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## Book Reviews

### WHAT DO WE KNOW ABOUT JESUS?

Otto Betz. SCM. 126 pp. 7s. 6d.

The SCM Press continue their winning break in discovering the pick of the German market. Indeed, they have sprung something of a surprise. For Otto Betz, who lectures both at Chicago and Tübingen, has produced a remarkably independent book, very different from the rather turgid theology that often emanates from Germany. It is a clear, interesting, readable, positive—indeed conservative—assessment of what we know about Jesus. Bedecked in an attractive cover, it is no less pleasant inside; heavy footnotes are dispensed with, and the reader is both intrigued and informed—at least, I was. Dr. Betz aims shrewd blows both at Bultmann's flight from history, and at the presuppositions and narrow frontage of the 'New Quest' men. He tries to take into account pagan and archaeological material which bears on Jesus of Nazareth (though the effort proves too much for his German upbringing, and he soon leaves it aside!). He asserts strongly that Form Criticism is not the only tool for rediscovering the Jesus of history; and that the scepticism usually associated with that school is unwarranted. He maintains that Judaism, not Hellenism is the background against which to set Jesus. And here he joins hands (somewhat nervously) with Birger Gerhardsson and takes issue with the Bultmann school. A notable feature of the book is the extent to which he brings Qumran to bear on the life and teaching of Jesus, thus illuminating his apocalypticism, his miracles and his claims. Some of the book is highly original. For instance he makes great play with the strangely neglected Nathan prophecy, showing its cardinal importance for Christological understanding both in Jesus himself and in the early Church: it contains the *nuance* of deity which the normal Jewish messianic expectation lacked.

Of course, Dr. Betz would be the first to allow that we know a great deal more about Jesus than he has been able to tell us in 126 pages. But here is a splendid beginning. It is a pity that with all his handling of the miracles and Easter he does not tell us whether these things actually happened or not, though he hints that they did. It is also a pity that the production leaves something to be desired, particularly as it is in general so good: but misprints are there in some profusion, and the varied citation of the Qumran Documents, sometimes in italic and sometimes not, is a small irritant. But do read this book; you cannot fail to profit by it.

E. M. B. GREEN

### FAMINE 1975!

W. and P. Paddock. Weidenfeld and Nicolson. 276 pp. 42s.

This is a disturbing book, to say the least—disturbing not only for its authors' graphic exposition of their thesis of the inevitability of worldwide famine by 1975, but also for the moral questions raised by

their hard-headed proposals for making the best possible use of the limited food surpluses which (they argue) the United States alone will have by then. The authors, American brothers, write out of some 40 years' combined experience of work and travel in the developing countries, in the US Foreign Service and as an agronomist and plant pathologist respectively. Chiding the naiveté of those who believe that 'something' will turn up to deflect the Time of Famines, they suggest that this 'something' is always in someone else's area of expertise. The agronomist looks to the demographer for a dramatic breakthrough in population control, while the demographer relies on the agronomist to raise food production to unprecedented heights. The truth is, say the Paddock brothers, that neither of these objectives will be achieved in time, despite all the best efforts of the researchers.

What then is to be done? At one point the writers do suggest that 'If a hungry nation were to give total time, attention and money to the single narrow problem of increasing local food production—while at the same time striving to lower population growth—then there could be hope of an escape from the impending famines'. But since 'No nation seems ready for such Draconian action', they propose that the United States should itself take some pretty Draconian action in deciding to which countries it will send food and to which it will not, since even the US will not have enough wheat and foodstuffs to keep alive all the starving.

The suggestion they make is that the United States should apply to the problem of the distribution of food aid the practice of 'triage', as adopted on battlefields when there are too many wounded for the available medical staff to give even rudimentary care to all of them. The system is that the wounded are divided into three groups: the 'walking wounded', who can survive without treatment, the 'can't be saved', on whom treatment would be wasted; and those who can be saved by immediate medical care. The United States, say the Paddocks should apply this system to the hungry nations; and they go on to suggest the criteria by which the hungry nations should be classified, and to give some specific examples. The principles they lay down are too complex to discuss in detail here, but broadly speaking they relate to the 'survival capabilities' (physical, economic, and political) of the individual nations, and to the contribution each can make to the continued stability of the United States and of the world as a whole during the Time of Famines, and to the creation of a 'better' world after the Time of Famines has ended.

Are the Paddocks right in their facts about the inevitability of world famine by 1975? And if they are, are they justified in their proposals for dealing with it, or is there not some other possible line of action?

As regards the facts, the experts are divided. Some agree that famine is inevitable, but put its advent ten years later. Others, particularly in the last few months, have expressed a cautious optimism, in the light of certain advances which have taken place since the publication of *Famine 1975!* Nevertheless, it remains true that there is a very real threat of famine, and that if the developed nations (including our own) do not *now* give the maximum possible 'time, attention and money' to the problem of increasing world food produc-

tion, in partnership with the hungry nations, then we may well be faced with having to make, or having to watch others make, the sort of agonising and invidious choices which the Paddock brothers forecast.

JANET HENDERSON

STORIES OF GREAT WITCH TRIALS *Ronald Seth*. Barker. 176 pp. 21s. TOWARDS THE DEATH OF SATAN *Henry A. Kelly*. Chapman. 137 pp. 25s. ASTROLOGY: AN HISTORICAL EXAMINATION *P. I. H. Naylor*. Maxwell. 242 pp. 42s.

The world of the occult both fascinates and repels, but it cannot be dismissed out of hand, although quite rightly it must be investigated by some people to see what alternative explanations are possible. For example, there is no doubt that much of the evidence that condemned witches at their trials rested on techniques that are sometimes employed to obtain confessions of guilt from prisoners today, as well as on what we should now recognise as suggestible hysteria. One can see this in the cases that Ronald Seth has selected for an excellent outline treatment, using contemporary documents. It is interesting to see the emergence of ideas of 'familiar' and 'covens' in the charges. Witch trials in England came to an end, as this book shows, when the flimsy nature of the evidence was faced, but a good deal of quiet working of spells and magic continues to the present day. Satanism has developed as something separate.

Yet does Satan exist? Henry Kelly calls attention to the fancies and fantasies in the Jewish non-biblical and the Christian post-biblical writings, but his treatment of the biblical material is superficial. He entirely omits the important words of Christ in Luke 22: 31, which tally with the strange position of Satan in Job and Revelation, with access to God to accuse and obtain permission to test. Kelly follows the naive idea that possession in the New Testament was hysteria or schizophrenia; a fortune would await any psychiatrist who could cure hysteria or schizophrenia in a moment as Christ and the early Church cured the demon-possessed. Kelly concludes that it is possible, though not probable, that evil spirits exist, but 'it would seem best to act as though they did not exist, until such time as their existence is forced upon us'. I suppose that in a sense a healthy person lives as though germs did not exist; he cannot see them. But there are times when it is helpful for our understanding of life to know that they are there to threaten our well-being.

Astrology very rarely meets with a non-partisan treatment. Whether or not the author of the third book is related to the modern astrologer, R. H. Naylor, he writes a very fair historical summary of astrology and astrologers from the earliest times to the present day. His own sympathies appear to be with those who regard the planets not as determiners of destiny, but as clocks or calendars which indicate the type of personality at the moment of birth, and show the further influences that are likely to come during life. He would not link himself with some of the magical ideas of which he writes. He does not mention the opposition of the Reformers to astrology, but he includes quite an amount of material about Dr. John Dee, an astrologer who was frequently consulted by Queen Elizabeth. Obviously the

book could be extended, but meanwhile it is an unemotional textbook for any student of the subject. I might offer the author something I came across recently in a book of 1779 on the history of Aberystwith (not Aberystwyth). Edmund Jones, the author, was a godly preacher, influenced by Howel Harris. He believed in appearances of fairy funerals, which presaged a coming death. But how could the fairies know, since surely God would not tell them? 'They must have this knowledge from the position of the stars at the time of birth, and their influence, which they perfectly understand beyond what mortal man can do.'

J. STAFFORD WRIGHT

### MOTIVES OF ECUMENISM

*Paul G. Schrottenboer.* The Association for Reformed Scientific Studies, Ontario, Canada. 68 pp. \$1.25.

The author of this booklet gave these lectures as Director of the Association which publishes them. In attempting to assess the motives impelling the present ecumenical movement, he says he wishes to avoid both excessive exuberance and facile condemnation; it is not certain that he has succeeded. The first motive he deals with is Secularism, considered as a basis for unity. In this his outstanding defect is a failure to keep to a recognised discrimination between *secularisation* as an inherent process in modern society, emancipating people from the control of churches or even religious or metaphysical considerations in coping with empirical situations where technological expertise is utilised; and *secularism*, as an interpretative point of view; with the result that there is a translation from one to the other, to bring all under the condemnation of being assertions of human autonomy. It is odd that Schrottenboer approves some of its manifestations—e.g. pluralist society, and disestablished churches, as inherently Christian. The confusion of the lecture is probably due to an attempted correlation of Harvey Cox's *Secular City*, Bonhoeffer's 'religionless Christianity', and William Hamilton's 'Death of God' without assessing them on their own, or studying the whole approach to *secularisation* in distinction from *secularism* which they individually affect. Yet he comes to the conclusion that secularism has a total view of life as divided between the secular and the sacred—even though he is at pains to show that the secular on the whole succeeds in coming on top. Linking all this with contemporary ecumenism, is mainly by making quotations that declare the need for Christian participation in modern society, which Schrottenboer declares 'the church' (undefined) must not do, but rather must proclaim the Gospel with its social and political implications. This being the case, it follows that *Dialogue; A Way of Truth* will be equally under fire. In this second lecture, among a number of possible meanings that dialogue may mean, one is chosen, that puts it in the worst light, as yet another assertion of faith in man. Again there are appropriate quotations, and dialogue, as a way of resolving problems of understanding and communication, is reinterpreted as an alternative way of finding true otherwise than that revealed by God in His Word. No doubt the right stance towards God's word is humble listening; but even so, it still remains a problem for the church, that either one (perfect?) group have listened properly

and all the rest are self-assertive; or else the listening has resulted in a number of different 'hearings' and we have then to talk to one another. Strange to say, Schrottenboer, in one place can say that the idea of dialogue is at odds with the Gospel; the next page he admits that the truth is too great for one person, church or age to comprehend, so we must listen to one another; but it seems this dialogue (as he calls it) is in order to win others to one's own point of view; is there an autonomous Christian here? The last chapter on Unity for Mission has a more positive approach and rightly warns against seeking a unity in evangelism before a unity in faith has been gained, and of minimising the difference between faith and unbelief. Altogether a rather muddled piece of polemicism; is it because the writer rejects that kind of sensitive discussion between Christians wherein he recognises that even being an evangelical does not always result in the clearest apprehension of the truth, or the way it applies in specific situations?

G. J. C. MARCHANT

#### NEWCASTLE-UPON-TYNE AND THE PURITAN

REVOLUTION: A STUDY OF THE CIVIL WAR IN NORTH ENGLAND

*Roger Howell, Jr.* Oxford. xiv & 396 pp. 63s.

This book, based upon a dissertation for an Oxford D.Phil., in 1964, is an important essay in local history. Involving the fruits of considerable research into Newcastle and Northumberland archives, it provides a detailed examination of politics, religion, economics and social affairs in a major centre of English commerce, described by Camden as 'an eye keeping watch on the northern parts'. And it does this for a most important period, the seventeenth century, before, during and after the interregnum. Dr. Howell effectively destroys the myth of royal dominance in the North, at least in so far as Newcastle-upon-Tyne is concerned. In fact, on the political level he finds the town tending to drift with events, adjusting locally to violent shifts in the national government, preoccupied with local affairs such as the struggle of the lesser freemen to break the stranglehold of Mercers and Hostmen (coal shippers) in town affairs. A high degree of continuity seems apparent on the political and also on the economic scenes. In the latter coal mining and shipping dominated the life of the town and while suffering a serious set-back during the civil war, went on to recoup its losses, proceeding with but little regard for the momentous events of the times.

The situation was clearly different where religion was concerned. Dr. Howell argues convincingly that the Puritan movement was far more important in Newcastle prior to 1640 than former scholars have allowed. Furthermore, after an initial struggle to find pastors, Puritanism prospered there during the interregnum, providing a substantial foundation for continuing dissent. The author contends that Puritanism was successful in the North largely because of the weakness of the Anglican settlement there. The clergy were on the whole inadequate, there being a grave shortage of qualified clergy, and the people were largely apathetic to religion. The results of such a situation could lead 'to a renewal and strengthening of post-Reformation Catholicism and to a growth of Puritanism as a radical reaction' (p.

72). The occurrence of the civil war meant that it was Puritanism which benefited most from Anglican weakness, so that Newcastle gained the reputation in the North as a centre of Dissent.

The findings of this book need to be compared with findings in other localities. Mr. Howell recognises this and suggests some comparisons in his final chapter. It is to be hoped that he will go on with this comparative study. It would be of interest to have a detailed investigation of the nature of religion in the North during these crucial years, concerning the continuance of recusancy, the growth of Puritanism and the seemingly great failure of the Anglican religious settlement, which is not viewed as a failure by Cosin of Durham at all. And finally, the relation of economics and religion in Newcastle might very well repay closer scrutiny.

JOHN E. BOOTY

### SHORTER NOTICES

#### THE ENFORCEMENT OF MORALS

*P. Devlin.* OUP. 139 pp. 6s.

This is probably the most important recent book on the law and morality, at any rate as it effects the British scene. Lord Devlin, a distinguished and experienced judge challenges the Wolfenden presupposition that morals are merely the affairs of the individual, alleging that this would overthrow half the criminal law which is closely based on a public acceptance of a recognised moral norm. Devlin's argument is cogent, though of course it has subsequently been challenged by Professor Hart. The debate continues; without exaggeration no Christian interested in this subject can afford to ignore this admirable book, now reprinted in paperback.

#### ZARATE'S THE DISCOVERY AND CONQUEST OF PERU

*Translated by J. M. Cohen.* 282 pp. 6s. MILTON *E. M. W.*

*Tillyard.* 340 pp. 15s. COMMUNICATIONS *R. Williams.*

185 pp. 4s. 6d. DICTIONARY OF ASTRONOMY *A. Wallen-*

*quist.* 238 pp. 7s. 6d. ESSAYS IN SOCIOLOGY AND SOCIAL

PHILOSOPHY *M. Ginsberg.* 384 pp. 15s. All Penguin.

These five Penguin books are all new editions. In the first an experienced and highly competent translator produces a new translation of the first four books of Agustin de Zarate's *History*. That book was an account by a Spanish treasury official of how Spain overcame a divided and strife-torn Peru in the first half of the sixteenth century. The text is made more valuable by judicious supplements from later accounts. Tillyard on Milton has long been a standard work, providing a comprehensive survey of the Puritan poet and his varied literary output. Mass media are something churchmen have not yet fully come to terms with, but of the great influence of TV, films, advertising, etc. there can be little doubt. Raymond Williams has studied these media, and his book makes an excellent starting point for studying them. The *Penguin Dictionary of Astronomy* is Swedish in origin, and contains plates and diagrams together with

over 1,700 entries. It is a handy reference book for the non-specialist. The Ginsburg volume is a collection of essays from his other books, and some of its contents are very important. It centres mainly round issues of morality and responsibility both individually and collectively, but also contains essays on social change, national characteristics and antisemitism. This Penguin roundup admirably continues the firm's contribution of making excellent books available at reasonable popular prices, no mean achievement.

### THE CHURCH OF ENGLAND YEARBOOK 1968

CIO & SPCK. 410 pp. 42s.

Here is the 85th edition of a standard reference work, and it represents an increase both in bulk and in price on its predecessors. The whole has been reset in a standardised typeface with the following among its more noteworthy additions: articles on the Anglican Communion and Lambeth conferences, much fuller details of Church Assembly's Boards and Councils, much statistical information with charts and a map, details of religious communities, an expanded who's who section, some basic legal data, and much greater detail about the various parts of the Anglican Communion and certain other bodies like the WCC and CSI. The whole is a considerable improvement, and on balance a better bargain for the money. But there are, alas, reservations. A great chance has been missed in not redesigning the book, using a modern reference book typeface like *Univers*, and generally improving the archaic lay out. The printing is at times poor—far too many damaged and half printed letters, and uneven offset printing. Why do church reference books have to lag so far behind secular ones? The articles too are a misguided venture, being too short for any real use, and doubtfully appropriate in a reference book. The 1968 edition is some improvement over 1967; perhaps 1969 will get it properly right, correcting the obvious blunders and providing *inter alia* phone numbers uniformly rather than occasionally as in this book.

### THE REFORMATION IN ENGLAND TO THE ACCESSION OF ELIZABETH I

A. G. Dickens & D. Carr. Edward Arnold. 169 pp. 25s.  
& 12s.6d.

### THE DIVIDED SOCIETY: PARTY CONFLICT IN ENGLAND 1694-1716

G. S. Holmes & W. A. Speck. Edward Arnold. 179 pp. 25s.  
& 12s.6d.

These two volumes launch the new *Documents of Modern History* series, and are intended primarily for students but also for others. Each contains short extracts from important texts and documents, with very brief introductory notes, just sufficient to set the scene. The first book, an obvious successor to Gee and Hardy, provides a useful selection (not just constitutional documents as in Tanner), a glossary of unfamiliar words, and a surprisingly unreliable short bibliography, where good books are mixed indiscriminately with inferior ones like those of Dugmore, Hughes, and Ridley. Ridley's biography



of Cranmer is certainly not the best. It may be rather churlish to draw attention to this in an otherwise excellent book, but reading lists are specially important for the uninitiated who are likely to lack discernment. The second volume concentrates on the Whig-Tory conflict, which did of course involve ecclesiastical allegiances as well. The period necessarily makes the volume less homogeneous than the first one, but the introductory notes guide the reader around admirably. This new series has long been needed, and should meet a real need.

#### THE SEAL OF THE SPIRIT

*G. W. H. Lampe.* SPCK. 344 pp. 21s.

This is a paperback reissue of Dr. Lampe's important work which first appeared in 1951. The book provides a trenchant criticism of the Christian initiation views associated with men like Thornton, Mason and Dix; these Dr. Lampe refutes, and the new preface shows that he has conceded no ground to his opponents. He notes that with Max Thurian adopting the Dix view the debate has now become ecumenical (does Taizé liturgy ever do much except ape Anglo-Catholic views usually when they are long since outmoded and disproved?), but it may well be that Dr. Lampe's contention will increasingly be directed at the new Pentecostals now that they are growing, whereas Dix's theology is rapidly waning. The contention that making Confirmation and the seal of the Spirit synonymous in the Bible and the initiation theory that is constructed on this shaky foundation is described by Dr. Lampe as tending to tritheism. This is undoubtedly so, and the confutation of such a heresy will benefit the whole church, especially as we are moving into an age when the whole of Christian initiation is being reconsidered by Anglicans. Dr. Lampe's rejection of a false exegesis of Acts 8 has by implication been endorsed officially by the Church of England when Series 1 Confirmation was rejected. That is real progress in the right direction.

#### EXTRACTS FROM THE RECORDS OF THE BURGH OF EDINBURGH 1701-1718

*Edited by H. Armet.* Oliver & Boyd. 413 pp. 63s.

These records, edited by the city's keeper of Burgh records, cover the period of the Treaty of Union with England, and the 1715 rebellion. The latter did not affect the city very greatly, and did not reveal the Jacobins and their pretender as very successful plotters. The former is an event of considerable importance, and closely related to a proper understanding of Scottish nationhood, to use a less loaded term than nationalism. The Treaty deprived Scotland of her Parliament, and stirred up a great and intense feeling. The safeguarding of the Presbyterian national church and certain vested interests of a commercial and trade kind served to get the bill through, but the feeling was unquenched. Scotland suffered economically from the union, losing her trade with France, and the smouldering discontent left the Jacobins and any other revolutionaries with fertile ground to work. The records show the City Council about the routine work—finance, legal matters, appointments to office (a good deal about church, appointments in which the Council consulted the ministers carefully),

educational matters, relief for sufferers, the civil officers, down to horse-racing. This, the eleventh volume in the series, is attractively produced and shows a Council working happily with the Kirk in the affairs of a great city.

### GODIVA OF COVENTRY

*J. C. Lancaster.* Coventry Corporation. 114 pp. 12s.6d.

Nine hundred years ago in 1067 Lady Godiva died. To most people her ride has become almost proverbial; in this book two scholars set out to map her life, the legend and the history connected with the ride. The book forms the first of a projected series of *Coventry Papers* sponsored by the City Corporation. It is beautifully produced in its design, printing and eighteen illustrations. Godiva and her husband Leofric lived at court in the days of Cnut and Edward the Confessor. The Anglo-Saxon scene is set in the first two chapters; Leofric's political, religious and less reputable activities are described; and then Godiva's own goodness and bounty. The legend says that Godiva pleaded with Leofric to relax the grievous taxation on Coventry which he owned, and at last he gave in on condition she rode naked through the city. She did this, having ordered the people to stay inside and away from windows (only one peeping Tom disobeyed), and the taxes were relaxed. Disentangling legend from history is a precarious business, but Miss Lancaster tackles this with skill. The real reason, it seems, why Godiva's name has survived is the processions which have been held to commemorate her for centuries and still continue in the 1960s. The Corporation are to be congratulated on their enterprise in launching this series: it has made a good beginning.

### CHURCH AND CHAMBER BARREL-ORGANS

*N. Boston and L. G. Langwill.* Langwill (Edinburgh). 120 pp. 50s.

This is a book that will delight the antiquarians and connoisseurs of church music and illuminate the rest of us, for I suppose most of us associate the barrel-organs with fairs and the peripatetic knife-grinder and his rather dishevelled looking monkey. In fact the barrel-organs played an important part in early nineteenth century church music, and a few still survive in churches. They ousted the church band, which as one contributor notes brought real congregational participation, and eventually gave place to the finger organ. The authors (Canon Boston died before publication) provide comprehensive lists of where the organs were to be found, and what tunes they played, and there are 28 illustrations. Barrel-organs seem to have flourished because they were easy to operate. Perhaps the current shortage of good organists will lead to their revival. They might solve the problems of many an anxious vicar.

### A DICTIONARY OF ANGELS

*G. Davidson.* Free Press. 387 pp. \$15.00.

Angels occur frequently in both Old and New Testaments, but rarely do they have names, and since this dictionary is primarily concerned with angel names, it is almost entirely extra-biblical. The introduction

is in the nature of a personal apologia from the author in which he describes how he became interested in and worked on angels. He has roved around the extra-canonical material like the heavenly angelic tour in the Book of Enoch, spent a considerable time with Jewish angelology, delved about in the Fathers, and made comparative studies in Zoroastrian and Islamic angels. The book is attractively illustrated with line drawings and black and white halftones, mainly from Dürer, illustrated editions of Milton, mediaeval Bibles, and Doré. The whole book is beautifully produced and quite fascinating, but its interest will be primarily for the general reader and the curious, since the documentation and presentation are not quite in line with academic dictionaries.

### MARRIAGE PREPARATION

*Martin Parsons.* SPCK. 114 pp. 12s.6d.

This is a worthy companion to the author's earlier contribution on the same subject—'Your Marriage'—which, in his own words, is 'intended for those who are looking forward to marriage in church'. Mr. Parsons now concentrates on providing the *clergy* with a handbook in marriage preparation.

### SMALL BOOKSELLERS AND COLLECTORS DIRECTORY 1967

Published by Coe, Wilbarston. 21s.

One of the problems confronting those interested in collecting serious books is keeping an accurate and up to date check on all possible sources of supply. In the UK at any rate economics have forced so many changes in the bookselling world that lists rapidly date. This directory is an excellent idea, and more useful to the specialist than the usual Booksellers Association annual. It is produced by offset, and contains an alphabetical list of booksellers with brief details of their special lines, and then on separate pagination a list of collectors with an index to each by geographical location and by subject. In addition there are adverts and occasional short notes or articles on relevant subjects. The book is primarily for the UK, but also contains some overseas matter. The idea is excellent and though I noticed a number of omissions, it is good that a start has been made, and omissions in early editions are in any case inevitable. Possible improvements might include, apart from rectifying omissions, dropping the double pagination which is confusing, more attention to lay out (ease of reference is crucial in this sort of work), and a binding that stays open easily without breaking the back of the book.

### SUSSEX MARTYRS OF THE REFORMATION

*E. T. Stoneham.* Walter. 64 pp. 4s.6d.

This is a revised and illustrated paperback edition of a book published before the war under another title. It is a robust account of the courage even unto death of ordinary men and women who perished for their faith in the Marian persecution. As such it is to be commended and deserves a wide readership, for such stalwart Christians should not be forgotten.

## THE MAKING OF MODERN ENGLISH RELIGION

*Bernard Lord Manning.* Independent. 136 pp. 12s.6d.

Manning and Forsyth are the two great nonconformists from the earlier part of this century who have remained important. Others were fashionable in their day but are now forgotten. Independent Press have put us in their debt by re-issuing Forsyth, and now they have tackled a bit more of Manning. Manning is sufficient of a giant to be worth reading more or less whatever his subject. He wrote with charm and wit; he was a good historian; and he was a shrewd judge, quite fearless in criticising current fashions. This particular book first appeared in 1929, and now appears with a new foreword and an epilogue. In the book Manning sketched out the historical background of Protestant Christianity, and from that made his assessment of numerous ecclesiastical issues which are still very much the issues of our own day. We wish this timely reprint the wide readership it deserves.

## JANUS GRUTER'S ENGLISH YEARS

*Leonard Forster.* OUP. 167 pp. 35s.

This study of Gruter by the professor of German at Cambridge examines the continuity of Dutch literature among the Dutch exiles in Elizabethan England. Gruter was one of an international band of humanists who corresponded across national boundaries in Latin and set about establishing vernacular literature. The Gruter family had fled to Norwich from the Duke of Alva, and Janus was educated there and at Cambridge. These refugees from the Low Countries brought prosperity to Norwich with their textile trade. They lived in self-contained communities closely linked with their Calvinistic church. After Cambridge Janus went to Leiden, and then on to Germany where his refusal to subscribe the Lutheran faith forced him to move on from Wittenberg to Heidelberg. He was distinguished as a classical scholar and a poet, but the author's chief concern is with Gruter's numerous Dutch sonnets, which are now lost bar seven sonnets and which he believes provide examples of pioneering in this field. Professor Forster gives his reader en route a careful description of Gruter's Cambridge and Norwich and a sketch of the Dutch community in London. The book is illustrated, and contains six appendices of documentary evidence and texts.

## A JOURNEY

*Diana Gault.* Chatto & Windus. 91 pp. 15s.

The journey in question is the tragic one of a slow death from cancer, and the book is a diary Mrs. Gault kept, though she did not intend it for publication. It is a moving human document of absolutely frank observation and sentiment—her hopes and fears, her thoughts, the kindness of people, the inhumanity of the hospital system, the facades the staff kept up, the friendliness of the nurses and other patients, and her own agonies as she declined before her family. It all rather disarms a reviewer, but it is only partly successful as a book, and is appallingly badly produced—battered type and even parts of lines crooked, in fact a disgrace from a reputable publisher. The diary

itself has human interest and its candour is moving; Mrs. Gault has plenty of religious knowledge but apparently little faith. It fails in the lists of people called L., J. etc. who are not explained fully and who do not really come alive. The multiplicity of them irritates, especially early on.

#### JUSTIFICATION IN LATE MEDIAEVAL PREACHING:

A STUDY OF JOHN GEILER OF KEISERBERG

*E. J. D. Douglas.* Brill. 240 pp. 36 guilders.

#### MISERICORDIA DEI: THE THEOLOGY OF JOHANNES VON STAUPITZ IN ITS LATE MEDIAEVAL SETTING

*D. C. Steinmetz.* Brill. 198 pp. np.

These works represent volumes 1 and 4 of the *Studies in Mediaeval and Reformation Thought* series edited by Heiko Oberman of Tübingen. They both concentrate on the late mediaeval background to the Reformation, and both are learned studies based on considerable original research. Geiler was a well known preacher at Strasbourg Cathedral from 1478 to 1510, and was an influential nominalist. He stood in the tradition of John Gerson and nominalism at its pastoral best. He despaired of the current position and warned people against over-presumption on the grace of God. Ignorant of both Greek and Hebrew he does not qualify as an early humanist, but he was friendly with those who were and shared their concern for moral reform. His connection with the Reformation is seen in his influence on the young Jacob Sturm. Staupitz has largely been studied in his relation to Luther, but as Dr. Steinmetz points out, nineteenth century studies were based on a limited amount of Staupitz's writings, and modern Staupitz research only starting after the first world war. Steinmetz sees Staupitz as deeply influenced by Biel and Gerson, and on the doctrine of grace he was Augustinian, opposing the nominalist line. Both these books are technical studies, but they are important contributions to the study of just how far the Reformation meant continuity with the Middle Ages and how far it meant something radically new.

#### POVERTY

*G. Kent.* Batsford. 96 pp. 15s.

This book with 72 illustrations forms part of the *Past-into-Present* series designed primarily for secondary schools, but it should be useful to others. It shows in terse illustrated form the poverty that has existed in Britain, what noble pioneers did to alleviate it (Howard, Fry, Shaftesbury), how the Welfare State has gradually taken over, and ends with a glimpse at poverty today. Altogether a useful *multum in parvo*, and an uncomfortable reminder that, despite Welfare states, the problem of poverty is still with us.

#### TREASURES OF BRITAIN

*Drive Publications for the Automobile Association.*

680 pp. n.p.

The Automobile Association have recently been entering the publishing field, and this volume is a splendid one. Whilst primarily for

the AA member, traveller, or tourist, it does in fact have a much wider appeal, showing the cultural and historic heritage of Britain and Ireland. The book is copiously illustrated with many colour plates, and divided into eight sections—three main sections, one of maps, and a gazeteer each of Britain and Ireland, and then shorter sections which provided thumbnail sketches of famous people, the changing eras of history, eras of design, a brief guide to technical terms, and indices. The whole volume has a pleasing effect, and it is good to see the specifically Christian heritage of this country well brought out, especially in our Cathedrals.

#### GOD'S SMUGGLER

*Brother Andrew.* Hodders. 240 pp. 25s.

#### THE CAPTIVITY AND TRIUMPH OF WINNIE DAVIES

*D. M. Davies.* Hodders. 143 pp. 21s.

The first book is an unusual story of a disillusioned Dutch soldier who discovers Christ and turns into a smuggler. He smuggles Bibles into most Communist countries and here he records (with a few details and names changed for safety) his strange and fascinating activities. The second book tells the story of a Welsh nurse, who was a WEC missionary in the Congo till murdered by the rebels in late Spring 1967 just as she was about to be rescued. The book is illustrated and makes a moving testimony to a brave and dedicated Christian martyr.

#### LIVE AND LEARN

*Mary Miles.* Allen & Unwin. 113 pp. 18s.

Aristotle would have approved of this book which is a recommendation of the golden mean in the upbringing of children. It is pleasantly emancipated from unrealistic or doctrinaire solutions to the problems of babyhood and adolescence, and takes a sensible line on the vexed question of discipline. Little attempt is made to relate the writer's opinions to the Christian insights on which they are broadly based. The one theological discussion in the book (p. 89) is so muddled that it is hard to make out what it is about. Nevertheless as a kind of ethical supplement to Spock's work on childcare, this book contains some practical wisdom worth reading.

#### PASTORAL COUNSELLING FOR THE DEVIANT GIRL

*Margaret Moran.* Geoffrey Chapman. 152 pp. 25s.

The author of this book is a religious of the Good Shepherd Congregation, with a background of work in Girls' Approved Schools, actively engaged in work with deviant teenagers. But this book is not written with a free enough dependence on her personal experience. It is largely a condensation of recent counselling psychology, and the heart of the book is a chapter in which the well known work of the Jesuit Felix P. Biestek is geared to the needs of disturbed girls. It is on the rare occasions when the footnotes stop and the abstract nouns give way to the warmth of personality which one suspects behind the cloak of theorising that the text comes to life. The best thing would be for the writer to come out of her library and write a book entitled

'How I deal with difficult girls'. The present work contains evidence that it would be more valuable than the bulk of what has so far gone to press here.

#### KIERKEGAARD ON CHRIST AND CHRISTIAN COHERENCE

*Paul Sponheim.* SCM. 332 pp. 70s.

Dr. Sponheim's book, which is based on a careful study of the sources in the original language (Danish), will be of value mainly to students engaged in specialist studies. Unfortunately, its pages are clogged with much pseudo-technical jargon and verbosity. The purpose of the volume is to show that Kierkegaard's religious thought moves between two poles formed by his affirmations regarding God and man. Dr. Sponheim discerns two basic movements of thought: the one centrifugal, emphasising disengagement or the separateness of God and man, which he calls 'diastasis'; the other centripetal, emphasising the relatedness of God and man, which he calls 'synthesis'. These he sees as two 'rhythms' which balance each other and which are never fully isolated from each other, and the overall result as a truly coherent pattern.

#### FINE BINDINGS 1500-1700 FROM OXFORD LIBRARIES

*Bodley Library, Oxford.* 144 pp. & 52 plates. 25s.

Bodley has for many years been famous for its book bindings. Its staff decided to place the famous Bodley and other Oxford college binding treasures on exhibition, and this book is the resultant catalogue. It is divided into twelve sections with copious indices, 52 plates and a coloured frontispiece. Each section has a short introduction covering a particular type of binding, and then each of the 240 books is described with professional detail. The result is a pleasant and scholarly catalogue, essential to those able to get to the exhibition, and useful as a reference work to librarians, bibliographers, antiquarians and any others interested in early books, an altogether admirable and inexpensive book catalogue.

#### THE CHURCH AND DIVORCE

*A. R. Winnett.* Mowbrays. 110 pp. 10s. 6d.

In 1958 Dr. Winnett published *Divorce and Remarriage in Anglicanism*, and this paperback as he says in his preface is really a continuation of that book. The book here is basically a factual survey, though the author shows that he has grown increasingly restless with the rigidity of some Convocation rulings and suggests that they be changed. The whole basis of marriage is under question today, and there is likely to be Parliamentary legislation of some sort before long. This factual survey is a timely publication and will serve as a reference work to those following this whole debate.

#### ARMY OF THE CHURCH

*Kathleen Heasman.* Lutterworth. 180 pp. 5s.

The Church Army began life in 1882 under the leadership of that doughty old warrior Wilson Carlisle. It has gone from strength to strength since then, evangelising and being involved in Christian

social concern ever since, paralleling though not rivalling the work of the Salvation Army. Dr. Heasman, who is a sociologist/historian and has already written one major study of evangelical social action here turns her hand to popular writing, not altogether it must be confessed with great success, for she seems to lack the ability to bring a story to life, and the result is a dullish chronicle rather than an exciting story which is what is called for at this level.

#### EARLY CHRISTIAN WRITINGS

*Translated by Maxwell Staniforth.* Penguin. 237 pp. 6s.

Mr. Staniforth has made a new translation of the Apostolic Fathers for the *Penguin Classics* series. He has used the Loeb Greek text, though making his own emendations occasionally, and covered 1 Clement, Ignatius, Polycarp, Diognetus, Barnabas and the Didache. Each has a short introduction, and the whole provides a most valuable and cheap edition of these ancient worthies.

#### THE CHANGING VATICAN

*A. Cavallari.* Faber. 215 pp. 36s.

Cavallari was an ordinary journalist who watched Vatican affairs for about a year, and this is his frank, illuminating but deliberately non-sensational diary. The book is now translated into very readable English. The interest of the book lies in the way the Vatican strikes an outsider. Cavallari is clearly a skilful writer, and he has made a careful chronicle of the struggle for reform within the Vatican, the personalities involved, and the issues at stake.

#### THE HEBREW KINGDOMS

*E. W. Heaton.* Oxford. 437 pp. 25s.

This volume continues the new Clarendon series for use in schools. The author is an established OT scholar, and here he takes the reader from the end of Solomon down to the Babylonian exile. After a substantial introduction the book is divided into five main sections—History, Worship, Wisdom, Law, and Prophecy. The author's aim is to distil the findings of modern scholarship in a non-technical form, and to show what was distinctive about Israel's theology and history. The book is illustrated and well indexed. For those who want a book to cover the central OT section from the standpoint of moderate criticism, this is excellent value.

#### THE SAINTS

*Edith Simon.* Weidenfeld & Nicolson. 121 pp. 21s.

This book, which is beautifully produced and profusely illustrated, is one of a series entitled *A Pageant of History*, consisting of vividly written authoritative monographs on key groups of man and movements of the past. Its author is a well known novelist and historian, and she writes in a terse and vigorous style about the saints of the first four centuries of the Christian era. At first the designation 'saint' was applied to all those who followed the Christian way as witnesses and heralds of the Resurrection. Then it came to denote more particularly those outstanding souls, in whom the Spirit of



Jesus had been most deeply manifest. Apostles, evangelists, martyrs, hermits, the great Fathers of the Church, all pass here in review until sainthood becomes a centre of veneration which almost replaces that of God himself. The story is graphically told, and is enhanced by photographs taken from the earliest forms of Christian art together with many black and white illustrations.

#### ELIZABETHAN HANDWRITING 1500-1650

*G. E. Dawson & L. Kennedy-Skipton.* Faber. 131 pp. 45s.

This handsome volume is subtitled a guide to the reading of documents and manuscripts, and consists mainly of plates of various sorts of early handwriting arranged chronologically with transcriptions on the opposite page. The 23 pp. introduction covers the manuscripts, the development and mechanics of handwriting, editorial principles and methods of study. The study emanates from the now famous Folger Shakespeare Library in the USA, and fulfils as its blurb claims a handbook to guide students in transcription.

#### AN EPISCOPAL COURT BOOK FOR THE DIOCESE OF LINCOLN 1514-1520

*Edited by Margaret Bowker.* Lincoln Record Society. xxxii & 160 pp. 60s.

William Atwater succeeded Wolsey as bishop of Lincoln in September 1514. He was already an old man and lived only till February 1520. This annotated transcription of his court book provides us with a picture of diocesan activity immediately prior to the Reformation. The period is particularly important, since both in history and theology it has been the subject of sweeping generalisations about Reformers misunderstanding late mediaeval thought and practice. Only quite recently have the actual records been systematically investigated. The main surprise to the non-specialist is likely to be the intense activity of Bishop Atwater and his retinue. Far from living a life of ease and idleness the bishop did in fact visit a large part of his diocese personally, though his visitations were not always effective partly as a result of the gulf between the bishop's officers and ordinary people which led to misunderstanding and resentment at times and partly because of the cumbersome ecclesiastical machinery. This is an excellently edited source document marred only by the needless archaism of untrimmed pages.

#### THE PRIME MINISTERS' PAPERS 1801-1902

*J. Brooke.* HMSO. 79 pp. 10s. & 20s.

The senior editor of the Historical Manuscript Commission here presents a survey of the privately preserved papers of those statesmen who became Prime Minister during the nineteenth century. Private papers are defined as 'all documents which do not remain among the records of a government department', and the aim is to help historical researchers and to prepare for documents which HMC intends to publish. There are twenty PMs listed chronologically and an index of MSS collections. The documents are mainly letters listed by correspondent with date limits. The lists do not claim to be exhaustive but

to reproduce what can be counted as a primary source. This guide list for the location of PM documents is valuable and we look forward to the HMC document series itself.

#### THE PRISON JOURNAL OF ANNE DEVLIN

*Edited with a commentary by J. Finegan.* Mercier. 128 pp.  
7s. 6d.

This paperback records the diary of Anne Devlin, a simple Wicklow girl who was housekeeper to Robert Emmet and was thrown into Kilmainham jail for her part in 1803 Irish rising. She was more than an ordinary housekeeper, for she was fully on the inside of the plot. Her journal, which is here slightly revised for clarity's sake and interspersed with some commentary, was taken down by Luke Cullen, a Carmelite brother; it records her sufferings and her courage in prison, and her decline into poverty and almost total oblivion thereafter are noted in an appendix.

#### IGNATIUS THE THEOLOGIAN

*H. Rahner.* Chapman. 238 pp. 35s.

The author is a Jesuit Church historian, brother of the more famous Karl, and the Ignatius is Ignatius Loyola not Ignatius from the early patristic era. Rahner seeks to assess Ignatius as a theologian rather than just the founder and organiser of a movement. He sees him as a mystic, and a mystic who is essentially christological. Rahner believes the Ignatian emphases live on through Jesuits down to men like Teilhard de Chardin.

#### MARRIAGE UNDER STRESS

*G. Sanctuary.* Allen & Unwin. 197 pp. 35s.

The secretary of the National Marriage Guidance Council has written an invaluable source book for comparing the ways in which different western nations handle marriage breakdown problems. His main concern is with Commonwealth countries, but plus Scandinavia and America. This book will be of special value to *Churchman* readers since its survey, whether by intent or accident, covers all the traditionally Protestant nations. The author's own conclusions are predictable though wise: no conciliation is likely under duress, but wise and well publicised counsel can achieve results. A good reference work for those following the current marriage and divorce debates.

#### A SOCIOLOGICAL YEARBOOK OF RELIGION IN BRITAIN

*Edited by D. Martin.* SCM. 197 pp. 22s. 6d.

This yearbook is an admirable idea, providing a forum for shorter contributions. The ten studies vary from a brief precis of a thesis on the London clergy which concludes that 'Catholic' clergy especially do not find the present times easy, to a statistical survey of population shifts among Mormons and RCs. Included among the maps and tables is an interesting study of bureaucracy which is said to be a splendid excuse for other problems in the church. Maybe at times, but is it the whole truth?

## DOING IT IN STYLE

*L. Sellers.* Pergamon. 321 pp. 35s.

Oxford University Press have been the trend setters in publishing, but with this book Pergamon challenge their monopoly. This book is splendidly readable, and has a lot of information which could help the church magazine editor, but its value is limited by the fact that it is geared largely to the newspaper format rather than the journal. It is certainly fun to read, far from the dry reference book one might expect.

## COLLINS POCKET GUIDE TO ENGLISH PARISH CHURCHES

*Edited and introduced by John Betjeman.* THE NORTH 384 pp.  
THE SOUTH 447 pp. Collins. 30s. each.

This, the third edition of these two handy Betjeman volumes is expanded and thus for the first time divided into two volumes. The division line is made the Trent, and the introduction and glossary are repeated in each volume for those who only want one of them. The work has been fully revised and maps added, and is to be commended to those who want a quick guide to the more interesting parish churches.

## THE GOD OF CHRISTIANS

*M. Fergus.* Chapman. 276 pp. 42s.

This book first appeared in French in 1964 and is now translated by Jenifer Nicholson into very readable English. It is an exposition at a fairly simple level (schoolchildren or relatively uninformed laity) of the Christian faith as understood by a Roman Catholic. But it is not the Romanism of bygone days, but rather the modern open Romanism which takes the Bible seriously and works from the Bible. There is clear traditional Romanism in this (The Pope the successor of Peter p. 193; confirmation a sacrament, etc.) but it is blended with a biblical freshness and a determination at *most* points to get to grips with the biblical text.

## FIFTY-FIVE BOOKS PRINTED BEFORE 1525

Grolier Club. 62 pp. & plates. np.

An exhibition of the Paul Mellon collection of early books was arranged in the Spring of 1968 and this is the handsome catalogue produced with eight black and white plates. It covers the beginnings of English printing and goes up to 1525, in other words approximately to the eve of the Reformation as far as British printers were concerned. Caxton and Wynkyn de Worde predominate, and a few important Renaissance studies which prepared the way for the Reformation are included, notably Sebastian Brant's *Ship of Fools* which rivalled Erasmus in mocking Roman mediaevalism.

## ALL LOVES EXCELLING

*R. P. Beaver.* Eerdmans. 227 pp. \$2.95.

At a time when many churches, not least the Anglican ones, are wondering how to make better use of their womanpower, this paperback

survey of American Protestant Women at work in the cause of mission is timely. The author's general standpoint is the familiar and now fashionable one that the church has been slow to use women to the full because of male prejudice, but the value of the book is as a background survey of the facts, facts as to how American churches have utilised American Protestant women since about 1800.

### THE MIND

*J. R. Wilson.* Time-Life. 200 pp. np.

The *Time-Life* Science Library is a splendid example of teaching through illustration. The illustrations are superb, varying from simple drawings to colour reproductions. This volume shows how early man thought of his mind, how ideas on it have developed, provides a simple analysis of modern scientific knowledge, and then shows how scientists delve into the mind. The section on manipulating the mind is frightening, but shows that such things as hypnotism and brain-washing are ancient as well as modern.

### ESSAYS IN LATER MEDIAEVAL HISTORY

*E. F. Jacob.* Manchester University Press. 223 pp. 37s. 6d.

Professor Jacob of Oxford is one of the world's doyens in later mediaeval history, and in this book he has collected together a series of earlier papers. He looks at Conciliarism, the Roman court, prelates orthodox and otherwise, a study of Huizinga and a charming study of a book devoted to the activities of a country gentleman.

### Book Briefs

#### *Hardback*

**More New Testament Studies** by C. H. Dodd, Manchester U.P., 157 pp., 30s., contains nine articles, one hitherto unpublished and one rewritten, the others being extracted from various books and periodicals. **On the Threshold** by Paul Norris, Chapman, 221 pp., 35s., is an RC handbook to help teachers of sixth forms by a college lecturer. **The Experience of Priesthood** edited by B. Passman, DLT, 165 pp., 25s., contains the accounts of their priesthood experiences by thirteen English speaking priests. **Handicap Race** by D. C. Wilson, Hodders, 278 pp., 30s., is the moving story of American Roger Arnett who overcame paralysis and became a minister to serve his fellow handicapped. **Who is Jesus?** by D. T. Niles, Lutterworth, 156 pp., 16s. is a simple christological study by an Asian ecumenical leader. **Religion in Practice** by S. Prabhavananda, Allen & Unwin, 260 pp., 40s. contains 25 lectures given in America by an Indian religious leader. **My Call to Preach** edited by C. A. Joyce, Marshalls, 125 pp., 17s. 6d. gives fourteen accounts of the writers' call to be a preacher. **On My Desert Island** by I. Mawby, Salvation Army, 187 pp., 15s. provides 22 talks for

women by a retired Salvationist lady colonel. **The Minister's Annual 1969**, Oliphants, 288 pp., 30s. gives a morning and evening sermon for every Sunday of the year arranged around the Church calendar. **A Unique Society** by Bernard Watson, Salvation Army, 135 pp., 18s. 6d. records the history of the Salvation Army Assurance Society Ltd. **Encyclopaedia of Dates and Events** by Pascoe, Lee, Jenkins, EUP, 776 pp., 25s. here is a comprehensive and well indexed reference work of the main events in the history of mankind from 5000 BC to 1950 AD. It is attractively set out, printed in two colours and divided into four sections for each year—History, Literature, Arts, Science. Naturally entries are sparser early on, but the whole should make a valuable and economically priced reference volume for those seeking dates and outline historical information. **Susanna, Mother of the Wesleys**, by R. L. Harmon, Hodders, 175 pp., 25s, the wife of a modern Methodist bishop in America has penned a very readable semi-popular study of Susanna Wesley. The book contains line drawing illustrations and some annotation. As might be expected, the authoress greatly admires Susanna. **The Shorter Catechism Illustrated**, by John Whitecross, Banner, 171 pp., 12s. 6d. Whitecross continued the Puritan teaching tradition in the nineteenth century. A schoolmaster, he arranged an illustrated version of the catechism in which he set out stories and narratives to make the various didactic points. This idea has been continued in the present revision, the stories being now updated. **Byzantine Art**, by D. Talbot Rice, Penguin, 580 pp., 30s. this is a new illustrated edition of an old favourite first produced in the thirties to reinstate Byzantine art. Since its original appearance Byzantine studies have progressed considerably, and the author, Vice-Principal of Edinburgh University, now sees the work not so much as leading a crusade for Byzantium but rather as a handy reference work. That it certainly is with its many illustrations and occasional colour plate. **Living Questions to Dead Gods** by J. Duranddeaux, Chapman, 160 pp., 30s. shows a French RC theologian grappling with the problems of modern scientific advance and modern radical theology. **Open to the Spirit: Religious Life after Vatican II** by L. M. Orsy, Chapman, 286 pp., 30s. reflects the experience of a Jesuit scholar who has been engaged in updating and rethinking the life of various RC religious communities. **Famous Imposters** by Bram Stoker, Sidgwick & Jackson, 349 pp., 30s. is a reprint from 50 years but none the less entertaining for that. It covers everything from royal pretenders to women as men, from Perkin Warbeck and the Elizabethan John Dee to Dean Swift and Chevalier D'Eon. **Malcolm Boyd's Book of Days**, SCM/Heinemann, 182 pp., 25s. is a radical version of the traditional Christian 'Thought for the day' book. **The Christmas Story** illustrated by Charles Keeping, BBC, 12s. 6d. is a short beautifully illustrated children's Christmas story done very much in modern style. **Christ in the Twentieth Century** by N. Hook, Lutterworth, 126 pp., 21s. gives the Dean of Norwich's interpretation of a 'Spirit-Christology' for our modern age. **The Gospel where it hits us** by R. Houghton, Chapman, 150 pp., 18s. is an assessment by a well known RC writer of contemporary problems like sex, conscience, tradition, etc.

*Paperback*

**The Old Testament** for Modern Readers by R. Wilson, Blandford, 79 pp., np., is a simple exposition of the OT message by an MRA leader. **Your Master Proclaim** by J. Erskine Tuck, Oliphants, 125 pp., 7s. 6d., records the story of the Eric Hutchings team in popular form. **If I am to Lead . . .** by D. E. Hoste, OMF, 22 pp., 1s., consists of extracts from an earlier work by this member of the Cambridge Seven. **Let's look at East Asia**, OMF, 2s., is a child's painting book. **Kenchan's Song** by D. Highwood, OMF, 2s., is the story of an oriental boy. **Pathway to Glory** by A. Reynolds, OMF, 24 pp., 1s., contains short extracts from those who have suffered for their faith. **London Bible College the First 25 Years** by H. H. Rowdon, Walter, 144 pp., 7s. 6d. is a popular illustrated account of that college's growth and development. **The Best that I can be** by J. O. Sanders, OMF, 112 pp., 3s. 6d., is a devotional book on the Christian life. **Ephesians** by J. A. Allan, SCM, 143 pp., 9s. 6d., and **Hebrews** by W. Neil, SCM, 143 pp., 9s. 6d., are both *Torch* Series reprints. **The New Theologian** by V. Mehta, Pelican, 222 pp., 6s., is a paperback edition of a book on Bonhoeffer, Bultmann, Tillich, and Robinson. **Secular Christ** by J. J. Vincent, Lutterworth, 247 pp., 18s., is a study of the Gospels by a well known and somewhat overzealous Methodist radical. **Pity in the Clouds** by D. Kuhn, Independent, 88 pp., 7s. 6d., is a Congregationalist prize-winning play in two acts, and is on a social problem. **Adam Smith** by Sir Alexander Gray, Historical Association, 28 pp., 3s. 6d., is a reprint of a monograph on an eighteenth century giant; it has worn well after twenty years. **Henry V** by C. T. Allmand, Historical Association, 26 pp., 3s. 6d., is a judicious summary concluding that on the long view Henry achieved little, but in the short run quite a bit. **History at the Universities** by G. Barlow, Historical Association, 156 pp., 9s. 3d., is a guide to Historical courses available in UK Universities, replacing the 1966 guide. **Men of the Old Testament** by R. Rendtorff, SCM, 157 pp., 15s., is a shorter successor to Fleming James' study of OT personalities. **Religious Education** edited by Dom P. Jebb, DLT, 275 pp., 30s., is a symposium giving RC views of educational policy and strategy for today. **The Trumpet of Conscience** by Martin Luther King, Hodders, 93 pp., 5s., contains the social thinking of this black leader whose importance is already in some danger of being overestimated. It covers his usual subjects of race, peace, Vietnam, poverty. **The Challenger** by Rupert Strong, Runa Press, 40 pp., 10s. 6d., is a choric ode to the memory of Jonathan Hanaghan. **The Truth about Jesus** by William Neil, Hodders, 89 pp., 5s., is a popular account of what the evidence is about Jesus. **German Resistance against Hitler** by F. Erler, ZDWV, 38 pp., np., is an interesting booklet giving an outline of the various resistance groups opposed to Hitler. **In the Red** by J. R. Withers, Epworth, 128 pp., 8s. 6d., **The Way of Acceptance** by G. E. Harris, Epworth, 123 pp., 8s. 6d., **Is there a Word from the Lord?** by J. Banks, Epworth, 130 pp., 8s. 6d. are the first three volumes in a *Sermons for Today* series. **This Way to Life** by D. Prime, Hodders, 95 pp., 3s. 6d. is a simple illustrated outline of answers to basic problems of finding faith in Christ. **Ket's Rebellion 1549** by S. T. Bindoff,

Historical Association, 24 pp., 3s. 6d. is a straight reprint of a valuable historical pamphlet. **Look Back in Wonder** by Ronald Allison, Hodders, 94 pp., 5s. contains a TV reporter's imagined news coverage of NT events in Jerusalem. **More Barnabas** by Brother Graham, Wolfe, 64 pp., 5s. contains ecclesiastical cartoons. **The Making of the English Working Class** by E. P. Thompson, 958 pp., 18s. **Revolution in the Revolution?** by R. Debray, 127 pp., 3s. 6d. **Martial Breakdown**, J. Dominian, 172 pp., 4s. all Penguin, the first of these three Penguins is a revised edition of a very important social-historical study covering the formative years 1780-1832, which was also the period when the major fruits of the Evangelical revival were being reaped. The Debray volume is important both for South American studies and also for the whole concept of revolution as viewed by left wingers. The third book is a useful survey of marriage problems, though the author's grasp of differing Christian ideologies of marriage is not his strongest point. **Homosexuality** by D. J. West, Penguin, 286 pp., 6s. is a revised and updated edition of a standard work from the 'liberal' standpoint. **Religious Experience: Its Nature, Types and Validity** by A. C. Bouquet, Heffers, 140 pp., 12s. 6d. is a revision of the author's 1923-4 Stanton lectures given in Cambridge. **The Religious Life** by Sister Edna Mary, Penguin, 250 pp., 6s. is an explanatory and slightly apologetic account of life in the orders. **St. John** by R. E. Nixon, 85 pp., and **Proverbs—Isaiah 39** by A. E. Cundall, 95 pp., both SU, continue the *Bible Study Books* series of simple devotional commentaries for daily Bible reading. **I wish I had Known**, SU, 96 pp., 5s. contains 13 short chapters from Christians explaining misunderstandings they had about the Christian life. **Know how to lead Bible Study and Discussion Groups** by J. H. Cotterill and M. Hews, SU, 46 pp., 3s. is a new edition of a valuable pamphlet. **Into Membership** by R. Gorrie, Falcon, 96 pp., 4s. 6d. is a very very simple manual for Confirmation preparation, not terribly helpful in bringing in the sectarian Revised Catechism. **Keswick Week 1968**, Marshalls, 202 pp., 12s. 6d. is the official report. **God is Looking after Me**, CIO, 4s. 6d. is for children and is by a mother of a handicapped child. **Family Prayers** by Chadwick, Renouf and Taylor, SU, 249 pp., 6s. contains short Bible passages, comment and prayers for daily use. **Women and the Ordained Ministry**, SPCK, 14 pp., 1s. is an official Anglican-Methodist report which in effect says both churches should keep in step, doing nothing that the other cannot accept. **You Jonah**; by T. J. Carlisle, Eerdmans, 64 pp., \$1 is a collection of poems with woodcut illustrations based on Jonah but with contemporary relevance. **Asylums** by E. Goffman, Penguin, 336 pp., 8s. contains four essays on asylums very much from the inmate's angle.

**The Salvation Army** by B. Watson, Hodders, 318 pp., 7s. 6d., is a paper edition of a 1965 original. **The Captive Wife** by H. Gavron, Penguin, 176 pp., 5s. is a good sociological investigation of housebound mothers and their problems; it first appeared in 1965.