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Reviews

Horton Davies, *Worship and Theology in England: from Newman to Martineau, 1850-1900*, 390 pp. 42s. Princeton University Press.

Professor Horton Davies, formerly of Mansfield and Regent's Park Colleges, Oxford, and now of Princeton, U.S.A., has embarked upon a five-volume study of worship and theology in England from 1535 to the present. This volume, the second to be published, is number four in the series.

The book reflects, as indeed must any work on this period, the constant tension, even clash, between traditionalism and liberalism, conservatism and radicalism. The basic form of the study is a division into Part I, "The Appropriation of Tradition," and Part II, "The Drive Towards Innovation." Whether or not such a division can be sustained successfully as the plan of a book may be an open question. Are the Brethren, the Irvingite Catholic Apostolic Church, and the Salvation Army, for instance, any more the appropriation of tradition that they are the drive towards innovation? But the monumental learning this volume reveals must be gratefully acknowledged. Whether the question is one of architecture, hymnody, literature, pulpit style or biography, Dr. Davies gives us adequate detail, apt summary and very often, pungent assessment. We see something of the "second spring" of Catholicism after about 1850, when a new spirit of vigour and confidence filled that communion. We see the devious routes by which Tractarian influence reached Dissenting worship: partly *via* the Scottish Presbyterian divines, partly through the driving of many Anglicans into the Free Churches in protest, and partly by the focusing of widespread attention on liturgical matters.

We discover, if we had not already guessed, that the formlessness of much contemporary worship among the Dissenters has been under fire before today. A revaluation of free prayer was going on in 1850, the passivity of the congregation was causing grave concern in 1870 (to a Baptist, at that!) and the advocates of a weekly celebration of the Holy Communion were to be found throughout these fifty years. We learn also in fair detail and with ample biographical background, of the many service books and orders produced for individual churches or for whole denominations.

We read, in the last chapter, of the magnetism of the Victorian pulpit giants and their marathon sermons. (Edward Irving and John Angell James each preached for nearly three and a half hours; the former renewed his strength while hymns were sung, the latter by oranges thrown into the pulpit by anxious hearers.) The general love

of sermon-tasting is portrayed; the strong personalities of the preachers is vividly sketched (Joseph Parker ended a sermon on the Armenian atrocities with a fervent "God, damn the Sultan!"), and the need of the generation for sustained and confident doctrine is given with sensitivity and understanding. Underneath all the superficial likenesses and dissimilarities of these great men lies their relevance to their day and their unwavering grasp on the truth of the Incarnate Christ. In this, even Spurgeon and Newman were one. Whether Dr. Davies' choice of Newman, Robertson, Dale and Spurgeon, or the reasons he gives for this selection, will convince everyone is open to doubt and it may be thought that the sketch of Robertson is less vivid than of the others. Many will feel that Alexander McLaren deserves a place among the great—in Manchester, too, not in Liverpool! (p. 82).

A similar curious lack of detail is noticeable when Dale's *Manual of Congregational Principles* is discussed (pp. 203 and 346), as there was quite a violent tussle over the publication of the controversial section dealing with the sacraments. Strange also is the omission of mention of the view almost amounting to Baptismal Regeneration held by some early members of the Churches of Christ. On the other hand Binney's sermon on the occasion of a murderer's apprehension even after he had fled to the United States is mentioned twice (pp. 229 and 289).

These are minor points, however, in a book of lasting value, which all ministers would do well to read. Certain familiar questions will be posed, almost depressing in their relevance. Why have we heeded so little the warnings of those who, 100 years ago, tried to free Dissenting worship from its bondage to ministerial whim and congregational passivity? Why do the "long prayers" still persist? Why is so much preaching fervently irrelevant, dealing fully with situations existing only in the speaker's mind? Dr. Davies has given us a scholarly tribute to the past. It is a sharp indictment of the present; but more, it is history in the best sense, in that it indicates some plain answers to our present liturgical plight.

J. R. C. PERKIN

K. Heasman, *Evangelicals in Action: an Appraisal of their Social Work in the Victorian Era*. 310 pp. 30s. Bles.

As did the author in searching for her material, many readers of this book are going to feel that they are on a voyage of discovery and some, perhaps, will be even more surprised than she was at certain of her findings. She is concerned with Free Churches, evangelical Anglicans and undenominational evangelical organizations. She shows that in most realms of social service in the Victorian era they played an important part and in some their rôle was of

quite major significance. She is not grudging in recognising what others did and equally she points out weaknesses in the work of the Evangelicals. Nevertheless, the latter emerge with a record which in sum total may astonish even those who stand in the same tradition.

It appears that three-quarters of the voluntary charitable organizations in the second half of the 19th century were Evangelical in character and control. They ranged over the numerous and varied needs of the time such as poverty, education, the orphan, the teenager and the aged, the prostitute and the criminal, the afflicted in body and mind, the armed forces. Sometimes they broke completely new ground, as in their concern for sailors, or filled gaps in existing services such as those for the care of the sick. Sometimes they introduced new methods, as with handicapped children. It was a weakness that they did not often see the necessity of legislative changes but they played an important part, not least by their publications, in drawing attention to social problems and their work influenced legislation which others brought about. They were often modern and forward-looking in their approach and were "largely instrumental in the evolution of the principles and concrete forms of social work which are followed today." The author constantly notes the human touch and the regard for the individual as such which characterized their efforts. And, so far from being exclusively concerned with the individual's salvation, men such as Moody straightway pointed the convert to some form of social service. Not all were equally enlightened or successful but this is a story which, taken as a whole, calls for no apologies. It may cause present-day Evangelicals to ask themselves if they are living up to this fine feature of their tradition.

Free Churchmen will observe that *inter alia* there is important material here for the study of "the Nonconformist Conscience." Indeed the picture which Mrs. Heasman has pieced together will need to be noted by social and Church historians generally and absorbed into their thinking and writing. Conceivably they may modify some of her findings; on the other hand her considerable researches have by no means exhausted the mine and further evidence is likely to confirm most of her points and to extend the range of her general thesis. This is a fascinating and scholarly book which retains its objectivity even while it communicates the enthusiasm kindled in the author as she did the research for it. She is a lecturer in Social Studies at Queen Elizabeth College, London, and received part of her education at Walthamstow Hall.

G. W. RUSLING

Paul Tournier, *Escape from Loneliness*. 192 pp. 21s. S.C.M. Press.

"Man is a gregarious animal," we are frequently reminded, and none of us contemplates loneliness without a shudder, unless we

know that it will be shortlived. Loneliness is in the forefront of problems which our community must tackle as part of its new approach to mental health, and which our church fellowships are increasingly recognising as one of the great challenges to their neighbourliness. But do we really know what we are up against? Dr. Tournier, Swiss psychiatrist and devout Christian, opens our eyes through the pages of this book to the enormity of the problem and points the way to the answer.

Turning our attention from the loneliness typified in the solitary widow, he unearths areas of our lives in which we endure, or through which we produce in others, a loneliness which frustrates love, service and faith. Our tendencies towards impersonalism, independence, possessiveness, and justice rather than mercy, block our attempts to achieve true fellowship in family, business and national life. Almost every page bears glimpses of the lives of his patients, in whose problems we see mirrored our own and those of our relatives and acquaintances. In his comments on these, Dr. Tournier reveals his rich wisdom and rare humility, his deep psychological insight and confident faith. Religion and psychiatric treatment are too often regarded as alternative remedies; here they are clearly displayed in the complementary rôles which each properly plays in the healing of sick people.

The book was first published in Switzerland in 1948. The clarity, appeal and facility of style of this present publication are a tribute to translator as well as to author. The constant reference to apt illustration from Dr. Tournier's wealth of clinical experience helps theoretical considerations to evoke significant material from our own memories, and maintains the personal relevance in which lies so much of the value of this book. It will thus be of value to all as individuals. To those who enjoy the privilege and carry the extra responsibilities of marriage and parenthood, of office in Church, social order or national affairs, Dr. Tournier offers special help. Here are explanations of much that baffles and frustrates. Here, set forth with peculiar clarity and force, is once again the unique relevance to our varied needs of Christ's spirit of reconciliation and fellowship, which knows no loneliness.

P. H. ROGERS

Herbert Keldany, *The ABC of the Vatican Council*. 41 pp. 2s. 6d.
Darton, Longman and Todd.

So great has been the divide between Catholicism and Protestantism that most Protestants find it difficult to know what is going on in Rome and to understand it even when they hear. The recent Vatican Council has focused a new interest in Roman Catholic affairs and those who have found themselves in difficulty trying to understand it may well get some help from this little booklet pub-

lished before the Council, summarizing the work which the Council intended to do and explaining the method by which it intended to do it.

Studia Liturgica. An International Ecumenical Quarterly for Liturgical Research and Renewal. Vol. 1, No. 3. 25s. per annum.

Slowly we are being made to see that the Liturgical Movement is not something that is to be suspected by Baptists but it is to be welcomed by them. We are being taught that it is not first of all concerned with vestments or colours or even with read prayers. It is a movement which is aiding us to forge a strong link between worship and theology; it is an attempt to bring the wholeness of the Gospel into our worship. Further we are being made to realise that we have much to learn from communions with a different liturgical tradition from our own. It is the express aim of *Studia Liturgica* "to establish a means by which people in all the churches who are dealing with liturgical renewal and research can meet one another and exchange ideas."

The third issue of the quarterly magazine was published in September, 1962. The first two articles are a contribution to the commemoration of the tercentenary of the Book of Common Prayer 1662. The first is a review of the various revisions leading up to 1662 and comes to the conclusion that it is "sadly inadequate as a vehicle for the worship of the twentieth century congregation." The second article is entitled "The Book of Common Prayer: Its Virtues and Vices."

As in all three publications the study of the Sacraments is given a prominent place and those who were unable to be present at the Swanwick conference in 1961 will have greatly valued the notes and comments in all three issues.

Worship is the supreme act in human life and *Studia Liturgica* is providing us with an opportunity for the whole Church to study matters of worship and liturgy together. It is a pity the price is being increased.

D. D. BLACK

C. K. Barrett, *From First Adam to Last: A Study in Pauline Theology*. 124 pp. 15s. A. & C. Black.

This brief work represents an approach to Paul's theology from an unaccustomed angle. It proceeds on the assumption that if Paul was not a systematic theologian, he yet laid the foundations for systematic theology in his exposition of the story of God's dealings with men. The term *Heilsgeschichte* comes near to defining what that view is, but it does not quite reach it, for, "Paul sees history gathering at nodal points and crystallising upon outstanding figures—men who are notable in themselves as individual persons, but

even more notable as representative figures. These men, as it were, incorporate the human race, or sections of it, within themselves, and the dealings they have with God they have representatively on behalf of their fellows" (p. 5). Of these representative men of the ages the chief are Adam, Abraham, Moses and Christ. The author accords to each of them a lecture and provides an additional and concluding one on eschatology under the title "The Man to Come."

There can be little doubt that Professor Barrett is right in drawing attention to the importance of the representative element in the thought of Paul. The central significance of the comparison between Adam and Christ in Paul's writings is now becoming rehabilitated in Pauline studies—not for the increased veneration of Adam, be it said, but for the better understanding of Christ. This treatment by Dr. Barrett of the theme of representation will aid many to grasp its importance to Paul. Unfortunately it is precisely in the opening chapter, with its consideration of Adam, that the reviewer found most cause for questioning. Dr. Barrett has chosen to commence his study of Adam by tracing the manner in which Adam developed into Antichrist; that is hardly likely to enable the reader to grasp the significance of Adam to Paul. In the thought of the Apostle Adam is the type of Him that was to come—the Christ; this is a key to understanding his doctrine of Christ, of salvation and of the Church as the Body of Christ; as a category of thought it constantly moves beneath the surface in Paul's Letters, even though it does not often actually appear to view. I find it difficult to believe that Paul at the same time consciously modelled his picture of the Man of Sin also on Adam. The "beasts" of *Daniel* and *Revelation* have surely been taken straight from the watery wastes of Babylonian mythology, not from the Garden of Eden, and the Antichrist has a similar home. The splendid figure that lies behind *Ezekiel* 28 is hardly likely to have been connected by Paul with the first man Adam; in fact, he is much more like the Son of Man of *1 Cor.* 15. 45th, but Paul will not have been conscious of that either. This illustrates the necessity of distinguishing between archaeological features of mythology—like fossils in the earth—and the living elements of mythological thought that become pliable material in the hands of a master thinker.

On the other hand it is misleading for this to be cited as an example of Dr. Barrett's exposition of his theme. There is a very large amount of valuable material that sets Paul's teaching in an illuminating and instructive perspective. When "demythologizing" certain elements of Paul's doctrine the author does not make the mistake of discarding the structural elements that hold it together. In this as in many other respects, Dr. Barrett is a sure guide.

G. R. BEASLEY-MURRAY