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Book Reviews

AFRICAN RELIGIONS AND PHILOSOPHY

John S. Mbiti. Heinemann. 290 pp. 45s.

Professor John Mbiti has set himself a gigantic task—to provide between two covers and in less than 300 pages a general account of the ways and works of the African peoples. There are nearly 750 peoples south of the Sahara; if sub-divisions are taken into account, the number must be quadrupled. Some of these peoples have been studied scientifically and in depth; some superficially and unreliably; others not at all. There are immense differences of race, language and custom among them. One can only admire the diligence with which the writer has pursued the ramifications of his subject and tried to bring a pattern out of what might appear to be merely chaotic. I believe that he is the first African to attempt this task on anything like this comprehensive scale. To review the work adequately, the reviewer ought to have read as many books as the writer. He will make comments and suggestions at his peril. But this book is already being widely used as a text-book, and is likely to serve this purpose for many years to come. It may be legitimate to make a number of comments and suggestions that might be of use to the writer when a second edition is in preparation.

The reader may find himself asking a prior question. Is there such an entity as Africa? Is there an African personality? If so, in what does it consist? The reader who has had occasion to study in other connections the life of the non-literary (we are no longer allowed to call them primitive!) races will be astonished by the close similarities between what he knows from earlier studies and what he reads here of some at least among the African peoples. Is this due to cross-fertilisation of cultures at some early period of human history? Or are there deep tendencies in the human spirit which, given reasonably similar situations, will work themselves out in similar patterns of life and understanding? To consider this problem even briefly would extend an already very extensive field of study; it might, however, add to the value of the book if the eyes of the student could from time to time be lifted to perspectives wider than the purely African.

Few references are given in justification of statements made. This makes for a clean page and easy reading; it does place difficulties in the way of those who would like to follow up a single brief statement. Where we are given in a single sentence information about the Barundi,

the Shilluk and the Sonjo (p. 70), the diligent student will no doubt be able to run to earth in the bibliography the sources for fuller information; but it will take him a good deal of time. One of the various systems which make quick reference possible might be introduced with advantage. Furthermore, it would be a help to the reader if the bibliography could be classified, and perhaps briefly annotated. The list is commendably long but not all the books are of equal value. The student might be glad to know why a book as old as Fr. Callaway's study of the religious system of the Amazulu (1870) is included in the bibliography of a book published in 1969.

I am not entirely happy about the constant use of familiar terms such as 'God'. This word in English does imply the existence of a Supreme Being with whom man can enter into relations of the kind that are generally called personal. But is this true of the Supreme Being, in whom, as we now know, the majority (but not I think all) of African peoples have some belief? How far does the use of the name of God in proverbial sayings really carry with it any religious content? A rather more careful analysis of meaning in this field seems to be called for.

Dr. Mbiti has included, for completeness, a section on Islam in Africa and one on Christianity. Each of these complex subjects really needs a book to itself, and I felt this to be the weakest section of the book. Would it be wise to bring in these two forces in the final chapter on 'the search for New Values', and thus leave more space for specifically African subjects to which a more extended treatment might with advantage be allocated?

The African Christian, desperately perplexed to know which things in the African past are still vital and valid, and which with the coming of new ideas and ideals had better be discarded, will find little in this book to help him. Dr. Mbiti records dispassionately and without explicit criticism such ancient practices as twin-murder and human sacrifice. In his exposition of polygamy, he does not mention the main objection—that every polygamous marriage means that some young man will not be able to marry at the ordinary age of marriage, and that from this fact grave social dislocations invariably follow. He might well answer that this is a work of exposition and not of edification, that his aim has been to understand and not to judge.

This is perfectly legitimate in a scientific work. But the need of the young African Christian for guidance is very great. Dr. Mbiti has already announced another book, *God in Africa*, which we may expect sometime in 1970. Perhaps he has at the back of his mind yet a third book, in which old and new will be more specifically discussed. John Mbiti leaves no doubt as to his own standpoint; in his concluding pages, he comes out uncompromisingly on the side of Christ as the answer for Africa, as for the whole of humanity: 'it is He therefore, and only He, who deserves to be the goal and the standard of individuals and mankind' (p. 277). But having said this he goes on to add cryptically 'Whether they attain that ultimate goal religiously or ideologically is perhaps irrelevant'. Some of his readers may think that this is more relevant than any other among the many subjects discussed in this comprehensive work.

STEPHEN NEILL BISHOP

A DICTIONARY OF CHRISTIAN THEOLOGY. *Edited by A. Richardson.* SCM. 364 pp. 70s. THE ENCYCLOPAEDIA OF CHRISTIANITY Vol. 2. *Edited by J. Cotton.* Craig Press Agency. 502 pp. np.

There has been a need for a large one volume dictionary of theology for some little while, something more profound than the potted paperbacks and yet not so large as to be daunting and too costly. The Richardson volume makes a bid to fill the gap. The contributors are drawn from across the ecclesiastical spectrum, from RCs to radicals. The area covered is not easy to define—a fair bit of history mostly confined to small and not always adequate articles (the references to *Cross* are not the answer, and that volume is not as reliable as the editor seems to imagine), larger articles on theology especially matters of contemporary interest, no comparative religion, no liturgy though a few terms are just touched on, and a number of straightforward articles on influential historical figures. All we can do here is to pick out certain items and try to spot trends within the dictionary. There is a fine set of soteriological articles by James Atkinson and T. H. L. Parker, the article on reunion by R. M. C. Jeffrey rather reflects current ecumenical fashion with a mild knock for the rigid Anglo Catholics and a mild plug for unification of ministries approaches. My guess is that it is already dated. The historical Anglican and related articles have been entrusted mainly to R. Cant who is better on the High Church side than on Evangelicals. For instance he talks of the legalisation of vestments closing a chapter of history; the dedoctrinalising of them might have been a fairer description. The article on Liberal Catholicism is much too short when one considers how much that movement has dominated Anglicanism. Cant cannot show the great divide between the Liddon conservatives and *Lux Mundi*. The next article on Liberal Protestantism is more than ten times as long, and therein may be seen a clue to the main ethos of the book and the editor. James Richmond regrets the Barthian debunking of Liberal Protestantism because it has obscured its positive contribution. No doubt opinions will differ here; for ourselves we think Richmond quite wrong in his assessment. Liberal theology as theology seems almost totally worthless, and the eclipse of Liberal Evangelicalism as a significant force (despite Cant's article which really only dates its author) has shown its theological bankruptcy. All it did was to attempt to fasten contemporary academic fashions onto the Gospel and label them new insights. Such contributions as liberals did produce came through Broad Churchmen and their concern to Christianise society, but even here they were handicapped by their theology and, we may suspect, drew in considerable measure on preliberal theological capital. The editor's article on Scripture is a rehash of his earlier writings in which he shows that he has learnt little from his critics. The eucharistic articles have been entrusted to Dr. Eric Mascall, a man who ploughs a furrow of his own in this field. The editor is not enthusiastic for New Theology, whether of R. J. Campbell or of John Robinson. Among small articles that on prayer for the dead, for instance, is too short to be anything other than misleading

on so disputed a subject. We have here concentrated on criticism, and on showing the ethos of the book which is really what one expects of the SCM Press—stimulating, learned, largely fair save for a few known SCM blindspots, dominated by academic liberals, though with some recognition of Evangelicals. The dictionary is worth possessing and worth reading (the two do not always go together!), but it needs handling with critical care.

The Encyclopaedia is of a very different ethos, largely a strict American Reformed position. This is both its strength and its weakness. This particular volume goes from Bible to Chuza. It contains some fine articles like the exhaustive survey of biblical birds, and as we should expect a full and sympathetic coverage of Reformed figures who have been so neglected elsewhere. In fact some of these Reformed figures cannot be found elsewhere, and the coverage of the Puritans is generous. Readers should not suppose that this book is narrow. The article on the liberal C. A. Briggs and his trial for heresy is balanced and judicious. A Tractarian like J. R. Bloxham gets fair coverage, so does a recent academic like Hungarian Josef Bohatec who is not as well known as he ought to be. But there is also a weakness, a tendency of some authors to moralise. Bishop Bilson, for instance, does not appeal to Irish Presbyterian W. J. Grier, so 'he did not excel as a writer'. Perhaps, but unsubstantiated comments do not belong to a reference work. The editor cannot refrain from this on J. A. Broadus, 'The untold thousands who have partaken of his ministry through his books give thanks for his extraordinary sense of duty, and so should all God's children.' The editor's long article on Calvinism sees true Calvinism as developing through the Five Points down to Kuyper. The Puritan articles, many by J. I. Packer, are admirable.

Both volumes are valuable, the first as an up to date dictionary of theology, and the second as a reformed encyclopaedia strong on areas not covered in any other work. In both the advantages far outweigh the disadvantages.

G. E. DUFFIELD

MISSION TO THE MIDDLE CLASSES: THE WOODARD SCHOOLS
1848-91. *B. Heeney*. SPCK. 262 pp. 45s.

The vision of Nathaniel Woodard was to capture the middle classes, whose growing power he perceived, for the Church of England. Throughout his life he pursued this aim with great single-mindedness, much energy, some dictatorship, and a considerable achievement. He had his rivals, the Arnolds, and lesser folk like Brereton, Rogers and Gregory, but he was easily the leader in specifically *church* schools. The Arnolds, father Thomas and son Matthew, also believed in Christian education but they proceeded on different principles. They saw education as the domain of the State, Woodard saw it very much as voluntarist and a sphere in which Anglicanism, albeit of a limited variety, had a position to be guarded with great jealousy. Just as Arnold aimed to turn out Broad Church English gentlemen with high ideals (he would not have put it quite like that!), Woodard aimed at strictly Anglican middle class catholics.

He was scarcely a visionary in terms of educational principles, and one has the suspicion that education was usually secondary to his ecclesiastical aims. The schools were planned to provide for differing social classes, and each carefully geared to income groups, something which sounds odd today but which was quite shrewd at the time. Woodard was a staunch Tory, fearing greatly, as many stiff churchmen of his day did, the advent and combination of dissent, radicalism and the Liberal Party. He was in favour of the establishment—his schools would soon have disappeared without it—and Dr. Heeney gives us a most illuminating section on Anglo-Catholic differences over establishment issues. Denison and Woodard, the two leading Anglo-Catholic educationists, were both pro-establishment, though both had their fits of exasperation with the State. Woodard was a convinced Tractarian, though not a wild ritualist. Indeed he showed great anxiety in restraining some of his ritualistic masters whose activities threatened to wreck his whole educational edifice and play right into the hands of those who claimed his schools were sectarian and encouraged popery. The confessional was the main issue. Woodard managed to get, and largely retain, the support of a number of influential churchmen of non-Tractarian outlook. Some seemed to have felt it was better to join his bandwagon and keep it on the right road, and others seem to have accepted that because the confessional was always optional, Woodard was not a hopeless sectarian. His energy was vast, and he founded, organised and built up schools like Lancing, Hurstpierpoint, Ardingly, Denstone, Ellesmere, Taunton and a number of lesser ventures (some not successful). His architectural conceptions were thoroughly Tractarian and he figured prominently in the Ecclesiological Society as his Victorian mock-Gothic edifices show. Yet for all his efforts somehow the Woodard schools, established points in the educational and ecclesiastical landscapes as they are, fail to be very significant in either. The schools have never quite managed to get into the top bracket of voluntary schools as most Arnoldian ones did, nor have they become focal centres of church education. No doubt the reasons are partly due to changing times, but educationally the schools were hardly progressive and their ecclesiology was too rigid not to attract unfavourable attention from many Evangelicals, Broad Churchmen and Dissenters. All through the Woodard schools have been beta plus, never quite making alpha.

Dr. Heeney, whose doctoral thesis this book represents, has done a good job; the work is perceptive, thoroughly documented, and comprehensive with several appendices. If there is a weakness, one feels that Dr. Heeney is not always too sure of all his background, and Evangelical critics tend to get dismissed as 'extremists' rather too much.

G. E. DUFFIELD

SOCIOLOGY, THEOLOGY AND CONFLICT

Edited by D. E. H. Whiteley and R. Martin. Blackwell. 167 pp. 35s.

When the Modern Churchmen's Union sponsored a conference that

produced *Biology and Personality* (edited by I. T. Ramsey) in 1965, they provided a very worthwhile contribution, both for information and discussion, to a contemporary understanding and doctrine of man. In taking the next step, in deliberate succession to this first one, they have rightly discerned the need for a similar survey and debate from the point of view of sociological studies, where the Christian frontier exists more in terms of the war in Vietnam. Would that it could be said that here we have the kind of book to form a proper successor to the first; alas, the next step is not only uncertain, it is undirected, indeed, misdirected. Nobody seems to have asked himself what the book was supposed to say, and this seems to have occurred to the editor in the end for he says, 'The reader may be tempted to ask, "What gives this book its unity?"' (p. 13) and he invites us to see it in the two concerns that human beings should live full and mature lives, and that 'social work' is everywhere going to be more important. Something of a 'ridiculus mus' one might think. The trouble is that we have a mixture of specific sociological studies on e.g. 'Higher Education in a Technological Society' or on the limits of scientific sociology in management problems, with others that attempt correlations between theology and social philosophy. In such an exercise the issues raised by social psychology have not been raised at all, and yet it is not really possible to do useful work in this field without proper attention here. There were those involved in the symposium with psychological expertise, but the nature of the papers has not allowed for this field to be explored openly. And finally in this critical vein, one wonders why the editing from the theological side was entrusted to a New Testament specialist Mr. Whiteley, when Dr. Dillistone was already involved in a paper, and might have brought his wide philosophical and theological skill to bear.

As it is, we have here an assortment of contributions from mainly sociologists and theologians; some of the members were not Christian, and those that were, apparently, were chosen from amongst those not having any clearly articulated views on the relation between theology and sociology (pp. 2, 3). This may have been a mistake, for the resultant discussions in this important field were pretty thin. Thus the other editor, Roderick Martin, in a paper, 'Sociology and Theology; Alienation and Original Sin' gives a useful critical review of the theories of Weber, Durkheim and Marx, with glances towards one or two successors, but no real getting to grips with the interplay of the two disciplines; and the second half of the title gets some desultory reference in a last couple of pages. Nevertheless Mr. Whiteley addresses himself to 'The Use and Abuse of Original Sin' (*sic!*). He describes his approach as 'intuitive and anecdotal' which both this paper and his general introduction would confirm. Although he affirms that sin is 'normally' primarily related to God, he is concerned to expound it in empirical terms for the sake of discussion with sociologists, and consequently it becomes equated with generalised evil. Yet here again, the evil seems to be the excess of what is both natural and good; wicked community pressures are the excess of the natural strife which, he alleges, is God's purpose for promoting growth in love. While he allows the Fall to have conceptual (if mythological) importance, he

does not deduce from it that the present order of things is inherently distorted; indeed he rejects this, even though he allows man to be so orientated to nature that he cannot of his own capacity know God, nor does he naturally think of God. One wonders, in the light of this whether therefore sin is a maladjustment in the natural order that good social engineering could do a lot to remedy; if what is 'natural' (e.g. strife) is 'good' except in excess, and that activity, right or wrong, is alone worth bothering about, we may well be laying the foundations for an educational and psychiatric Gospel where 'Big Brother knows best'. One might have thought that even in discussion with sociologists, it might have been possible to escape this superficial reading of the situation in the interests of empiricism, by a more far-reaching correlation of the Biblical doctrine of sin with the insights from psychology and social philosophy as to the *radical* alienation, disturbance and distortion that reflects man's alienation from God.

Space limits much further comment. Dr. Dillistone's short essay on the overcoming of alienation (i.e. sociological) refers to Christian approaches as alternative to psychiatric and artistic; one would have thought that the Gospel word and deed in Christ should have been seen as giving realism to the other two and other healing agencies besides. Mr. Babington Smith has an interesting chapter, better worked out than some, on the way one's perspective as to the past, present and future, affects thinking on purpose and choice. Dr. Josephine Klein, advocates permission for the emotionally deprived to continue in sexual aberrations in order that they may be somehow healed; a view from which the editor disassociates himself. Other essays about social language, relating to goals; as to authority and its problems; and the role of the Christian social worker, provide further diversification of themes already insufficiently followed through to provide little more than what 'provokes disagreement', which the 'blurb' on the cover says is one of the aims of the book. It will certainly do that.

G. J. C. MARCHANT

VILLAGE CHRISTIANS AND HINDU CULTURE:

RURAL CHURCHES IN SOUTH INDIA. *P. Y. Luke and John B. Carman.* Lutterworth. 246 pp. 27s. 6d.

Medak, an area of English Methodist missionary enterprise and scene of the devoted labours of many famous names in South Indian Church history, is now a diocese of the Church of South India. Five Christian village communities in that diocese were chosen for the purposes of this situation study sponsored by the Division of World Mission and Evangelism of the W.C.C. The Revd. P. B. Luke, who had the assistance of his wife in the project, is a Presbyterian of the C.S.I. John B. Carman was a research student at the Christian Institute for the Study of Religion and Society, Bangalore, when the material for this book was gathered. This was in 1959. In these days of rapid change in many particulars, one wonders whether there have been any significant enough to affect the findings of this book.

All the problems of a small minority community of lowly origins

amid the pressures of a pluralistic society and the grinding poverty of Indian rural life are here. Although the book is about a small section of South India, most of it could apply equally well to other mass-movement areas in the rest of India. The immense importance of such a sociological study for all evangelistic and pastoral workers in India today can scarcely be over-rated. How few there are who really know how the village mind works and why the Church is able to become established and grow! The difficulties encountered by rural Christian groups, especially when they are small and geographically isolated are depressingly great. But the strange ways in which the Holy Spirit works, sometimes even without apparent human agency, are heartening indeed.

Pastoral care of the Church is shown to be generally quite inadequate and even the newly baptised have been badly neglected. Most rural Christians remain woefully ignorant of their faith. Evangelists often have too many widely separated groups to reach to do so effectively. Presbyters are often even more hard pressed. Even so it has to be admitted that lack of keenness is one reason for this neglect. Visits of Presbyters are always to administer the sacraments, so there is a tendency for their teaching and preaching to be limited to an address about Holy Communion. All the other subjects which have for years been discussed at Diocesan and missionary conferences are in these pages. Children's education, adult illiteracy, marriages with non-Christians, participation in non-Christian festivals and ceremonies, the problem of teaching Christian doctrine using words with Hindu connotations, the dearth of candidates for the ministry, giving—all these are matters for continuing concern. One more recent difficulty is this. The Government of India gives scholarships to Harijan children and other help to Hindus of this outcaste community. But such help is refused to Harijans who have embraced Christianity. The temptation to declare oneself a Hindu to obtain these benefits is irresistible for many. Who does not want his children to have the best possible chances in life? It is deplorable that in an avowedly secular state as India is, discrimination should be shown against minorities whose social and financial needs are every bit as great as those of Hindu Harijans.

Those who know India will not be surprised at the illustrations given of those who come to faith in Christ through dreams and visions. Nor is the appearance of Sadhu Joseph unusual. Peripatetic, ascetic preachers like him, with obvious charismatic gifts, bravely unmoveable in face of opposition and persecution but often quite unbalanced theologically, have been responsible for hundreds coming to trust in Christ. But relating this kind of ministry to the life of the Church is no easy question.

A. S. NEECH

COVENANT, THE HISTORY OF A BIBLICAL IDEA

R. Hillers. John Hopkins Press. 194 pp. \$1.95.

Many important books are written on Old Testament themes; few are readable. When, as in the present case, a central biblical concept

is wedded to a covetable felicity of expression, this is richness indeed. If Dr. Hillers could only distil, bottle and market his command of the English language, the benefit would be scarcely less than that conferred on the reader of this study of the Covenant. It is possible, of course, to overstate the contribution made by the archaeologist to our understanding of the Old Testament. That the verb *to know*, in covenant contexts, included dimensions of recognition extended to duly enlisted servants, and of the loyalty due from them to their acknowledged Lord is apparent within the Old Testament and can hardly be chalked up as an archaeological serendipity. Even the actual shape of covenant formulation is clear enough in the Old Testament (especially if J, E, and P keep their fingers out of the pie). Nevertheless how these ideas live and move when they can be seen in their own world! The emergence of *love* as a covenant term ('Hiram was ever a lover of David') is a gift to student and preacher alike, for while the emotional content of the word is not one bit lost, the dimension of loyalty and obedience within the covenant takes a co-equal place in its essential meaning. Similar light plays over the whole field. Starting from the general relationship of archaeological discovery to Old Testament research, Dr. Hillers advances to treat the form of the covenant at Sinai and Shechem, then to a specially valuable examination of covenant and theocracy in the book of Judges. The royal *covenant* with David is seen as deliberately rooted in the basic covenant notions established in God's dealing with Noah and Abraham, which are rather oddly thought to be at odds with the Sinai events. The discussion then advances to the concealed covenant terminology of the prophets (the divine law-suit, etc.), and to 'the old age of an idea'—the covenant as seen in Deuteronomy, P, and Jeremiah. The final, and least satisfactory chapter deals with Qumran and the New Testament.

Exegetically the weakest part of the book is the supposed contrast (almost contradiction) between the Abrahamic Covenant, as the Covenant of Promise, and the Sinaitic Covenant as the Covenant of Obligation. That there is a difference in stress is obvious, but surely Dr. Hillers is mistaken when he makes Sinai out to be almost exclusively a covenant of human commitment to the Lord, lacking any overt statement of divine commitment to Israel. It will not do to admit the element of such a divine commitment in Ex. 20:2 only in order to dismiss it, for in Exodus these words do not stand alone, either to the present readers of the book or to those who first heard the divine voice proclaim them. They can afford to be brief because they summarise the unforgettable experience of the Exodus, the Passover, the Red Sea and the Wilderness journey so far—events which tangibly assert the gracious and unmerited commitment of the Lord to His people. And does not the same uncharacteristic unperceptiveness allow Dr. Hillers to detach cultic religion from the Sinaitic Covenant, making it something inserted by P on the basis of a bare assonance between *mo'ed* 'a [cult] meeting with God' and *eduth* (P's word for the 'pact' or 'covenant')? The whole Sinai event is orientated on the Passover—which sacrifice lies at the heart of Israel's covenant experience and provides the fount from which the levitical cult flowed. 'I shall leave out' says the author 'the "romance of archaeology",

though one could defend the point of view that the "Gee whiz" tone is the proper one in which to write the story.' A reviewer is bound to leave out many things, but he must be permitted his own reverential 'Gee whiz' in salutation to the superb accomplishment of this all too brief book.

J. A. MOTYER

DEMOCRACY IN THE ADMINISTRATIVE STATE

E. S. Redford. Oxford University Press. 211 pp. 42s.

To avoid ending on a sour note let us dispose of the worst feature of this book at the outset. It is written by the Professor of Government at the University of Texas and like other products of the American campus it is almost totally lacking in style. The sentences are built up, clause upon clause, of cacophonous polysyllables and lean so inelegantly that they seem almost bound to topple over before they stagger to their conclusion. This does not make for bedside reading, and close attention is needed if one is to penetrate beyond the ugly surface to the ideas that lie beneath.

Close attention will be rewarded. The subject matter is one of unusual interest. In Professor Redford's words the purpose of his book is 'to reconcile the behaviour of the administrative state with the American ideal of democracy'. The problem is this: in a democracy the will of the people is expressed through its elected representatives who make the laws; but the laws are administered by a bureaucracy which seems far removed from the people it has been set up to serve; what are the checks and balances which ensure that public administration is consistent with and responsive to the will of the people? It is a problem that has received more attention in America than in this country, no doubt because under the American political system with its separation of powers between Congress and the executive the departments and agencies responsible for carrying out the laws seem more remote from the people than in this country where departments are headed by ministers who have themselves been elected by popular vote and are members of the party which has gained the majority vote. But the difficulty of achieving, or appearing to achieve, democratic control is very real on this side of the Atlantic also—witness the interest in the appointment of the ombudsman and the extension of his jurisdiction, a subject which Prof. Redford airs in an American context; and the whole question is beginning to receive more attention here with the growth in complexity of the administrative structure and the increasing importation into the British Civil Service of American styles, such as greater specialisation among administrators. Against this background a book such as Prof. Redford's is timely.

In the first part of his book Prof. Redford develops an interesting analysis of 'democratic morality' and shows that its keynote is the 'responsiveness' of the system to the views of those who live under it. Turning to the realisation of this principle in the administrative structure he observes wisely that 'the attainment of the democratic ideal in the world of administration depends much less on majority votes than on the inclusiveness of the representation of interests in the

interaction process among decision makers'. The second half of the book which applies in some detail his analysis to the American political and administrative system is of rather less general interest, but apart from its special value to students of politics the reader will find that the practical illustrations, even though taken from a foreign system, bring to life the abstract concepts to which he has been introduced.

DEREK TAYLOR THOMPSON

CHAPELS AND MEETING HOUSES

Kenneth Lindley. John Baker. 85 pp. 36s.

This book was long overdue. Too long have Nonconformist buildings been described as 'ugly chapels' by those of other faiths, too long have aesthetic Free Churchmen apologised for them, and too easily have their own authorities destroyed them—and still are doing so, wantonly! These square buildings are a feature of the British landscape as integral as the Parish Church, or the pub. They are distinctively British, and symbolic of a characteristic British contribution to religious life. They range from the simple, cottage-style Quaker Meeting-house to, for example, the magnificent Italianate 'Flowerpot Chapel', as it is affectionately called, in Redruth. They are, like so many Nonconformist hymntunes, essentially a vernacular creation. They have a forthrightness, a simple dignity, while even the most grandiose classical building is but a development of the same simple, square preaching house. Many of the smaller ones were built by the members themselves after their day's work, and paid for out of their ten-shillings-a-week wages. Indeed, Billy Bray, the Cornish evangelist, built three 'fishing nets', as he called them, single handed. Kenneth Lindley's book is a rather rambling guide to these chapels. He himself is an artist in more than one field, and of Nonconformist ancestry. He writes with enthusiasm, and not only sympathy, of their facades, their burial grounds, their fittings, and sometimes of their records: the endpapers show a typical Wesleyan circuit plan of the 1840's. The slimness of the volume is compensated for by 72 fine photographs and a sketch of a Cornish chapel nestling in a little cove. Unfortunately there are no cross references from text to illustration, and no index; and the brief bibliography omits two really important volumes: George Dolbey's *Architectural Expression of Methodism*, and A. L. Drummond's *Church Architecture of Protestantism*. Perhaps Mr. Lindley wrote in a hurry; he certainly seems to have chosen his illustrations from places he knows well; there are no examples, for instance, from Lancashire or Cheshire, only two from that happy hunting ground of chapels, Cornwall; and surely Wesley's Chapel in City Road should have been included. But these are minor blemishes; with John Piper, who contributes a foreword, your reviewer hopes that the book 'will make converts to them by the thousand'.

O. A. BECKERLEGGE

ALFRED NORTH WHITEHEAD. *Norman Pittenger*. 54 pp. 7s. 6d.
 SOREN KIERKEGAARD. *Robert L. Perkins*. 46 pp. 7s. 6d.
 MAKERS OF CONTEMPORARY THEOLOGY. Edited by D. E. Nineham
 and E. H. Robertson. Paperbacks. Lutterworth Press.

In recent years books have been multiplying on the subject of Kierkegaard. This is not surprising, since on any reckoning he represents a turning point in the development both of Christian and modern philosophical thinking. Dr. Perkins' treatment is necessarily brief in compliance with the format of this useful little series of introductions to the architects of modern streams of philosophical and theological thought. He confines himself to Kierkegaard's *Philosophical Fragments*, *The Concept of Dread* and *The Sickness unto Death*. From these he expounds the Dane's thought as it turns around two pivotal points: Jesus Christ the God-man, the object of faith; and the predicament and salvation of man, from dread, through existence, to grace. Both these volumes are laid out on the same basic three-point plan: (i) an account of the thinker's life; (ii) an account of his thought; (iii) an evaluation of his significance. Obviously Whitehead is the lesser figure on the third count, although the fact that Pittenger is an ardent disciple of his might hide that from the uninitiated. Despite his enthusiasm, this volume is less readable than the other, probably because Whitehead's 'process-thought' is less directly connected with the Gospel. Pittenger presents Whitehead's thought as being a valid philosophical mould within which to cast the Gospel. Perkins points out that this is just the sort of thing Kierkegaard fulminated against. One cannot help feeling that history has tended to prove him right.

J. P. BAKER

GUILT: THEORY AND THERAPY

Edward V. Stein. Allen & Unwin 238 pp. 32s.

What is termed a 'law of gravity' of human existence, may well claim to be a subject of high concern for all engaged in Christian ministry; and when a book is written about it, representing half a life-time's reading, thinking, teaching and clinical experience, it may well claim a high priority on a book list. One of the advantages of this book is that it does not confine its subject-matter to descriptive analysis, but seeks to provide guidance about the positive possibilities of healing of abnormal conditions, either where guilt is not sufficiently felt, or is involved in neurotic conditions. This implies, as this author emphasises, that some experience of guilt is essential to man as we know him; 'Guilt begins in love, is impossible without love, and paradoxically is only cured by love'. This remark does not prevent a full discussion of the subject in terms of reaction to power and authority. Indeed, there is a wide-ranging investigation of Freudian and post-Freudian writing on the whole theory of the development of the moral personality in the first four chapters, involving considerable reference to material in specialist journals not otherwise easily available. The author himself would base his approach upon Freudian principles as they have been developed by the well-known followers, Klein, Horney, Anna

Freud and to some extent Fromm, but with a recognition, that is important and welcome, of the contribution by behavioural-psychologists such as Eysenck, particularly in their insights provided by learning-therapy. Dr. Stein is one who is open to all contributions, and this does to some extent involve a real cost to clarity and sense of direction, when pages become what seem to be reproductions of excerpts from his notebooks, and only too frequently in the clotted jargon that seems to be the speciality of American authors in many fields. It also produces some degree of allusiveness—the quotation or reference not always being sufficient to enable the reader to detect its complete relevance to the argument or not assessed as to its part in the whole evidence. After the basic chapters that set out the way the author sees the growth of the moral person in terms of ego-definition, ego-ideal and super-ego influence, he deals with the problems of guilt (or its deficiency) in the sociopath, and then those of neurotic and especially depressive persons. The final two chapters deal with therapeutic principles and methods and particularly the part involved in 'The Judeo-Christian tradition' as a religion of love. In this the Reformed doctrine of loving acceptance implied in the doctrine of justification by faith receives illumination from psychotherapy, while juridical confessional practices, as well as 'death of God' talk, are given a necessary warning. There is much in this chapter on the involvement of guilt with religion, and, in some final propositions, about the implications of guilt in man, that theologians will want to take a good deal further. But Dr. Stein is quite clear as to his stance in this; 'Theology is largely the abstracted mythical projection and extrapolation of parent-child dynamics'; 'It is also fulfilled in the historic event of Christ the Son faithful to God, the reality who is love'. That God originally 'revealed' himself through the parentchild relation, and becomes meaningful still in these terms, provides a re-assessment of Christian teaching more far-reaching than is often recognised. G. J. C. MARCHANT

THE MAN FROM OUTSIDE. *Gordon Bridge*. IVP. 190 pp. 5s.
 ACCORDING TO JOHN. *A. M. Hunter*. SCM. 128 pp.
 13s. 6d. SAINT JOHN. *John Marsh*. Penguin. 704 pp.
 10s. 6d.

Of the making of books on the Gospel of St. John there seems to be no end. So begins A. M. Hunter as he adds his quota. Here indeed are three more, all based on the RSV, and illustrating in passing the odd economics of paperback publishing in pages a penny.

The Man from Outside simply gives the RSV text of the Fourth Gospel divided into 45 portions, each with a page or two of straightforward comment to bring out the main points. The purpose is to let the Word of God speak for itself by inviting the non-believer to read the life and teaching of Jesus Christ, and not to pass it by as irrelevant to the problems of living today. Mr. Bridger obviously writes for the students he has come to know well in London, Cambridge, and Edinburgh—his illustrations are decidedly on their wavelength. There is room for something similar aimed at the other nine-tenths of the population.

Professor Hunter's book *According to John* gives a fine summary of the past thirty years of scholarly research into the Fourth Gospel. That period began with Kirsopp Lake's verdict that John might contain a few fragments of true tradition, but in the main it was fiction. By 1963 C. H. Dodd could carry most opinion with him in saying: 'Behind the Fourth Gospel lies an ancient tradition independent of the other Gospels and meriting serious consideration as a contribution to our knowledge of the historical facts concerning Jesus Christ.' The reason for this extraordinary swing of the scholarly pendulum is due to the growing belief that John had access to early and independent sources about Jesus. At the same time new light has been thrown on the study by the unearthing of new and older MSS of the Gospel, and the finding of the Dead Sea Scrolls, while archeologists have provided a number of vindications for John's topography. Professor Hunter uses this new evidence in a fresh examination of the ministry, miracles, and saying of Christ. For good measure the 'total absence of parables' from the Fourth Gospel is exposed as a myth: thirteen are expounded. Students will find this volume a *multum in parvo*.

Saint John completes the series of Pelican Gospel Commentaries, and whatever quarrels one may have with some views of Principal John Marsh, here is a bargain without any doubt. Nearly seventy pages of introduction survey the main answers given by others to problems of authorship, destination, date, and provenance. Dr. Marsh saves up his own individualistic contribution for expounding the text. Here we have symbolism and typology pressed into more than willing service on every occasion. *Six* waterpots at Cana indicate a falling short of Judaism from the perfection of seven. *Five* porches at Bethesda speak of the five books of the law—though of archeology's contribution to the historicity here Dr. Marsh says nothing. Never the less get this book. Balanced by other commentaries, it certainly has a lot to offer.

NORMAN HILLYER

WHAT'S NEW IN RELIGION?

Kenneth Hamilton. Paternoster 174 pp. 8s.

This solid paperback by a Canadian theological professor is far more than merely 'a critical study of new theology, new morality and secular Christianity'. It includes detailed studies of Robinson and Bonhoeffer, and demands a re-assessment of the use of words which have become over-valued in present theological currency. In a five part study Hamilton moves steadily through the major representatives of the whole corpus of the New and the Secular, letting light and sanity into their imprecise and vague jungle of verbosity with deft strokes of his verbal axe. The much vaunted New is shown to be empty of value *in itself*, only gaining currency through careful publicity. 'Hypotheses of uncertain worth but high quotability gain prestige through exposure, and are soon received as dogmas; only to be ousted in favour of some newer dogma as quickly as another easy-to-take phrase becomes popular.' Robinson's subtle dissolution of historic Christian categories

leads on to the subjective emptiness of Van Buren, Altizer and Ogden. A most valuable exposition of the real Bonhoeffer against those who have quoted him out of context for their own ends includes among other things his own explanation of 'religionless Christianity', and the reason why it has not happened. The one-sided exegesis of Harvey Cox and the meretricious nature of Fletcher's 'Situation Ethic' are then clearly demonstrated. Finally the retrogressive tendency of the 'progressives' is contrasted with the contemporary relevance of genuine Biblical Christianity. Altogether this is a stimulating and excellent conspectus and criticism of its subject. GEOFFREY COX

METHODS OF SOCIOLOGICAL ENQUIRY

Peter H. Mann. Blackwell. 195 pp. 30s.

This is a beginner's book and one of a series on Sociology, most of the volumes of which are still to be published; but the intended titles suggest a full and very useful prospectus. Dr. Mann regards himself as a 'simplifier' in this field as against the complicators who dress up fairly straightforward matters in obscure concepts and pompous jargon. As a result, he succeeds in providing a most helpful manual on methods, with all their pitfalls and problems, of sociological enquiry. But before coming to the chapters that describe the proper approaches to sociological investigation, there are two that discuss the general principles that have to be accepted, in order to achieve a disciplined and scientific outlook on the enterprise. Dr. Mann reminds all beginners in this field of the danger of subtly introducing the sociologist's own biases, values or ideals about social change into 'findings', and works out, with an awareness of general criticism, a view of sociology as a science, both in pure and applied terms. By observation, increasing accuracy of measured definition and so generalisation, it can expect to provide certain assured predictions, in the objective, impartial construction of a connected framework of reference; and in asserting this, there is no lack of awareness of the difficulties attaching to all these aspects of the study. From this foundation-laying, a chapter points out the research procedure by formulation of theory, use of data, of hypotheses and so to the search for factual information. Two further chapters discuss how to consult written sources and also the methods of inquiry from people, and this naturally leads on to further ones on interviews and questionnaires. A final chapter sets out how to analyse and present findings. The book is completed by a guide-list for student reading, admittedly the author's personal one, but with a useful note on each book. The style is light and genial, and provides an attractive as well as a very adequate introduction. G. J. C. MARCHANT

MAN'S ORIGIN, MAN'S DESTINY

A. E. Wilder Smith. Harold Shaw. 320 pp. (22 plates). 50s.

Here is a reasoned attempt by a biologist of repute to discredit the theory of evolution in favour of a literalist Biblical account of origins. The author concentrates mainly on four questions—the origin of life, the probability of ordered progress resulting from random processes, the time scale of life on earth, and the destructive nature of Darwinian

natural selection. Some shrewd blows are delivered, particularly against the attempt to produce a purely mechanistic explanation of the origin of life from non-living materials. But unfortunately many of the punches will make little impact on convinced evolutionists. I say unfortunately because much loose reasoning (too typical of orthodox attacks on evolution) will neither advance the cause of Biblical authority, nor provide a safe armoury for Christians in countering the false philosophies which have often been derived from belief in evolution. The author rightly points out the evolutionary assumptions of Hitler and Marx, but wrongly uses this as an argument against evolution—evil use of an idea is no proof of its falsehood.

The weakest points in the reasoning put forward seem to be as follows: (1) the Second Law of Thermodynamics is much used to disprove the possibility of increase of complexity by random processes. But the Second Law is concerned with decrease of free *energy* in systems, not with decrease of orderliness in the arrangement of matter; (2) the relativity principle is used to justify the postulation of non-uniform time scales in past history: but this is as impermissible as the use which Christians have sometimes made of Heisenberg's uncertainty principle to justify free will; (3) illustrations are continuously used to establish points of argument. The illustrations in themselves are perfectly perspicuous, but unfortunately they conceal weakness of underlying thought. It is just not good enough to dismiss the idea of transmutation of species by citing the improbability of a Cadillac transforming itself into a Volkswagen; (4) much of the evidence for evolution is very briefly and somewhat misleadingly stated before an attempt is made to refute it.

The author's very literal Biblical interpretation requires, for instance, that Adam should have been created instantly out of so many kilograms of dust. This approach leads to such incongruous notions as the sudden introduction, through the Fall, of death and decay throughout the living world. Presumably as Adam bit the apple, Fungi sprang into existence! There is good material here; it deserves a less repetitive, more systematic and scholarly treatment.

M. F. WALKER

CHURCH AND SOCIETY IN EIGHTEENTH CENTURY DEVON

Arthur Warne. David & Charles. 184 pp. 45s.

The English Church of the eighteenth century has until recently had a very poor reputation. It has been characterised as the age of the fox-hunting parson, droning out his services before going to tittle with the squire. The late Norman Sykes did something to give a more balanced picture, and Mr. Warne's book is devoted to the same end. As vicar of Colyton, Devon, he considers (though by no means exclusively) the state of the Church in Devon; and as befits a doctoral thesis, his work is well documented and indexed. It is a most thorough piece of work. His ten clearly defined chapters deal with the clergy, bishops, morality, social welfare, education, and relations with the older Dissent and the nascent Methodism. He clearly sets out to demonstrate that the old picture of a corrupt church is untrue. Not

all bishops and clergy were indolent, and not all were by inclination and faith hostile to the Evangelical Revival. It was not only in Cornwall, where Samuel Walker's Truro Clerical Club came into being during Lavington's tenure of the see (Cornwall was of course then in the diocese of Exeter), that evangelical clergy were found; one thinks of Venn of Huddersfield and Fletcher of Madeley; but the only example in Devon quoted is of John Bennet on the Devon side of the Tamar, who had been influenced from Cornwall. The spurious visitation charge fathered on Bishop Lavington is well known, and even more well known is his reply, *The Enthusiasm of Methodists and Papists compar'd*; less well known is Lavington's apparent fairness in thoroughly sifting out charges of antinomianism and immorality against Methodists, including Wesley himself. He quotes, again, many cases of clerical concern for social welfare, for the rightful use of charities for the poor, and many cases where incumbents themselves built schools or provided a schoolmaster. But one gets the impression that in his anxiety to redress the balance, the author 'doth protest too much'. Has he perhaps quoted the examples that support his thesis and silently passed over those that gave rise to the traditional view? In any case, many of his examples are taken from the closing years of the century, when the Evangelical Revival may be said to have had its effect. When he writes, 'There is no evidence that in the Exeter diocese parishes were pastorally neglected according to the standards of the day' (and such phrases occur from time to time), he is really begging the question, for it is precisely the standards of the day that are the subject of his study.

O. A. BECKERLEGGE

THE PASSION AND RESURRECTION OF JESUS CHRIST

P. Benoit. DLT. 342 pp. 50s.

This is an interesting product of the Ecole Biblique in Jerusalem, one of the finest centres of biblical scholarship in the world. The accounts of the passion and resurrection are set out in parallel columns in the words of the Jerusalem Bible and are discussed in non-technical language along modern (moderate) critical lines. There is much valuable information for the ordinary reader and there is an underlying warmth of commitment to Christ and the Church. (It might be noted that lengthy sections on the Mother of our Lord and the Primacy of Peter reveal interests which are treated somewhat out of relation to the natural proportions of the text.) But the whole book raises sharply and intentionally the whole question of biblical infallibility and critical method. The author believes that the gospels are true theologically and in a very broad sense historically. Yet he also believes that the narratives incorporate many traditions which are exaggerated, contradictory or plain erroneous—these are pointed out one by one as the incidents are discussed. Personally I do not believe that the biblical doctrine of scripture contains this distinction in matters historical between what is broadly true and what is factually false, and I believe that the key to a growing understanding of scripture is to accept it all as true even at points where as yet one knows no satisfactory method of harmonisation. Narratives given in words

inspired by the Holy Spirit are in principle harmonisable. Such a doctrine is strong meat to the modern New Testament scholar, and no one should attempt to swallow it except after long and careful consideration. But there is no justification, as far as I can see, for going to the other extreme and failing to use harmonisation as a deliberate tool in historical research. *Of course* one man's selective account of an incident will give no hint of matters recorded in another man's account. But if both are credible witnesses, the historian seeking the fullest understanding of the event will harmonise them. Père Benoit, it seems to me, gratuitously magnifies the differences which are readily harmonisable into discrepancies, and he takes an altogether lower view of the reliability of the evangelists than that held by the Catholic Church in its earliest days. I was really quite saddened to think of how many question marks this good Christian will have to put against the resurrection narratives when he hears them read next Easter Day in Jerusalem. If all the details are studied with scrupulous care and with no desire to fudge the results, I believe that they in fact dovetail most beautifully into one another. But this is a vast subject which will vex the Church for a long time to come. We can be grateful to Père Benoit for the transparent honesty of his treatment, even if we think that he has failed to find one of the most useful keys to the understanding of the subject.

J. W. WENHAM

MIRACLES IN DISPUTE: A CONTINUING DEBATE

E. and M. L. Keller. SCM. 256 pp. 36s.

'Miracles cannot be retained on the level of historical fact.' This is the simple conclusion of this historical and theological survey of the interpretation of miracles in the Christian church. It is perhaps not a very surprising conclusion from German writers, but it is lucidly and strongly set out, and this is the merit of the book. The writers reject the possibility of the supernatural in the world of ordinary causality. They are also unhappy about seeking naturalistic explanations of the miracle stories, since the stories would never have been told if they had been merely about natural happenings. They therefore resort to the 'mythical' view that the stories in general have no basis in history but are meant to convey ideas about Jesus. The origins of the ideas may be found by a combination of the religio-historical and form-critical approaches. The meaning is found by application of Bultmann's existential exegesis. The miracle stories witness merely to Jesus' power to change the human 'heart' and 'conscience'.

The case, based on exposition of scholars including Spinoza, Reimarus, Hume and Strauss, is strong, but far from being impregnable. The writers must be faulted in the first instance for their ignorance of several important recent discussions of the subject. They do not mention the standard work of H. van der Loos, which is surely required reading in this field. They ignore Alan Richardson, Reginald Fuller, Daniel Fuller and (to come nearer home), Karl Heim, Wolfhard Pannenberg and Hans F. von Campenhausen.

They load the case against the traditionalists at the outset by defining the miraculous purely in terms of happenings which can be

effected by no natural cause, and thereby at once exclude from consideration those natural events which may be regarded as having a special, providential significance. They have heard of C. S. Lewis, but they do not do anything like justice to his arguments. They do not examine the type of apologetic associated with Heim and others, which insists that scientific method cannot be the judge of the possibility of the miraculous; the very character of the scientific method prevents it from being a competent judge. Nor do they examine the weight of the historical evidence for the resurrection of Jesus. They think that one can still hold on to the interpretation of the event without having the event itself. In short, this is a fine example of having your cake and not eating it. If these writers are correct, Jesus did not rise from the dead. But you cannot have the significance of the resurrection (as you could have the significance of a fictional parable) if there was no resurrection. Alas for Christians who are taken in by this approach!

I. HOWARD MARSHALL

PROFILE OF PROTESTANTISM: AN INTRODUCTION TO ITS FAITH AND LIFE. *John von Rohr*. Dickenson Publishing Co. 240 pp. n.p.

This is a textbook introduction to Protestantism put together for American readers. The first part gives brief sketches of the major denominations and only stands out from the many other short introductions available in this country in that it does say something about their specifically American development. The second part describes the distinctive beliefs, practices and worship which characterise both historic and more recent liberal Protestantism. The third part is in a way the most outstanding. Here the author compresses into a very brief compass, but with admirable lucidity, some of the key issues facing Protestantism today. The first chapter in this section deals with contemporary theology, focussing on discussions about mythological language, faith and history, and Christian atheism (death of God). The next chapter describes the new outlook on the church's mission, social involvement, the servant church, the role of the laity, and the quest for new structures. The final chapter deals with the growth of the ecumenical movement. One has to ask with reference to this whole third section of the book in what sense the ground covered is the exclusive concern of Protestantism. Altogether this is a useful book, but many readers will feel that it might have been more useful if the three sections had each been enlarged to form a separate book.

JOHN TILLER

THE ENGLISH PARISH, 600-1300

John Godfrey. SPCK. 90 pp. 9s.

The author, already well-known for his study of *The Church in Anglo-Saxon England*, here contributes a useful description of the development of the parochial system in England to the series of SPCK *Church History Outlines* appearing under the general editorship of V. H. H. Green. The prices in this series are not cheap, but they are worth paying if, as in this case, they secure expert, concise and

clear outlines of important but complicated subjects. The development of the English parish has been described since the war by Canon Addleshaw in three pamphlets, at least two of which are now out of print. Otherwise the relevant information has been confined to articles in periodicals and brief coverage in more general church histories. Yet the subject remains of peculiar relevance to the life of the Church of England today. Now Mr. Godfrey has provided an accurate and self-contained account which traces Continental influences, especially from Gaul and Italy, and emphasises the distinctive aspects of the English parish. The relative influences of two patterns, the one resulting from the missions to the Anglo-Saxons and the other from the developing feudal system; and the consequences of the Danish invasions, are assessed for the different areas of the country. The historical distinction in status between rectors and vicars is clearly described. A printing error appears in the transposition of one line and the omission of another on p. 26. No current discussion of such matters as patronage, group and team ministries, parochial boundaries, endowments, diocesan quotas, creation of new parishes, suspension of presentation, etc. should proceed in ignorance of the facts set out in this little book.

JOHN TILLER

THE CATHOLIC CHURCH IN AUSTRALIA: A SHORT HISTORY—
1788-1967

P. O'Farrell. Chapman. 294 pp. 35s.

The religious history of Australia has been a largely uncharted field in Australian historiography. For most of the Protestant denominations this is still true, although important work is beginning to appear. The same was true of the Roman Catholic Church in Australia until the last few years. In 1965 appeared Dr. T. L. Suttor's: *Hierarchy and Democracy in Australia, 1788-1870*: The formation of Australian Catholicism, a vivacious if somewhat erratic account of the establishment of Catholicism during the time when the Benedictine English and the Irish clergy were struggling for the mastery of their Church in Australia. Now Dr. O'Farrell, of the University of New South Wales in Sydney has produced a comprehensive study of the whole history of the Catholic Church in Australia. While details and interpretations may be questioned, there seems little doubt that this will remain the standard work on this subject for many years. Besides the English-Irish struggle there are revealed the many other tensions which have arisen in the Roman Church in Australia. Not the least of these has been the struggle to make the Church Australian as against the dream of the immigrant Irish bishops and clergy. Dr. O'Farrell who has made this aspect his own peculiar study reveals the far from monolithic story of this Church down to the Second World War. In much more summary terms he describes struggles and tensions among Catholics post 1945 when even the hierarchy seemed to be divided over the controversial Mr. Santamoaria who has affected the Australian political scene in a quite remarkable fashion. The whole account is to some extent centred on Sydney but this is faithful to the highly centralised character of this Church. The book under

review is the English hard cover edition of an Australian paperback of 1968. The print and the reproduction of the illustrations are inferior to those of the paperback. N. S. POLLARD

**PASTORAL CARE AND THE TRAINING OF MINISTERS:
THE REPORT OF A WORKING PARTY**

British Council of Churches. 91 pp. 7s. 6d.

This Report, by a working party composed of Academics, Doctors and Social Workers, but of only one full time minister of a local congregation, suggests ways in which the psychological and social sciences can contribute to training for the ministry. Its case is carefully argued, and its value enhanced by a comprehensive reading list, detailed information as to training courses now available, and reports of the two consultations of the Institute of Religion and Medicine. The Report argues that proper training will increase the minister's effectiveness and restore his confidence concerning his role in the modern world. Training should be given in three stages; first at Theological Colleges, made larger by mergers, where use can be made of community life and group work to enable the ordinand to gain knowledge of himself; second during the first job which is a continuation of training; and third by 'in service' training and refresher courses. The report is to be welcomed for emphasising a grave weakness in present day ministerial training and for assembling information as to training now available. But it also reveals a confusion and doubt about the nature of the church and the ministry, and even of the Gospel. If its suggestions were implemented, the ministry would become more of a professional caste, like the medical profession, less closely linked to the local church, a tendency already apparent in the Fenton Morley Report. This Report is worth the attention of all engaged in the pastoral ministry. H. W. J. HARLAND

**THE ENGLISH PARISH CLERGY ON THE EVE OF THE
REFORMATION**

Peter Heath. Routledge. 249 pp. 45s.

As in the case of the scorpion, this small but authoritative volume carries its armour in its tail. Indeed, one feels that the conclusion might usefully have come first since it sets the English clerical scene in both its historical and European setting. The author's thesis is not of the traditional stock-taking kind which sought to balance the figures at the end of the medieval clerical era, but rather assesses the pre-reformation church against the achievements of its own dynamic society. While the average clerk in the early sixteenth century was neither ignorant or vicious, he was nevertheless sinking below the educational and spiritual standards demanded of him by an increasingly literate and devout laity. The impact of Erasmus upon European society was in some ways similar, and equally traumatic, to that of Luther. Erasmianism demanded an ethical Christianity from a bible reading laity, a laity who knew the teaching of Christ at first hand and who practised their faith in the world. Such practical Christianity did not wait upon a sacerdotal and sacramentalist church

to lead the way: it was the thrusting religionless Christianity of the sixteenth century which later split between the more positive faiths of Geneva and a revived Rome. Sociologically on the other hand, the clergy were scarcely distinguishable from the laity. At times, celibacy alone seems to have marked off the struggling chaplain from his peasant neighbour, a boundary which the European clerk found increasingly difficult to maintain. In mountainous and isolated fringes of European society 'hearth-mates' were tacitly accepted by the hierarchy of the church. Economically, the clerk may have sunk lower than his neighbours, while the demands of lay patronage kept the abler clergy immersed in the world of politics and bureaucracy. It was in the very area where he should have led that the average cleric was failing. Surviving clerical libraries are conservative and stodgy, while the sole surviving diary from a clerical pen easily and naively slips into superstition at a time when the laity were sniggering at the satires of Erasmus. However, Mr. Heath's study is a warm and human study that acknowledges the difficulties of an institutionalised church in breaking away from centuries of secularisation. That the reformed church struggled for centuries with identical problems of poverty and ignorance points the moral. Apart from the more sombre tones of the book, it is possible to learn here the contents of the average sixteenth century vicarage, to find out how an irate curate dealt with hooligans who were playing tennis against the rectory wall, and to trace the fate of the incumbent who unadvisedly played football in his shirt.

JOHN DAVIS

PROTESTANT—CATHOLIC MARRIAGES

Edited Various. St. Andrew Press. 250 pp. 6s.

This short book is the best I have read on the practical problems involved in mixed marriages. Many have written on the wrongness of the intolerable attitude of the Roman Church in its approach to mixed marriages, and necessary as is this emphasis, members of the Reformed Churches and the un-Reformed still continue to fall in love with each other in mixed communities, and despite difficulties, will enter into marriage. The unique value of the book lies in the final section, which is a pastoral conversation between a Roman priest and a Protestant minister, when they discuss the ways in which they can both help the partners in a mixed marriage to a truly Christian attitude to their problems. Dr. Mervyn Stockwood, the Bishop of Southwark, writes a welcoming foreword. The contributors are four Dutch clergymen, two Roman and two Reformed. Each contributes a chapter on aspects of the present situation as between the Churches, and discusses the theological and Biblican background in the issues involved. The Dutch priests are obviously, as one would expect, liberal in their approach, and ready to make many admissions about the need for changes in their Church's discipline. The Reformed ministers write from the Evangelical Protestant position. Since the first publication of the book in Holland two pronouncements have been made on matters related, which have a bearing upon the discussion. They are the new regulations from Rome on mixed marriages, and the Encyclical

'*Humanae Vitae*', re-affirming the harder line on contraception. These pronouncements are still rather on the old juridical, legalistic line which the Dutch contributors recognise is inadequate. Bearing in mind this more recent hardening on the issues involved, the book has still great value for those who have to give pastoral counsel and help, and should have a wide circulation.

R. J. COATES

JONATHAN EDWARDS AND THE VISIBILITY OF GOD

James Carse. Scribners. 191 pp. \$4.5.

It is a measure of the continuing interest in Jonathan Edwards that at least four full-length critical studies have been published in the last couple of years. This present account takes the *visibility of God* as the dominant *motif* of Edwards' career; when his church dismissed him they opted for a private religion, and an 'invisible God'. Edwards had failed, and, says Carse, the American dream faded. The result of thus interpreting Edwards is mixed, partly because Carse does not make clear what he means by this visibility that he takes to be so prominent. If he means to highlight Edwards' insistence on 'visible' i.e. credible, religion then this is important and valuable for understanding the inter-connectedness of Edwards' teaching on the church, the new birth, faith, religious affection and virtue. But it is not easy to see how his work on the will and on original sin can be fitted into the same model without distortion. And Carse does distort, particularly on the will. If all Edwards was saying is that every action must have a reason (p. 60) then the Arminians would be happy enough with that! At times, however, Carse seems to mean by 'the visibility of God' some sort of theological reductionism (p. 44), which there is little in Edwards to countenance. It is perhaps not so much the visibility of God that ties Edwards' career and his diverse writings together as the idea of the immediateness of the relation between God and sinners. There are several brilliant, moving discussions in the book, but all in all it is difficult to see what it adds to our appreciation of Edwards.

PAUL HELM

LA PREMIERE EPITRE DE JEAN

Jean Rennes. Labor et Fides, Geneva. 58 pp. Paperback.
Fr.S.480.

This presentation in French of John's First Epistle is neither a critical introduction nor a theological or practical exposition of its meaning or teaching. It is in fact a presentation of the text of 1 John in M. Rennes' own translation, and a structural analysis of it section by section and verse by verse. Rennes conducts this particularly in the light of the work of Nauck in Germany and of J. C. O'Neill in this country, and of P. Bonnard's French translation of the letter. He is also especially interested in structural and stylistic parallels with Deuteronomy, of which he has made a special study. Though generally sound, neither his translation nor conclusions nor analysis are especially remarkable. The text is printed on the right hand page and the (brief) notes on the left. The whole is so well spaced out that out of 41 pages worth of print in the whole book, fifteen

are the biblical text. In England such a book would not have been published separately at all. The fact that it was is eloquent witness to the paucity of Protestant biblical studies in French.

J. P. BAKER

ENGLISH LITERATURE OF THE LATE SEVENTEENTH CENTURY

James Sutherland. Clarendon. 589 pp. 55s.

The literary scene of the latter part of the seventeenth century was dominated by witty men of the world like Dryden who aimed to please their readers without playing on their emotions as the despised enthusiasts had done. Yet there remained a strong undercurrent of more 'popular' writing found especially in the work of Bunyan, a scientific prose was beginning to emerge and many Anglican clergy wrote in a recognisably ecclesiastical style. James Sutherland has made a notable addition to the *Oxford History of English Literature* by bringing out not only the main features of the period, but also by throwing fresh light into many a neglected corner through his examination of lesser known writers. His judgments are well-informed and are very helpful for anyone who wishes to understand the period historically, for he ranges widely into the fields of history, biography, travel, philosophy, politics and economics as well as the more usual concerns of the literary historian. Telling quotes enliven the narrative and convey the flavour of individual writers. Sutherland believes that the prose of this period has been underrated by those who have tended to measure English literary greatness in terms of poetry and his chapters on criticism, science and prose fiction do much to bear out his claim. His chapter on religious literature brings out very plainly the effects of the reaction against enthusiasm in religion and the distrust of individual judgment which have done so much to shape the ethos of Anglican Broad Churchmanship. In an age which is inclined to devalue the sermon, it is salutary to be reminded of the literary significance of the preaching of masters like Tillotson. The highlight of the chapter, however, is Sutherland's admirable discussion of Bunyan.

In a section of twenty-three pages, one finds a comprehensive and incisive survey of Bunyan's writing which not only brings out the unusual quality of his writing and imagery, but takes the man and his faith seriously. A little more about the technicality of Bunyan's theology would have illuminated the discussion of *Pilgrim's Progress* and *Grace Abounding*, but no student of Bunyan can fail to profit from Sutherland's insights and appreciation.

The book contains a final bibliographical section which is enormously comprehensive and which cannot be neglected by any serious student of the period, no matter what his subject. Altogether, the book is a must for any library and for those anxious to explore the richness of the English literary heritage with a sure guide. The book is a delight to read, for Sutherland's own style has something of the disciplined informality and grace that he so rightly underlines in the best writing of the later seventeenth century.

IAN BREWARD

THE HUMANIST OUTLOOK

Edited by A. J. Ayer. Pemberton. 296 pp. 35s.

Professor Ayer has collected contributions from twenty of the best-known stars in the humanist galaxy, all members of the Advisory Council of the British Humanist Association. The authors are academics and journalists, and as one might expect, some stars shine more brightly than others. Anthony Flew in *Against Indoctrination* presents the stock arguments against compulsory religious instruction in state schools. Margaret Knight, predictably the chosen spokesman on 'Morality—Supernatural or Social?' has produced a lamentable example of emotive reasoning buttressed by illustrations drawn from the lives of ascetics of the Dark and Middle Ages. On the other hand Cyril Bibby opens with a fine piece of writing, *Towards a Scientific Humanist Culture*, which challenges C. P. Snow's 'two-culture' dichotomy. A refreshing feature of the work is the willingness of some writers to be critical of contemporary humanist attitudes. Thus Kathleen Nott believes humanists 'are not as strong as they should be on the meaning and value of art and the artist'. Brigid Brophy is frankly doubtful of the name 'humanist' and would prefer the straightforward term 'atheist'—'Atheists, I suspect, go to the lavatory: humanists use the toilet.' In *Emanicipation Through Knowledge* Karl Popper, while commending Kant and the Enlightenment, emphasises that the ideas of rationalism have led to crimes as heinous as those committed during the Crusades or religious wars of Europe. His belief that individuals can make a meaningful contribution to history should strike a sympathetic chord in Christians who believe that man, because of his special creation, can by his actions affect history and not remain merely a passive participant in its flow. Indeed a common respect for personality can be the best point of contact for Christians who are concerned to approach humanists whether from the standpoint of 'dialogue' or 'confrontation'. The tone of this book is throughout optimistic and confident, and the wide range of subjects discussed in its pages should convince us that the humanist movement can no longer be dismissed as the anticlerical ravings of a few esoteric free-thinkers. Pastors, evangelists and teachers will find useful material for meeting the current advance of humanism with an informed and relevant apologetic.

PATRICK DEARNLEY

NATHAN SODERBLOM

Bengi Sundkler. Lutterworth. 438 pp. 63s.

The inside cover blurb describes the author's aim as 'concentrating on Soderblom's development as an ecumenical leader while attempting to understand his complex and fascinating personality'. This puts the matter mildly. Let no one interested in biography alone buy this book. Its place is on the shelves with ecumenical histories. Reared in a pietistic atmosphere—in later life he could repeat the hymn there were ninety and nine—he later accepted more liberal ideas both as a student and later still as a professor in the history of religions. This latter subject formed the subject of his Gifford lectures in the year of his death. There are interesting comparisons here with Inge's thought.

His election as Archbishop in the Swedish Lutheran church was unexpected. Not since 1670 had a person been appointed who was not already in episcopal orders. He had already lived and worked in France and Germany and he became a truly European figure not without influence in the troubled years after the first world war. It was more in the field of Church unity that he made his lasting contribution, firstly in his concern for social work culminating in Stockholm 1925. Planned as a 'practical' conference the real issue was the theological one of whether the Kingdom of Heaven can or ought to be sought for in this world. Secondly in a concern for theological unity which in earlier years some thought he tended to neglect. The high point here was Lausanne 1927. William Temple said of the latter conference 'I think the conference did as much good as it was possible to hope for. Certainly we got further than I had expected'. Anglican readers will be interested in Soderblom's views on the episcopate since the Swedish church preserved the historic episcopate while being in full communion with other Lutheran churches which did not preserve it. Much labour has gone into this book but its thoroughness and minuteness makes it at times heavy going. But for those who wish to study the history of the ecumenical movement in some depth it will be very valuable.

P. S. DAWES

CHRISTIANITY: THE WITNESS OF HISTORY

J. N. D. Anderson. Tyndale. 110 pp. 7s. 6d.

There is always an interest attaching to a book in which an expert in one field brings his mind and personality to bear upon a subject outside his first professional interest. This applies to Professor Anderson's new book, in which as a professional lawyer (actually a Professor of Law) he surveys the evidence for the life, death and resurrection of Our Lord. One is at once reminded of Frank Morison's book *Who Moved the Stone?* (Faber, 1930) in which a barrister brought a powerful mind to bear upon the evidence for the Resurrection. Usually professionals in the field entered into by the 'amateur' have to make allowances for the 'invading' writer. This is scarcely necessary, if at all, in the case of Professor Anderson. He is, of course, already wellknown as a courageous Christian layman, but in this book he shows himself a competent master of many branches of theological study — Biblical criticism, Early Church History and Dogmatic Theology. Only perhaps in his use of the Fourth Gospel evidence without distinguishing it on each occasion from Synoptic evidence does he raise the eyebrows of his theologically-qualified reader. An interesting feature of the book is the heavy dependence upon the writings of Professor C. F. D. Moule. Here Professor Anderson finds a mind which commands both his Christian sympathy and his academic respect. The themes of the four main chapters are:

1. The Historical basis: is it convincing?
2. The central figure: how are we to regard him?
3. The Roman Gibbet: was it inevitable?
4. The Empty Tomb: what really happened?

Any thoughtful Christian will find much to encourage him in the book. If one had to ask a searching question it would be this: Can history support the

Christian claim apart from the faith of the observer? For the believer, a historical analysis such as that of Professor Anderson is strengthening and encouraging. Whether the history can stand by itself (as at times the Professor seems almost to suggest that it can) is another question.

RONALD LEICESTER

A COMMENTARY ON THE GOSPEL ACCORDING TO ST. JOHN

J. N. Sanders and B. A. Mastin. Black. 480 pp. 55s.

The Fourth Gospel has now taken its place in Black's NT Commentaries. It is the work of J. N. Sanders, late Dean of Peterhouse, edited and completed (from chapter 16) by a former pupil, B. A. Mastin. As in Sanders' earlier books and articles, much use is made of patristic writings, particularly in his long introduction of 65 pages. One prominent feature of this commentary is the novel proposal that the author of the Fourth Gospel, and indeed of the three Johannine Epistles and the Book of Revelation, was John Mark, and that he in turn depended on the beloved disciple, identified as Lazarus, as his main source of information. The suggestion involves the assumption that another man called Mark was responsible for the Second Gospel, though Sanders lightly regards the odds against such a coincidence of names going unnoticed by the Fathers. Certainly the problem of the different style in writing of the two gospels concerned requires explanation. Never the less, the arguments put forward in support of the whole hypothesis are such as to bid pause to the cynic. The commentary itself is full and suggestive, not least when Sanders crosses swords with C. K. Barrett (over one hundred times, according to the index), though the former's preferences in interpretation may not always commend themselves to other readers. But what commentator can please everyone? As usual with Black's Commentaries, the author includes his own translation, which reads smoothly and helpfully. *Champion* for παράκλητος (15: 26) was a brave try.

NORMAN HILLYER

BLACK SABBATH

R. Katz. Barker. xvii + 398 pp. 45s.

The Germans had pondered on the matter for two years, largely out of political considerations. Then one Saturday in October 1943 they swooped on the Jews in Rome, rounded up well over a thousand, and sent them off to Auschwitz. Only fifteen came back. The author who lives in Rome has reconstructed the whole appalling incident. The Rome swoop has not been documented like this before, but the particularly interesting aspect of this book is the author's conclusions. Hannah Arendt, at journalistic rather than academic level, has assailed the Zionist picture of a monster Gentile plot against the Jews who survived out of the bounty of God. The Jewish scholar Jacob Robinson demolished Arendt's case in a huge reply. But Katz thinks neither are right. He notes that Italian Jews actively supported Fascism (Mussolini in Ethiopia and Franco in Spain) till 1938, then they tried to come to terms with Fascists turned Nazis, failed, so they set about co-operating through their leaders to save their people in order that

the Jewish institutions might survive. This is very different from co-operation to save *people*. The Rome swoop was exceptional in several ways from the documentation left behind to the fact that the Italians were German allies. Katz does not recriminate, simply contenting himself with noting that human nature and the power structures which created Fascism live on today if under different forms. This is a good but disturbing, carefully researched but soberly evaluated, book.

G. E. DUFFIELD

THINKING ABOUT WOMEN

Mary Ellmann. Macmillan. 240 pp. 36s.

Mrs. Ellmann, wife of the American scholar who is Goldsmiths' Professor-elect of English Literature at Oxford, has written a stimulating and provocative study on the position of woman in literature. There is a degree of deliberate overstatement which to a mere male is at once sobering and exasperating. She makes great fun of much of the nonsense that claims to pass for sexual symbolism; and a number of smug, if often unconscious, masculine assumptions of superiority are flushed out embarrassingly into the open. The major third section of the book examines several 'feminine stereotypes'—formlessness, passivity, instability, confinement, piety, materiality, spirituality, irrationality, compliancy, the shrew and the witch. Mrs. Ellmann notes the repeated association of women with nature and men with art. She adds: 'As long as the two basic equations can be kept clear of each other, good will can prevail.' Her criticism is both penetrating and original (witness her woman's view of pregnancy and motherhood, pp. 183 ff), but at times it suffers from an excess of clever, epigrammatic and even cryptic comment. Her sureness of judgment is particularly shown in her discussion of *Middlemarch* and her paragraphs on Charlotte Brontë, not to mention her dismissal of Henry Miller, but one is left wanting more, especially in an instance such as that in which she mentions Dickens' conviction that George Eliot's anonymously-published *Scenes from Clerical Life* must have been written by a woman. This example could also have provided a point of departure for a fuller contrast of nineteenth century attitudes by the sexes with those of our own post-Freudian and sexually egalitarian era. Mrs. Ellmann eventually isolates and appears to opt for what she calls 'effeminate precision . . . [where] vivacity is more valued than drive, and implication than judgment. The writer cares less for what is resolved by the dialogue than for the recognition, in its course, of all its conceivable diversions.' Not surprisingly, Ivy Compton Burnett, now alas of lamented memory, figures prominently with Jane Austen and Dorothy Richardson in the company of the elect. It is a choice of a peculiarly feminine brand of negative capability.

ARTHUR POLLARD

RELIGION IN AFRICA

Geoffrey Parrinder. Penguin. 253 pp. 6s.

It seems to me that Dr. Parrinder has attempted the impossible. His Penguin is a gallant attempt, of value and merit, to describe African traditional religion, and to sketch the history of Christianity

and Islam in every part of the Continent. The result is a volume of detailed information which will be most useful if it is treated as an introduction to a vast subject and sends the student to the books mentioned in the bibliography, to work on one area of study at a time. The enormous field covered by Dr. Parrinder means that he has to make judgments about particular matters, such as Fr. Spartas' African Orthodox Church or 'the Anglican-Roman war in Uganda' which he might wish to modify if he had treated such matters at closer quarters.

The great question seems to be whether the African 'primal vision' of spiritual reality will be applied to the technological age in which Africa, as much as the rest of the world has to live, or whether secularism will laugh the old ideas out of court before they have been seriously re-examined and evaluated by the new Africa. Tragedy is too mild a word to use if the leaders of new Africa dismiss the spiritual basis of African life. Properly understood and developed it seems to be surprisingly congruous with modern knowledge of the nature of the physical world, to bring a stress on human relationships sorely needed in our over-individualised Western world, and to be not at all incapable of relation to the central beliefs of Christianity. As Dr. Parrinder says: 'It has been said that God might have been banished from Greek thought without damaging its logical architecture, but this cannot be said of African thought, as God is both the creator and the principle of unity that holds everything together. He is the source and essence of force, Ntu, which inspires the whole vital organism' (p. 40).

LESLIE ST. EDMUNDSBURY & IPSWICH

THE LOG COLLEGE: BIOGRAPHICAL SKETCHES OF WILLIAM TENNENT AND HIS STUDENTS, TOGETHER WITH AN ACCOUNT OF THE REVIVALS UNDER THEIR MINISTRIES. *Archibald Alexander*. Banner. 251 pp. 21s.

Added to the *Journals* of George Whitefield and the works of Jonathan Edwards, available from the same publishers, this book makes a useful contribution to the picture of religious life in eighteenth-century America. The sub-title is a more accurate description of its contents, for there is little information available about life and work at the Log College itself, the humble precursor of Princeton. This is a pity, though one suspects that even if the opposite were the case, the course of study pursued would not prove to have much relevance to ministerial training today. What evidence there is suggests that classical Latin and Greek occupied a large part of the curriculum. There are, however, some interesting parallels here to the modern debate about the relationship of theological colleges to the Church. The kind of academic qualifications essential to the ministry, and the recognition of an independent training institution not controlled by the Church are two examples of questions which were much discussed to the point of secession among Presbyterians in America two hundred years ago, and which are still being discussed among Anglicans in this country today.

JOHN TILLER

THEOLOGY AND MEANING. *R. S. Heimbeck*. Allen & Unwin. 276 pp. 50s. A LAYMAN'S QUEST. *Sir Malcolm Knox*. Allen & Unwin. 187 pp. 40s.

The first book is a model of what philosophical theology should be like. Professor Heimbeck lays a thorough philosophical basis for the discussion, which is theologically informed, and which does not attempt to sidestep atheological arguments in the name of faith. Rather he addresses himself head-on to the well known scepticism about the meaningfulness of religious assertions associated with such names as Flew and Braithwaite. Among the claims he argues are (1) that checkability is a sufficient but not necessary condition for meaning, (2) that empiricists like Flew conflate the notions of criteria and evidence. (3) That it is possible to secure the meaningfulness of the assertions of classical Christian theism by showing that they have entailments and incompatibles, and (4) that there are checking procedures for statements about God. This bald summary does not reveal the interest and strength of the arguments, nor the many illuminating things that Professor Heimbeck has to say, often in lengthy footnotes, about the logic of religious language. The book presupposes acquaintance with this whole debate, but is for the most part readable enough, except for a line misplacement on p. 152 and a footnote misplacement on p. 156.

A Laymen's Quest is an expanded version of a series of Gifford lectures. The quest is for reasonable belief, and the route is *via* a consideration of what continental philosophers and theologians, particularly Hegel, have had to say about Christianity. The author's style is often rather pompous, but there is interesting material in the book. Yet the whole enterprise falls between too many stools; it is neither a straightforward exposition, nor autobiographical, nor an attempt at popularisation. A disappointment. PAUL HELM

PREACHING TODAY. *D. W. Cleverley Ford*. 108 pp. 15s. HOUSE GROUPS. *Michael Skinner*. 119 pp. 15s., both SPCK Epworth.

The subject matter of these two books is complementary. As Prebendary Ford points out, preaching is in the context of Church Fellowship. Prebendary Ford is a rarity—an unashamed advocate of the place and usefulness of preaching; he most decidedly would not abandon it in favour of drama or discussion. He does not shirk the severe problems facing the preacher; he lists them as the questioning spirit of the age, the use of teams to present news, the emphasis upon the visual, the speed of communication, concern for the secular, the popular image of science, the loss of influence of the church, and the failure of theologians to communicate to preachers. The rest of the book is devoted to answering these problems. He writes with clarity (sermon style showing through?), and reveals wide reading, but lack of space compels him to summarise rather than argue through his case. Thus the book will help the man who wants to preach but I doubt if it will convince the sceptic or disheartened. Evangelical Ministers and Layreaders ought to read and use the book for further

thought; in particular they should note 'every preacher must be a theologian'. Mr. Skinner, a Methodist Minister, has a wealth of experience of housemeetings. He has designed his book—each chapter ends with questions—so that it could provide the basis of study in a house group. He seeks to answer objections (some were raised in my parish recently!), he suggests ways of training leaders, of beginning groups and running them. I liked his emphasis on training, but I think weekly meetings too frequent. Mr. Skinner is easy to read, but does not concentrate on principles enough; every church is different.

H. W. J. HARLAND

A STUDY OF THE PSALMS OF ASCENTS: A CRITICAL AND EXEGETICAL STUDY UPON PSALMS 120-134. *Cuthbert C. Keet*. Mitre Press. 192 pp. 45s.

The aim of this exegetical study is to sustain the thesis that 'the psalms of ascents' were intended for the use of worshippers, not at one of the three main festivals of the Jewish liturgical year, but on their journey for the offering of the firstfruits, or *Bikkurim*. This involves the author in a study of each individual psalm, as well as in a remarkable survey of post-biblical and modern Jewish worship, chiefly Sephardic, to show to what use these psalms have subsequently been put. There are some fascinating notes (e.g. on the Ark, and the *Bikkurim* procession), and the whole is marked by an appreciation of Jewish worship which it is welcome to find in a non-Jewish scholar. That in this reviewer's judgment the author's major thesis does not appear proven in no way detracts from the fascination of the attempt. Dr. Keet seems at his best on post-biblical liturgical and devotional matters. On the psalms themselves one is disappointed by authorities not being cited by the page (or even title, in places), by a not always critical use of the Versions, by modern work not being adequately considered, and by a number of small errors in Hebrew pointing and in printing. Many statements are made which need to be defended, others are supported by evidence which is too obvious to need mention, and a number of helpful modern conventions of presentation are ignored. But if we are still little the wiser about the original setting of these psalms, we learn from this book much of interest about the piety, both Christian and Jewish, ancient and modern, of which they have been the inspiration.

P. J. M. SOUTHWELL

MISSION TO KHARTUM

J. Marlowe. Gollancz. 324 pp. 42s.

Gordon of Khartum was a strange man, soldier, philanthropist, missionary, biblical zealot, and he has collected round him a sizeable amount of literature which Mr. Marlowe analyses well in his introduction. It varies from edifying, though not always historical, tales about him to B. M. Allen's scholarly studies. Mr. Marlowe has spent thirty years in the Middle East and written much about it, and his interest in Gordon was a byproduct of another study. He has a long introductory chapter on Gordon's career—his incredible exploits in China (Chinese Gordon), his return to England, interest in philan-

thropy and the slave trade, his religious conversion. But the main thrust is on the final mission to Khartum which is analysed with tremendous documentary thoroughness. We all know the mission failed and Gordon was killed. Gordon lost confidence in the Government of the elderly Gladstone, while that Government increasingly felt that Gordon had disobeyed its instructions and was forcing on them the Tory policy of reconquest of the Sudan and defeat of the Mahdi. Did Gordon disobey as Baring, Granville, Gladstone, Dilke and Northbrook thought, or did he have no alternative but to defend Khartum as Hartington and Selborne believed? Mr. Marlowe tells a fascinating story superbly well, though the question cannot be answered with finality. What is plain is that Gordon could have been saved, but the Government was ignorant and so procrastinated. Mr. Marlowe sees Gordon as a study of conflict, humility and arrogance, ambition and self-effacement; his book is a major contribution to Gordon studies in the scholarly, not the 'edifying', tradition.

G. E. DUFFIELD

ILLUSIONS OF OUR CULTURE

Leonard Griffith. Hodders. 160 pp. 25s.

The minister of Deer Park Church Toronto has now published a dozen books, and this volume of sermons was well worth publishing. Each one, fourteen in all, deals penetratingly and with discrimination with the way western society deceives itself. Some of the topics under such a title are fairly predictable—Affluence, Security, Progress, Happiness, Freedom; others indicate the real insight shown into our complex situation—Insignificance, Failure, Innocence. The sermons are Biblical and expository in a way that brings the relevant passages of Scripture together to speak to the issue; they reveal a preacher who knows both the 'winds of doctrine' in the world of thought, and the practical situations confronted in the life of ordinary people—on the one side an oblique reference alone often testifies to a knowledge of aspects of our intellectual chaos, while on the other a close touch with life's variety is shown in well-chosen illustrations from real experience. This series is rich in wise judgements and valuable insights. As preached to an established congregation there is no pronounced evangelistic emphasis, and coming in printed form, each sermon is so well-turned in itself, that the thrust and challenge to the thoughtful is still left muffled. And while in dealing with the illusions of security and of independence, there is reference to salvation through the cross, only in dealing with the illusion of innocence is there any attempt to spell out its significance, and even there it is little and late. It is probably this important omission that removes from these sermons the full effectiveness they might have had.

G. J. C. MARCHANT

ASPECTS OF EVANGELISM

D. P. Thomson. The Research Unit, Barnoak, Crieff, Perthshire. 160 pp. 12s. 6d.

The Rev. D. P. Thomson is a veteran evangelist, the first Church of Scotland minister since the Reformation (it is claimed) to have been

set apart wholly for evangelistic work. He has been active in evangelism for 53 years, at first leading missions of all kinds and latterly as Warden of St. Ninian's, a residential Lay Training Centre in Crieff. This book is neither a treatise nor a handbook, he says, but a series of papers drawn from his long and varied experience. The substance of two chapters ('The Crucial Encounter' and 'Counselling the Converts') is reproduced from already published booklets. Beginning with the conviction that evangelism is 'at once the primary work of the church and the most urgent need of the hour', Dr. Thomson goes on to emphasise the power of God's word (whether spoken, written, dramatised or embodied) and the way of the Incarnation (the necessity of integration). He writes of preaching evangelism, personal evangelism, visitation evangelism and the training of the laity. The approach is traditional. To say this is not to criticise what is included, but to draw attention to what is not. Little is said either about the increasing problem of communicating with secularised man or about current ecumenical/radical writing on 'mission'. The contents are also somewhat disorganised, but one is carried along by the author's passionate enthusiasm for the Gospel and its propagation.

JOHN R. W. STOTT

SENROR KON-TIKI

Arnold Jacoby. Allen and Unwin. 288 pp. 35s.

Everyone has read about the Kon-Tiki expedition, that fantastic odyssey of six men across the Pacific on a raft in 1947; most people realise the purpose was strictly scientific; fewer, however, know very much about Thor Heyerdahl, the Norwegian who planned and led it. Even his name is used less than the nickname which forms the title of this biography by his old school friend. A strange character, developing in a reasonably prosperous home made somewhat tense by his father being a believer and his mother an atheist, Heyerdahl wanted to get back to nature. This, as much as scientific studies, drove him with a newly married wife to the South Seas to live like a 'noble savage'. He soon discovered that man's enemy is not civilisation but himself. There is an interesting sideline here in the portraits of the fanatical white Roman Catholic priest and the native Protestant pastor who has lost all his flock save the sexton.

The early venture in the South Seas set off Heyerdahl on the long struggle to prove that the Polynesians had come from the Americas and not directly from the Asian mainland, a theory ridiculed by the experts. Mr. Jacoby wisely does not labour the actual voyage, and would have been wise to shorten the final section of the book when the Kon-Tiki interest wanes, but he holds the reader well in the exciting aftermath of the expedition. Heyerdahl's book was nearly a financial failure; it was not until Sir Stanley Unwin bought the English rights and launched it with thorough organisation that it swept the world. Whether as a study of a great contemporary's personal strengths and weaknesses, or a saga for enjoyment, the book can be recommended.

JOHN POLLOCK

STUDIES IN THE PASTORAL EPISTLES

A. T. Hanson. SPCK. 151 pp. 32s. 6d.

Professor Hanson wrote the Cambridge Bible Commentary on the Pastoral Epistles and while doing so decided (in the words of the publisher's blurb) to give further attention to 'a number of notable and difficult passages, which, he thought, deserved further study'. The result is a rather amorphous collection of essays on topics like 'The Foundation of Truth', 'Inspired Scripture', 'Eve's Transgression' and 'Eucharistic References in 1 and 2 Timothy'. All are informed by careful and exact scholarship. Professor Hanson leaves us in no doubt but that he is fully acquainted with the literature on his chosen subjects. He marshals his facts carefully and examines some unusual topics. But, despite the learning with which he argues, certain hesitations must be voiced. Thus it is only on the rarest of occasions that Hanson quotes any conservative scholar and then it is almost invariably to disagree with him. It is, for example, very curious that Guthrie's work is cited once only in the whole book. Even when giving a summary of views taken on authorship Hanson does not mention Guthrie. Again, it is difficult to see why he should have overlooked such a magisterial treatment of *theopneustos* as that by B. B. Warfield. Coupled with this unwillingness to reckon with the thought of conservative scholars there is what appears to me at least a curious readiness to accept references to baptism and the holy communion on rather slender evidence. This book will be valuable for those who are treating the particular passages dealt with. But for the general reader its usefulness is limited by the fact that there is no unifying thread.

LEON MORRIS

THE KING AND THE KINGDOM. *Wm Barclay*. Saint Andrew Press. 211 pp. 8s. WHAT CAN WE KNOW ABOUT JESUS? ESSAYS ON THE NEW QUEST. *F. Hahn, W. Lohff, G. Bornkamm*. Saint Andrew Press. 86 pp. 6s.

The King and the Kingdom is a revised version of a Bible Class Handbook originally written by Professor Barclay for the Boys' Brigade, and now happily made available to a wider audience. First he outlines in thirteen brief chapters the history of the earthly kingdom of Israel from the setting up of Saul right through to the destruction of the Temple in AD 70. The next section of twelve chapters discusses the Jewish concepts of the Kingdom lying behind the history, the Messianic golden age to come, and Jesus' idea of the Kingdom. Four final chapters outline the life of Jesus as the King. After each chapter three questions relate the passage discussed to present-day problems, and these should provoke plenty of discussion, besides bringing home the relevance of the Bible to today. Professor Barclay adorns the tale helpfully with modern illustrations, and points the moral in his familiar manner. Leaders of Bible classes for adults as well as young people will find a useful tool here. *What can we know about Jesus?* is an English translation of three lectures given at the Evangelical Academy of Tutzing in 1960. The answer offered to the quest of the historical Jesus is refreshingly positive after the arid debates on the

problem we have become accustomed to in the Germany of the past century. Ferdinand Hahn discusses the literary sources, Christian and non-Christian, from which the quest may be conducted, and the nature of the evidence thus provided. Wenzel Lohff writes on the contribution which philosophy can make to the subject, and Günther Bornkamm on the relation between history and personal faith, and the effect one has upon the other.

NORMAN HILLYER

WHO TRUSTS IN GOD

Albert C. Outler. OUP. 141 pp. 34s.

Subtitled *Musings on the Meaning of Providence* these Sprunt Lectures for 1967 have the aim 'to represent in ruminative fashion what I take to be the gist of the traditional affirmation of God's provident presence in creation and history'. The key word is 'ruminative' for these are 'musings' rather than a strictly coherent exposition of doctrine, and could no doubt be faulted here and there by close theological analysis. *The Good Conscience of Modern Disbelief* challenges much in present day theology that is taken as axiomatic, and suggests that the wish of modern disbelief may well be father to the thought. *Nature, History and Grace* roams over the arguments for the existence of God, the problems of time and historical reporting, and the relationship of freedom and determinism. Outler goes on to compare classical interventionism by the *deus ex machina* with his own ideas of *Providence as Presence*, much of which is a meditation on Paul's words in Acts 17. He draws this out further in *God's Presence and Man's Anguish*, on the problem of evil, before applying it in the final confident affirmations of *Providence and the Christian Style of Life*. Taken at speed this is a refreshing book, cheerfully questioning the validity of not a few modern sacred cows, and making not a few historically Christian declarations of faith. A reasonably lightweight comfort for the vaguely troubled, and cheering and thought-provoking for all.

GEOFFREY S. R. COX

THE TEACHER AND THE WORLD RELIGIONS

D. W. Gundry. James Clarke. 160 pp. 18s. 6d.

In this brief study of a subject in growing demand today, the writer, a former professor of religious studies at Ibadan and now Chancellor of Leicester Cathedral, rejects both the evolutionary view of the origin of religions and any notion of their basic unity, and advocates a sympathetic approach by Christians to other faiths. He finds the common features of religions in doctrine, ethics and liturgy, thus excluding such ideologies as communism; but his assertion that morality has an important place in every religion is open to question. His brief study of 'our religious heritage' gives rather too much place to the Greco-Roman contribution. Some of the main features of primitive religion are outlined, and a longer section deals with the four great world religions. This part is interesting and informative, but in my view not wholly accurate, e.g. in the implication that not all Muslims are 'thorough-going believers in the verbal inspiration of the Quran' and that *ahimsa* (harmlessness) is a 'rule' of Hinduism, when in fact

animal sacrifice is common. His discussion of Christianity touches many important questions, but has hardly anything to say about the heart of the Gospel, the saving work of God in Christ. The last section deals with minor Asian religions and modern sub-Christian sects; here it is surprising to find two Christian bodies included, the Pentecostals and the Seventh Day Adventists. The author, though attempting an impossible task, has yet succeeded on the whole in providing a useful handbook for teachers on a vital subject.

R. W. F. WOOTTON

THE KNIFEMAN

William Rayner. Joseph. 200 pp. 30s.

There are two kinds of novel about historical personages. One seeks to be faithful to the period, characters and main events, not twisting history to suit the novelist's form or message. The other, known to the trade as 'costume novel', dresses its historical figures according to their period but otherwise monkeys with accepted sources and facts. It is therefore of little worth except as an expression of the novelist's views, however good art it may be. *The Knifeman* is decidedly of the second kind. Purporting to be the diary of Judas Iscariot *after* the Crucifixion, its obsession with sexual perversity, nakedness etc. shows that the author is not familiar with the Jewish mind, which abhorred such description. The story turns on a characterisation of Jesus made familiar to this generation by Schonfield and Brandon—the misguided Zealot who attempts to win the intervention of God by acting out the Messianic prophecies, Judas in this book being his chief accomplice in ensuring crucifixion.

The special twist which Mr. Rayner gives is that the Resurrection has apparently taken place. But 'Jesus Risen' is a poor, feeble, perplexed creature. There is a shaft of light in the murk—Judas was certainly greatly impressed by the pre-crucifixion Jesus's lovable character, but my quarrel with Mr. Rayner is that he juggles the order of events in order to produce his materialistic explanation of supernatural happenings. The Ascension post-dates Pentecost; ditto the discovery of Judas Iscariot's body; ditto Peter's speech thereon.

JOHN POLLOCK

FAIR SUNSHINE: CHARACTER STUDIES OF THE SCOTTISH COVENANTERS

Jock Purves. Banner. 206 pp. 5s.

This paperback originated in material published some years ago in an evangelical magazine and subsequently put out in the form of two little books by the Stirling Tract enterprise. These have now been revised and are here presented in a single volume. To it are appended a nine-page historical outline by S. M. Houghton, and a single-page assessment of the Covenanters by way of epilogue. The twelve chapters give the biographies of thirteen Christians who sacrificed their lives for Christ's Kirk and Covenant during the reigns of Charles II and James VII. It is an unpretentious work devoid of footnotes (a bibliography is given at the end). No one is left in any doubt about

where the author's sympathies lie. He is uniformly gentle in his dealings with the Covenanters generally and the martyrs particularly. Lights are accordingly heightened, shades darkened, faults lightly skimmed over. James Mitchell, for example, gets a much better press than some will think his due: he was the first of the Covenanters to defend the taking of life, not on the battlefield, but by private individuals, and he specifically urged that the persecuting prelates be put to death. This outlook was scarcely typical of the Covenanters as a whole. The book is, however, beautifully written, by one who himself comes from Covenanting country and who knows and loves his subject. It arouses discussion about principles still very much alive today. An excellent five-shillings'-worth of devotional reading.

J. D. DOUGLAS

CHRISTIAN ETHICS

David H. C. Read. Hodders. 127 pp. 15s.

With changes in the structure of society and a rethinking of the attitudes and accepted codes of previous generations, the subject of Christian Ethics is of paramount importance. Has the Gospel anything relevant to say to modern man? Dr. Read certainly believes it has, and he sets out to show it in this book. It is one of Hodder's *Knowing Christianity* series, aimed at providing authoritative and up-to-date answers to the questions intelligent people want to ask. The style of life inspired by the Word of God is never irrelevant, he says; goodness, unselfishness, honesty, purity and love are qualities that never date. Nor does the basis of Christian Ethics change: 'Christian behaviour depends on our communion with the Father-God, our experience of the Risen Christ, our being led by the Spirit' (p. 21). That is well said. Christian Ethics cannot be divorced from the revelation which God has given us of himself in Christ. Its starting point 'is not the acceptance of a new law of life introduced by Jesus Christ but of a new status and a new power offered and conferred by him' (p. 31). This religious dimension has been abandoned by many modern ethical systems because of a false dichotomy between the sacred and the secular and because of the idea that religion has only to do with the supernatural; the structures and preoccupations of contemporary church life sometimes also stand in the way. We need the concept of a community whose ethical ideals can be realised and where the individual can find his moral strength and identity. The church needs to become more and more the community of the Spirit. Dr. Read's book will help people to get their bearings but it is a pity that he has not more guidance to give about two pressing problems of the day, divorce and nuclear war.

LEO STEPHENS-HODGE

GOLD IN THE MORNING SUN

Ernest Jealous. Marshalls. 96 pp. 6s.

The Open Air Mission is one of the braver wings in the army of God, as these true stories show. Not every worthy Christian would relish a life of preaching in places where he is not wanted but much needed—such as Epsom Downs on Derby Day, or outside a football ground.

The graphic, yet not highly coloured or sentimentalised accounts by the secretary of OAM show that the work certainly leads the most unlikely people to God. Some of the chapters are rather loosely strung together but they compel admiration and provide many sermon illustrations. Here are boxers and bookies converted; a mining disaster turned into a sensitively taken opportunity for the message; here is an M.P., now at Westminster, who freely acknowledges a debt to OAM in his conversion. One of the most interesting concerns the storm during Royal Ascot in 1955; among those killed by lightning on July 14th was an evangelist of OAM, who are always given permission to bring their Gospel Caravans to the Heath. One of the young top-hatted racegoers who rushed to help, though injured himself, was so impressed by the thought of the evangelist's sacrifice that he gave his life to Christ.

JOHN POLLOCK

THE QUESTION MARK: THE END OF HOMO SAPIENS.

Hugh Montefiore. Collins. 104 pp. 25s.

This book reproduces three Theological Lectures delivered by the author under the auspices of the Church of Ireland in Queen's University, Belfast, in 1969. In it, Canon Montefiore (now Bishop of Kingston-upon-Thames) examines the problem posed by man's increasing pollution and destruction of his natural environment. This wastage, he considers, jeopardises the future of mankind even more seriously than does the threat of global war. It is Montefiore's thesis that this problem can only be solved if mankind in general recognises an obligation towards future generations. The general acceptance of such an obligation is unlikely on humanist grounds, he thinks; it will only be accepted if man comes to see himself as God's steward on earth, responsible to him, and believes in a personal future beyond this life. Canon Montefiore devotes some space to considering the origins of man's destructive tendencies, and dismisses the traditional doctrine of Original Sin, as summarised in Article IX of the 39 Articles, as 'threadbare today'; he himself sees these tendencies as a legacy from man's supposed animal past. But this is not the main point of his book. This is rather to awaken people to the urgency of the problem posed by man's destruction of his natural resources, and to call on Christians to give a lead in proposing remedies. This is a thought-provoking book, but it may be questioned whether the remedies that the author proposes—including worldwide economic controls, limitation of population, and willingness to accept a lower standard of living in advanced countries—are really either necessary or desirable. In the present world situation what is needed is not, perhaps, an increase of centralised planning and a reduction in demand, but rather the setting free of individual economic initiative to provide the goods and services that an increasing world population needs. Governments could then return to the more effective exercise of their proper function of control, setting legal limits, in the public interest, to the pollution of the environment.

RICHARD ACWORTH

SHORTER NOTICES

A HISTORY OF THE HOLY LAND. *Edited by M. Avi-Yonah.* 323 pp. 105s. HOLY PLACES. *C. Hollis and R. Brownrigg.* 224 pp. 63s. Both Wiedenfeld and Nicholson. AN INTRODUCTION TO THE HOLY LAND. *J. H. W. Haswell.* Duckworth. 140 pp. 42s.

The first book covers the Holy Land from prehistory up to modern Israel in seven sections, and the author of each comes from Israel. Throughout there are many illustrations, most in black but many in full colour, the quality of both being uniformly high. The narrative is non-technical, and there are helpful maps. The OT section is full and accurate, the editor's depicting of the background of NT times is excellent, though the Christians only get a relatively brief appearance. The Arab conquests and the countering Crusades are described, but the Ottoman Turks became supreme with the Fall of Constantinople in 1453. Like the Mameluks before them, they never really overcame dissident Bedouins who threatened their security. In the early nineteenth century Muhammad Ali and Ibrahim Pasha took Palestine advancing up from Egypt, but an Anglo-Austrian naval blockade forced them to return the conquests to the Ottoman Sultan. The nineteenth century saw a progressive British and European interest in the Middle East, and after the First World War, Palestine became a British Mandate. The final chapter deals briefly with the birth and rise of modern Israel. The second book is divided into three Jewish, Christian (easily the longest) and Muslim holy places. The black illustrations are not of the same standard as the first book though the colour plates are, and the stress is much more on later Christian tradition. This book is obviously for the tourist, but the first should have a wider appeal. The third book is explicitly for tourists written by a Methodist minister who has spent much time in the Near East. He follows the tourist routes, discusses briefly the historicity of the sites, and tells the reader what to look at. There are plenty of black and white illustrations but no colour.

THE WOMAN MOVEMENT: FEMINISM IN THE US AND ENGLAND
W. L. O'Neil. Allen & Unwin. 208 pp. 22s.

This large paperback consists mainly of selections from U.S. suffragist texts, with a hundred page introduction again mainly on America with occasional glances at England. Professor O'Neil works through the history from Mary Wollstonecraft in 1792 to modern times, through suffragist views of marriage, the innumerable American women's clubs, through social activity from Hull House to unionism, to prohibitionism, to crusades against prostitution behind the Josephine Butler banner in England. He traces the ups and downs of suffragists. Generally he has provided an excellent book, but his blind spot seems to be the religious dimension which he almost totally

ignores even when his leading characters and the very documents he cites speak of it. This weakness prevents the book becoming the complete general introduction it might otherwise have been.

SELECTED WRITINGS OF SIR THOMAS BROWNE

Edited by Sir Geoffrey Keynes. Faber. 416 pp. 21s.

Browne was a seventeenth century doctor and author, whose chief fame rests on his latitudinarian *Religio Medici*, which led to accusations of Deism and atheism. Browne has been much studied of late, mainly by literary historians, and the author, who is an established Browne expert, has here made a selection of Browne's writing designed to introduce the student to him. There is a short introduction.

THE STORY OF THE GENERAL THEOLOGICAL SEMINARY

P. M. Dawley. OUP. 390 pp. 65s.

This magnificent volume commemorates 150 years of General Seminary, founded in New York in 1817 as the first official seminary of the American Episcopal Church. There were early troubles with Bishop Hobart, and by 1820 the seminary seemed on the brink of disaster. A move into Connecticut diocese to New Haven was a temporary solution, but soon conciliation prevailed, and the seminary returned to New York where it has been ever since. The problems raised by the Oxford Movement proved much more intractable. Already by 1840 General had a largely High Church tradition, but in the 1840's the storm broke with leading Evangelicals lodging objections to the ordination of Arthur Carey on the grounds of Romish doctrine. The conflict was bitter with Tractarian influences gaining the upper hand in the seminary. Even moderate churchmen were hesitant and suspicious, and General suffered in consequence. But worse was to come with the ritualist disputes. Bishop Henry Onderdonk of Pennsylvania resigned after repeated charges of drink. His brother Bishop Benjiman Onderdonk of New York, who was intimately connected with the seminary and was Tractarian in outlook, was charged and found guilty by his fellow bishops of immorality and impurity. He was admonished and suspended. Again the seminary languished and trembled on the verge of bankruptcy. The ritual disputes found Dean Forbes championing the Protestant side and Professor Seymour the Ritualists. Eventually a truce was arranged but not before much bitterness and with suspicion lingering on in the church. Professor Dawley deals fully with theological education and the curricula, but covers the twentieth century much more briefly. An appendix lists staff plus visiting lecturers. The book is thorough, though selective, well documented, but not without a certain apologetic. Evangelicals have never been keen on General Seminary, and Professor Dawley is scarcely keen on them, amassing an array of unflattering epithets for them.

NORFOLK IN THE CIVIL WAR: A PORTRAIT OF SOCIETY IN CONFLICT. *R. W. Ketton-Cremer.* Faber. 382 pp. 60s.

The author is already well known for his Norfolk historical biographies, and here he makes a wider sweep, though still with biography

to the fore. Norfolk was geographically isolated from the rest of England, with Norwich the one major town, and agriculture and textiles providing men's living. The Reformation had taken deep root, and Norfolk was strongly Puritan, though with RCs retaining a tenuous grip through a few gentry families. The author works through the successive bishops, the Laudian Corbett who gave the Walloon congregation peremptory notice, Wren who sought to continue Laudian uniformity but who gradually lost the battle through antiquated court machinery, and finally that Laudian of Laudian intransigents Richard Montagu. After that the moderate and attractive Bishop Joseph Hall who defended his episcopalianism but retained sympathy for the Puritans. He suffered the indignity of seeing his cathedral plundered, but retained his personal preaching freedom. The one royalist centre in Norfolk was King's Lynn which, encouraged by Newcastle's southern sweep, declared for the Crown only to surrender to Manchester in a siege. The author works through the tortuous history of the Civil War relating Norfolk events to the wider scene, showing how the Puritan clergy replaced the Royalist Laudians, how the royalist reaction came about, and tracing the riot at Norwich. He has written an admirable work, learned and well annotated, yet easy to read, nicely illustrated, and for the most part entirely balanced. There are occasional Royalist interpretations, and the odd hint that he accepts the old fallacy of Papists and Calvinists being the two extremes with Anglicans in between. But this is a fine book and one for every serious library.

FASTI ECCLESIAE ANGLICANAE 1541-1857: 1 ST. PAULS, LONDON

J. Le Neve. Athlone. xv + 72 pp. 35s.

This revision of Le Neve covers the period from the Reformation to the first edition of *Crockford*. It is the first of a projected series being published in short volumes so that scholars can have the lists quickly. There is a brief introduction explaining the method of revision, sources and the difficulty of the earlier periods. Scholars will be grateful to Mrs. Joyce Horn the editor for this updated record of the dignitaries of St. Paul's.

THE LAW ON NOISE

Noise Abatement Society. 71 pp. n.p.

One has to remain in a pretty remote place to escape the roar of jet engines and the scream of motor cycles. Some think this just the price of scientific progress. Not so the Noise Abatement Society, for as Mr. Justice Cusack says in the foreword, English Law has for centuries protected the 'quiet enjoyment' of citizens. This hardback brings together all the major British legal decisions and laws on noise, and as such is invaluable far beyond the lawyer's office. It should prove as useful to private citizens as to public bodies and companies engaged in noisy pursuits.

F. J. SHIRLEY: AN EXTRAORDINARY HEADMASTER

D. L. Edwards. SPCK. 107 pp. 15s.

Shirley was a remarkable headmaster. He resurrected two schools from major problem situations—Worksop and Kings, Canterbury. He was one of that dwindling race of clergy who live a vigorous and successful life and yet manage to preserve their serious reading. But this biography is disappointing. The author, an old King's boy and a current Governor of that school, sees things rather too much from that angle. He misses the more significant general side of Shirley as the scholar, his major work on Hooker, etc. Edwards is too out of sympathy with Shirley to see his wisdom on issues of church and state, and frankly Shirley is better than Edwards.

CLASS AND COLOUR IN S. AFRICA 1850-1950. *H. J. and R. E. Simmons.* Penguin. 702 pp. 21s. THE RISE OF THE S. AFRICAN REICH. *B. Bunting.* Penguin. 552 pp. 15s.

In Britain at any rate it is very hard to get a detached view of S. Africa and certainly these two books will not help since both are by authors who have fallen foul of the S. African Government and whilst both are erudite and document their case, impartiality is absent. The second is the more extreme, a revision of an earlier work which argues a drift into Fascism and makes comparisons with the Nazis. The first is a comprehensive social survey of the century that led up to the present position, but it points in the same direction as Bunting's book. The authors make out their case but one wonders just how much their own kind of extreme criticism has exacerbated the whole situation in S. Africa.

THE FOUR VOYAGES OF CHRISTOPHER COLUMBUS

Edited and Translated by J. M. Cohen. Penguin. 320 pp. 8s.

The editor has translated and selected from various sources to cover the four trips Columbus made across the Atlantic and back. His sources vary from Columbus verbatim usually taken through a secondary source, to the Oveido history, to the biography written by Columbus' son, to de las Casas. One of the fascinations of this skillfully woven tapestry of sources is the way in which Columbus sees himself as an agent of God taking forward his cause.

THE TRIALS OF THE LANCASHIRE WITCHES

E. Peel and P. Southern. David & Charles. 192 pp. 35s.

Two Lancastrians here make a semi-popular exploration of the seventeenth century Lancashire witches and their trials. They try to separate history from myth, never easy in such cases, and generally conclude that the witches were really harmless folk, a kind of village 'wisewoman' who could turn on a few charms or curses to deal with some problem, but who has now been superseded by the doctor! The book is full of charming illustrations but one has the impression of competent amateur work rather than a professional job, something underlined by the fact that Trevor Roper's important study does not appear in the index or bibliography.

THE IDEA OF USURY

B. Nelson. Chicago. xxv + 310 pp. 99s.

This work traces usury and the interpretation of Deuteronomy up to the middle of the last century. Here is an enlarged second edition with considerable additions at the end; the first edition appeared in 1949. The work is avowedly pro-Weber, and defends him from critics. Right or wrong, it is a standard work on the subject for historians, social, economic or theological.

DIOCESAN YOUTH OFFICER

CIO. 63 pp. 5s.

This is an official Church of England Youth Council report, and that body has established a greater reputation for the avant garde nature of its pontifications than for the profundity of its thought. Here they want to turn all part time DYOs into full time ones, pay them more, give them better facilities, and make them put ecumenism top of their priorities. All very predictable but do we really have to approach youth work in this way? Are the parochial clergy incapable of it? Can nothing be done save by specialists?

A VIEW OF EARLY TYPOGRAPHY

H. Carter. OUP. 137 pp. 42s.

These 1968 Lyell Lectures aim to survey our knowledge of sixteenth and seventeenth century typography and update previous volumes. Mr. Carter starts with the technicalities, then proceeds to try to label typesfaces by the names of their originators, but concedes that this cannot be done until well into the sixteenth century, when typefoundries start to appear and matrices began to be distributed. The twice yearly Frankfurt meetings tended to concentrate typefoundry-work there. By 1570 major changes are under way. Commercially organised typefounding comes in and punchcutting is confined to the exotic. Roman and italic become more standard. Gothic which had been strong in liturgical printing in Italy and France, declines, and the Tridentine missals are in Roman not Gothic. Calvinist printers helped standardise on Roman, but in Germany and Holland the Black Letter persisted. A supplement covers Italic, for by 1600 Roman and Italic were being offered together commercially.

THE BASIC WRITINGS OF JOSIAH ROYCE VOLS 1-2

Edited by J. J. McDermott. Univ. of Chicago Press. 1,235 pp. in all. n.p.

Josiah Royce was born in 1855 and rose to a professorship at Harvard. He was a versatile man, and his writings covered literature, geography, philosophy, theology, logic, mathematics and a novel. These two volumes edited by Prof. McDermott of New York aim to show the range and quality of his thought, to set out Royce's main concern of the relationship of the individual to the community, and to show his relevance to contemporary cultural issues. The volumes are edited to standards of high scholarship and beautifully produced.

They deliberately exclude Royce's *The Problem of Christianity* which is published separately.

COMMENTING AND COMMENTARIES

C. H. Spurgeon. Banner. 224 pp. 15s.

The Banner have added a complete textual index to Spurgeon's sermons which they are intending to reprint to this particular reprint, but otherwise it is a photolitho reproduction of the original Spurgeon text. The two introductory essays are followed by commentaries listed in the order of the AV books of the Bible, each with a short comment. Spurgeon is a reliable guide and will save readers many a mistake in wondering whether to buy an old commentary.

GALATIANS *D. Guthrie.* Nelson. 175 pp. 45s. I AND II
THESSALONIANS *A. L. Moore.* Nelson. 127 pp. 35s.

These two *Century Bible* volumes give the RSV text, introduction and verse by verse commentary. Guthrie slightly favours the S. Galatian theory and an early date and provides a useful summary of previous commentaries. The appendix contains two notes, one on the centrality of Christ and the other on the heretical opposition. Moore who is an expert on the parousia comes down in favour of the traditional order of the two Thessalonian epistles.

CHARITY AND ITS FRUITS

Johnathan Edwards. Banner. 368 pp. 21s.

Johnathan Edward's exposition of 1 Corinthians 13 was not published till 1852, and then as edited by his great grandson. It reveals a noted Calvinist preacher showing how election leads to good works. This is a straight reprint; the type is large with moderate infilling, but the binding is well below the usual high Banner standard—erratic margins, some pages untrimmed, etc.

FRANCIS I AND ABSOLUTE MONARCHY *R. J. Knecht.* 31 pp.
3s. 6d. ANNUAL BULLETIN OF HISTORICAL LITERATURE
LIII Edited by *H. R. Loyn.* 130 pp. 10s. Both Historical
Association.

The first monograph surveys the French king of the early Reformation days, and shows that he came as close to dictatorship as was practical. It covers his handling of religion, law, Parliament, and his dealings with provinces. The second book covers the publications of 1967, divided up in the usual way by date and geographical area, a valuable reference book for historians of all varieties.

THE EPISCOPAL CHURCH IN THE USA 1789-1931

J. T. Addison. Archon. 400 pp. \$12.00.

Archon have provided a useful service by bringing back into print this standard work dating from 1951. The earlier background section on English history is not always reliable, but the main section on America is the important one. Things in PECUSA have altered

since it was first written, and the Episcopal Church, still virtually devoid of real Evangelicals, seems to have polarised into radicals tending more and more to way out social programmes and High Churchmen.

PREACHERS PRESENT ARMS

R. H. Abrams. Herald. xxvii & 330 pp. \$5.95.

In 1933 Abrams published *Preachers Present Arms* and shocked American Christians into realising just what warmongers they had been in the First World War. His detailed study of American Christianity was exhaustive. Christians had fallen for ill thought out patriotism and emotional hysteria. Billy Sunday prayed that gunners might aim straight at U-boats. Premillennialists had the Kaiser as Daniel's little horn. By 1940 the *Christian Century* had gone quite to the other extreme under C. C. Morrison and was wildly against America intervening. Then came Pearl Harbour, and Reinhold Niebuhr's rival interventionist publication. Abrams wrote a very much shorter study of World War Two, and now adds a postscript on Vietnam, indicating how different the position is today. The later additions are very badly printed, barely legible in places, but the 1933 book remains a classical indictment of Christian warmongering and cant with more than a little exposure of hypocrisy on both pacifist and interventionist sides.

MENNONITES OF THE OHIO AND EASTERN CONFERENCE

G. M. Stoltzfus. Herald Press. 459 pp. \$7.95.

Professor Stoltzfus has written number thirteen in the *Studies in Anabaptist and Mennonite History* series, and he covers the period from the colonial era in Pennsylvania down to 1968. In the early eighteenth century Mennonites and Amish had established themselves in the Pennsylvania valleys after their flight from Europe. During the next century they moved west to Ohio. This book chronicles their success and failure, their growth and splits; it is based on detailed study of records, diaries and books with a lengthy appendix of churches and leaders complete with pictures. It is a full reference work for libraries.

A THEOLOGICAL GLOSSARY. *E. Lord and D. Whittle.* REP. 134 pp. 15s. FIFTY KEY WORDS: CHURCH. *W. Stewart.* Lutterworth. 84 pp. 10s.

The first is flexiback and seeks to explain unfamiliar theological terms and phrases. Generally speaking it seems reliable, though limited in its scope. There are hints of none too complete an understanding of Evangelicals who are classed as Conservative Evangelical and said to doubt some results of biblical criticism. Calvinism is linked with predestination, while the article on Liberalism is overoptimistic. The second book is fuller and better. Its author is a minister of the Kirk and a former missionary. Though short, the book is full of that robust and thorough Presbyterian learning. It forms part of the *50 Key Words* Series. The main doubt we had was a tendency to contrast evangelical and ecumenical.

UNDERSTANDING PIERRE TEILHARD DE CHARDIN

M. Keating and H. R. F. Keating. Lutterworth. 100 pp. 10s.

One would expect a short introduction to the thought of Teilhard de Chardin, written by someone who sympathised with his beliefs, to summarise and explain Teilhard's view of the world and to put forward reasons for thinking that it was true. But the authors of this book cannot be said to have done this. Instead they have written rather a bald summary of *The Phenomenon of Man*, and although their own acceptance of Teilhard's theory is evident, they have not attempted to bring evidence to show that this acceptance is justified.

CHURCHES OF THE ISLE OF WIGHT

Margaret Green. Winton Publications. 107 pp. 24s.

This plentifully illustrated book is a labour of love. The first half describes the churches period by period and the second is a detailed list of ecclesiastical treasures. The island is mainly rich in mediaeval and Victorian churches with some fine wood carving from the period in between. There are over seventy illustrations, and this book should be a delight to church lovers and a mine of information for the visitor.

THE BRETHREN

Mrs. Arnott. Mowbray. 196 pp. 30s.

A readable, autobiographical account of the author's religious experiences, ending in her leaving the Brethren to join the Church of England. There is a decidedly poignant note at times, suggesting the wistful backward glance to the 'safe retreat' and all that it meant, but also an implicit tribute to Anglican Evangelicalism.

ROMANS

G. B. Wilson. Banner. 225 pp. 6s.

This new paperback commentary is subtitled *A Digest of Reformed Comment*, and that subtitle is an accurate description. Mr. Wilson, a Baptist minister in Huddersfield, has worked mainly from Hodge, Haldane and John Murray to produce this verse by verse and sentence by sentence commentary.

FUNDAMENTALS OF PHILOSOPHY

E. E. Harris. Allen & Unwin. 344 pp. 65s.

Professor Harris, a South African now teaching in the USA, has written a useful introduction to philosophy and cast it in the form of comment on certain works of the leading philosophers down the ages. In this way he covers Plato, Descartes, Locke, Berkeley, Hume, Kant and Bertrand Russell. He intends his work for the beginner wrestling with the initial bewilderment of a philosophy course. For such a person Professor Harris should prove a valued guide.

MAN AND HIS RELIGION

G. Zunini. Chapman. 365 pp. 63s.

Professor Zunini of Milan threads his way through current psychological thinking and argues that man is a religious animal. Religion is part of his essential make up not a mere optional extra. To interpret human experience without reference to religion is to miss an essential dimension.

SENECA'S LETTERS FROM A STOIC. *Translated by R. Campbell.*

Penguin. 254 pp. 7s. TWO LIVES OF CHARLEMAGNE BY EINHARD AND NOTKER THE STAMMERER. *Translated by L. Thorpe.* Penguin. 227 pp. 7s.

These two additions to the *Penguin Classics* series are welcome. Mr. Campbell has worked his translation from the *Oxford Classical Text* edition, and selected the letters to show Seneca the man and his philosophy without permitting much repetition. Interestingly he shows how the Roman appealed to early Christians, to Reformers, to Elizabethans and to Carolines, but now lies forgotten. Let us hope that Mr. Campbell has done something to resurrect him. Professor Thorpe has translated Einhard's *Vita Caroli*. He notes its excellent Latin, its occasional mistakes, its apparently deliberate attempt to conceal the truth always in favour of Charlemagne and its brevity. It dates from the 1830s. The monk of St. Gall's *de Carolo Magno* is much longer. The original has no actual title and covers Charlemagne's piety in the first book and his military affairs in the second, with a third on his daily habits failing ever to appear. The Latin is inferior to Einhard; the monk mixes history and anecdote, but his portrayal of Charlemagne somehow seems to live. He wrote some seventy years after Charlemagne's death.

THE SIGNIFICANCE OF TREVECCA COLLEGE 1768-91

G. F. Nuttall. Epworth. 28 pp. 2s. 6d.

The late 1760s found Evangelicals in difficulty both in gaining a university place and also in securing ordination if they did. The answer was in part the Countess of Huntingdon's Breconshire college. It was a pioneer in theological education, concentrating on the Gospel not on learning. The college became a model for a number of others. Dr. Nuttall is an enthusiast for Trevecca, but he recognises the problem of the college's Gospel, but somewhat unchurchly, ecumenicity. The lecture is learned, yet readable, informative and profound yet charming. The occasion for its delivery was the bicentenary of Cheshunt College in 1968.

THE SCHOOL OF MATTHEW

K. Stendahl. Gleerup. 249 pp. 37 crowns.

This is a new edition of a detailed survey of the use of the Old Testament, especially in Matthew. The work first appeared nearly twenty years ago. Professor Stendahl admits that he has had some second thoughts but has nevertheless contented himself with a reprint

with an extended new preface because he believes that further consideration ought to await publication of more Qumran material, especially from Cave Four. Stendahl seems to have become more cautious and more doubtful of his original study; he rejects the approach of Riesenfeld and Gerhardsson, contenting himself with commenting on some of his reviewers, and with marking out the ground to be studied.

BROWN FACE, BIG MASTER

Joyce Gladwell. IVP. 126 pp. 4s. 6d.

This paperback describes the author's early days in the West Indies, her experiences and her faith, and then of her move from Jamaica to London University where she studied psychology, and encountered racial problems when she said she would marry a white man. This is a book written from the heart, moving rather than profound. The subject is certainly topical in an age positively obsessed by racial issues.

TIGER ON A REIN

W. and A. Scarfe. Chapman. 216 pp. 45s.

This is a first hand account of a terrible famine in North East India over the past two years. The authors believe this situation can and will occur again and again and that those who can must prepare for the emergencies. In Bihar they reckon that most, though not quite all, the local officials were resourceful and efficient. Through a massive relief operation very few people actually died, and that is how the authors want each such emergency situation to be. This is a book for those who support relief organisations to read. It shows how they tackle situations and what the problems are.

THE BIBLE READER: AN INTERFAITH INTERPRETATION

W. M. Abott SJ, Rabbi A. Gilbert, R. L. Hunt, J. C. Swaim. Chapman. 995 pp. \$3.95.

This hefty paperback is a kind of extensively annotated Bible, the Bible in question being the OT, Apocrypha and NT, though some parts are left out, e.g. sections of Mark and Luke since Matthew is taken as basic. The idea is to provide information for the general reader: Jewish interpretation, citations from various versions, short introductions, artistic and literary comment. Disputed points are put with reasonable objectivity, e.g. the apocrypha's status, justification by faith, and the prayers for the dead in Maccabees.

GEORGE BURTON: A STUDY OF CONTRADICTIONS

D. and J. Hewitt. Hodders. 190 pp. 30s.

George Burton was David Sheppard's colleague at the Mayflower Centre, Canning Town, London and this tribute was written by two fellow workers. It is frank, admitting George's strengths and weaknesses; his refreshing, and at times frightening, earthy candour led him to see through ecclesiastical cant and become a powerful youth leader. Perhaps more important he cut through cosy public school

claims of Keswick to have originated it, and debunks them. One clear feature is that women were remarkably prominent in this revival. But the lack of preaching, Keswick infiltration, and disputes over liberal theology seriously weakened its effects. The book is interesting, relevant and valuable but it might have been better produced both in printing and in paper, nor is it entirely free from small slips like Elsie for Elise Sandes.

THE GENESIS FLOOD

H. M. Morris and J. C. Whitcomb. Evangelical Press. xxxii & 518 pp. 21s.

This large paperback by an OT scholar and a professor of Hydraulic Engineering has run through twelve editions in the USA. It represents a massive attempt to harmonise scientific geology with biblical texts. The writers seek to challenge evolutionary theories of uniform development. They have made a case and it cannot be dismissed by scientific or religious experts without careful refutation.

THE SABBATH-SUNDAY PROBLEM

Edited by G. Van Groningen. Hilltop Press, Australia. 172 pp. A\$2.00.

This Australian symposium has a Dutch-American conservative Reformed flavour. The editor argues that the OT sabbath is not abrogated, R. O. Zorn that it is continued but transformed in the NT, typifying the Christian's eternal rest. Then a brief historical survey, S. Woudstra argues for a day of rest and worship, G. I. Williamson defends the Westminster Confession exegesis, but J. W. Deenick is not quite so sure stressing the festive side of Sunday, J. A. Schep tackles the practical implications, with R. Swanton doing the summing up. This Australian volume is learned, stimulating but slightly narrow in its Reformed horizons. The subject matter is of undoubted relevance in all the traditional Christian countries.

FREEDOM AND THE HISTORIAN

Owen Chadwick. CUP. 42 pp. 5s.

Owen Chadwick delivered his inaugural lecture on 27 November 1968. It is really a survey of recent Cambridge historians allied to a certain philosophising on their various approaches. Here we read of Acton and Bury, of Macaulay and above all Trevelyan who is the centre of the lecture. Then comes Herbert Butterfield's 1935 challenge to Whig historians. This excellent little monograph is of interest in showing what made Trevelyan tick and also how Cambridge historians have developed.

DEAREST MAMA

Edited by Roger Fulford. Evans. 372 pp. 63s.

This selection of letters between Queen Victoria and her daughter, the Crown Princess of Prussia begin in 1861 under the shadow of the death of Albert, and develop for two and a half years revealing not only

personal detail but the tensions in Prussia, the decidedly conservative German royalty, the liberal politicians and the rising star of Bismarck, but the awful possibility of hostilities between England and Prussia over Schleswig-Holstein. The letters could hardly have found a more competent and sympathetic editor. His brief introduction sets the scene and shows us how Victorians from the queen downward understood death. His method of editing will not please all, despite following the *Times Literary Supplement*; he selects and cuts without indication and with a minimum of notes on the grounds that family letters are not susceptible to scholarly editing. One wonders whether that really applies to a Sovereign, if indeed at all to key historical personages. But granted his method, Mr. Fulford has done a fine job, and it is good to have at least a portion of this epistolary mass (which developed into the next century!) in print.

THE ROMAN VILLA IN BRITAIN

Edited by A. L. F. Rivet. Routledge. 297 pp. 75s.

Mr. Rivet's symposium, beautifully produced and beautifully illustrated, contains six sections by top British experts. H. C. Bowen of the Historical Monuments Commission sketches the Celtic background. The late Sir Ian Richmond tackles the plans of the villas, Dr. Smith the pavements, and Miss Liversidge the interior decor. The editor's long essay on social and economic aspects is important beyond specialist study. He shows how the villa illustrates the transition from tribal wandering to town life. Dr. G. Webster's conclusion is mainly that most of the work remains to be done, and he suggests avenues of approach. The book is essentially specialist, but the historian of the period cannot ignore the general implications.

GLOSSOLALIA

F. Stagg, E. G. Hinson, W. E. Oates. Abingdon. 110 pp. np.

This paperback approaches the subject from three angles—biblical, historical and psychological, and is primarily concerned with showing Christians what to do when a glossolalic person or group appears in a church. The final conclusion is eminently sane: the real antidote is an overall reappraisal of the doctrine of the Holy Spirit. True indeed, but where is the modern Kuyper?

SMALL HOUSES IN ENGLAND 1520-1820

Peter Eden. Historical Association. 35 pp. 6s.

'In the mass these dwellings constitute a body of evidence for the history of everyday life in England of great potential value.' Mr. Eden who writes out of much experience in this field confirms the general soundness of W. G. Hoskins' domestic revolution theory, and seeks in this pamphlet to open up a method of classification for these houses. The illustrations are admirable, and the booklet a useful start in a neglected field of research.

evangelicalism. The book is in the usual Hodders biographical vein, lightly written with plenty of 'edifying' stories and conversion experiences, but as biography extremely superficial. The stream of such publications shows that there must be a market for them, but they can hardly be classed serious reading.

THE AMERICAN TAKE-OVER OF BRITAIN

J. McMillan and B. Harris. Frewin. 253 pp. 35s.

Here is an extremely disturbing book. Whilst African and Asian countries have been busy eradicating colonialist control from their soil, it seems that most of Britain's major industry is controlled from America. The two journalist authors have written an informative and very readable book, going through industry after industry and company after company, and delving back into the late nineteenth century. No doubt a fair bit can be said in terms of providing American technical expertise, capital and jobs, but it remains an ethical question how much one country should control another's economy. Those Christians who wax warmest about eradicating colonialism would do well to ponder more insidious forms of controlling other nations.

THE PARABLES OF JESUS IN MATTHEW 13

J. D. Kingsbury. SPCK. 180 pp. 40s.

Dr. Kingsbury has written up his Basle thesis under Cullmann and Reicke into this book. Mt. 13 is seen as the turning point for Matthew, with knowing and doing God's will the basic thought. The Jews neither know or do his will, whereas the disciples do. On the continent redaction-criticism is in vogue; it means studying a writer in his own context and from his viewpoint, as Kingsbury shows in a valuable historical summary at the outset. He considers in turn the structure of Mt. 13, the concept of the kingdom with which all the parables there are linked, and then the parables to the crowds and those to the disciples. Here is an admirable book which will become standard for all parable study.

JOHN BUNYAN

John Brown. Archon Books. 515 pp. \$14.00.

This is an exact reprint of the Frank Mott Harrison revision of John Brown's famous work which appeared for the Bunyan tercentenary in 1928. The reproduction is excellent with only the slightest infilling in the small print and a certain dulling down of the illustrations. The work remains the classic Bunyan biography, and despite its 1885 origins has neither been surpassed nor superseded.

THE WELSH REVIVAL OF 1904

E. Evans. Evangelical Press. 231 pp. 12s. 6d.

Dr. Eifion Evans is making himself the historian of Welsh revivals. Here he charts in semipopular form the 1904 history, achievements, failings and aftermath. In so doing he casts critical glances at the

SONS OF TIV

E. Rubingh. Baker Book House. 263 pp. \$5.95.

Eugene Rubingh comes from the Christian Reformed Church and has spent a decade working amongst the Tiv tribe in central Nigeria. There are over a million Tiv, of whom 180,000 are Protestants and about half that number RC. Protestant mission work began in 1911 stemming from Southern Africa. Rubingh sets the scene theologically by considering the different concepts of mission reflected in Hoekendijk and McGavran and historically by tracing the background of High Commissioners and CMS work in Nigeria. He describes Tiv life and culture; the Tiv are agrarian people living between the Sahara and the rain forests. The mission penetration of the Dutch Reformed Church Mission was at first sight due to the tenacity of the old tribal ways, but interestingly enough the real breakthrough came just before the war, and much of the initiative came from the Tiv themselves with their Bible schools, culminating in the 1957 establishment of the autonomous Tiv Church of Christ. This whole book is an admirable study in the scholarly evangelical Dutch-American tradition, showing both the problems of church growth and the effects of Christianity on heathen tribal life.

TURKEY'S SOUTHERN SHORE

G. E. Bean. Benn. 188 pp. 50s.

Professor Bean has spent twenty years teaching classics at Istanbul University, and has already written an archaeological guide to Aegean Turkey. Now he turns to the number two tourist area, central southern Turkey, the region round Antalya, but this is a high class guidebook, valuable to the intelligent visitor and to any non-specialist student of Turkey. There are plenty of good photos, charts and maps. Naturally Professor Bean is strong on the classical side, but his method is to start at the beginning and go down to about AD 300. The book is divided into three sections Pamphylia, Pisidia, and Lycia, the first including the biblical town of Perga. The author gives the history and detailed description site by site, and the book fills a gap in the sparse English literature on Turkey; our only regret was that Christianity is passed over in one paragraph, and astonishingly for an author so well informed, he seems to have overlooked the important writing of Sir William Ramsay, who did at least touch on this area.

THE ZONDERVAN EXPANDED CONCORDANCE

Marshalls. 1848 pp. £6.

This is a six Bible version concordance, and the versions are four major ones, Phillips, RSV, NEB, American Standard Version, and two lesser ones of Zondervan's own The Amplified Bible and the Berkeley version. No references to Greek or Hebrew appear, and the book is too early for the OT version of the NEB, but it will certainly be useful for those who like comparing modern versions.

BOOK LIST 1969

The Society for OT Studies. 72 pp. 15s.

This book list will be invaluable for librarians, those who are too busy to keep up with technical OT scholarship, and others who want a summary view by an expert of some specialist study which is inaccessible. Books are marked suitable for schools where the reviewers think this appropriate.

THE OT INTERPRETATION OF EUSEBIUS OF CAESAREA

C. Sant. University of Malta. 128 pp. 12s. 9d.

This learned monograph is the second part of a D.D. thesis at the Pontifical Biblical Institute. Sant notes the divergent assessment of Eusebius by scholars, and sets out to discover 'the principles and method at the basis of his biblical interpretation'. The first (unpublished) part of the thesis is listed under contents, then the author traces the development of exegesis up to Eusebius, then a study of the sense of Scripture, and finally a third (also unpublished) section covering his exegetical method is listed under contents. Sant considers that the 'ultimate principle of his interpretation is the existence of two kinds of reality: the spiritual and the bodily'. This leads to a double sense of Scripture, literal and figurative. Like all the Fathers he interprets the OT christologically. In his historical and apologetic writings he stands close to Irenaeus; in his commentating Origen is the dominant influence.

PATRIOTISM & THEOLOGY

C. Muscat. University of Malta. 113 pp. np.

The author felt that patriotism was being discouraged these days, and believes this to be part of a general attack on Christian values. The answer, he believes, is found in Thomas Aquinas. Accordingly this monograph studies patriotism as understood by Aquinas and in Roman Catholic theology, especially in certain papal pronouncements. It is a useful if limited study. Muscat believes in patriotism as a Christian virtue provided that it does not get perverted into patriolatry, State worship, etc. The whole question of a Christian's duty to his country as against some starry-eyed internationalism is very urgent these days. This thesis only touches the fringe of the problem and is rather narrowly confined to RC utterances. It is a pity it does not consider Protestant attempts to work out patriotism, and that it does not make some application to RC nations like Portugal and their colonial problems, but it is nevertheless valuable to have this scholarly RC study as a beginning.

AN INTRODUCTION TO THE PROPHETS

H. E. Freeman. Moody. 384 pp. \$6.95

Dr. Freeman wrote this book firstly to provide a conservative introduction to the Prophets and secondly to assess prophetism, and the book is accordingly divided into two. Freeman has read the 'negative critics' and states what they think, whilst rejecting them

summarily himself. For those who want a conservative view with just an indication of what radicals think, the book should prove a help. The first section of the book discusses various aspects of prophecy showing how the OT leads onto the NT where prophecy still continues. Freeman also discusses the fulfilment of prophecy. The standpoint is premillennial; but this and the conservative interpretation are maintained from a dogmatic angle.

TEILHARD DE CHARDIN: AN ANALYSIS & ASSESSMENT

D. Gareth Jones. Tyndale. 72 pp. 7s. 6d.

In this short booklet, the author gives a good summary of Teilhard de Chardin's central ideas. This summary, based mainly on *The Phenomenon of Man*, is followed by a critical analysis in which it is shown that Teilhard's world-view goes far beyond the sphere of empirical science. Gareth Jones recognises the naturalistic tendency of Teilhard's thought, and his lack of concern for the individual human being, though it does not seem to be true that Teilhard thought it virtually impossible for any man to be damned. The author's criticism of Teilhard is valuable, but it may be questioned whether he fully appreciates the importance of Teilhard's attempt to rethink Christianity in evolutionary and progressive terms. Teilhard was perhaps both a greater thinker than Gareth Jones allows, and also a less Christian one; but this booklet remains a useful introductory study of his thought.

THE HISTORY OF LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS

P. de Labriolle. Routledge. 555 pp. 60s.

This Labriolle volume originally appeared in French in the early 1920s. It was translated into English by Herbert Wilson and published in 1924. The present edition is a straight photographic reissue. The work has dated a bit, but it has certainly not been superseded, for nothing else quite as full as this exists, taking the reader in five sections from the early postapostolic writers down to the verge of the Middle Ages. Labriolle felt in his day that Europeans neglected early Christian culture in favour of classical models, and he set out to correct the balance.

ANCIENT EGYPT

L. Casson. Time-Life. 191 pp. 41s.

When Napoleon's army reached Luxor in 1799 the magnificence of the ancient ruins were too much for their discipline. They halted and grounded arms of their own accord. Such was the splendour of ancient Egypt, and it is hard to praise this book too highly for its charm in recapturing it. We have everything here, colour photography, drawings, ordinary photographs, reproductions of earlier prints, reconstructions of ancient scenes, and some shots of modern Egyptian life. Egypt's life centres round the Nile, so an early chapter sets that scene. The ancient Egyptians are seen at war, with their skilfully

designed chariots, light with recessed axles for tight turns, their archers, and the infantrymen with spear and dagger. The Egyptians paid great attention to their dead as the mummies, the pyramids and tomb decorations show. Their concern for architecture is reflected all along the Nile from the temples in the south to the Sphinx and the pyramids in the north and delta areas. Ancient Egyptians wrote in hieroglyphics right down to 394 AD, a language that remained a mystery to moderns until the Rosetta stone was deciphered. Professor Casson has written an informative semi-popular commentary round all this and the whole is magnificently illustrated.

THE UNITY BOOK OF PRAYERS

Edited by P. Rowillard. Chapman. 119 pp. 15s.

Of the making of books on unity there seems literally no end. This one is a translation of a book of French prayers collected together from all over the place, ancient and modern, Roman and Protestant, Orthodox. It has a certain stimulating quality, and the book should be useful to dip into or browse through, but something has gone wrong with the type on several pages where the bold crossheads wobble up and down.

LETTERS TO AN AMERICAN LADY

Edited by C. S. Kilby. Hodders. 121 pp. 25s.

These letters, spanning the years 1950 to 1963 when Lewis died, were written to an American lady he never met and who remains anonymous. They are not literary letters and were never intended for publication. Personal details of the lady who is still living have been cut out, and a few letters from Lewis' wife, brother and personal secretary are included. The sum total sharpens up our picture of Lewis, and without quite being in the same class as his other works the book is a useful glimpse of Lewis the man.

BISHOP WESTCOTT AND THE PLATONIC TRADITION

D. Newsome. CUP. 39 pp. 5s.

Dr. Newsome's 1968 Westcott Memorial Lecture demonstrates the Bishop's Platonism in a number of ways and perhaps chiefly through a great admiration for Browning. Newsome turns up a number of little known points en route: Westcott's refusal to read *Lux Mundi*, the edition of Plato he planned but which Jowett of Balliol beat to the post. The lecture maintains the high standard of previous ones.

SYNOPTICON

W. R. Farmer. CUP. 229 pp. £10.

Professor Farmer from Perkins School of Theology, Dallas, Texas has produced a magnificent if very expensive book. He takes the twenty-fifth edition of the Nestlé-Aland text, and has a four colour underlining scheme designed to help the student study his synoptic problem from the Greek text. Solid colour lines give verbatim agree-

ments, and light colour underlinings provide 'significant but incomplete' agreement. The Gospel texts are printed consecutively not as in Huck in parallel columns. It is convenient to have the colouring done for one, but at this transatlantic price one fears many students will still colour up their own copies of the much cheaper Huck Synopsis. No particular view of synoptic dependence is presupposed in this edition.

THESSALONIANS

D. E. H. Whiteley. OUP. 115 pp. 20s.

This *New Clarendon Bible* commentary based on the RSV text is intended for A level and for university students. It seeks to establish what Paul meant and delves into occasional technical problems. Mr. Whiteley believes the epistles Pauline, that probably the first epistle was written first and that A. Q. Morton's computerings are largely nonsense. One of the interesting features is the way the author, whose liberal standpoint is often seen, takes the trouble to see what more conservative commentators say. He is prepared to accept them on small points of interpretation but almost always rejects them doctrinally. Calvin is frequently cited and the volume is the better for that! The detailed commentary is usually fair though the book is much more expensive than the Tyndale commentary, but the theological comment is usually rather defensively orientated liberalism.

THE UPPER ROOM *J. C. Ryle.* Banner. 467 pp. 25s. THE
FOUR GOSPELS *D. Brown.* Banner. 486 pp. 35s.

These two *Banner* reprints are both produced beautifully. The bindings are sturdy, the Ryle text clear and readable as far as the nineteenth century photographed print allows, the Brown volume good too though the smaller text does not photograph so well and the pages are more uneven. The Ryle work is a miscellaneous collection of 21 addresses spanning most of Ryle's ministry. They all reflect the bishop's robust style and clear exposition, which is enough to merit purchase in itself, but the publisher's claim to 'an astonishingly contemporary ring' is not warranted. The Brown is the Brown of Jamieson, Fausset and Brown, and his work was much valued as a devotional commentary by older generations of evangelicals. No modern commentaries have quite managed to supersede this one. Both volumes are straight reprints.

Book Briefs

Hardback

The Involved Man by K. C. Barnes, Allen & Unwin, 246 pp., 42s., is an account of forty years in education in which progressive ideas are bolstered up with very dubious theology such as refusal to believe in a God of judgment, the hoary old myth of Calvin burning Servetus, etc. **Gandhi's Truth on the Origins of Militant Nonviolence** by E. H. Erikson, Faber, 474 pp., 50s., is a detailed study of Gandhi's strike leadership of the Ahmedabad textile strike in 1918, the American

author being primarily interested in psychological explanations as in his earlier study of Luther. **Philosophy and the Meaning of Life** by K. Britton, CUP., 218 pp., 40s., the professor of Philosophy at Newcastle University has written a simple yet serious book about basic philosophical questions. He writes about man, the universe, and the meaning of life. Whilst institutions try to impose uniformity and theologians rationalise (so Britton says), individuals must decide for themselves. This book is intended to help them. **The Closed Question** by R. Pixley, Chapman, 140 pp., 21s., is a study of the history and present situation in race relations in Britain by a Jamaican immigrant; the style is racey journalese. **Metropolitan Tabernacle Pulpit Vol. 32** for 1886 by C. H. Spurgeon, Banner, 708 pp., 25s., is the first of a massive Spurgeon sermon reprint.

Paperback

Education and Christian Parents by P. Cousins, SU., 190 pp., 8s., is a lecturer's survey of the current educational scene written mainly for parents, and thus popular. **OT Readings at the Holy Communion**, DLT., 85 pp., 6s. 6d., contains the Anglican lessons in the Jerusalem Bible version. **Burning Issues Series No. 7 Drugs**, 24 pp., **No. 8 Housing**, 20 pp., both St. Andrews Press, 1s. 6d., continue a useful Church of Scotland study guide series providing factual information and biblical principles. **Mind How You Handle Me** by J. C. King, Hodders, 127 pp., 6s., is a journalistic exposé of our prejudices when approaching the Bible, plus a few of the author's too. **Jesus, Why?** by R. R. Caemmerer, Concordia, 93 pp., \$1.95, contains sermons for Lent and Easter. **God in the Valley** by P. Price, Patmos, 64 pp., 3s., tells the story of missionary work in N.W. Kenya in the Mwino valley. **Family Planning and Christian Marriage** by A. M. J. Kloosterman, Collins, 91 pp., 4s., is a liberal guardedly RC book by a Dutch missionary to Polynesians. **Creation, Evolution and the Christian Faith** by R. Acworth, Evangelical Press, 32 pp., 2s. 6d., warns against too ready acceptance of anti-biblical, unproven evolutionary hypotheses. **Instrument of Thy Peace** by A. Paton, Collins, 128 pp., 5s., is a collection of Christian meditations by a S. African episcopalian, whose theology is somewhat muddled. **What Unity Implies**, edited by R. Groscurth, WCC, 133 pp., is six essays which stemmed from a WCC Faith and Order working party, and all relate to Uppsala. **For Self-Examination and Judge for Yourselves!** by S. Kierkegaard translated and introduced by W. Lowrie, 243 pp., 22s., contains a reprint of a prewar Kierkegaard volume, the tracts translated dating from the time when his attacks on organised religion were becoming increasingly sharp. **Who died why** by J. Eddison, SU., 94 pp., 5s., continues the author's series of short popular question-answering. **World in Revolt** by Basilea Schlink, Oliphants, 22 pp., 2s., is a pamphlet depicting antichristianity on the march. **The History Teacher and Other Disciplines** by J. Fines, Historical Association, 16 pp., 3s. 6d., is a plea to historians to use the tools of other disciplines. **The Ten Principal Upanishads** translated by S. Purohit Swami and W. B. Yeats, Faber, 159 pp., 9s., is now in paperback.