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Book Reviews

WHAT IS REAL IN CHRISTIANITY? *D. L. Edwards*. Collins (Fontana). 160 pp. £0.25.

As Canon David Edwards makes clear in the preface to this small, popularising book, he is returning again to have another go, in addition to his previous attempts, to provide an updated version of Christianity for the thinking person, living toward the end of the twentieth century. He sees religion in a state of confusion; at least 'Except in staunchly conservative circles, which are too confident to be intelligent, religion tends to suffer from a failure of nerve' (p. 52). Thus he sums up, presumably, his readers; and his main concern is for the latter sort. Christians are no longer confident about the truth of Christianity, not only for intellectual reasons, but for the deeper reasons due to the penetrating influences of modern secularisation (ch. 1). There is, all the same, much to admire and to be thankful for in modern society, with all its darker side (ch. 2) but our world and its questions is really constantly posing the problems that demand a religious answer, even if not in traditional terms (ch. 3). And in fact, religion, in general terms, can claim a record of beneficent influence in its moral, social and above all, mystical awareness and witness (ch. 4). That witness necessarily points to God as the one who gives meaning to the whole of reality as its personal creator, the problems connected with which are approached in terms rather of process philosophy (which were referred to with approval in the author's previous work *Religion and Change*) 'God's perfection is not static, but can be improved by the completion' of the creative process (ch. 5). Important to this witness is that of the prophets of Israel and their message (ch. 6), which was concerned to vindicate the character of God in history, and with no concern for any 'other' supernatural world.

Thus we come to Jesus. The church's traditional account of Him is shown at a disadvantage in the setting of contemporary ideas, even though some modern reinterpretations are also incompatible with what we know; the account of the Virgin birth is, like many of the miracles, symbolic rather than actual, but the resurrection faces us with something more tremendous both in fact and meaning. The meaning of Jesus both for his disciples and in his own consciousness of relation to God, and His purpose in history, is summed up in the kingdom of God resulting from the Fatherhood of God;

and this, despite the archaism of many of its New Testament terms, remains relevant (ch. 7). The relevance of Jesus' teaching is exemplified in an exposition of His parabolic teaching, one of the final deductions being that the modern world's development is a step in 'the coming of the kingdom of God'—one of the greatest, indeed—in a process that will yet go on for 'thousands of millions of years'. Thus, as in the case of the Old Testament prophets, 'the original message of Jesus was linked with this world's development far more closely than it was linked with any speculation about a supernatural "other" world' (ch. 8). What of the cross of Jesus? The ninth chapter 'God and Evil' reviews some philosophical solutions to the problem of evil, the silence of Jesus on the matter, when challenged, and the insight of the Book of Job. It is in Jesus' action that the Christian finds an answer, not in theoretical terms but in the realisation that God was uniquely involved in Jesus' life and death, yet without ceasing to be God, perfect in eternal peace and joy. Suffering is the price to be paid for the fulfilment of good in the creative purpose, and God calls on us to accept it because, in Jesus, He Himself has suffered; yet with Easter triumph, where peace and power flow and point to a greater destiny.

In actual practice, in the world's on-going life, a final chapter indicates that it comes to this; 'Christians work in the world alongside people who have never said "I go sir" to God through Jesus. And as they struggle to relate their vision of the future to the tragedies and dilemmas around them, Christians pray. To them, prayer is recalling the hope that is in them. They look forward with ardent hope to the full coming of the reign of God on the planet Earth' (p. 148). A list of a hundred books (with comments) indicates the thought-world that lies behind this book and the origins of its particular slant, which is not peculiar to Canon Edwards, even if he is making himself its principal populariser. In the controversial dialogue between theology, philosophy and science over the last 150 years, the influence of Schleiermacher, the '*What is Christianity?*' of Harnack, the dominance of existentialism in Christian Biblical and theological work, and the emotional response to Western technology have renewed the tradition of religious humanism, here exhibited in Christian terms. As always, the issue comes to a head in the doctrine of God, here hinted at in terms of panentheism, process philosophy and our own subjectivity. Coupled with the repeated denigration of 'supernatural, "other world"' ideas, there is a marked reluctance to come to terms with a genuine transcendent reference to the whole and the kind of eschatological dimension that anyone who is influenced by this book will have to face throughout the whole of the Bible. The writings of those who have followed the leading of Biblical theism, in the light of our actual situation, find less reference in the book list here—if at all; their more modest expectations of the present world's processes, their more profound recognition of the scope of human sin, certainly disposes them less to loss of nerve. Presumably therefore they are automatically slotted into Canon Edwards' other category of modern Christians, to whom and for whom he has little to say.

G. J. C. MARCHANT

THE DEVELOPMENT OF BERTRAND RUSSELL'S PHILOSOPHY.
Ronald Jager. Allen & Unwin. 520 pp. £6.30.

Dr. Jager disarms the reviewer by admitting in his preface that this book attempts the impossible. It is a critical account of Russell's philosophy

which seeks to serve the reader who is not a philosopher as well as the expert. It recognises the diversity of Russell's interests, 'a chaos of lucidity', and in particular the disjunction between his technical and non-technical work. It nevertheless aims at tracing a process of development by which 'Russell more than any other recent philosopher has lived through, in his work, a modern version of the classical system of the seventeenth and eighteenth centuries' (p. 40). All this near the centennial of Russell's birth when 'he is perhaps no longer contemporary nor yet historical' (p. 31). Impossible indeed, yet worth attempting.

Readers of *The Churchman* will probably turn first to the last two chapters 'Politics and Education' and 'Ethics and Religion'. Yet it is unjust to Dr. Jager to take these chapters separately, since he argues for the connection between Russell's general philosophical theories and his ethical and religious attitudes.

A study of this book is relevant to the general investigation of the nature of modern atheism. As others have suggested in relation to the young Marx or to Nietzsche, Dr. Jager believes concerning Russell's life and work 'that there are spiritual forces at work in his thought, that they are of interest in their own right, and that they shed a unique light on his entire project' (p. 462). This is a view supported by Russell's autobiography and by his early essays on religion, which are much more sensitive and perceptive than the polemical title essay of his later collection 'Why I am Not a Christian' (published in 1957). It is instructive to compare these essays with the similar attempts by Sir Julian Huxley and Professor Ronald Hepburn to preserve, in Russell's phrase, 'the seriousness of the religious attitude and its habit of asking ultimate questions' while denying the truth of any religious metaphysics. Dr. Jager identifies the problematic aspect of Russell's attempt as being its basis in the separation of fact and value and its polarisation of the scientific outlook and humane aspiration.

Dr. Jager is an enthusiast for Russell, whom he describes as 'the great intellectual adventurer of the century'. Many who will not agree with this judgment will still find much to interest them in this clear account of a prolific writer and an intriguing personality.

M. H. CRESSEY

BUDDHISM. *Peter A. Pardue.* Collier-Macmillan. 230 pp. £0.95.
SECRETS OF THE LOTUS. *Donald K. Swearer.* Collier-Macmillan. 242 pp. £0.95.

There is a growing interest in the faiths of Asia, and Britain has begun to draw upon the large flow of volumes produced in the U.S.A. for college courses on World Religions. These two paperbacks are meant primarily for university students, but should interest a much wider group of readers. The contents do not pre-suppose too great an amount of background knowledge, whilst the notes and bibliographies make it possible for the reader to pursue his study further.

The first book recognises the 'immensely diverse system of beliefs and practices' which makes up Buddhism, but tends to equate it with 'the exploration of the mystery and meaning of the self'—a strange definition in the light of Buddhism's rejection of a permanent 'self'! Four chapters attempt to survey the historical development of Buddhism (with particular reference to the socio-political impact of the religion) in India, China, Southeast Asia and Tibet, and Japan—an almost impossible task in the compass of so small

a book, although the author's summaries are succinct and to the point. The most valuable chapter is undoubtedly the last, where the writer surveys the contemporary scene and indicates that the impact of the west has made traditional Buddhism more self-consciously critical of its past and more anxious to explore newer forms of apologetic.

Secrets of the Lotus is less ambitious in its scope, and applies itself to meditation in two Buddhist traditions, Theravada Buddhism in its Ceylonese form and Zen Buddhism from Japan. The book is a composite work, largely by a Ceylonese Buddhist monk and a Japanese Zen Buddhist priest, and arises from an experimental workshop on Buddhist meditation, held at Oberlin College, Ohio, U.S.A. in January 1969. Donald Swearer who co-ordinated the workshop and edits the material thinks of Buddhism as 'plumbing the depths of our humanity' and would see the value of the workshop in the self-knowledge it provided. The book can be recommended to those who already know something of the background of Buddhism and provides a useful introduction to some of the texts on Buddhist meditation. It rightly points to the difficulty of appreciating another religious tradition, unless some measure of association or identification can take place. It is easier to see how this measure of identification is possible, if one is concerned with the techniques of self-understanding, than if questions of faith-commitment are raised. The book does not sufficiently take account of religious motivation in both Theravada and Zen Buddhism.

RAYMOND J. HAMMER

DEUTERONOMY AND THE DEUTERONOMIC SCHOOL. M. Weinfeld. OUP. 467 pp. £9.

This book must probably rank as the weightiest discussion of Deuteronomy ever to appear in English. In it the Israeli scholar M. Weinfeld presents his ideas about Deuteronomy and the related deuteronomic literature. He holds that all the Deuteronomic literature, i.e. Deuteronomy to 2 Kings and the prose of Jeremiah, was composed by a school of writers active between 650 and 500 B.C. He argues that the men responsible were not prophets or Levites but scribes of the royal court, i.e. those normally regarded as the authors of wisdom literature. He believes that the work of the scribes in writing up the law is referred to in Jeremiah 8: 8.

Most of his arguments are based on a close study of Deuteronomy itself. In the first section of the book Weinfeld draws out Deuteronomy's indebtedness to the form and style of ancient international treaties. He particularly stresses the parallels between Deuteronomy and seventh century Assyrian treaties, because he thinks this shows that the author of Deuteronomy was imitating the style and subject matter of these treaties. Court scribes would be familiar with the appropriate jargon and forms.

In the second section of the book Weinfeld contrasts the teaching of Deuteronomy with that of the earlier pentateuchal sources including P, for he is a follower of Kaufmann, who held that P antedated D. Weinfeld compares the theological concepts in the various sources and tries to show that D represents a more advanced, i.e. a more secular theology. Its conception of God is more abstract, less anthropomorphic. Its view of sacrifice and holiness is personal rather than institutional, its understanding of law social rather than sacral. This secular tendency is more in keeping with the thought of the scribes than with that of priests or prophets.

In the last section of the book Weinfeld compares Deuteronomy with wisdom literature, especially the book of Proverbs. He draws out a number of points of similarity between the books, e.g. in their understanding of wisdom and in the type of injunction they contain. He believes that in Proverbs we are closer to the original setting of this material, and that Deuteronomy must therefore derive from people familiar with wisdom tradition. This again suggests the scribes.

Much that Weinfeld says is very valuable, but he left me unconvinced at various points. If every book in the Old Testament that includes a sprinkling of wisdom phrases and ideas is to be defined as wisdom literature the category becomes so broad as to be meaningless. Even the extra-biblical treaties would have to be described as wisdom literature on these criteria! Nor has he proved that the author of Deuteronomy borrowed directly from an Assyrian source. In Deuteronomy 28 where the parallels are closest there is insufficient correspondence in order and content between Deuteronomy and the alleged source to demand actual copying. It is more likely that both derive independently from older Mesopotamian traditions.

GORDON WENHAM

THE FIRST BOOK OF KINGS: THE CAMBRIDGE BIBLE COMMENTARY. *J. Robinson.* Cambridge, 1972. xi + 259 pp. £3.60 (cloth) £1.50 (paper).

The appearance of a new small-scale commentary on 1 Kings is to be welcomed as helping to fill an obvious gap in what is currently available to students. Within the limits imposed by the series, Canon Robinson is to be congratulated for producing a commentary which provides a good balance between philological, historical and theological comment. The introduction covers themes to be found in 2 Kings as well as 1 Kings, so that the latter can be read in the light of the larger whole of which it is part. A refreshing feature of the commentary is the use of commonsense judgments to correct some of the excessive conjectures of the New English Bible, on which text, of course, the series is based.

Because of the limits of space imposed by the series, the reviewer hesitates to remark that some passages might have deserved fuller treatment; but it is a pity that nothing is said, for example, about the relation between Jeroboam's bull images at Bethel and Dan, and the incident of Aaron and the Golden Calf. Also, more could have been made of the prophetic sources used by the compilers of 1 Kings, and of the theme of prophecy and fulfilment. Further, Canon Robinson seems too ready to disallow that genuine prophetic initiative may have led to the overthrow of the dynasties of Jeroboam and Baasha. However, these and similar points of disagreement should not detract from the merits of what will prove to students to be a clear and informative guide to the understanding of 1 Kings.

J. W. ROGERSON

SOLOMONIC STATE OFFICIALS: A STUDY OF THE CIVIL GOVERNMENT OFFICIALS OF THE ISRAELITE MONARCHY. *Trygve N. D. Mettinger.* Coniectanea Biblica O.T. Series No. 5. C. W. K. Gleerup, Lund, Sweden, 1971. xiii + 186 pp.

This is a fully documented, and highly competent account of the civil administration of ancient Israel, principally during the period of the undivided monarchy. The author sets out from the lists of government officials found at 2 Samuel 8: 15-18; 20: 23-26 and 1 Kings 4: 1-6, and attempts to identify

the functions of the offices mentioned. He then considers the wider questions of the administration, and especially the Royal Estates, the Solomonic Districts and their relation to the tribal districts, and the organisation of forced labour. A short concluding section examines Egyptian influence on the scribal and Wisdom school in ancient Israel.

Dr. Mettinger's most important conclusions are (a) the Royal Secretary (*sōphēr*) was a writer par excellence, concerned with the royal correspondence, and with the keeping of annals such as 'The Books of the Chronicles of the Kings of Judah/Israel' (b) the Royal Herald (*mazkir*) organised the dissemination of information from the Court to the country, and arranged the ceremonial at royal audiences (c) The Friend of the King (*rē'eh hammelek*) was an official counsellor (d) The 'House Minister' (. . . *ašer 'al habbait*) administered royal owned and administered land; the idea of a royal estate, although foreign to Israel, existed alongside the tribal conception and practice of landed property (e) the administrative districts of Solomon largely followed the old tribal boundaries, except where a deliberate attempt was made to divide the possessions of Ephraim and Manasseh in order to diminish the power of the House of Joseph; Judah was included in the 12 districts. Egyptian influence is detected in the offices of Royal Secretary, Herald and 'House Minister'; the small Canaanite city states offered no useful model for the administration of an area as large as the Davidic-Solomonic Empire.

The book is admirably written, and provides a model of how not to outrun fragmentary and problematical evidence while cautiously trying to reconstruct a positive picture. It is not a book for the ordinary reader, unless he is fluent at least in Hebrew, Greek and German; but it will be essential reading for advanced students of ancient Israel's political and social history.

J. W. ROGERSON

THE BROADMAN BIBLE COMMENTARY: VOLS 5 AND 6. *Edited by Clifton J. Allen.* Marshall, Morgan and Scott. 374 and 460 pp. £4.50 each.

The authors who contribute to these two volumes, mainly scholars of the Southern Baptist Church of the U.S.A., succeed in presenting 'current biblical study within the context of strong faith in the authority, adequacy and reliability of the Bible as the word of God', which is their stated aim. The R.S.V. translation of the text is printed section by section along with the commentary; there is a minimum of technicalities and footnotes, and yet both introductions and comments reveal familiarity with current literature, including in some cases that of France and Germany.

Over two hundred pages are allocated to both Isaiah and Jeremiah. Page H. Kelly stands by the theory that Isaiah was composed of a collection of materials ranging from the eighth to the sixth centuries B.C. He interprets 9: 2-7 as a dynastic oracle, and occasionally prefers an emendation, as in 11: 4b, where he reads 'he shall smite the ruthless', for 'he shall smite the earth', a change involving only vowel points. References enable the reader to trace themes through other prophetic books, and many a seed thought waits to be developed.

James Leo Green on Jeremiah writes in a style which exactly suits this prophet, conveying depth of feeling in very forceful writing. The introduction includes major theological concepts, literary components and suggestions for sorting the material. Green endorses the view of Koehler that, properly

understood, Jeremiah was ultimately and primarily 'a prophet of instructive grace, and not of destructive judgment'. The comments on the text are perceptive, particularly on the confessions and prayers of the prophet. Concerning the imprecatory passages he will not justify them, but he notes how Christ's coming made a difference to human thoughts on retribution. Freshness and vigour characterise this valuable commentary.

The ornate style of John T. Bunn is curiously appropriate in this commentary on Ezekiel, the most complex of all Israel's prophets. There are some unexpected statements. Ezekiel's call (1: 1) is dated 568/569 B.C. (in that order); 12: 13 is said to refer to Jehoiachin and not Zedekiah, and it is a little startling to see Ezekiel's prophetic actions referred to as pantomime. All the same, Ezekiel is seen as the fiery evangelist and tender pastor, a man who had an exceptionally broad knowledge of the Ancient Near East and played a most influential part in Israelite history.

John T. Bunn also comments on the Song of Solomon, which he interprets literally as a poem about 'a love doomed because it dared breach established and acceptable socio-religious boundaries', and it was fitting that the canon should include a book which speaks so openly and frankly about the futility of such a love.

Comment by paragraphs is not well suited to wisdom literature, but Marvin E. Tate brings an understanding of wisdom forms to the book of Proverbs, and Wayne H. Peterson relates Ecclesiastes to the secularism of our age. Robert B. Laurin shows the relevance of the book of Lamentations to a theology of national calamity, and John Joseph Owens offers some suggested solutions to the historical problems of the book of Daniel.

These two volumes would greatly help those without specialist knowledge who want to know the Bible better, but they would prove invaluable to the minister who needs to know the latest in biblical scholarship, but looks at the same time for mental and spiritual stimulus. JOYCE G. BALDWIN

HEROD ANTIPAS. *Harold Hoehner.* CUP. 438 pp. £7.

What with all the interest in Form and Redaction Criticism in recent decades, emphasising as these disciplines do the theological influences behind the Gospel tradition, there has been a shortage of serious historical study in depth. Dr. Harold Hoehner has made a signal contribution to the historical understanding of first century Palestine by this magisterial prosopographic study of Herod Antipas. Considering the importance of this man as the head of one of the territories where Jesus was most active, it is astonishing that so little has been done on him. The Cambridge Ancient History is sketchy enough, and Perowne is lightweight: even A. H. M. Jones, who really knew his ancient history, was much less interested in the later Herods than in the illustrious and notorious Herod the Great. There was therefore a major gap, and Dr. Hoehner has filled it with distinction. This is a book of real scholarship, painstaking detail, and wise inferences. It is safe to say that not only is there nothing remotely comparable on Antipas, but it is unlikely to be superseded for generations to come.

The book contains four sections. The first concerns Antipas's youth and his struggle for the kingdom. The second is about his realm, its boundaries, cities, inhabitants—their life and occupations, their finances and taxes, their language and religious concerns. Part three is the heart of the book: an examination of Antipas's reign including his role as city builder, his

encounters with John the Baptist, Pilate, Jesus, and, at the end, Aretas and the banishment to Lugdunum. The last part of the book contains no less than ten useful appendices, including one on the Herodians, the withdrawals of Jesus, the tribute, and the meaning of 'that fox'.

Dr. Hoehner's basic conclusions are that, in sharp opposition to the convictions of some of the Form Critics, the New Testament sources are remarkably reliable in the account they give of Antipas, and that by and large Antipas was a wise and good ruler, whose anxiety to avoid any insurrection accounts for his hostility to John and Jesus, and who retained excellent relations with his subjects over a reign longer than that of any other Herod except Agrippa the Second.

Students of the New Testament will be particularly interested in his deft handling of the many problems which arise from the evangelists' accounts of the arrest and death of John the Baptist. He gives six reasons, for example, for believing that the unnamed Herod mentioned by Josephus as the prior husband of Herodias was indeed Philip, as Matthew and Mark (but not according to P. 45) maintain—a Herod not to be confused with Philip the tetrarch. He gives reason for supposing that Matthew and Mark are not wrong in calling Antipas *basileus*, despite the Emperor's refusing him that title—and subsequent banishing him because he continued to aspire to it.

In short, every statement in the book is carefully weighed and documented. The whole work is excellently laid out, clearly subdivided, with all the detailed argument relegated to footnotes, and short summaries appended as a final paragraph to each section. It is a model doctoral thesis; and it is much more than a thesis, as S.N.T.S. have recognised by publishing it as a monograph. One may not go with all the details (for instance *Antiquities* 18: 5 scarcely supports his thesis that 'Herod' was a dynastic title, confined to the head of the family, and only taken by Antipas after the deposition of Archelaus), but the main lines of this work will long remain as the definitive interpretation of an important and too long neglected figure in the Gospel story.

E. M. B. GREEN

MARK: EVANGELIST AND THEOLOGIAN. *Ralph P. Martin*. Paternoster. 240 pp. £3.00.

This book is the second in a series which is intended to cover all four Gospels. Its purpose is to provide an up-to-date assessment of the character of the Gospel of Mark by a combination of a survey of recent research and the author's own contribution to the discussion. The author is fully acquainted with recent study of Mark (though he passes over the work of M. Horstmann and K. Tagawa in silence) and his own conclusions are based on a critical, yet fruitful interaction with it. As a guide to modern study of the Gospel, this book could hardly be bettered. It discusses the literary genre of 'Gospel', and Mark's place in the creation of it. The Gospel is firmly placed in Rome after the death of Paul, and Professor Martin argues forcibly that the author (identified with John Mark) was no mere follower of Peter but a theologian in his own right. This means that he devotes his main attention to 'redaction criticism'—the study of what *Mark* was trying to do in the Gospel—rather than to questions concerned with the nature of the traditions behind the Gospel, although he is concerned to stress Mark's general historical faithfulness. Particular attention is devoted to the combination in the Gospel of stress on the historical, human character of Jesus and on the secret epiphanies

of the Son of God. After discussing various views of the reason for Mark's christological emphasis, Professor Martin draws especially on the work of T. J. Weeden, and argues that Mark wrote to correct false christological views which saw Jesus as a divine man and failed to appreciate the significance of the cross; he did so by emphasising the refusal of Jesus to give demonstrable proofs of His divinity and showing His willingness to taste death in humble obedience to God and in hope of ultimate vindication. Thus Mark wrote to supplement Paul's kerygma. The argument is skilfully presented, but I am not certain that the reconstruction of the circumstances in which Mark wrote, dependent as it is upon an identification of Paul's opponents at Corinth, is altogether convincing. It is, however, an important contribution to Marcan study, and it can be highly commended to scholar and general reader alike.

HOWARD MARSHALL

THE GOSPEL OF JOHN. *Barnabas Lindars SSF.* Oliphants. 648 pp. £6.75.

The latest volume in the New Century Bible series, based on the R.S.V. text, is a distinguished commentary on the Fourth Gospel by the head of the Franciscan house in Cambridge. It is to be welcomed as a worthy and scholarly successor to a number of recent major commentaries on John from the English-speaking world, including those of C. K. Barrett, R. E. Brown and Leon Morris. This work is distinctive among them in its admirable balance between the academic and devotional approaches to the New Testament.

The exegesis of Lindars is lucid and concise; and the whole work is fully documented. The writer has a very clear sense of the structure and thematic content of John's Gospel, and never allows detail to obscure the reader's appreciation of these.

The introduction to such a commentary as this (pp. 24-73) is inevitably of great interest. Succinctly and with a freshness of outlook, Lindars deals with the usual introductory matters, and on the way argues for the independence of the Johannine tradition. He sees the intention of the Gospel as mainly evangelistic, but is inconclusive about the actual issue of authorship (p. 34). The matter of the background to John's Gospel is dealt with expertly, both in the introduction (pp. 35-42) and throughout the book; and we expect this from a scholar who is equally at home with both Testaments. Lindars regards the essential context of John as Christian and Jewish rather than Greek, but agrees that the Fourth Evangelist can use 'expressions which . . . appeal to the wider world of Hellenistic seekers after truth within the Christian community' (p. 42).

Any study of the Fourth Gospel these days must take seriously the questions of its historical tradition and (theological) composition. Lindars believes that this Gospel came to birth in edited stages; for him the prologue, chapter 6, the Lazarus material and parts of the farewell discourses belong to a second edition (pp. 50f.). He also suggests that eucharistic homilies lie behind much of John's writing, and that he has detached these in the process of making a connected narrative (pp. 51-4). At the same time, while rightly maintaining the importance of using all the usual critical methods to analyse John, Lindars appears to be ambivalent in his appreciation of the historical content of the Gospel. In spite of his independent tradition and admittedly excellent sources (p. 34), John's literary craftsmanship is supposedly such

that his narrative and discourse material can be true without being historically true (p. 55). We need not doubt the co-existence of history and theology in John; but it is unnecessary to suppose, as Lindars seems to do, that these are opposed to each other. His treatment of the farewell discourses (pp. 465ff.) is a case in point.

These queries do not detract from the importance of this commentary, or its value to any of its readers. Even if we do not agree entirely with the author's methods and conclusions, we owe him a great debt for pointing the way to further investigation of the Fourth Gospel and therefore of Christian origins. But more than this, Lindars has thrown fresh light on the meaning of John's Gospel, and brought its challenge to us anew.

STEPHEN S. SMALLEY

PHILO AND THE EPISTLE TO THE HEBREWS. *Ronald Williamson*. E. J. Brill. 602 pp. 96 guilders.

All biblical scholars find themselves deeply indebted to the Dutch firm of publishers, E. J. Brill, for the many detailed research studies which they make available to the English-speaking world. One of their series is *Arbeiten zur Literatur und Geschichte des Hellenistischen Judentums*, and it is as number four of that series that Ronald Williamson's thesis for a Ph.D. at the University of Leeds is published. This is not, of course, a popular or an easy volume but will be of considerable value to anyone wishing to undertake study of the Epistle to the Hebrews at a deeper technical level.

The first part deals with the linguistic evidence. The occurrence of words in Hebrews and Philo is carefully compared with the LXX and Williamson concludes that, even where identical words or expressions are used, they are used in different ways and to serve different views. The main section of the book deals with 'Themes and Ideas' and on the basis of this he concludes that 'the influence of Philo on the writer of Hebrews was minimal, perhaps even non-existent; that the writer of Hebrews had never at any time been a Philonist; that he had never come under the personal influence of Philo; and that he had perhaps never read even a single volume of Philo's works'. The third, and shortest part, compares the use which the two writers made of the Old Testament. Here again Williamson finds a great divergence between the two, Philo looking there for a philosophical system and the Writer of Hebrews for Christ.

Williamson's study does much to strengthen the traditional view of the Jewish-Christian nature of the Epistle and its readers and brings the writer's thought into the mainstream of primitive Christianity. There is a full bibliography, but surprisingly no reference to C. K. Barrett's important article on the New Testament exegesis of the Old Testament in *The Church's Use of the Bible*, edited by D. E. Nineham, and F. F. Bruce is only referred to as the author of the commentary on Hebrews in *Peakes Commentary*. As his London commentary is the major one on the Epistle in recent years and he has written other things bearing on the background of Hebrews, this leaves a gap which should have been filled.

ROBIN NIXON

THE LETTERS OF JOHN HUS. *Translated from the Latin and the Czech by Matthew Spinka*. Manchester University Press, 1972. 233 pp. £3.60.

'If it were possible that my voice could now be heard in the whole world,' declared John Hus to the Council of Constance, a few days before he was

burned, 'I would most gladly recant before all the world every falsehood and every error I ever have thought of saying or have said. . . .' But 'fearing to offend God and to fall into perjury, I am not willing to recant all or any of the articles produced against me in the testimonies of the false witnesses'.

What little remains of Hus' correspondence has been available to English readers in an edition by H. B. Workman and R. Martin Pope (1904). This has long been the standard work, with some 82 letters and one doubtful one. Now Professor Spinka has provided a new translation; the previous work is almost entirely unacknowledged throughout this book. This is a pity, for although Spinka includes several items not in Workman and Pope, his book is not better than theirs. The editing is disappointing in many ways. The translation is often turgid; the text marred by the editor's insistence (for most of the book) on giving the precise Biblical reference for every quotation used by Hus, even when he himself gives the source. There is no introduction to the book, no commentary on the sources, no description of editorial conventions, little or no introductory notes to each letter, some careless errors and an inadequate index. The editor has sometimes added dating clauses, sometimes not—and fails to notify his readers which of these are his interpolations. Worst of all, some important matter is included in square brackets without any indication whether this is the editor's insertion or of some earlier commentators. At least one item here (84) is fragmentary, without a word of explanation.

One could have wished for a better and more readable edition, for this small collection (99 letters by Hus, four by other persons and two other writings) forms a fascinating addition to the available literature in English on John Hus (much of it by Professor Spinka, as he repeatedly informs us in his footnotes). Here is a man with a solid Biblical grounding, who could say, 'We ought not to follow custom, but Christ's example and truth.' Here is a man full of anger at the simony and corruption of the Church in which he believed; full of sorrow and bitterness at his betrayers; full of anguish at having left his flock in Prague for exile and of uncertainty whether he were doing the right thing. But Hus was very much a man of his own age, caught up in the horrors of the Great Schism against his will. His one desire was to be left free to preach—'I only humbly pray for God's sake', he writes to the Archbishop of Prague, 'that your Paternity . . . would not suspend me from the preaching office'. And in the end it was his constancy to his convictions, as these letters show, rather than any manoeuvring on the part of the Council of Constance which led to his execution as a heretic. ALAN ROGERS

THE ORIGINS OF THE GREAT SCHISM: A STUDY IN FOURTEENTH-CENTURY ECCLESIASTICAL HISTORY. *Walter Ullmann (reprint of 1948 edition).* Archon Books, 1972. 244 pp. \$7.50.

This reprint of Professor Ullmann's classic, first published in 1938 and revised in 1948, is to be warmly welcomed. The Great Schism of 1378-1416 was one of the most important events of the later medieval Church, pregnant with results for later years. Few people have done more to help us understand its origins and nature than Professor Ullmann, and it is good to have his seminal study once more available.

It is a masterly example of historical reconstruction. It may not give due weight to the context, the ending of the period of the Babylonian Captivity. It may tend to underrate the centrality of the problem of reform in

the Church. It may lay too great a stress on canon law, seeing the issue in terms of legal rather than political necessities. But these are matters of emphasis rather than glaring faults. Its central conclusion, that at last a Pope was elected who was eminently unfit to rule and that the schism was an attempt to solve the problem, is surely right.

The book does not however fully exhaust the problems of the event. The question may still be asked, *why* was Urban elected at all? His character cannot have been entirely unknown to the cardinals. Further, why did his election and his evident unfitness result in a second election?—there were other unfit Popes, after all. This latter question is briefly examined in Ullmann's new introduction to this reprint. He looks at some (mainly his own) published work since 1938. His view of the changes in political thought (especially the government of the Church) at this time is too simple, but at least it highlights the fact that a massive (but seemingly temporary) change of opinion swept over Europe from the 1380's to the 1440's—at least among the writers and thinkers of that age. Its exact nature and its results are still matters of debate (ignored by Ullmann) but it can no longer be ignored.

ALAN ROGERS

ST. THOMAS MORE: ACTION AND CONTEMPLATION. *Edited by Richard S. Sylvester.* Yale University Press, 1972. 178 pp. \$8.50.

This book contains an introduction by the Editor and four papers read at a symposium held at St. John's University in October, 1970. There were 167 participants in the symposium, the majority of whom were presumably hagiologists. The book suffers from its origin and composition. Some of the writers are too uncritical of their subject, while all, since they are writing for a specialist and erudite audience, assume a full knowledge of the background of the life and times of Thomas More. Nevertheless, the articles make interesting reading for the reader with a general knowledge of the subject, particularly the first article by R. J. Schoeck on 'Common Law and Canon Law' and the third article by G. R. Elton on 'Thomas More Councillor'.

More's equipment as a lawyer was deficient and inelastic and in a way this was his undoing. He based his defence on law, not on doctrine, but he had not taken into account the fact that the law had lawfully changed and that with the Act of Submission of the Clergy the Canon Law had been subordinated to Common Law. The uneasy equipoise between the two systems had already come to an end in the conflict over Richard Hunne. Schoeck comments 'the Reformation in England began in 1515' (p. 41).

Elton's article is refreshing. He strips away the hagiography which took its rise from Erasmus' glamourising exaggerations. Elton shows that Henry's surprising offer of the Lord Chancellorship put More in an impossible position. More could not humanly refuse it on account of the inconsequence of his career up till then; while his views made it impossible to be the sort of Lord Chancellor that the King was anticipating.

The articles by L. L. Martz on the 'Tower Works' and G. Marc' Hodur's concluding article on 'Thomas More's Spirituality' are less satisfactory. Thomas More's sanctity is beyond dispute in the mind of the audience before which the papers were read. Did he not wear a hair shirt? Was he not executed for upholding papal claims? But it is difficult to assess to what extent his life showed the fruit of the Holy Spirit of God, which is the only

true spirituality. There is no doubt that by nature More was endowed with many gifts, a friendly disposition, a ready wit, wide interests in the humanities. Yet More chose to be a vehement and cruel persecutor of heretics and personally supervised their examination by torture. Dishonesty was one of the regular means he used for advancing the causes he espoused, while his wit was very lewd. It is difficult to recognise the Spirit of Jesus in these things. It is refreshing to read Elton's frank avowal of some, at least, of these defects of spirituality, which are not often mentioned in these days of adulation. He speaks of 'his touchy vanity . . . he was one of the most intolerant and unfair of writers', and of his lack of 'even elementary truthfulness' (p. 111). Those who have read More's writings e.g., *Confutation* will be aware of his lewdness, only touched on circuitously in Elton's article. 'There was one odd touch about St. Thomas's wit: a preference for the rather crude, his similes reveal a preoccupation with virginity and defloration, which is a little strange . . . his humour ran readily upon such themes.' Elton comments that in this More was 'exceptional' for his times (p. 114).

There is no doubt that More was a good man if not a saint; a clever man if not a wise man. English social standards and morality do not go through More but rather through Tyndale, his opponent. There would be no need to point these things out if it was not for the sycophant treatment which More is receiving these days, and of which this book, apart from Elton's essay, is an example.

D. B. KNOX

THE LORD'S SUPPER IN EARLY ENGLISH DISSENT. *S. Mayor.* Epworth. 169 pp. £3.00.

Compared with the detailed work done on Puritan and Dissenting attitudes to the nature of the Church and the practice of discipline, there has been little systematic study of Puritan theology and practice concerning the Eucharist. Dr. Mayor makes a significant contribution to the history of worship in this monograph.

Free Church ministers should read it in order better to understand the strange combination of reverence and casualness which characterises much popular thinking about the Lord's Supper in English nonconformity and its offspring. Anglicans can also read it with profit in order better to understand one significant product of the late medieval eucharistic tradition which moved in a different direction from that found in the Book of Common Prayer.

Dr. Mayor could be faulted for underestimating the influence of Bucer, Bullinger and Peter Martyr on English eucharistic theology in the 16th century and for his acceptance of the statements of Maxwell and Ballie which suggest that the Church of Scotland retained a richer understanding of the Eucharist than English dissenters. Many Presbyterians share the defective theology and practice which Dr. Mayor so deftly unravels in his analysis of the Puritans and their seventeenth century heirs.

The analysis of attempts, further to reform the Eucharist without successfully breaking the late medieval hold which was responsible for the problems with which Owen and Baxter wrestled, is worth careful reading. A judicious conclusion draws together the discussion. It is to be hoped that Dr. Mayor can continue his survey of Dissenting eucharistic theology and practice into the modern period.

IAN BREWARD

A TUDOR TAPESTRY. *D. Wilson*. Heinemann. 287 pp. £3.25.
 KING'S QUIVER: THE LAST THREE TUDORS. *N. B. Morrison*. Dent.
 212 pp. £3.00.

These two books make a considerable contrast both in levels of writing and in intrinsic worth. Instead of studying the major figures of the Reformation Derek Wilson conceived the interesting and important idea of tracing sixteenth century changes through the lives of families, especially the emerging landed middle class ones. Accordingly he selects the Ayscoughs, father the country squire and daughter Anne soon to become a Protestant martyr, and also John Lascelles, a Protestant intriguer at court. Wilson who has researched extensively in local records depicts middle class family life from the straight Roman Catholicism of Henry in the 1520s through the gradual spread of Protestant influences to the King's death in 1547. From the countryside Wilson's later chapters switch to London, inevitably the centre of activities, and there we are shown the cumulative influence of a host of lesser Protestant men, men like soldier George Blagge, scholar soldier Sir Anthony Denny, Sir William Herbert, and the circle of Reforming ladies gathered round Catherine Parr. It was these lesser men who enabled and helped Cranmer and Cromwell, the major figures, to steer things in the direction of Reform. Towards the end of his excellent book Wilson shows us Gardiner gathering the forces of conservatism for a final onslaught against the rising tide of Reform. Fortunately for England and the Gospel he failed, and significantly Henry dropped Gardiner from his final governing group. Wilson's book is admirable, fully documented, and based on a Cambridge Cranmer prize essay.

I am perplexed to know for whom Miss Morrison is writing her book. It is surely neither popular enough nor chatty enough for the ordinary reader; it contains no documentation (just a short bibliography) for the scholar. It contributes nothing new, and repeats dogmatically a lot of old shibboleths (Cranmer is seen as pliable. Mary is innocent, badly advised by Spanish counsel not Gardiner's). Miss Morrison has plainly read a fair bit of secondary Reformation material but her work remains in the amateur field, reasonably accurate, but she just makes enormous assumptions at certain key points. Her book depicts Henry's three children: Edward VI, Mary who is rather idolised at times as a simple soul constantly led astray, and Elizabeth who is seen as scheming and devious. But the whole thing is much too slight to make any real contribution to Tudor studies.

G. E. DUFFIELD

REFORMATION AND REACTION IN TUDOR CAMBRIDGE. *H. C. Porter*. Archon Books, 1972. 462 pp. \$15.

This is an exact reprint of the first edition of 1958 with a new preface of less than a page together with a list of books which bear on the subject printed since the first edition. In the preface the author acknowledges one or two minor mistakes of identification and date. The book has already established itself as an important book on the religious history of Tudor England.

The book takes Cambridge as its focal point and outlines some of the events in the lives of some of the leading members of the university from the beginning of the 16th century till the Commonwealth. There is no need to acclaim this book again, which has already established itself for its historical research in this period; but it is worth looking again at its theological thesis.

Its last sentence is: 'The candle of the Lord had been kept alight in the Cambridge of Elizabeth; and by God's grace, in England, was never to be put out.' The candle the author speaks of is the theological tendency which was later to be labelled Arminianism. The book traces the resurgence of Arminianism through Barrett, Andrews and Overall down to Whichcote. It is a misnomer to call Arminianism the candle of the Lord. We are all born Arminians and only abandon this point of view, if we do, under the compulsion of the clear teaching of revelation, and the Arminian tendency will always be resurgent in theological thought. It is not, therefore, surprising to find that even in Reformed Cambridge it has its proponents, at first very diffident but soon to become clamant.

The author endeavours to show that Arminianism is the theology of the Anglican formularies but the attempt fails, as it must, e.g., the statement that concupiscence has 'the nature of sin' Porter regards as symbolising with the Council of Trent which denied that concupiscence is properly sin (p. 328). However, the Article refers to St. Paul in support of its statement, and the Apostle is explicit in describing concupiscence as sin.

The burden of the book is to show that Anglicanism steers a middle way between Calvinism and Arminianism (p. 413). But there is no middle way. And at every point of test the Articles and the Prayer Book are Calvinistic. And Whitgift (who is put forward as the exemplar of this middle way) was a Calvinist. One test for Arminianism is the doctrine of assurance of future security. Whitgift (as is clear from Article 6 of the Lambeth Articles) believed fully that the Christian may have full assurance of his eternal salvation in Christ. Arminianism, however, is unable to affirm this and, as is well known, the Council of Trent denounced assurance of salvation. This is also the position of our author who writes 'uncertainty is perhaps the most under-rated of Christian virtues' (p. 334). He supports this with the quote: 'Wherefore let him that thinketh he standeth take heed lest he fall' but this of course is a *non sequitur*. Vigilance does not contradict assurance.

The author does not distinguish between the essence of Calvinism and some of the more unacceptable forms of its expression. This is the book's weakness. As a consequence he seeks to separate Whitgift and Baro from the Calvinists and place them alongside Barrett and the Arminians of the next century; but this is to misunderstand the theological principles which motivated these Elizabethans.

At the watershed there is not very much that separates. Theological expressions may seem to be very similar but the tendency of the one will lead in quite a different direction from the tendency of the other. The author is not sufficiently analytical of this point to be a safe guide to the Calvinists of Cambridge of the 16th century.

D. B. KNOX

GOD'S STATESMAN: THE LIFE AND WORK OF JOHN OWEN, PASTOR, EDUCATOR, THEOLOGIAN. *Peter Toon*. Paternoster, 1971. viii + 200 pp. £2.60.

Owen has usually been admired as a pastor and theologian, but this book, based on intensive research using primary sources, gives us a more comprehensive biography than anything previously available. While giving due attention to Owen's practical treatises and his role as an 'Atlas and Patriarch of Independency', Dr. Toon examines in detail the part he played in ecclesiastical and political affairs, especially during the 1650s. His

account is sympathetic but does not gloss over Owen's limitations in a complex situation, in that 'he was to some extent involved in many of the results of pride, ambition and selfishness, even though these were the sins against which he had often preached'.

And he deals fully with Owen's work as Dean of Christ Church Oxford and Vice-Chancellor, which was essentially that of an educational administrator. Owen's prime objective here as always was to enable the gospel to be effectively promulgated, but he was no educational thinker and we must agree with Dr. Toon's conclusions that his activities 'reveal a basic tension between a conservative academic and social outlook and a fairly radical religious viewpoint', and that 'whatever their achievements Owen and many of his colleagues were really misfits at Oxford'.

Dr. Toon can be congratulated on the way he has sifted a vast amount of material, related it to its context, and presented the results concisely and comprehensively in a well organised study. It should remain the standard biography for many years, the only serious limitation being one that arises from the subject rather than the author—that for all the documentation available Owen as a man still eludes us.

OWEN C. WATKINS

THE WORKS OF JONATHAN EDWARDS: VOL. 4: THE GREAT AWAKENING (A Faithful Narrative; The Distinguishing Marks: Some Thoughts Concerning the Revival: Letters Relating to the Revival: Preface to *True Religion* by Joseph Bellamy). Edited by C. C. Goen. Yale UP. 595 pp. \$18.50.

The editorial board under Professor J. E. Smith of Yale, and the Yale University Press are once again to be congratulated upon the addition of this fourth volume to the finely produced and scholarly edition of the works of Jonathan Edwards (1703-58). Never before has such care been given to text, background (now from hitherto unexplored resources) and completeness of Edwards' own material, free from earlier dispositions to emend or abridge. Furthermore, the growing number of books and articles on Edwards' work and thought has provided, particularly in the United States, a wealth of information and comment for the editorial work, even if also it has increased its labour.

Professor Goen, of Wesley Theological Seminary, Washington, D.C., has discharged his task well. He has painstakingly produced what may now be taken as the authentic text of the works included in this volume, and in so doing, in particular has sorted out for the first time the true details of the way the *Faithful Narrative* was published. His Introduction places these writings within the context of Edwards' ministry at this period, and also within the wider range of church life in New England and the contemporary terms in which spiritual experience was understood and looked for. He gives a satisfactory analysis of their contents relevant to the progress of the revivals 1734/5 and 1740/2, and to the stresses and controversies that arose around them. The student approaching the study of Edwards' work and thought might well begin with this Introduction to alert himself to the *sitz im leben*, as well as to acquaint himself with these works of spiritual analysis, for which Edwards became so famed, in what Professor Perry Miller has likened to a laboratory situation.

Of course, these writings do not give the whole story; Edwards' *Treatise on Religious Affections* is the crown of these which form a series, and the Yale

Edition has already produced this work as its vol. 2. And there are others besides, notably, the *Treatise on Grace*, and the *Five Discourses*, together with other sermons, which are needed for a more complete coverage of his work and thought here; recognising indeed, that his whole output, with the later great treatises, construct an architectonic whole to make him one of America's outstanding thinkers, and one who has yet to receive more recognition elsewhere. We are also promised a volume in the Yale Edition, of his letters, again in their authentic text. The few in this volume, some of which are only portions of the whole, throw further light on the revival and Edwards' views regarding it, and include some previously unpublished material.

There is much great value in Edwards' correspondence, notably with the Rev. John Erskine of Culross, and the Rev. Thomas Gillespie of Carnock (both in Scotland), which would be needed for a full estimate of Edwards' teaching on spiritual experience. We look forward to this volume's publication. Some slight disappointment ought to be mentioned that Professor Goen thought fit to include only a small extract, in his introduction, from Edwards' *Directions for Judging of Persons' Experiences*, which has not done, and cannot do justice to the kind of enquiries that Edwards was finding necessary in his pastoral work. As this comparatively brief writing of Edwards is only to be found in A. B. Grosart's publication of 1865, it might well have found its most apposite position in this volume.

Professor Goen's assessments of the various forces at work in the revival, religious, intellectual, social, or psychological are judiciously sympathetic. Perhaps a mention might have been made of the Calvinist principle of 'inability' as having the ambivalent effect of both creating expectation for God to work, as He alone could, and leading to apathy and supine resignation when the humdrum was the continuing pattern, despite the awakening efforts of ministers. He has fairly delineated what 'Arminianism' meant in this field, and the pervasive forces that were to meet head-on in the revival controversy.

There seems to be a minor historical query attached to the references to Samuel Buell's visit to Edwards' parish of Northampton and its effects (cf. pp. 69, 86, 559/50) where it would seem that Edwards was involved in considerable pastoral difficulties as a result of that young man's preaching and sought to lead the church into a solemn covenant with God in March, after Buell had gone, and so far as Edwards indicates, in the light of the excesses that were apparent before he went. Perhaps he had to go, so that Edwards could make 'interposition' to stop the incipient tendencies of 'running wild'. There is also a misprint of 1737 for 1736 on p. 34. Mention must be made of the fine series of facsimile Title Pages of books referred to, and a helpful map of the area, which add both to the attractiveness and usefulness of a fine book.

G. J. C. MARCHANT

RELIGION AND SOCIETY IN ENGLAND 1790-1850. *W. R. Ward*. Batsford. 339 pp. £4.00.

In *The Reign of George III*, Mr. Steven Watson lamented that many books on protestant nonconformity are 'marred by excessive generalisation unrelated to precise economic or political facts'. Professor Ward's *Religion and Society in England 1790-1850* is certainly not open to this criticism. Here are facts in abundance. Especially plentiful are facts about Yorkshire and Lancashire, most of which have not been available to general readers before

now. Here is fascinating information about the conflicts within Methodism, about the early days of the Sunday School Movement, about Mancunian Anglicanism and the ministry of Hugh Stowell and much else.

In the author's preface this book is described as a rescue operation, but what is being rescued? Ostensibly, the materials outside the 'very establishmentarian great libraries' of England—the archives of defunct theological colleges, municipal collections like the rich deposits in the Manchester Central Reference Library.

Readers may feel that another rescue operation is being mounted—that of the second of Disraeli's *Two Nations*. Why else should there be no mention of Edmund Burke, Sydney Smith (he was a Yorkshire rector for over twenty years) and the effects of Newman's preaching in a study of *Religion and Society in England 1790-1850*? Surely these are not all the 'molehills of inspiration inflated into mountains of hagiology' (p. 177)? Are they not three true parts of the *Fabric of British History* (general title of this Batsford series)?

These carpings apart, this book gives an enthralling account of the problems of the churches 1790-1850.

ROGER JOB

THE GOSPEL OF GRACE: ST. THOMAS AQUINAS: SUMMA THEOLOGIAE, VOL. 30 (1a2ae. 106-114). Edited by Cornelius Ernst, O.P. Eyre and Spottiswoode. 258 pp. £3.00.

This latest addition to the English Dominicans' admirable Latin/English *Summa* is especially to be welcomed, both because of the theological and ecumenical importance of the subject-matter and also because of the quality and interest of the Editor's work on Introduction, translation and Appendices.

The mature thought of Aquinas on Grace, Justification and Merit with a clear annotated translation and helpful historical Introduction is what students of Reformation (let alone medieval) theology have been wanting for a long time. We are grateful too for the short but instructive Appendices on Grace and Saving History, Pelagianism, Justification and Merit which relate the material in the text to biblical, Reformation and modern themes, with a Glossary of Terms and Index of Scripture References for good measure. Librarians and others who may not feel equal to purchasing every volume of this series as it appears would nevertheless do well to take a hard look at this particular one.

A certain feeling of arbitrariness in the treatment and bibliographical references is perhaps inevitable where editorial space is of necessity very strictly limited. For example one misses any reference to the brief but extremely useful work of Moeller and Philips on *The Theology of Grace and the Oecumenical Movement*; and the standard work of Johann Auer is referred to in the text but absent from the Index.

C. J. L. NAPIER

PORTRAIT OF SOPER. William Purcell. Mowbrays. £3.00.

We are already indebted to Canon Purcell for several books, including the biographies of Sabine Baring-Gould, G. A. Studdert Kennedy, and Archbishop Lord Fisher of Lambeth. Now he puts us further in his debt by writing the biography of the Reverend the Lord Soper of Kingsway.

It is good that a gifted Anglican should paint us the picture of a great Methodist. He does it well. When I had finished the book, I felt that I understood much better than before what it was that makes Soper tick, and

has made him tick down long years of strenuous and devoted service to the cause of Christ. You may differ from Soper on some of the views which he holds so tenaciously and defends so valiantly—his Labour politics, his pacifism, his teetotalism, even some of his interpretations of the Gospel. But before you criticise him too lightly, recall that here is a man who for forty years, in fair weather and foul, in good health and ill, has had the intestinal fortitude—if an uglier but more eloquent monosyllable be not allowed—to go out into the open-air and, often amid raucous and sometimes violent opposition, bear witness to the Christian verities as he sees them. That takes some doing and calls for some pretty deep convictions.

'A passion for the Kingdom of God'—that, in a phrase, might sum up the essence of Soper's life and ministry, whether his work took him to the Old Kent Road, to the Kingsway Hall, to the open-air platform, or to the cushioned benches of the House of Lords where he speaks, generally without a note, but with a certain compelling logic. Harold Roberts summed up the secret of Soper's life as: caring for God and caring for people. That just about gets it. He cries out, with a great urgency, against that depersonalising of society which is its greatest curse.

A good book, well written, well illustrated; with few errors. But please, dear Canon, in the second edition which will surely be called for, will you return the Bridge of Sighs from Trinity College to its true home in St. John's? (p. 50).
DONALD EBOR

PROGRESS: A CHRISTIAN DOCTRINE? *A. G. B. Woollard*. SPCK. 93 pp. £1.00.

This book is a study of the revival of the doctrine of progress in recent American theology. After looking at the earlier enthusiasm for progress in the harmonious world of the Social Gospellers, and the criticism made of them by Reinhold Niebuhr, the author speaks of the 'New Optimism' of the recent secular, pragmatic theologies of William Hamilton and Harvey Cox where progress is viewed as coming to its high point in the secular modern city when man has 'come of age'.

The most interesting thing about this book, however, is that the author believes that we have already moved on from Cox to a position where his secular pragmatism is seen as a naive accommodating to 'instant', short-sighted, situational considerations with no 'vision' of the future and no sense of human destiny. This 'breakdown of the secular ideal' has revealed itself in the return of a sense of tragedy in Western culture which a mere pragmatism cannot resolve.

This 'New Realism' is exemplified in two movements: the Catholic New Left and Process Theology. These two, from their differing starting points, converge in outlining a vision of the future where each individual shares in a 'sacred' participation in the community of all that is—human and natural. There are two distinctive features in this vision. Firstly it allows for the return of a metaphysic, in the place of Cox's pragmatism, and secondly in both movements the thrust of progress is seen not as a smooth, continuous one but as taking place in conflict, venture, risk, disaster and even tragedy. Mr. Woollard claims that with these insights due place is given to God's work both of creation and of redemption.

The book is a timely one, reflecting the current search for values beyond the pragmatic and pointing to a vision of human life in close and sympathetic

community with its natural environment. It is right, however, to call this theology? Would it not be more appropriate to describe it as a study of the most recent developments in man's civilisation? RAYMOND HAY

TRUE RESURRECTION. *H. A. Williams*. Mitchell Beazley. 182 pp. £1.50.

The author, once Fellow and Dean of Trinity College, Cambridge and now member of the Community of the Resurrection, writes a second book on this theme, and what might well be seen as a sequel to his published series of sermons on personal experience, *The True Wilderness*. These chapters could have been based on retreat addresses, and explore a wide range of personal transformations as expressing a 'resurrection' dimension within the terms of present life situations. Probably Mr. Williams over-stresses the unusual nature of his approach when he asserts that Christian people generally think of resurrection only in terms either of the past, the historic resurrection of Jesus, or the future resurrection 'at the Last Day'. It could be said, surely, that there have been many Easter sermons on the text 'If ye then be risen with Christ, seek those things that are above'; nevertheless, it might also very well be hazarded that few would have continued quite in the same vein as these six chapters go on to do.

The first three chapters, the first of which gives the book its title, and the other two referring to Resurrection and the body and the mind, direct us to look for present resurrection in terms of the fully integrated person, giving full value to the bodily and mental life, not in isolation but in a wholeness, which will find in experience the transcendent encounter with the life of the 'Eternal Word'. Here again, Mr. Williams seems to overdo the dark back-cloth, against which he wants to deploy his positive insights; for, on one page (seven) he blames Christians for believing that Christ *is* the resurrection, yet looking on life as 'business as usual', yet before long (p. 12) he calls us 'to recognise the power of resurrection in the ordinary gritty routine of our daily lives'. Nor is the distinction here between those who have no expectation of new dimensions of resurrection experience in our present circumstances, and those who are alert for them. For these experiences, as illustrated by Mr. Williams, are of 'the creative voice that speaks by means of anything or everything which impinges upon us in the ordinary business of our daily lives' by a kind of miracle of discovery. One can share with him the urge that an inhibiting dualism as to mind and body must be overcome, and he well illustrates the distortions and frustrations arising from living in just one or the other; resurrection truly is of the whole man and cannot be of a part, and there is much in these pages to exemplify that warning. But whether the kind of experience arrived at as 'creative' makes evident that dimension of life in the spirit may be doubted; there is however a useful emphasis upon what is involved at a certain level of integration of personality. But there is not altogether a tie-up between his examples of a creative dimension within experience of varying kinds, and his extended religious comment. These experiences may indicate a further dimension of significance, but how necessary is it for an interpreter, as Mr. Williams is in the book, to bring an awareness, also in experience, in terms of Christ, the Giver of Life, and not just of our present life, even on a more satisfactory level of integration?

The following chapter, 'Resurrection and Goodness' properly rejects goodness as conformity, identifies it as expressing abundant life, and as

having the power to change individuals and situations in the power of the love of God. Again it is not clear whether the *known* element of God's love, or of Christ's life actually enters into the rising to true goodness as the chapter envisages. In 'Resurrection and Suffering' a sketchy discussion, with literary quotes, looks at the traditional terms of resolving suffering as a problem, and comes to an interpretation of the cross of Christ that alleges that Christians have used Jesus to make suffering 'ultimate reality itself' and cease to be 'an outrage or even a problem' (140). Following a clinching quote from Camus, it is then alleged that this is really a deep urge to feed our self-hate, and so makes God hate himself, and another quote from Peter Berger the sociologist is supposed to make the point. Berger has however warned elsewhere of the perils of this kind of reasoning; the psychologist, like the sociologist can be hoist on his own petard. But it is most unfortunate that at this point the chapter fails to explore sensitively, in the full range of Christian thought around the cross, the significance it has for suffering. The continuing theme deals with the creative acceptance of suffering and even of the evil urges we honestly face within us. But the discussion runs out into a moralising strain that turns the previous celebration of transcendence, given in a kind of miracle, to an urge to transcend situations by self-effort.

The last chapter on 'Resurrection and Death' seeks to gather up the argument of the book to suggest insights of hope of life after death that would be of a unity with the 'given' transcendences in present experience. The book stimulates but, as has been indicated, fumbles its own logic from time to time, especially when psychology of religion is misapplied with sad results. And it begs some very important questions on the existential disclosure of genuine spiritual reality; but the author is by no means alone in that.

G. J. C. MARCHANT

CHRIST FAITH AND HISTORY: CAMBRIDGE STUDIES IN CHRISTOLOGY.
Edited by S. W. Sykes and J. P. Clayton. 303 pp. £4.20.

In 1965 Professor Wiles inaugurated a series of graduate seminars on christology. The present volume of sixteen essays grew out of these seminars, and represents a wide variety of viewpoints on different aspects of the subject. The first essay by Professor Wiles, entitled 'Does Christology rest on a mistake?' sets the theme for the first four papers. We tell two different kinds of story, it is argued, about Jesus Christ: a human story about the man Jesus, and a mythological story about acts of God in Christ. In the gospels these stories are interwoven. But the christology of Chalcedon goes further than this, and commits the 'mistake' of tying the two stories together in the life and work of Jesus. This offends against the grammar of our normal speech about both God and man, because it constitutes in effect a category-mistake. 'If I am right the whole of the classical christology would have to be dismissed as resting on a mistake' (p. 12). We need not be surprised that the mistake emerged as a mistake only after fifteen centuries. For the modern era is painfully aware of problems about the connection between christology and doctrines of the creation and fall. We now realise that we tell two quite different stories about creation: the scientific story of evolution and the mythological story about special acts of God. But we do not, it is argued, try to bind these two stories together.

Peter Baelz rightly replies that if both language-games are about one and the same world, what is said in one cannot be irrelevant to the other. Com-

plementary languages leave open the possibility of overlap. This particular point might have been re-enforced by explicit appeal to Wittgenstein. Baelz concludes moreover that 'Logic as such does not rule out the notion of a unique divine act and a unique divine presence' (p. 34).

Dr. John Robinson, however, endorses the conclusions of Wiles. Traditional christology, he insists, portrays Jesus Christ as an unnatural hybrid. But 'we are not talking about two storeys but two stories' (p. 40). Not unexpectedly he argues that the doctrines of the virgin birth and of the absolute sinlessness of Jesus belong to the interpretative divine-level story which does not reflect a one-to-one correspondence with the human story. 'The virgin birth story is *not* primarily intended to assist discontinuity in the biological series . . .' (p. 43). Language about sinlessness and uniqueness expresses a theological judgment not a historical one. What Dr. Robinson fails to explain adequately is how his dichotomy between fact and value avoids the kind of Kantian or Dilthey-type dualism which younger theologians on the Continent note with disfavour in Bultmann. This problem is not adequately solved by Robinson's provisos about the minimal conditions for obviating a 'credibility gap' between the two stories. Further criticisms emerge in the fourth essay, by Stephen Sykes, to the effect that 'the separable problems with which talking about humanity and divinity deal do not disappear if we decline to use what Dr. Robinson refers to as dualistic language' (p. 67). Further, in a Christian christology the disciple of Christ recognises that his own values are set a transcending criterion.

In the four essays which relate to primitive christologies Professor Moule considers features which he believes constitute irreducible paradoxes: the humiliation and exaltation of Christ; his continuity with, and discontinuity from, the rest of humanity; and the individuality and yet inclusiveness of his person. As he has argued elsewhere, he urges that in Philippians 2: 5-11 the human limitation of Jesus is 'a positive expression of his divinity rather than a curtailment of it' (p. 98), for God-likeness is giving and spending oneself out. Professor Lampe evaluates the potential significance of a Spirit-christology in contrast to the Logos-Son perspective preferred by the Patristic church. Then Don Cupitt looks at the notorious problem of the temptation to read our own particular portrait of Christ from the data about Jesus. His 'solution' is that really this is a non-problem. Jesus was not concerned to create a highly-unified cultus of himself as the divine Christ. Thus he 'is not troubled by being many Christs' (p. 143). All that matters, it is argued, is how I respond to his summons concerning the reality of God.

The four essays on christology and historiography contain an especially valuable paper by Peter Carnley in which he attacks historical scepticism about the uncertainty in principle of all historical judgments. There is a parallel, he urges, between scepticism in post-Troeltschian theology and the philosophical fallibilism of Rudolf Carnap. But Carnap's contentions concerning statements about the past have been effectively attacked by Moore, Wittgenstein, Austin, and especially by Norman Malcolm. Thus to admit that historical judgments may be relative to a given time and viewpoint is not thereby to say that they cannot be certain or objective. This ought to be one of the most influential contributions of the symposium. In the same section there is also a useful study by G. N. Stanton in which he urges that 'the kerygmatic role of the gospel traditions has not smothered interest

in the life and character of Jesus' (p. 199).

In the last section rather ambitiously entitled 'The logical grammar of christology' J. K. Riches examines what is entailed by a notion of 'Christocentric' theology. It is not that Christ is the only source of our knowledge of God, but that he is the most fruitful source because in Christ there occurs a two-way loving response between Christ and the believer. Steven T. Katz warns us that 'the retreat into the mysterious is nothing but theological escapism' (p. 260). It is a fatal mistake to divorce christological language from ordinary language. Taken together, these sixteen essays clearly make a useful contribution to current discussions of christology, not least by the seriousness of the attempt in some cases to use the conceptual tools of linguistic philosophy over a wide range of theological problems.

ANTHONY THISELTON

UNITY ON THE GROUND. *Edited by Colin Buchanan.* SPCK. 72 pp. £0.80. UNITY: THE NEXT STEP? *Edited by Peter Morgan.* SPCK. 91 pp. £0.60.

These two books are marked by a deep concern for the visible unity of the Church in England and survey large areas of common ground, but they begin from different positions. The first begins from the outlook expressed in the Statement made about the Church and its Unity by the National Evangelical Anglican Congress in 1967. It is written by a group of six young Anglican clergymen and deals mostly with details of the expression of unity in the local Church situation. There are seven essays in it and only the last of them, written by the Rev. Colin Buchanan, deals at all thoroughly with the national scene. It does so by relating the discussion in the rest of the book to the proposals in *Growing into Union* of which he was one of the four Anglican authors. The second book arises out of great and perplexed disappointment at the failure to achieve the Anglican-Methodist Scheme in 1972. It is written by a mixed group of five Anglicans and three Methodists and, while it does not ignore the need to achieve unity locally, is more concerned about the next step towards the organic union of the Church nationally.

The books are thus complementary to one another and can with great profit be read together. Each contains factual information which the other lacks. Particular matters are discussed in one and not the other, e.g. in *Unity on the Ground* Christopher Gane writes about the reducing in size of Councils of Churches to more effective pastoral units or ecumenical parishes, and in *Unity: The Next Step?* Trevor Rowe draws lessons from the experience he has had in working in England's first union theological college, Queen's College, Birmingham. The first brings more into the open the divisive differences of thought and practice over sacramental initiation into the Church while the second is much more aware of the non-theological factors of a social and structural kind which are such great obstacles in the way of realising ideals that the mind sees clearly and the heart strongly desires.

This awareness helps to make the second book the rather better one. It has no facile answers though the seeking for them is intense. The first book is rather too self-assured even in the discussions which are most speculative about the future. Perhaps this is because it sprang from a rather self-contained Anglican dialogue in contrast to the second which is much more

sensitive to the views of others. The first, however, interprets dialogue and defends it against those who reject it as being false to the truth. In ecumenical dialogue it is possible to grow in the penitence which leads to new life. These two books pondered on together provide an important piece of such dialogue.

CYRIL DERBY

EVANGELICAL ESSAYS ON THE CHURCH AND SACRAMENTS.
Edited by Colin Buchanan. SPCK. 79 pp. £0.80.

One of the Latimer House study groups presents here the substance of their corporate thinking over a period of three years, deliberately kept within the limits indicated by the title, and rightly not venturing further. It is also an intentionally 'post-Keele' document, aiming at developing and furthering some of the thinking that was made explicit in the Keele Conference statement of 1967. After a brief foreword by Professor Norman Anderson, six 'younger' clergy contribute chapters on (1) Church and Sacraments in the New Testament; (2) Church and Sacraments in Christian History; (3) Sacraments and Mission; (4) Sacraments and Unity; (5) The Church and Baptism; (6) The Church and Holy Communion. Taking these together, and asking what the fresh contribution the booklet provides, it is important to remember that it is designedly a programmatic work, indeed a tract for the times. Its thrust is towards making the weekly service of Holy Communion the main service on Sunday in all evangelical churches, at which the congregation as a whole reckons to be present and to share in; that this should imply that young children, before any kind of confirmation rite, should be able to share fully in the sacrament with their communicant parents; that a complete overhaul of the Baptism-confirmation process therefore is demanded; and it provides biblical, historical and theological material not only to support this, but to head off the pietist and individualistic fideism of a good deal of traditional evangelical thinking. Clearly, it expresses considerable agreement with the recent report on 'Christian Initiation' by the Bishop of Ely's Commission, soon to be debated afresh in General Synod. Not that all the contributors agree about the entire programme—the Rev. Roger Beckwith, who here contributes the historical essay, elsewhere criticises the admission of infants to Holy Communion (*The Churchman*; Spring 1971).

This prompts the first comment to be made about the symposium in general, that it is probably unfortunate that this kind of argument could not have been given opportunity to express itself in these pages. It would have relieved Latimer House from being identified too much with the views of a group on *some* matters (infant admission to Communion), while the more widely based thinking on the importance of the Holy Communion in the life of the church and the Sunday worship would have had the stronger support. This is really suggesting that probably a different approach might have been better applied to the whole. Again, the general purpose of the book might have been better served with an historical consideration of the thoughtful views of older evangelicals in objecting to Holy Communion as 'The Principal Service' (cf. *The Catholic Faith*, W. H. Griffith Thomas, Part 3, ch. 13) and some analysis of 'high' doctrine and 'high' churchmanship in this area, where long standing attitudes to loaded terminology are important. The booklet refers with satisfaction to *rapprochement* between evangelicals and 'high' churchmen, but here again both approach and distinction need clarification. This leads to a further question; in rightly keeping to certain

limits in the concept of the book, has there occurred too much concentration upon the *church and sacraments* in an inward looking way, to obscure the basic theological issue that we are really thinking of the sacraments of the Gospel of the Triune God in His Church? The eschatological dimension is missing, indeed at points where some extended reference might have been expected. Not just in terms of the Second Advent or 'the Last Things', important as those perspectives are (and evangelical theology forward in concern for them); but also in terms of the relationship and impact of the divine within the historical, 'the vertical upon the horizontal', and, in this, the presence and activity of the Holy Spirit. Would this have served the purpose of this tract? The question could surely be answered affirmatively.

G. J. C. MARCHANT

MAN'S CONCERN WITH HOLINESS. *Edited by Marina Chavchavadze.* Hodder & Stoughton. 184 pp. £1.40.

This book comprises a series of essays on the concept of 'holiness' to be found within the main traditions of the Christian Church—Anglican, Reformed, Catholic, Lutheran and Orthodox. It is a good idea, but hedged about with difficulties. First, the word itself 'holiness' is one of those words which, when removed from its linguistic strait jacket, becomes a receptacle for all our dim illusions, rabid prejudices and ghastly inhibitions. Second, the fragrance of holiness is singularly difficult to capture. Take, for example, the varying images that rise in the mind at the mention of Bede, King Alfred, Dame Julian, Thomas More, Samuel Johnson, William Gladstone, John Keble, Edward King. Yet all these are mentioned by Allchin in the Anglican section. The third difficulty is, as Dean Inge observed, that 'grace is not distributed on a denominational basis'. The structure of the book requires its authors to make distinctions that in the end are not very significant. Given, however, the framework within which the authors work, the most successful essay is the one by Philip Caraman on the Catholic tradition—understandably so since the author operates within well-defined limits, on the basis of a well-defined theology. The least successful almost has to be the one by Geddes MacGregor on the Reformed tradition. Who could hope to impose any kind of unity on traditions as diverse as Presbyterian, Puritan, Baptist, Methodist, Quaker, Salvationist, Pentecostalist?

Nevertheless, for all the difficulties, I congratulate the editor on making the attempt, for we need to recover some dimension of holiness, some objective in personal life, if we are to minister to this increasingly frenetic and progressively superficial culture of ours. And in some way, the very failure to make exact discriminations is the strength of the book, for certain trends emerge almost unconsciously from the essays, which may be said to be common to them all. Monica Furlong, who writes the first essay, does not intend a summary but in fact provides one. 'Holiness,' she says, 'is a readiness to give oneself up to the conflict, to learn how to enter it.' And again, 'the core of evil has moved from the private sector to the public one'. And again, 'perhaps what will happen will be a moving away from the lovely and haunting vision of perfection in a tiny handful of men and women to a new understanding of how the seeds of wholeness might be coaxed to grow amongst a much wider section of the population'. Yes, we can legitimately pray that it will happen—that we shall all know God, from the least to the greatest.

STUART LIVERPOOL

PARTNERS AND MINISTERS. *Ted Roberts.* Falcon Books, 1972. £0.50.

I hope this little book will be widely read and will lead to positive discussion and experimentation. I am impressed by the obviously deep convictions which lie behind its writing and by the humility with which they are set out. Bishop Trevor Huddleston has consistently backed the experiment here described.

It is high time, so the writer would tell us, that we repented of the view that to be middle-class is *better* than to be, say, working-class. This has been our Church tradition. If you are not middle-class, then, particularly if you are to be ordained, you must 'improve' yourself until you become middle-class or something very like it! But such assumptions are worldly assumptions—the spirit of the world has invaded the Church when we argue like this. They encourage men 'to be respectable when Christ asks them to be obedient to Him'.

Deeply convinced of the rightness of this argument, Ted Roberts has sought to work out its implications in a working-class parish—the sort of parish where, on any reckoning, the Church of England has not generally proved over-successful. Why should not working-men be ordained, without being pulled out and sent to College, there to be un-classed, there to be tested for academic ability rather than for intelligence, there to be separated from their families often when it is most essential that they should be with them? Why not continue to earn their living and, in the evenings, with constant help from the Vicar in the rôle of enabler, of the parish as supporters, and of the Bishop as kindly and frequently-present overseer, pursue their training for ordination?

This is the experiment described in the book. The problems in pursuing this course are legion and thorny, and I certainly did not find them all answered. But there seem to me to be here enough realism and enough radical facing of the problems to make me want to have the method here described examined as to its applicability in the two main 'working-class' areas of my diocese, viz. Hull and Middlesbrough—and at this we will at least have a shot.

DONALD EBOR

EVANGELISM EXPLOSION. *D. James Kennedy.* Coverdale House. 190 pp. £0.60. **THE KENNEDY EXPLOSION.** *E. Russell Chandler.* Coverdale House. 120 pp. £0.45.

In the first of these books Dr. James Kennedy has given us a description of the technique which has made Coral Ridge Presbyterian Church in Florida one of the fastest growing churches in North America. It is the story of laymen trained to evangelise. The key factors in the method seem to be the importance of trained visitors accompanying the untrained and the careful questioning of the 'prospect'. The two vital questions are these: 'Have you come to the place in your spiritual life where you know for certain that if you were to die today you would go to heaven?' and 'Suppose that you were to die tonight and stand before God and He were to say to you, "Why should I let you into my heaven?" what would you say?'

The whole procedure, including record cards, follow up and flow charts, is covered with a thoroughness reminiscent of the Jehovah's Witnesses. One does not doubt the sincerity of the Jehovah's Witness or Dr. Kennedy. Nor can one be anything but impressed by their success. Yet this is not

New Testament Evangelism. As there are more than a hundred thousand copies of this book in print this needs to be emphasised. Of course it is the responsibility of every Christian to share his faith, to proclaim the Good News and to challenge the hearer, but the technique of the modern activist, pragmatic and success-oriented evangelist is a far cry from the loving application of the Gospel to the total needs of Man. At best Dr. Kennedy gives us an insight into one part of a Christian's witness. At worst he encourages a dependence upon the method of presentation rather than upon the working and guidance of the Holy Spirit.

The second book tells how in ten years Dr. James Kennedy's church has mushroomed from 17 members to 2,500. The story of Coral Ridge Presbyterian Church is told in a racy style which concentrates largely on the personality and methods of the pastor himself. After a disappointing period of ministry, he learnt the lesson of personal evangelism from an old friend. He has applied it to outstanding effect as this book bears witness.

IAN BUNTING

TENSION BOOKS 1 AND 2. Edited by Brian Frost and Derek Wensley. Galliard. 44 and 51 pp. Each £0.99. INFORMAL LITURGY. Trevor Lloyd. Grove Books. 24 pp. £0.20.

Tension is an inescapable fact of the modern world, claim the authors of the two booklets under that title. Certainly the church experiences tension between those keen for experiment and those keen to preserve old well worn liturgical paths. The two Galliard booklets are clearly on the side of experiment and are an attempt to help us use modern themes intelligently for the purposes of worship. Themes such as 'the people of God', 'old age', 'the seven deadly virtues' and so on, are built into acts of worship by bringing together material from a wide range of literary and spiritual sources and arranging them into an ordered service. They are a bold attempt to show us what can be done by giving careful thought to the issues people face in living today. Almost inevitably the collection is varied in quality. I personally found 'the two cities' balanced and thought provoking. By contrast, I found 'man shall have dominion' superficial and, in places, trite. The strength of these booklets is in the way they teach us to use imagination around a wider range of themes than we are normally used to in church. Their weakness lies on the one hand in a lack of theological depth, and on the other in assuming too great a standard of literacy among Christian people. Too many words and too little depth—but I still look forward to more from this source.

Trevor Lloyd's small pamphlet is a very practical and well presented guide for those who aim to make use of modern techniques in worship. Gently but firmly he guides us away from the dangers of badly planned, ill thought-out gimmicks, and towards an intelligent sensitive use of a variety of media to help make worship more meaningful to Christians today. His five sections cover informality and liturgy, raw materials, basic principles, structures, and how and when. It is the sort of pamphlet every group planning a new service ought to read—and one suspects many an incumbent and P.C.C. who are just hoping the modern world will miss them out should be presented with a handful of copies! Each section has a set of questions at the end, and there is an excellent bibliography on the last page. Real value for twenty pence!

JOHN GLADWIN

COMMUNION, CONFIRMATION AND COMMITMENT. *C. H. B. Byworth*. PATTERNS OF SUNDAY WORSHIP. *Colin O. Buchanan*. TEACHING IN THE CONTEXT OF WORSHIP. *Charles H. Hutchins*. Grove Booklets on Ministry and Worship Nos. 8, 9 and 11. Grove Books. Each 24 pp. £0.20.

Keele 1967 called (among other things) for a weekly main celebration of the Holy Communion; but there are still many parishes where this does not yet apply—sometimes for doctrinal, but more often for practical, reasons. Colin Buchanan uses all his arts of persuasion on them. Holy Communion is the only service of dominical command and was celebrated weekly from the earliest times. Inherited patterns of Sunday worship often mirror outdated sociological patterns and the church which is in a groove finds it dangerously near to being in a grave (from which Grove Books attempt to resurrect it?). An hour-long Parish Communion can allow up to twenty minutes for teaching or preaching, especially with ample use of laymen at the Administration; children do not destroy reverence for the sacrament, but only that pomposity which masquerades as reverence and cannot discern the Lord's body in his little ones.

Sunday evenings could also do with a shake-up, especially if the morning worship has been sacramental in nature. Lectures, debates, conferences, policy meetings (with or without time for worship); shutting down *pro tem*. to encourage house groups; paraliturgical services; all are possible substitutes for Evensong.

There is an important chapter on decision-making. The worship is that of the whole People of God, and it is theologically right as well as practically expedient to have changes first discussed and approved by those whom they will affect.

Some fortunate parishes will find they have nothing to learn from Colin Buchanan; but I can think of few (Evangelical or others) who would not gain considerably from sympathetic study and discussion of a booklet bursting with good ideas.

One of the problems Parish Communion raises is that of the unconfirmed children who come to the Communion rail for a blessing instead of receiving the elements. C. H. B. Byworth argues that this is anomalous, and with a wealth of scriptural example and doctrinal argument, pleads that baptised children—who are thereby members of Christ's body—should be treated as such from the earliest age and allowed to receive Communion if brought to the rail by communicant parents. Confirmation would then be unnecessary; but why not an annual Service of Commitment (like the Methodist Covenant service) in a eucharistic setting and if possible in the presence of the bishop? Young people should be able to take part in this when old enough to be on the Electoral Roll, which would be a Roll of those committed to Christ and his cause. There would be snags; but if this is tried in pilot parishes, we could see whether they can be overcome.

Both these booklets envisage increasing opportunities for a teaching ministry among adults as well as children, and this is the burden of Charles Hutchins' contribution to the series. Unfortunately, he takes so long to make his point about the importance of this ministry and the distinction between *kerygma* and *didache* that practical advice is almost entirely squeezed out, apart from mention of certain audio-visual aids and the importance of

planning (and budgetting for) the work of Christian education within the parish strategy. But if the point is well taken, the books he suggests on the final page will enable it to be implemented. MICHAEL C. PERRY

PRAYERS FOR TODAY'S CHURCH. Edited by Dick Williams. CPAS Publications, 1972. £1.00.

Much experimentation is going on in the writing of prayers—witness the constant stream of books of prayers, ranging from large books to pamphlets. That is all to the good. The prayers of 1662, beautiful and dignified as they are, will not meet the demands of a generation which desires to express thoughts and needs which never occurred to Cranmer and his contemporaries, and which wishes to experiment with the 'You' form of address to God rather than the 'Thou'.

Canon Frank Colquhoun's excellent and widely used *Parish Prayers* is not sufficient to meet these needs. That book is meant primarily for use in public; and, incidentally, does not experiment with the 'You' form of address.

In this collection of prayers, a more modern note is struck, and a more informal one and, often, a more personal one. The range of contributors who have sent in to the editor prayers for inclusion in this collection is wide—clergymen, nurses, teachers, housewives, sixth formers, ordinands, members of the forces etc. The Dean of Liverpool has lent a hand; so has Michael Saward who for some years was occupied with the mass media: so has the editor himself, who is Rector of Woolton, Liverpool (and whose earlier book *The Gospels in Scouse* is known to many); so have many others.

The very variety of the authors has laid upon the editor a heavy responsibility, and it is clear that he has done his work with care. There is a direct reality about many of the prayers, related as they are to immediate situations and contemporary needs. If, in many of the prayers, there is a lack of rhythm which we find so beautiful in many of the Prayer Book collects, that may be the more readily forgiven if it is remembered that most of these prayers will be used in private, rather than in public devotion.

Nevertheless, there are lapses not least in the sphere of grammar; and it is a pity to use bad grammar when we are addressing the Deity! Thus, for example, there are frequent misuses of the subjunctive—'inspiration so to speak your word that all mankind *might* receive it', when *may* is called for. Sometimes there seems to be an element of doubt as to whether God or the congregation is being addressed—'discipline (that is, make disciples of) those who learn'!

That having been said, let us register gratitude for a book the use of which will make praying a more lively and meaningful activity for many and which will, we hope, stimulate further experiments in this very important field.

DONALD EBOR

PREACHING THROUGH THE CHRISTIAN YEAR. Frank Colquhoun. Mowbrays, 1972. 131 pp. £1.25. **PREACHING AT THE PARISH COMMUNION.** Hugh Fearn. Mowbrays, 1972. 107 pp. £1.25.

Any preacher, be he priest or Reader, who takes his ministry seriously, knows that it is a kind of joyful tyranny. Or, at any rate, it should be. A *tyranny*, because it never ceases to make demands, heavy demands, on him. He cannot preach without spiritual and mental toil—he can talk, but not preach. He cannot take an old sermon, and just reproduce it, cold. He

cannot take somebody else's sermon, just like that, and pretend it is his own, because that is dishonest. So he who preaches must be prepared to undergo a life-long tyranny of demand.

But it is also a *joyful* tyranny—joyful because the Christian preacher is entrusted with 'tidings of great joy', the presentation of 'a Saviour who is Christ the Lord'.

Such a preacher, entrusted with such a task, will welcome all possible aids. Prayer, the employment of all the textual and exegetical helps of which he is able to avail himself, experience of God and of men and of affairs, are among those which readily spring to mind. But the aid of others who are under the same joyful tyranny is much to be welcomed. The fellowship of the Holy Spirit means that the expertise of our brothers in Christ is at our disposal for the common good. It is here that such books as those now under review come in.

Canon Frank Colquhoun (of Southwark Cathedral) provides us with forty outlines of sermons for Church seasons and Holy Days. They are not meant to be reproduced, but rather to provide ideas, shapes, material for use. Before Colquhoun can become you, it must pass through your digestive processes! You may well find that there is enough material in one of these outlines to provide you with seed-thoughts out of which will grow two or three sermons. If so, good for you! (Canon Colquhoun is a great lover of hymns, and the frequency with which he uses them will, incidentally, sometimes suggest hymns which might be incorporated in the service at which you are preaching.)

Much the same can be said for Dr. Hugh Fearn's book. This is the fourth volume of sermon outlines in the series on 'Preaching at the Holy Communion'. It is on the Gospels for Year One of the Series Three Communion Service, but the outlines may equally be used on other occasions.

It will serve as an antidote to that danger of reducing the ministry of the word in the context of the Eucharist to 'a few thoughts' thrown carelessly together which could, at its worst, produce an ill-instructed generation of worshippers who, because of their lack of knowledge, dare not face the cynicism of an unbelieving world.

Dr. Fearn is himself constantly engaged in the ministry of preaching, for he is Vicar of Holy Trinity, Northwood and Warden of Readers in the diocese of London. He has lectured at the College of Preachers.

DONALD EBOR

COLLECTS WITH THE NEW LECTIONARY. *Peter R. Akehurst and Anthony J. Bishop.* Grove Books. 24 pp. £0.20.

The collects in this book have three distinct merits. They are clearly related to the new Eucharistic lectionary; they are easily intelligible; they are written in the same sort of language as the new translations of the Bible and Series Three. Of these three merits the greatest, in this case, is the first. For if one agrees that collects should serve the liturgical purposes of their lectionary then the case for having new collects with a new lectionary is potent indeed.

I believe that the authors have been wise not to try to adapt the ancient collects of the Book of Common Prayer. Courageously they write a completely new set. Modestly they make clear their belief that the job cannot be done just like that. Sensibly, they limit their claims to that of making 'a constructive contribution to the process of revision'. Their work is a wel-

come sign-post along the way. It should prove to be a stimulus to people thinking about the new collects which must one day be written and authorised.

The collects in this book reveal a fresh and sound soteriology, but lack some of the theological and literary powers which open the mind to the glory of God—the Lord transcendent and immanent, eternal and contemporary. Despite their modern language they do not embody any deeply thought out imagery capable of expressing something of the eternal God's intense possession of the present moment and His lordship over all things contemporary, whether they be cerebral, emotional, physical or mechanical. The authors however have done much to see to it that one day we shall have the sort of prayers in which these things shall be seen and known. All praise to them for that. Meanwhile their collects will be a useful addition to the equipment of many parochial clergymen.

DICK WILLIAMS

BOOK BRIEFS

Hardback

In **The Old Testament for Modern Readers**, 136 pp. (John Murray, £1.50) D. B. J. Campbell provides a number of outlines on the main themes of the Old Testament in a form suitable for 'A' level candidates. **Love Song in Harvest** by Geoffrey Bull (P. and I., 191 pp., £1.50) is a devotional study in the Book of Ruth which brings his own experiences to bear upon its message. Bishop Gerald Kennedy of the U.S. Methodist Episcopal Church in **The Preacher and the New English Bible** (OUP, New York, 183 pp., \$5.95) gives sermon material based on the NEB version of the Gospels. Kregel Publications have recently issued reprints of three well known biblical works of an earlier generation: L. Gaussen, **The Inspiration of the Holy Scriptures**, 382 pp., \$5.95; William Plumer, **Commentary on Romans**, 646 pp., \$8.95; J. H. Jowett, **The Epistles of St. Peter**, 345 pp., \$3.95. In **Jesus in Bad Company** (Collins, 157 pp., £1.60), Adolf Holl, a young German radical R.C. Theologian argues that Jesus was an outsider and social deviant, in conflict with the social order of his time. F. F. Bruce shows his incomparable skill in his judicious and witty **Answers to Questions** (Paternoster, 264 pp., £3.60), selected from issues of *The Harvester* over more than twenty years. An attractively produced and profusely illustrated survey of monastic history is provided by George Zarnecki in **The Monastic Achievement** (Thames and Hudson, 144 pp., £1.95 or paperback £1.00). **One Hundred Great Lives** (Hulton Educational, 355 pp., £2), comprises a series of brief Christian

biographies by Norman J. Bull stretching from John Mark to Martin Luther King. Collins have produced an English edition of a collection of short extracts from Teilhard de Chardin's French works under the title *On Love* (93 pp., n.p.). William R. Hutchison in *The Transcendentalist Ministers* (Archon Books, 240 pp., \$8.00) makes a study of a group who broke away from the Unitarians in the United States in the 1830s. In *Merrily on High* (DLT, 191 pp., £2.50), Colin Stephenson tells in light-hearted manner the story of a life given to Anglo-Catholicism which culminated in his being made Warden of the shrine of Walsingham. Richard Holloway, a Scottish Episcopalian priest, calls to the church to recover its nerve in the face of the theological trends of the 1960s in *Let God Arise* (Mowbray, 171 pp., £1.50). *God's Irregular* (SPCK, 158 pp., £2.50) is the story of Arthur Shearly Cripps, a pioneer missionary in Rhodesia, by Douglas V. Steere. Guy and Molly Clutton-Brock tell the story of how they worked for racial harmony in Rhodesia in *Cold Comfort Confronted* (Mowbray, 201 pp., £2.50). In *The Healing Power of Christ* (Hodder, 174 pp., £1.75), Emily Gardner Neal tells some inspiring stories of the way in which God is at work healing people today. John Laffin has collected together some moving documents from the first world war in *Letters from the Front 1914-1918* (Dent, 135 pp., £1.95). In *Plans and Provisions for the Mentally Handicapped* (Allen and Unwin, 207 pp., £3.50), M. Bone, B. Spain and F. M. Martin supply a lot of useful factual and statistical information for those involved in this field. *The Expansion of England* by J. Seeley is an influential work issued in a new edition by J. Cross (Chicago UP., 248 pp., £4.30).

Paperback

The prolific Professor F. F. Bruce has produced a very readable popular work entitled *The Message of the New Testament* (Paternoster, 120 pp., £0.75) in which he surveys the teaching of the New Testament book by book. The same publisher has given us *Home Bible Studies* (108 pp., £0.60) in which Derek B. Copley, Principal of Moorlands Bible College gives much useful advice on running groups. From Pickering and Inglis we have *The RSV Handy Concordance* (191 pp., £0.75), reprinted from the original compiled in the USA in 1962 by Eugene A. Nida. In *Jesus Spells Freedom* (IVP, 128 pp., £0.30), Michael Green has provided us with another powerful evangelistic book well geared to the present student scene. Also from IVP is Hugh Silvester's helpful study of the problem of evil entitled *Arguing with God* (128 pp., £0.30). *What Price Glory?* by Helen Morgan (IVP and Patmos Press, 128 pp., £0.35) is a moving and vivid missionary story first published in 1967. Patmos Press also provide *Full Fifty Years* (89 pp., £0.25), the jubilee history of BCMS by Stanley Farrant Russell. In *No Bronze Statue* (Word Books, 191 pp., £0.50), Phyllis Thomson tells the story of the Mildmay Mission Hospital in the East End of London. *The Moving Staircase* (Wearside Printing Co. Ltd., 135 pp., £0.95), is a penetrating commentary on life in Sunderland during the period of Canon Gordon Hopkins' distinguished ministry in the shipyard parish of St. Luke Pallion. *Crisis of Belief* (Epworth Press, 107 pp., £0.75), is a collection of vigorous sermons by the well known Scottish preacher Murdo Ewen Macdonald. Evangelical Press have reprinted Henry Frost's influential book *Miraculous Healing* (125 pp., £0.30), with an appreciation by Dr. Martyn Lloyd-Jones. Michael Hare Duke

provides the volume on Freud (56 pp., £0.50), in the Lutterworth series on makers of modern thought. David Bleakley, former Minister of Community Relations in the Stormont government, points to the way of reconciliation in **Peace in Ulster** (Mowbrays, 132 pp., £0.50). In **God Outside the Church** (St. Andrew Press, 80 pp., £0.45), J. W. Stevenson calls for Christian witness in the world. The same publishers have given us William Barclay's **The Old Law and the New Law** (121 pp., £0.40), which started life as a handbook for the Boys' Brigade and shows all the author's skill in popularising. John Eddison provides another treatment of the commandments in **God's Frontiers** (Scripture Union, 128 pp., £0.40), which also demonstrates his well known qualities of conciseness and clarity. **Prayer Without Pretending** by Anne J. Townsend (Scripture Union, 94 pp., £0.35) is another useful popular book. In **Jesus Is Alive** (Falcon, 128 pp., £0.35), the Kairos Group provide a useful selection of ideas on how to present the gospel in contemporary terms. Fontana provide us with four reprints of books which have proved their value: **The Founder of Christianity** by C. H. Dodd (188 pp., £0.35); **The Prayer of the Universe** by Teilhard de Chardin (191 pp., £0.35); **Something Beautiful for God**, the story of Mother Teresa of Calcutta by Malcolm Muggeridge (156 pp., £0.40) and **The Bible Story** by William Neil (224 pp., £0.40). **The First Advance** (SPCK, 180 pp., £0.95), is a very useful illustrated study guide to early church history written for the Theological Education Fund by John Foster. **Towards the Great Council** (SPCK, 54 pp., £0.90), contains introductory reports in preparation for the next council of the Orthodox Church. **The Way of a Pilgrim** (SPCK, 125 pp., £0.50), is a translation by R. M. French of a Russian spiritual classic. In **Sydney Smith, Rector of Foston 1806-1829** (St. Anthony's Press, York, 34 pp., £0.30), Alan Bell describes an important period of Smith's life. Recent books from Marshall Morgan and Scott include **Active Service** (96 pp., £0.40), which is a revision of an earlier book *The King's Business* by Godfrey Robinson and Stephen Winward. It can be recommended with confidence for the training of lay Christians in the local church situation. C. A. Joyce has compiled two books, **My Call to the Ministry** and **My Call to Preach** (125 pp., £0.30 each), which comprise stories of men, and one woman, who have felt some divine compulsion to service. None of them seems to have received the call directly from the local congregation. **Pastor and People** (World Books, 128 pp., £0.40), consists of notes of a series of mid-week Bible studies on 2 Corinthians by George B. Duncan. From Carey Publications come **The Ideal Church** (90 pp., £0.45), comprising papers from a conference in 1971 which suggest that the pattern of church order in the New Testament is an infallible guide for all time, and **Preaching Yesterday and Today** (88 pp., £0.45), which includes a useful paper by David Kingdon on 'Secularism and the Gospel'. In **Dare to Discipline** (Coverdale House, £0.60), James Dobson, a pediatrician, puts across humorously the need for disciplined training at home and at school. **The Growth of Philosophic Radicalism** by E. Halévy (Faber, 554 pp., £2.00), is a reprint of Mary Morris' translation which first appeared in 1928. It is an important study of Bentham, James Mill and Ricardo, though far from easy reading. **Sixteenth Century Gold-Tooled Bookbindings in the Pierpoint Morgan Library** by H. M. Nixon (Pierpoint Morgan Library, 264 pp., n.p.), is a splendidly illustrated book doing tribute to the superb quality of 16th Century binders and to Pierpoint Morgan and his successors as book collectors.