

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

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT

Vol IV Edited by Gerhard Kittel. Translated by Geoffrey W. Bromiley. Eerdmans. 1126 pp. \$22.50.

As with the three previous volumes, so also with this fourth volume of the English translation of 'Kittel' we are indebted to the expert and unflagging industry of Dr. Geoffrey Bromiley who is performing such a valuable service in making this indispensable work of German scholarship available to the English-speaking world. The Greek words covered in this volume are those beginning with the letters *lambda*, *mu*, and *nu*. Probably the most important study in this volume is that of the term *Logos*. Kleinknecht demonstrates that there is 'a great difference' between Hellenistic *Logos* speculation and the New Testament *Logos*; indeed, that 'from the very first' the New Testament *Logos* concept is alien to Greek thought, though later it became the point of contact between Christian doctrine and Greek philosophy (pp. 90f.). And Kittel himself emphatically denies any speculative origin of the *Logos* concept as it is propounded by the Fourth Evangelist, in contrast to many of his expositors, 'since his emphasis is on the fact that the statement [of the prologue to John's Gospel] does not derive from reflection or from a mythical or theological idea of pre-existence, but from the *θεᾶσθαι* of the historical figure of Jesus (1: 14; cf. 1: 51; 2: 11 etc.). This, and nothing else, absolutely nothing,' he insists, 'has provided him with the witness and message of eternal sonship, of the *πρὸς τὸν πατέρα εἶναι* of the *λόγος*'. This has the appearance of an over-statement, unless *θεᾶσθαι* is understood as including the teaching which the apostles received from Jesus. It is, however, an important admonition that New Testament thinking, including Johannine thinking, 'has no interest in ideas, not even theological ideas', since 'its sole concern is with what has taken place in the person of Jesus' (pp. 130, 131).

The soteriological significance of the noun *λύτρον* (ransom) is admirably discussed by Büchsel. The ransom saying of Mark 10: 45 'undoubtedly implies substitution', he writes. 'For, even if the *ἀντὶ* be translated "to the advantage of", the death of Jesus means that there happens to him what would have had to happen to the many. Hence he takes their place.' Christ's giving of his life as a ransom for many was 'the ineluctable inner condition of His forgiveness'. The inadequacy of interpreting the death of Christ either in terms of an example of punishment which serves as a deterrent or in terms of man's need of a demonstration of the infinite love of God is ably demonstrated. The popular and sentimental explanation of, for example, the parable of the prodigal son as teaching the unconditionality of God's pardoning grace is not a real option: 'If in Lk. 15: 11-32 [Jesus] describes God as the father who with infinite kindness pardons, the point of the story is undoubtedly to justify the grace which Jesus

himself shows to sinners, Lk. 15: 1-2'. The right of Jesus to forgive 'rests finally on the divine service which he renders in his death. . . . Since full remission cannot be separated from the person of Jesus, it cannot be separated from his death.' Furthermore: 'In his community there can be no faith in God's pardoning grace which does not take seriously the holy demand of the divine will and the holy justice of the divine punishment'. The appropriation of His death as our ransom is 'a basic element in the Church's confession which it cannot surrender' (pp. 342ff.). Among all the wealth of material offered in this large volume mention may also be made of the articles on *μεσίτης* by Oepke, *μυστήριον* by Bornkamm, *Μωυσῆς* by Jeremias, and *νοέω, νοῦς*, and their cognates, including *μετανοέω* and *μετάνοια* by Behm and Würthwein. The typographical accuracy of the text is in itself a great tribute to the type-setters and the proof-readers. Once again we are indebted to editor, translator, and publisher for a splendid volume which, with its companions, must remain a standard work of reference for a long time to come.

PHILIP E. HUGHES

ST. LUKE: THEOLOGIAN OF REDEMPTIVE HISTORY

Helmuth Flender. Translated by R. H. & Ilse Fuller. SPCK 179 pp. 32s. 6d.

Dr. Flender regards the theology of Luke-Acts as being unusually fruitful for the problem of hermeneutics. Luke, he believes, approaches the primitive Christian kerygma from the standpoint of a theologian in the post-apostolic age. But this does not mean that Luke wishes to abandon it. His aim is to apply it anew to the situation of his own times. The author first examines Luke's technique of composition, arguing that it significantly reflects a dialectic structure. Sometimes parallel events simply complement each other, in order to underline the same basic theological insight. At other times, however, Luke also arranges his material in a climactic sequence, so that the second parallel takes the first to a crescendo. (This is said to apply, for example, to the two apostolic trials in Acts 4 and 5. They are not, therefore, accidental doublets.) Finally Luke-Acts also embodies conscious examples of antithetical parallelism. The same reality appears in contrasting forms from fundamentally different viewpoints.

In the second part of his book, Dr. Flender examines Christology and preaching in Luke-Acts, in the light of these principles. The earthly and heavenly modes of Christ's existence are placed side by side, and Luke in effect presents a two stage Christology in climactic parallelism. He states external, observable, concrete, facts about Christ, but he shows at the same time that these have 'a heavenly dimension'. This, for Luke, is a deliberate policy of 'responsible witness'. Thus the Prologue to the Gospel and Paul's speech on the Areopagus contain matter-of-fact language which is comprehensible for everybody. But Luke 'corrects' an otherwise secular picture by using kerygmatic material which is discernable only to faith. Thus, Jesus is proclaimed not only as (to faith) the heavenly Lord, but also as (to everyone) the true man of this creation.

In the third and final part of his book, Dr. Flender examines Luke's

attitude to history. Christ's exaltation represents the goal of salvation-history; but it fulfils and negates it. Salvation is 'planted firmly in a definite place in history, which prevents it from evaporating into a timeless idea and preserves the humanity of the divine revelation. For to be man means to be tied to a particular place in history' (p. 107). But in accordance with Luke's dialectic, Jerusalem and Israel also stand under judgment; and in this respect they are reduced to a merely secular significance.

The distinctive value of Dr. Flender's work stems from his recognition that 'Luke's theology is far more complex than the standard works of the day suggest' (p. 90). This is why he cannot go all the way with Hans Conzelmann. His search for dialectic sheds light on a number of problems, even though we may have strong reservations about the historical explanation which he offers for this literary and theological phenomenon in Luke. Particularly helpful, for example, is his holding together of the charismatic and ecclesiological elements in Acts. On the one hand, 'the apostolic community lived in a constant state of readiness to receive the Holy Spirit from heaven . . . ' (p. 128); on the other hand it accepted without reservation the sober necessity for responsible human action in common-sense organisation. Whatever reservations may be held about the historical aspects of its thesis, this book stands in contemporary importance firmly beside those of M. D. Goulder, J. C. O'Neill, and Hans Conzelmann.

ANTHONY C. THISELTON

THEOLOGY OF THE OLD TESTAMENT

Walter Eichrodt, translated by J. A. Baker. SCM. 573 pp. 63s.

The publication of this volume completes the English translation of this standard work. In the translator's Preface to the first volume (published in 1961), J. A. Baker expressed his conviction that this is 'incomparably the greatest book in its field'—a judgment with which many will concur. The Theology is centred around the keynote of the covenant, and the division of the material follows that of O. Procksch, viz. into three principal categories: God and the People, God and the World, and God and Man. The first volume covered the first of these, in which the covenant concept inevitably plays its greatest part, and contained also a brief excursus in which Eichrodt compared his own Theology with that of G. von Rad. The interest of this second volume lies in the fact that it completes the structure of the Theology, and deals with some of the more fundamental aspects of the O.T. revelation of God.

The section on 'God and the World' begins with a study in the forms of God's self-manifestation, from the early theophanies, through spiritualisations of the theophany such as the angel, the glory, and the Name of God, to the 'cosmic powers of God' such as the Spirit, the Word, and the Wisdom of God, which are sometimes conceived almost as independent beings. Then follows a thorough account of the O.T. concept of creation, and of the nature of man within the creation, including a study of the significance to the Hebrew mind of the com-

ponents of human nature (spirit, soul, heart, etc.). The section concludes, after a study of God's providential maintenance of the world, with a review of the O.T. concepts of the celestial world, the underworld, and their respective inhabitants.

The section on 'God and Man' begins with a penetrating examination of the relationship between individual and community in O.T. thought. Next follows a study of the basic forms of man's personal relationship with God (fear, faith, and love). This leads to a review of the effect of piety on moral conduct, followed by a long, detailed, and lucid examination of sin and evil, guilt and forgiveness. The preacher in particular will find much in this chapter to guide and stimulate his thought. The final chapter is a brief study of the O.T. conception of immortality.

A short review of this kind can do little more than indicate the range of the book, and a few more general remarks must suffice. The literary criticism assumed is what is sometimes called 'critical orthodoxy'. Eichrodt's judgment on controversial questions is generally sound, though he seems too ready to accept the near-identification of the Qumran community with the Essenes (p. 262). His differentiation of the Hebrew ideas of creation from the Babylonian myth (pp. 113-7), and his stress on the importance of the Hebrew concept of man as a body-soul entity (pp. 147-50), are particularly valuable. The reader who is unfamiliar with the Hebrew Bible will find the citation of verse numbers in the Psalms from the Hebrew enumeration confusing. There are misprints on pp. 376 and 489. But these are small blemishes in a work which can be confidently recommended as a standard treatment of its subject, in an idiom which the non-specialist can understand.

A. GELSTON

SALVATION IN HISTORY

Oscar Cullman. SCM. 352 pp. 55s.

Any new book by Oscar Cullman is a major event in the theological world. And this latest one has long promised to be his most significant. It deals with the central issue in continental theology today—the historicity of the gospel and God's saving acts. This is Cullman's much awaited reply to Bultmann and his school. But as I read it, my interest and admiration could not altogether suppress a slight feeling of disappointment. This is a book which third year and post-graduate theological students could profitably devote a whole term to. On the other hand, the author seems not a little self-conscious. At almost every end and turn (especially in the opening chapters) he seems ready to pause and do battle with his critics. This has the advantage of initiating the reader into the cut and thrust of continental theology and showing him that Cullmann is more than a match for his adversaries. But it tends to sidetrack us from the main exposition. The polemics are important, but it would have been better to have deposited most of them in footnotes and appendices. Having said that, I found myself wanting to underline things on almost every page. Cullmann originally planned to write a trilogy. His aim was to follow up *Christ and Time* and *The Christology of the New Testament* with an *Eschatology of the*

New Testament. But criticism of his earlier works and the influence of the Bultmann school forced him to change his plans. The crucial question is nothing less than 'What is Christianity?' Bultmann and his disciples reply that it is a call to a decision which gives a man a new basis for understanding himself. Cullmann does not want to minimise the importance of decision, but insists that, according to the Bible, that decision is about something which God has done in time and history. For this he employs the term salvation history (long familiar in our theological jargon in its original German dress of *Heilsgeschichte*). Admittedly, the word is not biblical, but it expresses the biblical *oikonomia* (Eph. 1: 10; 3: 9; 1 Tim 1: 4) much better than 'economy'. It is God's plan of salvation which is grounded in history and which brings with it a prophetic interpretation of history.

Cullmann agrees with the need to demythologise, but not in Bultmann's sense. The Bible is not a collection of separate myths about Being which may be remythologised in terms of existentialist philosophy. Its language may be prescientific, but the concern of the Bible is with events. Cullmann is convinced that there is a real historical continuity between the Christ of the faith of the biblical writers and the Jesus of history. Despite its size, this book is not an exhaustive treatment but a highly suggestive essay. To be the former it would have to contain detailed historical examination of almost every book of the Bible. Nor are Cullmann's suggestions all equally attractive. But no one concerned with the integrity of the gospel may ignore this book. Nor will he want to.

COLIN BROWN

THE LAWS IN THE PENTATEUCH AND OTHER ESSAYS

Martin Noth. Oliver & Boyd. 289 pp. 55s.

The essays collected here cover a period of twenty years, 1938-1958, but the majority were written in the fifties. The longest and most ambitious is the title-piece, occupying the first 107 pages; it has also probably been the most influential. Its thesis, so far as it can be fairly summarised, is that the life-context of the pentateuchal laws was neither the state organised under the monarchy nor, with a few exceptions, the nomadic society, nor again, primarily, the post-exilic community, but the 'sacral confederacy' whose classical period was the age of the Judges, but whose influence continued to be felt under the kings. This deduces partly from the content of the main legislation, partly from the priority of the idea of covenant (which the notion of the amphictyony tends to make especially prominent) and partly from the consideration that the term 'Israel' is firmly established in the Pentateuch as the name of the entire people—a connotation which it did not have in the context of the divided kingdom.

In Noth's view, the fact that the Deuteronomic code came to light in the course of Josiah's reformation (the author does not follow the common tendency to make Deuteronomy the origin of that movement) gave its contents the inappropriate character of state regulations, and the cessation of the state soon afterwards had the effect of making the exiled Jews cling to their laws in spite of the disappearance of the conditions out of which they had sprung. The interest of the Persian

authorities in reconstituting the Jewish state on its old basis strengthened the Torah's prestige still further, and paved the way for it to become sacrosanct, and an object of veneration which kept its place long after it had outlived its original purpose. Whereas an ordinary law is 'either in force or not in force', this law became something which the individual could meritoriously choose to obey, and to which he could develop an emotional attitude of love and delight.

All this, to Noth, confirms his contention that with the passing of the twelve-tribe confederacy the Torah lost its natural soil and consequently died and fossilised. While there is much that is penetrating in his analysis, however, he dismisses too cavalierly both the attribution of the law to Moses, under God, and the revelatory quality of its precepts which put the study of them on a quite different footing from that of merely human laws, and made the keeping of them, rightly understood, a means of expressing love towards God and one's neighbour.

Among the remaining essays is an interesting study of a possible etymology of the Hebrew word for 'covenant'; also more than one examination of the concept of history in different strata of the Old Testament, and of the place of kingship. It is useful to have nearly a dozen scattered articles by this influential writer collected into a single volume.

DEREK KIDNER

A COMMENTARY ON THE BOOK OF JOB

E. Dhorme. Nelson. ccxxiv & 675 pp. £10. 10s.

In his prefatory note Professor Rowley describes Dhorme's commentary on Job as 'one of the great Biblical commentaries'. Just how true this is may now be judged by any English reader, for Dhorme wrote his French classic in 1926 and it has long been out of print. It seems incredible that it should take forty years for a work of such stature to be given to us in English and the publishers (and not least the translator, Dr. Harold Knight) are to be congratulated on their magnificent achievement.

What makes this commentary great? Obviously its size and comprehensiveness are partly responsible. The Introduction is so thorough that it gives the impression of leaving nothing further to be said and the detailed exegesis of the Hebrew text is as complete as could be. But it also has balance, the commentator's greatest virtue. When other commentaries have sought to be different, Dhorme has tried to let the book speak its own message. Questions of metre, composition, unity engage but never dominate the attention. The book of Job is seen chiefly as a coherent whole (admittedly, the Elihu speeches are judged to be secondary but that assessment is arrived at solely on the grounds of their relationship with the whole) and the author or compiler is credited with having had something to say and the wit to say it the way he meant it said. Valuable features of the Introduction, therefore, are the synopses of the different sections of the book, and the long chapter on the teaching of the book of Job.

Inevitably one could wish for improvements. How much richer and more welcome this belated volume would be had it been possible for the author to bring it up to date. To find no comment on anything

written after 1926 gives it a touch of antiquity. But Professor Dhorne rightly felt that at his advanced age he could not embark on a thorough revision, and so we are left to cry for the moon. We must be, and indeed we are, highly satisfied with what we have been given. It is a pity that the vastness of the work has priced it out of the range of the private purchaser, but every theological library worth its salt will now have to possess this book and so its treasures will be accessible to a wide range of Bible students.

JOHN B. TAYLOR

THE CENTURY BIBLE: THE GOSPEL OF LUKE

E. Earle Ellis. Nelson. 300 pp. 45s.

It is good to see the Century Bible being produced again with the needs of this age in view. Six titles are already scheduled and Ellis's commentary on Luke is the first your reviewer has seen. If the others are up to this standard the new series will be very worthwhile indeed. In an introduction of sixty pages Dr. Ellis shows that he is well abreast of recent scholarship, particularly German scholarship. Indeed he has an unusual mastery in this area of writing, though as a general rule his conclusions are far from those of his German teachers. Thus he sees Luke as the author, and accepts a date around about A.D.70. He rejects the scepticism of Bultmann and others, and sees substantial historicity. This does not mean that he simply reproduces evangelical orthodoxy. He does not see Luke as attempting to write in chronological sequence. Rather his order is dictated by theological considerations. Sometimes he thinks that Luke has introduced alterations of his own into the tradition (thus he cites the addition of the word 'king' in 19: 38 and the change of a saying from 'follow me' to 'preach the kingdom of God' in 9: 60). However these are no more than ways of bringing out Luke's theology and they certainly are not meant to give inaccurate information. Part of the argument of the Introduction is to show that Luke is a good historian, careful of his facts. Dr. Ellis is at pains to emphasise also Luke's theological concern. He is a theologian as well as an historian.

The commentary proper is based on the text of the Revised Standard Version which is printed at the top of the page. The comments are mostly fairly brief and they contain references to the original language only exceptionally. When this is done the Greek is transliterated. This is doubtless part of the way in which the presentation is prevented from being unduly technical (the series is intended for laymen as well as for students and the clergy). This is understandable but one would have liked to have seen Dr. Ellis's treatment of the problems in the Greek text. Now and then he is able to introduce more extended notes which are very valuable. This is a fine commentary. Evangelicals have needed a book like this which takes the contributions made by recent German writers and extricates what is helpful for an understanding of the Gospel. They will be stimulated and helped by Dr. Ellis.

LEON MORRIS

THE PUNCH BOOK OF WOMEN'S RIGHTS

Constance Rover. Hutchinson. 128 pp. illus. 35s.

THE PURITAN ETHIC AND WOMAN SUFFRAGE

Alan P. Grimes. O.U.P. 159 pp. 32s. 6d.

WHEN THE GATES SHUT

Joanna Kelley. Longmans. 184 pp. 25s.

Dr. Constance Rover, who is Senior Lecturer in Government at the North-Western Polytechnic, London, has compiled a history of women's rights as seen through the eyes of *Punch*. The period covered is from 1848 to the present day and *Punch* pictured the movement throughout its different stages. The problem of too many women (the suggested remedy was emigration), the poverty and exploitation of nineteenth century governesses and needlewomen, the loss of a woman's legal rights on marriage, the need for higher education and finally the vote—all these were subject of comment, verse and cartoon. As social comment these *Punch* caricatures and rather odd verses give a good, if rather superficial, picture of the problems of women during this period.

The second book seeks an answer to the question as to why the woman suffrage movement should have been so successful in the rather primitive western states of America at a comparatively early time in its history. The movement is traced in Utah and Wyoming in the 1870s and the 1880s and then throughout the country generally. Professor Grimes examines the motives of those who backed the movement—he questions as to whether the issue was simply one of equal rights for women or rather as to who would gain if women had the vote. He finds strong links with supporters of prohibition and immigrant restriction. In 1912 Oregon adopted woman suffrage and two years later it adopted prohibition; between 1914 and 1917 this same course was followed by seven western states. The author contends that this support, considerably strengthened by the influence of women, was essentially puritan in its underlying character; and he goes on to show the important part protestant values had to play in influencing the various issues which were before Congress at the turn of the century. This is an interesting study well supported by facts and figures.

The author of the third book was, until recently, Governor of Holloway, H.M. Prison for Women—she is now Assistant Director of Prisons. What she has to say is therefore particularly relevant although she does state that her views do not necessarily coincide with those of the Home Office. In her first chapter Mrs. Kelley considers the purpose of imprisonment. She sketches only briefly over the different concepts before going on to show the importance which she herself attaches to the reformative aspect. It is with this work of rehabilitation that this book is primarily concerned. This is a book written from personal experience, telling of different methods adopted in seeking to help the women involved, of various kinds of training offered and work which is done, of problems, difficulties, successes and failures. A prison chaplain can have a vitally important part to play in the structure. Here is a clear picture of what is going on in women's prisons today. The figures and cases which are quoted go a long way to persuading the

reader that concentration on rehabilitation during imprisonment is the right approach.

JILL DANN

THE RELEVANCE OF MEDIEVAL ECCLESIASTICAL HISTORY

Walter Ullmann. CUP. 36 pp. 5s.

THE MEANINGS IN HISTORY

Alban G. Widgery. Allen & Unwin. 227 pp. 42s.

In a world preoccupied with technology it is not only the theologians who have to justify their place in the educational system. When Henry Ford, at the beginning of the technological revolution, declared history to be 'bunk', he produced a prototype attitude which has now, after some years of mass reproduction, brought historians to wonder how much longer their present standing in university education will continue. These two essays, the one a pause for reflection occasioned by an inaugural lecture, the other the result of a lifetime's study, share a common concern for the place of history to-day. If there are question-marks against the worth of any theology or any history, how can the study of medieval ecclesiastical history be justified? Professor Ullmann shows how the nature of the present body politic cannot be understood apart from a study of the metamorphosis of the past which turned subjects into citizens. A hierarchical view of society under God had made the distinction between Church and State impossible.

Professor Widgery began philosophising about the nature of history in the age of the Model T Ford itself. His mature views set out in this book are in accord with the outlook of modern man, but the professional historian is unlikely to be enthusiastic. 'History in general is the related histories of a multiplicity of individuals' (p. 32); and again, 'history has been, and is, the experiences of individual persons' (p. 60). According to Widgery there is no room for theories about groups or classes: 'A group or society does not think, feel, or act: only individuals do' (p. 62). The author fails to see that, until modern times at least, a man has been so identified with the society to which he belongs that he has not been able to conceive of acting as an individual. When he has so acted it has not been deliberately. Widgery makes the historian's task impossible: 'History in general is constituted by the histories of a multiplicity of individuals. Each of these is unique' (p. 66). This is to deny the use of the selective categories of what is either typical or significant, and to insist that each individual must write his own history since he alone is qualified to write it, and, one suspects, to understand it.

J. E. TILLER

THE CHANGING ROLES OF MEN AND WOMEN

Edited by Edmund Dahlstrom, translated by Gunilla and Steven Anderman. Duckworth. 208 pp. 42s.

MAN AND WOMAN: SIMILARITY AND DIFFERENCE

Francine Dumas, translated by Margaret House. World Council of Churches. 88 pp. 7s. 6d.

Both these books are basically about the theological franchise of women. Edmund Dahlström would be surprised to see it put so: his

approach is sociological, and his book consists of five studies by six Scandinavian experts of relations between men and women at work and at home, concluded by an analysis from his own pen of the continuing debate. 'Continuing' is the *mot juste*. For the keynote of the whole book is its inconclusiveness. On all the key questions about whether a woman's place is in the home, there is the repeated admission that such studies as have been made are inadequate, or that the vital issue has not yet been made the object of specific research. However, the general outlook of the editor is clearly sympathetic towards an expansion and rationalisation of egalitarian tendencies already established in Russia and growing vigorously in non-communist countries. The picture of a Swedish girl on the cover, under training as a construction worker, and another of Swedish boys being trained to bath babies, indicate clearly enough the direction of the wind. But there are important questions which are not properly dealt with in the book. Ought it to be taken for granted that home-making is not a self-justifying occupation for a wife? Is the biological constant of parturition and breast-feeding the only stumbling-block in the way of equal division of the labour of child-care? Have the implications of a situation in which whole communities migrate (via the Kindergarten) to work, been fully explored in terms of the care of the old and the healthy corporate intertwining of the neighbourhood? Does not the apparent liberation of women to engage in all manner of masculine occupations really hide a new enslavement by economic forces geared to prevent them doing and being what will give them greatest fulfilment and happiness.

Francine Dumas would not agree with these suggestions: a suffragette, if ever there was one, in the theological realm. But an attractive one: her book, for all its brevity, is infinitely richer than the other; a hundred times more interesting, and a thousand times better translated. One wonders, however, whether Adam might not have something to hear from the apples proffered to him by this new Eve. Her biblical exposition certainly has something in common with that heard in Eden. When Genesis 2 is chosen as the *locus classicus* for women being the companion rather than help-meet, and Sarah as the scriptural model for not calling one's husband lord, is there not here an echo of that fateful query: 'Hath God said?'. J. R. W. STOTT

MY LIFE AND THOUGHT: AN AUTOBIOGRAPHY

Albert Schweitzer. Unwin Books. 225 pp. 8s. 6d.

The name of Albert Schweitzer rings with associations that are legendary to the point of magic. He was a giant, and a many-sided giant at that; in both Europe and Africa his reputation is still uniquely distinguished in the areas of theology and philosophy as well as music and medicine. His quest for the historical Jesus and research into the mysticism of St. Paul, his formulation of the 'reverence for life' principle, his work as an exponent of J. S. Bach and his medical ministry at Lambaréné; these are monumental in their significance, and in the spirit of devotion brought to them.

It is fitting that after Schweitzer's death, and hand in hand with the

current reappraisals of his missionary activity in Africa, there should be a new edition of his autobiography, which was first published in 1931. An autobiography lacks the objective character-assessment of a biography; and this one as much as any other leaves some questions unanswered. Even the sketch covering the period 1932-49 added by Everett Skillings does not tell us all we would like to know about the *kind* of man Schweitzer was. And the later years, inevitably, are not represented at all.

But there is much even so to illuminate and fascinate. When we have become used to hearing the good doctor talk about 'natives in the colonies', it is possible to discover his reason for wanting to become a medical doctor at all: 'that I might be able to work without having to talk', and 'put the religion of love into practice' (p. 82). Are these the motives normally represented in Schweitzer's case? Again, Albert Schweitzer is probably the most frequently-quoted example of outstanding self-sacrifice, since he was prepared to give up everything to go to Lambaréné. And his renunciation was certainly impressive. Yet on his own confession, the three great sacrifices he was prepared to make when he went to Africa (the organ, academic teaching and financial independence) were spared him in the end (p. 162).

The New Testament studies of Schweitzer have their own importance, and the origin of his theological ideas makes interesting reading in the early chapters of the autobiography. He describes himself as a 'keen worker for honesty' in Christianity (p. 49); and this has a curiously modern flavour about it. He was certainly nothing if not honest in pursuing the logic of his own presuppositions. The significance of his eschatological position in the *Quest* is well-known; but do we sometimes forget the premise of Jesus as the mistaken and frustrated eschatological storm-trooper on which this position rests? The breathtaking dogmatism and unargued assumptions of his theology are surely as much open to question as those of the writers he criticised in that volume.

Schweitzer was above all a teacher and preacher. He was concerned to teach 'the great truths of the Gospel' (p. 27), and found preaching a 'necessity' of his being (p. 25). But since the genius of Schweitzer was such a curious mixture, it may be wondered whether the outcome of his ministry was all that even he hoped. STEPHEN SMALLEY

PROTESTANT CHURCH COLLEGES IN CANADA: A HISTORY

D. C. Masters. University of Toronto Press. 225 pp. \$7.50.

This fascinating book is the fourth volume in the Studies in the History of Higher Education in Canada. The series is sponsored by the Association of Universities and Colleges of Canada and has received financial support from the Carnegie Corporation of New York. The author is a leading Anglican layman who was for many years Professor of History at Bishop's University and who has recently moved to a similar position in the newly instituted University of Guelph. He is an accomplished historian (D.Phil. of Oxford) and a keen evangelical.

Professor Masters has described with considerable detail the unique Canadian achievement: the development of pluralistic universities

which combine both denominational and secular colleges. The 'church college' was the arts college under religious auspices, with or without such additions as a law or medical school. In the early days there was the common religious belief in the evangelical doctrines of sin and salvation, the truth and authority of the Bible and the gift (and moral implications) of eternal life. There were differences of denomination and a vertical split between what Dr. Masters calls High Anglican and Protestant, the latter including evangelical Anglicans. There were political differences as well, Bishop Strachan of Toronto being especially fearful that a non-Anglican education would foster hostility 'to all our institutions'.

Here, then, was education under a religious impact. With the passing of time change was implemented by legislation. Different denominations lost control and the result was the secular university with some constituent church colleges. The 'federal principle' provided that the affiliating colleges should hold in abeyance the right to grant degrees except in theology. The influence of the colleges over the university dwindled after 1870. This was partly due to the growth of secular institutions of higher learning; and partly to changes in the colleges themselves. With change in theology they lost their vigour and distinctiveness and became to a large extent secularised themselves but with a nominal relationship to a Christian denomination. In consequence both the university and the church college lost a unifying philosophy. Both became pluralistic, each 'a City of God which is all suburbs'.

The development is traced with great care. Dr. Masters has shown acute insight in seeing the connection between a sound theology and a unitive theory of education. There is an index and a bibliography.

RONALD WARD

SECULARIZATION AND MORAL CHANGE

Alasdair MacIntyre. Oxford University Press. 76 pp. 12s. 6d

In these three lectures delivered in 1964, the Professor of Sociology at Essex University attempts to answer three questions: 'why secularization has not progressed any further than it has done, especially among the working class'; 'whether religious decline is a, or, the cause of moral decline'; and 'what effect secularization has had upon English Christianity'. Such questions are worth asking but in such a short space Professor MacIntyre is able to do little more than suggest the areas where we should look for the answers.

He argues that one of the results of the Industrial Revolution was a breakdown of commonly accepted standards in society and that with the creation of different classes there arose three different sets of values. The result is that 'we do not as a whole community share such a single moral vocabulary'. If this is true, it is a serious issue for the national church but is his judgment correct?

While Lord Devlin (and many others) holds that society needs religion as a foundation for morality and the maintenance of law and order, Professor MacIntyre can write, 'A society could have a common morality and accept a common moral authority without that authority

taking a religious form or having a religious backing.' The relation of morality to religion is one of the most pressing issues on which our society must make a decision, for example, in respect of the Education Act. This makes it an important book, even if he ignores facts that might appear to put his case in a less favourable light. Why, for instance, if the relation between morality and religion is so slight, is there such a very low crime rate among the Jewish community in this country?

In his treatment of the final question, Professor MacIntyre makes some interesting comments on what passes for Christianity today. Evangelicals will share his continued criticism of Robinsonianism (begun in *Encounter* September 1963) and his remarks about the churches' introspection but they may disagree with him when he says Jesus talked about modifying the law.

T. E. C. HOARE

REVELATIONS OF DIVINE LOVE

Julian of Norwich. Penguin. 213 pp. 6s.

SAINTS IN FOLKLORE

Christina Hole. Bell. 159 pp. 15s.

A fresh rendering of the *Revelations* makes a very important addition to the Penguin Classics, since Julian's work is the finest product of English mysticism, and one which cannot fail to make a deep impression upon the Christian reader in any age. The book belongs naturally to Middle Ages in general with its preoccupation with the death of Christ in all its physical detail; and to the later fourteenth century in particular with its emphasis upon God's predestination of events: but its special impact comes from Julian's conviction that God always acts out of love. Clifton Wolters must be given credit for an effective rendering in modern English, but his introduction does not always show an adequate understanding of Julian's thought. He suggests she is guilty of sharing Eckhardt's notion of a divine spark in every man, and quotes chapter 37: 'In every soul to be saved is a godly will that has never consented to sin'. What he here describes as 'wishful thinking' is certainly in accord with the teaching of the first epistle of John.

The second book is very different. It explains with much interesting detail how the legends of certain saints became entangled with older folk-tales (e.g. Santa Claus, St. George and the dragon) and were then elaborated into the unashamedly inconsistent lore of the Middle Ages.

J. E. TILLER

THE GREAT REBELLION, 1642-1660

Ivan Roots. Batsford. 326 pp. 45s.

This addition to the Batsford series *Fabric of British History* maintains the high standard set by Prof. Dickens in his companion volume of the English Reformation. The author, who is Senior Lecturer at the University College of South Wales and Monmouthshire, and who has also a volume on the whole Stuart period in preparation for Longmans' *History of England*, concentrates here especially on the con-

stitutional and political aspects of the Great Rebellion. He writes with great lucidity and good judgment. His analysis of Cromwell's position when faced with the Humble Petition and Advice; and his assessment of the Restoration settlement in the concluding chapter ('there was only a smear of blood at the Restoration, but a whole streak of meanness')—these are both particularly convincing.

On the debit side there are some important lapses, though in details only. It is untrue to say (p. 20) that Charles I controlled the instruments of propaganda in the period of personal rule. He understood and told his son that 'people are governed by the pulpit more than the sword in times of peace'; but he also recognised that the pulpit was often the platform of 'seditious lecturers'. It is again untrue to say (p. 24) that John Knox used the Book of Common Prayer without distaste: his part in the troubles at Frankfort in 1554, and a letter to Anna Lock of 6 April 1559, reveal his opinion of the English liturgy. Richard Ingoldsby (p. 261) is not a good example of a regicide who managed to ingratiate himself with the restored monarchy, since he in fact changed sides as early as June 1659, and risked himself in the abortive rising of August. There are minor misprints on pp. 24, 60, 264, 275; and on p. 206 the statute 'de heretico de comburendo' (sic.) is said to have been enacted under Henry V, not IV. Again, on p. 249 a quotation which is from a letter of Edward Carrent to Lady Mordaunt reads 'appeasing', not, as in the original, 'appearing'. An excellent bibliography is one of the most valuable features of this thoroughly good book.

J. E. TILLER

NOT FORGETTING TO SING

Nancy E. Robbins. Hodder & Stoughton. 179 pp. 25s.

SPIRITUAL LEADERSHIP

J. Oswald Sanders. Marshall Morgan & Scott. 160 pp. 19s. 6d.

Those who have read Bishop Houghton's life of Amy Carmichael will welcome *Not Forgetting to Sing*, the excellent continuation of the story of Dohnavur, written to mark the Amy Carmichael Centenary on 16 December 1967. The author is a doctor who, in a prologue, gives a moving account of her own call to the work at Dohnavur in 1946. The book continues the story of this remarkably exciting spiritual enterprise. We see the problems raised by the achievement of independence by India, of the failing health of Miss Carmichael, of the seemingly tragic deaths of potential successors and finally, the death of Amy Carmichael herself. The main purpose of Dohnavur was, of course, the rescue of children from the degrading servitude of the gods in the temples of India. The thrilling story of the rescue of one such child is told in an early chapter and her progress until her early death is woven very cleverly into the succeeding chapters. We are shown the development of the work dictated by the pressure of changing social conditions and the influence of the new theology. This book is written by one who reveals statesmanship of the highest order combined with a very simple faith and deep devotion born of

experience and demonstrated in hope. *Spiritual Leadership* is a comprehensive study of the whole purpose and problem of leadership. It is biblically based but includes a wealth of quotations and illustrations drawn from a variety of sources. The author is the General Director of the Overseas Missionary Fellowship and the book grew out of a message delivered to leaders of the O.M.F. The thrust of the book is revealed in the opening chapter entitled 'An Honourable ambition', and draws its inspiration from 1 Tim: 3, 1 and Jeremiah 45: 5. 'To aspire to leadership is an honourable ambition': 'Seekest thou great things for thyself? Seek them not'. Succeeding chapters set out the factors in leadership such as, the essential qualities for successful leadership, the cost of leadership, the art of delegation, and the perils of leadership. The lessons to be learned of what to emulate and what to avoid are taken from the examples of many leaders from Moses to Hitler. This is a most valuable book and a mine of information and wisdom for all who aspire to leadership.

T. G. MOHAN

STUDIES IN CHURCH HISTORY VOLUME 3

Edited by G. J. Cuming. Brill. 289 pp., np.

These essays were originally papers read to the Ecclesiastical History Society in 1964: there are six main essays and seventeen shorter ones. The first by Professor Greenslade is a rather pedestrian plod through early Christian topography, but the next two are admirable. David Newsome is fast becoming a leading nineteenth century expert, and here he unravels more sympathetically than some the churchmanship of Samuel Wilberforce. J. W. Gray considers the famous Stubbs-Maitland controversy over canon law, and suggests that Maitland's position is not so invincible as most have assumed it to be. Dr. Collinson, whose essay would come out top of my list, shows how the Reformers intended pastoral episcopacy to develop, how Becon and others sought to make the rural dean a meaningful office, and how the Puritan classics and the 'prophesyings' came to fit into the reformed ministerial pattern. This essay is not only excellent history, but extremely topical in its relevance. Rosalind Hill looks at Bede and early Northumbria, while G. S. M. Walker expounds Erigena's deviation from orthodoxy in eucharistic theology. Among shorter contributions are an interesting study of the Lollards in a very insecure textile industry and how they were open to continental sectarian influence. This comes from John Davis. Basil Hall looks at Calvin's early training as a lawyer. Robert Peters shows how James I derived much of his doctrine of the church from Calvin, while other studies cover Archbishop Wake, liturgical matters, Howell Harris and the Wesleys, and John Robinson and the Dutch Reformed Church. Such a useful set of essays should be in every self-respecting library.

G. E. DUFFIELD

THE HONOURED SOCIETY: THE MAFIA

Norman Lewis. Penguin. 236 pp. 7s. 6d. (paper).

Norman Lewis' sombre *exposé* of the Mafia, the secret society of Sicily, is now in paperback. Although, being a novelist, he writes in

a highly coloured style, this is not fiction but completely factual. The Mafia, which began as a protection for oppressed peasants, has long been a powerful factor in maintaining the feudal oppression it was founded to oppose. Mussolini managed to curb it but the allied invasion of 1943 unfortunately brought an enormous increase in its power to perpetrate the topsy-turvy world in which extortion, murder and vendetta are honourable and justice seldom free. The situation has improved, mainly owing to Danilo Dolci, but Lewis shows that part of Sicily is still a paradise for thieves, provided they are *mafiosi*, in a realm of squalor and poverty. Readers will find this book a sad footnote to their studies of Roman Catholicism, for the Church was corrupt too, and the superstitions which pass for Catholicism in Sicily, however much deplored by Pope or cardinal, have helped the Mafia retain its hold.

JOHN POLLOCK

THE LAST THREE POPES AND THE JEWS

Pinchas E. Lapide. Souvenir Press. 384 pp. 42s.

Pope Pius XII has come under bitter and prolonged attack for what he did, or rather did not do for the Jews in the Hitler period. It is most striking that the bitterest attack has been by Hochhuth, a German Protestant, and probably the ablest defence by a Canadian Jew in this book. The bitterness in Hochhuth's play comes from the fact that he takes Papal claims seriously, as something that should have been defended at any cost; for Lapide the popes are no more than well-meaning fallible men who did their best. I am not sure that the Roman Catholic will appreciate this work.

A very great deal of research has gone into the making of this book, and the average reader will probably be surprised at the extent of the help given to the Jews from Roman Catholic sources. It is a pity that the purpose of the work did not permit the giving of some idea of help that came from other sides as well. I am glad that the author has not hesitated to stress that in spite of all the good will shown to the Jews by Pope John XXIII the Vatican has not yet recognised the State of Israel.

H. L. ELLISON

DEUTERONOMY

Gerhard von Rad, translated by Dorothea Barton. SCM.
211 pp. 35s.

We have had no commentary of importance in English on Deuteronomy for almost half a century, and this must influence our evaluation of this new volume. It is not merely a question of its merits but also of the measure in which it meets our present needs. The fact that all the volumes on the Pentateuch in the *Old Testament Library* are translations from the German is a serious reflection on the state of Pentateuchal studies in the Anglo-Saxon world. There are certain obvious drawbacks. Unless the translator is an outstanding scholar in his own right, the literature referred to is often meaningless to the ordinary English reader, while similar English writing is passed over unmentioned. The replacement of the author's own translation of the text by the RSV is likely to lose many of the finer shades of mean-

ing. Most serious, however, is that the German original was written for a circle of readers rather different to those who most need a commentary of this size.

Attention has often been drawn to the fact that Deuteronomy was one of the books most often on our Lord's lips, and its deeply spiritual quality has been repeatedly recognised. Though von Rad recognises this, he seldom brings it to life for his readers. When S. R. Driver and G. A. Smith wrote their commentaries on Deuteronomy, Wellhausenian 'orthodoxy' still reigned. They were, therefore, able to assume much introductory critical matter. Today the old critical orthodoxies have gone. Von Rad represents a theory both of the date and authorship of the book which will be denied by many. As a result there is far too much material in the text that would be better in an Introduction to the Old Testament. In addition, by the surgery practised on the text, a barrier is erected between us and the author. However a book may grow, the one who gives it its definitive shape has a more important purpose than those originally responsible for its parts and stages. This is a good and wise commentary, but it is not the answer to our present need.

H. L. ELLISON

THE OLD TESTAMENT FROM WITHIN

Gabriel Hebert. Oxford Paperpacks. 153 pp. 7s. 6d.

NOTES ON SOME PROBLEMS IN THE BOOK OF DANIEL

D. J. Wiseman, T. C. Mitchell & R. Joyce, W. J. Martin, K. A. Kitchen. Tyndale Press. 79 pp. 8s. 6d.

It is hard to imagine a more contrasting pair of paperbacks for a joint review. The former is a skilfully written introduction to the spiritual meaning of Old Testament history. In many ways it would be an ideal introduction for someone who knew nothing of the Old Testament and saw no reason why he should. Its approach is that of moderate liberalism. The latter is a highly erudite discussion on some of the points that get aired when the authorship and date of Daniel come under discussion. The most important is Kitchen's discussion of the Aramaic of Daniel. It is good to see conservatives producing work like this, for their case should not be allowed to go by default because of intellectual laziness. The conclusion to be drawn is that, so far as technical arguments are concerned, any and every theory about the date of Daniel still remains unproven.

H. L. ELLISON

CHRISTIANS AND JEWS: ENCOUNTER AND MISSION

Jakob Jocz. SPCK. 55 pp. 6s. 6d.

To a growing extent in the United States a completely relativistic attitude towards Christianity has grown up—it is not unknown in Britain. This means that for many the only Christian approach to members of another religion is dialogue, i.e. a fraternal conversation on points of agreement and difference. This little book gives the substance of three lectures delivered at Princeton Seminary by the Professor of Theology at Wycliffe College, Toronto. He demands that

the Church must be whole-heartedly missionary and sees in the Synagogue the touchstone that reveals the reality of its protestations. While I agree with his fundamental position, I cannot help regarding it as a pity that he has laid himself open to misunderstanding by his use of Barthian thought. In addition he is likely to find that the critic may well find himself so criticised that his central message is not heard.

H. L. ELLISON

THE TRANSCENDENCE OF THE CAVE

J. N. Findlay. Allen & Unwin. 224 pp. 36s.

At the end of these Gifford Lectures for 1965/6 Professor Findlay confesses that his audience was exiguous, though never unattentive nor uncomprehending. Reading of this volume suggests two reasons for the small number in that audience. The first is the style, which demands a very high degree of concentration. The second is the theme, which is philosophically unfashionable. In his earlier series of lectures, 'The Discipline of the Cave', Professor Findlay used the picture, given to us by Plato, of human life as lived in a cave where we see for the most part only shadows and reflections of the truth. In this series he does not suggest that we can transcend the cave in the sense of achieving here and now a perfected insight which takes us into the daylight; but he does argue that reflection on our present limited experience, leads us by 'mystical logic' to glimpses of 'the horizon of human conception and vision, the open sky' (p. 202). It is fashionable to deny that there is anything logical about such visions and to eschew serious discussion of them. Professor Findlay roundly says that this 'only shows that some men are incurably myopic'.

Despite the rejection (p. 114) of the Christian understanding of Jesus, coupled with the belief (p. 117) that 'all the actual religions of the world . . . are . . . phenomena of the cave', it may be part of the discipline of the cave for Christians to grapple with Professor Findlay's style and theme, and make his audience less exiguous.

MARTIN CRESSEY

HE WHO RIDES THE TIGER: THE STORY OF AN ASIAN GUERRILLA LEADER

Luis Taruc. Chapman. 188 pp. 25s.

Luis Taruc led the Huks, the Communist rebels who fought the Philippine government in the decade after the War, having been the core of resistance against the Japanese. Writing in prison where he is still, he tells of his early upbringing as a Roman Catholic, his hatred of injustice which drove him to become a Communist in 1934, and to take to the hills again following Filipino independence because the peasants were not getting a fair deal. Eventually he surrendered on a personal pledge of clemency by the President, which was not honoured. In prison he was visited by Douglas Hyde, the well-known ex-Communist who was converted to Roman Catholic faith, and through Hyde, who contributes a foreword, Taruc found his way back to God. For, like Svetlana Stalin, he could not live without God. It is obvious that his repentance and recovery of faith are deeply genuine. His

detailed accounts of guerilla warfare in Luzon may be of marginal interest, but the assessment of Communism's essential failure, its atheism, makes a moving, useful document. JOHN POLLOCK

MORAVIANS IN TWO WORLDS

Gillian Lindt Gollin. Columbia University Press. 302 pp. 65s.

Moravians are known because they represent a Pre-Reformation Protestantism; because they influenced the Wesleys; and because of their missionary devotion. (In 1736 they had two missionaries in Lapland, four in Greenland, thirty-one in Georgia, seven in the West Indies and two in Surinam.) Attention in this book, however, is upon the residential communities they established, in particular the original one at Herrnhut in Saxony and the one established at Bethlehem in Pennsylvania. Their development was for long on similar lines, yet 'by the mid-nineteenth century Bethlehem was a prospering American city, many of whose citizens happened to subscribe to the Moravian religion, whereas Herrnhut was still a Moravian community, whose religious character continued to be reflected in its social and economic organisation'.

What happened? Herrnhut had a stable background; Bethlehem had not. There was in Pennsylvania no peasantry to work for a wage; no aristocratic well-wishers to provide funds. At Bethlehem they had to settle down to agriculture; and this led to commerce and industry. This book has forty-four pages of notes and sixteen of bibliography. Yet apart from the working-out of a closely documented argument, there is much of interest—the organisation of the community in choirs, the use of the lot, and the indefatigable Count Zinzendorf, composing a catechism for children aged one and a half; and dismissing a class of small children for the 'unliturgical' behaviour.

H. G. G. HERKLOTS

WAR, CONSCIENCE AND DISSENT

Gordon C. Zahn. Geoffrey Chapman. 317 pp. 20s.

Dr. Zahn is Professor of Sociology at Loyola University in Chicago whose previous books *German Catholics and Hitler's Wars* and *In Solitary Witness: The Life and Death of Franz Jagerstatter* have been best sellers. The present volume is a collection of articles published in various journals over the last twenty years and here grouped under three sections: Modern War and the Christian, Conscience and the State, The Church and Dissent. The author states the case for pacifism within the Roman Catholic Church, now since John XXIII (*Pacem in Terris*) and the Second Vatican Council no longer disqualified as heresy or negligible as individual extremist error, but vindicated by the New Testament (Matt. 16: 26; Acts 5: 29) and by the true church, ancient and modern, of martyrs and saints. He sides, with some significant criticisms, with Hochhuth's indictment of the role of the hierarchy and the Catholic Press under Hitler and throughout his war. The story of Franz Jagerstatter, the peasant from Braunau (Hitler's birthplace), who refused to report for military service, rejected the compromising counsel of his Bishop, and was executed in 1943, deserves

to be widely known; the 'nonconformist conscience' proves right against state and church, and the issue is 'terrifyingly simple': the blood the Christian must be ready to shed is his own (p. 261). The failure of the Roman Church to speak out on the major violations of the Ten Commandments while crusading against the minor ones is painfully familiar to us in other quarters; Protestants can only take notice, humbly and gratefully, when they read this quotation from the Catholic writer Reinhold Schneider: 'When it becomes the "sacred duty" of a man to commit sin, the Christian no longer knows how he should live. There remains nothing else for him to do but bear individual witness. And where such witness is, there is the kingdom of God'.

FRANZ HILDEBRANDT

NATURE AND GRACE IN ART

John W. Dixon. North Carolina University Press. 220 pp. 60s.

The interest of this book lies not so much in the author's analysis of art as in the application of his analysis to particular artists. It is dangerous and controversial, but exciting, to dub certain styles and individuals as Christian; and in so doing Professor Dixon, who is associate professor of art and religion at North Carolina University, produces a study of a kind that is rarely seen in this country. The more the pity that it is priced beyond most individuals' libraries.

What to Professor Dixon is Christian art? To quote: 'It is hard to say that any art is Christian in the sense that persons are Christian, but there is some art that grows out of a life under grace, that reflects the thought and labour of a Christian working out his responsibilities in the material that is the substance of what he does. . . . The style that reveals most to the Christian is the style that grows out of the dialogue of nature and grace. Naturalism can teach much about the earth, but it is holy naturalism that speaks to the need and condition of the Christian.' Rather American-academic, perhaps, as it stands; but as applied in detail there is a refreshing sanity about the thesis, which distinguishes it from the prevalent obsession with symbolism or expressionism (Langer and Tillich are both dissected in the first half of the book). Professor Dixon never forgets that the artist is conscious primarily not of responding to something or objectifying a feeling but of making an object. This is obvious when stated but so often overlooked by art critics. An interesting book and worth the attention of all who are concerned with relationship of Christianity to the arts.

DEREK TAYLOR THOMPSON

THE PERSON REBORN

Paul Tournier. SCM and Heinemann. 248 pp. 30s.

Those who have read and enjoyed the earlier books by this Swiss Doctor will not be disappointed by the latest. There is the characteristic depth of understanding of human nature with a fresh living faith in Christ, and an abundance of stories drawn from his own experience and work. The French title 'Technique et Foi' is a truer indication of the contents than the English, for he writes of the scientific

and the Christian approach to human personality. He discusses such topics as 'Psychoanalysis and Soul-healing', 'Sin and Disease', and 'Suggestion and Faith'. It is no academic exercise, but thought-provoking, personal and deeply spiritual. Unfortunately a caveat is needed, for, while acknowledging the final authority of Scripture for himself, he embraces a tolerance that leads him to say, 'The God whom we know in Jesus Christ is known to others under widely varying names and attributes'. In this and in his practice of meditation and guidance, his teaching is very reminiscent of Moral Re-Armament. The translation is excellent.

D. L. E. BRONNERT

THE DESERT A CITY: AN INTRODUCTION TO THE STUDY OF
EGYPTIAN AND PALESTINIAN MONASTICISM UNDER THE CHRISTIAN
EMPIRE

Derwas J. Chitty. Blackwell. 222 pp. 42s.

This book, which contains the Birbeck Lectures for 1959-60, is a very learned addition to the paucity of good literature in English on the first centuries of the monastic movement. It represents the fruit of almost a lifetime's study of the sources, and also of some pioneering exploration and archaeology, and makes readily available much material which will be quite new to English readers. The earlier part of the story, which is taken as far as the Arab conquest and deals mostly in fact with Palestine, will be more familiar, centring on Antony and the spread of anchoritism, and on Pachomius and the beginnings of coenobitic life. (It is an interesting exercise to trace right through the book a tension between these two forms, the solitary and the communal, of the monastic vocation, with their compromise in the Palestinian *lavra* or *laura*.) It is mostly later that the author guides us through largely unknown territory, e.g., the life of Euthymius, 'the real effective founder of that Judæan monasticism which for the next four centuries [after the fifth] was to be the primary formative influence in East Christian monastic order', and yet is unmentioned in the *Oxford Dictionary of the Christian Church* (p. 97). There is also new information concerning some of the mass of literary material, much of it to be found in inaccessible places if not still in manuscript, upon which the narrative is based, with plenty of suggestions for further research.

For the most part the book does not make easy reading. At times the material seems poorly ordered and unified, and names and places pour forth in such profusion that one feels the main value of the book, with its excellent bibliography and indexes, will be as a work of reference. It is perhaps too solidly condensed to be a good introduction. The enthusiasm of the author, an Anglican country parson, shows through on many occasions, and is probably responsible for the numerous anecdotes of visions and miracles and helpful lions sprinkled throughout his pages. One would have liked some clearer demarcation between the reliably historical and the probably legendary. Nevertheless, early monasticism in this area possesses the appeal of heroism and romance, and the lure of the *mysterium fascinans*. While clarifying the historical reality, this book does not deprive us of pleasure on this level at the same time.

D. F. WRIGHT

THE MAKING OF CHRISTIAN DOCTRINE: A STUDY IN THE PRINCIPLES OF EARLY DOCTRINAL DEVELOPMENT

Maurice Wiles. Cambridge University Press. 184 pp. 27s. 6d.

For the author of this book (newly installed in a professorial chair in London), an examination of the motives, sources and shape of doctrinal development in the patristic period is an exercise which suggests the general objectives of the making of Christian doctrine in this age without dictating the outcome. 'It is only in the most general manner that the historical treatment points on the theological.' If the Chalcedonian definition is regarded as a true development of Christian doctrine but within the terms of a particular limited cultural system, then 'the task of a modern African (or English?) theologian will be seen not so much as building on the foundations of Chalcedon but rather as repeating the work of the early centuries within a new idiom' (pp. 2, 10). With scholarly clarity Mr. Wiles discusses the factors which should make us question more than we do the assured results of patristic-conciliar theologising, e.g., the dominance of Hellenistic notions about God, the unscientific use of Scripture, the influence of the *lex orandi* often in terms not of ordered liturgical worship but of popular devotion (cf. Mariology), and the determination of Trinitarian and Christological questions by reference to soteriological considerations which owed too much to a divinisation concept of salvation. There is much here to make us aware of the inadequacies of the efforts of the early Church, and perhaps insufficient recognition of the greatness of its achievement despite them all. Nevertheless, this is a very fine piece of work, both as an essay in *Dogmengeschichte* and as a sober contribution to the task of radical reassessment in the twentieth century.

D. F. WRIGHT

LETTERS OF ST. PAULINUS OF NOLA, VOL. 1 (ANCIENT CHRISTIAN WRITERS, VOL. 35)

Translated P. G. Walsh. Longmans. 277 pp. 50s.

This is the first English translation (to be completed in a second volume), of the letters of a man whose life reflects the remarkable ascetic Christianisation of the Roman aristocracy around the turn of the fourth and fifth centuries. Paulinus came of a rich senatorial family, enjoyed an excellent education and rose quickly to become consul and provincial governor. But in his thirties he was baptised, and soon afterwards, renouncing wealth and cultered leisure and public affairs, he founded at Nola near Naples a small monastic community and refuge for the poor, later becoming bishop of the place. He was a widely revered figure and corresponded with most of the leading personalities in the western Church of his day. The chief interest of the extant letters lies in the light they throw on the way of 'perfection', the way of 'conversion from the world', asceticism and sexual renunciation, which made such headway among elite Roman society and sets the scene for the appeal of Pelagius' austere teaching. The translation is accurate and reads well and is provided with a useful introduction and notes.

D. F. WRIGHT

GENESIS: AN INTRODUCTION AND COMMENTARY

Derek Kidner. Tyndale Press. 224 pp. 11s.

At long last we have a commentary on Genesis which is completely up to date, spiritual and comprehensible to the average intelligence. As it becomes widely known I can foresee a major increase of study of Genesis both individual and in Bible classes. It would be all too easy to underline this point or that where the reviewer feels that the author is either inadequate or has missed the deeper meaning of the narrative, there is no doubt that the commentary as a whole is a masterpiece of balance and spiritual insight. The references to archaeology and general background are apposite and normally adequate, though some of the references to literature in the footnotes are to works to which the ordinary reader could not possibly have access.

There can be no doubt that further editions of this commentary will be called for, and it is to be hoped that the publishers will permit a lengthening of the Introduction. The author has tried valiantly to deal adequately with the problems raised by Genesis which had to be discussed, but he simply did not have the necessary space. The fact that I personally agree with his position and conclusions does not blind me to his inadequate treatment of other people's views. The logical conclusion of some of the views has not been worked out, which is perhaps just as well. There is danger here for some with more brain than knowledge.

H. L. ELLISON

THE PRAYERS OF THE NEW TESTAMENT

Donald Coggan. Hodder & Stoughton. 190 pp. 21s.

This is a book written for the ordinary man to take up, dip into and meditate over. The Archbishop of York has taken all the prayers in the New Testament in order, and written a cross between an exposition and a meditation of each. If you want a verse-by-verse exposition, which exhaustively discusses the meaning of the text, and difficulties of background and exegesis, you will not find it here. If, however, you seek a set of meditations based on Bible prayers which will throw up all sorts of thoughts and start you thinking and pondering; if you want a book that will encourage you and stir you to pray, and that will take up a theme briefly and comment helpfully and simply upon it, you could do a lot worse than buy this book. Occasionally you will disagree with Dr. Coggan, sometimes you may be sad at what he has left unsaid, but often you will be helped and stimulated by what he has written.

J. P. BAKER

THE CAMBRIDGE BIBLE COMMENTARY ON THE NEW ENGLISH BIBLE

THE LETTERS OF PAUL TO THE EPHESIANS, TO THE COLOSSIANS, AND TO PHILEMON:

Commentary by G. H. P. Thompson. CUP. 197 pp. 10s. 6d.

THE LETTERS OF PAUL TO THE PHILIPPIANS, AND TO THE THESSALONIANS:

Commentary by Kenneth Grayston. CUP. 116 pp. 10s. 6d.

A LETTER TO HEBREWS:

Commentary by J. H. Davies. CUP. 146 pp. 10s. 6d.

If the marks of a good commentary are accuracy, simplicity, and

brevery, the three most recent additions to the Cambridge Bible Commentary on the New English Bible score full marks on the last two counts. Regarding accuracy, however, there is ample room for discussion. The most disappointing of the commentaries is Kenneth Grayston's on Philippians and the Thessalonian letters. The Introduction to Philippians is slight and contains no adequate treatment of the theology of the epistle—an essential ingredient of a good Introduction—whilst the commentary itself is too 'bitty'. The same criticism applies to his contribution on 1 and 2 Thessalonians, and in this case many of his comments go far to justify an accusation of 'a Dead Sea Scroll fixation'. G. H. P. Thompson on Ephesians, Colossians and Philemon is a commentary in a different class. The problems regarding the authorship of Ephesians and Colossians are lucidly and intelligently discussed, the writer, in both cases, arguing for Pauline origin. Though too much space may be devoted to this issue of authorship, there is good coverage of the theology of the two epistles, and each commentary ends with a useful section outlining the challenge of the epistle to the present day. The best commentary, however, is that by J. H. Davies on Hebrews, an epistle which it is obvious Mr. Davies delights in. His comments are succinct and illuminating in unravelling this epistle, which (to use his own simile) 'is like a work of art from another time and place'. The treatment of the theme of the high priesthood of Jesus is particularly good, and like Mr. Thompson, Mr. Davies relates the letter to the present day and modern Christian thought. These commentaries are designed for use in Schools, Training Colleges, as well as for the minister and layman. Of these volumes, *Hebrews* is best suited for use in Schools for G.C.E. O and A level examinations; *Ephesians, Colossians, and Philemon* for Training Colleges; and *Philippians* has use as a supplement to the better short commentaries—Tyndale, Torch, and S.C.M. Layman's Bible Commentaries.

JOHN A. SIMPSON

NEW TESTAMENT TIMES

M. C. Tenney. IVF. xv & 396 pp. 25s.

This is a remarkable production, with over 400 well filled, well printed pages, packed with a great deal of sound information, carefully and clearly arranged, supplemented by excellent charts and indices, and most lavishly illustrated—all for twenty-five shillings. The author sets out to give the historical and literary background of the world into which the New Testament was born, covering the period from Alexander the Great to the death of Hadrian. Into this broad historical setting he places the beginnings of the Christian movement, and he traces the development of the Church alongside contemporary developments in the political scene. Much of the matter is interesting and the author's handling of the material shows sound judgment. What more could anyone ask of a book? That is the problem which has been puzzling me. In spite of all its great merits, the book hardly ever quickened my pulse or struck a spark off my mind. The matter is good, but the presentation is rather pedestrian and it seldom seemed to illuminate the New Testament at depth. It seemed almost like a Dictionary of New Testament Times carefully arranged as a connected

narrative in historical sequence. A dictionary can be immensely useful, but one turns to it for facts rather than ideas and for information rather than stimulation.

J. W. WENHAM

BERTRAND RUSSELL—PHILOSOPHER OF THE CENTURY, Essays in his honour.

Ed. Ralph Schoenman. Allen & Unwin. 326 pp. 42s.

Lord Russell has captured the public imagination more than any other contemporary philosopher. The reasons for this are undoubtedly his life-long involvement in public affairs and his reputation as a sceptic. He has excited the interest of many who repudiate his opinions. The essays here collected range from personal appraisals through general assessments of his philosophy to technical discussions of his mathematical logic; together they witness to the breadth of his influence. There is little discussion of Lord Russell's religious views apart from a description of their influence on Victor Purcell. The essays by Erich Fromm and Werner Bloch do bring out the religious fervour with which Lord Russell has acted on his faith in man. 'I appeal,' he wrote in 1954, 'as a human being to human beings: remember your humanity and forget the rest.'

M. H. CRESSEY

P.C.C. GUIDE TO CHURCH FINANCE

G. W. D. Winkley. CBRP. 23 pp. 3s. 6d.

Most of the information in this booklet is accurate and valuable. The churchman who digests it will be the better equipped to participate in the control of church finance at all levels. It is, however, unfortunate that the writer perpetuates the canard of charging the higher authorities with lavish expenditure. Actually the Central and Diocesan Boards of Finance are the servants of Church Assembly and the Diocesan Conferences respectively and can only frame their budget in accordance with instructions. If there is lavish expenditure (and your reviewer considers that there is) the blame lies squarely with the latter bodies.

A sprinkling of factual errors need correction. We are told that to execute a charitable deed of covenant one must be paying income tax at the standard rate. This is incorrect. The writer implies that if PCCs fail to pay rates and dilapidations on parsonage houses it will fall to the incumbents to do so. Actually the Parsonages Outgoings Fund exists to cover such cases. The clergy pension figure of £750 should read £550, the higher figure applying to a retirement income from all sources. (Since the book went to print improved figures have been announced.) Should this booklet ever undergo revision will the writer please take advice about the use of commas. And will he please look again at his application of the parable of the talents. Surely the position of the five-talent man and the one-talent man should be reversed.

R. V. BAZIRE

THE WORD OF RECONCILIATION

by H. H. Farmer. Nisbet. 105 pp. 12s. 6d.

These four lectures provide a general survey of the saving work of Christ. Dr. Farmer gives helpful insight into a number of problems,

while elucidating his theme. There is, for instance, a masterly handling of the objection that the idea of a final revelation in Christ puts a limit to any further growth in knowledge. A fresh angle on the subject is always stimulating. What does it mean to be a Christ-reconciled man? This is taken as the starting-point and Reconciliation as the key word, used as a comprehensive term. The experience of Christ as man is taken as the norm. Dr. Farmer then shows how Christ's vocation as Prophet, Priest and King meets man's basic need for truth, forgiveness and an absolute to direct his life. Jesus Christ was the perfectly reconciled man (this strained use of 'reconciled' is carefully defended) and therefore able to save mankind. While seeking to do justice to the fact that the atonement concerns action towards both God's holy will and man's unholy will, it is clear where the writer's emphasis lies. Penitence for him is the essential thing, and he acknowledges his debt to McLeod Campbell. In trying to explain the covering of sin he becomes unwontedly obscure. While there is much penetrating comment here, there are two basic flaws—the use of Reconciliation in an unbiblical way and the empirical approach, both typical of much recent writing. The result is often illuminating but not entirely satisfying.

J. W. CHARLEY

APOLOGIA PRO VITA SUA

John Henry Newman. Edited by M. J. Svaglic, OUP, 603 pp., 105s.

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN: VOLUME XVII

Edited by C. S. Dessain. Nelson. 602 pp. 126s.

Newman studies show no sign of abating, and these two massive volumes are major textual contributions. Newman's autobiographical apology was first published in 1864 as a retort to Charles Kingsley's attacks on his integrity. By means of copious notes, in Newman's own words as often as Mr. Svaglic can manage it, and a whole host of supplements, additional notes and appendices, the editor seeks to fill in the background of Newman's development. He has undertaken an enormous task and accomplished it excellently. Now for the first time those who would study Newman's spiritual pilgrimage have the vast majority of the evidence between two covers.

The second volume continues a series. It covers a year and a half from October 1885 when Newman was preoccupied with his infant Catholic University of Ireland to March 1887. The controversy between the two ex-Tractarians, Newman and Faber, is reproduced in this volume. That dispute has a curiously modern ring in days of similarly diverse streams within the Roman fold. Father Dessain has also done a good job in providing readers with notes, appendices, lists of correspondents, and an index of persons and places.

G. E. DUFFIELD

ROME AND MARRIAGE

R. J. Coates. CBRP. 15 pp. 3s.

Since 1908 Rome has not recognised the validity of mixed marriages not solemnised by a Roman Priest with written undertakings to impose

the Roman Catholic religion upon the family. It was hoped that this offensive legislation would be changed after the discussion in the Vatican Council, but a new instruction issued (significantly) four days before the visit of the Archbishop of Canterbury to the Pope, while making some concessions, did nothing to remove the insulting conditions. Mr. Coates exposes the legal fiction whereby a mixed marriage can be 'rectified'. An immoral consequence of this policy is that Rome 'accepts for remarriage with her ceremonies, those who have actually contracted and consummated marriage not once, but in some cases several times before'. Mr. Coates adds that 'some Irish Roman Catholic bishops have not hesitated to say that to contract a mixed marriage outside the church is a greater sin than to live together without any marriage ceremony at all'. The author examines the history and theology of marriage and makes an appeal to Rome to revert to the teaching of Scripture, the tradition of the Christian Church and the standards of common decency. He closes with this statement: 'The time may come when the non-Roman Catholic community as a whole may have to demand specific legal protection for those whose marriages are attacked by this teaching'. Mr. Coates' friendly contacts with so many Roman Catholics qualifies him to write wise and firmly on this burning subject. T. G. MOHAN

THE LETTER OF PAUL TO THE GALATIANS

William Neil. CUP. 96 pp. 9s. 6d.

THE LETTER OF PAUL TO THE ROMANS

Ernest Best. CUP. 184 pp. 9s. 6d.

THE LETTERS OF PETER AND JUDE

A. R. C. Leaney. CUP. 144 pp. 9s. 6d.

These are volumes of *The Cambridge Bible Commentary on the New English Bible*. They are very different in size, but all the same price. The series is especially intended to be of help to teachers and young people preparing for G.C.E. examinations. No specialised theological knowledge is assumed. The aim has been to produce books easy and attractive to read as a continuous story.

The commentary on Galatians fulfils these aims best. It provides a clear elementary exposition of the main threads of Paul's letter. This means, in consequence, that there is little close-up comment on detail; nor does the treatment always do full justice to the depth and balance of biblical and evangelical truth. There is, however, pleasing interpretation of the heart of the Gospel of God's saving grace. 'We are all sinners and could expect nothing but permanent separation from God, had it not been that Christ took on himself the punishment that we deserved, thus making us free to enter a new relationship with God.' The commentary ends with a good essay on the message of Galatians for today.

The solidity and involved reasoning of the letter to the Romans do not make it easy to write a commentary on it of the kind envisaged by the General Editors. With informed understanding and painstaking care Ernest Best gets well to grips with detailed exegesis, but

in doing so makes heavy demand on the reader. The treatment is, too, very much bit by bit. But, compared with 96 pages for 9s. 6d. on Galatians, these 184 pages offer substantial value for the same price.

A. R. C. Leaney chiefly makes one aware of his critical views of Scripture and of his lack of faith in revealed truth. The historical details of our Lord's resurrection appearances might, he says, be explained away. 1 Peter is not by the apostle, and was probably written after A.D. 100. Its central part is regarded as a 'Paschal Liturgy'. In a final essay on 'The Christian Hope' we are told that 'The expectation of a last day, when Jesus the Lord will return, must be abandoned'. 'Much of what used to be called "the Christian hope" dissolves in the "acids of modernity".' Some may prefer, as Mr. Leaney does not, to see young people established in 'the faith which God entrusted to his people once for all'. A. M. STIBBS

THE TESTING OF GOD'S SON: AN ANALYSIS OF AN EARLY CHRISTIAN MIDRASH

Birger Gerhardsson. Gleerup, Sweden. 83 pp. 12 Sw. Cr.

Professor Gerhardsson's exegetical study of the temptation narrative in the First Gospel is to appear in two fascicles, of which this (chapters 1-4) is the first. It forms part of the New Testament series of *Coniectanea Biblica*, published in Sweden.

The temptation narratives of the Gospels present every student of the New Testament with a difficulty. Are we to accept these as literal accounts of a single occasion, or as the editorial summary of a constant situation? And in the second case, what value (if any) do the narratives have? Professor Gerhardsson presents us with an illuminating answer to this last question which is of seminal importance. He believes that the temptation narrative in Matthew is a clear example of 'the work of a qualified scribal expositor' (p. 13), who has composed a strongly allusive midrash against the thematic background of Deuteronomy 6-8 (from which the replies of Jesus to Satan are drawn), and in line with the established rabbinic exposition of Deut. 6: 5. Jesus as Son of God, the new Israel, resists the temptation to break covenant by being unbelieving, disobedient and idolatrous; he acts as true Son.

It is yet to be discovered how Professor Gerhardsson will relate his conclusions to the authorship of Matthew itself, except that he already finds a natural clue at 13: 52 (pp. 81-3), and to the christological questions that are raised by the temptation itself. But meanwhile this interpretation makes great sense of the text under consideration, and also suggestively demonstrates once more the unity of biblical theology.

STEPHEN SMALLEY

WARRANT FOR GENOCIDE

Norman Cohn. Eyre & Spottiswoode. 303 pp. 45s.

Professor Cohn follows previous studies of persecutory movements with this case-study in collective psychopathology. The *Protocols of the Elders of Zion*, a notorious forgery exposed long ago, found their way from Russia to pre-Hitler Germany and achieved global circulation, spreading the myth of a Jewish world-conspiracy which planned

a systematic undermining of all authority, national and international, as well as of all other faiths, in order to hand ultimate power to the Elders of Zion under a Jewish sovereign of the house of David in the coming messianic age. Nasser has declared himself in support of the *Protocols*, and Nazi emigrés are still busy with the distribution of this type of material from Cairo. We ignore it at our peril, as forty years ago we thought we could ignore such rubbish as *Mein Kampf*. The war gave Hitler his chance to carry out what he had always planned—destroying the Jewish population of Europe, and the myth of the *Protocols* proved a major weapon in the campaign. 'Once more defeated and ruined men were to invoke this ridiculous fake to explain their misfortunes and excuse their failures.' That was after the first world war, but it is not the end of the story. The *Protocols*, officially promoted in Germany since 1933, were not only bought but read and believed by masses of people, even though from the top individuals could admit 'that it was a pretty clumsy hoax. Nevertheless in public I called it genuine, because this seemed to me to answer the purpose best at that time'. The most frightening aspect of the story is the general indifference of the Christian public; statistics show how any signs of concern for the persecuted Jews rapidly diminished between 1938 and 1942, while the proportion of the indifferent rose steeply and made it possible to exterminate millions of Jews. This book should be compulsory reading in all our schools. F. HILDEBRANDT

POLICE: A SOCIAL STUDY.

CIO. 80 pp. 5s.

The discussion stems from uneasiness over relationships between the police and the community they serve, in an age of barbarianism *vis à vis* authority generally. Appendix A contains the article by the Archdeacon of Rochdale, and the subsequent Editorial in 1964, on which the Board of Social Responsibility of Church Assembly set up a Commission. This booklet is its report. It is a guide to understanding the policeman's life as seen by the public, basically friendly on the one hand, potentially hostile on the other. The object of those laws which concern the police is the declaration of social and moral norms acceptable or offensive to society, and although the police have some discretion, it is not the policeman's task to decide the intentions of the legislature. The modern trend in civil authorities to seek the community's positive good is exemplified with reverence to the Christian gospel; standards in Society today are examined in the light of increasing centralisation, and consequent diminution of immediate personal encounter. There is a useful chapter on the policeman's life, and the Report contains a summary of findings and short Bibliography. It deserves to be widely read. J. F. WALLACE

THE CHRISTIAN OF THE FUTURE

Karl Rahner. Burns & Oates. 104 pp. 12s. 6d.

THE HISTORICAL JESUS IN THE GOSPEL OF ST. JOHN

Franz Mussner. Burns & Oates. 115 pp. 12s. 6d.

These are two volumes in a series on *Quaestiones Disputatae* by

Roman Catholic authors. The first arises from the author's reflections on the situation of the Church in the conciliar and post-conciliar period. In discussing the changing Church he shows that there are ecclesiastical laws which may be varied. This is not so however with doctrine, once anything has been declared to be revealed by God and to require the assent of the faithful. There can be no retreat, only advance in the declaration of dogma, but it may be that a fuller understanding will clear up misunderstandings. It inevitably smacks to the non-Roman of special pleading when he seeks to justify some past decisions of the Church as binding at the time but subsequently revocable. He then discusses situation ethics and the way in which Protestants and Catholics may find common ground in discussing the entirely new sorts of problem which the modern world is throwing up. In the next essay he attacks 'clerical triumphalists' and 'lay defeatists' and he ends with a description of the Church of the future 'the sacrament of the world's salvation'. Altogether a most useful collection which shows the way in which many modern Roman Catholics are thinking.

The second book is an attempt to deal with the problem raised by the discrepancy between the synoptic account of Jesus and that of John. Mussner makes use of certain positions of Heidegger in his attempt to understand Johannine key words such as 'see', 'hear', 'testify' and 'remember'. His conclusion is that all these terms as used by John allow him an interpretative role in dealing with the Gospel tradition. To at least some extent all scholars would go along with him and it is a pity that he does not give more examples of the application of this principle where it could be seen whether he takes seriously enough some of the more definitely historical evidence of the Gospel.

R. E. NIXON

APPROACHING THE BIBLE *General Editors Violet Wilkinson and Denys Whiteley.* 1. ISRAEL'S PRAISE—A STUDY OF THE PSALMS *Violet Wilkinson.* 96 pp. 2. THE CONSCIENCE OF THE NATION—A STUDY OF EARLY ISRAELITE PROPHECY. *R. E. Clements.* 119 pp. 3. THE CENTRE OF HISTORY—A STUDY OF LUKE'S GOSPEL. *Violet Wilkinson.* 93 pp. 4. ST. PAUL'S LETTER TO THE PHILIPPIANS. *Margaret Avery.* 93 pp.

OUP. All paperback. 9s. 6d.

These are the first four of a series intended to cover the subject matter of the whole Bible. If the rest of the series maintain the high standard set by these first four, they will form a valuable, almost an indispensable contribution to the reference library of the teacher who aims to present the teaching of the Bible in an interesting and digestible form to his pupils. It is sad to learn that Miss Violet Wilkinson, one of the general editors whose hand is seen distinctively upon the series, died last January.

It is impossible in a brief review to deal adequately with these four illuminating books. Each one consists of some six or more chapters of exposition of the main themes of the book. A scene in Philippi which is the first chapter introducing *St. Paul's Letter to the Philippians* could scarcely be bettered as a brief description of the contemporary

scene. Similar praise is due to the chapters in *The Conscience of the Nation* with its introduction on Prophecy in Israel (sub-headed—1. God speaks to men. 2. The Nature of Prophecy. 3. Prophets in Early Israel. 4. The Authority of Prophecy).

The standpoint of the writers is avowedly Christian, as the title of the study of Luke's Gospel, 'The Centre of History', shows. Yet though these studies are free from dogmatic pleading, they do not apologise for the message of the authors: their purpose is to elucidate it, first for the would-be teacher and through him for the student.

In Notes for the Teachers, following the main text, more advice is given about the suitability of the study for a particular age group, than about methods of presentation with suggestions how pupils may be encouraged to find out much for themselves and thus become personally involved. A doctrinaire approach to such vital subjects as e.g. Prophetic Inspiration or Religion and Morals is avoided, but some guide lines are provided. Most heartening is the attitude expressed that pupils, given the necessary help initially, may be left to draw their own conclusions from their study of the Bible.

The volumes are based on scholarly knowledge, an experimental understanding of the needs of pupils according to their age and ability, and the conviction that God has spoken and still speaks through the Bible; though the writers would not, I think, accept the Bible as the final authority in all matters of faith and doctrine. A valuable series, but highly priced and with a bourgeois-looking group of students on the cover.

K. M. L. BENSON

ARABS AND JEWS IN THE MIDDLE EAST: A TRAGEDY OF ERRORS

James Parkes. Gollancz. 32 pp. 2s. 6d.

This booklet is really intended as a plea for rationality in the solution of the Israeli-Arab encounter. Both inside and outside the United Nations it has degenerated into a clash of ideologies between the main participants and of political interests for certain other countries. Dr. Parkes, who has an outstanding book on the *History of Palestine since A.D. 135* to his credit, tries to present the facts of the present position briefly. The pamphlet clears away a terrible amount of preconceived ideas and prejudice and would be valuable preliminary reading matter for serious discussion of the subject. Alas, it is more likely to help a Church debating society than to bring about a solution, for one of the evils of propaganda is that it becomes truth for the next generation, and it will need more than this to destroy it.

H. L. ELLISON

ESSAYS IN ANALYSIS

Alice Ambrose. Allen & Unwin. 262 pp. 40s.

This volume is one of the *Muirhead* library of Philosophy publications. They were designed originally to be contributions to the History of Modern Philosophy. In this case, it is ultra modern for it deals with philosophy as analysis. One would need to be an highly trained logician and mathematician to appreciate it fully. The author's mentors at Cambridge were G. E. Moore, Ludwig L. Wittgenstein and

Bertrand Russell. The analytical style makes for very heavy reading. She does not think that philosophy is the pursuit of truth, in the sense that it is an attempt to acquire knowledge about our world, but is really about linguistic facts i.e., it is no more than talk about talk. One is not seeking the meaning of concepts, so much as to show how words are used. Berkeley is criticised for offending against linguistic properties for writing, 'If you agree with me that we eat and drink and are clad with the immediate objects of sense which cannot exist unperceived—I shall readily grant it is more proper or conformable to custom that they should be called *things* rather than *ideas*'. What Berkeley is asking us to do, according to the author, is change the usual usage of language for philosophical purposes. It seems to me this would make any kind of serious reflective thinking impossible as far as giving expression of it in words was concerned. Ordinary usage of words cannot convey what reflection discovers. What always baffles me about the conclusions of advocates of analysis, is that they never make clear—who or what it is that does the analysing and in what analysis consists, if not in thinking.

A. V. McCALLIN

NEW SINGER, NEW SONG: THE CLIFF RICHARD STORY

David Winter. Hodders. 160 pp. 18s.

Here is a book which is not only interesting from the Christian viewpoint, but also worth reading as the background of one aspect of our era. Three strands interweave throughout the volume: there is the continuing atmosphere of the post-war boom in beat music from the days of Skiffle through early Rock 'n Roll to the sophisticated rhythms of the present. The main thread is the story of the rise to fame of the dedicated and talented young man, Harry Rodgers Webb, and his group, the Drifters, better known to us as Cliff Richard and the Shadows. Most interesting of all as showing the continuing relevance of the Christian gospel today is the account of this young man's spiritual pilgrimage until he finds the Christ who alone can satisfy the deep thirst which fame and riches cannot quench. The crisp style is typical of author David Winter, who is a friend of the subject. He leads straight into the story with an arresting flash-back technique over the first four chapters up to the start of the star's rise to fame, and then completes the account with lively narrative and vivid dialogue. All in all this is a worthwhile book on each of the three counts mentioned, easy to read, encouraging, and guaranteed to help any Christian to understand more of the world of today.

GEOFFREY S. R. COX

THE WHIGS IN OPPOSITION, 1815-1830

Austin Mitchell. OUP. 266 pp. 38s.

1867—DISRAELI, GLADSTONE AND REVOLUTION: THE PASSING OF THE SECOND REFORM BILL

Maurice Cowling. CUP. 451 pp. 70s.

The two ancient university presses have given us a fine pair of studies in the history of British party politics which are well read

together, since this gives an excellent comparison of the atmosphere in Parliament before both the first and second Reform Bills. It is obvious that there was far more political stability when Disraeli brought in his Bill in 1867 than when Canning formed his administration forty years before, despite the destruction of Opposition unity on both occasions. But we should not on that account accept the liberal view of the steady evolution of parliamentary government. Cowling amply demonstrates the general conservatism on both sides of the House in 1867 so far as political rights were concerned; and the fact that a measure of reform was introduced, and by a Conservative administration at that, was due neither to the manifest rightness of liberal ideals nor to the pressure of public agitation, but to a masterly piece of political manoeuvring by Disraeli, with 'brazen insincerity and utter verbal unscrupulousness', for purely private and party ends.

A comparison with Mitchell's work suggests, on the other hand, at least three reasons for the lack of cohesion in Parliament during George IV's reign, and they have nothing to do with the factional interests of a supposedly more aristocratic and oligarchical era. For one thing matters of principle sometimes entered into the considerations of some politicians. The Whigs refused to serve under Canning without some assurances over Roman Catholic emancipation. Secondly, public opinion was more effective than in 1867, though far less so than today. And thirdly, although the Whigs were, for the men of this generation, a party traditionally dedicated to opposition, they failed to produce an effective leadership. Grey became a different man in office from the aloof figure in opposition; and there was no satisfactory solution to the leadership question in the Commons. Only when Palmerston and Melbourne take office with Grey in 1830 does the account usher in the first of the political giants who were to dominate the scene for the next two generations. It was the effect of these strong leaders—Palmerston, Peel, Disraeli, Gladstone—on party government which contributed to the highly artificial debates of 1867.

Cowling adds an intriguing epilogue (the whole book is a superbly competent piece of historical research) in which he observes that perhaps no other field of historical inquiry is so well documented as British parliamentary history of the nineteenth century: and yet even with this wealth of material it is impossible to construct any sort of explanation of events without making some preliminary assumptions the correctness of which must remain unproved. J. E. TILLER

EARLY METHODIST WOMEN: SARAH CROSBY, HANNAH BALL,
FRANCES PAWSON, MARY FLETCHER, AND SARAH BENTLEY

Thomas M. Morrow. Epworth. 119 pp. 15s.

Every Methodist has heard of John Wesley's mother, let us hope. But most would be hard put to it to name Mr. Morrow's or any other comparable team of candidates for greatness among the women who rocked the cradle of the movement. We have to face it: they were women in the ministry, and as such their reappearance at a time when this is a burning issue should make this book compulsory reading for all who have to concern themselves with the knotty problems involved.

Not that they were all *preachers*. But Sarah Crosby was, and we trace Wesley's tortuous pilgrimage to the point where he owned that she had an *extraordinary* (his italics) call. Hannah Ball pioneered Sunday Schools in High Wycombe. Frances Pawson is an interesting example of one who was drawn to the Methodists from a position of wealth and leisure. Mary Bosanquet married the John Fletcher who came nearest in Wesley's estimation to the perfection which he encouraged his followers to seek. Sarah Bentley was a barmaid from Pannal, near Harrogate, blessed with a biographer who wrote only a year after her long life ended. Perhaps it is this fact that makes the last of Mr. Morrow's vignettes the best. But what gives this little book its charm is that he stands far enough away from his subjects not to view them uncritically, but near enough to show a warm sympathy not only to them as people but to the spiritual compass by which their lives were steered.

J. B. JOB

THE COMING OF THE WELFARE STATE

Professor Lady Williams. Allen & Unwin. 25s.

THE NEW RADICALS

Paul Jacobs & Saul Landau. Penguin. 7s. 6d.

Lady Williams has written a concise and rather dry account of the social reforms of the last hundred years which created the welfare state. She expounds the details of legislation to show the success or failure of each new Act. Consequently, the book concentrates more on the mechanics of social change than on the people who carried them through and for this reason it is not easy reading. It is a pity space was not found to give adequate mention to people like Shaftesbury and others who aroused the public conscience to the horror of the exploitation of the poor, although she does give credit to Charles Booth's survey of London life. She judges that the political watershed in Britain came with the break up of the old Lib-Lab alliance and the creation of a truly working-men's party. After this the radicals were able to give full political expression to their theories.

Messrs. Jacobs and Lanau are writing in the white heat of the birth of a radical movement in America, the equivalent, perhaps, of the 1870s in Britain. It is a tale of the divisions and alliances of countless groups of radicals. Events are moving so fast that their account is already dated. The recent conference at which 'Black Power' settled for action independent of the white liberals may prove a watershed just as the Lib-Lab break did in Britain. The later part of the book provides a cross-section of the writings (poetry, manifestoes, interviews, lectures and eye-witness accounts) of the radicals. Some of this reflects their passionate sincerity but many of the longer pieces are pretentious. The most striking thing about the movement, in contrast to its British predecessor, is the absence of Christian influence. This is a disconcerting fact, for it was the Christian content of the British socialist movement that gave it a proper balance of respect for property and law, and compassion for need. While it is encouraging to find some Americans uneasy about the arrogant assumptions of 'pax

americana', the sort of society planned by these unfettered liberals presented a formidable spectre. *The New Radicals* demonstrates the urgent need for Christian involvement in intellectual and political affairs.

T. E. C. HOARE

LORD ELGIN AND THE MARBLES

William St. Clair. Oxford. 42s.

Mr. St. Clair describes the curious history of the Athenian Acropolis and its marble monuments. After surviving unscathed a thousand years, they were mutilated by the fifth century Christians. They were then left alone a further thousand years until the Turks used the stone for building projects. Even they treated the Parthenon with respect. How it happened that within ten months, the Rev. Philip Hunt acting on Elgin's behalf and with the scant permission from the Turks, removed half the sculptures from the Parthenon, makes fascinating reading. Hunt was ambitious. He had hoped to remove the Lion Gate from Mycenae and tried to arrange for a British warship to carry away the whole Erechtheum. Failing in this, he sawed off large blocks from every part of the building.

Mr. St. Clair rightly recognised the futility of the debate about the return of the Elgin marbles to Greece. What matters more is to reunite the known fragments. The British Museum catalogue contains bizarre notes on its pieces (Metope VII: 'The head of the Lapith is in the Louvre and that of the Centaur in Athens').

He treats sympathetically Lord Elgin who was a not very likeable Scotsman. Repeatedly he claimed to be driven only by a desire to improve British taste by interesting the nation in Attic art. But equally often he wrote to Downing Street to suggest that this service deserved an English peerage. Like Tom Stoppard's Rosencrantz and Guildenstern, Elgin was a man with little control over the events of his life. The early days of his embassy in Constantinople were a dazzling success and he seems to have been as puzzled by this as he was by the disasters which later befell him. He unwittingly made several powerful enemies, Napoleon, Payne Knight, Spencer Smith and Byron. These did him great damage. His wife left him while he was imprisoned in France, he was crippled by the cost of acquiring the marbles, the government paid him a shabby price for them and finally he died abroad where he had fled to escape his creditors. It is a sad but absorbing story and not without a moral.

T. E. C. HOARE

BATAK MIRACLE

Elizabeth Goldsmith. OMF. 75 pp. 3s. 6d.

As Mr. Leslie Lyall points out in the preface to *Batak Miracle*, the history of evangelisation among the Batak race of northern Sumatra is 'one of the most dramatic stories in all Christian missionary enterprises'. If we in England have heard little of the growth of the Batak church, this is partly explained by the fact that, until British missionaries left China, and embarked upon new enterprises in many fields from Thailand to Japan, Christian work in Sumatra had been confined to Dutch, American and German missionaries. Mr. and Mrs. Martin

Goldsmith are members of the Overseas Missionary Fellowship, and their work has lain amongst the Kars Bataks in the far north of Sumatra. 'They found themselves in the midst of a spiritual movement within the Church,' and *Batak Miracle* is concerned with this movement, and very particularly with the 'Spiritual struggle in one Christian life'—that of a young man named Damai. This is a book to be read right through, and not laid aside without earnest prayer for Damai and for hundreds of other Karo Bataks whose hearts God is opening.

FRANK HOUGHTON, *Bishop*

CALL FOR GOD

Karl Barth. SCM Press. 125 pp. 12s. 6d.

Karl Barth has been a dominant figure in the theological landscape for over half a century. Whatever their faults, his *Church Dogmatics* are the most impressive piece of systematic theology of the past two hundred years. But Barth is no mere ivory tower theologian. For some time now he has paid regular visits to Basel prison. Unlike the pictures we are sometimes shown on TV of ecclesiastics waving to prisoners behind their bars, Barth's ministry consists of direct, forthright biblical exposition. A first volume of his sermons appeared some years ago under the title of *Deliverance to Captives*. This second volume of ten-minute sermons gives the text of twelve which were preached between December 1959 and Easter 1964. Occasionally the characteristic Barthian emphases make themselves felt. But on the whole these meditations reveal a deep humanity, warm biblical exposition and a vision of a God who acts and brings light and hope in a dark world. They are well worth reading and placing in any church library.

COLIN BROWN

TO DENY OUR NOTHINGNESS: CONTEMPORARY IMAGES OF MAN

Maurice Friedman. Gollancz. 383 pp. 50s.

'The greatest mystery,' wrote André Malraux, 'is not that we have been flung at random among the profusion of the earth and the galaxy of the stars, but that in this prison we can fashion images of ourselves sufficiently powerful to deny our nothingness.' These words provide Maurice Friedman with a text and theme for this massive essay on contemporary culture. Modern man (or perhaps it would be nearer the mark to say certain types of the modern western intellectual) finds himself dumped into the world. He has no guide but himself to tell him what it is all about. He is left to his own devices and to find whatever meaning he can. There are some attitudes to life which are 'authentic', and others which are not. The former make life more satisfying; the latter do not. Dr. Friedman's aim is to pick his way through the dense jungle of these attitudes or images with a view to telling his readers which paths are good and which are treacherous.

The image of man is a vision not only what he is but also of what he can be. It is an integral part of man's search to understand himself in order to become himself. Over the years the author has tried on quite a few himself. A socialist at Harvard, a Jungian, a mystic, a sympathiser with conscientious objectors and later with

Hasidism and more recently still with existentialism, he is now the first non-catholic teacher of philosophy and religion at Manhattanville College, New York. His book is a vast catalogue of literature, philosophy and psychology from Freud and Martin Buber to T.S. Eliot and *Zorba the Greek*. As such it is unique. Though wordy at times, it is also challenging and disturbing. The Christian reader cannot help being struck by the lack of any distinctively Christian images of man. Is it that the author has largely ignored them? Or, is it that (apart from one or two Catholics) the church has produced no writers and thinkers of distinction over the past fifty years? Perhaps even more striking is the fact that, when all is said and done, the secular writer does little to substantiate Malraux's text. Life on his premises is still a tale told by an idiot, full of sound and fury, signifying nothing. Nothingness wins in the end.

COLIN BROWN

THE FABRIC OF PAUL TILlich'S THEOLOGY

David H. Kelsey. Yale University Press. 202 pp. 45s.

The past few years has seen a revival of interest in the philosophical theology of Paul Tillich. Not a few writers have seen him as a ripe subject for a research thesis. The present book grew out of a doctorate at Yale where the author is now an assistant professor of theology. It is an attempt to see Tillich not as a speculative metaphysician with religious interests but as an expositor of the message of the Bible. The task before him is not merely the repetition of each and every statement that is to be found in scripture. Rather he is concerned to understand the experiences symbolically expressed in the Bible and their bearing upon our human situation. This is a lucid and sympathetic study based largely upon his magnum opus, his three-volume *Systematic Theology*, with some mention of his sermons and lesser studies. It will serve as a fine, compact (though for many readers rather expensive) introduction to the aims and structure of Tillich's thought. Criticisms are modestly made. The chief difficulties are seen to arise not from Tillich's ontological analysis but from his historical scepticism. The former attempts to restate Christianity in terms of Being, whilst the latter causes Tillich to doubt the historical basis of the biblical picture of Jesus but to accept it as a powerful transforming symbol of Christ. I would have thought that insuperable difficulties were presented by both points.

COLIN BROWN

THE EMERGENCE OF HYPER-CALVINISM IN ENGLISH NON-CONFORMITY 1689-1765

Peter Toon. Olive Tree Press, London W.4. 171 pp. 8s.

This little paperback is a careful study in Calvinistic nonconformist extremes, and is based on much research. Anglican readers might regard it as somewhat esoteric from their standpoint, but that would be a mistake. Mr. Toon shows how the great tradition of Calvin was modified by Beza and others into what he calls 'High Calvinism'. This was the theology of men like John Owen. In the latter part of the eighteenth century this High Calvinism was further modified into Hyper-Calvinism as seen in men like Hussey, Skepp, Wayman, Gill

and Brine. Mr. Toon sees four factors influencing the transition; first, High Calvinism passed more and more into Independent and Baptist hands (one thinks of Calvin's comments on the Anabaptists!); second, the prevalent rationalism of the period; third, certain personal instabilities seen especially in Joseph Hussey; fourth, lack of prophetic insight and discrimination. Mr. Toon believes the turning point came with Andrew Fuller, and from the date of his writings onward most Particular Baptists turned their backs on Hyper-Calvinism.

This book well demonstrates a majestic theology run into smaller and smaller circles thus becoming unbalanced till it verged on the heretical. Gone was the grandeur of Calvin's vision, the ability to stop where Scripture stopped (see Calvin on Romans 9-11), and a theology which embraced all of life. In its place lesser minds and lesser men concentrated on the minute parts and lost the vision of the whole. They employed logic quite as much as Scripture, and in places where Scripture bids human logic halt. The book which promises great things from the author in his future studies is a warning of what happens when a great theological tradition gets into the hands of small-minded men, and so goes sour.

G. E. DUFFIELD

THE ACTS OF THE APOSTLES: WITH INTRODUCTION AND COMMENTARY.

R. P. C. Hanson. Clarendon Press. 262 pp. 21s.

This is the second New Testament commentary to be published in *The New Clarendon Bible* and, after the publication of C. K. Barrett's volume on the Pastoral Epistles, a change in policy has led to the adoption of RSV instead of NEB. As the *Cambridge Bible Commentary* is coming out at the same time, some sort of comparison is inevitable. It must be said that on the evidence so far the Clarendon series is likely to provide very much better value for money. Professor Hanson gives us a thorough introduction of 56 pages. In this he stresses the general historical accuracy of Acts, though preferring the testimony of Josephus over Judas and Theudas. He regards the Apostolic Council as a literary reconstruction on the basis of the apostolic decree which was issued at an indeterminate time. The book ends where it does because the readers knew the end of the story. It reflects the outlook of a man writing in the seventies or eighties of the century who has known Christianity in the fifties and sixties. The commentary, like the introduction, is full of compressed learning with the occasional rough handling of anyone from Mason, Dix and Thornton to Conzelmann. Altogether, allowing for the obvious limits of the series, a first-rate commentary on Acts.

R. E. NIXON

THE MINISTRY OF THE CHURCH IN THE WORLD

John A. Bailey. O.U.P. 126 pp. 9s.6d.

The title of this short book is somewhat ambitious: it is a collection of essays on subjects such as The World, Miracles, the Relationship of the Old Testament to the New, etc., which the author finds a stumbling-block to the ministry of the church in the world.

Dr. Bailey, an American N.T. scholar, did a spell on the staff of

St. Paul's Limuru, Kenya. This book originated in a series of lectures delivered in Zambia. The style is simple, the sentences short, the argument clear. Bailey's rather radical critical presuppositions, used destructively in his Ph. D. thesis *Traditions of Luke and John*, are here directed towards more positive ends, and are earthed in the contemporary African scene. The chapters of Miracles are among the best in the book, and there is an interesting study of the Dangers of Religion. Unfortunately his treatment of 'religious' hindrances is so slight that it will do nothing to alter the views of those who hold them. For instance, you can hardly repudiate papal claims based on Matt. 16: 18f., in half a page of truisms, nor argue against *apartheid* on the basis of 2 Cor. 5: 14. There is an unnecessary amount of Hebrew transliteration (not all of it accurate), which may not be widely appreciated in Kenya. Nor, I think, will his brand of biblical criticism (making Paul contradict Jesus, and savaging whole areas of the Old Testament) be likely to appeal more to East Africans in print than apparently it did when Dr. Bailey taught there. You cannot influence men of the Revival Movement without having a deep sympathy for it, and that Dr. Bailey lacks.

E. M. B. GREEN

THE CRITICAL HISTORIAN

G. Kitson Clark. Heinemann. 214 pp. 30s.

In this important book, the Reader in Constitutional History at Cambridge University sets out some of the dangers confronting those who attempt to write or study history. History is received through the historian, and periodically it is necessary to re-assess generally accepted viewpoints of the great historians of the past. Facts, inference, observation, evidence—all are examined here, and their contribution to history weighed, accompanied by numerous examples to illustrate the various points made, spiced with pertinent criticisms, e.g. 'Macaulay's account of Monmouth's rebellion and its aftermath reveals his descriptive powers at their most remarkable and his use of evidence at its most questionable' (p. 99). To learn how to doubt should therefore be one of the most important rewards of an historical education. This can be applied to generalisations such as those affecting race, class, or economic status, all of which are frequently used by the historian with genuine sincerity, but at times with unconscious bias. Statements may be endorsed by examples which are not truly representative. It may be argued that a true picture could only be built up by examination and research in such detail as to be impossible for reasons of time. The author touches on the use of the computer in certain fields in this connection, but doubts whether any hole in a punched card can completely elucidate what has gone on in the man's mind. Hence the importance of learning something about the technique of using statistics in order not to misinterpret, and so mislead. To all of those concerned with history—its interpretation, teaching and writing, this book speaks with the wisdom born out of long experience and study. It should be required reading for history research students, but all other readers will have their critical faculties suitably sharpened.

COLLISS DAVIES

CONSCIENCE: DICTATOR OR GUIDE?: A STUDY IN SEVENTEENTH-CENTURY ENGLISH PROTESTANT MORAL THEOLOGY

Kevin Kelly. Chapman. 201 pp. 35s.

Father Kelly's book is a welcome addition to recent studies of the Caroline divines, as well as an example of the re-evaluation of traditional moral theology that is taking place within the Roman Catholic church. Long reliance on a juristic approach is giving way to an emphasis on the primacy of charity in moral theology and the personal character of man's relation to God through Christ. Convinced that Thomist method has still much to contribute to contemporary moral theology, Father Kelly has looked outside the boundaries of his own tradition to examine the teaching of the Caroline moral theologians on the nature of conscience. He concentrates his attention on Bishop Sanderson, but also discusses the work of Perkins, Ames, Taylor and Sharp, giving generous quotations from their writings and sermons. A lengthy and important section follows, on the principles of moral theology by which he proposes to appraise their teaching. Useful comments are made on 'situation' ethics in the light of Thomist thought on the nature of the human act and conscience. The careful reader will notice that Kelly draws freely on Continental scholars like Th. Deman who are too little known in the English-speaking world, but who have played a central part in the current renewal of moral theology. Kelly concludes that men like Sanderson and Sharp have much to teach Roman Catholic moral theologians, because they were closer to the authentic Thomist tradition of moral theology than many 16th and 17th century casuists and moral theologians. Indeed, on certainty of conscience, Kelly suggests that 'their doctrine seems much closer to the stream of traditional Christian thought . . . than that of many of their Roman Catholic contemporaries and even, it must be admitted, than that of many present-day Roman Catholic moralists' (p. 163).

While he is critical of the Caroline divines' doctrine of sin and an over emphasis on conscience that made it difficult for them to synthesise their teaching on love with their account of the moral life, Kelly shows convincingly that these all-but-forgotten theologians still have much to say. A book of this kind is an admirable example of the way in which studies in historical theology can throw a deal of light on contemporary discussions. It is to be hoped that Father Kelly is able to follow up this study with a more wide-ranging comparison between Anglican and Roman Catholic moralists of the 17th century. IAN BREWARD

SHORT NOTICES

BISHOP WESTCOTT AND THE MINERS

G. Best. CUP. 40 pp. 5s.

This paperback is the 1966 Westcott Memorial Lecture, and contains some mild demythologising. It is well known that in 1892 Bishop Westcott intervened to achieve reconciliation in the ferocious Durham miners' strike, but Dr. Best thinks both sides wanted a settlement anyhow. The Bishop's Christian socialism is portrayed as none too clearly thought out, the chief impression of him in Durham being, according to Dr. Best, 'an eccentrically accessible imperturbable, unmistakably kind, humble and unassuming man of God, of whom rumour reported strange, impressive, unbishoplike things' (p.34).

PENGUIN SCIENCE SURVEY 1967

A. Allison. Penguin. 288 pp. 12s. 6d.

The fifteen essays in this book deal with sex in bacteria, protozoa, plants, insects, and mammals. Among the many subjects discussed are drug resistance in bacteria, controlling death watch beetle in church timbers and D. F. Pocock's contention that sexuality, not sex, is the real problem and that this related to the growth of individuality encouraged by a Christian society. Other contributors treat the possibilities of choosing the sex of our children, and the difficulties in understanding sexual aberrations.

THE PENGUIN DICTIONARY OF SURNAMES

B. Cottle. Penguin. 334 pp. 6s.

Dr. Cottle has diligently analysed more than 8,000 surnames into four groups and provided us with their meaning so far as possible. Most surnames are either based on the first name of some illustrious ancestor or on the locality in which the family lived. A much smaller number stem from the occupation of an ancestor, and others come from nicknames. One of the interesting features of this book is the influence the Christian faith has had on the history of surnames, even if in the early days of Christianity in Britain, the Christians persisted in keeping their pagan names.

WHO'S WHO OF HYMN WRITERS

R. W. Thomson. Epworth. 104 pp. 15s.

This popular handbook gives brief biographical details of 277 hymn writers (including an entry under Anonymous!) together with some of their best known hymns. The details vary from the very short single paragraph entry to several paragraphs on Watts and the Wesleys. The best known hymns are added in capitals after each entry. Within its limitations this is a handy hymn-lover's *vade mecum*, though an index of first lines would have been an advantage.

THE HOUSE OF TUDOR

R. Strong

THE HOUSE OF WINDSOR

R. Ormond both National Portrait Gallery Kings and Queens Series. HMSO. 4s. 6d.

Both these paperback booklets, pages unnumbered incidentally, contain colour and black and white illustrations together with family trees, brief comment and selected quotations. The first goes from 1485 to 1603, and the second from 1838 to our own times. The booklets are a delight to have, though it is curious to note that some contemporary descriptions cited do in fact contradict what is in the portrait. For instance, Ann Boleyn is said by a contemporary diarist to have black eyes, but in her portrait, also contemporary, they are reddish brown. The only statements to raise eyebrows are Dr. Strong's assertions that Cromwell carried through the Reformation (what about Cranmer, and the much more significant Edwardian reign?), that Edward's reign was marked by a disintegration of ordered government (surely only under Northumberland), and that under Mary 'ordered government was restored after the disasters of a minority' (a very questionable and sweeping judgment). One hopes such dubious generalisations will be removed from future editions of two otherwise delightful and attractive booklets.

THE SECOND DUTCH WAR: DESCRIBED IN PICTURES AND MANUSCRIPTS OF THE TIME

HMSO. 43 pp. 6s. 6d.

Between 1665 and 1667 England and Holland fought a succession of sea battles, the main causes being trade and empire rivalries. Initially England had the better of things, but lack of money led to naval deterioration, which in turn led to the humiliation of the Dutch worsting our naval defences in the Medway. This handsome paperback represents a new departure for the National Maritime Museum publications, and a most welcome one, we think. The paperback is well illustrated, with extracts from contemporary documents, and a short linking narrative. We wish it the wide circulation it deserves.

LADY GLENORCHY AND HER CHURCHES

D. P. Thomson. Barnock, Crieff, Perthshire. 80 pp. 12s. 6d.

Lady Glenorchy was Scotland's equivalent to the Countess of Huntingdon, but as Dr. Thomson says, she is much less well known. Both used their fortunes to finance Evangelical work and sponsor new chapels. Lady Glenorchy was a determined woman, though dwindling health handicapped her in later life. Her main sphere of activity was in Scotland with occasional sallies into England, notably to Exmouth, Bristol and Carlisle. There she became aligned with non-conformity, but in Scotland, despite difficulties with Presbyteries and the General Assembly, she declined (unlike her friend Lady Maxwell) to join the Methodist society and remained firmly within the national church. At first she welcomed the Methodist preachers to her chapels,

though she was not impressed by John Wesley, but later she broke with them, turning to the Calvinistic wing of the Evangelical Revival. Dr. Thomson traces her life with extracts from her diary and earlier biography, and adds 32 illustrations to give a useful biography of this remarkable but forgotten Christian lady.

MEN OF ACTION IN THE BOOK OF ACTS

Paul S. Rees. Victory Press. 95 pp. 5s.

This paperback reproduces in their popular spoken style six of Dr. Rees' addresses on leading characters in Acts. Peter and Paul are here, of course, but so are Stephen, 'the man who lived at floodtide', Barnabas, 'the man who made goodness attractive', Philip, 'the man who could fade out gracefully', and Mark, 'the man who came back'. It is refreshing to find a popular convention speaker able to include not only Moody and Billy Graham in his anecdotes, but also quotations from Cullmann, Bonhoeffer, and Vincent Taylor. The text used is RSV.

LANCELOT ANDREWES: SERMONS

selected and edited with an introduction by *G. M. Story.* OUP. lii & 295 pp. 52s. 6d.

Here is a scholarly edition of twelve sermons together with introduction, notes, and a short glossary. The sermons all deal with the Christian Year, none of the topical sermons being included. The introduction covers his life, and more fully his sermons. Andrewes' importance in the development of prose style has long been recognised, and he is probably the greatest in the flowery classical style of preaching favoured by the High Church Carolines and criticised by the Puritans. Story's assessment is judicious. He admires the intellectual power of Andrewes but is not blind to his weaknesses, such as occasional dullness and somewhat laboured dissection of words and names. This book is valuable publication for seventeenth century scholars and students of English literature.

HARD QUESTIONS

edited by *F. Colquhoun.* Falcon. 203 pp. 17s. 6d.

The blurb rather pretentiously claims that this is a modern equivalent of Bishop Ryle's *Knots Untied*. But the book reflects neither the power nor the learning behind Ryle's writings. The symposium seeks to provide potted answers (average of four pages each, or a bit less!) to contemporary problems. There may be a case for potted answers in tracts and booklets, and though the contributors have done their best, the whole project is wrongly conceived. Who wants a 17s. 6d. hardback of potted answers?

THE FAMILY AND FAMILY PLANNING IN THE WEST INDIES

L. & B. Jacobs. Allen & Unwin. 86 pp. 10s. 6d.

Two West Indians outline the special need for birth control in their islands, then discuss various methods, and finally answer questions

most frequently put to them. The background of slavery in the West Indies when marriage was not allowed has created a number of unusual attitudes to family life, as these the authors well explain. The book is a useful popular one intended primarily for use in the West Indies.

THE PENGUIN ATLAS OF ANCIENT HISTORY

C. McEvedy. 96 pp. 15s.

This atlas contains a map of Europe and the Middle East on virtually every right hand page each with different overprinting to show the historical development. The left hand pages provide the commentary and explanation. There is also a brief introduction, and an index. The period covered is from earliest times to the middle of the fourth century AD. This is an excellent atlas, cheap in price but admirable in quality, and comprehensive in coverage. My only doubt concerns the durability of the paper covers, which were already turning up on my review copy.

THE BIOLOGY OF WORK

O. G. Edholm. Wiedenfeld & Nicholson. 256 pp. 14s.

This illustrated paperback studies the relationship between man and work, or ergonomics as the pundits call it. With the growth of highly technological nations less and less people are employed as *manual* labourers. Instead, work requires more *mental* effort. Dr. Edholm studies the effect all this has on men, and in so doing provides a useful introduction to readers concerned with man in our modern industrialised society.

THE SIX DAY WAR

Randolph & Winston Churchill. Heinemann. 250 pp. 5s.

Randolph sat glued to his TV set in London, and Winston (grandson of *the* Winston) roamed around Israel; between them they produced this excellent paperback in record time. They give the background of the Israeli-Arab war, the course of events, and the aftermath. It is a heroic story of a little nation struggling for its very life, and on the other side of the hapless Jordanians bamboozled by Nasser's self-aggrandisement into the conflict in which incidentally they fought far more bravely than any other Arabs, of Egypt arrogant in defeat (still haggling over the exchange of a handful of Israelis for hundreds of Egyptians), machine-gunning their own Sinai survivors to prevent them telling their tale, and of Egyptian officers disgracefully abandoning their men (one group of Egyptian tanks was deserted after its commander had heard the noise of other tanks in the night: they proved to be Egyptian tanks!). The Syrians had shouted loudest against Israel, but they did little initially to help their fellow Arabs; when attacked, they continued to shell, quite ineffectively, the Israeli kibbutzim rather than the attacking troops, despite orders from their Russian 'advisers'. The whole battle, handled in masterly fashion by Israel, was in practice won in the air on the first day, when the Israelis annihilated vastly superior air forces. The book is unashamedly pro-Israel and makes a good case. We wait for the case on the other side.

CREATED HE THEM

P. Gribble. Caduceus. 208 pp. 21s.

Gribble champions the cause of 'common sense' in this novel, and the enemies are chiefly the Roman Church in its allegedly mediaeval stand against birth control and euthanasia. The book is really propaganda for a cause, and though it makes some telling points especially in the contraceptive dilemmas of the young RC wife, it relies on bombast more than arguments. But then perhaps some people do feel rather than reason about these things.

READINGS IN THE HISTORY OF EDUCATIONAL THOUGHT

Edited by A. Cohen and N. Garner. University of London Press. 272 pp. 30s.

The editors have provided a selection of extracts from the writings of famous educationalists down the ages. They start with Plato and Aristotle and continue up to the present day. The extracts are classified under subjects, and are designed to show the development in Western educational thought over a period of more than 2,000 years. A suggested reading list is given at the end of each chapter and biographical notes appear in an appendix. The book is well indexed, and should fulfil the aims of the editors.

THE NEW COMMUNION SERVICE. A SCHEME OF STUDY FOR PARISH GROUPS

E. Liddell Paine. CBRP. 1s.

This is a collection of notes for leaders of parish study groups based on an earlier CBRP booklet *A Guide to the New Communion Service* by C. O. Buchanan. There are six studies working through the service, and questions are suggested for consideration. It will make a handy guide at popular level for any considering this new experimental service of Holy Communion.

JOHN LE NEVE'S FASTI ECCLESIAE ANGLICANAE 1300-1541: INTRODUCTION, ERRATA AND INDEX

Compiled by Joyce M. Horn. Athlone Press. 202 pp. 55s.

This, the twelfth volume, brings to the end the latest edition of Le Neve, a venture that will be of considerable importance to scholars and antiquarians. This volume contains a ten page introduction describing the eighteenth century antiquary's work, how poverty pressed him, the patronage of White Kennett, Le Neve's own sources, and subsequent revisions and editions of his work. The rest of the book contains the errata, and two lengthy indexes of persons and of places. It is an altogether admirable work on the higher clergy of the Church of England, and its execution by Mrs. Horn is highly competent.

AGE OF ENLIGHTENMENT

P. Gay. Time-Life. 192 pp.

The Time-Life series *Great Ages of Man* series spans the period from ancient Greece to our own day. This volume covers the eighteenth

century and a few years before it. The pictures, many of them in colour, are quite up to the standard we have come to expect of Time-Life. The narrative makes up a relatively small part of the book, but is adequate. The book covers everything from furniture to love patterns, from surgical instruments to religion. That last section is not the best; some loaded epithets are used about Calvinism, and Anglicans are described quite unhistorically through post-Tractarian eyes (in the table on p. 36). The book is a pleasing production and on the whole gives a balanced survey of this rather dreary age of enlightenment with its intoxicating self-confidence. It is a pity however the binding is not stronger in so large a book.

WHAT OF THE UNEVANGELISED?

J. Oswald Sanders. Overseas Missionary Fellowship. 80 pp. 3s. 6d.

Is there salvation for the heathen apart from believing in Christ? The author can find no ground for thinking that there is. Even without the Gospel they are responsible: they have the light of nature, tradition and conscience. The heathen are lost, not because they are unevangelised, but because they are sinful men. Such a verdict 'ought to break the heart of the Church and bring the Church to its knees'.

This is a brave attempt to face a hard question. But it is a popular presentation of a case, rather than the scholarly treatment, which is needed. The student is frustrated by the many quotations without references, and the brief dismissal of major thinkers and serious positions.

TO BE SURE. CHRISTIAN ASSURANCE—PRESUMPTION OR PRIVILEGE?

J. C. P. Cockerton. Hodders. 94 pp. 3s. 6d.

Assurance is more truly a Christian Foundation than some of the other subjects in this series, and *To be sure* provides a most useful treatment of this vital theme. The book begins with a survey of the lack of assurance in the contemporary world, a survey that is necessarily general and rather selective. But even so brief an examination of attitudes which too frequently mould the thinking of Christians makes a useful introduction to the book. The other five chapters deal with assurance in relation to the Gospel, personal salvation, the work of the Holy Spirit, faith and doubt. There is a repeated and right emphasis upon the reliability of God's promises, but comparatively little emphasis upon the finished work of Christ. But on the whole, the author has made remarkably good use of the limited space allowed by the series, and it is obvious from the orderly arrangement that he is used to teaching. He has also managed to include some well-applied pastoral teaching which makes the book particularly suitable to lend or recommend in personal counselling. Like one or two other books in this series, this could well be written up into a major treatise. Such a work is greatly needed.

THE WAY OF HOLINESS

K. F. W. Prior. IVF. 128 pp. 6s.

Sub-titled 'The Christian Doctrine of Sanctification' this book sets out the Biblical teaching in a clear and positive manner. Basing himself on the holiness of God and the sinfulness of man, Mr. Prior shows us the means of sanctification as (a) by the blood of Christ—eternal; (b) by the Holy Spirit—internal; and (c) by the Word of God—external. While he has 'not shrunk from exposing as error anything that seems to conflict with Scripture, in view of the many misunderstandings on the subject' the over-all result is positive and helpful. Not least valuable are the many quotations from such as John Owen, J. C. Ryle and B. B. Warfield, to name but three. A very worthwhile addition to this series of Great Doctrines of the Bible.

THE WEEKDAY ACTIVITY

Richard Bowdler. Church Book Room Press. 16 pp. 1s.

Richard Bowdler has rendered a real service to those working among young people in the 11-15 age group by compiling this little booklet. It is written especially for Pathfinder leaders, but will prove equally useful for leaders of all similar organisations. As its title indicates, it is concerned chiefly with the 'club night' organised in connection with the Sunday Bible class. He starts from the very sound basic principle that the object of the weekday activity is to enable the leader to get to know the boys and/or girls, and vice versa. It is crammed with useful information and bright (but practical!) ideas. It includes a list of addresses from which other books and pamphlets may be obtained, giving further ideas for club games and other activities. The inexperienced leader will find it invaluable: the old hand will find he can pick up quite a lot of tips.

THE WEATHERCOCK'S REWARD

David Bentley-Taylor. Overseas Missionary Fellowship.
148 pp. 7s. 6d.

This is a fascinating account of the growth of the Church in East Java. Its particular interest lies in the fact that more Muslims have been won to Christ here than anywhere else in the world. We are given a graphic description of the geographical, historical and social background. The story of missionary enterprise is unfolded from the pioneers, of whom Gottlob Bruckner (the 'weathercock' of the title) was pre-eminent, down to the present day when some OMF missionaries are working as guests of the Chinese church. Alongside missionary effort grew an indigenous Javanese Church, helped in its spread by the syncretistic character of Javanese religion, by its openness to the culture of the people, and by the community form which it took from the start. When all allowances for Javanese characteristics have been made, there is much that can be learnt by Christians in other lands. Mr. Bentley-Taylor has drawn upon archives and other original sources in a number of European and Asian languages. The historian will regret the absence of detailed references, but in its present form the book deserves to be widely read.

THEY SPEAK WITH OTHER TONGUES

John L. Sherrill. Hodders. 168 pp. 6s.

The author tells how he was converted just before an operation for cancer. While recovering he had a vision of Christ. Afterwards when he felt he was slipping back in the Christian life he was introduced to Pentecostalism. The rest of the book tells how he was baptised with the Spirit and spoke in tongues while conducting a personal investigation into Pentecostalism. What little theology there is follows standard Pentecostal lines. There are the usual stories of lorry drivers speaking Mandarin Chinese. Despite a few closing pages on character the author is far more fascinated by 'spectacular' gifts. In fairness it must be said that the book is readable and charitable.

SEX EDUCATION AND THE NEW MORALITY: PROCEEDINGS OF THE 1966 CONGRESS OF THE CHILD STUDY ASSOCIATION OF AMERICA

Columbia University Press. 90 pp. \$1.95.

This book comprises four papers plus an account of a panel discussion. It gives a good insight into problems which are ours as well as America's. A useful basic statement by a neo-Freudian psychoanalyst is followed by a rather amateurish piece of jargon-ridden sociology and a probing piece of humanist ethical thinking. Dore Schary the playwright is the fourth contributor, with a powerful challenge to do something about the American public conscience as mirrored in the arts—a conscience paralysed by ethical inconsistencies on every hand and rotted by the meretricious, the suggestive and the vicious coming through advertising and entertainment media. Pity the American teenager—these writers certainly do. But none of them has anything really new to say. All want change, renewal, integrity in relationships, respect etc. Yet nobody seems to realise that chastity, the Ten Commandments and all that is involved in Christian commitment meet all these needs (and more). One hopes our American brethren are joining in such discussions, for these writers do *care*.

MARTIN BUBER

R. G. Smith. Carey Kingsgate. 45 pp. 6s.

GABRIEL MARCEL

Sam Keen. Carey Kingsgate. 51 pp. 6s.

These paperbacks belong to the 'Makers of Contemporary Theology' series, which has already included short studies of Tillich, Bultmann, Bonhoeffer, and Teilhard de Chardin. The series is designed for the non-specialist reader. Professor Smith is well-known for his translation of Buber's *I and Thou*, and here he offers a readable and straightforward summary of Buber's life and thought. There is a particularly useful chapter on Buber's relationship to Christianity.

The book on Marcel is perhaps the best so far in the series. Its merit is its extreme sensitivity. Marcel can be called an existentialist insofar as he emphasises participation and involvement. But he

rejects the individualism of Kierkegaard or Sartre. Professor Keen writes carefully and thoughtfully, and his book can be recommended without hesitation.

YOU IN YOUR SMALL CORNER

Ralph Capenerhurst. IVF. 96 pp. 3s. 6d.

A labourer and his family move out from your parish to a very new housing estate, with no church near. Without a car, will they make the enormous effort to join up with a church some distance away? How many will do what this railway man did, have a Sunday School in his home, and go on from there to erecting a new church building? This book is written in readable style with the most penetrating and salty insight into their neighbours' personal peculiarities. This book is a *must* to show us what kind of people our churches ought to be producing. Why this book should be published by the IVF remains something of a mystery, despite John Stott's foreword, which he engagingly finishes with 'You in your small corner, or for me in mine'.

A READING OF ST. LUKE'S GOSPEL

D. W. Cleverley Ford. Hodder & Stoughton. 256 pp. 21s.

The current interest in Luke finds here a patient and sober translation into the idiom of the preacher. Mr. Cleverley Ford, whose preaching skill would be coveted by many, has set himself the task of unfolding section by section this 'Preacher's Gospel'. What is modestly described in the author's introduction as a notebook turns out to be a helpful survey of the missionary mind of Luke, of the picture of the saving Christ he presents, and all earthed by a consciousness of the mutual challenge of gospel and world, and the private tests of motive and method which face the preacher himself.

A READER IN CONTEMPORARY THEOLOGY

Edited by John Bowden and James Richmond. SCM.
190 pp. 7s. 6d.

This latest addition to the SCM paperbacks is intended to give any reader an insight into various areas of contemporary theological debate. After an historical introduction, the book is divided into six parts, according to subject matter, and in each part there are essays reproduced from the pen of Christian thinkers and theologians who have contributed significantly to that area of debate in this century. The writings of Barth, Bultmann, Tillich, Rahner, Chardin, Bonhoeffer, Braithwaite, Lewis, David Jenkins and a number of others appear under the headings of 'The Theology of the Word of God', 'Existentialism and Beyond', 'Roman Catholic Theology', 'Science and Secularization', 'Theology and Analytic Philosophy', and 'Some Comments and Reactions'. There is a brief introduction to each item. The bent of the book is philosophical, the flavour broadly mid-century liberalism, the result a thought-provoking hotch-potch for the intelligent non-specialist.

SHORTER ATLAS OF WESTERN CIVILISATION

F. Van Der Meer. Nelson. 224 pp. 30s.

The aim of this book is to show the general development in western cultural history, and the transitional phases in art and architecture in particular. It contains a set of attractive maps in colour and a large number of black and white illustrations. The author succeeds admirably in the difficult task of providing an outline in so short a compass. The result is a handy reference work for the reader's shelf.

NEW DICTIONARY OF THE LITURGY

G. Podhradsky. Chapman. 208 pp. 50s.

This popular Roman Catholic liturgical dictionary first appeared in Germany in 1962, and is now translated. The articles are short with occasional illustrations. This is a work for popular reference rather than for the scholar, who will have to go to the larger works, but it is valuable for all that, despite its rather high price.

HAMLYN'S NEW RELIEF WORLD ATLAS

205 pp. 30s.

This is the first atlas to use special shadow relief maps, the effect of which is to make the page appear three dimensional. The great advantage of this is that it enables readers to grasp the terrain at once. There are maps of the continents and each major sub-division of them, together with details of oceans, smaller maps on history, climate, population, etc., and a section on space. There are detailed maps on a large scale of the most important countries. Here is first class value for the price.

DANIEL : A DETAILED EXPLANATION OF THE BOOK

Geoffrey R. King. Henry E. Walter. 248 pp. 8s. 6d.

Bearing all the marks of the Bible readings in which they originated, Mr. King's studies in Daniel are eminently readable. In his treatment, he brings chapters seven and eight into relation to chapter four, chapter nine to chapter five, in this way keeping a chronological order through the book. His treatment of the stories of Daniel shows this experienced preacher at his best, and there is much wholesome, helpful devotional material. In his interpretation of the visions, he goes his own way, and there is a great deal of application to the modern political situation which may raise a wry smile rather than satisfy the mind.

A HISTORY OF THE BAPTISTS

Robert G. Torbet. Carey Kingsgate. 553 pp. 50s.

The first English edition of a work previously published in America and then revised there, bids fair to become a standard Baptist history. The author is an American professor, and though his book covers Baptists the world over, America is given a rather heavy preponderance. The book is learned and well documented, though the printing is not first class, being offset in America onto the wrong type of paper and with some infilling in the notes. Baptists emerge in a rather American

guise—very strong stress on total church-state separation, rather individualistic, and in consequence potentially fissiparous. They seem to have had more than their fair share of internal disputes from eccentric adventism to disputes about translating *baptizo* in Bible Society bibles to more recent tensions over ecumenical involvement. On the last point what is undoubtedly true is that American Baptists who have stayed out of ecumenism have grown far more rapidly than others. Torbet seems to sympathise with the pro-WCC Baptists; he does mention the others, but gives them less prominence, and seems almost unaware of their very considerable strength in England. For all its American orientation this book is a valuable reference work.

THE GOSPEL ACCORDING TO SAINT JOHN

Edited by Dagobert D. Runes. Philosophical Library, New York. 97 pp. \$2.75.

Here in large type is the AV text of the Gospel of Love purified from hate-filled interpolations, the direct cause, avers the preface, of centuries of Jewish persecution. With a confidence born of writing thirty books on philosophy and social history, Runes declares that later Greek translators adulterated the original Hebrew Gospels with anti-Semitism to shield the wicked Romans. So out go ninety verses and others get doctored. Pilate really said, 'I find in him *grave* fault'—and never washed his hands. Runes threatens to cleanse the entire NT later. Shades of Marcion!

THE SEA : LIFE NATURE LIBRARY.

L. Engel and others. Time-Life. 190 pp. 32s.

This volume which is lavishly illustrated with magnificent photographs, coloured and otherwise, tells the ordinary reader everything he could wish to know about the sea—its origins, its tidal movements, its living inhabitants, man's exploration of it, complete with index and bibliography. For a Christian it is indeed a remarkable narrative and pictorial tribute to part of God's creation. It is scarcely possible to praise this sumptuous volume too highly.

VOX EVANGELICA

Edited by Donald Guthrie. London Bible College. 96 pp. 7s. 6d.

This is the 1967 edition of the LBC magazine. It contains four articles and three extended reviews. Two are straight biblical studies, one on the experience of salvation in both testaments by G. W. Grogan, and the other by the editor on the significance of signs in the Fourth Gospel. Dr. H. D. McDonald writes on the idea of creation, and Harold Rowden on Edinburgh 1910 and the Ecumenical Movement. He believes that Edinburgh 1910 was more significant than is usually recognised, and that it marks a development away from an Evangelical ecumenical movement into something inclusivist, and one may guess what an LBC lecturer will think of that. The article really illustrates the pathetic weakness of those whom Dr. Rowden regards as Evangelical leaders at the time. Meanwhile other Evangelicals today are trying to make up their deficiencies.

A HISTORY OF BRITAIN

MEDIEVAL AND TUDOR BRITAIN. *Valerie Chancellor*. 224 pp;
 THE MAKING OF A NATION 1603-1789. *A. J. Patrick*. 222 pp.;
 BRITAIN AND THE WORLD 1789-1901. *A. M. Newth*. 223 pp.;
 BRITAIN IN THE MODERN WORLD, THE TWENTIETH CENTURY
E. N. Nash and A. M. Newth. 256 pp. Penguin Educational. np.

These are four volumes in a five volume educational history of Britain. Each is copiously illustrated with maps, pictures, cartoons and diagrams. There are suggestions of things to do and for further reading. The series is aimed at the secondary modern school or the lower streams of the grammar school, but we shall be surprised if parents don't acquire an interest over their children's shoulder. The first (actually No. 2 in the series) volume covers the Reformation period in a rather detached way, keeping clear of the main theological issues. Perhaps for this reason it is the least satisfactory, though one can understand the author's dilemma in a text book for wide use. Mr. Patrick shows the development of this country through the troubled Commonwealth era to the major developments of the British Empire. Mr. Newth's volume is perhaps the best and excellently catches the changes of the nineteenth century, further imperial expansion, the development of industrial society, a welter of legislation to deal with industrial practices. Under Victoria England was at the height of her prosperity. Then comes the last volume with two world wars and Britain's decline, but at the same time startling scientific expansion and progress. This is a good series, interesting, readable, and should have a wide appeal to children.

THE PARADOX OF GUILT: A CHRISTIAN STUDY OF THE RELIEF OF SELF-HATRED

Malcolm France. Hodder & Stoughton. 128 pp. 25s.

There are several possible reasons for reading this book. Firstly, it contains much interesting analysis of personality and its development, especially in early years; secondly, it is a brave attempt to restate the Gospel in terms that are meaningful for modern psychology; and thirdly, it demonstrates the extreme danger of reducing Christian theology to a form of depth-psychiatry. Mr. France is an Anglican parson, who is a tutor in Dr. Frank Lake's Clinical Theology Association and also Chaplain to Essex University. His book, however, is not about guilt, but about the sense of guilt in people. It is therefore, typically of this century, about man's feelings and sensations, rather than about God's facts and revelation. Had it been written by someone who understood the Gospel better, and who was more careful not to overstate his case, its achievement and usefulness would have been immeasurably increased. As it is, Mr. France has allowed psychology rather than God's Word to pose the problem, and then tried to make Christ's passion supply the answer. The result is an interesting study in psycho-analysis, but a hopelessly muddled and inadequate theology of sin and grace.

MONGANGA PAUL

Lois Carlson. Hodder & Stoughton. 197 pp. 21s.

The Church and the World have waited to know, amid the plethora of books about the Congo Martyrs, just what Paul Carlson really was like, as seen by his widow. She has now written, and her book is admirable: restrained, unsentimental, frank. It should be useful particularly to lend around the professional classes in a parish, for Carlson was a very ordinary suburban doctor, and at one time he looked like being nothing more dedicated than that, and doing nothing more memorable than lay leadership in his local Californian church, with the bulk of his time engrossed in his practice. Inevitably, the Simba Rebellion takes up much of the book, but perhaps its greatest value to the Church is as a study of Christian vocation, written in a manner and about a man that compels attention even from merely nominal Christians.

THE EYE OF A NEEDLE

David Rendel. Vernon & Yates. 86 pp. 20s.

Written by a retired aeronautical engineer, this book views first the seven deadly sins as areas where man, unlike animals, can refuse immediate satisfaction for longer term, more worth-while objectives. It then likens man to an aeroplane in flight, receiving external and internal stimuli; and enquires about the pilot, and the nature of the flight. He concludes that life is a test we are all engaged in, and that we should seek together to show our ability to manage our lives. Your reviewer—although also an engineer—found the frequent use of scientific jargon or allusion, presumably to make the book appear a work of science, irritating and unnecessary to the argument. The conclusion—consistent generally with Christian ethics, but with no understanding of sin or redemption in the Biblical sense—is inadequate, and the treatment tedious. But here and there the unusual approach will provoke useful thought.

PRISON PEOPLE: LIFE AND WORK IN THE PRISON SERVICE

Nicholas Tyndall. Educational Explorers. 147 pp. 8s. 6d.

Nicholas Tyndall, now an Assistant Governor and a lecturer at the Wakefield Staff College, writes humorously of his career since joining the Prison Service in 1953 and intersperses his personal story with brief sketches of prison history and policy. The format makes an easily read introduction for any interested in this work, although not the deep discussion of vital questions that the publishers suggest. On the contrary, the casual reader could easily overlook the intractable problems which are briefly mentioned in the course of the narrative. Moreover the book is unbalanced because the author has served chiefly in borstal institutions and less in the grimmer conditions of adult prisons. But prison work is so poorly regarded by the general public that some encouragement to potential recruits is perhaps justified. No penal system can succeed unless it attracts a high quality of staff and here Christians can contribute their particular insight into the nature of man with the distinction between hatred of sin and love for

sinners. I hope that Mr. Tyndall's book will encourage many young Christians to consider taking up this work in spite of the disappointment and frustration which will inevitably come their way.

THE MAKING OF THE SECOND REFORM BILL

F. B. Smith. CUP. 297 pp. 55s.

This book is a typical doctoral thesis. It is learned, technical and not light reading. Nevertheless the constitutional historian concerned with the extension of the franchise will have to take account of Dr. Smith's close study of the intricate path which led to the Second Reform Bill of 1867. The passing of this Bill was an important event in British political history. We are given here a full account of the circumstances of its passing and of the defeat of its predecessor of 1866. The selfishness of politicians of this era, as they promoted or opposed franchise reform for their own personal or party ends makes depressing reading, but it is history and has to be told. Dr. Smith has used the private papers of the most prominent actors in the events—Gladstone, Russell and Disraeli—to explain their motives and trace their manoeuvrings. He examines the important role played by back-benchers of both parties in determining the strange twists of politics in these years of crisis. The whole narrative is set in a context of rapid social change and popular agitation. The intentions of the sponsors of the Second Reform Bill and of the majority of the House of Commons were conservative; yet paradoxically the breach it made in the 'exclusive electorate' opened the way to mass politics in Britain.

ST. FRANCIS DE SALES

J. de Chantal. Edited by *E. Stopp.* Faber & Faber.
181 pp. 25s.

Of all Catholic saints, Francis de Sales (1567-1622) is perhaps one of the best known and best-liked by Protestants. This popularity is certainly not due to Francis's eminence as a representative of the militant Catholic Reform. He was indeed an energetic and pastoral bishop of Geneva, and a confuter and persuader of Protestants. Their views were to him diabolical. But what made him acceptable beyond his own communion was his blend of morality and Christian devotion, as evidenced both by his life and writings. His writings, especially the 'Introduction to the Devout Life', were much read in England even in his own time. Their theology, as compared with Puritanism, was examined by J. I. Packer in this journal for December, 1957, March, 1958. As for the virtues of his life, they were recorded by his friend and hagiographer, Mme. Chantal, whose testimony has now been freshly translated by Dr. Stopp.

THE CHRISTIAN PERSUADER

Leighton Ford. Hodders. 159 pp. 18s.

This is a very good book about evangelism today, and is well worth reading. In a fairly short compass it covers a very wide field examining the need, urgency, motives, methods, means, content, results and relevance of evangelism today from a biblical viewpoint. It is an

extremely competent, informed sane, balanced and refreshing study by one who has been actively engaged in this field for many years, and who knows the problems, theological, social, ecclesiastical and spiritual, very well, and is prepared to face them squarely. It does not claim to be exhaustive, and two major omissions are the place of 'evangelists' and their exact ministry in the Church of Christ, and the place of miraculous attestations of the authority of the message. Both are urgent questions today. The price of the book is unfortunately high, but it should still be read by every parochial minister, and by many others.

GALATIANS IN GREEK

John Bligh. University of Detroit Press. 239 pp.

This volume is intended to prepare the way for a commentary by exposing the structure of the argument, and examining the language and grammar. The linguistic studies and the parallels adduced as aids to interpretation are useful, except where recourse is made to the suggested structures in the argument of the Epistle. Father Bligh is enthusiastically wedded to a highly individual theory about Paul's method, and tends to see an argumentative chiasm lurking behind every exegetical bush. It is asking too much to accept this analysis into one chiasm upon another, and this most logical of Epistles makes perfect sense without it. Galatians is seen as preserving a theological lecture prepared with extreme care for delivery before the church at Antioch in the presence of Peter in the early fifties.

EIKON BASILIKE

Edited by P. A. Knachel. Cornell & OUP. xxxii & 201 pp. 54s.

Eikon Basilike appeared almost as Charles I mounted the scaffold; in fact some advance copies appeared just before that. It purported to come from the King's own hand, though in actual fact it is generally believed to have been written by the Anglican clergyman John Gauden, and only based on royal ideas and notes. The book was fantastically popular and did much to stimulate royalist enthusiasm and support. It was translated into continental tongues and sold widely there too. The work was a series of pious meditations with a twofold aim, to justify the King's actions in the past and to look to the future. The book which had almost reached forty editions by the Restoration served the cause of Charles II well, and filled the Independents with alarm. In the manner of the time it provoked a literary war. First an anonymous Puritan tract *Eikon Alethine*, and then Milton himself with *Eikonoclastes*. But even Milton could not halt the triumphant progress of the book. Dr. Knachel provides an introduction, and a reproduction of the first edition together with some additional matter.

CATALOGUE OF THE PAPERS OF ROUNDELL PALMER (1812-1895) FIRST EARL OF SELBOURNE

E. G. W. Bill. Lambeth Library. 56 pp. 21s.

A catalogue of Selborne's papers by the Librarian of Lambeth Palace is extremely valuable to serious historians of the nineteenth

century, whether ecclesiastical or secular. The papers are listed chronologically and followed by a full index consisting mainly of names but also a few subjects. Roundell Palmer was a Tractarian-minded layman who held high civil office. He followed characteristic Tractarian lines, opposing (till 1869) the admission of Dissenters to Oxford University, and supporting Isaac Williams's candidature for the Oxford Poetry Professorship. He also wrote a number of books, including a Defence of Establishment against dissent. Most of Mr. Bill's material is ecclesiastical, though there are some political documents, and of course many personal details. No respectable library can afford to be without this volume.

THE CRISIS OF THE ARISTOCRACY, 1558-1641

L. Stone. OUP. 363 pp. 17s. 6d.

This hefty paperback is an abridgement of an earlier work. The author himself has done the abridging, and has cut out much detailed evidence of specialist interest. Professor Stone sees the Reformation not only as leading to the rise of the middle class gentry but also to the decline of the aristocracy, whose fortunes continued to wane until they promptly rose again with the Restoration monarchy. Despite the abridgement this is still a detailed work, and essential reading for any who are tracing the development of post-Reformation religious or social history. Perhaps these days we should hardly distinguish the two with our new perspectives.

CHANGED INTO HIS LIKENESS

Watchman Nee. Victory. 123 pp. 15s.

Watchman Nee has already achieved fame as a devotional writer. Here he turns his attention to the theme of Christian holiness and bases his thoughts round the patriarchs. These addresses were originally given in Shanghai during 1940 and taken down in English by one who heard them there. The three patriarchal characters studied are Abraham, Isaac and Jacob. This Watchman Nee book maintains the standards of the previous ones.

THE RISE OF TOLERATION

Henry Kamen. Wiedenfield & Nicholson. 254 pp. 25s.

Mr. Kamen who lectures at Warwick University has written a valuable summary volume on an increasingly important subject to those interested in problems of Church and State. Most of his book covers the sixteenth and seventeenth centuries, and his dedication to all who suffer from intolerance indicates the author's own viewpoint. That viewpoint is all very proper, but it is dangerous for anyone trying to write history, since the chances are that he will not grasp the problems in their historical context, and read back modern standards of judgment. The number of those who have done this on the famous Calvin-Servetus issue is legion. That case is in fact a very good test. Mr. Kamen comes out of it fairly well. He does not attempt to blacken Calvin. His treatment is necessarily short, but it is doubtful if he has read the case up carefully. Servetus was hardly 'distin-

guished and brilliant'; arrogant and truculent might have been more accurate on the evidence. It is hardly fair to say the condemnation was at Calvin's instigation. You don't blame prosecuting counsels for condemnations. These are small points in themselves, but they indicate a tendency in an otherwise reliable and competent book to be rather too anxious to plead a case. The book is lavishly illustrated, though more opacity in the paper would have improved the production.

THE CHALLENGE OF GOD: AND TEACHERS NOTES

R. V. Philpott. OUP. 74 pp. & 90pp. 7s. 6d. each.

Number two in The Christian Faith series, designed to present Christianity to secondary pupils, shows God at work through individuals. It starts with Joseph and Moses and continues right through biblical and ecclesiastical history up to Pope John. The book for the children is very simple, illustrated throughout and with the texts in the margin. It should prove a valuable book for the appropriate range of teachers.

PASCAL'S PROVINCIAL LETTERS

Translated by A. J. Krailsheimer. Penguin Classics. 300 pp. 6s.

These mid-seventeenth century letters, translated from the French, though with a few chunks of Latin left as it is, are important both as literature and as Church history. As literature the satirical style is lucid, very readable and full of wit. As part of historical theology the Letters represent the Jansenist cast against the Jesuits. Ultimately the Jansenists lost and the semi-Pelagian Jesuit theology triumphed over the more Augustinian Jansenists. Mr. Krailsheimer and Penguin have made available cheaply and readably an important historical, theological and literary text.

THE CHURCH AND THE CHILD

Anthony and Elizabeth Capon. Hodders. 88 pp. 3s. 6d.

The importance of this latest volume in the *Christian Foundation* series lies in the authors' insistence on the vital place of the home in the spiritual upbringing of children. The influence of Sunday School is shown to be very slight if the home background is weak. Some Sunday School teachers tend to ignore the home and regard the child as a fish 'to be pulled out of it and indoctrinated as if his parents and his home were an irrelevancy, or even an embarrassment'. The efforts of the clergy and teachers should be concentrated upon establishing the Christian home as the true centre of Christian upbringing. Easier said than done—and we note a sly dig at parsons whose homes might fail to qualify in this respect.

ABC OF THE BIBLE

Hubert Richards. Chapman. 216 pp. 21s.

The last decade has seen a spate of Bible dictionaries. This one does not claim to break new ground but rather to express established modern scholarship in popular form. The author is a distinguished

Roman Catholic biblical scholar, and whilst not only the *imprimatur* but also some of the content shows his ecclesiastical allegiance, the book is refreshingly open on some matters. Thus while we have Susanna and Tobit in a Bible dictionary, and Psalm 51 is described (very well) under the Latin title of *Miserere*, the entry under Simon (subdivision of Apostles) says only 'would seem to indicate an awareness from the earliest times that he was appointed by Christ as the Rock foundation of his Church'. The articles on Scripture are balanced and helpful. Those on inerrancy and inspiration are constructive, steering between the Scylla of ultra-modernity and the Charybdis of obscurantism, while that on interpretation does not place *ecclesia docens* in an all-powerful position, though it tends a little that way. Altogether a handy paperback dictionary.

THE ROMAN CANON IN ENGLISH TRANSLATION

Chapman. 44 pp. 5s.

This paperback is the *International Committee on English in the Liturgy's* translation of the canon of the Mass. The Latin text is given on the right and the English translation on the left. There are notes, mainly about translation matters, and a short introduction. This translation attempts to get away from literal Latinised translation and to render the sense rather than the words. The main text uses You for God, but a Thou version is given as an alternative at the end. This little book will be of interest to readers far beyond the Roman Communion.

BRITISH BAPTIST MISSIONARIES IN INDIA, 1793-1837

E. D. Potts. CUP. 276 pp. 57s. 6d.

Dr. Potts is senior lecturer at Monash University, and has given us an excellent survey of Baptist and other Protestant missionaries in the Serampore region of India. This work is written at thesis level with full notes, bibliography and index, and is a contribution both to Indian and missionary history. The main subjects of the study are the famous William Carey, and his less famous colleagues William Ward and Joshua Marshman. (These men were not the first English missionaries in India as is sometimes wrongly alleged.) The three Baptist pioneers had many troubles, not least of them being financial and a good deal of internal dissension. But they were faithfully supported by Andrew Fuller at home. One of their earliest conflicts was over communion admission, Ward eventually winning a majority to the more liberal view. Their relations with Anglicans, especially the Rev. Claudius Buchanan, were on the whole good, though the Anglicans appear to have treated the Baptists with an unfair and unChristian condescension on occasions.

SICILY: AN ARCHAEOLOGICAL GUIDE

Margaret Guido. Faber. 219pp. 30s.

Sicily is not merely the home of the Mafia and a tourist spot. It is also, as Mrs. Guido shows, rich in history and archaeology. This book is part of an archaeological series and clearly designed for the cultured

tourist. Sicily's chief claim to fame lies in the classical Greek and Roman times, and the island is abounding in remains from this period, but they also stretch back into very early palaeolithic times. The book contains an outline history, photographs, maps and drawings, and is an excellent contribution to the series.

Book Briefs

Hardback

Questions of Religious Truth by W. C. Smith, Gollancz, 127 pp., 21s., is based on a series of Yale lectures, and suggests that some current radical questions are more a matter of individual interpretation than of theology. **Introducing Contemporary Catholicism** by T. Westow, SCM, 127 pp., 9s. 6d., is a popular examination by an RC layman of Rome today. **The Diary of a Mystic** by E. Thornton, Allen & Unwin, 180 pp., 25s., records the story of a Yorkshire wool merchant who studied under Jung and became a mystic. **The Human Church** by W. H. Dubay, Miller, 179 pp., 21s., contains a Roman priest's ideas for reforming his own church; the book is American in origin. **Alternatives to Christian Belief** by Leslie Paul, Hodders, 227 pp., 30s. is a rather pedestrian plod through contemporary and recent Western philosophical and spiritual theories. **Frontline Theology** edited by D. Peerman, SCM, 160 pp., 22s. 6d. contains a series of radical theological articles reprinted from the *Christian Century*. **Six Brave Men** by Mother M. K. Richardson, Chapman, 157 pp., 16s., is a popular illustrated account of Saints Clement, Ignatius, Polycarp, Irenaeus, Cyprian, and Antony. **I Lack Nothing** by Leslie Farmer, Bible Lands Society, 28 pp., 12s. 6d., is an outrageously expensive illustrated reflection on Psalm 23.

Paperback

This is the Church in the World prepared by M. Pollock and O. Levierge, Chapman, 144 pp., 2s. 6d., is a simplified Vatican Council document based on the Pastoral Constitution of the Church in the World today. **Rome and Canterbury** by the Archbishop of Canterbury, SPCK, 12 pp., 2s. 6d., is a public lecture given in Dublin during June 1967 reviewing ecumenical relations with Rome. **Notes on Teaching Empire and Commonwealth History** by G. M. D. Howat, Historical Association, 26 pp., 3s. 6d., is a highly condensed pamphlet brim full of ideas, book lists, handy addresses, and should be of considerable value to teachers. **Personal Encounters** by D. P. Thomson, Research Unit, Grieff, 128 pp., 5s. contains the reminiscences by one of Scotland's veteran evangelists now in retirement. **The Persistent Pianist** by E. D. Robilliard, OUP, 92 pp., 16s., is admirably described by its subtitle 'A Book for the late beginner and adult re-starter'; it should be a great help to the many such people. **The Elements and Other Poems** by Martin Lings, Perennial Books, 45 pp., 15s., is a short book of poetry by one of C. S. Lewis's pupils. **Gospel Songs** selected and arranged for the guitar by Bryan Gilbert, Marshalls, 28 pp., 5s.,

contains Gospel songs, Spirituals and a few hymns all for the guitar. **And None Would Believe It** by Basilea Schlink, Marshalls, 115 pp., 6s., is an answer to the new morality. **Realities** by Basilea Schlink, Marshalls, 128 pp., 6s., is a series of stories about God's miracles today. **Signs of the Times and Ecumenical Aspirations** by H. E. Cardinale, SPCK, 26 pp., 3s. 6d., contains short reflections from the Apostolic Delegate to Great Britain. **A Survey of Church Relations** by Lord Fisher of Lambeth, SPCK, 37 pp., 3s. 6d., is a lightning survey of Anglican developments from 1920 to 1967 with a second pamphlet (virtually) as a postscript! **The USA-Notes on a Course for Secondary Schools** by C. P. Hill and P. J. Harris, Historical Association, is a handy short pamphlet primarily for teachers. **Modern India** by S. Gopal, Historical Association, 31 pp., 3s. 6d., is an admirable summary of the rise of modern Indian state together with a bibliography. **Sacred Books of the World** by A. C. Bouquet, Pelican, 345 pp., 8s. 6d., provides a selections of texts to illustrate all major religions from primitive times to our own day. **Seeking Stars** by Keith Bill, Oliphants, 96 pp., is a reprint from the *Sunday Companion* of film stars and their search for God. **I Take Thee** by G. and D. Jaeck, Oliphants, 142 pp., 6s., is yet another book on sex and marriage, this time of American origin. **Wonderful Name** by L. A. Walsh, Oliphants, 125 pp., 7s. 6d., tells of the authoress's conversion. **The Aramaic Sayings of Jesus** by B. Fletcher, Hodders, 96 pp., 5s., is a popular attempt to assess the Aramaic behind the Gospels. **The Lord's Prayer and Modern Man** by R. Hicks, Blanford, 96 pp., 5s., is a very popular exposition aimed at showing Christian and non-Christian alike the 'part it can play in building the coming world civilisation'. **Moorland and Vale-Land Farming in North-East Yorkshire: The Monastic Contribution in the Thirteenth and Fourteenth Centuries** by B. Waites, Borthwick Papers No. 32, University of York, 35 pp., 5s., shows in able scholarly fashion how the monks cleared and recovered much land, incidentally diverting the River Rye into the bargain, sponsored massive sheep farming, and encouraged economic developments of ports, markers, roads, and the advent of foreign merchants. **Palaeolithic Cave Art** by P. J. Ucko and A. Rosenfeld, Wiedenfeld and Nicholson, 256 pp., 14s., is a well produced and well illustrated investigation of primitive cave art and its meaning. **Limiting God** by J. E. Hunter, Victory, 16 pp., 6s. 6d., is a popular analysis of Christian failure with a suggested remedy. **Knowing God's Secrets** by J. E. Hunter, Victory, 160 pp., 6s. 6d., is very similar, being concerned with successful Christian living. **The Question of Healing** ed. G. W. Kirby, Victory, 95 pp., 5s., is a symposium on healing and suffering. **The Penguin Book of Welsh Verse** translated and introduced by A. Conran, 286 pp., 7s. 6d., contains selections from the sixth century to modern times. Three Geoffrey Chapman books by Bernard Häring are **The Liberty of the Children of God**, 135 pp., 16s., **Road to Renewal**, 221 pp., 21s., and **Bernard Häring Replies**, 205 pp., 21s., are popular Roman Catholic theology. **The Humanist-Christian Frontier** by G. L. Heawood, Boltro Press, 251 pp., 15s., urges educational rethinking among Christians. **Christ and His Churches** by R. J. Graham, SGU, is a devotional exposition of Revelations 1—3. **The Man Who Was God** by J. Simpson, SU, 32 pp., 2s. 6d.,

provides fourteen outline Bible studies from Mark and Luke. **Moving Men Through God** by J. O. Sanders, and **Whose Faith Moved Mountains** by F. Houghton, are two OMF fourpenny booklets. **Is God Amoeboid?** by J. W. Doherty, Ringwood, Hants, 80 pp., 4s., is a booklet to help men understand God and science. **The Providential Preservation of the Greek Text of the New Testament** and **The Scripturalness of Infant Baptism** both by Ergatees are two New Zealand Presbyterian pamphlets from the Westminster Standard Press. **Sense and Nonsense about Sex** Lutterworth, by E.M. & S.M. Duvall 5s., is yet another paperback on sex, but is full of robust common sense. **Tortured for Christ** by Richard Wurmbrand, Hodders, 128 pp., 5s., is a short account of churches in East European countries written by one with first hand experience. **50 Key Words in Theology** by F. G. Healey, Lutterworth, 84 pp., 8s. 6d., covers in brief compass some of the major theological terms; the author is a professor at Westminster College, Cambridge, but the standpoint is not always reliably biblical.

Reprints and New Editions

Hardback

New World: The Heart of the New Testament in Plain English by A. T. Dale, OUP, xviii & 429 pp., 35s., is a slightly abridged version of five previously published school textbooks, and is lavishly illustrated. Mr. Dale has tried to make the NT relevant and meaningful to children by rewriting and regrouping the biblical material, and greatly simplifying the language. **The Jerusalem Bible New Testament: Reader's Edition**, General Editor Alexander Jones, DLT., 382 pp., 10s. 6d. cloth, 25s. imitation leather, 63s. real leather. The reader's edition is intended for the non-specialist, having considerably abridged notes and introductions. As such, it is greatly to be welcomed in its attractive jacket, but what a pity the typography is so poor, despite the publisher's publicity. There is too much leading between the lines, which are in any case much too long for such small print. Photographic reproduction was singularly unfortunate with this size type since the bold crossheads frequently fill in, and not all the letters have come out too clearly either. A valuable book spoilt by poor production; perhaps the publishers will reset for the next edition? **Collection** by Bernard Lonergan S. J., DLT, 280 pp., 50s., contains sixteen essays by a distinguished Jesuit philosopher-theologian. All of them have appeared in journals, but some are translated for the first time; the introduction, editing and indexing are by another Jesuit, F. E. Crowe. **The Responsible Church: Selected Texts of Cardinal Suhard** compiled by O. de la Brosse, Chapman, 258 pp., 30s., is a translation from the French and contains the reforming ideas and schemes put forward by a recent Cardinal Archbishop of Paris to cope with the dechristianised situation in France, especially in the industrial areas. He is concerned for restructuring the church.

Paperback

Survey Methods in Social Investigation by C. A. Moser, Heinemann, 352 pp., 17s. 6d. The author is an LSE professor on leave of absence directing the Central Statistical Office. This paperback first appeared in 1958 and is a comprehensive account of the nature, recent origins,

and methods of sociological investigation. **The Glory of God and the Transfiguration of Christ** by A. M. Ramsey, DLT, 158 pp., 8s. 6d., is a new slightly revised and paperback edition of a work which first appeared in 1949. The new preface discusses the change in theological setting since 1949, and in the text the exposition of II Corinthians 3 has been modified. **English Social History** by G. M. Trevelyan, Penguin, 649 pp., 10s. 6d., is the first one volume paperback of a very great classic, and is most welcome. **Barclay's Apology in Modern English** edited by Dean Freiday, Friends' Book Centre, 465 pp., 28s., is a carefully annotated edition of a Quaker classic. **Engels: Selected Works**, edited by W. O. Henderson, 414 pp., 7s. 6d., is a handy selection of a Communist thinker. **The New Machiavelli** by H. G. Wells, Penguin, 396 pp., 6s., is a new edition of a famous novel about the corridors of power, which is still surprisingly relevant, though over fifty years old now. **Terence: Phormio and Other Plays** translated by B. Radice, Penguin, 204 pp., 5s., contains three of the Latin poet's six comedies in a new translation. A two page supplement, price 2d. from CBRP, is now available, and brings C. O. Buchanan's **A Guide to the New Communion Service** right up to date after the recent debates in Convocation and the House of Laity. **Strike the Father Dead** by John Wain, Penguin, 210 pp., 5s., was first published in 1962, and is the story of the younger generation in revolt against their parents. **The Soldier's Armoury** prepared by the Salvation Army, Hodders, 127 pp., 2s. 6d., is the daily Salvationist Bible reading comment for the first half of 1968. **And Quiet Flows the Don** by M. Sholokhov, Penguin, 615 pp., 10s.6d., is a new edition of a Russian classic first published in English in 1934. **The Gospel According to St. Mark** by A. M. Hunter, SCM, 152 pp., 8s. 6d., and **I & II Samuel** by W. McKane, SCM, 303 pp., 13s.6d., are both Torch commentaries now in paperback. **The Assistant** by B. Malamud, Penguin, 217 pp., 5s., is a paperback edition of a prizewinning novel about a Jew. **America Hurrah and Other Plays** by J. C. Van Itallie, Penguin, 143 pp., 4s.6d., contains three plays by a contemporary American. **The Penguin Wolf Mankowitz**, 347 pp., 6s., contains five of the author's works demonstrating his versatility as novelist, story-writer and playwright. **The Mandelbaum Gate** by Muriel Spark, Penguin, 304 pp., 5s., is a novel about a Jewish RC convert in the Near East. **Hell's Angels** by H. S. Thompson, Penguin, 284 pp., 5s., tells the story of Californian teenage gangs. **Silas Marner** by George Eliot, Penguin, 265 pp., 4s.6d., is a new edition of an important nineteenth century novel with fresh notes and introduction by Q. D. Leavis. **Taboo** by F. Steiner, Penguin, 154 pp., 3s.6d., is a new edition of a work which bears on OT study; the author evaluates the work of men like Fraser and Robertson Smith. **The English Reformation** by A. G. Dickins, Fontana, 511 pp., 10s.6d., is the first paperback edition, slightly revised, of easily the best book on the English Reformation. **Thee King of the Earth** by E. Sauer, Paternoster, 7s.6d., **Ezekiel, The Man and his Message** by H. L. Ellison, 144 pp., 6s., and **From Triumph to Tragedy** by H. L. Ellison, 127 pp., 5s., are all Paternoster Mount Radford reprints in paperback of earlier hardbacks. **Mitre and Sceptre** by C. Bridenbaugh, OUP, 354 pp., 31s.6d., is a paperback reprint of an important study in Church and State in America from 1689-1775.