 4: 7); and around the time that the use of metal was discovered (Gen. 4: 22). Since one of the main sites (if not the only one) for the origin of farming was the plateau of eastern Turkey following the retreat of the last Pleistocene ice-sheet, it is reasonable to assume that the Garden of Eden would have been one of the 'small isolated plateau valleys supplied with water from melting ice rather than through rain which might be scarce on account of the high pressure outward-blowing wind systems' (p. 51, cf. Gen. 2: 8-14). These events are dated by archaeologists as around ten thousand years ago, putting the putative historical events close to the literal Biblical chronology. This interpretation means that there is no 'problem' about the existence of 'pre-Adamic' men contemporaneous with Adam (Pearce disposes of these in the Noachian flood). What is more difficult is to derive all the existing races of men from the original Middle East nucleus in the short time available. On this subject Pearce offers us little, merely pointing out that there is little evidence for a genetical continuity between Adamites (i.e. the neolithic farmers) and former races. In fairness this is a topic currently in dispute (as witness the controversy over the publication a few years ago of Coon's *Origin of Races*, which suggested that some of the modern races had a very early origin and hence were arguably 'more primitive' than others). Pearce's contribution in the first part of his book is the relevant and important one of making Adam a plausible individual rather than the fairy-tale wraith of whom it is only too easy to think nowadays. The second half of the book (chapters XII to XVI) is less convincing. Essentially it is a restatement of the old 'design' argument for the existence of God in terms of modern cell structure and chemistry. It will be a pity if the thoughts of part one of *Who Was Adam?* are lost through the sterility of part two. R. J. BERRY

THE FIELD IS WON. *E. E. Reynolds*. Burns & Oates. 396 pp. £2.50.

Mr. Reynolds has spent many years with St. Thomas More, as he is here called. He is president of the *Amici Thomae Mori*, and he has written on More before. In this handsomely produced book he denies that it is a revision of his earlier 1953 biography. Even before Robert Bolt's *A Man for All Seasons* there was a cult of More hagiography, and Mr. Reynolds is aware of this. He is plainly and obviously a devotee of More, and so the real question is whether this has given him a distorted view. In some respects More was undoubtedly a great man, a learned and cultured Renaissance humanist, a faithful and courageous defender of what he saw as his faith and

his duty, and until his fall he enjoyed success in public life. And yet what of the other More, the adversary of Tyndale and the persecutor of heretics? On Tunstal's refusal to help Tyndale, Reynolds simply says it was nothing personal and then seems to assume that Tyndale held it as such. Again Reynolds hints that More's prediction that Luther would end up in church disruption and civil tumults came true in the Peasants' War. What of Luther's opposition to that war? Reynolds says nothing much about More's determination only to have a bishop-approved vernacular Bible. Where is the great humanist here? Reynolds still thinks the *Supper of the Lord* was Tyndale's work; actually More himself was wiser than that, as Cargill-Thomson has shown. Reynolds does not appreciate how easily Tyndale defeated More's voluminous, tedious and wordy prose, just as he does not see how Luther routed Erasmus. More's treatment of Thomas Hilton is passed over as 'not to our modern taste'. Reynolds has laboured hard and with considerable devotion he has documented a lot of history, but it seems to me doubtful if he has presented a reliable and balanced picture. There is rather too much *Saint* Thomas More. G. E. DUFFIELD

A VARIETY OF CATHOLIC MODERNISTS. *A. Vidler*. CUP. 232 pp. 50s.

As long ago as 1934 Alec Vidler published a book on RC modernists, and he has always wanted to get back to the study of them in more detail. The 1968-9 Sarum lectures at Oxford gave him the chance. He begins with a fascinating autobiographical introduction recalling how he met Loisy and how his interest in modernists developed, and he ends with a stern warning against trying to classify them too closely. The modernists he surveys are English and French. Loisy appears as an enigma, losing faith but not the militant atheist of some RC apologetic. His doubts stemmed from biblical studies and the gap he observed between the ideal church and the reality. He continued to profess catholic faith but not orthodox dogma, but was excommunicated. Then the lesser known Joseph Turmel whose faith was eroded by liberal criticism of the Bible but who kept up his cultic acts and wrote pseudonymously until exposed. The doubts of Marcel Hébert came from philosophy, while Prosper Alfaric became a militant atheist, espousing left wing views politically, publishing an autobiography with the Rationalist press, and becoming a travelling lecturer for atheist causes. The layman Professor Blondel is set aside, but the philosophical modernist Laberthonnière and the Bergsonian Le Roy are covered. Among French episcopal modernists Mignot is the leader, finally submitting to the anti-modernist oath through a casuistical interpretation, but he remained isolated and was very conscious of this isolation. Lacroix, the other modernist bishop, came to his position through historical study. Turning from those who operated in France to those in England, von Hugel and the Anglican Archdeacon A. L. Lilley receive attention. Edmund Bishop is seen as a private sympathiser who remained pessimistic about modernism's chances within Rome. Lesser lights include the interesting Alfred Fawkes, who went to Rome and then returned to liberal Protestantism from which he had in reality never strayed far, H. C. Corrance, E. J. Dillon and R. Dell. This book is as stimulating as other Vidler productions. It warns against facile generalisations and must surely be a basic sourcebook for those who study this intriguing subject.

G. E. DUFFIELD

**CHRISTIAN THEOLOGY SINCE 1600.** *Professor H. Cunliffe-Jones.* Duckworth. 172 pp. £1.05.

To seek to compress over 300 years of Christian theology into one small book is a bold project but one that has here met with success. There are four chapters, one for each of the four centuries under review. The 17th and 18th centuries get 35 pages each and the 19th and 20th centuries get about 50 each. Central to the whole books is the question of the relationship between Christianity and man from the enlightenment of the 18th century regarding himself as 'mature' to the present day as 'come of age'. In other words apologetics rather than any other branch of theology is the author's central concern. No doubt experts on each theologian and movement would wish to correct an emphasis or a detail but overall Professor Cunliffe-Jones has produced a work in which, while minor characters are not ignored, the main movements of thought are charted. He has also made it readable for which alone much thanks.

P. S. DAWES

**THE CURATE'S LOT.** *A. Tindal Hart.* Baker. 224 pp. £2.75.

Dr. Hart has written a semi-popular account of curates in English church life, but as anyone who knows Dr. Hart's wide learning will realise it is a work backed by very wide reading and considerable scholarship. The learning is never obtrusive but always there. The first two chapters set the mediaeval background. Before the Reformation curates and chantry priests were numerous. The abolition of the chantries and later of minor orders seems to have made little difference to the levels of national spirituality, but by the end of sixteenth century parochial reforms had taken real effect. Curates were used to serve parishes where incumbents were absent or else chapels of ease. The first major change was the curate's wife, progressively accepted after Elizabeth's accession, despite the Queen's personal views. Then the next century saw the continuing increase in educational levels among clergy, which the Reformation had started. For the eighteenth century Henry Fielding's Abraham Adams is the ideal curate in literature, while Samuel Wesley's *Letter to a Curate* shows the ideal in pastoral writing—visiting, reading prayers, teaching, preaching, catechising, attending among the people to church going and presentation at the sacraments. In the nineteenth century early on curates were prominent in the cause of reform, and their lot improved especially under men like Bishop Sam Wilberforce. Curates' stipends, always a problem, were improved by statute, but subsidiary aid came first from CPAS and then by way of a rival show which believed in working through bishops, the Additional Curates Society. The turn of the century saw the curate's lot very low financially, expensive training and then poor remuneration after that. But new concepts were appearing; no longer were curates seeking a genteel life but rather service. They grew scarce and so, ironically, increased their bargaining power. Major greshes began to emerge as centres of training—Leeds and Portsea. The curate's lot was changing. He was no longer the drudge, dispensable at his superior's whim. His position was secure, and his standards rising. Dr. Hart ends by noting the very considerable financial and housing improvement since World War II and the winds of change blowing through CACTM and now ACCM.

The story is of curates plagued by financial problems but gradually improving their status. Certainly curates have done a great deal of the Church of England's pastoral work, but only recently has their position been secured

and their finances firmly grounded. The well chosen illustrations point up this valuable book admirably. They range from portraits to poignant cartoon from *Punch*.

G. E. DUFFIELD

ANIMALS OF BIBLE LANDS. *G. S. Cansdale*. Paternoster. 272 pp. £2.50.

Few readers will not know of George Cansdale, Superintendent of London Zoo and regular broadcaster. Mr. Cansdale is also a Christian and has turned his professional knowledge onto Bible animals, and the result is an excellent work which certainly should be on every reader's shelf. Obviously Mr. Cansdale has an unrivalled knowledge of animals, and it is this which helps the reader to find his way around some of those puzzling (at least to most of us) creatures we sometimes sing about in the Psalms. For linguistic expertise Mr. Cansdale relies on others, but he has been well served, and good indices of several kinds mean that anyone can use the book easily. John Stott, who contributes a foreword, in which he gently chides readers (presumably evangelicals mainly) for being so interested in the doctrine of redemption that creation is almost forgotten. That is a further reason, since the criticism is justified, for reading this book.

Mr. Cansdale starts with two general chapters, one on geography and the other on man as farmer and also destroyer of nature. Then he goes through the animals divided into sections, natural groupings like domestic animals, canines, birds. Then others are treated by usage as beasts of burden, or by habits like migration or habitats like water birds. The method is to identify, show the natural history, describe their status, their economic and religious significance and then see how they are used in symbolism. For the general reader that is admirable and covers all most of us could want. The one sad drawback for this book is its production. The paper lacks adequate opacity, its surface is much too rough to take the solid areas in the attractive small drawings, and the colour illustrations are distinctly third rate. If the publisher can remedy this, the book will be an excellent buy.

G. E. DUFFIELD

LUKE: HISTORIAN AND THEOLOGIAN. *I. Howard Marshall*. Paternoster. 238 pp. £1.75.

Dr. Marshall, who is Lecturer in New Testament Exegesis at the University of Aberdeen, is well qualified to write this important book on the present storm-centre of New Testament study. The Lucan writings have long been a major interest of his; and a year spent a decade ago in Göttingen under Professor Jeremias is no doubt responsible for his command of works on the subject published in German. Not the least significant fact about this book is that it is one of the first major excursions by an evangelical scholar into the sphere of *Redaktionsgeschichte*, for the writer's concern throughout is with Luke's own ideas and concepts, both in his gospel and in Acts. There are three main points. First, Luke's theology is shaped by his sources, not the other way round. Dr. Marshall argues against the view, for example, of E. Haenchen, who concluded that with scant consideration of historical sources Luke had largely engaged in a work of literary creation. Secondly, the key concept in Luke's theology is shown to be that of *salvation*, a term defined as the good news of Jesus, which brings men deliverance from sin and the joy of the kingdom of God, and also provides a foretaste of the future

blessings associated with Christ's parousia. Thirdly, Luke is to be seen as an evangelist and theologian in his own right. His work is not to be dismissed as typical of 'early catholicism', i.e. as reflecting the teaching of the sub-apostolic church towards the end of the first century (as P. Vielhauser and E. Käsemann), and so somehow inferior to that of Paul. Neither has Luke replaced the original eschatological understanding of the Christian faith by 'a carefully constructed scheme of salvation-history in three acts', the thesis of H. Conzelmann in his pioneering study, *Die Mitte der Zeit* (1954). Rather, Luke expounds the message of Jesus through a narrative of historical facts, for the sake of Christian or would-be Christian readers who seek a reliable foundation for their faith. Dr. Marshall has performed a positive service in showing that *Redaktionsgeschichte* need not lead to the barren conclusion that little genuine tradition can be recovered from the gospel and Acts. On the contrary, Luke-Acts is the work of one who is both historian and theologian—not simply *either* the first, a view made popular by Sir William Ramsay fifty years ago, *or* the second, the present fashion.

NORMAN HILLYER

ETHICS AND CHRISTIANITY *Keith Ward*. Allen & Unwin. 290 pp. 70s.

In an earlier day this would have been called an account of the 'metaphysical foundations' of Christian Ethics. The author offers a philosophical scaffolding for Christian Ethics which he sees as objectivist (i.e. moral predicates are not analysable into subjective or emotive predicates), as grounded in the intuition of authoritatively-given truths, as calling for the adoption of certain attitudes for the realising of a final moral, and as offering power to realise the demands made. The opening chapters on objectivism and intuitionism are the best. Mr. Ward shows that the traditional classroom arguments against intuitionism are pretty thin in places, and he is surely right to maintain both that Christian values are objective and that they are known by some intuitive process. After this promising opening the discussion wanders into the no-man's land between theology and philosophy, and it begins to flag. It often appears that philosophical difficulties are met with theological concessions, and it is not clear at times who the author is debating with. A first-rate treatment of this theme is badly needed; it is a pity that this does not maintain the promise of the early pages.

PAUL HELM

THE MONARCHY AND ITS FUTURE. *Edited by Jeremy Murray-Brown*. Allen & Unwin. 35s.

Inspite of its title this symposium is retrospective in attitude. Most of the authors are already well known for their pronouncements on the monarchy. William Hamilton tells us how expensive and out-of-date an institution it is. A. P. Herbert dreams of a political crisis when the royal prerogative might come into its own as the last bastion of the liberty of the subject. Dermot Morrah, *Arundel Herald Extraordinary*, writes with breathless devotion of the mystical value of the Crown. John Grigg, once Lord Altrincham, recalls his reputation as the enfant terrible of 1957, when he wrote a gently critical article on the monarchy and he repeats his views. To an Anglican, a fascinating fact is that Norman St. John Stevas, the Roman Catholic M.P. for Chelmsford, is a defender of the Protestant Succession. He holds this

opinion because Britain remains predominantly Protestant and because the sovereign is supreme governor of the Church of England. In contrast to some Anglicans he finds the monarchy's link with the Christian Church a matter of importance to the nation. Of course, other contributors, Colin MacInnes for instance, poke fun at this 'regal patronage of a particular faith'. Little fresh material emerges from this book, which is a pity, for it is an important issue both for the Church and the State. T. E. C. HOARE

**PETER ABELARD: PHILOSOPHY AND CHRISTIANITY IN THE MIDDLE AGES.** *Leif Grane.* Allen & Unwin. 190 pp. £1.50.

In this readable book, Professor Grane of Copenhagen University gives a lucid and scholarly account of one of the most fascinating characters of the Middle Ages. Against the background of the impact of Greek philosophy on Western Christianity which produced the twelfth-century renaissance, this study covers all aspects of Abelard's career, his life, his teaching, and his relationships with Heloise and Bernard of Clairvaux. A sincere and patient attempt is made to understand Abelard's actions and motivation. Less justice is done to Bernard. This is all the more regrettable because Abelard is the character who, whether it be in his meditations on the function of marriage or his grappling with 'the hermeneutic problem', more readily strikes a chord with modern readers. This book would have benefited from a more sympathetic study of the situation in the Church and society which made Bernard the hero of those who mistrusted the revolutionary intellectual and his student rebels against authority. J. E. TILLER

**GOD'S YOUNG CHURCH.** *William Barclay.* St. Andrew Press. 120 pp. 6s. (30p.).

William Barclay is a man of many parts and one of the tasks which he has undertaken in the past is the writing of handbooks for Boys' Brigade Bible Classes. These handbooks had never been available for general sale or use, but now the St. Andrew Press has persuaded him to unite parts of two of the books in this volume.

The book falls into three parts. First God's Church, dealing with various of its characteristics. Then God's Challenge, showing what is involved in Christian discipleship. Finally God's men, a series of New Testament character studies. All Barclay's gifts as a simple, direct, popular writer are well displayed throughout and there are some excellent verbal illustrations. There is also a good series of questions for discussion. This book will be of great value for intelligent young people as an introduction to a number of facets of the Christian faith. ROBIN NIXON

**THE COURTIERS OF HENRY VIII.** *D. Matthew.* E&S. 231 pp. £3.25.

Abp. Matthew has written several books about court circles in Tudor and Stuart times, and here he seeks to reassess the reign of Henry through his court circle. The level is semi-popular with some annotation, but a good many 'probably'-s, 'it would seem'-s, 'it would appear'-s conceal not so much scholarly caution as author value-judgments. The illustrations are good. The stance firmly catholic: Henry remains a staunch Henrician Catholic, p.203, though no reasons are given for a dogmatic judgment, Cranmer only knew Germany (among Europe), but what of his extensive correspondence

and contacts with Switzerland, he is timorous, and too Regalian to understand opposition p.115, he is timorous in crisis, and sincere but tiresome about religious detail p.167; so much for his courage under Mary, and his willingness to go along with Henrician reform to steer it in a Reformation direction. By contrast More is a hero. He is above other Tudor politicians, p.125, and his character 'which some would call sanctity' p.130, separates him from conservative churchmen like Tunstall and Gardiner. The Holbein discussion proceeds without grasp of Dr. Roy Strong's perceptive study, though it is mentioned in the bibliography and cited elsewhere on a minor issue. Abp. Matthew is a populariser for Catholic views of the Reformation. He is not a first rank scholar, but he has covered some useful ground on the lesser court figures, but his interpretations, notwithstanding his preface, must be judged against his standpoint.

G. E. DUFFIELD

**ABSOLUTE VALUE: A STUDY IN CHRISTIAN THEISM.** *Dom Illyd Trethowan.* Allen & Unwin. 255 pp. £3.

This is the first of two volumes, based on a series of lectures given in Brown University, USA in 1969. It divides into three main parts, namely, the setting out of the author's main argument for theism that covers two parts of the contents; then a review of some modern writers on theism, from the criticism and assessment of whom Trethowan supports his previous discussion. Those examined under this section are widely representative—Edwyn Bevan, John Baillie, H. D. Lewis, H. H. Price, J. MacQuarrie and some Continental Roman Catholic philosophers. Finally he deals with the inter-related issues of a moral approach to theism and theological ethics, again referring to contemporary writing, notably G. F. Woods, J. MacMurray and Miss Iris Murdoch.

Trethowan is of course a well-known author of several books, amongst which one on Maurice Blondel indicates a formative influence in his own thinking. The present lectures have attempted to develop the theme of one of Trethowan's own previous works, *The Basis of Belief*, and he does so against a keen awareness of the current rejection of 'metaphysics' in British philosophy, yet also with recognition of the problems attaching to some forms of scholastic rationalism. Thus in this book, he argues for a genuine metaphysic based upon a sincere exploration of the significance of subjectivity. He reviews again the well-known problems of object-subject dualism, moving easily through a good deal of recent writing on the subject—including the influential book of Gilbert Ryle, *The Concept of Mind* and quoting with approval the ideas of the late Dr. D. J. B. Hawkins. This is to elucidate the position that in perception and awareness there is a direct, even if mediated, cognition of the object. From this he develops the argument that theism is no logical inference from experienced reality; rather it is a discernment of God directly mediated in experience, once that experience is considered with sufficient care. Implicit in experience is that of reality as having claim and value. It is in this awareness of obligation that the awareness of God is implied. The ultimate ground by which experience and awareness comes to us in terms of value is in the fact that it comes in terms of an absolute claim, the claim or summons of God. It is this which gives genuine significance to a variety of attitudes and convictions, even in those who seem to be unaware of the dimensions which their views ultimately carry.

Dom Illyd patiently explores, in a manner which is both subtle yet easily

followed, the various parallel views which he would correct or adapt, as well as the counter-arguments from a good deal of modern empiricism, as he builds up his case for a renewed *philosophia perennis*. An apt warning to those who want to take Christian short-cuts, comes in a quotation from P. F. Baelz: 'Thinkers who have wanted to emphasise the person of Jesus Christ as the source of our knowledge of God, to the exclusion of all other sources, whether in natural theology or in religious experience, have themselves paradoxically contributed to the rise of Christian atheism and what has been called the death of God.' Many heads will find this cap fitting. In his final section, he takes up the recurrent issue of the relation of ethics to religion, and points out that his case for theism would see it as a mistake to regard them as rivals in claiming priority of importance. They both interpret our experience, one more adequately than the other but both truly and inviolably. 'Moral obligation *is* religion at that point where it arises for us.'

The thesis of the book is not presented as an irrefutable piece of logic, so much as an interpretation of our whole experience which gives rich and satisfying meaning to the fully aware self. Before rejecting it, the author can rightly challenge an account to be produced that can as adequately fulfil the same requirements.

G. J. C. MARCHANT

THE PELICAN GUIDE TO MODERN THEOLOGY, VOL 3: BIBLICAL CRITICISM. *Robert Davidson and A. R. C. Leaney*. Pelican. 393 pp. £0.40.

This survey of Old and New Testament criticism completes the Pelican trilogy on modern theology. Robert Davidson of New College, Edinburgh, looks at developments in the field of Old Testament. He sees in the contemporary scene the brilliant fulfilment of the prediction made by W. F. Albright in 1938 that the next decade would see a more rapid substitution of new problems for old than any decade which has gone before. His own survey embraces archaeology, new ways of handling the literature, the text, the religion of Israel and Old Testament theology. Robert Leaney, Professor of Christian Theology at Nottingham, follows a similar outline for the New Testament with chapters on archaeology, the background of Judaism, language text and canon, the Synoptic Gospels, the Fourth Gospel, Paul and his letters, Luke-Acts as theological history, later books and the consequences for theology. Although reference is made to earlier scholarship, the centre of interest is post-war developments. The result is a guide to theological literature which must (with its earlier companion volumes on *Systematic and Philosophical Theology* and *Historical Theology*) be regarded as necessary to the student of theology as Stanley Gibbons's *Simplified Stamp Catalogue* is to the average stamp collector. Clearly the scholar who wants exhaustive information must consult volumes like the *British Museum Catalogue* and Metzger's *Indices to Periodical Literature*. Here the intention is rather different. We are not told much about journal articles especially in the field of New Testament. The emphasis falls on surveying the more important books and spelling out their ideas in a most readable, convenient and indeed masterly form. It is done in a way which opens up rather than forecloses discussion. Those who look for them will find gaps. The standpoint is one of moderate criticism, characterised by Leaney's rejection

of Brandon's connection of Jesus with the Zealots for lack of evidence, and his dismissal of Bultmann as being too philosophical, a way for intellectuals which is far more difficult to understand than the New Testament.

COLIN BROWN

THE NEW TEMPLE: THE CHURCH IN THE NEW TESTAMENT.

R. J. McKelvey. OUP. 238 pp. £2.10.

In recent years the thought of the church as the body of Christ has tended to overshadow in church thinking the many other images of the church in the New Testament. This monograph which grew out of a doctorate thesis redresses the theological balance. The opening chapters discuss the place of the temple in Old Testament thought and developments in Jewish and Greek literature. The New Testament use of the image is discussed in considerable detail, and appendices examine 'The Foundation-Stone in Zion', 'Upon this Rock' and 'Christ the Cornerstone'. The thought of the temple is central to Jewish eschatology. Although Jewish faith could and did often exist without reference to the Messiah, it never did so without the thought of God dwelling in the midst of his people. This is the fundamental significance of the temple. Dr. McKelvey draws attention to the fact that in the New Testament the church is the Temple of God, or God's Spirit; but never the temple of Christ. Christ is either the cornerstone or more generally the building. He sees in this a reminder that the church's ultimate loyalty is to God and a safeguard against reducing theology to christology. The picture of Christ as the cornerstone of the new temple points to his pre-eminence and role in the temple. The author sees the image of the temple as particularly rich and suggestive. It carries with it thoughts of holiness, unity, worship, service, sacrifice and the meeting of God and man. Both the Old Testament and New Testament look forward to thought of God Himself as the temple of the faithful (Ezek. 11: 16; John 14: 23; Rev. 21: 22). The faithful in God and God in the faithful is the goal of salvation. This is a most important study of biblical theology which makes thorough use of contemporary literature and background sources. It is basic for future study of the identity and significance of the church and the Christian future hope.

COLIN BROWN

THE CHRISTIAN KNOWLEDGE OF GOD. H. P. Owen. Athlone. 341 pp. £4.00.

H. P. Owen is Reader in the Philosophy of Religion at King's College, London, whose previous books include a notable study of Bultmann, *Revelation and Existence* and *The Moral Argument for Christian Theism*. His new book is a comprehensive exercise in post-Wittgensteinian, post-Bultmannian stocktaking. It is comprehensive not in the sense that it presents an exhaustive catalogue of writers and their works. (Some are noted in footnotes, but there is no bibliography.) Rather it makes a systematic attempt to formulate, clarify and appraise the questions and answers raised by its subject. The book is characterised by a certain austerity and rigour of presentation. Although this does not help to jolly the reader along, it enables him to think through the sustained argument of the book without undue difficulty. The author follows a steady course through chapters on revelation, reason, intuition, experience, symbolisation, verification, certainty and knowledge. He refuses to be overawed by any of the more strident

voices or big names of recent years in either philosophy or theology. Philosophy has a part to play, but so do revelation and experience. Although philosophy cannot prove the truth of theistic statements, it can prescribe their truth-conditions and decide whether they are satisfied. The Christian's claim to an intuitive knowledge of God, through both general and special revelation, is entirely reasonable, in so far as it is self-consistent and capable of cohering with, fulfilling, and explaining the facts of non-religious experience. Christian faith can even be made compatible with the only area of experience—the area of evil—that constitutes *prima facie* evidence against it. Theism, with its belief in both the transcendence and immanence of God, can be shown to be rationally superior to any alternative. Yet everything depends on faith's basic apprehension of God as the supreme Reality 'in whom we live and move and have our being'. This is a major book not only for students of philosophy of religion and those concerned with apologetics but also anyone who wants to examine the grounds for an honest, valid belief today. There can be few subjects more important than that.

COLIN BROWN

THE NEW TESTAMENT: BACKGROUND GROWTH AND CONTENT. *B. M. Metzger*. Lutterworth. 288 pp. 30s.

There have been a number of books written recently as introductions to the study of the New Testament. These have approached the subject from a variety of angles and have included such outstanding works as Moule's *Birth of a New Testament* and Neill's *The Interpretation of the New Testament 1861-1961*. This volume is much less technical, for it was written at the request of the Council for Religion in Independent Schools, and was in fact published in the USA in 1965. There is not much that is novel about it, but it is clearly and systematically written by a leading scholar who has the gift of simplifying without dodging the issues too often. It should prove an admirable starting point for those who hope one day to be specialists as well as for non-specialists. Professor Metzger surveys the background of the New Testament period before going on to deal with aspects of the life and teaching of Jesus Christ and then the Apostolic Age. He includes a basic bibliography, some reasonable indices and a couple of maps and the price does not seem too high by today's standards. The author's standpoint is one of moderate conservatism, which for example includes the views that John is independent of the Synoptic Gospels and that the Pastoral Epistles are probably not directly Pauline. He holds firmly to the reality of the resurrection and suggests that the explanation of differing accounts of the Last Supper may have been that there were two celebrations of the Passover in Jerusalem. He believes that all four Gospels state that Jesus was crucified on a Friday. There are a number of small points where one could disagree with the author but on the whole this is an eminently sane and readable book.

ROBIN NIXON

GILEAD: TRADITION AND HISTORY. *Magnus Ottoson*. Coniectanea Biblica, OT Series, 3., Gleerup, Lund. 303 pp., paper. No price indicated.

This is a very thorough study of a region which had its part to play at almost every period of Old Testament times, from the patriarchs to the post-exilic prophets. The author examines first the name itself and its extra-biblical occurrences and traditions, then, at considerable length, the biblical contexts

in which it is found. Finally the role of Gilead in the period as a whole is discussed in a substantial Historical Survey, and an annotated index sums up the study of the occurrences of the Hebrew name in its various constructions and combinations.

The biblical data are treated with respect. It is refreshing to find that the author has little sympathy with theories that depend on the minute exercise of source-criticism or on arbitrary changes in the text. He comments for example on one such hypothesis: 'We would be oversimplifying the problem if we tried to solve it by declaring a verse or two to be secondary' (p. 99); and on another: 'One becomes somewhat suspicious of Noth's method when finally he simply emends the text . . .' (p. 31). In his interpretations, however, he is at times too ready (for this reviewer) to jump to conclusions. To take a minor example, he regards the story of Jacob's witness-cairn *gal'ed* (Gen. 31:47) as aetiological, to account for a cult site and to provide a popular etymology of the name Gilead. He is also inclined to see indications of a common tradition when narratives of widely separate events (such as the adventures of Jacob and of Jephthah) show similarities of structure or sequence.

The value of this book lies in its learned discussion of places and in its assessment of the role of this transjordanian region in the history of Israel and of the wider world of the second and first millennia before Christ. It is not a book for the general reader, but a most useful work of reference.

The following misprints were noticed: *loca* (p. 24); *mee* (p. 135, n.); *to* (p. 144). Also—to one reader's delight—a mention of Solomon's 'troups' (p. 221).

DEREK KIDNER

THE TRANSFORMATION OF ANGLICANISM 1643-1660. *J. W. Packer*. Manchester University Press. 223 pp. 55s.

Mr. Packer has spent a decade researching on the 'Laudian' Henry Hammond and this work is the fruit of his labours. Hammond was born in 1605 and died just before the Restoration. Gilbert Burnett wrote of Hammond, 'he was a man of great learning, and of most eminent merit, he having been the person that during the bad times had maintained the cause of the Church in a very singular manner, so he was a very moderate man in his temper, though with a high principle'. And Baxter who knew Hammond's uncompromising views on non-episcopalians paid tribute to his moderation. Mr. Packer is plainly an admirer of Hammond, and he has turned up a good deal of new information from Hammond's copious (and fortunately extant) letters. He provides brief bibliographical details, but this book is not a biography but a study of Hammond's theology and its contribution to Anglicanism. Mr. Packer covers Hammond on reason, scripture, bishops and the Prayer Book.

Hammond was certainly a careful and exact scholar, though John Owen accused him of a certain arrogance in claiming originality for his views of Revelation. Hammond was frequently engaged in theological conflict, though his moderation stands out and plainly appeals to Mr. Packer who thinks it might have changed things had he lived through the Restoration era. That is speculation of course, but Mr. Packer is quite right to correct Hutton's misconception, for Hammond was eirenic and moderate not merely tolerant as Hutton supposed. The accuracy of Hammond's scholarship can be seen from his defence of the integrity of the Ignatian epistles, but the

saddest part of his exact 'Laudian' theology was that his defence of episcopacy led him to such intransigence on non-episcopal orders, and it is a very open question whether his rigid theology and his moderation would have won in the Restoration 'Laudian' backlash. Mr. Packer has done a thorough and valuable piece of work, and a work which no serious scholar can afford to miss.

G. E. DUFFIELD

**SINEWS OF FAITH.** *Donald Coggan.* Hodders. 94 pp. 5s.

This little book contains the Archbishop of York's Primary visitation charge to his diocese, and consists of six addresses delivered in different churches in the diocese. The true spirit of the pastor shines out on every page. The overall aim was to help the listener to lay hold of the things which cannot be shaken, in a changing world. One address with the title 'The gift of true discrimination' shows how easily a *good* doctrine or idea can be distorted or twisted until it becomes a danger. For example, an emphasis on social concern can ignore the life of the world to come. The Archbishop asks if the two great Conferences of 1968, Uppsala and Lambeth, had 'too little of supernatural or spiritual'. Again ecumenism is *the* theme in church circles, but it can become 'a kind of hobby'. The author says 'If half the passion which is to-day being manifested in the search for unity, in the cultivating of ecumenicity, were spent on the pursuit for Christ's sake of those who know Him not, the picture of the Church would be a far healthier one than it now is . . .'. Again, Stewardship is often narrowed down to finance—'a distortion of a very noble idea'. The subjects dealt with in other addresses are prayer, worship, preaching, administration and the pastoral ministry. In each case the Archbishop puts his finger unerringly on those values which, if neglected in this new decade, 'will lead to slumber or death'. Squeezing out the ministry of the word or severely limiting it in the popular family service of Holy Communion; concentrating on the machinery of church government as a primary priority; cultivating the heresy that the *clergy* need not visit any but those who are members of their congregation. This book is a must for every minister and every parochial church councillor.

T. G. MOHAN

**THE CENTURY BIBLE: EZRA, NEHEMIAH AND ESTHER.** *L. H. Brockington.* Nelson. 252 pp. £2 15s. **EZEKIEL.** *John W. Wevers.* Nelson. 355 pp. £3. 10s.

These two additions to the Century Bible supply full and adequate explanations of the text for the English reader without a knowledge of Hebrew. The notes are clear and supply relevant cross references. Readers of the *Churchman* naturally want some assessment of the basic standpoint of the editors of each book, since this in some measure governs the interpretation of material in the notes.

As reviewer, I am sorry that Brockington has not read my monographs on the order of Ezra and Nehemiah, although these have been taken seriously by other OT scholars. Thus I consider that he has been too slick in dealing with the case for the traditional order, including the point that Bright makes about the later Jonathan being a murderer and hence an unlikely associate of Ezra in 10:6. (Bright. *History of Israel.* 384, 5). It is noteworthy, however, to find Brockington accepting the circulation of the whole Pentateuch before the time of Ezra.

Although again the notes on Esther cover the meaning of the text, the Book is treated so casually that it is obvious that Brockington has no great interest in it as a serious work. He has missed the likely archaeological evidence for Mordecai produced by Ungnad in ZAW 58 and 59. Like every other commentator he argues that since Herodotus names Xerxes' wife as Amestris, Esther is wrong in calling her Vashti. The fact is that no one knows the actual Persian name of Xerxes' wife, since it does not appear in Persian records. All that we have is a Greek rendering and a Hebrew rendering of an unknown original. After all, Xerxes (Greek) and Akhashverosh (Hebrew) and Ahasuerus (English) are all renderings of the rather different Persian Khshayarsha. If some moderns can equate Vashti with the name of the Elamite deity, Mashti, there is no great difference between the consonants in Mashti and Amestris.

The Ezekiel commentary is a blend of conservative and modern. Wevers accepts the general unity of the Book as stemming from Ezekiel himself, and he follows the Babylonian setting for the Jerusalem visions. He is good on prophetic symbolism, which he lifts out of the realm of magic (p. 232). His notes on the meaning of the text are clear, but are wearisomely overlaid with theories of additions to the original Ezekiel which grew up in the Ezekiel school of oral and written tradition. On page after page almost every note contains a statement about such-and-such being secondary! If I was sent this book to review because of my SU Study Volume, I can only say that it is still possible to write a commentary on the whole text as a genuine and meaningful unity.

J. STAFFORD WRIGHT.

THE SOCIOLOGY OF RELIGION: A STUDY OF CHRISTENDOM, VOL. IV: TYPES OF RELIGIOUS MAN. *Werner Stark*. Routledge & Kegan Paul. 340 pp. £2.25.

In this fourth volume in his monumental *Sociology of Religion*, Professor Stark turns from the relationship of religious bodies to the societies around them which has previously occupied him in his studies of established religion, sectarian religion, and the universal church. He now comes to consider the inner life of religious communities, and the roles of those who make up these communities. One further volume is awaited. The author continues to write with the fascinating and lucid style which has characterised his work so far. His essential thesis is that charismatic men should not be understood as exceptional individuals, for their own personality is not the important thing about them. Rather, they draw on a charisma which is the property of the whole community. Thus the charismatic call of the founder produces a charismatic response in those who gather round him. A religious charisma is defined as basically a rejection of power, and religious communities must be true to this identity.

Stark goes on to examine the relationship between the revolutionary founder and the essentially conservative second, the man who follows the founder as leader, with the task of preserving and organising the community. This is followed by a similar comparison of saint and priest, two roles often found to be in conflict, but whom Stark regards as complementary. The final chapter, entitled 'Monk and Predicant', brings to a head Stark's running battle with Max Weber and Protestant individualism. For him, Catholicism represents the religious community, and Protestantism merely religious associations. The trouble with the whole book is not fully spelt out by

retorting that the author caricatures the Protestant idea of the Church. In a study of the relation between charisma and community he quite fails to understand the Protestant doctrine of the Holy Spirit. J. E. TILLER

**IRISH ANGLICANISM, 1869-1969.** Edited by Michael Hurley, S.J. Allen Figgis, Dublin. 236 pp. 40s.

Probably the most remarkable feature of this book is that it should have come to be written at all. For here, under the editorship of a Jesuit, is a collection of seventeen essays, contributed by Roman Catholics, Methodist, Presbyterian, and Quaker scholars, to celebrate the centenary of the disestablishment of the Church of Ireland. As an exercise in ecumenism, venturing into the most controversial issues, its enterprise is as notable as its success. Admittedly, there is some variation in quality, and there are certain omissions, for which the editor in his preface expresses full awareness and regret. Of these, perhaps the most unfortunate is the failure to assess the important work to promote theological studies by the Divinity School of Trinity College, Dublin, and by the clerical societies of the Church of Ireland. But chapter headings will indicate the wide range of subjects that have been covered: Anglican-Methodist and Anglican-Presbyterian relations; political life; education; Anglo-Irish literature; aspects of the northern situation (of particular interest today); liturgical reform; and the issue of papal primacy.

So far as the south of Ireland is concerned, the essay on 'Political life in the South' will be read with close attention. It contains a very fair account of the position of religious minorities from the end of the civil war to the present time. During the 1920's and 1930's, the parliaments under Cosgrove and de Valera included a significant though declining number of Protestants, which had dropped to only three by 1948. But de Valera in particular endeavoured to safeguard Protestant interests, even to the extent of rebuking over-zealous Roman Catholic bishops in order to defend religious liberty.

The concluding essay by the general editor on looking to the future makes the positive suggestion that the role of the Church of Ireland should be to discover how to be a confident minority Church, and so teach all Christians, not only in Ireland, how to fulfil their part as a minority movement in the present materialistic age. On this live issue a great deal of thinking still needs to be done. COLLISS DAVIES

**PROFITING FROM THE WORD.** A. W. Pink. Banner. 124 pp. £0.29.

For over thirty years, Arthur Pink edited a monthly magazine *Studies in the Scriptures*, and this present paperback is a reprint of a series from it. Pink's great concern is that our Bible-reading shall be profitable, which he rightly believes means that the word of God must mould not only our thinking, but our attitudes, basic emotional states, and above all our living in word and deed. Only to the extent that this is so have we profited from our study of Scripture as we are meant to according to 2 Timothy 3: 16-17. There are ten chapters in which this is worked out; in them the author deals with the Scriptures in relation to sin, God, Christ, prayer, good works, obedience, the world, the promises, joy and love respectively. The book breathes a spirit of deep reverence and piety for the Scriptures and the Lord of Scripture. Quotations are mainly from the Puritan tradition, but always brief and apposite. The style is a little antiquated and stilted (but then the articles

were written about thirty years ago). The overall ethos and impression conveyed by the book is one in which the fear of the Lord predominates over His love, although this is certainly neither conscious nor intentional. But despite the fact that the author's words appear to deny it on several occasions, the reviewer received the impression that Pink still conceived of the Christian life semi-legalistically in his heart, so that duty weighs heavier than spontaneous love and gratitude as its mainspring. Nevertheless, this is a book very few could read without great profit.

J. P. BAKER

**THE RICH CHRISTIANS AND POOR LAZARUS.** *Helmut Gollwitzer, translated by David Cairns.* St. Andrew Press. 108 pp. £0.40.

The author starts with the resolution of the Uppsala Conference of the World Council of Churches (1968). He takes avowedly the position of a Marxist socialist. Whilst admitting the perversions of Marxist doctrine by Stalinist excesses, he throws the blame for the Church's ineffectiveness on its identification with the capitalist system. In his view this makes development aid bilateral, inadequate and self benefiting to the donor country. The author appears also to identify the Church with the Governments of the Western world in a totally unjustifiable manner. He sees the only way of the Church fulfilling the implicit command of Our Lord to feed the hungry (whom he labels collectively as Lazarus) is for the Churches to act ecumenically and directly by pressure upon Governments indicating specific economic policies. He discusses the ethics of force and compares and contrasts the ethical justification of Christians taking up arms in a 'just war' for their country, with the situation he considers comparable in which Christians could with equal justification take up arms to overthrow an unjust government in their own country. He dismisses specifically and summarily the teaching of Romans chapter 13. In pursuance of his views he dedicates his book to the students of Berlin and mentions by name Rudi Dutschke and Daniel Cohn-Bendit as examples of praiseworthy moderate influences. At no point does the author seem to consider that a democratic socialist republic such as the Swiss Confederation has succeeded in establishing a classless society and abolished poverty. Again at no time does he appear to consider that the Biblical and Christian application of the obligation to the world may be more soundly discharged by intensive evangelisation and the example and pressure of many more individual Christians in permeating and influencing government action in a Christian way. His method would seem to be impractical as it implies that Churches must themselves become economic experts in the international field; secondly it would seem to be unsound inasmuch as it would imply tying the Universal Church to one economic creed and thereby alienate from the gospel all others. In fact, the one clear lesson that emerges for the reviewer is that to tie the organised Church(es) to one political party or ideology would be essentially wrong and disastrous.

HUGH MORGAN WILLIAMS

**WHERE ARE WE HEADED? A CHRISTIAN PERSPECTIVE ON EVOLUTION.** *Jan Lever.* Eerdmans. 59 pp. \$1.65.

Prof. Lever's *Creation and Evolution*, translated from the Dutch in 1958, was something of a landmark in the discussion of the relationship between Biblical and Biological truth. *Where are we headed?* is a much slighter

and less satisfactory work, originating from nine talks broadcast on Netherlands Radio. Its central theme is fairly simple and is hard to challenge—that the view of reality (physical, biological, etc.) held by the Bible writers was incorrect in many respects: to follow them as literal guides in a scientific sense is therefore to be forced to be a flat-earthier. Much of the paperback is concerned to give a bird's eye view of the scientific account of evolution, embracing everything from life's origin to man's religious approach to life. The only really Christian part of this is a helpful chapter giving insights into the truth conveyed by the Genesis accounts of Creation. But the link with a Biblical faith is all too tenuous. A reader of this account could be excused for dismissing God as irrelevant to most of the story of our existence and introduced at the end in a fleeting glimpse as a *deus ex machina* to provide an answer to the moral dilemmas into which man has evolved. The book's title question is hardly raised, certainly not answered. M. F. WALKER

**SACRA DOCTRINA: REASON AND REVELATION IN AQUINAS.** *Per Erik Persson. Translated by Ross Mackenzie.* Blackwell. 317 pp. £2.50.

If there is a better study of the source, method, and content of the theology of Thomas Aquinas than is provided by Dr. Persson in this volume I do not know of it. The author shows an impressive mastery of his subject and in expounding and analysing the Thomistic system he is both lucid and stimulating. Of central importance, of course, is the Angelic Doctor's insistence on the supreme authority of Holy Scripture as normative in the Church: '*Solum Scriptura canonica*'. Expounders and teachers of Scripture are fallible, but never Scripture itself. '*Sola canonica Scriptura est regula fidei*,' since through it the truth necessary for salvation, the authentic doctrine of Christ and His Apostles, is communicated. And for him the proper sense of Scripture is not the 'spiritual' or allegorical but the 'literal' or natural sense, *quem actor intendit*. Scripture is the basic and necessary tradition, 'transmitted by the Holy Spirit'. All other traditions belong primarily to the outward ordering and practice of the Church and are usefully retained (*traditiones servandae*). The *magisterium* or teaching office of the Church, concentrated in the person of the pope, must be subordinate to Scripture, no less than tradition, so that we should believe the successors of the prophets and apostles (i.e. popes and bishops) only in so far as they declare to us those things which the prophets and apostles have left in their writings. Accordingly, 'the proper function of a bishop is to teach, that is, to expound, the gospel'. (Incidentally, Thomas finds justification for the *magisterium* in Christ's prayer that Peter's faith may not fail, Luke 22: 32, not on Matt. 16: 18, where he always explains the 'rock' in terms of Peter's confession, not of Peter's person or ministry.)

Thomas Aquinas, as Dr. Persson points out, is the first to treat theology as a true 'science' in the Aristotelian sense of the term. For him, theology is an enterprise of human rationality. It is not something given by revelation, but the intellectual task of the man of faith as he reflects *per modum conditionis* on the revelation which God has given. (For a modern discussion of Theological Science see T. F. Torrance's book of that title reviewed in this issue.) The weaknesses of Thomas's imposing system are the result of his failure to make a ruthless and consistent application of the yardstick of Holy Scripture on the one hand to the unbiblical teachings and traditions that had become entrenched in the medieval church, and on the other hand to the constructions of pagan Greek philosophy, whether aristotelian or neo-

platonian, which he vainly sought to weld into a synthesis with biblical doctrine. Dr. Persson shows how he discusses biblical ideas in continuity with a metaphysics which is alien to the Bible, taking as his starting-point 'an *a priori* conception of human nature and its intrinsic striving for perfection that is independent of revelation'. In vital respects the reason and the revelation which he wishes to bring together are irreconcilable with each other.

PHILIP EDGCUMBE HUGHES

**THEOLOGICAL SCIENCE.** *Thomas F. Torrance.* Oxford University Press. 368 pp. £4.20.

The intention of this book is defined by Dr. Torrance as 'to clarify the process of scientific activity in theology, to throw human thinking of God back upon Him as its direct and proper Object, and thus to serve the self-scrutiny of theology as a pure science'. His purpose is defined further as 'to draw out the implications for the human subject of the fact that he is addressed by God and summoned to faithful and disciplined exercise of his reason in response to God's Word, and therefore to call a halt to the romantic irrationality and bloated subjectivity with which so much present-day theology is saturated'. In his pursuit of this thoroughly serious and worthy objective Dr. Torrance has produced a volume which is distinguished by the depth and weightiness of his thinking. Stressing the need for submission to an authority which, in contrast to individualism and institutionalism, is wholly given and trans-subjective, he finds that authority in God, the living God who reveals Himself in Jesus Christ through whom He actively meets us and gives Himself to be known by us. This is the given fact with which theology operates and without which there can be no genuine knowledge of God. Apart from it, we flounder in the morass of subjectivism.

If theological science and the empirical sciences have this in common, that they 'make use of the same basic tool, the human reason operating with the given', there is also this vital difference, that 'whereas in empirical science we are concerned with statements that are pronounced by human subjects in a forced interplay between a subject and a mute object, in theology we are concerned with statements that are pronounced primarily by God and only pronounced after Him by human subjects as hearers of His Word'. Indeed, the knowledge of God is essentially soteriological in nature, since 'we cannot truly know God without being reconciled and renewed in Jesus Christ'. Far from being anthropocentric, theological science from beginning to end is theocentric, and its theocentricity is intimately bound up with its christocentricity: 'We find and know God where He has sought us and condescended to communicate Himself, in His objectivity in Jesus Christ'. But it is only in the Scriptures that we learn about Jesus Christ: 'Hence we are thrown back upon Holy Scripture as the source and norm of all our theological statements. They are formally correct statements, accurately related to the Truth, as they are in obedient conformity to the Word of God addressing us in Christ through the Scriptures'.

Dr. Torrance's emphasis on christocentrism is overplayed, however, and leaves the impression of a weak trinitarianism, especially at the expense of the Holy Spirit. There is also a general failure to relate soteriology to the work of Christ accomplished on the Cross. Indeed, even though this is doubtless far from the author's intention, at times he seems to be advocating some sort of incarnational gnosis to be achieved somehow through assimila-

tion to Him who is the Truth. True though this may be, it does not take the reader, and not least the 'scientific' reader, nearly far enough in terms of the distinctive message of the Christian gospel. Also open to question is the Barthian concept of the creation as an operation of specific grace since in Scripture the focus of special grace is on the act of God's re-creation achieved in the life, death, and resurrection of Christ and applied by the Holy Spirit. But we are indebted to Dr. Torrance for what is beyond question a distinguished and important contribution to the modern debate.

PHILIP EDGCUMBE HUGHES

THE NEW TESTAMENT CHRISTOLOGICAL HYMNS: THEIR HISTORICAL RELIGIOUS BACKGROUND. *Jack T. Sanders*. CUP. xii, 163 pp. £3.60.

No. 15 of the SNTS Monograph Series presents the results of a 1963 thesis done under the direction of J. M. Robinson. The author analyses seven passages (Ph. 2: 6-11; Col. 1: 15-20; Eph. 2: 14-16; 1 Tim. 3: 16; 1 Pet. 3: 18-22; Heb. 1: 3 and Jn. 1: 1-11) which on grounds of structure and content may be regarded as christological hymns. Together they reflect a common pattern: a Redeemer who is equal to God and shared in the act of creation demands from heaven to earth, dies, is made alive again, effects reconciliation, and is exalted and enthroned superior to the cosmic powers. Sanders assumes that this 'mythical drama' must have a *religionsgeschichtlich* background, and sets out to discover it. He therefore offers a critical survey of recent research, combining its insights to reach his own conclusion. He argues that there was 'an emerging mythical configuration which would be attached . . . to various and different redeemer or revealer figures, above all Wisdom, Word and Man (Adam)'. This development was aided by processes leading to the hypostatisation of divine qualities and by the mythical description of divine activity. The importance of this conclusion is that whereas Bultmann thought that a gnostic 'redeemer myth' lay behind the development of these various figures, Sanders agrees with Käsemann that it was rather these 'ingredients that come together to make up the gnostic redeemer'. In other words, it is questionable whether there was a pre-Christian *gnostic* redeemer figure.

Sanders' own distinctive contribution is to seek out where the idea of cosmic reconciliation entered this developing myth, since he is loth to believe that it entered both the NT hymns and Gnosticism independently. He argues that in the Odes of Solomon we find (independently of each other) both the hypostatisation of the Word and a myth of redemption. He claims that the presence of the leading elements in the NT hymns in this literature suggests that the combining of the elements could have taken place in pre-Christian Judaism. In a further chapter he hunts (rather too briefly) for evidence for a non-Christian myth of a redeemer in the Nag Hammadi texts, especially in the Apocalypse of Adam. Thus Jewish groups were appropriating a redeemer myth apart from Christian influence.

It should be noted that, if there is any substance in these conclusions, then the possibility (on a human level) that Jesus may have understood Himself in terms of a divine redeemer figure receives some support. But, although the author shows great competence in dealing with a wide variety of material (both Syriac and Coptic), his conclusions and reasoning are open to criticism in several places. It is a pity that he has done so little to take into account

research since 1963 (e.g. R. Schnackenburg's commentary on John 1-4), and that he does not operate with the Messina terminology for gnosticism and pre-gnosticism. This might have made it clearer that his evidence seems to point away from the idea of a pre-Christian gnostic redeemer myth. At times his evidence is frankly inadequate; his claim that 'there was in pre-Christian Judaism a concept of a divine Logos who could come to earth to do God's will and return again to heaven' is simply not substantiated by the preceding discussion. The summary of his argument above itself indicates that his conclusions from the Odes of Solomon and Nag Hammadi are tenuously based; in particular he pays too little attention to the fact of Christian influence on the Odes. The book contains some valuable material, but much more sober research is needed to lead to sound conclusions.

I. HOWARD MARSHALL

## SHORTER NOTICES

PICTURE POST 1938-50. *Edited by T. Hopkinson.* Penguin. £1.25.

The first editor of *Picture Post* was Stefan Lorant, a brilliant Hungarian refugee Jew. He was the brains behind the early venture. After two months the circulation was a million. Then came the war. Lorant, fearing Hitler, fled to New York. Staff were called up and the paper was down to five staff. *Picture Post* survived, but after the war policy rifts appeared among the leftist staff. But sales went up and new able young staff succeeded those who moved on. By 1950 editor Hopkinson and proprietor Hulton were far apart, and in election year Hulton wrote an article on why he would vote Tory. Hopkinson wanted to keep on with his social interests, but the newcomers clamoured for change and modernisation. The paper struggled on but began to decline, after the famous row with the proprietor on publishing horror stories about treating N. Korean prisoners. Hopkinson went, and a rapid change of senior staff led to further decline. Then the paper closed. Fundamentally what went wrong was division of opinion and all the rapid changes. No clear image emerged, but whether the demise would have happened anyway, once the leftist social causes were established, is an open question. *Picture Post* had an excellent pictorial record, and surprisingly few photographs are really passé. They retain their vigour. But it was something of a period piece in its outlook under Hopkinson (much more than he realises). Internal problems apart, events might well have overtaken it. This book is a fascinating selection from *Picture Post* interspersed with reflective comments by well known writers.

PRAYERS FOR USE IN CHURCH. *J. W. G. Masterton.* St. Andrew. 131 pp. £0.90.

The book is designed for private devotions and especially for those leading services. The stated aim is to blend the traditional with modern vitality, avoiding anything archaic. That aim is commonly stated today, but rarely as well executed as here. There is no author identification, but the author

has avoided the antique and the wordiness of many prayers from the past, and at the same time not allowed himself to get obsessed with *You-Thou* linguistic battles or common (=vulgar) parlance which so often cloaks an inadequate view of God. The result is Reformed worship at its best, a majestic view of God, in fact a God who demands worship, fully updated, without falling into the trendy. The book is in three parts, fourteen ordinary services, services for festivals (those on Remembrance Sunday are wholly biblical), and a short section of special forms of prayer and worship.

NIETZSCHE. *J. Lavrin*. Studio Vista. 144 pp. £0.75.

Nietzsche is a powerful figure in the history of modern Europe. He has been hailed by Nazis and by anti-Christian secularists but Lavrin reckons he was more complex than to fit into any later groove. It is true that Nietzsche came to reject Christian culture and to substitute what was in effect man in place of God, but all the same Christians do well to study his thought. This paperback is primarily biographical, but a good place to start.

THE ECOLOGICAL CONTEXT. *J. McHale*. Studio Vista. 188 pp. £3.15.

A revised and expanded version of a document first issued in 1967 by the World Resources Inventory at S. Illinois University, this hardback is for those concerned to sit down and study modern ecological problems hard. It is scientific and detailed, but not too technical. Its mass of figures will help turn good Christian intentions into informed opinions.

A CERTAIN WORLD: A COMMONPLACE BOOK. *W. H. Auden*. Faber. 452 pp. £3.

In maturer years the poet W. H. Auden continues to please with this anthology, which he admits is autobiographical, and which he hopes will both charm and disturb. He succeeds in both. The first impression is of the breadth of his reading and interest. Then of the charm: from the lovely publisher dedication *Je méditerai, Tu m'éditeras* to an excellent C. S. Lewis description of *sola fide* on the next page to Dr. Johnson on Sunday. Disturbing is the final briefing prayer before the US mission left to bomb Nagasaki. A fine, attractive and delighting volume, but could we not have had the dates and references to each extract?

MISSION AND STATE IN THE CONGO. *D. Lagergren*. Gleerup. 366 pp. np.

Number 13 in the *Studia Missionalia Upsaliensia* studies the relations between Protestants and the Congo Independent State authorities from 1885 to the 1903 crisis, the study being centred on the Equator District. The first BMS missionaries entered the Congo in 1878, closely followed by the Livingstone Inland Mission, but when this study begins the LIM have handed over to the American Baptist Missionary Union and *Svenska Missionförbundet*. In 1871 H. M. Stanley returned to the Congo in the service of King Leopold II to found a state. At first missionaries lived happily with the emerging state authorities, but the traders sought to make the missionaries dependent on them. While Lemaire remained District Commissioner things went with reasonable tranquillity, but under his successor Fiévez the missionaries protested more and more vigorously, culminating in newspaper accusations

against exploitation of the natives. Fiévez was put on trial, and public opinion was aroused against the new state in Belgium, Germany and Britain. Leopold was forced to defend his new state. Lagergren is not concerned to see the conflict through to a conclusion after 1903, but concentrates on the missionary side especially as seen through the eyes of the ABMU Swede E. V. Sjoblom and also of Banks, Murphy and Clark. The result is a detailed and thorough work.

**THE CHURCH CROSSING FRONTIERS.** Edited by P. Beyerhaus and C. F. Hallencreutz. Gleerup. 284 pp. np.

These *Essays on the nature of Mission in Honour of Bengt Sundkler* are in four parts, first biblical and early church, second Church and Society, third crossing religious frontiers, and fourth the indigenous church. The contributors come from all over the world, a tribute in itself to Sundkler's universal influence in missiology, and are all distinguished scholars. There is a strong ecumenical orientation, and the customary bibliography.

**THE CHRISTIAN SOCIALIST REVIVAL 1877-1914.** P. d'A Jones-OUP. 504 pp. £5.19.

Professor Jones deals with a collection of smallish left wing Protestant Christian groups, mainly High Church or Free Church. Christian Socialism began in the 1850s taking its economics from France, and, later, its theology from Maurice, but in the period studied here the political methods were very diverse. The Anglo-Catholic socialists in effect sacramentalised Maurice claiming that baptism showed universal brotherhood and equality, while Mass showed a kind of universal incarnationalism. They hated individualism, and tended to blur distinctions between the spiritual and the material. Such were Stewart Headlam, Bull of Mirfield and the Tyneside leader Moll. (They were not, by and large, ritualists.) Gore, Dearmer and Scott Holland were illustrious sympathisers. The Free Church groups were less significant, and occasionally strongly sectarian, e.g. John Clifford. As Jones shows, there was always a certain ambiguity and fluidity about Christian socialist ideas, but in their Maurician aim of Christianising Socialism, they were certainly not successful, as working class alienation and Fabian secularism show.

**AN ACCOUNT OF NEW ZEALAND AND OF THE CMS IN THE NORTHERN ISLAND.** W. Yate. Irish University Press. 310 pp. £5.25.

Judith Binney, whose earlier volume has already cast some sharply critical comments at missionary attitudes to local NZ culture, writes a short introduction to this pioneer history of CMS in Northern New Zealand. The book first appeared in 1835 and was revised into a second edition within the year. This edition is one of the best reprints from the last century we have yet seen, good paper, generous margins, even printing and a very pleasing whole. The book's contents will be invaluable for Pacific history.

**ARGUMENTS FOR THE EXISTENCE OF GOD.** J. H. Hick. Macmillan. 148 pp. £2.50.

Professor Hick of Birmingham has written another work of apologetics. He looks at arguments old and new for God's existence and at current philoso-

phical ideas. His conclusion is modest, that whilst God cannot be proved in the classical style, one can establish the possibility of God. There is an excellent bibliography.

THE PAULINE RENAISSANCE IN ENGLAND. *J. S. Coolidge*. OUP. 162 pp. £2.10.

Dr. Coolidge of Berkeley, California, claims no originality of historical discovery, but he has made an original study of English Puritanism (which he thinks developed largely independent of the continent) in two respects—its understanding of Christian liberty and of edification. He believes this to be essentially biblical, that it is the determining factor in what distinguished an Elizabethan Puritan from a conformist. Then he traces the development of the ideas, their tensions within Puritan views of the church, and the relationship of all this to covenant theology. He has little difficulty in exposing the myth of Puritan individualism, showing rather that Puritans arose within *ecclesia Anglicana* with their passionate concern for Christian experience and for good church order. He ends his study in the next century with the rise of Federal Theology.

2,000 YEARS OF CHRISTIANITY. *G. Tolderlund-Hansen*. Harrap. 160 pp. £3.

Here is a bird's eye view of Christianity translated from the Danish. It covers some periods thoroughly and some hardly at all. The former include the early church and Lutheranism with a lot of illustrations drawn from Protestant Denmark. The type is poor, especially in the captions, but the pictures (some in colour) are attractive. Protestantism is seen through very Lutheran eyes, and reluctantly we must conclude there are better and more balanced books doing what this one tries to do.

THE VATICAN FINANCES. *C. Pallenberg*. Owen. 183 pp. £2.75.

The author is a journalist, and since he found the Vatican very forthcoming on their organisation and yet totally evasive on money, he has had to work partly with evidence and partly by cunning detection. He sees Rome serving humanity but also ruling a vast stock exchange fortune invested in luxury houses, RCA records, and of all ironical things a company making the pill. The same strange juxtapositions (to put it no stronger) are seen in papal utterances condemning capitalist practices and then papal investment in banking capitalism. Vatican nominees are identified, and the interlocking Vatican interests in companies is revealed. The financial empire is still largely Italian, and has had its investment crashes as well as successes. The final picture is of a financial empire invested in many fields not exactly in line with Vatican teachings. A pity the book is marred by occasional confidence-sapping blunders like Melanton for Melanchthon and Svingli for Zwingli (p. 15), but otherwise it is interesting and disturbing.

THE WORLD OF LATE ANTIQUITY. *P. Brown*. Thames & Hudson. 216 pp. £2.

This volume in the *Library of European Civilisation* series takes the reader from Marcus Aurelius to Muhammad. As with the rest of the series there are numerous illustrations, a few in colour. The period saw the end of mighty institutions like the Roman Empire and the Persian Empire, but it

also saw Christianity emerge from a minority group into a religion of the Empire. The period ends with the rise of Arab power and Islam. It is a fascinating period of social and cultural change too little studied by Christians.

**TOWARDS A THEOLOGY OF DEVELOPMENT.** *Compiled by G. Bauer.* WCC. 199 pp. £1.

Here is an extensive and annotated bibliography on the theme of social and economic development, produced under the auspices of Sodepax. It is subdivided to deal with the scientific aspect, the philosophical and the theological. The large paperback is likely to be a reference work indispensable for the serious worker in this field.

**A BOOK OF DEVOTIONS.** Colin Smythe. 45 pp. £2.50.

This elegant volume contains a preface by J. P. Hodges, and transcriptions and translations of Queen Elizabeth's prayers in various languages by A. Fox. The illustrations are tasteful and attractive and the whole is aimed mainly at the collectors' market, being limited to 750 copies. Elizabeth wrote her prayers in various languages, showing the humanist training of her tutor Ascham: French, Latin, Greek, Italian and English of course. The prayers reflect a deep devotion not always associated with the Queen.

**1 PETER.** *E. Best.* Oliphants. 188 pp. £2.50.

Dr. Best, already known as an exponent of Romans, believes the epistle is a unity (in part a baptismal homily) but pseudonymous. The introduction *New Century Bible Commentary* on the RSV text covers nearly 70 pages and the commentary the rest. The level is semi-popular, but the introduction is thorough and painstaking. The epistle is dated between 80 and 100, with Rome as the probable place.

**ROGER WENDOVER AND MATTHEW PARIS.** *V. H. Galbraith.* University of Glasgow. 48 pp. £0.40.

This is a straight reprint of the 1944 *David Murray Foundation* lecture, and we welcome it back into print as a valuable monograph on two major medieval historians. But the production is very poor, almost everything is wrong: letters infilling, one page black and another grey, the folding is crooked and the paper occasionally crumpled. Not what one expects of a University Press.

**A SOCIOLOGICAL YEARBOOK OF RELIGION IN BRITAIN 3.** *Edited by D. Martin and M. Hill.* SCM. 175 pp. £1.50.

This annual, which is probably about the best way for most to keep up with sociology since few of us have the time or inclination to plough through the major works, contains ten essays, the last an extensive bibliography. We get an essay on Rome, two on race (one a study of immigrants in Moss Side), a Methodist study of northern suburban life, an encouraging survey of South Norfolk which shows how religious links persist in a rural community, and an important article on Sunday and class, demonstrating that LDOS ideas are not exclusively middle class. Then two longish essays on religion, supersitition and secularisation, both somewhat marred by jargon. A short but admirable study of spiritualism with 'the Seven Principles of the

Spiritualists' National Union printed in Gothic lettering, no doubt to reinforce its sacredness! And finally the bibliography. Excellent fare, and well worth buying, but we do hope the editors will eschew esoteric jargon in the many more Yearbooks that we trust will follow.

**THE EVANGELICAL CHURCH OF THE CZECH BRETHERN.** St. Andrew Press. 32 pp. £0.25.

For their fiftieth anniversary the heirs of Huss and Comenius have produced an attractive two colour illustrated history of their church. The church was formed after the First World War from Lutheran and Calvinist components, but this little paperback takes a bird's eye view of Czech Protestant history from the beginning.

**CHILDREN ON BRASSES** *J. Page-Phillips.* Allen & Unwin. 95 pp. np.

John Page-Phillips has produced another brass rubbing book, and most attractive it is in two colours. There are 63 brasses reproduced, together with introduction and indices. The period covered stretches from 1360 to 1680.

**DAEMONOLOGIA: A DISCOURSE ON WITCHCRAFT** *E. Fairfax.* Muller. 189 pp. £1.80

In 1889 William Grainge published a new edition of Fairfax's *Daemonologia*, a work that had circulated privately some years before, and prior to that in manuscript. The book is reproduced here complete with two mystical poems. Fairfax, an Elizabethan poet and translator, describes both witchcraft and contemporary family life in considerable detail.

**THE OXFORD ORATIONS OF DR. JOHN OWEN.** *Edited by P. Toon.* Gospel Communication. 48 pp. £0.60.

These six orations come from the Latin, and date from the later Cromwell period. They show Owen commenting on University life, the problems and the University's foes, and above all Owen as an admirer of Cromwell. They are translated from the Latin for the first time.

**MATTHEW ARNOLD: SELECTED PROSE.** *Edited by P. J. Keating.* Penguin. 480 pp. £0.40.

Keating has produced an anthology of Arnold, but omitting all the religious writings 'because, of all Arnold's work, these seem to me to carry least well to the modern reader'. Most of the old favourites are here, taken from the last edition in Arnold's lifetime, but *Friendship's Garland* is given more than usual prominence. The lack of a religious section does give a somewhat unbalanced picture, but Arnold the clear, lucid and terse prose writer comes through. There is a short introduction.

**HISTORICAL INTERPRETATION: SOURCES OF ENGLISH HISTORY 1540 TO THE PRESENT DAY.** *J. J. Bagley.* Penguin. 296 pp. £0.40.

Mr. Bagley lectures at Liverpool and has written several historical books. This paperback is volume 2 to the author's medieval source book. The author has divided his period into five sections: 1540-1660, 1660-1760, 1760-1914 economic and topographical, and then the same period political

and social, and finally 1914 to today. His method is to go through the various kinds of records, describe them and give samples. The result is a most useful volume whether to guide the researcher or help the general reader interested in historical sources.

**PALESTINE IN THE TIME OF THE EIGHTEENTH DYNASTY.** *K. M. Kenyon.* CUP. 33 pp. £0.30.

Kathleen Kenyon is the doyen of British Palestinian archaeology, and this fascicle (no. 69) of the *Cambridge Ancient History*, gives the historical background, dating evidence and then goes through the sites, with a final concluding section and bibliography. As expected from this author, the work is authoritative and comprehensive, but what is a little sad is that no attempt is made to link any of the discussion in with the biblical text.

**WHO'D STAY A MISSIONARY?** *H. Morgan.* Patmos. 77pp. £0.20.

'Helen Morgan' has written a second paperback on missionary work. She has a lively jaunty style and some penetrating insight, and her popular little book should show the lighter side of missionary life (plus an eminently serious undercurrent) to many church members.

**HISTORICAL DEMOGRAPHY IN SCHOOLS** *D. Turner.* Historical Assn. 60pp. £0.30.

In census year (Britain at any rate) Mr. Turner seeks to show the historical importance of the census. He points out what is involved in studying a census, how to go about doing a local one as a school project, and where to find helpful books to guide you.

**FAMILY PLANNING** *Edited by J. Medawar and D. Pyke.* Penguin. 256pp. £0.35.

This book is mainly made up of articles from the magazine *Family Planning* plus a few others specially written for the book, including G. R. Dunstan's 'The Non-Roman View' which turns out to be almost exclusively Anglican. The whole field is covered from the historical to the biological, the practical to the theoretical, the educational to the statistical.

**HISTORICAL ATLAS OF THE WORLD.** Chambers. £1.00.

This atlas is based on an Oslo publication of 1962. It contains 108 maps in colour, covering the whole of history up to modern times. OT times are fully covered, as are the recent World Wars. The maps are all bright and easy to follow, and the indexes full. But the very poor Reformation section prevents a wholehearted commendation. We are given just one tiny map and that totally inadequate. Anglicans are classed separately, quite unhistorically, Anabaptists do not appear at all, and Protestants do not appear at all in Spain and Italy. But otherwise it is a bright, readily intelligible and a comprehensive reference book.

## BOOK BRIEFS

### *Paperback*

**Can Intelligent People Believe?** by T. Rees, Hodders, 123 pp., £0.35 contains a collection of evangelistic sermons by the late Tom Rees. **What was Jesus' Message?** by J. C. Fenton, SPCK, 58 pp., £0.65 reflects a good deal of the advanced form critic's changed *sitz im leben* and thus historical unreliability, and conveniently ignores the strictures of Riessenfeld and Gerhardsson. **Elizabeth and Essex** by Lytton Strachey, 191 pp., £0.25 and **The Queens and the Hive** by E. Sitwell, 523 pp., £0.50 are two Penguin reprints, the former fascinating but verging on the historical novel, the latter a portrait of Elizabeth and Mary. **A Second Touch** by K. Miller, Word, 158 pp., £0.45 is a US devotional study. **Ends of Verse** by N. Power, Mowbrays, 91 pp., £0.50 is clerical religious verse. **Christianity and the Occult** by J. S. Wright, SU, 130 pp., £0.30 is an expert's assessment. **Mathaus' Essay on the Principle of Population** edited by A. Flew, Penguin, 291 pp., £0.35 is a welcome new edition of an old classic. **Laurie the Happy Man** by D. Winter, Hodders, 94 pp., £0.30 is an attempt to modernise Brother Lawrence's Letters (1692). **Noise** by R. Taylor, Penguin, 268 pp., £0.35 is a valuable study of an increasing problem for us all. **A History of the Modern Church** by J. W. C. Wand, Methuen, 325 pp., £1.10 is a paperback version of a work originally published in 1930, but now updated. **The Savoy Declaration of Faith and Order**, 48 pp., £0.15, Evangelical Press, is a reprint with a short introduction by D. Swann. **The Reformational Understanding of Family and Marriage** by E. L. H. Taylor, Craig, 86 pp., \$1.50 is a Dooyeweerdian popular survey of the problems related to family life today. **Married Life in an African Tribe** by I. Schapera, Penguin, 329 pp., £0.40 is a paperback version of a prewar book. **Business History** by T. C. Barker, R. H. Campbell, P. Mathias and B. S. Yamey, Historical Assn., 39 pp., £0.30 is a new edition of a 1960 publication.

### *Hardback*

**The World is New** by J. S. Goldsmith, Allen & Unwin, 206 pp., £1.50 is a reprint of a 1962 book. **The Church in the Middle Ages** by C. A. Volz, Concordia, 198 pp., np. is a popular history from Gregory the Great through Charlemagne and Aquinas to Reformation precursors like Wycliffe and Huss. **Are these the Last Days?** by R. G. Gromacki, Walter, 190 pp., £1.50 is an American Baptist (Dallas Seminary) study of prophecy. **Dialectical Christianity and Christian Materialism** by R. C. Zaehner, OUP., 98 pp., £0.90 contains 1969 *Riddell Memorial Lectures* and looks at Marxist ethics compared with Christian ones and in the course of the lectures the influence of de Chardin is evident. **Breath of Life** by P. St. John, Norfolk, 238pp., £1.70 tells the story in very popular, not academic historian's, form of fifty years of CMS Ruanda.