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## Reviews

*Cardinal Bainbridge in the Court of Rome 1509-1514*. D. S. Chambers. Oxford University Press, 1965. pp. xii, 178. 30s.

Christopher Bainbridge's career, which ended in 1514 probably by poison, had been, until shortly before his death, a model for any aspiring young English cleric of his day. In December 1508 he had risen to be Archbishop of York by judicious application of family influence, by a considerable degree of hard work as an ecclesiastical lawyer and by steadfast support for the regime of Henry VII, first of the Tudors. This book, with a careful apparatus of critical notes signalling its close relationship to an Oxford doctoral thesis, throws a most interesting light less upon Bainbridge himself than upon the ramifications of Vatican diplomacy and the activities of the papal Curia. Primarily this book is one for specialists and particularly for those who, like Dr. Chambers, hope for the production of "an analytical history of the college of cardinals".

Nevertheless there is interest for any one concerned with the period upon which the deluge of the Reformation was to break. For example, whilst it is clear that by the time of his death Bainbridge's diplomatic initiatives and intentions had been largely defeated this was due less to the Cardinal's inept handling of affairs than to other factors. Indeed it seems likely that Bainbridge, nominally the personal representative of the young king Henry VIII, was being double-crossed at home where Wolsey was swiftly rising to prominence and favour at court.

On the other hand Bainbridge's own responsibilities at Rome, quite apart from top-level diplomacy or the care of less exalted English interests, exemplify his duties not only to the King but to the Pope. For a couple of months he held office as Cardinal legate with a division of the papal army in the disastrous war with Ferrara and, during the last year of his life, became responsible for the Cistercian Order and for arbitration in a major dispute within it.

Oddly, after Bainbridge's death, no successor was appointed in Rome and this was to become a very serious lack in the days when the King's great matter was canvassed there with no permanent front rank English negotiator in residence.

For those who like their history on a wide screen with windy generalisations such a book as this will not appeal but for those who want the history behind the headlines of the period this is a book to buy and to reflect upon.

B. R. WHITE.

*The Prayer Book Tradition in the Free Churches* by A. Elliott Peaston. James Clarke & Co. 199 pp. Price 18s. 6d.

Churches are influenced not only by what they accept but also, and often profoundly, by what they reject. In resisting the imposition of the Book of Common Prayer, the Free Churches did not escape its impact. Its influence upon our worship, both negative and positive, is assessed in this book. The title, however, does not tally with the contents. One is led to expect that the author will trace the influence of the Anglican Prayer Book on the life and worship of the Presbyterian, Baptist, Congregational, and Methodist Churches. In fact, he leaves out the Presbyterian Church of England and includes, among others, the Free Church of England, the Moravians, the Churches of Christ, the Swedenborgians, and the Catholic Apostolic Church. Furthermore, he does not confine himself to the Book of Common Prayer but also gives a more general account of the production of prayer books in these Churches. It is admitted that the latter were not necessarily dependent on the Anglican tradition. As a result, it is not altogether clear whether the title has reference to prayer books or *the Prayer Book*.

Not much is said about the Baptists because there is not much to say! For "these uncompromising Protestants have never displayed any real liking for prayer-book worship". The influence of John Smyth who "objected to the use of any book in public worship" has been enduring. A brief account is given of the service books produced by J. H. Shakespeare and G. P. Gould, H. Bonar and F. C. Spurr, D. Tait Patterson and M. E. Aubrey. It was, apparently, J. H. Shakespeare who introduced the metrical litanies of Thomas B. Pollock (an Anglican minister here incorrectly designated as a Presbyterian) into the Baptist Church Hymnal (1900).

This book is a valuable corrective to the widespread idea that only in recent times has the attempt been made to introduce liturgical forms and prayers into the worship of the Free Churches. A knowledge of these many and various attempts to use prepared services without surrendering the elements of freedom and spontaneity in worship, can be of great value to us at this present time. Much may be learned both from the mistakes and the achievements of others. There are certain strange omissions from this book. For example, no mention is made of the contribution of Thomas Binney, who, according to Dr. Horton Davies, "changed the face of preaching, prayer and praise in Congregationalism". These criticisms, however, should not be allowed to detract attention from the great value of this book. It contains a good deal of interesting, detailed, and accurate information, and may be warmly commended to all who are interested in the history, and concerned about the renewal of worship.

STEPHEN F. WINWARD.

*Baptist Church Discipline.* James Leo Garrett, Jr. Nashville. Broadman Press, 1962. 52 pp. 85 cents.

"The republication of the Charlestown Baptist *Summary of Church Discipline* has, as its major purpose, the encouragement of the renewal of a proper church discipline through study of an important document in the history of Baptist church discipline." In these words emerges the purpose of this little book. It is divided into two parts; the first sketches the history of discipline up to 1773 and the second gives the text of the 1774 *Summary* with a few grammatical changes.

The writer begins by expressing his concern concerning the lack of discipline among Southern Baptists. In the rapid survey that follows he pays particular attention to the N.T. evidence, the Anabaptist and early English Baptist views, and the historical background of the *Summary*, and its relationship to the *Short Treatise* (1743) of the Philadelphia Association. The *Summary*, we are told, "is the product of the Calvinistic Baptist tradition. . . . This is revealed in the theological overtones as well as by its quotations from John Gill . . ." (p. 18). The *Summary* itself has six chapters: Of a true and Orderly Gospel Church, Of Church Officers, Of receiving Persons into Church Membership, Of the duties incumbent on Church Members, Of Church Censures, and Of the Association of Churches.

Due to the definite American orientation of this book it is not calculated to be read widely in England. Nevertheless "the encouragement of a proper church discipline" is perhaps as necessary in the United Kingdom as in the U.S.A.

P. TOON.

*Archaeology in the Holy Land* by Kathleen M. Kenyon. London. University Paperbacks. Methuen & Co. Ltd., 1965. 328 pp. 25s.

Miss Kenyon is a well-known authority in the field of Palestinian archaeology and therefore her book is a useful contribution to this subject. This volume is, primarily, a book on archaeology and is not intended to provide a history of Israel or a collection of "archaeological confirmations" for the Biblical records. It gives an account, often first-hand information, of the work done on the most important sites in the Holy Land, as well as an unbiased interpretation of the results. The period covered extends from the very first settlements in the Stone Age down to Hellenistic times.

The book is written in a readable style, and it contains 56 excellent photographs and 67 illustrations in the text. The appendix includes a brief description of the sites mentioned and a short bibliography relevant to each site. There are a few points

which may be questioned, e.g. the statement on p. 240 that the Philistines set up *both* David and Ishbaal as their vassals, and that Zerubbabel rebuilt the Temple in 520 B.C. (cf p. 298). Occasionally the author uses spellings which are less customary, e.g. *Yahwehism* (p. 207) for *Yahwism*, *Hosea* (p.283) for *Hoshea*. On 269 (line 11) read *this* for *thise*, and on p. 279 (lines 21 and 26) read *Jehoahaz* for *Jehoiahaz*.

This volume can be recommended as a helpful background study for the Old Testament, which would also teach the virtue of caution in the interpretation of evidence, and would shed light upon many aspects of the history of Israel, its kings and people, and their way of life.

A. A. ANDERSON.

*Cambridge Bible Commentary: St. Matthew.* A. W. Argyle. Cambridge, The University Press, 1963. 228 + ix pages, paperback edition 8s. 6d.

Designed for use in schools and training colleges, and for the layman, the new Cambridge Commentary replaces the old Cambridge Bible for Schools and seeks to cater especially for such examinations as the G.C.E. Type and layout are attractively modern, commentary alternating with text, and the latter in the NEB version, though this translation is never discussed and only once is a NEB rendering referred to. With A. W. Argyle to lead them, it goes without saying that young scholars will find innumerable scholarly, accurate and up-to-date explanations and ample background material for the usual "annotate and give context" type of examination question. It is a measure of the limitations imposed that the standard assumed constantly varies: the notes on Papias, Son of Man, "Q", Pharisees, the Supper/Passover question, the Qumran communities, and 19:14, illustrate the temptation to say too much or too little, producing confusion. One wonders too what students will make of repeated unexplained references to "inferior MSS". On the other hand, those who notice that the Index includes a glossary will find some of their questions answered; and those who know the arid tone of some of the material on the gospels offered to "O"-level candidates will appreciate highly the reverence, the truly religious approach, and the positive interpretation here provided.

The best reviewer of such a book would probably be a newly-successful "O"-level candidate. One would like to overhear, for example, teenage reaction to the comments upon the Virgin Birth, and upon Christ's teaching concerning sex (on second thoughts, perhaps one would not!). One wonders too how far, in these days, this kind of assistance suffices. Other types of question

are now posed, testing comprehension and evaluation. Miracles can no longer be merely assumed, nor is it enough to "explain" the Sermon on the Mount without discussing the relevance of the Christian ethic today. Neither the pattern governing Matthew's material nor the figure of the Master emerge very clearly from the great wealth of information and one longs to be shown what point the study should have for modern young people. These hesitations, however, concern overall design rather than individual performance in this volume — upon which Mr. Argyle deserves our congratulations. Production is excellent, though a double blunder about "manger" (page 31) will need correcting.

R. E. O. WHITE.

*Believing in God.* Daniel Jenkins. London. Carey Kingsgate Press, 1965. 94 pp. 6/-.

*Prayer and Personal Religion.* John B. Coburn. London. Carey Kingsgate Press, 1965. 96 pp. 6/-.

Professor Jenkins' book is the first of a series to be known as the Layman's Theological Library. If the whole library turns out to be of the quality of the first fruits it will be of inestimable worth to the busy layman. At the outset the writer makes clear that belief in God is not easy for many people and that this was so for past ages as it is for our own. Mystery and meaning go together. "The world that the Bible presents is not that of a floodlit stage where all is clear and sharply defined. Rather is it that of a world of mystery, wonderful and bewildering, where, out of the darkness, shadows and confusion of tongues, a light shines and a voice speaks." From this premise the writer proceeds to examine such age-old problems as the presence in the world of evil and suffering and to make a searching and illuminating analysis of the modern attitude to faith's challenge. Obsession with science and technology has become the idolatry of our age and has obscured the prior status of life's personal dimension. Professor Jenkins confronts this situation with facts and arguments reassuring to the Christian and challenging to atheist and agnostic alike. "No book written about the Bible has yet appeared which seriously challenges the faith of an honest and informed believer." God's word spoken in Christ is not only relevant but crucial for our age as for all others. This book is an outcrop of a rich vein of dedicated protestant scholarship.

The Christian has two frontiers of encounter, that where he meets with God and that where he confronts life's complexity of relationships and circumstances. Dr. Coburn's book is designed to introduce the novice to the world of prayer and personal devotion and to lead him on stage by stage until mastery and maturity are

attained. The book could only have been written by one deeply versed in practical religious psychology. The simplicity of its language tends to hide the profundity of its teaching. Nonconformists will sense an Anglican slant in the thought provoking paragraph on sacramental worship. The great Christian paradox, "Joy through suffering" is ably dealt with in the last chapter. The Carey Kingsgate Press is to be congratulated on a very auspicious beginning to its new series.

W. H. HOPCRAFT.

*Noughts and Crosses* by Howard Williams. London. Carey Kingsgate Press, 1965. 94 pp. 7s. 6d.

A volume of sermons offers only partial assistance in measuring the stature of a preacher. In the nature of the case, one means of communication is being transposed into another. This is amply illustrated by this latest collection of Howard Williams' sermons. All who have heard Dr. Williams will know that his preaching is alive with compassion, fire, grace and wit. All these are present in the written word but they fail to make such a lasting impression as when seen and heard incarnate in the preacher.

These sermons follow the theme of the Christian year and in each case there is originality of thought and of approach. They are marked by a Celtic elusiveness in the exposition of theology, but there is an unexpected absence of that Celtic poetry that makes for the memorable aphorism. The best of the sermons are those that were originally preached on broadcast services — the four on Advent, and one each on Pentecost and Trinity. Here is evidence of Dr. Williams' mastery of broadcasting technique. Having been written for radio audiences it is perhaps inevitable that they should read better than those addressed to the immediacy of congregational worship.

All the sermons bear the hall-mark of Dr. Williams' radical thinking and his Christian humanity. To a reader the two most disappointing are those on the resurrection. To a listener however, hearing Dr. Williams preach any aspect of the Christian faith is itself a resurrection experience. And that is the final bar at which the preacher, not the author, is judged.

MICHAEL WALKER.