

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Book Reviews

THE LIVING GOD: A PERSONAL LOOK AT WHAT THE BIBLE SAYS ABOUT GOD. R. T. France. IVP. 128 pp. £0.30.

Dr. France is a highly-qualified young theological scholar of the conservative evangelical school. His university life took him to Oxford, London and Bristol, and culminated in his Ph.D. degree of the last named university. He now lectures in Biblical studies at the University of Ife, Nigeria.

He has written a lively little book, in which he vigorously answers both those who claim that God is dead, and those who live as though He were whatever they may think, or think they think. In the course of the book he deals with such subjects as 'knowing about God', 'knowing God', God above, God with us, and God as 'Three in One'. The book is a fair and challenging account of 'the Biblical doctrine of God', but it is difficult to use a phrase which Dr. France would accept, as he is most insistent that he is not writing academically. He does admit to writing 'biblical theology'.

The book is very heavily weighted on the Old Testament side; indeed the New Testament gets very little attention. The writer is keen to prove that the New Testament *assumes* the Old Testament witness, and cannot be understood or appreciated without it.

With his insistence that the Biblical God is a God who acts, indeed a God who interferes, this reviewer can agree, although the more one uses the word 'interferes' the harder it is to preserve scope for God's action in the residue of life or history. But many modern scholars, just as anxious to love, serve, and witness to the living God of the Bible, will find difficulty in sharing his approach at all points. For he treats the Bible as a monolith, in which every word that is *attributed* to God seems by him to be accepted as direct, unadulterated witness to God as we now know Him in Christ. It is true that the immediate activity and *speech* of God are referred to from the first page of the Bible onwards, but surely we do not have to take e.g. the language attributed to God in 1 Sam. 15: 2-3 (ordering Saul to slaughter the Amalekites without mercy) as indicating to *us* the full mind of God? France does not deal with this passage, but in the light of all the rest that he says there seems no escape from the dilemma. It is possible to believe that at a certain stage of history very imperfect understanding of God's will had a place in His Providential purpose without actually believing such insights

to reveal God's character to us, who have had other opportunities of learning it through Christ. That is the real problem raised throughout this book. Is the lively, immediate sense of God in some parts of the Old Testament something related to primitive animism, which is refined by the prophets, and finally consummated in, and superseded by the revelation in Christ, or is the Bible an homogeneous glass window into God's Being and Will, revealing equally at all points an equivalent truth? Dr. France is too good a scholar to write otherwise than trenchantly and often usefully on his great theme, but has he not allowed a Calvinistic strain in his thought to exclude a relativism that we must all accept in our sober moments?

RONALD LEICESTER

NEW TESTAMENT THEOLOGY: VOLUME ONE: THE PROCLAMATION OF JESUS. *Joachim Jeremias*. SCM. 330 pp. £3.50.

Professor Jeremias of Göttingen is already well-known and respected in New Testament circles, particularly for his work on the parables of Jesus and on Jerusalem. The latest addition to the SCM New Testament Library series brings us the first volume of his climactic *New Testament Theology*, published simultaneously in German and English. We are fortunate to have this invaluable book made available so swiftly in this country and in translation; and we are grateful to John Bowden, the publisher and translator, for his considerable part in this achievement.

Jeremias concentrates here on the interpretation of New Testament material, in this case the words and work of Jesus as these have been transmitted in the synoptic tradition. We are taken step by step from the beginning of the mission of Jesus (John the Baptist, and the baptism of Jesus himself), through the stages of the ministry (including the miracles, and teaching about the kingdom of God and the end), to the corporate as well as individual implications of the proclamation of Jesus, and the climax of his passion and resurrection. There are penetrating studies on the way of individual subjects such as the significance of the miracles (pp. 86-92) and the Son of man christology in the Gospels (pp. 257-76). In general, Jeremias has an interesting eye to the eschatological dimensions of the teaching of Jesus, especially in relation to the subjects of the kingdom (pp. 96-108) and prayer (pp. 184-203).

The approach of the writer (certainly when compared with the results of normative German biblical scholarship) is refreshingly conservative. Although he does not labour questions of introduction, he constantly faces the critical issue of authenticity. And time after time, while conceding that the early church has shaped the gospel tradition, he argues for its basic historical reliability (for example, in the evangelists' report of the temptation of Jesus, his miracles and his resurrection). Some may feel that on occasions he allows too much scope for the redactor's hand, as in the apocalyptic teaching of Jesus in Mark 13 (pp. 123-7), the Son of man logia (pp. 264-8), and the passion narrative (pp. 276-99). But in each case, using the traditio-historical method without the usual philosophical presuppositions, and taking additional account of contemporary Jewish literature, Jeremias finds a pre-Easter tradition in the substructure, on which the gospel material rests. As a result, we have in this volume not only an important study of New Testament theology in its own right, but also a significant contribution to the study of Christian origins.

At times the comprehensive bibliographies for each section are a little over-weighted in the German direction. We miss, for example, any mention of Gerhardsson on the temptation narratives, Moule on the Matthaean account of the teaching of Jesus about law, Higgins, Hooker and Borsch on the Son of man, and Evans on the resurrection. And we have yet to see how Jeremias relates the Johannine tradition to his present study of the first three Gospels (although he opts for the priority of John's account already at such points as the Easter events; pp. 304-8). But meanwhile we welcome this book as a clear, freshly-written study of the theology of our Lord's ministry (the detailed sub-paragraphs and footnotes are an enrichment and never a distraction), of major importance; and we anticipate eagerly its companion (and no doubt fully-indexed) volumes.

STEPHEN S. SMALLEY

THE TUDOR COMMONWEALTH 1529-59. *W. R. D. Jones*. Athlone. 253 pp. £2.75. THE REFORMATION PARLIAMENT 1529-36 *S. E. Lehmberg*. CUP. 282 pp. £3.50.

The first study surveys the meaning of the word Commonwealth, and how social and economic pressures in mid-Tudor England influenced the idea of it. Mr. Jones shows how the sixteenth century inherited from the Middle Ages the notion of Catholic control of social and economic factors in a feudal and largely agrarian society, but the Tudor economic revolution which accompanied theological ones changed this, and the Church did not always practise what it preached, hence the Lollard protests against wealth and corruption, and ultimate monastic ecclesiastical disendowment. Mr. Jones describes the Reformers as radical in theology but conservative in ethics, though actually their 'radicalism' was essentially a conservative return to primitive purity. It is not unfair to describe the major Reformers as thorough-going conservatives in most things, with Anabaptists the radicals. During the early Reformation years the State was becoming more secular under Marsillian influence, the laity were acquiring the power, and yet idealism for Christian standards remained until Elizabeth, but it was later to appear again with the Civil War. The State more and more took over the code of socio-economic relationships. What Mr. Jones has done, and done admirably, is to study the interplay of economic, social and theological revolutions and their effect on the concept of Commonwealth.

Professor Lehmberg, from Minnesota, takes a more narrow field, the seven sessions of the Reformation Parliament, the importance of which theologically and constitutionally Professor Elton has shown. Up to 1531 there is a Parliamentary drifting, then enter Cromwell and with him firm direction. Then a third stage of reform—church, property and, cautiously, theology. Alongside that, government economic control increased, and inflation was tackled, not too successfully. Administrative reforms were passed without trouble, but it was the legal changes, which touched many laity, that attracted most criticism. Two factors emerge from Lehmberg's study. First, the Reformation Parliament's concern was much wider than mere church reform, and second, legislation proceeded much more in partnership and cooperation between king, Parliament and subjects than through antagonism. On the ecclesiastical field few seemed to wish to defend the unpopular and corrupt church, and that was significant. G.E. DUFFIELD

MILTON AND THE IDEA OF MATRIMONY: A STUDY OF THE DIVORCE TRACTS AND *Paradise Lost*. John G. Halkett. Yale. 162 pp. \$6.50.

This book is concerned with the relation between the ideal of marriage presented in Milton's four tracts on divorce, one of which was a translation from the Strasbourg reformer, Martin Bucer, and the conceptions of marriage in contemporary popular and especially Puritan literature, and with the extent to which this ideal is embodied in *Paradise Lost*. Though intended as a contribution to Miltonian scholarship, it retains an interest for the general reader by virtue of Milton's 'advanced' or 'modern' view of marriage which he defines as 'a divine institution joining man and woman in a love fitly disposed to the helps and comforts of domestic life', and his even more 'enlightened' plea for easier divorce. Milton was virtually alone in identifying the essential purpose of marriage not as procreation or the avoidance of fornication or even intercourse but as 'conjugal love arising from a mutual fitness to the final causes of wedlock, help and society in religious, civil and domestic conversation'. Since love issuing from affinity of mind and soul is the formal cause of marriage, where such fitness is found to be lacking divorce must be allowed. Thus understood, divorce is nothing more than the legal manifestation of a state already obtaining. The condition of unfitness defined in terms of incompatibility of emotional and intellectual disposition not only mars a marriage, it renders it strictly impossible. Halkett shows that Milton's marital ideas are only very marginally a distillation of a general 'Puritan' ideal; the Puritan writers were both more diverse and more conservative than the theory of dependence supposes. Milton's concentration on fitness for the personal relationship (which his belief in the hierarchical order of the cosmos makes him depict unequally, though consistently with Paul's injunctions to husbands to *love* their wives and to wives to *obey* their husbands) may well borrow the language of popular courtesy and conduct books and homiletic and catechetical writings, but he has exalted the qualities required for 'meet and happy conversation, solace and peaceful society' into the essential condition of matrimony. Despite his myopic exaggeration, Milton's insistence that the relationship of spiritual affinity is alone constitutive of marriage, with its corollaries concerning divorce, deserves to be taken more seriously than it was by his contemporaries. In the sphere of English civil law it is not too much to say that he and Bucer have come into their own. Ecclesiastically also, and biblically, their sixteenth and seventeenth century radicalism merits a hearing in a world of contraception, increasing numbers of childless marriages and stubbornly sacramentalist thinking about Christian marriage.

D. F. WRIGHT

THE GOOD NEWS ACCORDING TO MARK: A COMMENTARY ON THE GOSPEL. Eduard Schweizer. SPCK. 396 pp. £3.

This is a translation of the commentary on Mark's Gospel in *Das Neue Testament Deutsch* by Professor Schweizer of Zurich. As the publishers say it 'covers in fair detail the questions raised by the gospel text without letting the reader be distracted by the minutiae of scholarly argument'. They then suggest that it will suit well preachers, students and scholars. The reviewer felt that, whatever the appeal of the original to the German market, this edition was in danger of missing any major section of the British market. The use of *Good News for Modern Man* suggests a very popular book, but a

price of £3 even in these days seems likely to put off the ordinary buyer of Christian books. On the other hand the lack of 'the minutiae of scholarly argument' means that it cannot make a major contribution to the academic understanding of the Gospel. It would be a pity if it were to be neglected for Professor Schweizer is a distinguished scholar and there is much of value in the commentary.

The general standpoint of the commentary is one of moderate criticism by Continental standards. For example he finds good evidence for the empty tomb, yet the story of the feeding of the five thousand can be described as 'a roving legend which has been transferred to Jesus'. He states that 'there should be no doubt about the fact that Jesus performed miracles, and particularly acts of healing' but that 'an event is a miracle only if God speaks to us in it'. Dr. Schweizer does not see the Transfiguration as a post-Easter event which has been transposed but is inclined to take it as a vision by the three disciples of the end-time. 'The sign of the splitting of the curtain in the temple originated with the church, which regarded Jesus' death as the end of all temple ritual. Consequently it is a theological statement and not a historical one.' The possibility that it is both seems to be implicitly denied. The difficult verse about the coming of the Kingdom in 9: 1 is said not to reflect Jesus' manner of speaking, though he does not make any mention of the obvious difficulties in supposing that this saying was created by the early church. On the other hand he sees Isaiah 53 as underlying 10: 45, though he is wary of attributing a saying about the cross to Jesus before the crucifixion, because of its criminal overtones. The author ends the commentary with an epilogue on Mark's theological achievement. ROBIN NIXON

PILGRIM COLONY: A HISTORY OF NEW PLYMOUTH 1620-1691. G. F. Langdon, Jr. Yale. 277 pp. \$1.95.

Historians of colonial New England have usually treated Plymouth as an appendage of the larger and wealthier Bay Colony which absorbed it in 1692. Langdon is one of a group of historians whose researches into local aspects of New England history are substantially modifying earlier accounts about the religious, social and political features of the puritan settlements.

Basically, Langdon's thesis is that Plymouth differed considerably from neighbouring Massachusetts. His analysis of the separatist ethos and its political implications is fascinating. The smaller scale of the Plymouth settlements and the quality of their lay leadership gave the colonists more political and religious freedom than in Massachusetts. Legislation compelling attendance at public worship was only passed in 1650 and there was no settled minister in Plymouth until the arrival of John Cotton in 1667. Nor were the problems of defining church membership so acute, with the result that the solution proffered by the Half-Way Covenant was rejected by the Plymouth saints until well into the 18th century.

The Plymouth experience of Congregational polity also had more impact on the Massachusetts churches than has been generally recognised and Langdon has some judicious suggestions about the interaction, without claiming too much. It is salutary to note that despite their reverence for the ordained ministry, the Plymouth settlers did not solve the problem of financing their clergy by voluntary means. Pledges were not always honoured and there was general resistance to raising stipends by taxation.

Legislation for righteousness developed much later in Plymouth than in

the neighbouring colony and it was not until the codification of law that took place in 1685 that Plymouth established the county courts that were so basic to English law and which were established in 1636 in Massachusetts. Langdon brings out admirably the way this tightening of the social structure was an attempt to meet internal problems created by declining religious zeal, population growth and a measure of prosperity. His use of local records that have previously been ignored enables him to cast light into previously unexplored areas and his capacity to ask new questions makes this book a valuable resource for anyone interested in New England and its puritans. It is a pity that even after a third printing *Corpus Christie* College remains.

(6)

IAN BREWARD

THE DURHAM REPORT: A DISCUSSION OUTLINE. *W. F. Clarke*. (ARE Supplement No. 4. Religious Education Trust). £0.10.

THE LITERATURE OF RELIGIOUS EDUCATION: A SURVEY. *H. E. Lupton*. (ARE Supplement No. 5. Religious Education Trust). £0.40.

The Durham Commission decided, for good reasons, not to produce a popular summary of *The Fourth R*. In this pamphlet Mr. Clarke, a practising headmaster, has boldly essayed to fill the gap—or at any rate to produce a ‘discussion outline, primarily for group use’. The Jack Horner method of selective quotation which he employs has its own hazards which he does not entirely escape. But on the whole this is a competent piece of work. The questions at the foot of the page will help to focus discussion. Value-judgments are few. I agree with Clarke that the section of the Report on the Sixth Form is a bit starry-eyed. This pamphlet then presents a useful AA Guide for the traveller. It will get you there. But if you want the feel of the country, to see the wood as well as the trees, you should complement it with the article by Canon Gibbs, a member of the Commission, in the *Church Teacher* of September 1970. And as both Clarke and Gibbs say, there is really no substitute for reading the Report itself. Mr. Lupton’s survey of religious literature in the same series is a monument of research. Sections on the agreed syllabuses, RE examinations, researches into RE, and published monographs, are followed by alphabetical lists of unpublished theses and of published books and papers respectively. Checking these lists against the bibliography in *The Fourth R*, and against my own sparse library, shows how accurate and comprehensive Mr. Lupton is, up-to-date too—though his own pamphlet is (curiously and imitatingly) undated. It is sadly insignificant that no prices are given in the booklists. But even so the pamphlet will be of enormous value to all serious students of religious education. It serves too to give the more general reader a useful conspectus of the hard thinking that has taken place in this field in the last decade. One small point. The report on the Windsor Seminar (p. 28) was a preliminary document. A definitive report has just been published under the title *Prospects and Problems for Religious Education* (HMSO, 1971, £0.45).

JAMES COBBAN

ENGLISH CHURCH MUSIC 1650-1750: IN ROYAL CHAPEL, CATHEDRAL AND PARISH CHURCH. *Christopher Dearnley*. Barrie & Jenkins. 308 pp. £4.50.

This study is a further addition to the series *Studies in Church Music*, for which Erik Routley is acting as general editor. It covers the hundred years

that connects the musical activities of Purcell and Handel, a period that has either been neglected or misunderstood in the past. Dearnley's contribution is most welcome.

Here the organist of St. Paul's Cathedral takes us through the various aspects of church music during these changing years, and, as we would expect, concentrates upon cathedral music. Anyone looking for a comprehensive history of English church music will be disappointed. As the author explains in his introduction, it is rather a series of studies. Dearnley gives valuable information regarding the scope and influence of the music of the Chapel Royal. Here it is difficult to decide whether the music was written for the entertainment of the King or for the worship of the King of Kings. In his discussion of cathedral music Dearnley presents a well-rounded picture of the reconstitution of musical activities after the Restoration. Then follows a brief (too brief) chapter on Parish music and another on the place of the organ.

The last chapter, which takes up about a third of the book, is perhaps the most valuable. Dearnley explains that it is not so much a chapter as 'a swollen appendix to the previous chapters'. In it he gives a listing of most of the church composers of the period. Brief biographical sketches are given, together with discussions of the major works of each composer. Generous musical examples are given and this chapter by itself provides a vital reference tool. It will be particularly useful for those who are involved in the practical side of church music, especially to those who have not previously explored the music of the period.

Perhaps it is a weakness in the work as a whole, that there is insufficient discussion of what was the contemporary view of the function of church music. Throughout the work there are many hints that music in church was regarded largely as 'an aural lubricant', something that had the nature of an interlude or even merely entertainment. But nowhere is it worked out in detail. Such a treatment would have helped to clarify the suspicion that very few of the composers had any theological understanding of their art and merely looked upon the church as another sphere in which their music might be heard. It would be valuable to know whether the compositions were written to stimulate devotion or to simply provide diversion.

ROBIN A. LEAVER

THE OBEDIENCE OF FAITH: THE PURPOSES OF PAUL IN THE EPISTLE TO THE ROMANS. *Paul S. Minear.* SCM. 115 pp. £1.40.

This monograph argues the following hypothesis. The Romans to whom Paul wrote were grouped in a number of house churches which not only did not meet together but were sharply divided, both within and between themselves, into five bodies of opinion regarding the Jewish law: (1) the 'weak', mostly converted Jews, who censured the 'strong' for their liberty; (2) the 'strong', mostly converted Gentiles, who despised the 'weak' for scrupulosity; (3) the 'doubters', who halted between two opinions; (4) the 'weak' who did not condemn the 'strong'; (5) the 'strong' who did not despise the weak. Paul's letter is a crafty piece of ecumenical theology, occasioned by his need of united Roman support; it expounds the gospel in a way which, while generally profitable for all, is directly angled at point after point (though without Paul saying so) on those views and attitudes of the first three groups which Paul hoped to change, thereby bringing the separated parties together.

Paul's purpose breaks surface in chapters 14-16, but operates from the start of the letter, and the exegete who knows this can pick out which group Paul is getting at in each section (except for 13: 1-7, the inclusion of which Dr. Minear admits that he cannot explain in terms of Paul's purpose as described).

Ingenious?—yes, but not capable of demonstration. At no point does the theory explain what was otherwise inexplicable, and to affirm that it covers the whole of Paul's purpose in writing Romans is as inadequate as saying that Beethoven's whole purpose in writing the Ninth Symphony was to make money. A good deal can be said for supposing that Paul believed the kind of clashes of view Dr. Minear describes to be part of the Roman situation, but to explain the entire course and content of the letter in terms of an *ad hoc* venture in five-sided reconciliation is over-subtle and inadequate to the facts. Minear's basket is simply not big enough to contain eggs like Romans 5 and 8! And nothing can remove artificiality from a theory which posits that Paul drops no hint of his real purpose—no hint, at any rate, which his readers could pick up—till Romans 14, and even then does not say it straight out. Paul was not that sort of writer, for he was not that sort of man. However, there is much helpful comment on particular passages.

J. I. PACKER

CONCORDANT DISCORD: THE INTERDEPENDENCE OF FAITHS. R. C. Zaehner. Oxford University Press, 1970. 464 pp. £4.00.

In 1936 Mr. H. N. Spalding was successful in setting up a professorship of Eastern Religions at Oxford. In 1946 Mr. R. C. Zaehner was admitted to the Roman Catholic Church. In 1953 Mr. Zaehner was elected to the Spalding chair, being, as he himself ingenuously recognises, almost wholly ignorant of those great religions of the East which were the main interest of Mr. Spalding. In 1967-69 Professor Zaehner delivered the Gifford lectures in the University of St. Andrew's; this big book may be regarded as a progress report on the studies of fourteen years, during which Zaehner has worked very hard to make up the deficiencies in his equipment. The main purpose of the book is to consider whether there is a real convergence of the faiths, avoiding the besetting sin of the Christian apologist, who is always inclined to find similarities where they do not exist and to overlook the deep differences which do divide the faiths. The recurrent theme is mysticism, a word which recurs constantly but perhaps is nowhere adequately defined. If a mystic is 'one who has caught a glimpse of eternity' (p. 51), then about ten million practising Anglicans are mystics—an odd conclusion, but one which nevertheless might be correct. Zaehner manifests throughout an enviable erudition; but he is presenting a highly personal view, and the cautious student may find it desirable to check his renderings of eastern sources against other reliable authorities. An impressive performance; yet the book has left one reader profoundly dissatisfied. Why is this? A fellow-churchman of Zaehner's wrote of him in the *Times* on June 12th, 1971 that, while his point of view represents the mentality of a number of Roman Catholics, it is not at all in touch 'with the serious work of theologians and the immensely constructive programme which the Council has set before the Church'. This, I think, is it. During these years Zaehner has been so busy with his eastern religions that he has not given himself time to study Christianity. His extensive lack of acquaintance with the Old Testament, his unconcealed contempt for theology, and his almost total unawareness of any form of the

Christian faith other than the pre-conciliar Roman Catholicism which he embraced in 1946, have not been to his advantage. I believe that Zaehner has it in him to do a great deal better than this. If in ten years' time he produces the great book which will really be worthy of his many gifts, I hope that I may still be there to read it, and to commend it without reserve.

STEPHEN NEILL

ELIZABETHAN PURITANISM. Edited by L. J. Trinterud. OUP. 454 pp. £5.25.

Professor Trinterud recognises the difficulty in defining Puritanism, but sees emerging by the mid-1570s three distinct groups, the anti-vestment group, mainly older men, returning Marian exiles, the passive resisters whom one might almost call main stream puritans, and the Presbyterian puritans led by Cartwright. Each group is represented here by three or four works: the first by John Gough, Foxe, and *The Fortress of Fathers*, the second by Edward Dering, the Parliamentarian Wentworth, the Order of Prophecy at Norwich, and the Geneva Bible prefaces, and last group by William Fulke (though he changed back into the second group), John Knewstub, Eusebius Paget, and James Morice. Each work has a separate introduction, and the whole gives a useful sample of the range of Elizabethan puritanism. Within the space limits Professor Trinterud had done all that could be asked, though perhaps the threefold division rather disguises the fact that the overwhelming majority of puritans in the period belonged to the second group, and the areas of conflict can be exaggerated as Professor and Mrs. George showed in their important book. But within the series limits this volume maintains the high standard of this *Library of Protestant Thought*. G. E. DUFFIELD

THE CHRISTIAN RESPONSE TO THE SEXUAL REVOLUTION. D. R. Mace. Lutterworth. 127 pp. £0.40.

Dr. Mace has written a popular but basically unsatisfactory paperback. He tries to cover a vast field, and much of his comment is superficial, full of half truths. He overdoes the Christian thinking of sex as sin. He does not understand at all what the Reformation said about family life, and even when he gets onto modern problems one would expect a professor of family sociology to be a bit better informed of the modern challenges to traditional concepts. He is of course aware of great changes in general but does not seem to grasp (in this book at least) the anti-family attacks of modern feminists like Women's Lib., and as to his Christian contribution, this quote will inform the reader, 'Any serious attempt to study the basis of the traditional Christian sex ethic makes it clear that the whole structure rests upon foundations that have been almost completely discredited, either by modern scientific knowledge or by the conditions of modern life, so completely different either from those of Palestine in biblical times or of medieval Europe' (p. 104f.). Dr. Mace's grasp on the Bible and modern development is unsure, and his constant source of inspiration appears to be Dr. Sherwin Bailey.

G. E. DUFFIELD

CHRISTIAN SYMBOLS ANCIENT & MODERN. H. Child & D. Colles. Bell. 270 pp. £6.

This attractive book is subtitled a handbook for students, but the two artist-

authors state in their introduction that they hope it will inspire teachers, craftsmen, designers, and even ordinands. The book has strengths and weaknesses. For the former the line drawings are excellent, numerous and bring out the design points, in fact they are more effective than the halftones. It is well organised in sections and individual items are easy to find. For the latter there was some poor trimming in our copy, but more serious are the theological weaknesses. The two authors have obviously tried to avoid theological problems but you cannot talk of Christian symbolism without theology, and the theology implied in places here is broadly catholic. It is not without significance that the two main areas from which the illustrations are taken are the Middle Ages (the majority) and very recent times; almost nothing from the Reformation era, and little from modern Protestant design. As a result the reader gets a vaguely catholic theology of symbolism from this book. I still enjoyed it but I would not recommend it except for very critical use.

C. BECKENBAUR

THE HORNED MOSES IN MEDIEVAL ART & THOUGHT. *R. Mellinkoff*. 210 pp. + plates. £7.85. ANIMALS IN ART & THOUGHT TO THE END OF THE MIDDLE AGES. *F. Klingender*. RKP. 580 pp. £12. MEDIEVAL NORWEGIAN ART. *P. Anker & I. Racz*. Cap-pelens, Oslo. 225 pp. np.

All these works are beautifully, almost lavishly, produced. Mrs. Mellinkoff is certainly right that a Moses with horns is at least curious to moderns, horns normally being associated with the devil. The traditional explanation is Jerome's mistranslation of Ex. 34: 29 in the Vulgate where he rendered the Hebrew *qeren* by the Latin *cornuta*—presumably consciously and on the basis that horns in the ancient world symbolised not devils but divinity and power, e.g. the many horned gods and goddesses of antiquity. But then why does the horned Moses only appear in the eleventh century? Mrs. Mellinkoff sees the solution in the intermediate cultural developments, not in Jerome's slip. A horned Moses first appears in England, and our authoress postulates that the horns reflect partly an ancient custom of adorning helmets with horns, and that theologians related the horns partly to light emanating in the manner of a horn as Rashi had suggested, and partly to episcopal mitres which are found only in the Latin church. She also suggests that ignorant people may have failed to distinguish between horns of honour and those of dishonour, and some may even have linked horns with the Jews. Mrs. Mellinkoff's explanation is advanced with scholarly caution and seems convincing. The numerous illustrations enable the reader to decide for himself on some of the evidence.

Francis Klingender died in 1955 but had by then completed the MS of this book which E. Antal and J. Harthan have edited for press. Klingender's intention was not so much to note how animals appeared in cave drawings through literature and sculpture (though he did that) as to interpret the meaning they were given, and how this developed. He saw animals as concealing the secret aspirations and fears of society, and Freudianwise he sought to lay these bare. But animals also tell us something of how the ordinary man, and even the embryonic scientist, saw them. Freud's ideas do appear rather prominently, and in a sense that dates the book. Klingender contrasts the *reality principle*, animals as they actually are in their struggle for

survival with the *pleasure principle* in which animals reveal men's fancies. This makes interesting reading, though it is speculative and the reader needs to keep his critical faculties about him all through. The first section sets the background—animals in antiquity, the Near East, classical Greece and Rome and in barbarian legends. The second section shows the initial clash between the ancient heritage of the Mediterranean areas and the traditions of northern Europe, and then through a series of revivals there is a gradual process of assimilation culminating in the final synthesis of twelfth century Romanesque art. The magnificent Gothic art was the highest flowering of the medieval view of the world. The third section covers the Later Middle Ages and the emergence of Gothic naturalism. Scientific revival from the twelfth century (encouraged by contact with the Arabs) is followed by popularisation as seen in the encyclopedias of Bartholomew the Englishman, etc. Then there is the revival of ancient fables in which can be seen both a joy in watching nature and also certain allegorical interpretations of contemporary life. The final pages show the transition to printing and the modern world with Caxton and his *Reynard* and *Aesop* making the ideas of earlier ages much more widely available. This is a sumptuous and delightful book which I much enjoyed. It is well illustrated in black and white, and I am willing to forgive the author his speculative interpretations at times for the sheer joy of having in one volume such a comprehensive survey of animal art.

The turning point in the Norwegian Middle Ages was the great plague about 1350 which ravaged Norway even more devastatingly than other countries. It affected art, since Norway as a whole took nearly a century to recover. This publication with numerous fine halftone pictures and a few in colour, shows Norwegian craftsmen developing their own distinctive Scandinavian style of wood carving and the charming stave churches, together with general influence of European medieval art forms. I did not find the numerous statues of Christ and the virgin attractive either theologically or aesthetically; there is a certain unattractive crudity somewhat reminiscent of a painted Victorian doll. But the earlier wood carving round doors and on panels is superb in detail and rich texture. The metal work likewise is fine, and the stave churches are the distinguishing mark of Scandinavian style until it was gradually swamped by more general European culture. Whether one likes particular instances or not, this is the best book I know to show Norway's extant medieval artistic heritage which is nearly all church-linked.

C. BECKENBAUR

THE CONSEQUENCES OF THE COVENANT. *G. W. Buchanan*. Brill. xx + 342 pp. 84 guilders.

Buchanan maintains that this book is the result of a very practical approach. He assumes that an author communicates to the people of his day by using 'very ordinary expressions with ordinary meanings' (p. xv). As an example, he maintains that a principality would be expected to be territory ruled by a prince and a kingdom the country governed by a king. With such rules of procedure he examines a series of topics of importance in the Bible: the theology of conquest, the kingdom of God, the land of the conquest, life under the covenant, covenantal asceticism, covenantal provisions for forgiveness and reconciliation, covenantal sectarianism, covenantal practices, and for good measure he adds an appendix on the pronunciation of the tetragrammaton and another on the millenium after the fall. Buchanan

points out that there is no strong sense of sequence in his book and that some chapters could be studied as units without reading the remainder. He explains that this is because this is an early stage in a study in which each of his chapters might well be expanded one day into a book.

Few will be found to quarrel with Buchanan's suggested method of procedure. But the question remains as to whether he has done what he said he would do. For example, to take the expression, 'the kingdom of God' to refer to a material kingdom in Palestine does not at first sight seem to fit in with the canon that each expression will be taken in its ordinary simple meaning. A similar criticism might be made at more than one point.

Let me say at once that I found much of interest in this book. The section which appealed most to me was that in which what is known of the various Jewish sects, the Essenes, the Pharisees, the Sadducees and others is carefully outlined. This part of the book is exceedingly valuable and shows the author's Jewish scholarship at its best. Throughout the book there are shrewd insights and revealing glimpses of Judaism. But on the whole I found myself more puzzled than helped. I cannot follow some of the biblical exegesis. For example, the Son of Man in Daniel 7 is thought to have been probably Judah the Maccabee (p. 11, n. 3); Paul's reference to filling up which is lacking in Christ's afflictions (Col. 1: 24) means that Jesus' death had not quite balanced the sins of Israel and now Paul would make up the difference (p. 36); the things that go out of a man and defile him (Mark 7: 15) are things like "excrement, discharges, heomorrhages, perspiration" (p. 167), completely ignoring the explanation given in verses 21ff. Nor do I find it easy to think that the kingdom of heaven or the kingdom of God meant an earthly kingdom. Buchanan holds that Jesus may have been willing to lead a war against Rome, had He but received a sign from heaven (p. 41). He thinks that 'The original intention' of the Fall story 'may have been to teach celibacy' (p. 175). Such conclusions need a lot of evidence and this is not supplied.

LEON MORRIS

THE CHURCH HOUSES: THEIR RELIGION AND SOCIAL SIGNIFICANCE.
Patrick Cowley. SPCK. (for the Alcuin Club). 90 pp. £0.70.

Prebendary Patrick Cowley has had a long experience of pastoral ministry in Somerset, and has a long list of books to his credit, dealing with pastoral, liturgical and historical matters. He has now taken up a subject about which little has been written, the 'Church houses' which were frequently erected from about 1450 to 1630. Their primary purpose was to house the 'church ales' from the proceeds of which many good causes were supported e.g. the repair of the local church, the relief of poverty and sickness, and the maintenance of the local sexton or parish clerk.

In the course of his investigation, Prebendary Cowley has unearthed some quaint and interesting antiquarian material, and has opened up a number of controversial subjects. In this reviewer's opinion, it is a pity that the historical side is not more sharply divided from the polemical. It was once said that 'Historians imagine the past and remember the future' and few books could illustrate this tendency more plainly than this.

Let me briefly, but I hope fairly, sketch the writer's thesis. It is this. The early medieval tradition was to use the nave of the church for all purposes, social, commercial, religious. This was a good thing. Bishops and arch-

deacons discouraged this, which was a bad thing. Church houses were built to meet the needs created by the expulsion of these non-religious activities from the church, which was a good thing. The Puritan movement disliked 'church ales', because they led to disorder, and in particular, to the profanation of the Sabbath, and they eventually ceased. This was a bad thing. The Church Houses were either allowed to decay, or sold for private houses, or turned into schools or public houses. This was a bad thing.

Unfortunately, on the historical side, the book lacks the references and precision that one would expect in an Alcuin tract. See e.g. this sentence (pp. 64-65) 'It is said that at Lymington, near Yeovil, during an ale in about 1500 no less a person than the future Cardinal Thomas Wolsey became drunk, and Sir Amias Poulett, a local magistrate and a strict puritan, had him put in the stocks.' Now such a choice morsel should surely have had a reference, so that it could be checked? But what was 'a puritan' in 1500? The word is not usually used except to describe the extreme Reformers of Elizabeth's reign.

On the polemical side there will always be doubts about the separation of secular from sacred. Professor J. G. Davies, a strong supporter of the 'no division' school writes a foreword to this book. But Professor Gwatkin used to say 'The early church soon found that to make every day alike holy was the shortest way to make every day alike profane', and the same may well go for buildings. I have seen the pleasure in a country congregation when a cup of tea has been served in the church itself on a winter night, but I have also seen the step forward when a church has been built so as to leave a dual-purpose building for the more secular activities. There is no black and white in these matters.

It may be a pity that church and inn, in English society, have moved so far apart, but this does not justify us in accepting Prebendary Cowley's view that there were no irregularities in the church ale festivities, and that the ascetic side of Christian observance was not as important as the social and communal.

Nevertheless, we can thank the Prebendary for a provocative book, which on its controversial side could justify a longer review.

RONALD LEICESTER

IN GOD'S NAME. *Edited by J. Chandos.* Hutchinson, 586 pp. £6.00.

John Chandos, who is not otherwise identified here except as an author in quite different fields, explains that his interest in this subject arose out of Third Programme broadcasts. 'Victorian sermons as a whole have not worn well. As literature, . . . with few exceptions, grandiose shams. As historical documents they are sometimes significant, but more often than not they merely confirm the decadence, full of genteel platitudes, to which the medium had sunk. But to follow preaching into the seventeenth and sixteenth centuries is to find the pulpit . . .' (p. xvii). The book's subtitle is *Examples of Preaching in England 1534-1662*, and he has undoubtedly hit the golden age of English preaching. Fortunately the editor and publisher were prudent enough to tackle the subject on a large enough scale to be of real use, not the wretched potted little paperbacks so beloved of some commercial publishers. For that, gratitude indeed, because here the reader can assess for himself. Mr. Chandos provides short introductions to each section; the work is divided chronologically into five parts with index, brief epilogue and short

bibliography. He half confesses certain prejudices, 'I find John Owen, Sibbs [*sic*] and Farindon well-nigh unreadable' (p. xix), and certainly in the period I know best, the earlier one, there are some curious omissions: nothing from Cranmer, the architect of so much in the Reformation and acknowledged master of literary style, and only four insignificant references to him; nothing from Ridley, not even mentioned; nothing from Jewel (only two slight references) the acknowledged expert and leader in defending the Reformation Settlement. No two editors would ever agree absolutely on selection, especially large scale selection like this book, but the absence of such leaders is bound to raise questions. And there are more queries in the later period. The author's touch with the Puritans is uncertain in places. He does not seem to be aware of the recent edition of Perkins, nor of the very important work, C. H. & K. George *The Protestant Mind of the English Reformation 1570-1640* (Princeton, 1961). And has the editor forgotten John Bunyan, the best known of all Puritans? There are some careless slips from Sibbs for Sibbes (xix), and Obidah Rogers for Obadiah Rogers (xxvi) through to H. Nuttall for G. F. Nuttall (572). But the reader should not on this account write the book off, for it is important and valuable. It does show some careless checking, and there are signs of the editor's lack of professional expertise in the field of Church history, and yet we should be grateful for so generous a selection of sermons, for a certain disarming candour about the editor's views, and for his ability to produce memorable phrases and sentences (even if historically open to question), e.g. 'The Puritan movement first glorified and professionalized, and then debased and debauched, the pulpit' (p. xxix). I hope readers will buy this book but use it critically, and that the editor will in time produce a revised edition, consulting not merely secular historians which he has done but historical theologians which he does not seem to have done, and suffered in consequence, thus failing to produce a really top class study.

G. E. DUFFIELD

THREE FRENCH TREATISES. *J. Calvin. Edited by F. M. Higman.* Athlone. 171 pp. £0.90.

This Athlone Renaissance Library paperback contains Calvin's *Traité des Reliques, Traité de la Cène, Excuse aux Nicodemites*, all carefully edited by someone who has already published a major work on Calvin's linguistics and style. Apparatus, notes, and glossary are provided, an introduction and bibliography at the front in addition. The textual work is excellent, as we should expect from this editor, the general introduction and historical background are reliable without being very new, the section on Calvin as a writer is quite superb, but unfortunately the theological comments are at a much lower level. The editor is hardly at home in theology and a note of acknowledgment suggests dependence upon the Rev. R. E. Davies, whose work on the Reformers was many years back. The bibliography gives the clue. It is quite unreliable, giving some very old (though often useful) works, missing out recent ones, giving French versions of works translated into English years ago. To grasp the theological naivety, 'The Reformation was not simply a split in the Church. It involved stepping right outside the only Church that existed, and consequently creating *ex nihilo*, a new church structure. It was not only a question of stating different doctrines; it was a matter of evolving from these doctrines a new pattern of life . . .' (p.11). That shows the most lamentable grasp of the whole humanist thrust *ad*

fontes et origines, the Reformation concern to get back to primitive purity, to reform the church, not split off into new churches, evolve new doctrines and new ways of life. The editor is an expert in literary styles but a novice in theology, and the handling of Zwingli's theology suggests the same amateurism. There is no hint of awareness of the research on Zwingli's eucharistic stance, and writings like those of G. W. Bromiley. A basically good textbook could be made a lot more valuable by some revising at the hands of a Reformation historical theologian. G. E. DUFFIELD

THE CASE FOR ASTROLOGY. *J. A. West and J. G. Toonder.*
MacDonald. 286 pp. \$3.00

The case argued in this book is a thin one. Even though the authors are critical of the pop astrology of newspapers and women's magazines, they fail to establish a convincing case for the more serious type they expound. The apparatus of scholarship which they try to assemble lacks coherence and vigour; and the frequent recourse to snide remarks about those unable to 'see' does not improve confidence in either their premises or their conclusions.

Supporting evidence is given maximum weight, contradictions are recognised, but quickly passed over. They believe that aristocratic leadership and research will reveal the value of astrology, but it is only for an elite—'for the vast majority there is no hope' (p. 249).

Yet there are occasional points worth noting, which suggest some celestial/terrestrial correlation. Whether they justify horoscopes is another matter. Astrology does deserve a more serious historical hearing than it has often had. Unfortunately this book is unlikely to lead many in that direction. Christians might profitably read this book as an exercise in penance. Some kinds of Christian apologetic are too painfully similar. IAN BREWARD

SHORTER NOTICES

MOVEMENTS OF RELIGIOUS THOUGHT IN BRITAIN DURING THE NINETEENTH CENTURY. *J. Tulloch.* Leicester University Press. 34 + 338 pp. £3.25.

Tulloch's work dates from 1885 and thus fits naturally into the Leicester *Victorian Library*. Its title is self-explanatory, and despite a semi-popular character the work has stood the test of time well, and remains a perceptive evaluation of his own century by a Broad Church Scottish divine. The introduction by Professor A. C. Cheyne of Edinburgh is admirable, assessing first the work itself, admitting certain weaknesses and some quaint Victorianisms but vigorously asserting Tulloch's basic qualities, and then second turning to Tulloch the man and his place in the Kirk. Tulloch did not like evangelicals, finding them irrational, but he was not a Rationalist himself. His standpoint is that of Broad Churchmanship, and his book is a perceptive survey which it is good to have back in print.

TUTANKHAMEN. *C. Desroches-Noblecourt.* Penguin. 223 pp. £0.75.
Though this is simply a reissue, Madama Desroches-Noblecourt's work

deserves high praise for its clear presentation of the famous Egyptian tomb discoveries of 1922, and for F. L. Kenet's superb colour photography.

THE DEVILS OF LOUDUN. *A. Huxley.* Penguin. 329 pp. £0.40.

Huxley's work is a detailed study of the curious seventeenth century French nuns who blended promiscuity with devil worship and religious life with tourist attractions. The book is a good deal more balanced than Ken Russell's film speculations. In between the activity of the nuns Urbain Grandier made himself sufficiently unpopular with everyone from Richlieu down as to get himself burned on a trumped up charge.

THE PENGUIN BOOK OF COMICS. *G. Perry & A. Aldridge.* 272 pp. £1.25.

Most of us think of comics as relatively modern, but the authors of this revised edition show they go back through the Bayeux tapestry to the ancient Egyptians. After setting the background the authors show with copious illustrations the developments in comics across the world and especially in the last hundred years or so. Comics are not just for children; some have serious sociological or satirical importance, while others reflect trends in society.

HISTORY AND IMAGERY IN BRITISH CHURCHES. *M. D. Anderson.* Murray. 291 pp. £4.25.

This attractively illustrated work is a revision and expansion of the author's two earlier works, now out of print. It represents an interesting variation on the handbooks to churches, and its contents are grouped by subject, enabling the reader to trace out particular themes.

VOLUNTARY EUTHANASIA: IS THERE AN ALTERNATIVE? *D. W. Vere.* CMF. 61 pp. £0.20.

Dr. Vere is firmly convinced that the answer to his question is yes. Euthanasia is wrong, but no one seems very interested in exploring the alternatives. He advances as his alternative basically a solution by adequate birth control, then avoiding the prolongation by drugs of those whose lives have sunk almost to vegetable level, and thirdly much more attention for and resources to intensive preterminal care on lines such as St. Christopher's hospice. The case is solidly presented, the argumentation thorough and the alternative attractive and radical.

FROM CHRIST TO CONSTANTINE. *M. A. Smith.* IVP. 208 pp. £0.75.

Michael Smith, Baptist minister from Lancashire (and ex-Anglican), has written a very popular illustrated book, presumably aimed at the school, intelligent layman, general student market. Its concern is to tell what happened to Christians prior to their faith becoming the religion of the empire. There is a glossary for the non-specialist, but the work is rather too elementary for a theological student.

REVEREND SIRs, LADIES AND GENTLEMEN. *Compiled by D. Lewis.* Mowbrays. 125 pp. £0.90.

The Derek Nimmo Foreword sets the tone for this hardback load of fun

drawn from clerical and ecclesiastical scenes ancient and modern, historical and mythical, believable and unbelievable. The book is a selection of stories, rhymes and anecdotes, and makes amusing reading.

THE HAPSBURGS AND EUROPE 1516-1660. *H. G. Koenigsberger.* Cornell. 304 pp. £4.05.

This volume is a reprint of three substantial chapters from other books, but it holds together well and forms a useful study of the Hapsburg fortunes and their influence on Europe. The three chapters came from the *New Cambridge Modern History*, and *The Age of Expansion* edited by H. Trevor Roper.

THE PURITAN HOPE. *I. Murray.* Banner. 301 pp. £1.20.

Mr. Murray studies the interpretation and revival of prophecy, and as he says in the introduction he has moved from the amillennial position. He takes an optimistic view of Christian prospects, and his book, magnificently produced in the usual Banner manner, is a study of the Puritans and those who walked in their steps later on in history.

BIBLE COLLECTIONS AT ST. MARY'S, OSCOTT c. 1472-c. 1850. *Edited by G. F. Pullen.* St. Mary's Seminary, Oscott, Warwickshire. 208 pp. About £3.30.

This hefty paperback is part of a series of publications to catalogue the library of St. Mary's Seminary. To date this is the third volume. It contains some 1,500 entries with descriptive notes, references to STC, Wing, D&M, and a section of illustrations in the middle. There is a short introduction explaining the library's origin and development, a select bibliography, a subject index and a short title index at the end. All bibliographical works are valued by scholars, and this largely RC (but not exclusively) library will be a further useful addition. The only thing we missed was an exhaustive proper name index; e.g. Oecolampadius' important edition of Chrysostom does not appear under Oecolampadius at all, and that is the sort of thing a scholar wants to know quickly from reference works.

DISCOVERING TURKEY. *A. Mango.* Batsford. 272 pp. £2.30.

Turkey to the Christian is not just another rapidly expanding tourist area, but it is the scene of much of the later NT activity. Due to the Muslim dislike of images many NT sites are still preserved free from the later hagiography which so spoils Israel. Dr. Mango's book is useful as modern tourist guide, but he is not really conscious of the biblical richness of Turkey; for instance Paul only gets four entries all told in the index. There are some black and white illustrations, but this cannot be said to be the best guide for the Christian visitor to Turkey.

THE HOLY MAID OF KENT. *A. Neame.* Hodders. 390 pp. £3.95.

The content of this book is explained in the subtitle *The Life of Elizabeth Barton 1506-34*. Mr. Neame had done a good deal of digging around amongst documents relevant to the Maid, but his book cannot really be called history. Though he claims to be asking if the Maid was a traitor or a martyr, and a prophetess or a fraud, he is really out from start to finish to write her up as a great woman, virtuous, heroic, martyred for her faith. Throughout the book there is an inadequate grasp of basic sixteenth century scholarship;

there are tell-tale emotive adjectives in abundance, and slips like repetition of the old idea that Tyndale published in Hesse, and unsubstantiated generalisations that Tyndale knew nothing about her (what about the regular trips across the channel by Tyndale's friends, the Antwerp merchants?). For those who like hagiography and questions like the distinction between martyr and traitor asked out of historical context, the book may be of interest, but for serious scholars it should be treated with very great caution. It bears some resemblance in its approach to the author's previous book *The Happening at Lourdes*.

WHITEFIELD'S JOURNALS 1737-41. *Edited by W. Wale*. SFR, Florida. 515 pp. \$17.50.

This facsimile reprint of the 1905 Wale edition is valuable but has really been superseded by the *Banner of Truth* new edition which is in effect Wale plus. The Wale edition was an unabridged edition of original Whitefield, but the *Banner* one added some new discoveries.

JOHN A LASCO 1499-1560. *B. Hall*. Dr. Williams. 36 pp. £0.30.

This, the 1971 Library lecture, is most welcome as a careful study of the Polish Reformer who spent some time in Reformation England. There is nothing else on Jan Laski in English in recent years, except incidentally in books about other matters. Prof. Hall tells us what can be told of the Polish nobleman's early years (though his nobility has been challenged of late), how he was influenced by Erasmianism, how he moved to a Reformed position through a rather unclear process, his work at Emden, his spell in England and his final return to Poland. Prof. Hall also tells us of Laski's writings, which lacked sparkle and did not fulfil early promise. An extremely valuable monograph which fills a gap until a full biography of Laski gets written.

MARY WOLLSTONECRAFT, HER LIFE AND TIMES. *E. Nixon*. Dent. 271 pp. £3.50.

Prof. R. M. Wardle is the expert on this pre-Women's Lib. lady, but here is an attractively written popular biography. Mary W. has become something of a hero these days, and Nixon admires her but not uncritically. Mary's claim to fame is largely that she got in first with her *Vindications of the Rights of Women* in 1792, but actually the real breakthrough on feminine equality came in the latter part of the nineteenth century more as a result of people like J. S. Mill than Mary. Mary was much influenced by the French Revolution, and to their cry of the rights of men, she added 'and of women', but her own life was lived along freethinking principles and was in fact chaotic. So it is hardly surprising that she attracted enmity and scorn, and that she had little influence in her day or soon afterwards. Mary is hardly attractive from a Christian standpoint; she moved around men, e.g. Imlay and Godwin, finally dying in her second childbirth. Her thinking is secular egalitarianism, and her life woefully unstable, two suicide attempts. Her writings show all the confidence of a secularist crusader, passionately concerned for ends with little real concern to grapple with the problems of femininity, the real role of women as women, and in her *cri de coeur* she got about as much sympathy from her contemporaries in England as did the rest of the French Revolution thinking.

GOVERNMENT IN REFORMATION EUROPE 1520-60. Edited by *H. J. Cohn*. Macmillan. 320 pp. £5.

Though all the articles in this series of *Stratum* books have appeared in learned journals before, the series is a good idea, partly because some appear here in English for the first time. The articles cover Catholic and Protestant countries and show that the considerable development in central power was balanced out by a certain regionalism. Finance, price inflation, and the cost of wars played its part, as did the attempts at religious uniformity.

THE POLITICAL PARTIES OF 19th CENTURY BRITAIN. *D. E. D. Beales*. 23 pp. £0.20. **THE PARIS COMMUNE OF 1871.** *E. Schulkind*. 39 pp. £0.25. **HISTORY AFTER FOUR O'CLOCK.** 16 pp. £0.07½. All HA.

Dr. Beales sees party development in two stages, first in the 1830's and 1840's parties get accepted as the essential basis for government and then in 1867-85 they link more directly with country wide feeling. Dr. Schulkind notes the diverse interpretations of the Paris Commune which dallied so long initially over starting its democratic processes as to ensure its rapid defeat at the hands of Thiers. The Commune lasted but 72 days and was put down with savage revenge. The author is more concerned to sketch in the background and expose the presuppositions of the various interpretations than to take a line himself. The last pamphlet gives ideas for teachers concerned with school history clubs.

IS REVOLUTION CHANGE? Edited by *B. Griffiths*. IVP. 111 pp. £0.30.

The thesis of this symposium (five international contributors) is that violent revolution is unchristian and wrong. The real way for the Christian is to win the individual for Christ, but that does not mean ignoring social and communal problems. The church *qua* church should not engage in politics. Instead Christians should stop looking at politics and economics as the solution to everything and realise that the Fall is the root of the problem, man out of harmony with man because men corporately are alienated from God. That thesis is basic, and is right, but the presentation here is a bit oversimplified. There are complicated historical problems like the right to rebel and the just war somewhat sidestepped, and how does a church protest about injustice without being involved politically *qua* church? The paperback is a useful start but not more than that.

THE HISTORY OF ALL SOULS COLLEGE LIBRARY. Edited by *E. F. Jacob*. Faber. 128 pp. £2.50.

Sir Edmund Craster wrote the first six chapters of this work but died before he could complete it, so his successor the now late Dr. E. F. Jacob finished it off. It is an important volume in the *All Souls Studies* series, and notwithstanding its title has a wider interest than mere bibliography or college history. Craster shows how the original small chained library gave way to a Reformation library, how MSS books were replaced by printed ones. He shows the statesmanlike way in which Cranmer in his visitation did not seek to disturb the earlier Roman books, but the Edwardian visitors did (unsuccessfully). All Souls Library is an important one, and it illustrates quite

a bit about the history of the times, especially in its earlier period. The later developments like Christopher Codrington's benefaction and the erection of the building which bears his name are all documented here.

SCHWEITZER: A BIOGRAPHY. *G. Marshall & D. Poling.* Bles. 342 pp. £3.50.

What sort of man was Schweitzer? Undoubtedly brilliant to a very unusual degree. He was an unorthodox missionary at Lambarene. He was left wing, idealistic, pacifist, and some have claimed authoritarian and reactionary (that side is much written down in this book). He was a talented musician. His early theological writings halted liberal ethics with a jolt, and yet Schweitzer himself was in some ways very much an old fashioned liberal. This is the first biography since his death, and the authors are an American Unitarian and an American religious journalist. As might be expected, they produce a racy readable but rather superficial evaluation. It is probably too early anyhow for any sort of definitive biography and certainly this is not it. The authors are sympathetic, even admiring but they do not work at sufficient depth to tackle so enigmatic, brilliant, sacrificial and yet strangely mixed man.

FORMAL PENMANSHIP & OTHER PAPERS. *E. Johnston edited by H. Child.* Lund Humphries. 157 pp. £5.50.

Edward Johnston who died in 1944 was virtually the refounder of modern calligraphy. He wrote what is still a standard textbook and from 1929 he was at work on *Formal Penmanship* though he never finished it. Heather Child has reconstructed what she could from his notes with many of his fine illustrations. The work is prefaced by seven articles from *The Imprint*, a short-lived but important periodical. The MS itself was in three parts, first penmanship described by its tools, second by its traditions, and third by the thing itself. The illustrations in this book are admirable, and the publisher's claim of a boon to students and teachers is justified.

CRYPTS OF POWER. *Sir Kenneth Grubb.* Hodders. 253 pp. £3.15.

Sir Kenneth's autobiography disappointed one reader at least. For a man who has been prominent in the Church of England, ecumenical, international, missionary, and especially S. American affairs, it is curiously anecdotal, spiced with some not always too relevant quotes, a good many interesting points not developed, but still the occasional shrewd observation. This is not Sir Kenneth at his best, and the whole book is pitched at quite the wrong level for its subject.

NEW TESTAMENT NUPTIAL IMAGERY. *R. A. Batey.* Brill. 82 pp. 28 gldrs.

Dr. Batey sees nuptial imagery stemming from apocalyptic expectation of a new age, then the early church, disappointed, turns this present joy into a future hope. The imagery shows Christ as lord of the church, whose identity is defined and clarified by loyalty to Christ. The bride image shows the unity between Christ and the church. The paperback is scholarly and learned but too full of speculative dating and reconstructed settings to be a sure guide.

A SINGULAR INIQUITY. *G. Petrie*. Macmillan. 317 pp. £3.50.

This biography tells the story of Josephine Butler 1828-1906, the Christian social reformer who crusaded against state laws on prostitution. She was the wife of Canon George Butler. In 1869 she founded a national association of ladies to attack the double morality involved in prostitution legislation, and six years later she founded an international organisation. Her upbringing and outlook were conventionally Anglican for the times, but she early acquired a passion for social reform. Mr. Petrie has written a sympathetic biography based on extensive reading, not least in his subject's own papers and letters.

CHRISTIAN THEOLOGY TODAY. *S. W. Sykes*. Mowbrays. 153 pp. £0.90.

Mr. Sykes, who lectures at Cambridge, has sought to write a simple introduction for the man in the street. The standpoint is largely Cambridge liberalism, and there is virtually no mention of anything evangelical even in the section on evangelism. I doubt if many men in the street will want to pay the price of this costly popular paperback.

NOT THE WHOLE TRUTH. *J. C. Heenan*. 335 pp. £2.75.

Part I of Cardinal Heenan's autobiography ends with his becoming RC Bishop of Leeds in 1951. It is a candid book, though discreet about other parties, showing his early days, his work in London's East End, his visit to Russia before the War, and his difficulties with Bishop Doubleday. There are interesting sidelights such as Heenan's visit to Germany and what he learnt as early as 1936 about treatment of the Jews.

COPYRIGHT. *R. F. Whale*. Longman. 217 pp. £2.75.

Copyright is a subject all who write should understand but in practice very few have more than a scant grasp of that mysterious subject, and to be candid few lawyers have either. Mr. Whale has written in his debt by performing that rare feat of making a complicated and technical subject intelligible to the ordinary man, and even interesting. Here is the book on the subject for the non-specialist.

ALBRECHT DÜRER 1471-1971. Prestel Verlag, Munich. 415 pp. DM 20.

This monster paperback represents the quarter-century exhibition catalogue. It contains a few colour plates, many black and white ones, detailed descriptions of each entry, an index, short introductions to each section. All is in German. The quality of the book is excellent throughout, and it will be much valued by Dürer lovers able to read German.

RENAISSANCE EUROPE 1480-1520. *J. R. Hale*. Collins. 350 pp. £1.50.

Professor Hale of University College, London, departs from the usual *Fontana History of Europe* pattern and treats his period by subject. The eight divisions are: Time & Space, Political Europe, Individual & Community, Economic Europe, Class, Religion, Arts and their Audience, Secular Learning. The whole is a useful popular study of the pre-Reformation period.

THE TRIAL OF LUTHER. *J. Atkinson.* Batsford. 212 pp. £2.50.

Churchman readers will know that anything Professor Atkinson writes on Luther will be sure not only of detailed and exact scholarship but also of warm and sympathetic understanding. This book is no exception, though it does not have much annotation for the scholar. The author reconstructs Luther's trial from the hearing before Cajetan in October 1518 to the Leipzig debate the next year, to the Pope's condemnation, the trial at Worms in 1521, and finally gives his summarisings of the issues, as relevant today as 450 years ago.

THOMAS COKE, APOSTLE OF METHODISM. *J. Vickers.* Epworth. 394 pp. £5.

Coke has been neglected by biographers for too long and somewhat unsympathetically handled by other historians, but Mr. Vickers of Bognor Regis makes amends. The book grew out of the 1964 Methodist Conference annual lecture, now revised and expanded. Vickers sees Coke not as the ambitious self-seeker who took to himself the title bishop out of self-aggrandisement, but as an honourably ambitious man not infrequently in conflict with colleagues. We see him alongside Wesley and Asbury, pioneering missionary work, and of course preaching. This is an extensive study of a Methodist leader, complete with supporting documentation.

THE EMERGENCE OF CATHOLIC TRADITION. *J. Pelikan.* Chicago. 394 pp. £6.75.

Professor Pelikan plans a five-volume history of doctrine, and here is volume one, up to the year 600. It is elegantly produced with a new form of notes, in a large left-hand margin on each page, somewhat reminiscent of the very early marginal notes. There is a select bibliography. The series looks like replacing Harnack, the mentor of Pelikan's own mentor, Pauck.

'AND THE TWO SHALL BECOME ONE FLESH.' *J. P. Sampley.* CUP. 177 pp. £4.60.

Ephesians 5: 21-33 is the entire subject of this volume in the *Society for NT Studies Monograph* series. Sampley accepts and confirms Käsemann's notion that Ephesians is a mosaic of traditional formulations and that it is written by some unknown (not Paul) to Gentile Christians, but holds that Käsemann's playing down of Ephesians' commitment to traditional Judaism wants serious modification. Sampley shows in detail the OT background, is particularly interested in the submission of the church to Christ and the way this works out in the author's marriage teaching, but it is a bit disappointing to find Sampley so unaware that Ephesians is expounding a consistent biblical message stretching back to Genesis. At times he seems almost to imagine that the author is vaguely christianising contemporary Jewish traditions. This is a careful piece of work which any serious exegete must consider, even if he does not share the Käsemann view of Ephesians.

PRIDE'S PURGE. *D. Underdown.* OUP. 424 pp. £4.75.

What emerges from Dr. Underdown's detailed and exhaustively documented study is the extreme complexity of Commonwealth times. He is primarily concerned to take the 1648 Pride's Purge as a focal point round which to discuss Puritan political complexities. To talk of simple clashes between

Presbyterians and Independents is naive. The more basic clash Dr. Underdown sees is between Puritan idealism with its concern for the rights of men regardless of their status, a view which easily spilled over into, or harmonised with, radical views of religious liberty, and on the other side a religious conservatism of the Presbyterians with their strict views of authority and the political and constitutional conservatism of the gentry. The radical Puritans were deeply divided, and in the end the real revolutionary pressure came from the Army, the Levellers, and the sects. The moderates were shocked by Penruddock's revolt, and gradually they moved to a position of delight at the prospect of a returning monarchy. They had come to fear the sects and revolutionaries greatly. The 1648 Purge had failed in its attempted settlement and the Restoration undid it completely, opting for a totally different settlement. The lesson of this book is the complexity of the religious and political issues, their intertwined nature, and the deep divisions among the whole gamut of Puritanism which finally undid the Commonwealth.

KINGDOMS AND STRONGHOLDS OF THE CRUSADERS. *T. S. R. Boase.* Thames & Hudson. 272 pp. £3.75.

Mr. Boase in this finely produced book with some 170 illustrations, seventeen of them in colour, aims to capture the lives, the motives, and personal relationships of the Crusaders. He covers the era from the eleventh century to the Reformation Settlement. The readership envisaged seems to be the interested layman, especially the person who wants an outline of history and considerable photographic matter to back it up. A pleasant book, probably more for the drawing room than the study shelf.

THE HOUSE AND HOME. *M. W. Barley.* Studio Vista. 208 pp. £3.20.

This is a reprint of a 1963 book, which with the help of many black and white illustrations tells the story of the development of the house in Britain within the last nine hundred years. The book mainly concerns the building but also to some extent the furnishing.

SAMUEL TAYLOR COLERIDGE. *B. Willey.* Chatto & Windus. 264 pp. £3.

Many books have appeared in recent years on the man J. S. Mill described as one of the two great seminal minds of England in their age. Professor Willey has spent a life with Coleridge. He first read him as a young subaltern and Willey became an enthusiastic latter day Coleridgean. This book is particularly concerned to trace Coleridge's quest for spiritual truth, how he moved from Unitarianism in his Cambridge and Somerset days back to Trinitarian orthodoxy in later years. Willey sees him almost more as a proto-existentialist restating his faith in apologetics that were in advance of his time than as a mentor of Broad Churchmanship. Willey has provided an interesting book but his own sympathies lie too close to Coleridge for him to make a really critical assessment. Take the penultimate chapter on Coleridge's view of the Bible. It is more valuable for tracing out the influences on Coleridge and shows how abreast and even ahead of contemporary liberal thought he was, but it is a bit *jejeune* to praise him as a forerunner of modern biblical liberalism. Certainly Coleridge was an honest searcher but he was not a good enough theologian to see the problems of his liberal understanding of the Bible.

ELIZABETHAN RECUSANCY IN CHESHIRE. *K. R. Wark*. Manchester. 200 pp. £3.60.

Mr. Wark concedes that evidence is scanty for Cheshire recusancy especially in the early years of Elizabeth. Recusancy was not widespread in Cheshire, but of the 302 identifiable cases in the whole reign most were in Chester or SW Cheshire. The recusants came from all classes with just under half being women. Mr. Wark has made the most of his scanty evidence, and this *Chetham Society* publication fills an important gap in Cheshire history.

ROYAL CITIES OF THE OLD TESTAMENT. *K. Kenyon*. Barrie & Jenkins. 164 pp. £4.

Kathleen Kenyon is a world authority on the archaeology of early Jerusalem, and here she adds to that city Megiddo, Hazor, Gezer and Samaria. The book is semi-popular, well illustrated and she relates her finds to the Bible, so it should prove an attraction to many readers.

RESTORATION ENGLAND 1660-89. *Compiled by W. L. Sachse*. CUP. 115 pp. £2.40.

The Conference on British Studies has sponsored this series of *Bibliographical Handbooks*, and invaluable they are as reference works. Dr. Sachse of Wisconsin has done a thorough job, covering the period in fourteen sections. Take no. 12 *Religion* for instance. There the subdivision is Printed Sources with very brief comment (though the Banner of Truth Owen reprint is not noted), Surveys, Monographs, Biographies (a pity the Richard Greaves theological biography of Bunyan is omitted), and Articles which is a miscellaneous collection some going back a long way, and inevitably some more important than others. This will be a standard reference work for some time to come, especially if it is kept updated in successive editions.

THE SAYINGS OF JESUS IN THE CHURCHES OF PAUL. *D. L. Dungan*. Blackwell. 180 pp. £3.

Here is a refreshing book from a young American scholar and on a crucial subject. He is concerned to study how Paul used the sayings of Jesus, especially 1 Cor. 7:10 and 9:14. He allows for common background tradition but concludes that the Synoptic editors and the apostle used the sayings of Jesus in precisely the same way. Yet one more nail is driven thereby into the coffin of that old myth that Pauline Christianity and the Palestinian Jesus were in conflict. One only hopes that certain scholars will take note.

VICTORIAN ATTITUDES TO RACE. *C. Bolt*. RKP. 254 pp. £3.

Were the Victorians as immoral and hypocritical in this sphere as they are currently alleged to be in so many others? Dr. Bolt thinks that as they got to know more about other races so they developed a sense of white superiority, and a few unpleasant shocks like the Indian Mutiny encouraged this view. Missionaries were not so outspoken, but even they, Dr. Bolt says, revealed frequent subconscious racial prejudices. Here is a penetrating study that must form the background to current racist problems in this country, but one just wonders whether our generation will be accused and convicted of hypocrisy in the way some moderns like to convict the Victorians.

THE ENGLISH SEPARATIST TRADITION. *B. R. White*. OUP. 179 pp. £2.75.

Dr. White's rewritten Oxford thesis covers the period 1553-1620 or the Marian Martyrs to the Pilgrim Fathers as his subtitle says. His thesis is that John Foxe's great book was the inspiration of early separatism, that the continental ideas of the presbyterian puritans may have been more influential than Robert Browne, that Barrow and Greenwood bypassed Browne going back to older Separatists and that the tradition continued on through Francis Johnson to John Smyth and John Robinson of Pilgrim Father fame. White is not convinced of too great dependence on continental Anabaptist thinking, but he sees these early radicals as providing the basis for the Commonwealth sectaries and also for New England puritan radicalism. Here is a careful study, well documented and showing as has not previously been done a clear separatist development through from the death of Mary.

RELIGION AND SOCIETY IN THE AGE OF ST. AUGUSTINE. *P. Brown*. Faber. 352 pp. £3.25.

Peter Brown, author of prize-winning *Augustine of Hippo* has here collected together a number of his own recent essays and reviews classified under three heads: Religion and Society, Rome, and Africa. That will be convenient for those who enjoyed his biography of Augustine.

ART AND SOCIETY: WORSHIP. *K. and K. Baynes*. Lund Humphries. 121 pp. £2.50.

This series is sponsored by the Welsh Arts Council and aims to illustrate in near cinematograph form how art relates to parts of life, in this case religious worship. The book is mostly pictures of all kinds of worship, Christian, Shinto, Animist, Nazi and Communist with a modicum of commentary and quotes. It is a new kind of book that gets across basic messages.

THE TRIAL OF JESUS. *D. R. Catchpole*. Brill. 324 pp. 84 gldrs.

Dr. Catchpole's book (originally a Cambridge thesis) will appeal to two readerships: first, NT scholars concerned with the Gospel narrative, and second those concerned with Jewish-Christian relationships, for he is particularly concerned with Jewish interpretations of the Gospel passages from 1770 to our own day. His first section shows the influence of Rabbinic ideas, the second the charges against Jesus before the Sanhedrin, the third the special Lukan problem in ch. 22, and finally the legal setting. Bibliographies and indices are copious, and documentation exhaustive especially for German works. But considerable attention is given to works available in English, e.g. Winter and Klausner. Here is a major study of an important NT subject.

BOOK BRIEFS

Hardback

How it Began by R. T. Young, Smythe, 115 pp., £1.45 contains an HM Inspector's view of the new uncertainty in religious teaching and how he would meet it with an account of the patristic period. **Christ Incognito and**

the Church Myth by L. R. Francis, Woodville, 127 pp., £1.50 is a largely anti-institutional view of how to reform the Church of England. **None Can Guess** by M. Harper, Hodders, 160 pp., £1.50, is a chatty autobiographical sketch of a man and his wife who has become very much involved in the leadership of British Pentecostalism in the non-denominational sense. **The Chosen People** by J. M. Allegro, Hodders, 285 pp., £3 provides a study of Jewish history from the Exile to Bar Kocheba in the author's more academic vein and attractively illustrated. **Undeceptions** by C. S. Lewis edited by W. Hooper, Bles, 285 pp., £2.25 contains 48 short occasional essays and papers together with a few letters with all the usual Lewis characteristics—beautiful writing, shrewdness, traditional Christianity, wit and the ability to spot current fads and expose them. **Our Knowledge of Right & Wrong** by J. Harrison, Allen & Unwin, 407 pp., £4 examines critically recent ethical philosophy in the first part and makes its own contribution in the second. **52 Stories for Children** by R. E. O. White, Pickering & Inglis, 160 pp., £1 contains popular Christian stories for youngsters by a noted Baptist minister.

Paperback

The Church's Social Responsibility by M. H. Scharlemann, Concordia, 99 pp., £1.10 contains a popular but sane Lutheran account of Christian social involvement. **Son of Man** by Dennis Potter, Penguin, 93 pp., £0.25 is the text of the controversial BBC play. **The Chinese Church that will not die** by M. Wang, Hodders, 160 pp., £0.45, is in two parts, the first about Mary Wang in the Far East and the second about her continuing witness in the West after the Communist take-over. **Queen Victoria** by Lytton Strachey, Penguin, 255 pp., £0.40, is a classic, a period piece of great entertainment rather than strict history. **Pause for Thought on Radio 2** edited by J. Scott-Moncrieff, BBC, 95 pp., £0.25 contains a collection of radio broadcasts. **Comparative Religion** by E. J. Sharpe, Lutterworth, 85 pp., £0.65, continues the 50 Key Words series. **Drug Dependence—a New Poverty** by D. W. Vere, 14 pp., £0.10, **Should Christians support Voluntary Euthanasia?** by D. W. Vere, 7 pp., £0.05, **The Supernatural in Medicine** by D. M. Lloyd-Jones, 24 pp., £0.10, are all CMF pamphlets, whilst **Where Love is there God is also** by Tolstoy, 15 pp., £0.05, is a CMF reprint. **Girls and Sex** by W. B. Pomeroy, Penguin, 138 pp., £0.25 is now in paperback. **Born to Burn** by F. A. Tatford, Prophetic Witness, 168 pp., £0.60 is the account of David Davies' missionary hardships in modern china. **Bereavement** by J. Matse, M. A. J. M. Nevejan & H. Faber, Lutterworth, 96 pp., £0.45 and **Inclusive Thinking** by F. Boerwinkel, Lutterworth, 96 pp., £0.45 are two works translated from Dutch; the first is a psychologist, sociologist and a pastor looking at the problems of bereavement, and the second is yet one more radical attempt to rethink Christian communication. **Mark's Sketchbook of Christ** by H. Tenney, Banner, 104 pp., £0.60 is a work book on Mark's Gospel for younger readers and is a UK edition of an earlier US one. **The Intelligent Woman's Guide to Socialism, Capitalism, Sovietism & Facism** by G. B. Shaw, Penguin, 525 pp., £0.50 is an old classic first published in 1928. **Vox Evangelica VII**, LBC., 87 pp., n.p. contains four articles, F. F. Bruce on Paul, H. D. McDonald on Immortality, D. R. Carnegie on the Fourth Gospel and a rather slight survey by H. H. Rowdon of Theological Education. **Young Man Luther** by E. H. Erikson, Faber, 280 pp., £1.20 is a psychological interpretation of Luther now in paperback (original 1959).