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Book Reviews

THE AUTHORITY OF THE OLD TESTAMENT

John Bright. SCM 272 pp. 40s.

'It is my firm conviction that the Old Testament, rightly used, has an indispensable place in the preaching and teaching of the church. Because it is bound to the New in the continuity of redemptive history, it not only finds fulfilment and a new significance in the light of the New, but also supplements, fills out, and clarifies the message of the gospel in an essential way; it speaks to us in its own right a word of our God and our faith which it is necessary for us to hear. At the same time, because it is the cry to which the New Testament is the answer, the road of which the New Testament is the destination, it is the essential preparation for the hearing of the gospel; it speaks to us a word of our own condition before Christ and points to Christ. The two Testaments, therefore, belong together in our preaching and must be held together. Together they are the church's canon of Scripture, its supreme rule of faith and life, and they must be the authoritative source of its proclamation. It is as both Testaments are proclaimed and taught in the church that "the whole counsel of God" is heard and men are built up in knowledge of the faith and empowered to fuller obedience.'

These are the closing words of Professor Bright's book, summing up its scope and thrust. It began as lectures to theological students and pastors, designed to equip them to preach from the Old Testament with understanding, and is well adapted to its purpose. With his fairly conservative adherence to Reformed theology (he is a Presbyterian) buttressing, and buttressed by, his fairly conservative 'biblical theology' (he is an Old Testament expert of the Albright-Wright-Filson school) Bright makes many excellent points. The Bible must have authority over both the church and the individual intellect. The Old Testament must be taken perfectly seriously as part of authoritative Christian Scripture: we may neither eliminate it by Marcionite manipulations of Jehoiakim's penknife, nor allegorise it away, nor pick and choose within it on a wheat-and-chaff principle inspired by nineteenth-century ideas of religious development. Jesus used his Old Testament as normative Scripture; so, as faithful disciples, must we. How? By recognising that what is normative in the New Testament is the faith in God which it expresses. 'This overarching structure of theology, which in one way or another informs each of its texts, constitutes the essential and normative element in the Old Testament, and the one that binds it irrevocably to the New within the canon of Scripture' (p. 143). The links that bind Old and New Testament faith into one are the acknowledged unity of God and his covenant and the recognised pattern of promise and fulfilment.

Haven't we heard all this before? mutters someone. Well, maybe, but never so well expressed (albeit with too much repetition), nor with so many shrewd comments on other 'biblical theologians' (the book is

a miniature grand tour in this respect), nor with such an array of examples for preachers appended—though these are hindered by the awkward anthropocentric stance of ‘biblical theology’ from fully succeeding as proclamations of the Word of God. It has to be recognised that the ‘biblical theology’ method, though scientifically impeccable as an approach to the biblical material (which could not be said of the liberal methods which preceded it), has a built-in limitation: being essentially a study of biblical faith, man’s witness to the historical Word of God, it is bound to be something less than a direct study of that Word itself. The truth is that without systematic theology to round it off ‘biblical theology’ can never make true preachers. Equally, however, systematic theologians without ‘biblical theology’ will not be able to preach either; and if they were allowed only one book to give them their bearings in this field, Professor Bright’s might well prove to be their best buy.

J. I. PACKER

AFRICAN INDEPENDENT CHURCH

H. W. Turner. OUP.

VOL. I: HISTORY OF AN AFRICAN INDEPENDENT CHURCH
217 pp. 45s. 6d.

VOL. II: THE LIFE AND FAITH OF THE CHURCH OF THE LORD
391 pp. 70s.

Intellectual interest or desire for a research degree are not satisfactory motives for the study of a Church but many books have been written for such reasons. This work is written by someone who has been involved in and accepted as a brother in the Lord by the members of the Independent African Church he studied. The book is marked by sympathy and understanding and accurate observation. There is balanced assessment of the life and thought of the Church, but no passing of judgment from a detached and superior standpoint. I think this book quite excellent. The work is published in two volumes. The first volume gives the history of the Church of the Lord (Aladura) from 1929 when Oshitelu who had been an Anglican Church teacher and had received spiritual visions, began open air preaching with a colleague, to 1966, when he died as first Primate of the Church and was succeeded by his second in command, the Apostle Abejobi. The history studies the birth and growth of the church in Nigeria, and secessions from it, and the expansion of the Church into other West African territories, and even to London. The second volume contains a most careful study of life in the Church, a theological analysis of its rich liturgical development, and an assessment, which the author calls synthesis.

The Aladura (praying) Churches of West Nigeria are known as Zionist Churches in South Africa and ‘spiritual’ Churches in most of West Africa. Many of them are secessions from the older churches established by European missions, or they may be secessions from secessions, led by a ‘prophet’ who claimed a special revelation to justify his action, whose motives might be truly religious or much more a desire for personal power. These ‘churches’ vary very much in their hold on the Christian faith and their attitude to African ways of

thought, magic and witchcraft. Throughout this book, therefore, Dr. Turner is trying to establish whether or not the Church of the Lord can fairly be reckoned as a Christian Church. His own finding is clear:

an independent church may be classified as Christian and therefore a church if it openly accepts the Scriptures, and if the interpretation of them is manifested by sharing in the mission and service of Christ to men; although its interpretation may not witness to the fulness of Christ as expressed in Western orthodox doctrines, there should be nothing in its teaching or action that openly denies his person or work. The first part of this criterion, acceptance of the Bible, is visible and objective; the second part, the interpretation of the kind of service the church gives to men, can be fully discerned only by the eye of faith. Throughout this work we have endeavoured to observe the life and action of the Church of the Lord; we have now given our own interpretation—that it does fulfil the criterion we have proposed, and should be classified as a Christian Church (Vol. 2. p. 332).

One reason for the vitality and growth of the Church of the Lord seems to be the form of pastoral ministry exercised by the prophets and other grades of Church Officers. In the older Churches the minister has often become an ecclesiastical administrator, burdened perhaps with the care of many churches in a large district.

Then through chance encounter, by introduction of a friend, or impelled by the desperation of some great anxiety, contact has been established with a prophet of the Church of the Lord. Now, for the first time, a man of God has listened to their individual woes, and then held his iron rod of office over them while they knelt before him; they have listened to his prayers and revelations, and then to the further prescription of prayers, fastings, and psalm readings, or the practical advice he had to give them. On the one side there was an individual treated as a whole person in all his needs, without separating the spiritual from the physical, or the medical from the mental. On the other side there was the man of spiritual authority and power, with strong personal conviction as to his divine resources, prepared to give repeated assistance, and easily accessible. In this situation African capacity for faith is revealed and the pastoral relationship issues in many tangible results (Vol. 2, p. 36).

The Church of the Lord relies on revelations given to the prophets and other leaders, who interpret the Bible and also have revelations (e.g. of divine names) apparently unrelated to it. Its hymnody is mostly evangelical Western in origin, and its services largely of Anglican structure but so re-formed and filled with content that they have become authentically African. There are theological statements in various Church documents of unimpeachable orthodoxy, but doctrine is not all held in the balance older Christians would regard as necessary. The person of Christ, for example, does not seem to be central to devotional life, and the Spirit is thought of as a source of revelations and power to accomplish desired ends, such as healing, more than as inseparably connected with Christ and Christ's purpose. The place of Holy Communion in the life of the Church has so far been minimal. But the new Primate, Adejobi, studied in a Bible College for three years, and it seems likely that much more thorough study of the Bible

itself will become characteristic of the Church of the Lord and that its theology will steadily become fuller and more balanced. It is most noticeable, from Dr. Turner's account that those elements in the African background, such as magic, which seem incompatible with Christian faith, have been excluded by the Church of the Lord from their common life.

Yet their common life, their system of consultation and much of the emphasis in theology and worship are unmistakably African. Here then we have an expression of Christianity which accepts the Gospel and recognises its normative character, but which is indigenous to Africa. Expatriate missionaries have been uneasily aware for a long time of the foreign packaging in which they have brought the Gospel to people of other cultures. Some have tried to introduce elements of local culture like music or visual art into the Churches they serve, but such 'indigenisation' has been artificial and usually rejected by the congregation. It may be that an African Christianity has to develop, in the first instance, outside organisations sprung from and modelled on the Churches of Europe and America. Perhaps the Church of the Lord (Aladura) indicates how this development may take place. Clearly it is the duty of other Christians to give what help they can, in so far as help, e.g. in training for the Ministry, is asked for, and can be free of any appearance or motive of a take-over kind.

LESLIE ST. EDMUNDSBURY AND IPSWICH

MARTIN HEIDEGGER

J. Macquarrie. 62 pp.

LUDWIG WITTGENSTEIN

D. Hudson. 64 pp. Lutterworth. 6s. each.

Among the *Makers of Contemporary Theology* whose life and work is introduced to the non-specialist in the Lutterworth paperbacks under that title it may seem strange to find two philosophers, neither of whom can be reckoned a Christian or even a theist. Yet it is certainly true that Heidegger and Wittgenstein have done as much to shape contemporary theology as Plotinus did for Augustine or Aristotle for Aquinas. Both men were born in 1889, Heidegger in Germany, Wittgenstein in Austria; both were brought up in the Roman Catholic Church and showed some leaning towards a religious vocation; both found themselves unable to profess the Christian faith and yet continued to probe profound questions of the meaning of human life and thought. There the parallel ceases; Heidegger has become the prime representative, so far as Christian theology is concerned, of existentialist philosophy; Wittgenstein's influence has been in the linguistic school of philosophy which still dominates the British scene. Heidegger's analysis of what it is to be human has been used by the existentialist theologians, particularly Bultmann, to provide the basis for a presentation of the Christian Gospel relevant to modern man. Wittgenstein's probing criticism of theological and metaphysical language has provided not a basis for theologising but a challenge to theologians to clarify the meaning of all their utterances. It is helpful to read the two books

together, because Wittgenstein's searching questions about meaning can be critically applied to Heidegger's treatment of his basic concepts, being and authenticity. The student of Wittgenstein is bound to be sceptical about Professor Macquarrie's claim that Heidegger provides 'the kind of conceptual framework that the theologian needs if he is to state the Christian faith in terms intelligible to today's world'. The two books are admirable examples of condensation and clarity which does not misrepresent. Both philosophers used an elusive and difficult style which nevertheless somehow speaks to the condition of their attentive readers. Professor Macquarrie and Dr. Hudson provide enough direct quotation to convey the style and whet the appetite for more of the originals, together with guidelines for reading and appreciation. Particularly valuable is the demonstration of the connection between Heidegger's earlier and later thought; this is a needed corrective of the tendency in some commentators to speak of the earlier and later Heidegger as if these were distinct persons (a tendency paralleled in some Biblical studies!). Dr. Hudson offers more of his own thoughts than does Professor Macquarrie, simply because Wittgenstein's enigmatic utterances require such development if one is to see how they bear upon theology. Such paperbacks as these, though not likely to share the notoriety of popular original works of radical theology, will do far more for the understanding of what has been happening in theology this century.

M. H. CRESSEY

NEW ZEALAND LETTERS OF THOMAS ARNOLD THE YOUNGER

Edited by J. Bertram. OUP. xlv & 257 pp. 80s.

IDEAS AND INSTITUTIONS OF VICTORIAN BRITAIN

Edited by Robert Robson. Bell. 343 pp. 63s.

HERETICS 1870-1914

W. S. Smith. Constable. 319 pp. 45s.

These three books enable us to establish further from actual evidence as against vague generalisation an accurate picture of Victorian Britain. The widely held assumption that our generation is rapidly emancipating itself from Victorian religion, morality and social customs may satisfy propagandists and tub-thumpers, but it will scarcely do for serious students unless supported by adequate documentation. The Arnold letters are those of the famous Thomas Arnold's second son, also called Thomas; to these are added an exchange of correspondence with A. H. Clough covering the 1847-51 period, which did not appear in Prof. Mulhauser's *Correspondence of Arthur Hugh Clough*. Thomas junior led a restless life in England. He left for New Zealand in 1847, sought to found a liberal college there, but failed and retired to Van Dieman's Land to marry and spend his life in education. The letters show a liberal thinker characteristic of the period, and particularly interesting is appendix A where Arnold explains his spiritual pilgrimage. He started in an Evangelical family, had few doubts till he began to read widely, and then noticed a fascination for writers

who were not Christian. First he thought of trying to reconcile these pagans with Christianity, but soon abandoned that idea, and his doubts only grew. He gave up in agnosticism and turned to social and political matters. Then he read Southey's *Life of Wesley*, was impressed and concluded God must not after all be left out. He admired Methodism for a while, but enthusiasm waned and he began to wonder if this religion was any longer tenable. Finally he came to terms with himself and settled into a broad moralism under the influence of the French novelist George Sand. Arnold's religious wanderings and his restless dissatisfaction were not uncharacteristic of others from his Broad Low Church background.

The second book is a series of essays in honour of George Kitson Clark. Several are political—the Independent in Parliament, public opinion, the coal mines, Cobden and Bright, etc. But three essays in particular are important for the Church historian. First, Professor G. F. A. Best provides a study of the popular Protestant 'No Popery' front, which he thinks was largely an unexpected byproduct of Catholic Emancipation in Ireland after which Irish Protestants stumped the British countryside to bolster their case, and often found Tory MPs convenient partners. Dr. Best surveys this 'No Popery' platform with its hatred of the confessional, its fear of priestly interference in family life, its dislike of priestly celibacy, and so on. This is a seminal study of a largely unexplored subject. Professor Hanham demonstrates how the romantic Scottish nationalism of the Rob Roys and Bonnie Prince Charlies turned into something much more serious and realistic in the early 1850s, and how the influential Free Church Witness editor Hugh Miller and the erratic cleric Dr. James Begg made common cause with prominent laity against England's neglect of Scotland and then her attempt to dominate her. Dr. F. B. Smith charts the colourful and fissiparous Atheist Mission, which crusaded against Christianity, especially, later on, the Roman Church, and nearly as often fell to squabbling amongst itself. What is interesting is how often these atheists used radical arguments against orthodox Christianity which were later used by radical Christians themselves. It seems the radical liberal critics made very few new discoveries themselves. Dr. R. T. Shannon contributes an important essay on J. R. Seeley and his ideal of national church which he later extended to the British Empire. This is another seminal study of a neglected figure from an Evangelical home in the Broad Church stream.

Professor Smith maps out the Victorian iconoclasts who set out to smash established religion and morals. Charles Bradlaugh, atheist, lawyer and member of Parliament, and Annie Besant, advocate of birth control, jostle with a strange amalgam of Positivists some of whom move uneasily from the Free Church fringes into Unitarianism, all of them rebelling against Victorian standards. Spiritualism was in great vogue, as lovers of Conan Doyle will know, and the gullibility of eminent men almost defies belief. Madame Blavatsky clambered onto the spiritualist bandwagon, only she insisted wisdom lay in the East and in Theosophy. Such were those Professor Smith classes as non-Christian rebels, though many of them went in for elaborate worship and ritual. Among the Christian radicals Professor Smith notes the

Left Wing ecclesiastical groups like the Christian Socialists, and modernists like Inge. The Free Churches were not outshone, for they had fiery Dr. Joseph Parker installed at the City Temple, Holborn, who assured his hearers he made no money and died with £23,000. Just after the turn of the century R. J. Campbell propounded from the same pulpit his new and sceptical theology, and then abandoned it for the Church of England. Roman radicals are represented by the modernist George Tyrrell. All these movements were protests usually by groups of individualists who squabbled among themselves. In most cases the impetus was short lived, especially when opposition became less severe and the churches more liberal. These radicals threw up latter day radicals like G. B. Shaw, who certainly had his vogue and now litters the junk shops. Smith thinks these men were idealists and their idealism fell with disenchantment, not so much from World War I as from the Boer War. Their idealism petered out into largely negative protest movements, while their stronger points like Besant's birth control case and their common anti-authoritarianism were taken over by others less belligerent and less meteoric but more discreet and more effective.

G. E. DUFFIELD

RELIGIONS OF MANKIND—YESTERDAY AND TODAY

H. Ringgren and A. V. Ström. Oliver & Boyd. 426 pp. 63s.

THE GREAT RELIGIONS OF THE MODERN WORLD

Edited by Edward J. Jurji. Princeton University Press. 387 pp. 22s. 6d. paperback.

Both these handsome books on the religions of the world are scholarly and a joy to look at because of their beautiful print. Never before has it been so necessary for Christians to take seriously those other faiths by which men live, for now even in the West we live in a situation of religious pluralism, and it is no longer sufficient for a few specialists to have competence in this field. The first of these books is almost an encyclopaedia of religion. At first it would seem regrettable that it has no index but it has a very full list of contents and the intelligent student should not find it difficult to discover anything he wants. It begins with an introductory section on religion itself, theories of its origin, its connections with magic, worship and death. This like all that follows is written with lucidity and is obviously intended for the non-specialist. There are three main parts: Ancient Religions, Major Religions of the Near East and Europe, Major Religions of Asia. Each is divided into chapters and smaller sections and subsections, sometimes if only a page or two on each theme. But there is a great variety and comprehensiveness and only the most fastidious would be likely to find omissions. For a rapid introduction to this vast subject or for quick verification of basic facts it would be hard to find a more useful or thorough compendium. Not only does it deal with the ancient religions of Europe (Celts, Teutons, Slavs), Egypt and America, but there are details of African secret societies, Jewish

worship, the Mormons, Black Muslims, Orphism, Tenrikyo and the fact that modern Japanese Sunday school children sing:

Buddha loves me. This I know,
For the Scripture tells me so.

Everything, of course, is in summary form and there is no wastage of words; this makes the book all the more readable. It is easy to browse in. The reviewer, who has no expertise in this field, felt that the authors were fair and wrote objectively. The section on Christianity is impartial in the same way as the other sections. One cannot go through a book of this kind with a toothcomb looking for inaccuracies, but the statistics given for the Anglican Church, 25 million, are a gross underestimate; nearly twice that figure would be nearer the truth. The authors are Swedish scholars in Uppsala. This first English translation by J. C. G. Greig is of the third Swedish edition published.

Great Religions of the Modern World is an admirable collection of ten essays. They have the merit of avoiding technical expressions and complicated orthography and are for the general reader. The popularity of this book, which has an excellent index, is shown by the fact that this is its eighth printing since it first appeared in 1946. It has not been brought up to date, however. The statistics and the short bibliography and the end of each essay are therefore of less value than the essays themselves. Seven essays are devoted to Confucianism, Taoism, Hinduism, Buddhism, Shintoism, Islam and Judaism. The remaining three are on Eastern Orthodoxy by J. L. Hromadka, Roman Catholicism by Gerald G. Walsh, and Protestantism by John A. Mackay. With the exception of Abraham Neuman who wrote the chapter on Judaism all the authors are Christians and linked with Christian institutions. It is fascinating to read a book first published in 1946 with the intervening years of history in mind. The chapter Shintoism was written just after Japan's defeat in World War II. It speaks of the need for a Shinto 'purged of its mythology, sheared of its militarism, set free from racial arrogance and bureaucratic legalism, and made responsive to the utterances of the universal human spirit'. The chapter on Islam refers to the Pakistan movement and the Netherlands Indies. This other and earlier perspective adds to, rather than detracts from, the abiding value of a fine symposium.

DOUGLAS WEBSTER

THE CHURCHES AND THE LABOUR MOVEMENT

Stephen Mayor. Independent Press. 414 pp. 36s.

Stephen Mayor is a congregationalist minister and social historian. He has set out to trace the relationship between the British Labour Movement and the Churches between 1850 and 1914. The material is based on a careful study of contemporary writings and newspapers. It is handled comparatively, and we are given a running commentary on the respective attitudes of the Church of England, Nonconformist, and Roman Catholic Churches towards the demand for social justice for the workers in England and its eventual outcome in the modern Labour Party. The late Herbert Morrison once remarked to me (it was in 1951) that nineteenth century Nonconformity was what gave

the Labour Party its sense of mission and moral purpose, and he added, characteristically, that the Party would not recover its sense of purpose until it had again come under the inspiration of a comparable religious faith. In retrospect these seem prophetic words. Mr. Mayor's study brings out the debt which Labour owes to the Primitive Methodists in particular and to the Nonconformist Churches in general. Not that the Church of England was far behind. Mr. Mayor pays a generous and informed tribute to the powerful contribution of a succession of Anglicans—Bishop Fraser of Manchester, F. D. Maurice, Scott Holland, Gore, Westcott, Creighton, Tawney, Temple; all these great men pass in review under the sympathetic pen of Mr. Mayor and their witness for justice and fair play for the workers is brought to light. Mr. Mayor thinks these men were ahead of their Church. On the other hand the Anglican journals of the time were consistently interested in the development of the Trades Unions, and on the whole sympathetic to their development. Scott Holland advocated 100% unionism; Gore said wages should be put before profits. Yet the broad mass of English country parsons and their flocks remained uninfluenced by and disinterested in the industrial problem. At the same time the working man was becoming increasingly absent from his Parish Church. The Wesleyan revival brought new Christian workers and congregations together and men like Joseph Arch, the founder of the Agricultural Workers' Union profoundly influenced the Labour movement. Yet it was again an Anglican bishop—Fraser of Manchester—whose portrait was carried in procession through the streets of that city in 1874 inscribed 'A Friend of the People' for his outspoken advocacy of higher agricultural wages. Mr. Mayor is fair to all the denominations. He shows how the Roman Catholics took the part of the Irish and other workers while resisting radical changes in society. 'Christian Socialism was very much an Anglican movement and practically no notice was taken of it in the Nonconformist and Roman Catholic press.' Anglicans like Ludlow and Tom Hughes were pioneers of the modern consumer co-operative movement, in the same way as Wesleyans pioneered the Trade Unions movement. By the 1890's the clergy of the Church of England if not converted to Christian socialism were for the most part actively concerned with social justice. For Gore and Scott Holland the ultimate authority in social life was the Christian Law, and its application to the Nation became the duty of the Church under their guidance. Mr. Mayor concludes that all in all, the Churches, though in a period of decline, were during 1850-1914 a very active and powerful force in the growth of the Labour Movement in Britain, more specifically the Wesleyans in developing the Trades Unions, and the Anglicans in their support of Christian socialism. Altogether a fascinating, well written, scholarly, informative, and fair minded book, and equally a credit to the Churches and the Labour Movement.

GEORGE GOYDER

THE HUMAN MIND: A DISCUSSION AT THE NOBEL CONFERENCE
IN MINNESOTA, 1967

Edited by John D. Roslansky. North-Holland Publishing
Company, Amsterdam. 164 pp. 36s.

MAN IN SEARCH OF HIMSELF: HOW THE INTELLECTUAL CAVE-
MAN CAN BREAK FREE OF HIS DEN.

Jean Charon. Allen & Unwin. 210 pp. 35s.

PSYCHOANALYSIS AND RELIGION: THE POSSIBILITIES FOR A
SYNTHESIS BETWEEN FREUDIAN PSYCHOLOGY AND CHRISTIAN
BELIEF

Gregory Zilboorg. Allen & Unwin. 243 pp. 30s.

These books blend some of the facts and theories that are vital for anyone who tries to map the inner world of man. The discussion on aspects of the human mind is naturally technical, but not too technical for anyone who has some general knowledge of the brain and human consciousness. Philosophers who wish to have facts on which to philosophise should certainly read it, and thus be up to date on the direction which modern experimental work is taking. The experts who contribute to the discussion have a reverential approach to man's mind, e.g. Sir John Eccles in *Evolution and the Conscious Self* ('I cannot believe that this wonderful divine gift of a conscious existence has no further future'); and Dr. Huston in *Human versus Artificial Intelligence* ('Mind is not a computer'). The Rev. James Gustafson in *Christian Humanism and the Modern Mind* asks about values in the evolutionary development of the brain, and pictures man as the 'player' as well as the 'cards'. Contributions on *Biochemical Aspects of learning and memory* (Holyer Hyden and Seymour Kety) and *Molecular Parameters in Brain Function* (Francis O. Schmitt) deal with recent experiments and their significance.

Charon's book was stimulated by Alexis Carrel's, *Man the Unknown*, and may also be compared with Macneile Dixon's, *The Human Situation*, which Charon, being French, has probably not read. Carrel, surgeon and biologist, has the fullest view of man, since he not only writes as a Christian but also is aware of the *psi* aspects of man, which Charon and Dixon ignore. Charon, a physicist, develops the theme of the world of the physical sciences and the world of the unconscious archetypes, and links them through art and religion. He sees the function of language, in the wildest sense of the word, though he has not seen the problem, or miracle, of the origin of speech, which he takes for granted when he writes of man and society (p. 146). It is interesting to find him returning more than once to the text, 'In the beginning was the Word', the Word which is the expression of Being, though God as Being cannot be known directly, but must be recognised as an archetypal symbol. The translation by the Rev. J. E. Anderson is good, though one cannot say whether the irritating practice of beginning sentences with 'Well, . . .' is his fault or the author's. This is a stimulating book, though no more than an interim production.

Zilboorg's book, edited by his widow, is a reprint of articles, with one exception. This inevitably involves some disjointedness and repetition,

but the book is good, and the author knows both Christianity and Freudianism. One must not assume from the subtitle that the book itself contains a synthesis, but it helps to remove prejudices on both sides. In particular the author demonstrates conclusively that Freudian 'atheism' and 'philosophy' do not arise from Freudian psychoanalysis; they represent Freud and not his system. The chapters on love and on guilt are specially useful. There is one pleasant misprint on p. 220, where 'Religion is the dream of walking consciousness'.

J. STAFFORD WRIGHT

CANON CHRISTOPHER

J. S. Reynolds. Abbey Press. 499 pp. 21s.

'He had a heart which literally overflowed with love to all.' This quotation from a tribute by Professor G. R. Driver well sums up the general impression given by the devoted life and service of Canon Christopher, Rector of St. Aldate's, Oxford, from 1859 to 1905. Though he has had to wait over fifty years for his life to be written, he is fortunate to have such a sympathetic biographer. Erudite, accurate, and comprehensive, Mr. Reynolds' work is obviously a labour of love. The outstanding events of Christopher's life are quickly told. Born in London in 1820, he was educated at Hall Place School, Bexley, Kent, before being admitted a sizar of St. John's College, Cambridge, in 1839, transferring to Jesus College, with a scholarship in 1841. A keen cricketer, he obtained his 'blue' in 1843, when he also became nineteenth Wrangler. In 1844, he married his cousin, Maria Christopher, so commencing an ideally happy partnership of over fifty-eight years, and the same year, at the early age of twenty-three, he was appointed Principal of La Martinière, a school for Anglo-Indian boys in Calcutta. Here he was highly successful, and when after five years he returned to England, he brought with him a reputation for efficiency and hard work.

During his time in India, he had been led to a personal faith in Christ, but the early influence of his sister Isabella, and of Cambridge friends, no doubt contributed much to his eventual understanding of the truth. Appointments followed to a curacy at St. John's, Richmond, and as Association Secretary of the CMS for the western district, and it was not until 1859 that his great life work at Oxford began. Here he exercised a twofold influence: through his parochial and educational interests, and among undergraduates. As to the first, he enlarged the church within three years of his arrival, and later rebuilt the rectory in Pembroke Street, and the church school. He later built St. Matthew's Church, securing the creation of Grandpont as a separate ecclesiastical district. All this entailed the raising of large sums of money, but Christopher was an excellent 'beggar', and was soon able to announce the various buildings as free of debt. Though matters did not always run smoothly in the parish, Christopher was always assured of the loyalty of an excellent succession of curates, of whom Dr. W. H. Griffith Thomas was perhaps the best known.

Christopher's influence among undergraduates for over fifty years inevitably recalls that of Charles Simeon at Cambridge, and the

author's comparison between the two men is shrewd and perceptive. He concludes that while Simeon 'had the harder task in the sense that he was creating a tradition', yet 'Christopher had to defend Evangelical orthodoxy against stronger forces of theological and other opposition than obtained in Simeon's day' (p. 333). Always courteous in controversy, as in his correspondence with H. P. Liddon, he was yet held in the widest respect personally even by those from whom he differed most greatly. But whether dealing with university authorities, or arranging his famous missionary breakfasts; whether distributing innumerable tracts, or counselling many young men who afterwards became notable Evangelical leaders such as E. A. Knox and F. J. Chavasse, his deep spirituality and life of prayer made an unfading impression upon all who came into contact with him. The publication for a guinea of a book of five hundred pages with over eighty illustrations, admirably printed and reproduced, was only made possible through a generous subsidy. It is hoped that many will read, with gratitude and thankfulness, the record of this outstanding Evangelical ministry at Oxford.

COLLISS DAVIES

SUCH AS WE ARE: PARSONS' WIVES AND PARSONS' FAMILIES

Edited by Gladys Keable. Darton, Longman & Todd. 160 pp.
12s. 6d.

In recent months a number of articles have appeared in the Christian press dealing with the lot of the parson's wife. These in turn have led to a certain amount of correspondence. The contributors to this book—themselves married to clergy—go much deeper than do most of these writers both in their analysis of the situation and in the help they have to offer. In the chapter dealing with the traditional country parish we are given an interesting historical survey of the position of the lady of the vicarage from the time of her first appearance at the Reformation up to the present day. Both in this section, and in others which are chiefly concerned with the town or suburbia, repeated emphasis is placed on the desire to be accepted as a *person*. Indeed, it is pointed out that the husband needs to be accepted, not just as a parson, but as a person—and even more so does the wife. The problems of the missionary's wife are tackled. The experience of Judith Rose in Rhodesia would seem to be very different from that of married missionaries working with evangelical societies where normally the wife is herself accepted as a missionary, and receives appropriate training. The wife of the Provost of Southwark has some very practical advice to give on Finance and Housing. This is supplemented in the appendices which include an excellent plan for a vicarage, and also a list of useful addresses of societies from which various forms of help may be obtained, as well as information about schooling. Those who write about their experiences while their husbands were in training for the ministry reveal a wide variety in the attitudes of college principals to the wives of ordinands. What they have to say makes a very strong case for husbands and wives not being separated during this critical and formative period. Margaret Webster sums up the position by saying: 'I believe that all those theological colleges which accept married men

must go much further and create the kind of community in which the wives have a valued as against a tolerated place. It is not that they are to be 'trained' or have something imposed from above; it is that the college provides the setting in which they can *be*, in a continuing loving relationship with their husband in which they themselves can grow in faith in their own way.'

The closing section deals with the 'inner life'. It is written from an anglo-catholic viewpoint, so some things which are stressed will not be acceptable to evangelicals. But there is much in this section which will be found extremely valuable, and the whole approach is sane and well balanced. On looking through Note on Contributors one is struck by the large percentage who have university degrees (often honours). One wonders how typical they are of the majority of parsons' wives. If they are not typical, they have certainly grappled realistically with problems which must be common to most. In spite of the difficulties, they emphasise repeatedly the rewards and the joy derived from serving their Lord together with their husbands in the work of the ministry.

R. P. P. JOHNSTON

URBAN CATHOLICS

John Hickey. Chapman. 186 pp. 42s.

This is a valuable study of the Roman Catholic community in Britain. In practical terms this means a study of Irish immigrants, as they constitute the major part of the Church. The two other elements, the old English Roman Catholic families and the converts to Romanism from the Oxford Movement, are neither very large, nor apparently in Mr. Hickey's view, very significant, although he thinks that Newman's influence is now greater than ever before. The main purpose of the book is to show the effects of urbanisation and social change on a community which up to recent years maintained comparative solidarity and isolation. Isolation was due to religious, social and national causes. The tens of thousands of Irish who fled from the horrors of the Famine period (1846-1849) congregated in the poorest quarters of British towns and cities, and lived in virtual ghettos. Their standards of living were much lower than other members of the working class, and their readiness to accept poor pay, and break strikes, often brought violent reaction from their neighbours. They had little in common with the old Roman Catholics and the new converts from Rome, apart from their religion. Mr. Hickey concentrates on the Cardiff area, where the Roman Catholics constituted one-third of the population in 1861, but are now apparently only about one-eighth. A significant indication of the erosion of their numbers. The major part of the book is an analysis of the recent disintegration of the formerly well-knit, and clearly defined, community. The factors which are causing change are not specifically religious. The war period saw the break up of isolation. 'The outbreak of the Second World War contributed a great deal to the ending of the period of isolation; there were, during the ten years before 1939, signs that the Irish were beginning to filter into the general framework of Cardiff, but the war accelerated the process of breaking down the barriers,

and the years immediately following 1945 have seen further developments in this direction.' The old pattern of a clerically dominated group, within geographical boundaries, acting as a solid block politically and socially, is disappearing. Social and educational betterment have resulted in movements out of the old areas, and intermingling. Mixed marriages have always resulted in lapsing, and acceptance of more liberal views on denominational loyalties, and now the influence of ecumenical co-operation is altering the tone of approach to other Christians, and causing the disappearance of former cohesive urges. The once familiar processions, very Irish and strongly nationalistic, and composed solidly of Roman Catholics, have disappeared. The Roman Catholic, though he bears an Irish name, wants to be accepted as an ordinary member of a British community, who treasures his country's traditions.

R. J. COATES

THE OLDEST PROFESSION: A HISTORY OF PROSTITUTION

Arthur Barker. Lujo Bassermann. 303 pp. Illus. 50s.

This book might be more accurately sub-titled 'A History of Prostitution in Europe'. It is well translated from the German. It does not attempt the systematic coverage found, for instance, in Fernando Henriques' 'Prostitution and Society', of which the third volume has just been published. Rather the author is concerned to trace the evolution of prostitution from the Greeks to the present day, by a series of portraits of society in different nations in successive ages, and more particularly of the dominant or notorious personalities of each age. For this reason England, for instance, only gets thoroughly represented in the Regency period. Moreover, the ground swell of common prostitution gets much slighter treatment, no doubt for reasons of lack of documentation and also of interest, than do the figures which topped the waves of fame, the *hetairai* and courtesans who became the mistresses of kings and altered the fate of empires. At this level, the author successfully shows the intricate and often ignored connections between history, politics and prostitution (and its more euphemistically designated relatives). The account is on the whole unsensational though written by a journalist and in a clearly journalistic style. Perhaps its chief interest to Christians is that it is concerned with a Society which became and has remained indelibly influenced by Christianity; the sexual mores of ancient Corinth or of eighteenth century England set in clearer relief the preaching and outlook of Paul the apostle, or of Wesley and Whitefield; the liberating effect of the coming of Christianity on many of the prostitutes of ancient Rome is also notable. However, attempts on religious or other principles to abolish prostitution have always had similar results—the body of the monster has disappeared from sight only to put up other heads in different camouflages. While attempting to be objectively historical, such a book as this cannot fail to pass some moral judgments, and it is here with this present volume that one can discern the effects of a lack of any clear guiding standards. The author avowedly sees prostitution as one of the least damaging aspects of society, and seems to measure its moral level in any age according to

whether its side-effects were cruel or amiable. More than one age of licentiousness gets the epithet 'glorious'. In this our age, marked by nothing particularly new under the sun except perhaps by the massiveness of interest in all aspects of sexuality, the Christian has surely an obligation to be salt which has not lost its savour—to have the compassion and understanding of Christ towards the fallen and despised, while vigorously resisting the erosion of principles which permeates to lower levels from high society.

M. F. WALKER

AGENDA FOR THE CHURCHES: A REPORT ON THE PEOPLE NEXT DOOR PROGRAMME.

Kenneth Sansbury, Robert Latham and Pauline Webb. SCM. 70 pp. 4s.

The *People Next Door* programme probably suffered at its inception from following too closely on to *No Small Change* in the Church of England (and to a lesser but significant degree, to clashing with the preparation for *Keele*); but still more for being less clear in its objectives because it tried to do too much. It tried to put across new thinking about ecumenical relationships between the different denominations, and at the same time reach out to the non-Christian neighbour to share views together. Not surprisingly, it met with a lot of coolness, while even of the programme material ordered, only half was used, and less than eighty thousand throughout the county participated. So far as this report is concerned, there seems but an imperfect recognition of this primary mistake. Yet as a report it has to show that by far the greater effect upon those taking part was in the realm of inter-church affairs, with a certain emphasis too on social service; but little in the way of direct outreach in either dialogue or proclamation. In fact there seems considerable evidence that it exposed the poverty of spiritual life among professing church people.

The report makes quite straightforward reading and is a lively enough document. Mr. Latham tells about the development of the programme from its beginnings; Miss Webb collects and correlates the comments, the difficulties felt, the questions raised and the results in terms of listed recommendations from 575 local reports. These are deployed in terms of matters of local, regional and national concern. Bishop Sansbury sums up and applies these findings for the church life for the future. Two matters call for special comment. There must be much closer relations between clergy and laity in sharing a common task in Christian service. And on the matter of intercommunion, a strong volume of complaint was voiced at the apparent unconcern by church leaders as to lay impatience at delay here. Referring to the forthcoming Report on Intercommunion in the Church of England, Bishop Sansbury comments—'It is the churches of the Anglican Communion whose practice causes most difficulty . . . there is every likelihood of a widespread revolt on the part of many of the laity (and a good number of the clergy too) unless the matter is handled with boldness and courage, and equal liberty of conscience given to those who believe that intercommunion is the next step—and that reciprocally—on the road to reunion.' There are appendices of quotations, statistics and further reading.

G. J. C. MARCHANT

INTRODUCTION TO PSYCHOTHERAPY: ITS HISTORY AND MODERN SCHOOLS

J. A. Hadfield. Allen & Unwin. 363 pp. 50s.

Dr. Hadfield must be our senior writer on psychology—not to mention morals. The cover speaks of his practice for over fifty years, so that his book brings a maturity of the practical and theoretical, which is so necessary. Dr. Hadfield is in what some regard as the exasperating British tradition of being open-minded towards more than one school of thought. He spends the first 200 pages in a review of psychotherapy from the earliest days until the present. No one of importance in the past is omitted, although one would like to have seen some mention of the great evangelical practitioner, A. T. Schofield, who wrote the first book in English on the Unconscious Mind. In modern times the neo-Freudians receive no more than a mention on p. 165. I do not think that these omissions are serious, since the review is more than a bare record, and Dr. Hadfield gives a lively presentation which pinpoints the issues. This means that the reader can build together the various views of man in ways that make sense without having to have the examination type of mind that classifies views according to names. Incidentally, Hadfield takes in Christian Science and faith healing.

After the foundations we are ready for Hadfield's own approach, which he calls Direct Reductive Analysis. He takes the symptom, and tracks its back by free association or sometimes by hypnosis, until he unearths the experience that gave rise to it, frequently in infancy. He, like Dr. Lake and others, believe that a difficult birth may be at the root of some neuroses, and patients have been led to a re-experience of this even through free association. Critics have doubted the reality of these memories—which of course cannot be classed as what we usually call memories—but Hadfield substantiates his statements from several case histories in Chapter 38. There is a good chapter on dreams, on which Dr. Hadfield has already written a whole book, and the concluding chapters interpret human development and the sort of things that can threaten it, and thus produce neuroses, perversions, and obsessions. This then is an omnibus book, somewhat after the pattern of Leslie Weatherhead's *Psychology, Religion and Healing*, but written more from the standpoint of the practising therapist and lecturer. There are several small misprints, one of which is amusing; on page 204 we read of 'quietly fishing in a Highland loch'.

J. STAFFORD WRIGHT

THE CHURCH AND THE SECOND SEX

Mary Daly. Chapman. 187 pp. 30s.

THE QUESTION OF WOMEN AND THE PRIESTHOOD

V. E. Hannon. Chapman. 141 pp. 21s.

Dr. Daly begins her book (hence the title) with a summary of Simone de Beauvoir's *The Second Sex*, a major work by an ex-RC which launched a formidable indictment against the Roman Church. Daly sees this cannot be shrugged off because the author is not now a Christian, and she tries to show her own tentative solution to Beauvoir's

charges. Daly is perceptive in analysing the ambivalence of Roman pronouncements, though she thinks rather naively that Pope John has set everyone on the right road. She sees the weakness in the familiar 'Catholic' line of 'deity is male, so women cannot be priests'. But her promising start is not maintained, and her handling of the biblical evidence pathetically weak. She is full of warnings against sex prejudice. Some NT statements are antifeminist and dismissed in cavalier fashion as limited by their times. (Anything unfashionable can be dismissed in that way given sufficient ingenuity!) She begs all the questions, and does not usually seem aware of it. She fails to perceive the importance of early Genesis and its NT use, and in fact it becomes more and more clear that though she is styled a professor of theology, she is really arguing from the standpoint of a certain American feminism. Well intentioned though she is, her book is likely to tip the uncommitted against her case.

Sister Hannon's book is much better, and profounder. She surveys Roman biblical commentators showing how they have dwelt on the Pauline injunction for female silence rather than any actual exclusion from the priesthood. Her survey of ancient evidence, biblical, patristic and ancient pagan is judicious—much better than Daly's—but it is a pity she summarises the NT in terms of male supremacy and female subjection (p. 70). That at once loads the question. Her conclusion is that for Romans the magisterium must decide, but the question of women priests is an open one, being a matter of Roman tradition and practice rather than of dogma. She notes the considerable Protestant rethink on the subject and though not up to date about Anglicans (p. 43), she is undoubtedly correct when she says, 'The impelling cause seems to be the newly-acquired status of women'. The trouble is that all too often that seems to some of us the only cause these days. To convince waverers like me more cogent theological reasons are required. Hannon is aware of this need, but Daly hardly.

G. E. DUFFIELD

AUGUSTINE OF HIPPO: A BIOGRAPHY

Peter Brown. Faber. 462 pp. 70s.

This beautifully written biography imparts a new distinction to the study of Augustine in the English language. It is a remarkably convincing and sensitive account of the profoundly varied course of Augustine's life, depicting with incisive insight the shape and movement of his intellectual and spiritual evolution. It is no exercise in hagiography, but its subject impresses us no less powerfully for having his personal development analysed with such clarity and sharpness, and in its delicate feeling for the rich texture of Augustine's life the book bears its own testimony to the fascination he holds for its author. It is not an exhaustive chronicle of Augustine's career; it seeks rather to follow the currents of his aspirations and convictions, to trace his assimilation of new ideas and ideals, and to seize his reactions to challenge and external changes. The author, who is a Fellow of All Souls, Oxford, possesses a familiarity equalled by few other British scholars with the dying world of the Western Empire,

and this portrait gains extra depth from being firmly rooted in the momentous upheavals in Rome's fortunes at the time of the Germanic invasions. In addition, of course, Mr. Brown is intimately at home among the vast expanse of the Augustinian corpus and expertly versed in the most recent literature on his life and thought—neither of which is an insignificant achievement. Allied with this erudition go a command of words and a felicitousness of expression that make the reading of this book an aesthetic as well as an edifying experience. The classics of the *Confessions* and the *City of God* are analysed with great suggestiveness and penetration, and of other works the *De Doctrina Christiana* receives close attention. (It is not often realised how influential this charter of a Christian culture was destined to become in subsequent centuries.) Augustine's campaigns against the Donatists and the Pelagians are presented with a freshness and perception that enliven familiar episodes with new subtleties of interpretation and new levels of meaning. These two major phases of Augustine's activity are dealt with in a masterly fashion. We are also given a brief but appealing picture of Augustine the preacher, set in the midst of the people of God. And so one might continue at great length to recount the virtues of this volume. Suffice it to say that we doubt whether any book in any language provides such a mature and comprehensive portrayal of Augustine's life. It is in every way worthy of a very wide readership.

D. F. WRIGHT

THE PROPHET KING: MOSES TRADITIONS AND THE JOHANNINE CHRISTOLOGY

Wayne A. Meeks. E. J. Brill. 356 pp. 52 Guilders

Dr. Meeks informs us that this investigation 'undertakes to clarify the way in which the motifs represented by the two terms "prophet" and "king" in the Fourth Gospel not only are interrelated, but interpret each other'. After an Introduction setting out the problem and how he proposes to tackle it, the author deals with the 'Thematic Functions of Prophet and King in John'. Your reviewer found this section of the book far and away the most rewarding. Dr. Meeks shows that a number of passages are illuminated when we reflect on Jewish procedure for dealing with 'the false prophet', as are others when we see that prophet and king may well be related. From this point our author embarks on an odyssey which takes him through non-Rabbinic Jewish sources, the Rabbinic Haggada, Samaritan sources, and Mandaean sources. Finally he returns to the Fourth Gospel to show how all this helps us understand that document. It goes without saying that in this doctoral dissertation (presented to Yale University) there is a great deal of learning. Dr. Meeks has made a very wide survey and his book is replete with footnotes. On the way the sources above-mentioned deal with Moses, and with prophet and with king this book is a mine of information. And there are many shrewd insights into the way the text of John is to be understood. The author is able to show that a number of proposals for rearranging the order of certain sections of John become unnecessary when the significance of the 'prophet' references is given full weight. Ch. seven, for example,

has 'a sound logical sequence of its own' (p. 44). But the book is marred by a failure to give adequate recognition to John's concern for history. In dealing with a certain problem Dr. Meeks remarks, 'Actually, once it is recognised that there is no evidence at all in the Johannine account for a concern to relate the factual or probable occurrences as such, these objections become irrelevant. The fourth evangelist is manifestly recounting not what Pilate would probably have done in the given circumstances, but what the Christian understands God to have done' (p. 75). No attempt is made to demonstrate this. It must be 'recognised'. It is 'manifestly' the case. But this is far too sweeping. For those who see in John a concern for what happened as well as a concern for theology this kind of reasoning leaves much to be desired.

LEON MORRIS

PRISON

Michael Wolff. Eyre & Spottiswoode. 303 pp. 50s.

A newspaper report on the working of the prison parole committees set up under the Criminal Justice Act, 1967, noted as a major weakness the lack of information available to decide whether or not a prisoner should be released on licence. In his book, Mr. Wolff shows that this lack is all too common, more research being needed, for instance, on the sort of people who go to prison, those likely to escape and those likely to benefit from particular treatment. The author, a journalist, has the more modest aim of dispelling ignorance amongst the general public and thus creating a more knowledgeable public opinion, without which he sees little hope of any major advance in penal practice. He divides his 'factual unvarnished account of what was seen through the eyes of an independent observer' into two sections, the first describing the present penal system and the second examining in detail various aspects of prison life. The latter is the more interesting but also the less satisfactory, because the survey concentrates on conditions in the typical Victorian closed prison. No penologist would recommend new building on similar lines, but would wish for the early replacement of these grim, dehumanising fortresses which represent the advanced thinking of their day. But, in this section there is no reference to open prisons, which are only briefly discussed in the earlier pages, and information on new secure prisons is equally sparse. This is a pity because, on the matters he surveys, Mr. Wolff writes concisely and clearly.

A further defect is the author's failure to set prisons in their social context. Prison Rule one may read 'The purpose of the training and treatment of convicted prisoners shall be to encourage and assist them to lead a good and useful life': but this is rarely the reason for a sentence of imprisonment. Penal reform should be seen in the light of wider questions. What standards of behaviour should society uphold? How? What should be done with those who do not conform, in their interest and that of society as a whole. Contrasting changes in the laws affecting homosexuals and car dumpers show that the answers to these questions are not constant. To discuss them fully may have been outside the scope of Mr. Wolff's book; virtually to ignore them is

like considering Vietnam apart from the history of the Cold War and of European involvement in Asia. B. J. STANLEY

A DICTIONARY OF CHRISTIAN ETHICS

Edited by John Macquarrie. SCM. 366 pp. 63s.

Eighteen years ago the SCM Press published *A Theological Word Book of the Bible* under the editorship of Alan Richardson. It contained short clear articles on a wide variety of subjects, sometimes with a bibliography and sometimes without. It will soon have two companions. *A Dictionary of Christian Ethics* was published in the autumn of 1967, and *A Dictionary of Christian Theology*, edited by Alan Richardson, is to be published this coming autumn. The format and general approach of this second dictionary is the same as that of the first. It is the work of an international team of some eighty scholars. All but the shortest articles are signed. The editor has understood his brief fairly widely. His first aim has been to define certain basic ethical concepts like *duty*, *goodness* and *values*. Then he has sought to include basic source material, i.e. biblical and theological ethics. Finally, he provided discussions of current issues like race relations, sex, marriage, alcohol, drugs, crime and punishment. A number of subjects and personalities are included which are not strictly ethical, like *Bultmann*, *Rudolf*; *Bunyan*, *John*; and *Bushnell*, *Horace*. Numerous -isms are touched upon from *Gnosticism* and *Neoplatonism* to *Pragmatism* and *Socialism*. Some articles are very informative while others seem to do little more than state the obvious. This becomes apparent when we look up items like *Advertising* and *Nationalism*. But what else can a writer do when he is given only half or a quarter of a page? The student will have to be on his guard against taking any definition given here as definitive. I would question, for example, the treatment of *Supererogation*, *Works of*. The whole approach is both more popular and less informative than that of *The Oxford Dictionary of the Christian Church*. But for that very reason it will be valued by many. It is easy for scholars and reviewers to catch out works of this nature by sending down googlies. But the layman, the student and the working minister will find this dictionary no less a help and a standby than its predecessor. For this reason it is to be hoped that the SCM Press will hurry up with a paperback version at half the price. COLIN BROWN

GIFTS AND GRACES: A COMMENTARY ON 1 CORINTHIANS 12-14.

Arnold Bittlinger. Hodder & Stoughton. 124 pp. 18s.

1 Corinthians 12-14 is the main battle ground in the discussion of Charismatic gifts says a writer quoted by the Revd. Michael Harper. The latter is himself the best known representative of pentecostal views within the Anglican church and writes a commendatory preface to this book. Although called a commentary the book still retains the style in which the material was originally given which may be described as a cross between a lecture and a Bible reading. Overall the exegesis is sane helpful and modest. Indeed one's first thought is to wonder what

pentecostalists will make of it. 1 Cor. 12: 13, a crucial verse, is not only interpreted in the way which every pentecostalist denies namely equating baptism with the spirit with water baptism, but the phrase 'to drink of one spirit' is equated with the Eucharist. On tongues the author accepts the pentecostalist distinction that whereas only some should speak in public, all can speak in private. But his acceptance could hardly be more cautious 'I am not altogether satisfied with this answer. . . . This is an open question as far as I am concerned'. Throughout there is a stress on the importance of unity which will be a new emphasis for many pentecostalists, whereas the full blooded statement on Christ's presence in the Eucharist will raise eyebrows far beyond the pentecostalist tradition. Again, in dealing with healing the author denies that perfect health in this life is the right of every Christian; St. Paul's thorn in the flesh and Trophimus are quoted in support. The author is also keenly aware of the dangers involved in the abuse of gifts of the spirit. There are weak points. Can Hannah really be given as an example of speaking with tongues in the Old Testament and is it right to assume without discussion that tongues is in view in Romans 8? The Didache's commonsense rules about discerning a false prophet are quoted as an example of the gift of discernment. Some matters like prophecy are well dealt with biblically but little help is given in evaluating what this gift means today. While obviously there are points with which the reviewer disagrees nevertheless this book can be commended for study. There would be little talk of battlegrounds if this book was representative of pentecostalist thinking; unfortunately it is not.

P. S. DAWES

Book Briefs

Hardback

A Handful of Minutes by C. Evans, Independent, 235 pp., 15s., is a collection of devotional reflections for odd moments, not a book for church secretaries as I first imagined. **More Prayers** illustrated by Tasha Tudor, Lutterworth, 39 pp., 5s., is a simple but attractive book of children's prayers.

Paperback

The Words from the Cross by R. O. Hoyer, Concordia, 96 pp., \$1.95 contains nine sermons on the words from the Cross. **Dick Van Dyke in Altar Egos**, Marshalls, 5s., is a collection of church-slanted photos of the famous entertainer with brief captions. **Trainers in Action: 1. Conflict**, CIO, 39 pp., 3s. 6d. contains a study of training young people. **Sold Twice** by Phyllis Day, OMF, 31 pp., 2s., is an illustrated story of a girl in West Malaysia. **Mini-commentary 1: Matthew, Mark, Luke and Acts** by Kenneth Slack, Mowbrays, 59 pp., 5s., is the first of twelve commentaries to cover the Bible at ultra-popular level and based on the Jerusalem version. **A Junior History Book List** by M. Barton and K. Davies, Historical Association, 24 pp., 3s. 6d., usefully covers the eight-twelve age group for teachers. **Off-Key Praises** by J. Strietelmeier, Concordia, 77 pp., 14s. 6d., contains

fifty short devotional comments on NT passages. **Modern Miracles** by J. Winslow, Hodders, 91 pp., 5s., provides the veteran Lee Abbey man's experience of God's miraculous powers. **Moses, The Kingdom of God is like This, Lazarus the Friend of Jesus**, Chapman, 3s. 6d., each, are three brightly coloured children's booklets retelling biblical stories; they are translated from French. **The Gospel of the Life Beyond** by H. Lockyer, Walter, 110 pp., 6s. 6d., is a robust Evangelical study on the After-Life. **The Problem of Suffering** by E. J. Smith, Walter, 15 pp., 1s. 6d., gives some short thoughts from a sermon. **A String of Pearls** by G. M. Gorton, Walter, 86 pp., 6s., is a series of women's meeting talks. **Coe's Guide to London Bookshops**, Coe, np., is a handy little book complete with tube map and travel directions.

Reprints and New Editions

Paperback

Education and the Modern Mind by W. R. Niblett, Faber, 155 pp., 6s. 6d., is a paperback edition of a book which first appeared over a decade ago. **The Inner Sanctuary** by C. Ross, Banner, 247 pp., 6s., is a paperback reprint of Scottish Free Kirk sermons on John 13-17 from the last century. **Warnings to the Churches** by J. C. Ryle, Banner, 171 pp., 5s., is a paperback selection of eight of Bishop Ryle's addresses mainly from his *Home Truths* series. **Intelligent Theology Vol. 1** by P. Fransen, DLT, 148 pp., 15s., is a paperback collection of various papers given by a Jesuit theologian. **Fasting** by D. R. Smith, Rushworth, 64 pp., 2s. 6d., is an expansion of an earlier booklet. **Missing—Believed Killed** by Margaret Hayes, Hodders, 192 pp., 5s., and **The Bamboo Cross** by H. E. Dowdy, Hodders, 223 pp., 6s., are both straight reprints of recent hardbacks. **St. John of the Cross: Poems** translated by R. Campbell, Penguin, 109 pp., 4s. 6d., is a straight reprint of an earlier Penguin. **What is Man** by J. S. Wright, Paternoster, 160 pp., 6s., is a revised edition while **From Eternity to Eternity** by E. Sauer, Paternoster, 207 pp., is a straight reprint. **The Unity of The Bible** by H. H. Rowley, Lutterworth, 201 pp., 10s. 6d., is a straight reprint in paperback. Two paperback *Torch* Bible commentaries are **Romans** by A. M. Hunter, 134 pp., 8s. 6d., and **St. Matthew** by G. E. P. Cox, 168 pp., 9s. 6d., both SCM. **The True Wilderness** by H. A. Williams, Pelican, 155 pp., 4s. 6d., is reprinted. **Baptism and Confirmation**, SPCK, 26 pp., 1s., contain the Series II services, now authorised unchanged, and printed in two colours. **For Faith and Freedom** by L. Hodgson, SCM, 241 and 227 pp., 35s., is a paperback version of the author's 1955-1957 Gifford lectures originally published as two volumes. **The Penguin History of Christianity** by Roland Bainton, 230 pp. and 311 pp., 15s. each, is a shortened edition but still with attractive illustrations of *The Horizon History of Christianity* which appeared in USA in 1964. It is a handy reference work at popular level by a man noted for his ecclesiastically left wing views.