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# Book Reviews

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THE CAMBRIDGE MEDIEVAL HISTORY, VOLUME IV: THE BYZANTINE EMPIRE. PART I: BYZANTIUM AND ITS NEIGHBOURS. Edited by J. M. Hussey, with D. M. Nicol and G. Cowan. CUP. 1,168 pp. £7.

The first major British Byzantinist was Gibbon; and there followed him George Finlay, J. B. Bury and the late Norman Baynes. A few names, but mighty ones, for two centuries of study of a millennium of European and Christian history. Bury edited Gibbon's *Decline and Fall*, and began *The Cambridge Medieval History*; Baynes brought the volume in that series on the Eastern Roman Empire into haven.

That was in 1923; yet Baynes himself was involved in the planning of the current volume which, as the progress of historical scholarship makes necessary, replaces his own.

A distinguished army of scholars, only a minority of them British, laden with battle honours and containing many a nonpareil in his own field, has been assembled under Professor Hussey's banner. That many of the names on the muster roll are of the aged or the dead is an indication of one of the difficulties of such a project: it has been long in gestation, some five years in the press, and outside factors, such as the shape of series as a whole, have determined some of its features. The most obvious new feature is the division of the volume into two *Hefte*, of which only the first is under review here. The second, called 'Government, Church, and Civilization' has essays on, inter alia, government, administration, law, music and liturgy, monasticism, 'theological speculation and spirituality', literature, science and art. Such an arrangement impedes criticism: what one looks for in this part may turn up in the other. It also partly explains a certain old-fashioned air about the essays: they provide an outline of events but comparatively little analysis and little explanation of the social, economic, demographic and religious forces at work. Some items were indeed omitted because the *Cambridge Economic History* was to treat them in full (in fact, it hasn't). Some may recall Professor Basil Hall's complaint that the Reformation volume of the new *Cambridge Modern* was 'Reformation without tarrying for theology'. In this case we must tarry for theology till the second part of the volume. Considering how highly theological was the Byzantine way of life and death, this is a pity.

One may well argue that Byzantium begins, not with Leo III, but with

Constantine, 400 years earlier. Bury's construction of the *Cambridge Medieval*, however, requires that East and West live together in the earlier volumes. In the new volume, a necessary introduction to the Christian Empire A.D. 330-717 is provided by that elegant scholar, the late H. St. L. B. Moss. It is quite masterly. A sort of appendix to it by Fr Gervase Mathew called 'The Christian background' is hardly substantial enough to guide the student to a sufficient understanding of the theological and religious issues taken for granted in the later essays. The big battalions then take over the story of Byzantium: V. Anastos from Leo to Theophilus, the lamented H. Grégoire the Amorian and Macedonian dynasties, the editor herself the rest of the story to the Fourth Crusade. As in the original volume, Venice is given a chapter (now by R. Cessi) as belonging, in this period, to the Eastern Mediterranean. D. M. Nicol lucidly outlines the distasteful episode of the Fourth Crusade and its aftermath (at short notice, we are told, and are left naughtily guessing at the identity of the distinguished defaulter). G. Ostrogorsky on the Palaeologi, who took such an unconscionable time a-dying, and K. M. Setton on the odds and ends of Latin states in the East, conclude the central part of the story. Then it is the turn of Byzantium's neighbours. Professor Dvornik was the obvious choice for the (especially ecclesiastical) relations with Rome and Professor Obolensky for the (frequently missionary) relations with Bulgaria and Russia. Then come essays on the Balkans (M. Dinic), Hungary (G. Moravcskik) and Armenia and Georgia (C. Toumanoff). Essays on Islam by Bernard Lewis and G. E. von Grunebaum provide the sort of help for the student one would like to see for the Christian material, before M. Canard outlines Byzantine-Muslim relations. The narrative closes with studies by F. Taeschner on the Turks, the eventual liquidators and legatees of the Christian Empire.

The narrative closes, but not the book. There are 400 more pages of reference material: rulers and dates for all the states and peoples, popes and patriarchs, and (necessary in Byzantine history for the coolest head) genealogical tables. There are invaluable bibliographies to each essay, and the index extends over 100 pages. I have not been able to fault it. The maps are adequate, if conventional.

In short, we are bound to treat this volume, with all its disappointments, as a standard work of reference. For the who and when and where within its enormous scope it is excellent. For the why, on which Gibbon and Bury had strong ideas strongly expressed, and the how, which is so vital a part of historical writing (what *made* an iconoclast or an anti-iconoclast?) it is less satisfactory—but there is always the second half. As to the subject itself, its study is always good for West Europeans—it cuts them down to size. Nor is it a bad thing for Western Christians to see how much of what seems epoch making in their church history is in fact a matter of the parish pump. When J. B. Bury wrote in his original preface that 'the Crusades were, for the Eastern Empire, simply a series of barbarian invasions of a particularly embarrassing kind' that refined distaste for the Church which he shared with Gibbon gave an edge to his tongue; but he had a point.

A. F. WALLS

CHRIST AND THE WORLD RELIGIONS. *Charles Davis*. Hodders. 157 pp. 30s.

Since I am myself awaiting the publication, next month, of a book on much

the same subject, I turned with both interest and anticipation to this considered answer by a front rank theologian to the question how he, while remaining a Christian, could make sense of the religious diversity that characterises the world in which we live.

The first chapter ('Problems and Attitudes') chiefly consists in a summary of the conclusions reached by a wide variety of Christian thought on this subject in the past and present. But with his second chapter ('Faith and the Religions') Charles Davis begins to break new ground with a detailed analysis of the meaning of faith. He defines faith in general as 'a dynamic state, involving intellect, will and emotions'; and *religious* faith as 'ultimate concern, interpreted as our being ultimately concerned with what is ultimate'. What he is basically interested in is 'authentic human living', which necessarily involves an 'unrestricted openness to truth and a correspondingly universal love'; but, again, *religious* experience 'heads beyond these limits to a transcendent reality'. Even so, the real secret is deeper than this: the experience that 'the transcendent towards which men in their openness tend has in reality grasped the seeker'. But this means that the experience is 'given' rather than achieved—or, in other words, that it is the grace of God alone which brings men to 'self-transcendence' in seeking out the truth, in moral behaviour and in loving relations with others. And this, Charles Davis believes, is an experience given (in various ways and degrees) to men of different religions—but always by the same God, however little they realise or acknowledge this.

In his third and last chapter ('History and Faith in Christ') a distinction is drawn between religions which are centred exclusively on the 'mystical' experience of individuals, and those which are also, or primarily, based on a prophetic word which comes to the ordinary worshipper from outside himself. This is, of course, supremely true of Christianity, for Christ was a real *person* who lived in history; an *event* (and here he insists that 'since the atonement is an objective fact, to experience its effects does not necessitate a knowledge of it'); an abiding *presence*; and the final *word* of God to men.

With much of this I, for one, can agree, although I cannot help wishing, at times, that the theologian (like other specialists) would stop weaving words and state his meaning in clearer and more concise terms! I would also agree that 'genuine religious faith' can be found outside the Judaeo-Christian tradition—although I am extremely doubtful if this is true of any reliable 'prophetic revelation'. But he seems to me to go much too far when he argues not only that individuals in other religions may come to an experience of salvation in Christ, but that 'If Christ is truly universal Saviour, then religions other than Christianity, which are in fact still the vehicles for the religious faith of most men, must have a positive place in the divine scheme of salvation through Christ'. In particular, he appears to lose touch completely with New Testament teaching when he questions whether it would in fact be better 'for the cause of faith in Christ were religious diversity to come to an end by all men becoming Christians'. As men are in the present historical order, he maintains, 'a pluralistic situation seems best to preserve and promote truth and to ward off corruption'.

His defence of this (to me) untenable view is the typically Catholic doctrine of 'representation': in Israel of old, in our Lord in his atoning death, and in the Church as called out, through the universal proclamation of the Gospel, 'for a special representative role'. In her Christ is 'manifest', in other

religions he is 'latent', as E. L. Allen puts it; and 'We know the manifest Christ only in part, so that we are not in a position to define the outlines of the latent Christ'. If this is another way of referring to the 'light that enlightens every man', there is, no doubt, some truth in the remark; but it seems a far cry from St. Paul's assertion that 'if our gospel be hid, it is hid to them that are lost: in whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them'. J. N. D. ANDERSON

THE SPIRIT-PARACLETE IN THE GOSPEL OF JOHN. *George Johnston*. CUP. xii, 192 pp. £3.75.

Professor Johnston's thesis is that in John holy spirit does not mean 'the Third Hypostasis of the Holy Trinity of later orthodoxy' but 'the power flowing from a holy God, or from the divine Son'. The author claims that this does not mean that the spirit is simply an impersonal energy, but he certainly wishes to deny that the spirit is fully personal.

To defend his thesis the author first considers the general teaching of John about spirit, claiming that it is the breath or power of God. He then examines in more detail the term Paraclete. In useful sections he argues that the five Paraclete sayings in the Gospel are truly Johannine, and also that the Gospel and 1 John (with its solitary Paraclete text, 2:1) come from the same author.

He then examines the contribution of recent scholarship on the origin of the term. After examining the views of R. Bultmann (whose Mandaean theory he rightly rejects) and of R. E. Brown (whose article in *New Testament Studies* 13, 1966-67, pp. 113-132, is in our opinion the best introduction to the problem since J. Behm's article in the *Theological Dictionary of the New Testament*, V, pp. 800-814), he discusses at length O. Betz's book, *Der Paraklet*, Leiden, 1963. Betz takes up the earlier suggestions of S. Mowinckel and N. Johansson that the background is to be found in Jewish ideas of intercessors and mediators in God's heavenly court. Mowinckel's view that *melits* (Job 33:23; cf. 16:20) is the Hebrew prototype is accepted. Betz's own contribution lies in a study of the Qumran material where he finds that the 'angel of truth' is identified with the angel Michael, and that the concept of heavenly spokesmen for God's people is of great importance. He concluded that John identified Michael with the Spirit of truth (a phrase found in the Qumran texts) and thus arrived at a concept of Michael as the Spirit-paraclete. Johnston himself argues that the identification of the spirit of truth with the angel of truth, Michael, had already been made in Judaism, and that John was polemicising against the identification; for him the spirit of truth was the spirit of Christ and not Michael.

In a final section Johnston argues that the Paraclete is at work in the apostolic church, so that the church, kept alive by this divine power, is the successor to Jesus.

The book thus contains a number of useful discussions and summaries of research, but its main thesis is quite unconvincing. The author is unable to explain away the evidence for the personal activities of the Paraclete in John, and in-effect he admits this on pp. 84, 87 and 123. *Parakletos*, he says, denotes a function, not a figure called 'the Paraclete'. But surely this function is a personal one. Nobody would imagine a function such as that of a 'representative' (Johnston's own choice of translation) being undertaken

other than by a person. It is true that much New Testament language about the Spirit may be regarded as impersonal, but it must surely be assessed in the light of the undoubtedly personal usage.

Moreover, if Johnston's choice of background is correct, then this speaks decisively for the personal character of the Paraclete. It is here, however, that assessment of his argument is particularly difficult. He dismisses some of Betz's arguments as speculative, but it seems to me both that he himself is equally speculative, and that his criticisms of Betz largely reduce the value of the interpretations made by Betz on which he wishes to rest his own conclusions. We can, I think, accept that the idea of heavenly intercessors forms the background to the Paraclete concept, but it seems far-fetched to bring Michael in. May not the reason why John does not mention Michael simply be that he was not thought of in this connection?

It seems, therefore, that the author would have done better if he had taken more seriously his own principle that 'the proper starting-point is exegesis of the Johannine texts' (p. 87). Moreover, his own chapter which traces the use of *parakaleo* in the New Testament and the parallels between Christian activity and that of the Paraclete appears to offer a more promising line of research, and suggests that those scholars who would link *Parakletos* closely with *parakaleo* (an equation not made explicit in John) are on firm ground. This chapter consorts oddly with what precedes on Qumran, and suggests that Johnston has over-emphasised the importance of the latter.

It will be clear, therefore, that the material in this book must be assessed with great care. The evidence is often too thin to support the author's conclusions. Perhaps the worst example is when it is claimed that the three wilderness temptations relate to the three roles of Messiah, priest and prophet. The evidence for the second of these? Simply that 'The Elijah or priestly function must somehow lie behind the enigmatic reference to the pinnacle of the Temple (Luke 4:9), perhaps on the basis of Mal. 3:1' (p. 52)!

I. HOWARD MARSHALL

WITCHCRAFT. *Barbara Rosen*. Arnold. 407 pp. 65s. WITCHCRAFT AT SALEM. *Chadwick Hansen*. Hutchinson. 252 pp. 35s.

There has been a revival of interest in the subject of witchcraft among serious historians. The subject is no longer dismissed as a set of outmoded superstitions, but seen as an important clue to the tensions within particular groups and societies. In addition, the work of scholars like Professor Trevor-Roper has shown that witch beliefs are only part of a whole attitude to the world. They did not disappear without a fundamental revolution in attitudes, and that was slow in penetrating all levels of society. Indeed it is clear that witch beliefs have not disappeared even yet. Nor has the unlovely effect of mass hysteria on the innocent, even if the causes have changed.

Both books are useful in different ways. Mrs. Rosen provides an admirable collection of popular writing on witchcraft from the sixteenth and seventeenth centuries, covering a wide range of phenomena. Hansen examines the trials and hysteria in Salem, Mass., with constant reference to the trial transcripts and contemporary sources. His work is a useful case study of a particular incident which is already unusually well documented and which has developed a mythology of its own.

Those who are familiar with recent writing on New England puritanism will not have been taken in by the 'popular' view which Professor Hansen

sets out to demolish. Nevertheless, it is useful to have a summary of the case with the record set reasonably straight and to see how personal animosity distorted accounts of the hysteria. Hansen throws much light on the way a community can resolutely refuse to see the significance of some facts. Even decent and levelheaded men are so caught up in a web of falsehood and half-truth that they cannot distinguish between the innocent and the guilty. Far more was involved than parsons snatching at any pretext to restore declining influence. 'What made the trials at Salem possible was that circumstances combined to make the leadership believe that on this occasion there was substance behind the perennial popular fears of witchcraft' (226). The clergy found it difficult to resist popular feeling, but it was their misgivings and the patient absurdity of some of the accusations which finally brought the community to its senses. And we should remember that in 1966 there was a public fast day in repentance for the death of the innocent. Modern witch-hunters lack that honesty.

Mrs. Rosen's book helps a twentieth century reader to understand the pervasiveness and cogency of witch beliefs. She has an admirable introduction, covering the various types of magic, the means used to elicit confessions, the marks of a witch, and the distinctive nature of English witch beliefs. These were formed much more by popular pamphlets than the technical and terrifying continental literature and even judges were more likely to be influenced by legal precedents than scholarly treatises written by the clergy.

Only during 1644-46 did England have a professional witch hunter when the assizes were suspended. Possibly, between one and two hundred died as a result, but convictions fell rapidly once normal judicial procedure was resumed. Yet even though some of the continental ideas became increasingly current (witches' Sabbaths and sexual relations with the devil), the English witch differed markedly from the continental one. Witches did not have the power to become animals. They had animal familiars instead. Possession of children by spirits was another distinctive English feature and there was a great deal of fruitless discussion about the validity or otherwise of exorcism.

As Mrs. Rosen makes clear, there was a good deal of trickery and credulity involved, but, nevertheless, witchcraft was an important way of explaining the mysterious and terrifying. Her section on *What really happened?* contains many interesting suggestions without attempting to claim that she has offered a likely explanation that would fit all the cases. There is ample room for further work on the part played by religious beliefs.

The remainder of the book is taken up with documents which illustrate the common features of witchcraft and the methods used to deal with witches. Brief introductions and useful annotations combined with well-chosen selections makes this a book which will be a standard work of reference for those who do not have ready access to source materials and wish to own a positive mine of information about the less pleasant features of life in Elizabethan and Jacobean England. If future volumes of the Stratford-upon-Avon Library continue this standard they will be indispensable to students of sixteenth and seventeenth century England.

IAN BREWARD

THE CHORAL REVIVAL IN THE ANGLICAN CHURCH 1839-1872.  
*B. Rainbow.* Barrie & Jenkins. 368 pp. 65s.

The Tractarian Movement was centred on the doctrine of the church, and as

a natural later consequence Tractarians and their ritualist successors turned their attention to church buildings, to church decoration and to church music, in sum all the accompaniments of church worship. J. F. White in his doctoral study *The Cambridge Movement* charted the path of the Tractarian church builders, the Cambridge-centred Ecclesiological Society with their determination to reimpose mediaeval Gothic grandeur, some of the results of which have posed delicate problems for the contemporary redundant church experts. Now Dr. Rainbow has tackled church music, and in particular the various concepts of choral revival. The starting point is Frederick Oakeley at Margaret Chapel, Marylebone [All Saints, Margaret St.] where pointed psalms and Gregorian tones were introduced. The rival concept appeared from the Irish cleric John Jebb, the trusted adviser to Dr. Hook of Leeds, and also from S. S. Wesley. Jebb wanted to be more thoroughly Church of England, so he harmonised Anglican chants, and produced choirs in imitation of Cathedrals. Oakeley, whom Rainbow favours, sought to return to primitive simplicity and to involve congregations. Jebb, whom Rainbow plainly dislikes, had the choirs to do the singing and the congregation largely to watch. Oakeley's ideas were taken up enthusiastically by some Tractarian front runner successors, though sometimes the ideas were modified. Jebb's appealed to staunch middle of the roaders, and the more so when Oakeley himself went to Rome.

What Rainbow does, having set out the two main concepts at the start, is to trace what happened in various parishes, almost always Tractarian strongholds, to look at Thomas Helmore and St. Mark's College, Chelsea (where Rainbow teaches and where his research which grew to a Leicester doctorate began), at Robert Druitt and the Parish Choir, then at Frederick Helmore that much travelled trainer of choirs. That completes the first part, the origin of the movement. Then comes its growth, first with W. J. E. Bennett whose activities caused public outbursts and riots in Pimlico, and the activities of bishops especially Blomfield who tried to restrain what they thought to be popish innovations. Next came the Gorham Judgment and fresh scamperings off to Rome. But the choral movement picked up again, expanding this time into Broad Church circles where Braylike clerics tried to select bits of all traditions to please everyone. Rainbow looks at Oxford and Cambridge, how the choral revival penetrated their chapels, and how cathedrals too were reached. But latter day Tractarians found it easier to build a new church for their new ways than take over an established one, hence a spate of grandiose church building. Musical publications had of course been proceeding all the while, Oakeley himself starting them, but the climax was *Hymns Ancient and Modern*, in origin though not latterly a High Church book. But Rainbow stops at 1872 having seen a third type of choral service emerge in addition to Oakeley's and Jebb's, that of Barnby, whose special musical church soon got dubbed 'The Sunday Opera'. Traces of all these exist today, often mixed up. But that situation is not new, being evident in Corwest's 1881 survey, *Phases of Musical England*. Rainbow stops at 1872 partly because he sees Stainer's appointment to St. Paul's Cathedral as the final phase in the reform of Cathedral music, partly because by then a flood of new hymn books had appeared, and partly because by 1872 the initial thrust had to some extent been spent, or rather had been counterfeited and the overall results not what the originators and pioneers had hoped.



Rainbow has done a competent job, tracing out the musical developments with the thoroughness to be expected in a thesis, but his work is not in the same class as White's, for his appreciation of general nineteenth century history is somewhat limited and coloured by his own views. Evangelicals do not figure in his book much, and little attempt is made to understand and interpret the Protestant opposition. Somehow one never feels too sure of Rainbow once he gets off music. As to the current relevance of this choral revival, one wonders if it has not done as much harm as good. Of course music should be worthy of God. Of course Oakeley was right in congregational participation. But can any but a few special 'musical' churches sustain really good music, and even in those churches, with the problems of the economics of choir schools, does the music crowd out other things? We do not know; we just ask. Dr. Rainbow has done a thorough and useful if rather restricted piece of research which will enable readers to judge for themselves.

G. E. DUFFIELD

**THE WORK OF WILLIAM PERKINS.** *Introduced and Edited by Ian Breward.* (Courtenay Library of Reformation Classics, 3.) Sutton Courtenay Press. xv + 646 pp. 120s.

Those who know, or even only know of, Professor Breward have been eagerly awaiting this massive volume. They have waited the full seven years, but they will not be disappointed.

The thirteen works by William Perkins (1558-1602) here reproduced in whole or in part are grouped under four heads: theological; worship and preaching; practical; and polemical. This last section consists of one piece against Rome and one against 'the damned art of witchcraft' (it is typical of Professor Breward's impartiality that he has chosen to include this). We see at once the enormous spread of Perkins' writing. In addition, he wrote on conscience, casuistry and the calling of the ministry works which are not reprinted here, for the good reason that they are already adequately represented in modern editions. Professor Breward has worked from the three-volume edition of Perkins' *Workes* published in 1616-18. Checking of a paragraph taken at random from each of the pieces reprinted shows, as was expected, that the reproduction is wholly reliable.

In an appendix Professor Breward lists Perkins' forty-six<sup>1</sup> books in alphabetical order, noting not only editions but translations into other languages, Czech and Hungarian as well as the more familiar languages of Western Europe. Almost ninety editions of his works were printed in the Netherlands alone. For long after his own day Perkins was, indeed, a European figure. Even in the nineteenth century the German theologian Martin Schneckenburger included Perkins' Catechism, *The Foundation of Christian Doctrine* (1590), in a Latin translation published at Basel in 1606, as an important primary source for Reformed theology.

His quiet insistence that Perkins must be seen in his European setting even in his own life-time gives Professor Breward's introduction a rare distinction. He is as familiar with Zanchius and Musculus and Voetius (*agmen dicit Perkinsus*, Voetius wrote) as with Jewel and Hooker or with the Independents, William Ames ('Perkins' most influential disciple) and John Robinson. In England, 'instead of leading to a purified church, Perkins' emphasis on individual regeneration led to a growing diversity within the puritan movement which was ultimately to make united action impossible and lead to

independency rather than a truly reformed national church'.<sup>3</sup> Nevertheless, Professor Breward rightly shows Perkins to have been a well-spring of genuine reformed Church-of-Englandism,<sup>4</sup> the inspirer of successive generations of those who abhorred separatism and worked ceaselessly for a purer church. In the barren controversy between bishops and elders, whether *iure divino* or not, Perkins was not interested: he never mentions either.

Professor Breward scrupulously avoids claiming too much for Perkins. More than once he shows that Perkins was a magnificently serious populariser, combining the best of old and new in an attractive, acceptable manner, rather than an original thinker. 'It is in method that Perkins made his main impact.' Men 'might not always agree with Perkins' results. His method was not challenged'. 'He had a genius for seeing the heart of issues, purging away verbiage and stamping the result with his own independence of judgement, his concern for vital religion and the edification of his readers' (105-6).

Since very little seems discoverable about Perkins' life and circle, it is perhaps worth observing that Peter Moufet, rector of Fobbing, Essex, brother of the Thomas Moufet to whom Perkins dedicated one of his books, dedicated one of his own books to the third Earl of Bedford and another to the Earl's daughter, the Countess of Cumberland, and that Perkins dedicated two of his books to the Earl and the Countess also. May this point to a coterie worth following up? And may the 'son-in-law' to whom Perkins bequeathed his Bible only seven years after his own wedding have been neither the husband of an illegitimate daughter nor the subject of a child betrothal, as is suggested, but a stepson? Richard Baxter often calls his stepmother his mother-in-law.

GEOFFREY F. NUTTALL

<sup>1</sup> As a separate work by Perkins, No. 12, *Cyfarwydd-deb i'r Anghyfarwydd* is a ghost; this is a collection published by Stephen Hughes, which includes a Welsh translation of Perkins' Exposition of the Lord's Prayer.

<sup>2</sup> P. 33; cf. p. 57, where 'root' is a rare slip for 'route'.

<sup>3</sup> An independent line of argument in support of this position may be found in the choice of Perkins as one of the religious writers translated into Welsh in the 1670's, for this was indicative of a desire 'to secure, or to preserve, the place of the Welsh people in the comity of Reformed nations . . . continuing an internationally accepted Puritan piety': G. F. Nuttall, in *The Beginnings of Nonconformity*, 1964, p. 31.

THE FAMILY LIFE OF RALPH JOSSELIN. *Alan Macfarlane*. CUP. 241 pp. 55s.

Ralph Josselin came from a yeoman family in Essex. His grandfather had been a well to do yeoman but his father by unsuccessful farming had lost this patrimony and, dying when Ralph was 19, bequeathed his son only a good education at Cambridge, and £20.

Josselin entered the ministry of the Church of England and he exercised his ministry during the reigns of the two Charles' and the Commonwealth. He was a Puritan, and expected to be ejected at the Restoration but probably due to the inefficiency of the bureaucracy, after a time of uncertainty, he survived in his living at Earls Colne, dying in 1883.

He kept a detailed diary, and it is this which has provided the material of Dr. Macfarlane's book, which is subtitled 'An Essay in Historical Anthropology'. The author analyses Josselin's economic activities—we learn for example, that it cost £10 a year to feed and clothe a child and a little more

for an adult. The parish living, though a good one apparently, was only £60 per annum. The Impropiator supplemented this salary by gifts from the great tithes, and in the earlier part of his life the vicar supplemented his income by school teaching. He was also a successful farmer so that he was not only able to maintain his family at a superior level—during one period of his life his family expenses were four times his stipend—but he was also able to leave his son and daughters substantial legacies and marriage settlements.

The book is not a biography so much as an objective account of a clergyman's life in the social setting of his time. Though the author does not altogether sympathise with his subject's religious standpoint, it is plain that Josselin was a deeply religious man. He was generous in his use of money. He and his family fasted one or two meals a week in order to have money available to give to the needy. He also tithed his income. He used part of this tithe for his ecclesiastical dues, part for the needs of the church services, part for charitable gifts and he spent £1 a year on books. He was plainly a wide reader, and a good preacher, but his sermons were lengthy from our point of view. On one occasion he 'expounded, prayed and preached about 5 hours'; on another occasion he preached until 'the sun was set', the service having begun at 11.00 a.m.

It is interesting seeing how family life was conducted in the 17th Century. In particular, it becomes evident that children were not brought up in their own home after puberty. Josselin's family were apprenticed and lived in other homes, while Josselin and his wife themselves received other children into their home to help in the work of the family. Altogether, this book is a valuable contribution to the study of the seventeenth century life in the English villages.

It is plain from Josselin's diary that he was a man similar to ourselves, in the strains and conflicts of life with which he contended. An objective study such as the present work under review, is of great interest, but it leaves something still unsaid. We look for a biography, which basing itself on the diary and on the inferences so admirably drawn from it in the work under review, is able to lead us imaginatively into Josselin's mind and aspirations.

DAVID BROUGHTON KNOX

RESURRECTION AND THE NEW TESTAMENT. *C. F. Evans*. S.C.M. 190 pp. 30s.

'To a greater extent than it is anything else, Christianity—at least the Christianity of the New Testament—is a religion of resurrection; and it is this to a greater extent than is any other religion.' A promising beginning to a rather disappointing book which began life as a course of lectures given in Liverpool as long ago as 1964, though Prof. Evans has taken note of much of the literature on the resurrection which has appeared since then. Chapter one, on 'The Idea of Resurrection', begins with a collection of quotations from A. M. Ramsey, W. Pannenberg and others (including many of the Fathers) on the centrality of the Easter event for Christian faith. There follows a discussion of the rise of belief in resurrection in Jewish apocalyptic circles, leading to the conclusion that by the time of Jesus belief in resurrection was not yet widespread or commonplace. Evans remarks how infrequently the resurrection is spoken of by the Synoptic Jesus (food for thought for scholars who think the early church read back its own situation into the sayings of

Jesus), and suggests that only the resurrection of Jesus itself, 'whatever it may have been', could have produced the confident faith in resurrection which dominates the rest of the New Testament.

Chapter two is a careful but not very original analysis of the traditions of Jesus' resurrection in the Gospels and 1 Corinthians; Evans takes a fairly standard form-critical line which makes a number of questionable assumptions. (i) A narrative included for apologetic reasons (e.g., Mt. 28: 11-15) is assumed *for that reason* to be unreliable. There *may* be reasons for suspecting the authenticity of a pericope, but its apologetic nature is not a *sufficient* reason.

(ii) Evans finds all kinds of inconsistencies between the resurrection-narratives of the various evangelists as a result of his view that 'each evangelist gives his own version as a total version, which was not intended to stand up only if it stood alongside another, or was supplemented by another' (p. 128). We may grant that harmonisation is a dangerous business, and that even the most convinced and cunning harmoniser has big problems on his hands. But it is surely ridiculous to suppose that an evangelist as he wrote his version, e.g., of the empty tomb stories, was unaware that facts were available that he has not included, and that other implications of the events were possible apart from those he has chosen to set down.

(iii) Evans' case is built on an accumulation of probabilities. But often his interpretation of a passage, though possible, is not the only one possible or even the most likely. See, e.g., his argument that the 'third day' of 1 Corinthians 15: 4 is a purely theological statement, not a chronological one.

Chapter three gives a useful but rather pedestrian survey of the various 'theologies of the resurrection' found in the New Testament, including considerable discussion of the relation between Jesus' resurrection and exaltation. And an Appendix summarises the thought of such men as Künneth, Barth and Pannenberg about the relation between theology and history in the resurrection tradition. But one cannot help being disappointed that Evans does not really make his own contribution to this debate. Indeed, it is the author's tendency to raise big questions without really getting to grips with them (e.g., What *is* the relation between theology and history? What *was* the nature of the event which gave rise to the Christian church as an independent group?), that makes one suspect this book will not set the Thames on fire.

STEPHEN TRAVIS

EXILE AND RESTORATION. *P. R. Ackroyd*. SCM. 286 pp. 55s.

The last six centuries of Hebrew history before the coming of Christ have often been unconsciously regarded as the doldrums of the Old Testament period. Long after the golden age of the united monarchy, the eighth-century prophets brought flashes of brilliance to the Judean scene, but then came Nebuchadnezzar, the exile and the downfall from which Judaism never fully recovered. The avowed aim of this book is to counterbalance such a view by concentrating attention on one crucial period in Israel's history and thus to show that the century which saw Judah's exile and restoration was an age of creative development worthy of far greater appreciation than it has often received. This was the theme followed by Professor Ackroyd in his Hulsean lectures at Cambridge in 1962. These have now been reworked and expanded with encyclopaedic thoroughness in this survey of Hebrew thought in the sixth century BC.

Although at the outset the reader is treated to a historical survey of the period, it is soon obvious that the book's aim is not historical but theological. So the student must beware of thinking that he has here a textbook of sixth century history. Instead he is given studies on the work of Jeremiah, Ezekiel, Deutero-Isaiah, Haggai and Zechariah, as well as on the Priestly school, the Deuteronomistic historians and the Chronicler. In every case the spotlight is fixed on detectable attitudes to the events of the exile and to the writers' hopes for the future. All else is regarded as of secondary importance. The result of all this painstaking work is not that a new pattern is brought to light (Professor Ackroyd is rightly suspicious of all attempts at over-simplification), but that the rich complexity and diversity of Old Testament thought is carefully laid out for the reader's consideration.

Of particular interest is the place given to Temple theology, with regard both to the destruction of the old and to the rebuilding of the new. If the Temple at Jerusalem was the dwelling-place of Yahweh and the symbol of His presence, the varying interpretations of its downfall and the place attributed to it in the plans for the restored community take on particular significance. Ezekiel's contribution here is well put, and Ackroyd draws out the theology inherent in his vision of chs. 40-48 without being sidetracked into discussion of whether Ezekiel expected any literal fulfilment of this.

But to most readers, the abiding value of this book will probably be the detailed exegetical study of Haggai and Zechariah 1-8. This occupies a full fifty pages and incorporates some fascinating interpretative discussion, in which many traditional conclusions are questioned and new suggestions are canvassed. One could wish that more conclusions were drawn and less scholarly caution was observed, if only to know where the writer actually stood on a given passage, but the reader can at least take comfort from the experience that a journey can often be very enjoyable even when the destination is not quite clear.

JOHN B. TAYLOR

**THE PROBLEM OF REDUNDANT CHURCHES. I.** *Bulmer-Thomas* (1970). Ecclesiological Society. 14 pp.

This helpful, moderately expressed, and justifiably cautious introduction to the new statutory provisions for dealing with redundant churches deserves careful attention on the part of thinking Christians. (The Ecclesiological Society's original seal, with *vignette* of the Round Church, Cambridge, reproduced on the cover, is a reminder of bygone battles! This publication at least should be less controversial.) The problem is not, as some might imagine, a new one, although certain of its elements derive from current conditions. Twenty-six churches, for example, in the small city of London area were closed (for reasons more or less obvious) between 1782 and 1939. Nineteen of these at least were of outstanding architectural merit, having been designed by Sir Christopher Wren. Not only were the buildings a complete loss, but many excellent fittings, and most of their sculptured memorials, were involved in the destruction.

Now, in theory at any rate, a building of distinction, for which no ecclesiastical or suitable secular use can be found, becomes finally the responsibility, with due safeguards, of the nominated advisers and administrators of the Redundant Churches Fund. The Fund, for an initial period of five years, is virtually assured of £500,000. Of this, £100,000 should accrue from the sale of sites—one third of the total, the rest to be available for diocesan

purposes. Half the remainder is forthcoming from the Government, and half from the Church Commissioners. This seems a reasonably satisfactory division of liability.

A glance at the *Report of the Archbishops' Commission on Redundant Churches* 1958-60 shows how difficult, complicated, and fraught with dangers the situation is, and how much has still to be done. The Archbishops' Commission was the result of the initiative of Mr. Bulmer-Thomas in founding the Friends of Friendless Churches, after the Historic Churches Preservation Trust had decided in 1956 to confine its work to buildings still usable by the local churches. Questions certainly remain. It is one thing to convert a church into a library, as is being successfully done at St. Peter's-in-the-East, Oxford (for the adjoining St. Edmund Hall), but another, evangelicals may think, to permit St. George's, Tufnell Park, a remarkable building if not in the first class, the scene of much spiritual blessing, to be sold for a theatre, with virtually no Christian sanctions at all. A related matter which needs attention is that of adequate oversight in carrying out the terms of faculties granted for churches to be used for secular purposes. The treatment of their churchyards also requires more supervision than at present occurs.

It remains to be seen whether the legislation of 1968/69 is sufficient to prevent the destruction of church buildings which ought to be preserved on account of their architectural or historic interest. The present scheme certainly represents a notable advance in approaching a cultural problem which Christians should recognise, and accept, and towards its effective resolution be prepared to contribute their share of practical help and encouragement.

J. S. REYNOLDS

'SECULAR CHRISTIANITY' AND GOD WHO ACTS. *R. J. Blaikie.* Hodders. 256 pp. 42s.

Ordinary man, so Mr. Blaikie asserts, accepts the unitariness of truth so far as his experience is concerned; he accepts both the *subjective* belief that he himself is an agent capable of purposeful action, and also that he is able to derive a coherent *objective* picture of the world of which he himself is a part.

However, the methods of science by their very nature can only recognise the validity of *objective* descriptions. An acceptance, therefore, of a pan-scientific world view, which regards all reality as a closed continuum of events in causal sequence, leads inevitably to the elimination, not only of God's action in the world, but also of man's ability to act—we become automata or machines. This leads to the absurd conclusion that truth is non-existent: for if we are causally predetermined machines, the very processes by which we reach conclusions are fixed and therefore incapable of producing value-judgments of any validity.

Nevertheless, as Mr. Blaikie shows, modern man has in large manner accepted such a pan-scientific world view, often without realising the far-reaching consequences. Thus the exponents of 'secular Christianity', while eliminating a transcendent God as agent, have either failed to recognise the inevitable elimination of human agency as well, or have been forced to escape from logic by claiming a subjective realm for human experience (as do the existentialists), or by adopting a split-level epistemology (either historical or eschatological) or by linguistic juggling to reconcile contradictions.

Mr. Blaikie gives a penetrating (if in some cases too abbreviated) analysis

of most of the important attempts to get out of this central dilemma, and argues convincingly their ultimate inadequacy. Even Schaeffer is seen as having correctly diagnosed the widespread symptoms of the philosophical malaise, but as having proposed a remedy which is faulty because it does not go back to the origin of the complaint in the Cartesian emphasis on *thought* rather than *action* as the primary characteristic of personality.

This the author, following Macmurray, sees as the crux of the matter. Only by asserting the priority of *actions* over casual *events* can we achieve a philosophy which concurs with common sense and experience, a history which is satisfying, and a theology which is not self-destructive. At this point, as the author recognises, the implications of action centred theology need much more investigation: for instance, it is not clear what status is to be given to the events with which science deals; moreover a dilemma still remains over the relationship between divine omniscience and human freedom (Mr. Blaikie seems to reject, or at least considerably to dilute, the former, though he only really discusses it in a note).

One hopes for more from Mr. Blaikie's pen; for, as Prof. Torrance says in his foreword, here 'is a book of remarkable candour, sound judgment and downright integrity, clearly written and well argued, which is most exciting and refreshing to read'. Though philosophical in content, it is far from abstruse by philosophical standards, and sounds at the end a lively call to a new Christian intellectual offensive. With so much trenchant (and in some ways parallel) criticism of the pan-scientific view emanating today from scientists such as Polanyi, Mackay, and Horrobin, one hopes that theologians, too often engaged on discarded battlefields, will hear the call to this front-line.

M. F. WALKER

**CONTROVERSY IN THE TWENTIES: FUNDAMENTALISM, MODERNISM AND EVOLUTION.** Ed. *William B. Gatewood, Jr.* Vanderbilt. 459 pp. \$ 10.

This book is an anthology of contemporary writings, ranging from serious theological articles through newspaper reports and poetic advertisements to the minutes of Senate committees, dealing with the great fundamentalist-modernist controversy in America in the nineteen-twenties. The contributions are divided into sections each with a short introductory essay by Prof. Gatewood. The topics covered are: the beliefs of modernists and fundamentalists (both of varying shades!); the identification by the fundamentalists of evolution as the key heresy of modernism; the varying attitudes of theologians and popular preachers to the impact of science on current thought and morals; the struggle to influence university, state and federal legislation toward the suppression of evolutionary teaching; the influence of the controversy on literature; and contemporary evaluations of the events of the period.

It is a period which, as the editor shows in his excellent chapter on secondary sources, has evoked a flood of literature and comment. This book is useful in taking the reader back to a wide variety of primary sources, which help to make the protagonists stand out in clearer relief and to dispel some of the misconceptions which have developed from oversimplified or biased commentaries on the controversy. The faintly ludicrous artificiality of the famous Dayton *Monkey Trial* in Tennessee appears clearly: and one cannot help chuckling over the Tennessee senator who in debate during the passage

of the anti-evolution bill through the State legislature wanted to add an amendment to the effect that the earth was not round but 'as flat as a fritter'.

However, the general tenor of this anthology is hardly humorous. The selection of articles, if inevitably curtailed at points one would have liked expanded, is fair to all sides of the controversy. The comments of the editor are helpful in picking out some salient features of each contribution, but they tend to be repetitive and they seem to add little of weight in the way of constructive evaluation of the significance of the events recorded. E. J. Carnell's article 'Fundamentalism' in his *Handbook of Christian Theology* (a work not mentioned by Prof. Gatewood) gives in many ways a much more acute analysis of the strengths and weaknesses of the fundamentalist movement. Enough appears from this anthology to show the very real need for their opposition to the soul-destroying emptiness of some of the current theologies. But on both sides of the controversy—fundamentalist and modernist—there seemed to be a loss of conviction that God *acts*—today as well as in the past—and demands not our defence but our obedience.

M. F. WALKER

THE CHRISTIAN AND GNOSTIC SON OF MAN. *F. H. Borsch*. SCM Press. 130 pp. 32s.

Three years ago Professor Borsch produced a major work entitled *The Son of Man in Myth and History*. In view of the vast output of literature there has been recently on this subject it might be thought that there is not much more to be said! But the author has here taken his own studies further. The work is of considerable interest and importance as it takes us largely beyond the New Testament period and deals with the use to which this title and the imagery associated with it were put in early Christian and particularly in Gnostic writings.

The first chapter deals with the Synoptic Gospels. It is always a precarious business to try and decide which form of a saying is the most original and Borsch is well aware of the problems. Nonetheless he concludes that passages which refer to the Son of Man are generally more primitive than their parallels which do not use the expression. The basic reason for this he contends is that 'the Son of Man conception can be understood as a genuinely formative influence only in the primitive strata of tradition or earlier, after which it ceased to be, outside of preserved traditions, part of the normative language of the churches'.

The writer then moves on to other New Testament passages and more or less orthodox Christian literature until the middle of the second century. He finds that the book of Revelation seems to have some passages depending on sayings found in the Gospels and that here too the phrase is absent. (Its occurrence in 1:13 and 14:14 does not suggest any Gospel parallel.) He concludes that in the Christian literature of the period which is extant we find 'astoundingly few' uses of the title. 'In these circumstances one can only guess that the title must soon have become so "foreign" sounding and difficult to comprehend that, for most Christians and for all practical purposes, it ceased to have any viability during this period.'

The situation is found to be quite different when we turn to the Gnostic writings which have survived. Borsch traces references both in the Fathers who are answering Gnostic claims and in the writings of the Gnostics themselves. The title had some popularity even amongst avowedly non-Christian



Gnostics. He argues that there is little direct dependence upon sayings recorded in the canonical Gospels, and that the Gnostic understanding of the term was far removed from that of the evangelists. A second possible source is the Christian tradition before it was developed in a rather different way by the canonical evangelists. Here in particular liturgical forms might be involved. Most important of all as a source of the title for the Gnostics is its use in non-Christian Jewish literature. Here the connection of Genesis 1 and Psalm 8 is stressed. 'Though numerous questions and gaps in our knowledge remain, it is this hypothesis which will perhaps repay our further study.'

ROBIN NIXON

**THE RAPE OF NOAH'S ARK.** *James Dewar.* Kimber. 254 pp. 50s.

What though the spicy breezes  
Blow soft o'er Ceylon's isle;  
Though every prospect pleases  
And only man is vile.  
In vain with lavish kindness  
The gifts of God are strown;  
Mankind in ruthless blindness  
Devours them as his own.

So might one adapt Bishop Heber's lines to summarise the tenor of this book—not, however, that the author sees the ravaged world as particularly God's, nor does he offer any Christian interpretation of his subject. But it is one that Christians, if they are to maintain a responsible, theocentric view of the whole of life, ought to be concerned about, especially in European Conservation Year. The theme of the book is the use and abuse of animal life for human ends. The areas discussed include the fur and skin industry, vivisection and immunisation, zoos (including the proliferating animal amusement parks such as seem necessary to rejuvenate stately homes these days), pets and vanishing wild life. The author's approach is fair and objective, neither descending to emotional diatribe in defence of animal welfare, not failing to give credit where genuine effort and concern is being shown. But the overall picture is undoubtedly a depressing one, the most insistent theme that emerges being perhaps the selfish ruthlessness of man in pursuit of commercial gain. It is in some respects hard to see at whom this book is aimed. The style and layout is journalistic, so much so that this reviewer became irritated by a certain repetitiveness and lack of systematic, coherent treatment of each topic. On the other hand, if the book is designed to awaken widespread popular concern, it seems to be too technical and concerned with minutiae at times: it is difficult to see how the average layman would be much enlightened by the appendix with its list of tissue culture methods. On the other hand, the directory of organisations concerned with topics mentioned in the book should be a very useful feature for anyone wanting to get further information or to offer support. Evangelicals have in the past often had little to contribute to a positive approach to man's relationship with the living world; a reading of this book would help to stimulate and inform both attitudes and actions.

M. F. WALKER

**THE SILENCE OF PIUS XII.** *C. Falconi.* Faber. 430 pp. 70s.

This book, translated by Bernard Wall, covers a well worn subject, but it is based on original sources and breaks new ground through evidence from

Poland and Yugoslavia. The Polish documents were mainly secret reports, often in code, while the Yugoslav ones came from the Ustasi foreign ministry in Zagreb. The author believes that further research will reveal far more documents, and he hopes others will see the challenge. As to conclusions, it is clear that the Vatican, including the Pope, were very well informed, so no pleas of ignorance are acceptable. Pacelli knew about the atrocities all right and often in detail. He was asked to intervene, but he avoided condemning Nazi atrocities. The official excuses amount roughly to pleas that it was dangerous to speak out; it would have harmed the victims, and would in any case have been useless. Falconi does not think the Pope's silence stemmed from fear though the Germans did threaten reprisals, if he spoke out. Falconi thinks the answer is Pacelli's training as a diplomat and his blind trust in diplomacy. The two main sections of the book cover Poland, where the Vatican was silent in word and deed, and even withdrew unfavourable allusions to Nazis when Germany attacked Communist Russia, and Yugoslavia, where Pavelic's Croats alternatively massacred and feted in church festivals the forced rebaptism to Rome of the people. The local Roman authorities sought to safeguard free choice and genuine conversion, but worried little about the suppression of other religious groups and the virtual liquidation of the Orthodox. Again the Vatican knew about the pan-catholicising programme by the Yugoslav government, but though the Pope was careful to say little in public, the available documents show him as a supporter of the Ustasi regime.

Falconi sees Pacelli as a sincere man, tormented about what to do over the atrocities concerning which he was well informed, but yet caught up in his own diplomatic upbringing and way of life. That is of course a fashionable way to excuse Vatican shortcomings these days, but it has a fair bit of truth in it, and this work takes the story as far as most men can till the Vatican opens up its sources and till more Falconis unearth more documents.

G. E. DUFFIELD

MAN, MEDICINE & MORALITY. *A. E. Clark-Kennedy*. Faber. 214 pp. 40s.

Dr. Clark-Kennedy is well-known in medical circles as a gifted teacher of medical practice, and has several books to his credit which help the student to become a good doctor. In this one he reaches out to a wider audience, and has put the intelligent reader in his debt by a lucid, general discussion of the human body and the ills to which it is heir. Seven chapters take one from the very chemico-physical basic structure, through the complexities of biological reproduction, to the understanding of the whole psychosomatic organism. In this, while a strictly scientific method of description is maintained, Dr. Clark-Kennedy leads away from the popular reductionist interpretation of science as thus fully explanatory. Indeed he lays down specifically, 'The further science advances, the closer it gets to the fundamental incomprehensible attributes of human experience' (p. 83). Yet these ultimate questions must not detract from the complex interrelations of genetic, somatic and environmental factors that affect the development of the human personality, even though in the end, it remains a mystery. How far he is wise to attach the validity of human freedom to Heisenberg's principle of indeterminacy may be questioned and there are Christian scientific thinkers who would do so. Perhaps a certain over-simplification enters into so wide a discussion

especially at a fairly popular level. A moralist would want to take up a number of the author's statements, such as 'there are no absolute standards of morality either in Christian or secular ethics'; the situation alters the rule, and the only guide is the final aim, the perfection of the soul, or present happiness. A discussion of disease, functional and organic, both up-to-date and down-to-earth, leads to the final chapters on the social aspects of medicine, with many a sound judgment, based on detailed knowledge over a wide field. At certain predictable points (e.g. euthanasia) the traditional Christian attitude is challenged with the same brisk, summary argument. Different contemporary types of opinion are pitted against one another and legal and professional considerations are set out for advice to the doctor and understanding by the public. For any discussion of the many problems of social medicine right up to issue of life and death, there has been included here a wealth of information. It is a book to possess by all who desire to participate intelligently in our modern society.

G. J. C. MARCHANT

**CHURCHES AT THE GRASS ROOTS: A STUDY IN CONGO-BRAZZAVILLE.**  
*Efraim Andersson.* Lutterworth. 296 pp. Paper 30s. Case 37s. 6d.

The heart of the series of World Studies of Churches in Mission is sociological analysis—'the inter-relatedness of the local church and the community which surrounds it'. What Efraim Andersson has provided in his detailed study of three parishes in Congo-Brazzaville is more like a photograph album with elaborate captions.

He looks back at the early history, introducing the main characters and outlining the development of the Church. He then looks at a number of specific subjects in more detail, all of which have a bearing on the life of the community as a whole, in particular 'Changes in family and society', 'Moral and Religious change', and 'The School and its Role', though some are concerned more narrowly with the internal life of the Church—e.g. 'The Reformation Heritage' and 'The Heritage of Pietism in the Congolese Church'.

The photograph album is full and reasonably interesting, and the captions informative. There are plenty of facts and tables of statistics.

The author, who was a missionary of the Swedish Evangelical Mission in French Congo from 1929 to 1949, turns the pages in his album with obvious affection and absorption, revealing an area he has studied with great care. And still the photographs remain flat. It may be because Andersson does not build his book around the question 'Why'.

Too often he accepts and recounts without asking 'Why'? He mentions that the first Congolese were Ordained in 1942, but does not account for the extraordinary long delay. He recounts the development of the constitution of the church, until finally the veto allowed to the Swedish Church up to 1960 is removed; he talks about the mission-centred paternalism as though it were inevitable and largely beneficial, but all without the objective critical analysis essential to give the book life and meaning.

The first study in this series, John V. Taylor's 'The Growth of the Church in Buganda', was almost exactly parallel—by a missionary in the country concerned, covering the same period of history, and similar subjects. Yet the book probed and analysed in a way which made it alive and gave it a relevance which Andersson's book sadly lacks, despite all its other considerable merits.

PHILIP CROWE

ONCE BITTEN. *Anne J. Townsend*. Scripture Union. 174 pp. 8s.

Wife, mother, doctor, OMF missionary, Mrs. Townsend gives us a self-portrait which is so scrupulously honest that it carries its own appeal to the reader. Emotions are exposed, motives analysed, major and minor questions debated with the candour and humour that characterises OMF autobiography. Such an intensely human book can, like *Coronation Street*, never lack a public.

But the publishers' blurb claims more—that it 'is a must for anyone who has ever asked the question, "But what is missionary life *really* like?"' Against this claim the book must be judged and an unfavourable verdict given. For the average missionary's life in 1970 is not like that of Mrs. Townsend. To be sure, she warns us in her preface that others may see things differently—this reviewer hopes they do, for Mrs. Townsend's spectacles have a traditional tint and the image needs bringing up to date.

For example, how many missionaries live 'bush' these days? Most have experienced primitive conditions, but these should be set against the normal, often affluent, city life lived by the highly professional servant required by the local church today.

Another question—where does Mrs. Townsend *belong*? Apparently to England (where her 'local' church is), and she works far away amongst 'them'. Hence her big problem—can I bring myself to go back to 'them'? But today's missionary must identify with the church where he serves, so that they and he are 'we'—and the English church a partner with its younger sister overseas. The author sees this but it does not really come across in the 10 all too brief pages she devotes to the Thai church.

Finally, why must the missionary glamourise himself and his calling? Settlers and government servants get bogged in the same mud and bitten by the same mosquitoes—without the missionary's self-conscious 'sacrifice'. As a first step towards reality, we might ask ourselves if we cannot dispense with the words 'missionary' and 'mission field' unless applied universally to all Christians and the world.

Of medical work in Thailand where the church is still embryonic, Mrs. Townsend's picture is genuine and warm. Her problems are real (clothes for deputation, relationships with local people, language study, family responsibilities) and there is much sane correction of false piety. But if you're a missionary, the chances are your life is not like this.

J. R. BOWEN

SCOTLAND: KIRK AND PEOPLE. *Ian Henderson*. Lutterworth Press. 117 pp. 12s. 6d.

'To share an island with the English is the lot the Almighty has assigned to the Scots and the Welsh.' There beginneth the first chapter of this paperback by the late professor of systematic theology at Glasgow University, whose name will be known to many as the author of *Power Without Glory*. Though the sentence is altogether typical of Ian Henderson, this is not primarily a broadside fired across the border at the urbane and impregnable English, but a treatment of the Church of Scotland as it is today. Because he had a sense of history and a wicked wit, however, there are side-glances at the south for purposes of comparison and leg-pulling as we go along, and English readers may find these baffling and enlightening.

The Kirk's approach to Word and Sacraments (pp. 25ff.) is not uncritically

examined, but the author is constrained to add how taken aback he was when a distinguished English colleague remarked that 'for him preaching was essentially "chaps talking";' and another said that 'you have not understood the Bishop of Woolwich until you have seen him in his episcopal vestments.' (The latter reference was, of course, to 'the bad theologian, not the good cricketer', if one accepts the distinction made by a sports columnist.)

The reference to a 1948 House of Lords outburst by Cosmo Gordon Lang might confirm that ex-archbishops are natural troublemakers (p. 40). There is a perceptive section on George MacLeod and Iona which shows Henderson to be no anti-ecumenical, followed directly by the kind of warm tribute to Tom Allan which those who did not know Ian Henderson might not have expected from a radical of the school of Bultmann. Later there are some fascinating wanderings in Scottish by-ways where sundry indigenous sacred cows are violated and the injustices of an earlier age vividly exposed, particularly regarding the notorious Highland Clearances. Of course the English had to be at the bottom of it somewhere, and the Leveson-Gowers ('pillars of the English Establishment') displaced crofters in order to make room for sheep in order to get money to retain their social position.

The part on unity entitled 'The Nuttiness Coefficient' is pure Hendersonian racism, but with an uncomfortable sentence or two like this: 'Whether or not Anglicans offer Communion to members of the Dutch Reformed Church will obviously have some effect on whether or not they can persuade the latter to change their attitude to the coloured peoples in South Africa' (p. 103).

Ian Henderson died last year, and a report to this year's General Assembly paid gracious tribute to one who kept them on their toes.

J. D. DOUGLAS

#### SCIENCE AND RELIGION IN SEVENTEENTH CENTURY ENGLAND. R. S. Westfall. Archon. 235 pp. \$7.50.

At popular level it is still widely believed that Christianity and science are in conflict. It is therefore all the more important that thinking Christians should understand the real issues clearly. Westfall's book is a great help here. It is a straight reprint, unaltered, of a 1958 Yale book, and studies the emergence of modern science with men like Robert Boyle through to Newton, and how Christians, including the scientists themselves, reacted to all this. Westfall sees the main challenge as twofold: first, man was in danger of growing arrogant and preferring his own ways to God's revelation, and second mechanical interpretations of the world and philosophy could lead to outright materialism. What emerges is that in the earlier periods there was little open conflict between science and religion, though occasionally a few anxious moments. Science was in fact treated for the most part as an ally of religion and used for apologetic purposes. But it is not hard to see how this approach led to new assessments of the relation between reason and revelation, and that had its effect on eighteenth century theology, culminating in things like Paley's works and at worst in Deism and Unitarianism. Westfall has produced a fascinating study of what the scientists themselves thought in these early days and it is a foundation work for any serious student of this subject.

G. E. DUFFIELD

## SHORTER NOTICES

THE PURITAN FAMILY. *L. L. Schucking*. RKP. 196 pp. np.

It cannot be often that a work over forty years old is translated and still succeeds, and the more so since this is a study of English history by a German. Yet the late Professor Schucking does succeed. He was an expert on English literature, and in this book competently translated by Brian Battershaw he seeks to analyse what the Puritans thought about family life and how their views influenced subsequent literature. Puritan divines come into this of course, but Milton, Bunyan and Defoe are prominent and the much less known later writer Samuel Richardson who was apparently much read and discussed in Germany. This scholarly work should have a wide appeal among students of Puritanism, literary historians and social historians.

THE PRAISE OF FOLLY. *D. Erasmus translated by H. H. Hudson*. OUP. xli+166 pp. 22s.

This well known translation now appears in the Princeton Paperback series for the first time. It is probably Erasmus' best known work reflecting all his literary powers of wit, scorn, sarcasm. Along with Sebastian Brandt's *Ship of Fools*, *The Praise of Folly* was probably the most influential satire in exposing the rottenness of both contemporary society and the church. Here the work is presented with short textual notes, an index of proper names and a substantial introduction.

WHY WE ARE CHRISTIANS. *James S. McEwen*. St. Andrew. 70 pp. 5s.

An attractively written examination of the creed, pitched at about confirmation class level. The creed is explained rather than argued or defended, and the writer expresses with great clarity the central issues of the faith. Although believing in the virgin birth, he entertains a certain degree of uncertainty; he rejects the descent into Hades, and tends to spiritualise 'the resurrection of the body'.

RELIGIOUS WRITINGS. *J.-J. Rousseau edited by R. Grimsley*. OUP. 403 pp. 70s.

Professor Grimsley, who has already written a book on Rousseau's religious outlook, here brings together a collection of his writings in chronological order to illustrate his spiritual development from a decayed Genevese Protestantism to a surface deep conversion to Rome at sixteen, a reconversion to Protestantism and an attempt to evolve his own brand of natural religion. Rousseau never took doctrine seriously, and in themselves his spiritual thoughts can be said to be of little merit, but they do reflect the debased Christianity of the day, and in view of Rousseau's importance and significance in other fields, this work is a useful firsthand guide to Rousseau's religious development. The French texts are annotated in English but the notes are not meant to be exhaustive, merely informative for more popular usage.

DISCUSS AND DISCOVER. *C. Martin*. SU. 222 pp. 18s.

This volume completes an SU trilogy of hardback discussion outlines for schools and church discussion groups. The author is Deputy Head of Worthing High School. Twenty-four topics are given varying from problems

of society to church life to other religions. The method is to give biblical material, other material, bibliography, presentation hints, questions and illustrations. The ideas are excellent, the execution less so with a fair number of careless misprints in bibliographies which are in any case not really very good, concentrating on a number of very superficial booklets, and some sections like that on church unity rather weak. A revised version could correct these weaknesses.

THE PUBLISHERS ASSOCIATION. *R. J. L. Kingsford*. CUP. 228 pp. 60s.

In 1895 booksellers felt that their trade was in imminent danger of collapse, so they pressed the Publishers for the adoption of a net book agreement whereby the retail price of a book was guaranteed. Macmillans had pioneered net books with Marshall's *Principles of Economics* in 1890. The real battle was with book clubs, especially the *Times Book Club* which from 1905 sold new books at cut prices. Two years later the book war ended with *The Times* having lost. The Association was involved in new copyright laws in 1911, the reconstructing of the book trade after World War I and the problems of the recession, the advent of book tokens, developing exports, and the problems of World War II varying from manpower to paper. Mr. Kingsford, who was formerly President of the Association and secretary of the CUP Syndics, takes the story lovingly and with full documentation up to the end of the Second World War with an epilogue on Mr. Justice Buckley's judgment in 1962 upholding of the Net Book Agreement. The whole future of UK bookselling is very much in the melting pot with the enormous capital costs forcing the smaller shops out of business. What Mr. Kingsford has done is to provide a detailed account of earlier problems as seen from the Publishers Association vantage point, and that is very valuable, for the future of bookselling is important to all right minded people and of great concern to thinking Christians in our TV saturated age.

THE ENGLISH BIBLE. *F. F. Bruce*. Lutterworth. 263 pp. 35s.

This is a revised version of a work nearly a decade old, and the revision is primarily to take the story which began in the Middle Ages up to the New English Bible which has appeared in 1970. The standard of scholarship and thoroughness is what readers would expect of the Rylands Professor at Manchester.

A CREED FOR A CHRISTIAN SCEPTIC. *Mary McDermott Shideler*. Marshalls. 159 pp. 21s.

This is a book on the Apostle's creed designed to help both believers and unbelievers. It is, within its limits, a helpful book. But whether it was wise to grapple with such a range of subjects in such a small book (the resurrection gets four pages) is doubtful. Although Mrs. Shideler expresses her indebtedness to such writers as C. S. Lewis and G. K. Chesterton there is none of their pregnant sayings or lucid illustration.

DOCUMENTS OF THE BAPTISMAL LITURGY. *Edited by E. C. Whitaker*. SPCK. 256 pp. 58s.

This is a second edition of an *Alcuin Club* publication, but it is a slight revision of the old matter (the author admits his mistakes) and a considerable

amount of additional material. Cyprian is included, and so are the Sarum Baptism and Confirmation rites together with expansions of Chrysostom and Tertullian. An interesting new introduction argues that the Syrian Church had only one initiation rite. This may have some relevance to modern debates about initiation. All in all this must surely become an even better version of a standard text book.

LITURGIA SACRA (1551-5). *Valerandus Pollanus* edited by A. C. Honders. Brill. 270 pp. 56 gldrs.

Pollanus, or Valérand Poullain, was one of the lesser figures of the continental Reformation, but he is not as well known as he ought to be. Here Dr. Honders has edited, with textual variants and a short Dutch introduction, Pollanus' *Liturgia*. He has collated four editions, the 1551 Latin text liturgy of the Strangers Church at Strassbourg plus his Apologia for that liturgy, then the 1552 French London church plus a confession of the Glastonbury church, then the 1554 Latin rite from the Frankfort Strangers Church, and finally the 1555 repeat of the Frankfort one only with the addition of that church's confession of faith. The Latin liturgy is set out on the left with the French on the right. Generous margins will be useful for notes. This is an important text to have for Reformation and liturgical scholars, my only regrets being some brown spotted paper in my copy and an introduction in an internationally little read language. Pollanus was a Calvinist who came to England, encouraged by Cranmer's continental links. His liturgy shows the UK-Continent Reformation solidarity.

CONVERSATIONS AT LITTLE GIDDING. *Edited by A. M. Williams*. CUP. 322 pp. £5.

The remote Huntingdonshire manor at Little Gidding is for ever linked with Nicholas Ferrar. There he set up his 'little academy' where his family from the elderly to the young told themselves stories for their edification. Mr. Williams has edited two of these stories for the first time from what seem to be very difficult MSS. The first story, dominated by one person, concerns the retirement of Charles V, and the self-renunciation and turning from worldly pursuits obviously appealed to Ferrar. The story develops into a discussion of declining public and private moral standards. The second story concerns austerity and the whole group take part. What emerges from all this is a picture of godly Caroline churchmen showing both their concern for moral standards in the Stuart society reactions against Puritanism and also the learning and reading of a devout family circle who had deliberately devoted themselves to godly living in a remote Christian community.

ORIGINAL SIN. *Jonathan Edwards* edited by C. A. Holbrook. Yale. 448 pp. 157s.

The Eighteenth Century is still reckoned one of rational domination and spiritual deadness though that traditional picture has been challenged a good deal. On the American side of the Atlantic Edwards was one of the giants in defence of Reformed theology against encroaching rationalist views of man. Volume 3 of the Yale series of Edwards' works gives the complete text plus a hundred page introduction, which is a model of careful scholarship. Professor Holbrook summarises the argument, necessary in what is not exactly easy reading, traces the sources in Edwards' crushing reply to John



Taylor, deals with MSS problems and surveys the reaction to publication. Despite its heavy reading and inelegant style there is little doubt that Edwards' handling of sin remains a major work for historians and theologians. He wrestles with basic soteriological issues like imputation, and what could be more needed than that in the light of modern humanist views of man and liberal shallowness in church doctrine? This work is essential for libraries and merits widespread borrowing amongst pastors and serious readers. Digging through the verbiage to get at the massive theology and exposition is more than worth the effort.

**CALVIN'S DOCTRINE OF THE KNOWLEDGE OF GOD.** *T. H. L. Parker.* Oliver & Boyd. 148 pp. 45s.

In 1952 T. H. L. Parker produced the first edition of this book, and within a few months the American E. A. Dowey wrote independently on exactly the same subject but with very different conclusions. Now in his second edition Dr. Parker has revised almost the whole of the first and larger part of his book to consider and, in effect, refute Dowey. The preface states Dr. Parker's conviction that the differences are not that (broadly speaking) Dowey is a Brunnerian while he is a Barthian, but rather methodological. Parker thinks Dowey follows Köstlin's mistaken division of the *Institutio* into two parts rather than four. This leads Dowey to impose on Calvin a false framework of *duplex cognitio Dei* which is basic to Dowey's case. This is a battle between giants among Calvin scholars, and he would be a rash reviewer who sought to award the laurels. The level of debate is courteous, serious, scholarly and properly documented, and shows just how open is the question of Calvin's understanding of revelation.

**SOLDIER SAINT.** *Bernard Watson.* Hodders. 254 pp. 35s.

Salvationist Bernard Watson is making himself into a popular Salvationist historian, and here he looks at George Scott Railton William Booth's first lieutenant. Railton was a man of independent mind, not afraid to disagree with other senior Salvationists, a factor which occasionally led to war within the army as well as against the enemy. Railton exercised considerable influence on early Army policy. He spearheaded the outreach to America. He challenged his own leader on what he saw as the commercialisation of the Army, but for all his turbulent outspokenness he was an obvious man of God and loyal to the basic Army cause. Railton here receives a sympathetic biographical handling.

**HORT AND THE CAMBRIDGE TRADITION.** *E. G. Rupp.* CUP. 23 pp. 6s.

This Dixie professorship inaugural lectureship by the first non-Anglican holder of the chair looks at F. J. A. Hort, his work at Cambridge, his breadth of scholarship, his shortcomings (e.g. on racism where he is excused largely as under Kingsley's influence), his contrast with Harnack his great German contemporary, a major breakdown in health, and his death. Hort emerges as a true man of academic learning and freedom.

**SELECTED WRITINGS OF JOHNATHAN EDWARDS.** *Edited by H. P. Simonson.* Ungar. 188 pp. \$2.45.

The text of this popular introduction to Edwards comes from the four

volume 1869 edition, and there is a short sixteen page four part introduction. This sets the scene for Edwards' onslaught against Arminianism and Liberalism which predominated in his day to such an extent that Stoddard could say that ministers need profess no conversion experience for ordination. It is interesting that it is Edwards who gets studied nowadays not his seemingly all powerful contemporaries.

**A WORK BEGUN.** *H. E. W. Slade.* SPCK. 126 pp. 20s.

The Cowley Fathers were founded by R. M. Benson in December 1866. By January 1874 their advance party had landed in Bombay, and this paperback is the story of their work in India from then to 1967, when the last of the Fathers left. It is a story well told, and without exaggeration though the author is a member of the Society who worked in India. The Fathers from the first sought to identify with the poorer classes, and as anti-colonial history caught up with them, so they handed over to Indians. Naturally the book is mainly about the Cowley Fathers' work in education and evangelism, but the chapter on Working with Others is a bit disappointing. The author seems embarrassed by the Fathers' opposition to CSI and their criticism of the N. India scheme. He seems to lose his bearings and stress friendly personal contact instead of expounding the principles of the Society's spokesmen. This chapter apart, it is a good though semi-popular study of the Fathers' work.

**EDWARD CARPENTER 1844-1929.** *E. Carpenter.* Dr. Williams' Trust. 31 pp. 5s.

The Archdeacon of Westminster's 1970 Dr. Williams' Library lecture covers a minor figure who dabbled in many things from Socialism to writing books and poetry. He was a don, then a clergyman, serving his title under F. D. Maurice, but resigned his orders. Carpenter and his writings are now forgotten. From a literary angle he is no more than average; he made some impact among left wingers. He was suspicious of technology, so he withdrew to a cottage, but such a neo-Luddite approach hardly commended itself, and his socialism centred in the cult of the simple life. He had lost his faith and felt estranged from Victorian England. One can only conclude that Carpenter just about deserves a small lecture but is barely worth anything more.

**LITERATURE & DOGMA.** *Matthew Arnold.* Ungar. 162 pp. \$2.45.

This abridgement of Arnold's work by J. C. Livingston is designed for popular consumption. As such it is useful, but the introduction is somewhat misguided in trying to see Arnold as a proto-Bultmann. The rest of the introduction sets the nineteenth century scene against which Arnold wrote.

**THE THEOLOGY OF ACTS IN ITS HISTORICAL SETTING.** *J. C. O'Neill.* SPCK. 194 pp. 50s.

The first edition appeared in 1962 and now Professor O'Neill has revised his work. He has not altered his conviction of a second century date for Luke-Acts, but he now believes Luke was using written sources throughout. One old chapter on the titles of Jesus has been omitted, but a new one appears on Paul at Athens. The whole has been revised.

**KING AND MESSIAH.** *A. Bentzen.* Blackwell. 118 pp. 30s.

Professor G. W. Anderson of Edinburgh has slightly revised the late Professor Bentzen's monograph, not altering the substance but concentrating on the notes and bibliography. Bentzen's is a study of sacral kingship and related issues of continuing value.

**FREEDOM FAITH AND THE FUTURE.** *Michael Ramsey.* SPCK. 48 pp. 5s.

Clearly, simply, the Archbishop deals with the issues of the day. No one will find anything startlingly original here, but those who think it is all up with Christianity (and certainly with the church) will be given pause for thought. Even within the church it will be no bad thing for some to be reminded that 'we Christians serve our fellows ill unless . . . we are witnessing to their need and our own need of that direct (call it vertical if you will) knowledge of God'.

**A GUIDE TO HISTORICAL PERIODICALS IN THE ENGLISH LANGUAGE.** *J. L. Kirby.* Historical Association. 48 pp. 6s.

Of the need for such a popular guide as this there can be little doubt. The number of journals has greatly increased in recent years and a reliable and authoritative guide is a real *desideratum*. Even the expert cannot be sure that he has not missed something. Hesitant though we are to say it in the light of the excellence of most HA productions, a close examination of the Church History section of this pamphlet destroys our confidence. It appears to be neither reliable nor authoritative and rather below what one would expect from an Oxford librarian. A few examples: no. 81 is *Church Quarterly Review*, which died a few years back! Its successor is not mentioned (nor is *The Churchman* which contains quite as much history), nor is the important *Australian Journal of Religious History*. My shelves certainly do not show '6 annual parts to vol' for the *Huguenot Society Proceedings*, and *Studies in Church History* is hardly a periodical, and in any case has now moved to yet another publisher. If this section is at all typical, the pamphlet is in urgent need of revision by a more accurate scholar.

**LUTHER'S WORKS GENESIS 31-37.** *Concordia.* 438 pp. \$6.

This is volume 6 in the now famous *Concordia* edition of Luther. The translation is cross-referenced to the Weimar edition, with notes and a very short introduction dating these lectures to 1542-4. The translator is Paul D. Paul. In this book Luther sees Jacob's experiences as the child of God experiencing adversity and yet seeing the grace of God through it.

**A SURVEY OF THE NEW TESTAMENT.** *R. H. Gundry.* Paternoster. 400 pp. 50s.

This is a popular survey of the NT and its background by an American, and is designed for schools and the general reader. Its price is reasonable, the illustrations fairly good (not always as sharp as they might be), and the older custom of marginal headings makes it easy for the reader to find his way about. The difference claimed from other such books is that this one is closer to expounding the actual text rather than being about the Bible.

**THE SAXON CHURCHES OF SUSSEX.** *E. A. Fisher.* David & Charles. 252 pp. 63s.

Dr. Fisher has already established himself as a diligent researcher into Saxon buildings, and in this his latest work he concentrates (with ample photographic illustration) on the somewhat isolated Sussex group of Saxon churches. Some of the book is reprinted from earlier works but most is new. The Sussex masons were handicapped by lack of good suitable local stone and this may account for their plain rather austere building, but a few highly finished churches remain as at Bosham or Worth. Dr. Fisher discusses the building materials, mainly flint, and also refutes Prof. Knowles' idea that Saxon churches were built for poor communities in isolated rural areas.

**THE LIFE, WALK AND TRIUMPH OF FAITH.** *William Romaine.* James Clarke. 413 pp. 30s.

Romaine's work is now available again in a photographic reprint with a capable introduction by Peter Toon. The latter draws on recent work and especially the unpublished doctorate on Romaine in Edinburgh library. The reproduction is pleasing and the price reasonable.

**WILLIAM OF WYKEHAM, PATRON OF THE ARTS.** *Sir William Hayter.* Chatto & Windus. 111 pp. 42s.

This profusely illustrated book by the Warden of New College, Oxford, surveys the artistic and architectural achievements of the founder of Winchester School and New College, Oxford. The book is a labour of love from one who was educated at these two establishments and then after a distinguished diplomatic career returned to the latter as its Warden. It is a short but attractive tribute to the fourteenth century bishop who was at the same time ecclesiastic, art patron, builder and educationalist.

**MINISTRY IN THE SEVENTIES.** *Edited by C. Porthouse.* Falcon. 173 pp. 16s.

This paperback symposium contains fourteen essays of very varying value in content, all of them from Evangelical Anglican clergy. There is no attempt to blend them into a harmonious whole, but rather they differ and occasionally clash, and the overall effect is to show evangelicals thinking aloud about the general turmoil that at present confronts the Church of England ministry. Within the limits of this sort of symposium and its inevitable unevenness, the book has a use.

**THE OLD CHURCHES OF NORWICH.** *N. Spencer and A. Kent.* Jarrolds. 10s.

Jarrolds, the East Anglian printers and occasional publishers, are noted for their quality work, and this generously illustrated large paperback is in the true Jarrold tradition. About half the book is pictures, the writers working their way through all the old churches in Norwich with descriptive comment and historical background.

**DICTIONARY OF BIBLE PLACE NAMES.** *H. H. Rowley.* Oliphants. 173 pp. 30s.

This is one of the former *Nelson* series now taken over by *Oliphants*. In it the late Professor Rowley provided concise selective Bible dictionaries. The

Bible in question includes the Apocrypha. The places are very briefly described, with modern equivalents, and Bible references. The book is really a slight extension of a Concordance, with occasional much longer entries such as might be expected in a small Bible dictionary.

**BRITISH VICTORIAN LITERATURE: RECENT REVALUATION.** Edited by S. K. Kumar. University of London Press. 506 pp. £4.20.

This book contains thirty selections, most of them reprinted from books or journals in the post-war period, but a few originals. The aim is to give a comprehensive survey of Victorian literature, considering first of all Victorianism itself, then Poetry, Fiction, Prose, Criticism and finally Drama. There is proper annotation, suggested further reading, but alas no index. On the whole the book succeeds. It shows the recent rehabilitation of Victorian figures. It contains excellent studies like Basil Willey on Newman, but extends to rather condescending studies like Trilling on Kipling. The importance for *Churchman* readers is likely to be the sketching in of the Victorian literary background, and seeing how various Victorian writers handled religious and moral themes.

**DEMONOLATRY.** N. Remy. Muller. 188 pp. £6.

In 1930 John Rodker published E. A. Ashwin's translation of Remy's *Daemonolatry* with an introduction by leading occult expert, the Rev. Montague Summers. The edition was limited to 1,275 copies, each numbered. Now Muller offer a straight reprint. Remy first published in 1595, and wrote in Latin. He wrote out of considerable experience in France, where he had held high legal position in Lorraine, and he was instrumental in a crusade against the appalling evils of satanic cults on the basis of which he wrote his famous 3 volume tome. This edition is tastefully produced with the same red and black that characterised the 1930 limited edition.

**JESUS CAME PREACHING.** G. A. Buttrick. Baker. 239 pp. \$2.95.

This hefty paperback comes in the Baker Notable Books on Preaching series which is in effect a reprint of major studies from the fairly recent past—Brooks, Jowett, A. T. Robertson, Stalker. Buttrick's volume contains the Yale Lectures on Preaching, and originally appeared in print in 1931.

**EREWHON.** Samuel Butler. Penguin. 270 pp. 6s.

Peter Mudford of Birkbeck College, London, has edited this new edition of Butler's novel. The novel is based on Butler's sheep farming experience in New Zealand, and its chief importance today is revealing both a Victorian sceptic exposing the hypocrisy of his times and at the same time a very typical Victorian gentleman defending the very concept of Victorian gentleman. The text is from the revised 1901 version, and the editor contributes a short introduction.

**THE ART OF AUSTRALIA.** R. Hughes. Penguin. 331 pp. 21s.

This large paperback is described as an original, but it appears that it was published a few years back, and all but a hundred or so copies (now collector's pieces) were destroyed. It is the work of a young man, and he admits a certain brashness that he would not now have written. The book, with many black and white illustrations and a few colour plates, takes the history

of art from the founding of the colony down to the early 1960s. Broadly Mr. Hughes sees Australian art as largely stifled by English and American domination, but about to break out on its own.

READINGS FOR HOLY COMMUNION, NEB. OUP & CUP. 270 pp. 55s.

Those who want the NEB version of the Collects, OT lessons, Epistles and Gospels authorised for use at HC will welcome this attractive blue leatherette (technically Morocoette!) volume. It is handsomely produced in Oxford blue with burnished blue edges in large type easy to read with a short index, and sold in a card folder. A black grained calf edition is available at £10.

FOR LANCELOT ANDREWES. *T. S. Eliot*. Faber. 112 pp. 9s.

T. S. Eliot's eight essays are here republished. They first appeared as long ago as 1928, but they remain of interest as an expression of the mind of one who described himself as a classicist in literature, royalist in politics and anglo-catholic in religion. The first two essays show an older generation High Churchman appreciating the great Carolines, Andrewes who is compared with Latimer (a 'negative Protestant'), and Donne, and Bramhall who is contrasted with the atheist Hobbes. There is a surprisingly sympathetic study of Machiavelli. Eliot works through F. H. Bradley, the philosopher, Baudelaire, Thomas Middleton the seventeenth century dramatic writer, the poet Richard Crashaw to the Humanism of Irving Babbitt. What we see here is a literary man who is an old fashioned High Churchman exploring historical figures, their ideas and their culture, assessing, evaluating and interpreting as he goes. The essays are subtitled on style and order but they are rather more than that.

THE EUCHARISTIC WORDS OF JESUS. *J. Jeremias*. SCM. 262 pp. 35s. JESUS GOD & MAN. *W. Pannenburg*. SCM. 415 pp. 40s.

These are two reprints of important theological works in SCM's *Study edition* series of robust paperbacks. Whether at that price it is worth going into paperback is a matter of opinion, but the idea is good; something has gone wrong with the Jeremias book, at least in our copy, for the last page is just a part title containing the word *Indexes*. No indexes follow, so either the title is a mistake or indexes have been omitted. The contents list two indexes, so it looks as though they have been forgotten.

SIR PHILIP SYDNEY: THE SHEPHERD KNIGHT. *R. Howell*. Hutchinson. 308 pp. 50s.

To most people Sir Philip is just the gallant knight who offered water to another soldier when he was dying because he thought the other man needed it more. And Professor Howell from Bowdoin College, Maine concedes that one could write a political narrative of Elizabethan England without Sydney, and yet his contemporaries thought him important, and plenty of Renaissance scholars studied him in earlier days. Sydney was only 32 when he died and he hardly established himself as a soldier being killed in a small skirmish on his first campaign, and yet the crowds thronged London at his funeral. The study of his literary works came later, so that was not the reason for his fame. Howell thinks Sydney important, not for political, military or literary reasons primarily (though he disclaims covering the literary

aspect, being himself an historian) but for what he symbolised. Somehow he was almost a cult hero of Protestant Elizabethan England, dying a young hero for the Protestant cause against the Spanish Roman foe. He was much more than the shepherd knight of literary convention. He was the chivalrous Protestant hero replacing the mediaeval Roman knight. He set duty and honour and loyalty to country and faith above all else. As such Howell is certainly right that Sydney tells us quite a bit about the ideals of Elizabethan England, and Sydney himself sought to live and convey this ideal to others. Fulke Greville's characterisation of him as Philisides is seen as accurate. This is an important historical work.

**THE CHILD'S STORY BIBLE.** *Catherine Vos.* Banner. 732 pp. 42s. This attractive and very reasonably priced volume comes from America, and though it originally dates back to the '30s, it has been little known outside America. The author, the wife of Dr. Geerhardus Vos of Princeton Seminary, goes through the whole Bible retelling it in story form suitable for children at home or in school. Mrs. Vos's storytelling, always faithful to Scripture though inevitably making interpretations at certain points, is further enhanced by Betty Beeby's series of colour illustrations.

**THOMAS ARNOLD ON EDUCATION.** *Edited by T. W. Bamford.* CUP. 182 pp. £2.

This volume in the *Cambridge Texts and Studies in the History of Education* series contains about 140 pages of text, an index and some 40 pages of introduction. Arnold saw education as integrated into all life—social, political, population, and religious issues. He wrote little directly on education, and so Dr. Bamford has selected under themes whilst stressing that Arnold's overall contribution must be seen in the light of his whole thinking. The introduction is something of a debunking operation: Arnold was of a classical, historical and Broad Church outlook, and he saw education as training for leadership, a leadership cast in the style of manly Christianity. He did not believe much in boyhood but rather felt it a period to be got through quickly. His great ideal was a truly national church (hence his ecumenical ideas) and a Christian system of education within it. His educational ideas are rooted in his faith, but Arnold himself remains a lonely and misunderstood figure according to Dr. Bamford.

**HEBREWS.** *G. B. Wilson.* Banner. 192 pp. 6s.

Mr. Wilson, Baptist minister in Huddersfield, has now written his second commentary, the form of which is aptly described by the subtitle *A Digest of Reformed Comment*. There is a two-page introduction at the front and a two-page bibliography at the end, and in between the epistle's text in bold with selections from a wide range of Reformed comment ancient and modern, set in ordinary type. The advantage is that the busy reader has a judicious selection to some of which he would probably not otherwise have access, but the disadvantage is the structural whole tends not to stand out. If used aright this paperback commentary could be a great blessing to the ordinary reader but one hopes that serious students and ministers will use it as stepping stone rather than a basic commentary.

**JOURNALS OF THE REV. J. E. SCHON AND MR. SAMUEL CROWTHER.** *Introduced by J. F. A. Ajayi.* Cass. xviii + 393 pp. £5.50.

Here is a photographic reprint of the journal of the expedition up the River Niger in 1841. Professor Ajayi introduces and sets the scene for the controversial British Government mission, and writes of Schon the German missionary working with CMS, and Crowther the African who was to become the first coloured bishop. For most of the journey they sailed in different boats. *The Journals* are valuable as first hand evidence of the mission up the Niger, and also as an early study of the customs, habits and reactions to new ideas on the part of the people. Their publication helped to encourage missionary interest and also to further the educational ideals, which were so prominent in Crowther's thinking. As historical documents it is good to see Crowther and Schon back in print.

## BOOK BRIEFS

### *Hardback*

**A Celebration of Faith** by Austin Farrer, Hodders, 218 pp., 35s. contains mainly sermons by the late Austin Farrer preached to students plus a brief tribute by Professor Basil Mitchell. **God Exists: I Have Met Him** by A. Frossard, Collins, 125 pp., 21s. tells the story of a French left-winger who became a Christian. **E. G. Browne and the Baha'i Faith** by H. M. Balyuzi, G. Ronald, 142 pp., 40s. is an account of a nineteenth century Cambridge Professor of Arabic and his encounter with the then new Persian faith Baha'i. **A Christian View of the Mushroom Myth** by J. C. King, Hodders, 191 pp., 25s. is a popular reply to Allegro. **Leading Little Ones to God** by M. M. Schoolland, Banner, 286 pp., 21s. is a beautifully produced and reasonably priced children's book. **Ascent to the Absolute** by J. N. Findlay, Allen & Unwin, 271 pp., 60s. collects together a series of the Professor's papers and articles, some not previously published. **The Mushroom and the Bride** by J. H. Jacques, Citadel Press, 126 pp., 30s. promises to be the first of a deluge of replies to the Allegro sacred mushroom nonsense. **Can I Forgive God?** by L. F. Brandt, Concordia, 78 pp., \$2.50 is a devotional study of forgiveness. **The City and the Sign** by G. T. Bull, Hodders, 156 pp., 25s. is an imaginative reconstruction of the story of Jonah. **P. T. Forsyth and the Cure of Souls** by H. Escott, Allen & Unwin, 138 pp., 25s. is a new edition of a selection of Forsyth with an appraisal. **Norman Vincent Peale's Treasury of Courage and Confidence** Allen & Unwin, 309 pp., 36s. is a symposium selected by Peale himself. **Go ye into all the world** by D. H. Southgate, Regency Press, 95 pp., 6s. is a fictional Leaves from a missionary's diary tale based on fact and set in pre-war India.

### *Paperback*

**Ride Out the Storm** by M. Braga, SU, 96 pp., 6s. is an adventure story set in Hong Kong. **The Last Thing We Talk About** by J. Bayly, SU, 96 pp., 6s. is a Christian view of death. **Scotland's Greatest Athlete** by D. P. Thomson, Barnoak Research Unit, 240 pp., 10s. is the story of Eric Liddell. **Sermons**



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