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Book Reviews

MODERN ANGLICAN LITURGIES 1958-1968

Edited by C. O. Buchanan. OUP. 63s.

From 1958 to 1968 sixteen new orders of Holy Communion have been approved for use within the Anglican Communion. Most of them exist only in the form of paper-backed booklets. If anyone wanted to study the experimental liturgy of the Anglican Church in Australia, for instance, or most other parts of the Anglican Communion, he would probably experience some difficulty in acquiring a copy. It is the least part of Mr. Buchanan's very substantial labours that he has collected all these sixteen texts, and substituted an English translation where the original is in some other language. Besides collecting them he has also edited them, in such a way as to draw attention to the way in which similar texts vary from one another. Mr. Buchanan rightly acknowledges a debt to Bernard Wigan for the example of his *Liturgy in English*, and to the Oxford University Press who are responsible for the clear and helpful typography. Each text is introduced by an essay written either by Mr. Buchanan or by one of his fourteen contributors. The contributors have first-hand contact with the various regions from which the texts come, and provide a thumbnail sketch of the Church of the region designed to explain its liturgy and the steps being taken in the direction of liturgical progress. The whole book is introduced by three essays of a more general kind. In the first, Mr. Buchanan gives an account of the general trends which are discernible in modern revisions of the eucharistic rite; in the second he sets out the recommendations of the Lambeth Conference of 1958 in the field of liturgy, and discusses them; and in the third, Mr. Roger Beckwith gives an account and discussion of the *Pan-Anglican Document*. Unity is imparted to the whole book by the fact that Mr. Buchanan and his fourteen contributors are all evangelicals and it seems that part of Mr. Buchanan's purpose is to make an evangelical contribution to the work of revision. This fact alone makes the book something of a landmark. In a passage on 'evangelical involvement' (p. 5), Mr. Buchanan acknowledges that in the past the evangelical attitude to liturgical revision has been defensive and conservative. This, he tells us, is because in the past the initiative has always been with the Catholic wing of the Church, thus producing a negative and defensive response from the evangelicals. We may doubt whether this is the whole truth of the matter, but whatever the facts may be this book bears splendid testimony to the fact that evangelicals are now disposed to see the Prayer Book revised and are giving valuable assistance in the work. In some parts of the world it is they who are taking the initiative.

Most of the sixteen liturgies in this collection follow Dix's fourfold pattern, which, according to Mr. Buchanan is queried by some liturgists.

He quotes G. A. Michell in support of this interesting statement. Mr. Buchanan is enthusiastic about two rites in particular, those of Chile (p. 239) and Australia (p. 310). Both of them are the work of evangelicals and in both of them the familiar fourfold pattern has been replaced by a sevenfold pattern, possibly in the belief that it is more biblical. Mr. Buchanan draws a distinction between the biblical and the primitive, and his book would have been more helpful if it had enlarged on this theme and explained the distinction. So far as this particular issue is concerned, the fourfold *versus* the sevenfold pattern, the sevenfold may indeed be more biblical but the distinction seems to be superficial and not to involve any difference in theology. Mr. Buchanan cautiously says, 'Use has yet to prove the suitability of this': we may guess that time and use will probably demonstrate the wisdom of the church in reducing the sevenfold to the fourfold shape. Another evangelical insight for which biblical support is often claimed is the importance of Calvary in the eucharistic rite. No one can withhold sympathy from this point of view so long as it is accompanied by a recognition that if we do the eucharist in remembrance of Jesus we ought to remember him in all his redeeming works. The fierce and almost aggressive emphasis on Calvary in the Chilean rite, to the total exclusion of any mention of the Resurrection, seems to be neither balanced nor truly biblical. Mr. Buchanan's contribution to the matter of further consecration deserves serious study. This is a matter of immediate and practical importance in the Church of England today. The practice which Mr. Buchanan commends is described as *extension* (i.e. of the original thanksgiving), that is to say, extra bread or wine may be taken into use without the recitation over them of any form of words. The basis of this seems to be that when extra bread or wine is taken into use it is done within the context of the original thanksgiving and that this is sufficient. If this very reasonable proposal should commend itself to the reason and conscience of the Church, one of the great difficulties of revision will have been overcome. One effect of the whole book is to draw attention to the immense variety of rite within the Anglican Communion where once the uniform use of the Prayer Book service provided a common bond. The *Pan-Anglican Document* is a very brief note on 'The Structure and Contents of the Eucharistic Liturgy', and its purpose is to lay down a norm to which all branches of the Anglican Communion are invited to adhere, in the hope that it would provide at least a family likeness among the various rites. This document was drawn up at Toronto in 1963 by Bishop Leslie Brown and three others to implement a resolution of the Lambeth Conference of 1958. Mr. Beckwith makes it clear that this document has not been communicated to all liturgy-making bodies: and not to the Church of England Liturgical Commission. He discusses the degree of attention which has been paid to it from the evidence of the rites themselves. Mr. Buchanan has found it convenient to invent the word 'liturgiography', which presumably makes him and his colleagues 'liturgiographers'. This is the only blot on the immense work of research which he has splendidly achieved and for which all students of liturgy will be very grateful.

E. C. WHITAKER

RACE RELATIONS

Michael Banton. Tavistock Publications. 434 pp. 35s.

BLACK POWER AND WHITE PROTESTANTS: A CHRISTIAN RESPONSE TO THE NEGRO PLURALISM

Joseph C. Hough Jr. OUP. 228 pp. \$1.75.

DEATH AT AN EARLY AGE

Jonathan Kozol. Penguin. 223 pp. 5s. all paperbacks

To describe racial tension as one of the major problems of our generation ought not to obscure the fact that it has a long history. It is essential to trace these historical roots. Heated argument too often prevents meticulous analysis of an intricate subject, which requires skilful application of social science. Professor Banton has amassed a wealth of material, assessed with great care and an absence of special pleading. He emphasises the peculiar hazard of single factor explanations which have so often bedevilled such study. Two themes that *do* recur are the effects of urbanisation upon racial stress and the close link between racial patterns and religious behaviour.

The classic argument for slavery is that of Aristotle for whom 'inferiority' was the justification for maintaining 'the natural state of affairs'. This is an embryonic racist theory which has had far-reaching influence. It was applied by the Spaniards to the Indians when they discovered the New World, though sixteenth century Spain also witnessed a typical clash of ethics versus policy. Theological belief also played its part. So long as the human race was believed to have descended from the same original pair, racial equality had a firm Christian basis, though Babel could be used to justify differentiation. But in 1520 Theophrastus Paracelsus first propounded the polygenetic theory, arguing that peoples found in out-of-the-way islands were not descended from Adam. This opened the door to a fully explicable policy of racial discrimination. An eighteenth century reaction was that of Rousseau and the myth of the noble savage, which implied man's essential goodness; the French Revolution made short shrift of that conception, though it still lingers in unsuspected places. Perhaps most alarming of all was 'social Darwinism', applying Spencer's 'survival of the fittest' to the national scene. But it was a circular argument: had they survived because they were the fittest or were they judged the fittest because they had survived? Yet it gave great scope to imperialism, as in Harmsworth's *Daily Mail*.

'Role signs,' the rights and obligations ascribed to certain social groups, serve to indicate to what privileges a person is entitled. These are obviously affected by the degree of interaction between two different societies, which can vary from peripheral contact through domination to full integration. Pluralism safeguards racial characteristics without any difference in political rights and social opportunities. In Colonial Africa a policy of non-interference with cultural life clashed with the need for economic development: the native élite, who were required to support government policy, pinpointed the problem if they were not to be allowed to climb the social scale beyond a certain point. Moreover, World War II taught many African soldiers to despise

enemies who were white or coloured, which enhanced the whole concept of negritude. The cleft stick of Apartheid's policy was well summed up by Leo Kuper: 'The government is driven by the need for moral justification and for African acceptance, to boost the rewards of separate development. But it dare not grant these rewards, lest African advancement undermine Afrikaaner power or diminish Afrikaaner profit.' The more equal the talent in a two category system, the more vigorously must the subordination ceremonial be enforced.

Professor Banton examines the character of 'social distance', prejudice and racial folklore, such as the idea of greater sexual vitality among Negroes. There is a timely warning in the reverse effect of that intended by Northern pressure on the Deep South in America. It is a complex story that culminates in eleven o'clock on Sunday morning becoming the most segregated hour in American life. Here are no easy answers but invaluable spadework, though it is not always easy to see where one is going.

Joseph Hough has provided a very readable and lucid account of the rise of 'Black Power', a phrase originating with Adam Clayton Powell. American law stressed the principle of 'separate but equal': the impossibility of achieving this was finally admitted in 1954. White Liberals have called for integration, but Powell denounced this as a mere 'drug'. Martin Luther King called this new 'Black Power' movement a divisive racism, but the power criterion is essential to a minority group. Pluralism is the policy that Negroes themselves are now pursuing, and the Whites have only themselves to blame. As Stokesly Carmichael has expressed it, group pride and group power must go together. The Black Muslim movement is a religious expression of this new self-conscious negritude. The author's plea is for Christian involvement in politics—the problem of the Churches is that they are 'conservative institutions in possession of a revolutionary gospel'.

Jonathan Kozol gives an account of two years' teaching in a segregated class-room of a Boston public school during 1964-5. It was the epitome of everything that is worst in bad education. The whole situation is affected by deep-rooted racial prejudice on the part of the teachers, of which they are totally unaware. This is a nasty exposure, neither very edifying nor very instructive. J. W. CHARLEY

A CHRISTIAN CRITIQUE OF ART AND LITERATURE

Calvin Seerveld. The Association for Reformed Scientific Studies. 125 pp. n.p.

MAN IN COMMUNICATION

Peter Schouls. The Association for Reformed Scientific Studies. 69 pp. n.p.

THE CHALLENGE OF OUR AGE

Hendrik Hart. The Association for the Advancement of Christian Studies. 147 pp. n.p.

The lectures reproduced in these Canadian paperback volumes were delivered between 1962 and 1967 to student conferences of the Associa-

tion for Reformed Scientific Studies, now renamed the Association for the Advancement of Christian Studies. A racy, colloquial style has not been altered for publication. The Association began in 1956 and 'holds that a community of Christian scholars, united by a single-minded reformational vision, is what the North American continent needs to help show the meaning of Christ for culture' (Seerveld, p. 5). The three lecturers, all in their thirties, teach philosophy in American or Canadian colleges. Their own philosophical position derives from the work of Dutch Calvinist scholars, particularly Kuyper, Dooyewerd and Vollenhoven. They and their mentors vigorously assert that 'Whoever is tempted to settle for an introverted, pietistic Christianity . . . must realise that it is not the Reformed tradition' (Seerveld, p. 15). The aim of these studies is to correct superficial judgmental appraisals of art, literature, society and community by rejecting the view that dogmatic theology is the only really Christian knowledge and arguing that appraisal in such fields, while it must be grounded ultimately on Scripture, is to be advanced through an integrating philosophical analysis. Tennessee Williams in drama, Harvey Cox in sociology, Marshall McLuhan in communication are not to be swept aside merely by showing that their ideas are 'unBiblical'. Before a Christian response can be properly formulated, there must be a deeper and more sensitive awareness of what they are saying and of its challenge. It is, for instance, not enough to attack particular Biblical expositions in Cox's *The Secular City*; rather criticism must seek to show that Cox's alleged radical openness is deceptive, that the only views he tolerates are those which fit within 'the communal structure of Pragmatism's pluralistic democracy' (Hart, p. 107). Hart's fear is that Christian leaders who still take the Bible seriously are deaf to the truths in Cox's analysis while those, like Cox, who are concerned about the Church's failures no longer take the Bible as it wants to be taken.

Schouls' study of man in communication similarly suggests that in the current debates the Christian must recognise that 'he does not have the power to occasion a change of heart in the unbeliever' but that 'he can confront the unbeliever with the latter's dogmatism' (Schouls, p. 66). The way of dialogue is not open; only after the acceptance of Christ as Lord can real communication take place. Prior to this all that can be done is to 'speak out about the God-given Way of Life that controls our way of thought—and pray that God will open their hearts to give heed' (Schouls, p. 50). Schouls freely admits that many Christians do not accept this view, which he regards as implied by a Reformation doctrine of radical fall. His hard-line presentation has to reject Dooyewerd himself in so far as the latter believes in the possibility of philosophic communication between Christian and non-Christian. These books are a useful, comparatively brief introduction to one style of Reformed thinking.

M. H. CRESSEY

CHRISTIANITY IN WORLD PERSPECTIVE

Kenneth Cragg. Lutterworth. 227 pp. 30s.

Canon Cragg has published the substance of a series of lectures which he gave in 1966 in the Faculty of Divinity at Cambridge. He surveys

a very large area of an even larger field, the relations of Christianity with non-Christian forms of thought. He begins with the basic question of the legitimacy of mission; then he considers the significance of the fact that Christianity has to exist in a situation of religious pluralism. Then follows a treatment of Christianity's relation to Judaism, Islam, African traditional religions, and secularism (including the *Death of God* group). A fine chapter estimates the prospect for Christianity in such a world.

Since he uses such a vast canvas, it is to be expected that some parts of it will be better painted than others. We are not surprised, in view of the author's intimate acquaintance with Islam, that he is at his best in the chapter where he is considering how Christians should approach Muslims. He writes with authority and conviction about a religion which he understands so well. Good also is his chapter on Judaism: he has studied what well-informed and sympathetic Jews, such as Schoeps and Buber, are saying about the claims of Christianity. I liked especially his reply to the Jewish objection that we Christians are pretending to be redeemed in a community that quite plainly is not redeemed. He shews very clearly also the fundamental weakness of modern Orthodox Judaism, its exclusiveness. For all its wide appeal, it cannot really claim to be a world religion open to all. Again, the author's encounter with the theologians of the *Death of God* school shews how effective he can be in other contexts. By judicious quotations from their works, he shows that some of these theologians are as far as possible from that openness which they require from others: they begin by assuming that anyone who denies the *Death of God* is simply not acting in good faith.

For the rest, Canon Cragg's comments on the situation of world-wide Christianity seem reasonable and sensible, but they can hardly be called original. All his material is made unnecessarily difficult by his curious style. Perhaps it is his long acquaintance with the Arab world that has caused this, but I found his style positively arabesque. He seems incapable of expressing himself in a clear and straightforward manner. Consider this from page 145: 'There is doubtless an apparent frailty about African paganism and a numberedness about its days'. Or this from page 142: 'It renews the will to make good for the worship of Islam requires to be undivided the meaning of the love the Gospel knows to be undefeated'. A few commas and a more liberal use of the relative pronoun would probably make this sentence seem to mean something. Add to this the fact that on page 129 'apostasy' is spelt wrongly, and on page 158 a quotation from Yeats is attributed to Auden, and one begins to suspect that these lectures have been rather too hastily prepared for publication.

ANTHONY HANSON

FAMILY LAW IN ASIA AND AFRICA

Edited by J. N. D. Anderson. Allen & Unwin. 301 pp. 60s.

At first sight this book might give the impression of being a rather specialised treatment of legal issues in developing countries. But it deserves a wider readership than one confined to lawyers and anthropologists. For in England today we are no longer able to take for granted the legal definition of marriage in 1866 as the voluntary union

for life of one man and one woman to the exclusion of all others. Moreover it is now becoming a genuine practical problem whether an immigrant polygamist should be entitled to as many council houses as he has wives and tax concessions to match. We have no background against which to view the new situation. In this book, one of a series of studies issued by the School of Oriental and African Studies, we are given therefore a helpful perspective, as we are carefully taken through the salient points of the development of family law in Africa, Singapore, China and India—first in relation to marriage and divorce and then to property. Two points of crucial importance emerge. One is that much harm has been done in the past by the unquestioned assumption that what is not Christian marriage (at least to the extent of being monogamous and lifelong) is not marriage at all. Those who have to grapple with the question what line to take with polygamists who become Christians have food for thought here. The other is the interesting phenomenon that with the departure of colonials there has been generally first a reaction in favour of a much freer legal definition of marriage; but very quickly this has been followed by a surprising acceptance of Western legal forms, and measures favouring monogamy and inhibiting divorce, in some cases beyond what had ever been attempted by colonial administrations. This has been particularly marked in Communist China, where, no doubt partly as a result of the disastrous *kibbutz* experiment in Russia with its attempt to replace family life with something radically different, 'bourgeois liberalism' in marital affairs is now represented as the *bête noire*: it is charmingly pointed out that Mao-Tse-Tung's matrimonial career would have been very different if it had been governed *ab initio* by the marriage law of People's China as at present administered. Confirmation of the Bible's wisdom comes from strange places. What the Chinese have discovered lately about the value of Christian standards is expressed in this intriguing anti-echo of 1 Corinthians 13: 'A real communist knows that a marriage has several aspects: political, economic, sexual, and that the determining factor should always be the political one'.

J. B. JOB

THE KING'S WEIGH HOUSE

Elaine Kaye. Allen & Unwin. 176 pp. 21s.

This is the curious history of a Christian congregation from the late seventeenth century until 1966 when it was finally dissolved. It met for worship and the proclamation of God's Word in many different buildings on sites in the City of London and eventually in the West End. Its name derived from 1695 when it settled for a time over the King's Weigh House in Little Eastcheap, a place where foreign merchants had to pay customs to the City of London. When the story begins, dissenters were sometimes persecuted and were in any case a small minority. Later the Church flourished under several ministers who were successful preachers—Thomas Reynolds (1695-1727), John Clayton (1778-1826), and best-known of all, Thomas Binney (1829-1869). During Binney's ministry there was a new emphasis upon liturgy, for he believed that prayer was as important as preaching and that it should be a corporate activity. The Church flourished under

such men and became markedly middle class in its composition. In 1827, for example, it included the Lord Mayor of London amongst its members. In its early history it was Presbyterian, but later associated with the Congregationalists. Essentially it was an independent church governed by its own members and their elected minister. Its history is perhaps illustrative of both the strengths and weaknesses of independency. It encouraged on the one hand robust individual piety and allowed men to be free from the dead forms of the Christian past, but on the other hand it was open to the passing whims and fancies of theological speculation and ecclesiastical fashion, unitarianism in the eighteenth century and romantic catholicism in the early twentieth century. For, under Dr. Orchard (1914-1932), Mass was said with all the accompanying trappings, transubstantiation was taught and confessions heard. Although this alienated many of its members, Orchard's preaching and his sincere but unrealistic plans for union with the Church of England sustained an eclectic congregation until he was finally received into the Roman Church. There was one last effort to revive the Church when, after the second world war, David Jenkins, a well-known theologian, tried to build a church fellowship of people living in the centre of London with particular concern for reunion, education and public affairs. The premises proved too large for the group which could be attracted by these means, and the only man who might have made the experiment a success was moved away to other work. There is perhaps here a warning for those who want an unstructured, unfettered church, anchored in the local fellowship, for the question arises whether such a church could long survive the pressures of modern society. There is, after all, something to be said for having limits to liturgical experiment, even if we do not nowadays have a fixed liturgy, and in having a creed and regular orders of ministry. Most important of all there is much to be said for having a Church which recognises by its practice the importance of the reading of the Bible, and of a preaching ministry. ROBERT DELL

THE ELOQUENT I: STYLE AND SELF IN SEVENTEENTH-CENTURY PROSE

Joan Webber. University of Wisconsin Press. 298 pp.
80s. 9d.

The seventeenth century was an age of emerging individualism, characterised in part by literary attempts to develop a sense of selfhood without repudiating existing traditions. In a carefully argued study Professor Webber has contributed to our understanding of this emerging sense of selfhood through an examination of the relationship of the personage, works, and expected audiences of eight English writers: John Donne, John Bunyan, John Lilburne, Richard Baxter, Sir Thomas Browne, John Milton, and Thomas Traherne.

Miss Webber's thesis is that Anglicans and Puritans developed two essentially distinct styles of selfhood in their writings. The Anglican 'I' as contrasted with the Puritan 'I' was meditative rather than active; anti-historical rather than timebound; complex rather than simple; symbolic rather than literal; playful rather than serious; desirous of turning life into art, and melancholy. The Puritan writers—Bunyan,

Lilburne, and Milton—saw themselves as instruments of God whose writings would be useful for their readers—the Englishmen with whom they identified. The Anglicans—Donne, Burton, Browne, and Traherne—stressed the ‘changeful changelessness’ of life as they developed the concept of cosmic personality. Thus the Puritans formulated their sense of selfhood against the background of their historical roles as divine instruments and representative Englishmen, while the self-consciousness of the Anglicans developed in the context of their identification with the whole human community. Miss Webber is particularly skilful in probing their conscious and sub-conscious selves in order to explain their variations on the two paradigms.

The monograph has several weaknesses. Usage of the terms ‘conservative Anglican’, ‘radical Puritan’, and (for Baxter) ‘Puritan Anglican’ is based on a rather artificially-contrived ‘literary justification’ rather than historical accuracy. Burton, Browne, and probably Traherne are not representative Anglicans. A brilliant chapter on Lilburne concludes with the absurd statement that the skill with which he concealed the fact that he was a ‘literary man . . . is his most impressive feat’. The chapters on Lilburne, Donne, Baxter, and Milton effectively portray the relationship between man, message, and style, whereas the chapters on Burton, Browne and Traherne are overburdened with stylistic analysis. Baxter, as his *Catholick Theologie* reveals, repudiated Arminianism. The statement that ‘the Anglican’s habits of thought are more closely allied to the deductive reasoning of old philosophies, while the Puritan gravitates toward the inductive reasoning of the new’ can no longer be accepted in the light of recent research. Most importantly, the author’s frequent qualifications and the shared characteristics of the Anglican and Puritan writers suggest that the paradigms are overdrawn. The Bibliographical Appendix is very uneven. In short, Miss Webber’s work is primarily valuable as an effective stimulant to further research.

RICHARD L. GREAVES

THE STRUCTURE OF CHRISTIAN EXISTENCE

John B. Cobb. Lutterworth. 160 pp. 42s.

Professor Cobb describes his book as an enquiry into what is distinctive in Christianity and into its claim to finality. But this is not simply one more study in comparative religious ideas. The author questions the capacity of traditional comparative approaches to take us to the heart of the matter. As an alternative, he undertakes a study of given ‘structures of existence’. Using the term existence rather more widely than most existentialists, he defines it as ‘what a subject is in and for himself in his givenness to himself’ (p. 16). Karl Jaspers’ notion of an axial period in history plays an important part in this investigation. Jaspers noted that during the six centuries between about 800 and 200 BC quasi-parallel developments strikingly emerged in some five separate areas of Europe and Asia. Professor Cobb begins by examining the growth of the psyche through the mythopoeic era and the dawn of civilised cultures up to this axial period of history. He then surveys, in the central chapters of his book, five major structures of human existence which follow on this break away from the primitive in this

axial revolution. (1) He first examines the Buddhist structure of existence, noting the negation of individuality in which disinterest and unconcern replace desire and anxiety. (2) Homeric existence deserves special scrutiny because of its importance for all pre-Socratic Greek culture. Here, Professor Cobb urges, man realises his selfhood first and foremost through the channel of sense-experience. (3) With the dawn of Socratic existence, reason alone became explicitly the seat of human individuality. (4) In prophetic existence, however, the Divine requirement for righteousness invited 'the soul's total response' and implied a 'responsible centre . . . the personal "I"' (p. 106). (5) Finally, Christian existence brings a liberating consciousness of the immediate presence of God. Since the Spirit is at work in the Christian community, an existence emerges in which the 'spiritual "I" is responsible . . . both for what lies in its power and for what lies beyond its power' (p. 124). The book concludes with three further examinations. Firstly, the author examines love as it appears, or fails to appear, in each type of existence. Secondly, he argues, with careful qualifications, that Christian existence both transcends and fulfils what is reflected in that of its rivals. Finally, he adds an appendix on the significance of Gnosticism. There is much that is suggestive in this book, although it is doubtful whether the chapter on finality can bear the weight of the argument that is placed upon it. The notion of aesthetic distancing, for example, offers a useful category for discussions about objectification. Professor Cobb is careful to take account of overlappings in successive structures of existence, and illustrates this admirably with an accurate reading of the significance of Dionysianism. He both defends and limits the use of modern perspectives in investigating ancient phenomena. Most of all, however, his approach in terms of structures of existence calls attention to a methodology which may well become more fruitful in further comparative studies.

ANTHONY THISELTON

DIVORCE IN THE PROGRESSIVE ERA

William L. O'Neill. Yale University Press 295 pp. 58s.

The new Matrimonial Causes Bill before Parliament gives this study by a professor of history at Wisconsin University unusual current interest. Concentrating on 1890-1920, O'Neill illustrates from well-known contemporary writers the swing of the debate which brought to birth the modern American attitudes to divorce out of the nineteenth-century Conservative culture. This well-documented treatise shows basic beliefs on the nature of mankind affecting social behaviour at all levels. In an examination of the ideologies underlying the ever increasing divorce-rate, the writer traces the history and demography of marriage and the family in the U.S.A., demonstrating the inroads on the old stable patriarchal concepts wrought by the Industrial Revolution and the emancipation of women.

The Conservative opposition and its basic philosophies are dealt with in detail, and the origins of the New Morality dissected. In the use of that phrase, of course, he is going further back in history than present-day English writers, for he looks at the impact of the Fabians, and writers like Havelock Ellis, Ibsen, Thomas Hardy, H. G. Wells

and G. B. Shaw, and the later American Social Scientists. The author shows that the pioneers' most crucial error was their exaggerated sense of the ease with which sexual gratification could be obtained. 'They failed to appreciate the complexities of a process that further study has only rendered more baffling and obscure.'

The case for divorce, and the deep political issues involved, are fairly described, and in reaching a number of significant conclusions, the writer draws on such commentators as Lewis Mumford. The comparative optimism of the Progressive Era seems to have given way to a far less dynamic approach. Today we are 'deluged with handbooks on sexual intercourse, proposals for divorce bureaus and marital counselling services, endless studies of behavioural patterns, and the whole varied output of the sex and marriage industry'. The book concludes by suggesting that we have abandoned the Progressives' utopian stance, being more sophisticated about the mechanics of social change, and less hopeful of its possibilities. With so many casualties along the matrimonial road to Jericho today, only the priests and Levites among us can safely ignore the sociological insights of a book like this.

J. F. WALLACE

LIFE WITH QUEEN VICTORIA: MARIE MALLET'S LETTERS FROM COURT 1887-1901

Edited by Victor Mallet. Murray. 245 pp. 42s.

To read these letters is to take a journey into a strange world of yesterday. Life at the Court of Queen Victoria must have been rather dull for a young Maid of Honour as the Queen progressed inflexibly between Osborne, Windsor and Balmoral. Ladies such as Marie were at Court to act as companions to the Queen when she needed them. There was a great deal of sitting about waiting for a summons into the royal presence, to accompany the Queen on her daily drives, to join her at dinner, or to read to her at night. After her marriage, somewhat resented by Victoria, she was brought back as an Extra Woman of the Bedchamber. Although her husband and children were occasionally invited to stay at Windsor, Marie felt her separation for long periods from her family very much. Despite these inconveniences, added to the physical discomforts of living in royal palaces, Marie regarded it as a privilege to devote herself wholly to the Queen's service during her twelve periods of waiting. There is no doubt that the Queen's personal charm and her real affection for those who served her made it worthwhile. Then, of course, she met many interesting people from all walks of life at Court, and was befriended by royalties. Victor Mallet, Marie's eldest son and one of the Queen's many godsons, picks out for comment the Queen's deep sensibility and human understanding. 'Her sense of honour was outstanding and she was never mean,' he writes. It is also clear that, although she had strong likes and dislikes amongst her ministers, she was a true constitutional monarch in never allowing herself to take sides in political matters. Her sense of humour was real if limited by a strong sense of propriety, as the 'We are not amused' anecdote indicates. One curious feature mentioned is the Queen's interest in death and all its horrors. She seems to have enjoyed talk of coffins and winding sheets. On one occasion when

one of her housemaids died, the Household in evening dress endured a sort of funeral service, held in the Dining Room, the coffin in their midst not even screwed down. On another occasion Marie wrote, 'we went to another funeral this afternoon, a military one this time . . . the Queen really enjoys these melancholy entertainments.' The ladies found it hardly worthwhile to have any coloured dresses since the Court was nearly always in mourning for someone which meant that there was little opportunity of wearing anything but jet black.

R. S. DELL

THEOCRACY AND ESCHATOLOGY

Otto Plöger. Basil Blackwell. 123 pp. 21s.

The title of this scholarly thesis is misleading. It does not deal with two major components of a systematic theology, but with a limited area of Old Testament research. Professor Plöger poses two questions. The first relates to the existence in Israel at the time of the Maccabees of a highly influential group of Jews called the *Hasidim*, the Pious. Where did they spring from and who were their antecedents? The second question seems at first sight unrelated: what was the link between prophecy and apocalyptic, especially at the level of eschatology? The suggested answer to these questions draws them closer together than would have seemed possible.

After a historical introduction to the former problem, set against the background of Antiochus Epiphanes and his reasons for turning against Judaism, the author contributes a masterly study of the Book of Daniel which, he attempts to show, was constructed in its final form by an individual acting as spokesman for a conventicle-type movement in Judaism which identified itself with the 'saints of the Most High', and these were the *Hasidim*. From there he traces the standpoint of this movement back through the Isaiah Apocalypse (Is. 24-27) and Trito-Zechariah (Zech. 12-14) to the Book of Joel. These writings represented an eschatological movement which owed its inspiration to pre-exilic prophetism and which was basically opposed to the post-exilic theocratic institution built up by Nehemiah and Ezra and the theology of which the Priestly school and the Chronicler were representatives. These saw the revived Jewish state so much as a fulfilment of past hopes that they were left with no world-view and no eschatology, because for them the combination of Jerusalem, the Law and the theocratic community was the *eschaton*. Those who maintained an eschatological hope, while remaining firmly within the community, were nevertheless able to inject new faith and piety into a Judaism which without them might never have survived the buffetings which followed the collapse of the Persian Empire. The viewpoint only became a definable 'party' when official Judaism accepted a policy of Hellenisation under the Seleucids.

Professor Plöger is well aware that his is only a hypothesis. He admits the need for further study, e.g. of the relationship between this movement and the origins of the synagogue, to say nothing of the bearing on all this of the Qumran literature. It is to be hoped that now that his thesis, originally written in German in 1959, has appeared

in English, it will receive more of the examination and detailed criticism which the author himself desires.

JOHN B. TAYLOR

FROM SHADOWY TYPES TO TRUTH: STUDIES IN MILTON'S
SYMBOLISM

William G. Madsen. Yale. 208 pp. 54s.

Critical interest in imagery, metaphor and symbol has considerably deepened understanding of the work of Milton. Madsen takes issue with those who argue that this aspect of Milton's art comes from neo-platonism rather than puritanism. Quite rightly he rejoins that puritanism and symbolism were not nearly so antithetical as some critics suggest. The thesis of his book is 'that Milton's symbolic theory and practice can best be understood in the context of theories of biblical interpretation that were current in his day, and, in particular, that the doctrine of typology throws more light on the symbolic structure of the major poems as well as on Milton's philosophical and religious presuppositions than do the currently fashionable theories about the metaphoric or mythic structure and Neoplatonic *allegoria*'. (2) Madsen then expands his thesis in an examination of theories of Biblical interpretation, the method of accommodation, Neoplatonic and Christian symbols in *Paradise Lost*, the place of eye and ear. The book concludes with an examination of *Samson Agonistes*. The immediate problem Madsen has to face is to define typology. It is a notoriously fickle category and can be used to draw strange and wonderful things from the Bible. A definition is essayed on page 4, drawn from Milton's contemporaries and a contrast drawn between type and metaphor. According to Madsen, the significant thing about Milton's use of typology is that it is not just a dictionary of ready-made symbols, but a mode of discourse. *Lycidas* is then examined from this angle in order to show how, despite the elements of classical mythology, Milton's method is a clear anticipation of *Paradise Lost*.

A sketch of medieval and renaissance hermeneutics, the reaction of the reformers and the modification of literal exegesis which took place in the seventeenth century provides the background against which Madsen develops his thesis. It is not always clear why some authors are selected for quotation, but in general Madsen provides a useful background for Milton's ideas and shows convincingly how deeply he was indebted to protestant exegesis.

Running through the detailed critical reading Madsen offers of important points of Milton interpretation is the attempt to show how Christ is the symbolising centre of Milton's universe, the image by which men see God and the word by which they hear him.

Although primarily a worthwhile addition to secondary studies on Milton, it has real value for students of puritanism, because of the suggestive way Madsen links up literary and theological themes.

IAN BREWARD

RICHARD WILTON: A FORGOTTEN VICTORIAN

Mary Blamire Young. Allen & Unwin. 225 pp. 35s.

A bundle of old letters, or a few diaries, when imaginatively edited, can recreate the atmosphere of old days with vividness and clarity.

The diaries of Francis Kilvert, and Owen Chadwick's *Victorian Miniature* are obvious recent examples of the nineteenth century country parish. In this book, Richard Wilton's great-grand-daughter has brought to life a forgotten Yorkshire country parson. We enter into the hopes and fears of the young Cambridge undergraduate, and his premonitions of an early death in the 1840s, at St. Catharine's College. His chronic financial problems, and those of his family in Doncaster, form a kind of ground bass for most of his letters until he was well into middle age. After taking a first class Honours degree, he went as tutor to a most unpleasant young son of a country parson at Broseley, where he became involved in an unsuccessful love affair. However, a move to York also brought him a wife, Annie Storrs, and with unusual speed, a living, St Thomas, York, at the then reasonable salary of £160 p.a., increased by £50 when Richard was also appointed chaplain to the York Union Workhouse. At this time his deep personal faith, and occasional letters to his wife, make clear his Evangelical sympathies. Here his first contact began with the patrons who were to mean so much to him for the rest of his life, the Londesborough family. He accepted from them the living of Kirby Wharfe, where he first began to write for such religious periodicals as *The Christian Observer*, *Home Words*, and *Sunday at Home*, with articles and occasional sonnets, all of which helped to meet the expenses of his growing family. Later, as his fame grew, he was one of the few living poets to appear in the 1891 edition of Palgrave's *Golden Treasury*. In 1865, after much uncertainty and delay, Lord Londesborough offered him the rich, and long-hoped for living at Londesborough, which brought him permanently out of financial anxiety. Here he stayed until his death in 1903, writing his poems and articles, and being regarded locally as something of a saint. Originally a convinced Evangelical, he later came to stand apart from all parties, but this story of his uneventful life, and conscientious work, told with charm and insight, brings back to us the virtues and attractiveness of the Victorian country parsonage. COLLISS DAVIES

FAITH AND THE PHYSICAL WORLD: A COMPREHENSIVE VIEW

David L. Dye. Paternoster. 206 pp. 7s. 6d.

This is an able attempt by an Evangelical physicist to state and defend a Christian world view. He starts with a section on physical reality, discussing the scientific method, the nature of a 'proof' in Science, and the assumptions that are basic to the practice of Science. Non-Scientists will find this heavy going, but it is worth the effort as it is an excellent treatment. In the next section, he considers Christian assumptions. It may be questioned whether the Christian presuppositions need be expressed in quite the take-it-or-leave-it form that he gives. There are five fundamental and unprovable presuppositions to his world view, three derived from Science, two from Christianity. These are: physical reality exists and is objectively observable, logic applies in scientific descriptions of reality, some causality operates in reality, God exists, and the Bible is the record of God's special revelation of himself to men. In the next section, he seeks to correlate some Christian and psychological concepts, tackling such questions as personality integration, man's need for extra-scientific meaning, sin

and guilt, forgiveness through the Gospel, the purpose and meaning in life for a Christian. Then he turns to specific scientific problems, the Bible as history, the origin of the universe, the origin of life and of man, the origins of society, and the non-Christian behaviour of Christians (the problem to be met: if the Gospel is so good, and Christ so powerful, why does it not make more difference to more Christians). In the fields where he is an expert (e.g. the origin of the universe), he handles the material brilliantly; in other matters, though still valuable, the treatment does not reach the same heights. Various details will provoke disagreement, but the book as a whole is marked by intellectual humility and integrity and should be a useful apologetic.

D. L. E. BRONNERT

THE TROUBLED YEARS

Helen Lee. Falcon. 126 pp. 5s.

Many will have read and profited by the earlier book *The Growing Years* which Mrs. Lee wrote about young children. This deals with problems of their later adolescent years—and for many this will again provide much that is helpful. The eight chapters have nautical titles. The first *The flow of the tide* scans a number of aspects of modern society with resultant pressures upon the young; and enters with sympathy into the emotional sufferings and mystification in the minds of many parents. But it is Mrs. Lee's concern not only to show how the son or daughter may be helped, but how the parents may take stock of themselves and adjust to the actualities of the situation in positive and spiritually creative ways. Thus the next chapter *Making the most of the currents* points out the real values that young people hold to, and makes the obvious suggestion that it is as well if possible to move with them. The basic concern for Christian parents is the genuine personal faith in Christ they long for their children to have; but here again nothing is straightforward and *Safe Anchorage* discusses some of the matters involved helpfully. Right associations, sex relations, alcohol, drugs, come up for discussion, and the new situations as young people emerge into some self-determination financially and socially. All through, there is a constant emphasis upon the supreme importance of right relations all round, not least between the parents themselves, and their own life as expressing their faith and obedience to God. There may be much still left to be dealt with that is not in this little book; but nobody could read it without finding its sane, thoughtful, understanding Christian approach as a means of stability and positive approach to many a rough passage.

G. J. C. MARCHANT

CONRAD NOEL AND THE THAXTED MOVEMENT

Reg Groves. Merlin. 334 pp. 35s.

The early part of this century provides a complex history of social disintegration amid which the Labour Movement grew up. It is difficult to realise how appalling working conditions often were, especially among agricultural labourers. Moreover, the contribution of Christian Socialism during this period is inadequately documented. One of its staunchest and most individualistic advocates was Conrad

Noel, Vicar of Thaxted. Noel's father had been well acquainted with F. D. Maurice, whose antipathy to acquisitive society later brushed off onto the son. The book is sub-titled *An Adventure in Christian Socialism*. Adventure is not too strong a word, for Noel was a revolutionary to the finger-tips. The Christian Social Union proved too tame: later he was to resign from the more militant Church Socialist League because it would not endorse his interpretation of the Gospel. Indebted as he was to men like Percy Dearmer and Stewart Headlam, he struck out on his own with the Thaxted movement and Catholic Crusade. He remained opposed to State Socialism, supporting the right to private property except when public ownership was necessary for the public good. Social righteousness was his constant theme, though it is admitted that he gave very little practical guidance how this revolutionary Christianity could be worked out. In strike action he detected God's Spirit at work. People were deeply offended by his espousal of the cause of the Irish Citizen Army. Rural Thaxted became the scene of violence and bitterness in consequence, though the initial troubles were as much theological as political. A procession through the town with a statue of the Virgin, culminating in the public elevation of the Host, was calculated to provoke the Kensittes to rowdy opposition. In the church were displayed the Red Flag and the flag of the Irish Sinn Fein Republic but no Union Jack, because it implied endorsement of the enforced Union of Ireland. To Watts-Ditchfield, Bishop of Chelmsford, fell the unsavoury task of curbing this provocative firebrand: the author does him scant justice. Unfortunately the chief issues of politics, social unrest and a Christian Socialism expressing itself in a 'popular' form of ritualism are obscured by a mass of unnecessary detail. The narrative meanders rather than progresses. The only excuse offered for Noel's contrariness is diabetes, a not wholly satisfying justification.

J. W. CHARLEY

THE WORLD OF THE FORMERLY MARRIED

Morton M. Hunt. Allen Lane. 326 pp. 30s.

This is a description of the subculture represented by separated and divorced people in American middle-class society today. It is not an analysis of the causes of divorce nor a guide to divorce law; it is, as the author explains in his preface, simply 'a picture of how separated and divorced people live'. And what a grim and tragic picture it is. Example after example is given of what is involved when a marriage breaks down, the first bleak loneliness sometimes accompanied by a tremendous feeling of release, then the attempt to find one's way back into society as an unattached individual, the relationship with one's happily married friends and relatives and with unmarried or divorced persons of the opposite sex, the need to find a satisfying outlet for one's sexuality and a maintenance of one's own self-respect—these are mammoth problems of which many people know nothing. Those whose marriages are successful tend to look upon the divorcee as something of a social misfit, as someone who, neither married or unmarried, is by his very existence a threat to the stability of other folk's marriages and is therefore kept at arm's length. This book gives an insight into the harsh pain of separation, a pain aggravated by the need to maintain

some kind of family life for the children, and by the fact that even in separation two people once married can never entirely be dissociated from one another in the deepest recesses of their minds and memories. Organisations exist in the United States to provide sexual experience apart from love and a number of divorcees avail themselves of these facilities, but it is admitted that sex without love 'has its drawbacks'. Other organisations seek to help divorcees towards remarriage by arranging dates on a punch-card system, but this does not always work out according to expectation. According to statistics more people in the USA of the 40 to 50 age group get divorces than in the early 20's. This is because once children have grown up and left home parents find there is no longer anything to hold them together. Their personal interests have been moving apart over the years. This is where a shared faith and an identification with the wider family of the church could prove to be an integrating factor during this testing period, but our author has little to say about religion except as an inhibiting factor in the matter of sexual intercourse. Committed Christians will see in this book a challenge to patient understanding and concern.

L. E. H. STEPHENS-HODGE

PRAYER AND PROVIDENCE: A BACKGROUND STUDY

Peter Baelz. SCM. 141 pp. 22s. 6d.

These are the Hulsean Lectures given by the Dean of Jesus College, Cambridge, in 1966. As Christians, he says, we tend to take prayer for granted, and yet it raises all sorts of fundamental issues about the nature of the divine activity and about the part we ourselves play in shaping our own destiny. What exactly is prayer? Are we trying to change God's will, or are we simply meditating upon it? Prayer implies some sort of relationship between ourselves and God, a relationship which can only be conceived in personal categories. It is 'a serious attempt to prepare for God's gracious self-disclosure' and 'an extension of faith'. For at the heart of religion is to be found an acknowledgment of transcendent being, and the fulfilment of man's own being is bound up with the achievement of a right relationship with that being. Prayer is the expression and cultivation of an attitude of dependence upon this transcendent God by whose will all things exist. But is God dependable? And what do we mean when we say that he is good? The answer to these questions is to be found in the Incarnation and the Cross. Here 'at a certain time and in a certain place, amid all the concrete particularities of history, the transcendent God revealed himself' (p. 57). And in Christ's perfect self-offering to the Father we have not only the pattern of our own response to our Creator but also the means of fulfilling it. Mr. Baelz goes on to speak of the relation between prayer and work, of the validity of the claim that God answers specific prayers, and the whole question of his sovereignty. He concludes that prayer and work are the two sides of the same coin, that God includes our prayers in his overall plan for the world, and that his universal leadership includes an element of indeterminacy which means that we can take human freedom seriously. By his creation of other centres of personality God has limited himself to that extent. This leads our author to make a radical reassessment

of the traditional doctrines of omnipotence and the impassibility of God.

L. E. H. STEPHENS-HODGE

ON NOT LEAVING IT TO THE SNAKE

Harvey Cox. SCM. 174 pp. 30s.

The effervescent Harvey Cox has combined some previously published articles, loosely held together by the theme of a tentative secular theology—'a mode of thinking whose horizon is human history'. Like all such collections, there is some unnecessary overlapping. An Addendum on *The Statute of Limitations on Nazi Crimes* hardly fits in at all. But the general drift, as indicated in the title, is the need to avoid being dictated to by the natural order. 'We fritter away our destiny by letting some snake tell us what to do.' As in *The Secular City*, we are treated to many penetrating analyses of the contemporary situation. The author draws on a wide range of modern literature to serve his purpose. There is a most illuminating chapter on the significance of McLuhan's work concerning post-literate Man. The impact of Kafka on East and West is carefully scrutinised. Harvey Cox is fascinated by the development of the Church in Communist countries and the effect of Christian-Marxist dialogue, where one detects a certain naive optimism. But this is only to be expected in a secular theology, for secularisation is 'the social process that inevitably accompanies the development of industrial society'. The need for Christians to become involved and so shape the world's history is the key motif—the sin of our age is not pride but sloth and apathy. Much of this is timely and apposite, but there are big questions left unanswered. History is the field of human affairs, but Harvey Cox realises the need for some sort of transcendence and he finds it in the 'God who *will* be'. In the flight from passivity, the past events of the Christian faith and the present dependence on the 'God who *is*' get left far behind. Traditional Christianity is accused of *hubris* and wishful thinking, the very dangers into which the author's own course quickly plunges. Inaccurate generalisations about Scripture—the steward (p. xiv), prophet and seer (p. 42), apocalypticism (p. 44)—blur the issues. Despite flashes of light, the final result is as slippery as the snake itself.

J. W. CHARLEY

THE GOSPEL PARABLES

Edward A. Armstrong. Hodders. 220 pp. 15s.

At last we have a book on the parables which combines a satisfactory measure of New Testament expertise with a sane judgment on critical issues and an effective pastoral concern. In an excellent introduction of some twenty-five pages the author draws freely on the many constructive insights which come from such writers as J. Jeremias, Matthew Black, T. W. Manson and C. F. D. Moule. But he also shows a welcome caution about theories which cannot be supported. He argues, for example, that the parables were not addressed exclusively to opponents, but primarily contain positive teaching about God and the Gospel. Some imply a futurist eschatology, whilst others preclude the idea that Jesus expected the immediate or imminent dissolution of the present world order. He calls attention to the evidence for a

reliable memorising of our Lord's sayings, and endorses Manson's verdict that great teachers constantly repeat themselves.

In the rest of the book the parables themselves are expounded with sensitivity, learning, reverence and wit. Perhaps most important of all is Mr. Armstrong's insistence that 'critics have stressed the limited and particular application of the parables to such an extent that their profounder religious and ethical lessons may sometimes have been obscured or neglected' (p. 16). This does not mean that he opens the door to allegorising, or that he returns to the era of Trench. But it does mean that, like G. V. Jones, he helps to lay the ghost of Julicher. However much he may have borrowed from the first-hand researches of other scholars, the author utilises their results with an equal concern for the content of the message, its first-century background, and its meaning for today. Students and especially pastors can profit greatly from this book.

A. C. THISELTON

CHARLES MIDDLETON: THE LIFE AND TIMES OF A RESTORATION POLITICIAN

George Hilton Jones. University of Chicago Press. 332 pp. 90s.

This is hardly a biography in the generally accepted sense of that term, but rather a political history built up round the character of Charles Second Earl of Middleton, who after a distinguished career in war, diplomacy and politics became one of James Second's Secretaries of State and leader of the ill-starred House of Commons in 1685. His administrative ability, hard work and implicit obedience, despite the fact that he refused to become a Roman Catholic, enabled him to survive the fall of other Anglican ministers and remain James' most trusted councillor until the Revolution. Afterwards, although generously treated by William, he soon became involved in Jacobite conspiracies and eventually fled abroad to act as the spokesman of the moderate 'compounders', who wished the king to compromise and so reconcile the Anglicans. Henceforth he exerted all his energies towards securing a Jacobite restoration, with or without French help; and after James' death in 1701 transferred his fidelity to his son. Created Earl of Monmouth and at last a Roman convert he played an active part in opening negotiations with Queen Anne's Tory ministers for the recognition of the Pretender after her death. The English Protestant Jacobites, however, finally objected to dealing with a Roman Catholic; and so in December 1713 Middleton resigned his office as Secretary of State and retired to St. Germain into the service of the Queen Mother. He died there in comparative poverty six years later.

Using Middleton as his stalking-horse Dr. Jones deals in considerable detail with James' domestic and foreign policies; but probably the most valuable part of his book is its account of Jacobite intrigues and conspiracies. This is a useful and well-documented work; but it is a pity better use has not been made of Continental sources. Certainly it scarcely measures up to the claim made in the 'blurb' that it is likely to become a basic work in Restoration history.

A. TINDAL HART

THE ANGLICAN CHURCH FROM BANTRY BAY TO THE ROCKIES

T. C. B. Boon. Ryerson. 480 pp. \$6.00.

Mr. Boon is a man of many parts—clergyman, schoolmaster, journalist and archivist—but it is really in his last capacity that he has written this excellent study of the Ecclesiastical Province of Rupert's Land from 1820 to 1950. The book is attractively produced with map illustrations, select bibliography and a good index, and is a work of thorough documentation as one would expect from an archivist. His period begins with the Reverend John West sent out under CMS auspices as chaplain to the Hudson Bay Company at the Red River Settlement. West established the first mission to the Eskimos before handing over to the Reverend D. T. Jones. Both men, true to their CMS tradition, thought in terms of evangelism, pastoral work and education. Then came William Cockran, who in 1853 became Archdeacon, an industrious labourer who literally wore himself to death. The next stage was the transition from mission to diocese with David Anderson as first bishop from 1849. He was followed in 1864 by another Scot, Robert Machray, an administrator and an educationalist. From 1872 the vast diocese began to be broken into smaller more manageable units—Moosonee (1872), Athabasca and Saskatchewan in 1874, Assiniboia (1883), Mackenzie River (1884), and so on. In 1890 steps were taken towards the establishment of a General Synod. So the story goes on up to modern times, covering on the way the development of theological colleges, missionary work into the arctic, diocesan administrative reform, etc. The book is an excellent source book, marred only in my view by one mistake in method. On p. viii the author states he has deliberately avoided discussing any differences of churchmanship. One can understand that, but such things are part of history, and without any such record the book is inevitably less than complete.

G. E. DUFFIELD

THE LIFE OF JESUS

Marcello Craveri. Secker & Warburg. 520 pp. 63s.

There is a great need for English translations of Continental works of scholarship to be produced. One can only regret that the publishers of this volume had not been better advised before undertaking to produce it. Indeed their claim that it will achieve for this century what Renan's *Vie de Jesus* did for the last is altogether too sanguine. For one thing, the life of Jesus cannot be written. Without the exercise of undisciplined imagination, or resort to psychological embroidery, it cannot be done either by ultra-conservative pietist or trained critical scholar. Craveri appears to be neither, I am afraid, and his life of Jesus is altogether too subjective and arbitrary in its historical judgments and reconstructions to make it a contribution of lasting value. Indeed it is scarcely credible that a scholar who has read as much as the index says can make such elementary errors. Here is a sample list. Craveri says that at the time of Jesus the penalty of death for adultery had been abolished in Palestine (p. 17). Wrong: Sanh. 7: 2 tells of the execution of a priest's daughter for

adultery, around the 40s A.D. Craveri declares that Catholic exegetes understand 'Son of man' as the equivalent of 'Son of God' (p. 104). This is hardly right. He dates the codification of the Mishnah at the end of the first century A.D. (p. 131). Wrong again, this time by a hundred years. According to Acts and the Epistles, Paul is said to have been converted in A.D. 43-44. It may be difficult to fix this event with utter precision, but it certainly was not that late, if Galatians 2: 1 means anything. Craveri includes the Jewish scholar Salvador among a group who 'maintain that the whole Synoptic account of the proceedings before the Sanhedrin is untrue, and that Jesus was condemned by the Romans alone' (p. 394). Wrong once more: Salvador thought not merely that the Sanhedrin trial took place, but that it was wholly legal. (Has Craveri read Salvador?) It is distasteful to have to speak so negatively about a book like this, but carelessness in treating sources is scarcely excusable. DAVID CATCHPOLE

FRANCE AND THE DREYFUS AFFAIR

Douglas Johnson. Blandford Press. 242 pp. 12s. 6d.

A host of writers have occupied themselves with *l'affaire Dreyfus* (Professor Johnson lists eight detailed histories published in the period 1955-65 alone) and it would be worthwhile to have another account available in convenient paperback form at modest price only if it were based on thoroughgoing research and attempted a balanced assessment of the many opposing theories which the episode has called forth. The book under review, by the Professor of Modern History at Birmingham, fulfils both of these requirements admirably. A useful bibliography demonstrates the author's acquaintance with the various sources and publications. In the text, Professor Johnson is at pains to show that the magnitude of its consequences are explicable only if the affair is regarded as symptomatic of something in French life. This 'something' is not superficially identified as anti-semitism, nationalism, the resurgence of Catholicism, or spy-mania; but as an endemic part of the French character, shaped in history, which was responsible for these various attitudes. In itself the affair was comparatively unimportant. The author shows how parallel incidents in England led to no such dramatic developments. He resists the desire to find a hidden mystery which might provide the key to all the problems. He considers, even, that the Statistical Section were almost certainly wrong in their initial assumption that the *bordereau* itself referred to specific secret documents. Professor Johnson plays it cool, and in so doing he has written a history book and not a piece of detective fiction. There are a few slips. 'Unlocked' on p. 4 should surely read 'locked'. The document *Faux Henry* is consistently dated 1896 in the text, but erroneously headed 1897 in the appendix of relevant documents. It would be better to speak of Esterhazy moving on rather than running away to England on p. 146, since a few pages earlier we have been informed of his flight to Belgium, and of Zola's to England.

J. E. TILLER

JUDGES, RUTH

Arthur E. Cundall & Leon Morris. Tyndale Press, 318 pp.
15s. 6d.

Dr. Leon Morris has made a most distinguished contribution to the series of Tyndale New Testament Commentaries. His commentary on Ruth in the Old Testament series is likewise a distinguished piece of work. It is scholarly, sincere and clearly written, and indeed it is difficult to imagine what more could have been done within the scope of this particular series. One looks forward to further Tyndale Old Testament commentaries from Dr. Morris's pen. Mr. Cundall's commentary on Judges is less satisfactory. This is not to say that it will not be of value to those who use it—it is on the whole a competent piece of work. However, several points deserve mention. 1. It is quite wrong to say that the Ephraimites were constitutionally unable to pronounce the word *Shibboleth* (p. 151). Dialect is a matter of speech community not of constitution. Further, the comparison with Arabs is misleading. It is true that many Hebrew words beginning with *sh* in Arabic begin with *s*, but there is a letter *sh* in the Arabic alphabet, and Arabs are able to pronounce it. 2. There is a certain looseness in Mr. Cundall's account of Israel's political organisation in the period of the Judges. On the one hand we are told that the Canaanite cities in the Esdraelon valley and the Aijalon valley made full cooperation between the tribes almost impossible (p. 36), while on the other hand 'the Canaanite domination of the principal valleys and trade routes does not seem to have prevented free movement of the Israelite tribes in the highlands to the north and south of the Esdraelon and Jezreel valleys' (p. 83). Again, the incidents of Judges 19:1 ff are attributed on p. 182 to the absence of a strong central authority, whereas in the commentary on Judges 19:1 ff (p. 193) it is admitted that we have concerted action on the part of all the tribes. 3. Mr. Cundall accepts, with most commentators, that Judges 1:1b—2:5 is in fact part of an account of the conquest under Joshua. The reviewer finds much more satisfying the refutation of this theory in Yehezkel Kaufman's *Sefer Shofetim* (Jerusalem, 1962).

J. W. ROGERSON

RACIAL DISCRIMINATION IN ENGLAND

W. W. Daniel. Penguin. 272 pp. 6s.

English people have an unrivalled aptitude for sitting on volcanoes with an air of complete composure. When the PEP Report on racial discrimination was released in April 1967, it temporarily ruffled some of that calm, though the return to normal was not long delayed. This further study emphasises the gravity of the situation, which is not improving as the optimists would suggest. *Our general conclusion must be a pessimistic one.* The aim of the PEP survey was to assess the extent of racial discrimination in fields not covered by the Race Relations Act. Therefore the three subjects chosen for study were employment, housing and general services. Methods employed were questionnaires, interviews and situation tests. In the last of these, three men were involved—an Englishman, a white immigrant from Hungary

and a coloured immigrant from the West Indies. Areas examined and procedures followed were very carefully selected to avoid any bias. Results showed that immigrants underestimated the extent of discrimination, usually through unawareness that it was taking place. Undoubtedly colour was the key issue, as the Hungarian's experiences proved. Clearly there are many factors involved. Broadly speaking, it appears that West Indians are more concerned to be fully integrated into British society, while Asians are content to maintain their separate communities. Thus West Indians are much more conscious of discrimination against them. Again, the extent of a man's ambition is a good gauge. As one immigrant put it, *If you are a labourer and content to be one you are happy in this country. If you look for anything better you will be unhappy and discontented.* Jobs involving authority over white people, or those of a more personal or socially close nature, are largely excluded. The most alarming feature is that the next few years will witness a very great increase of coloured school-leavers, born and educated in England. They will expect to obtain comparable jobs with their white contemporaries, if their qualifications are the same. But will they? The deeply-ingrained racial fears that produce sweeping generalisations about all coloureds need radical treatment. Otherwise they will continue to give the impetus to *the creation in Britain of alienated groups of second-class citizens.* J. W. CHARLEY

A STUDY IN MILTON'S CHRISTIAN DOCTRINE

A. Sewell. Archon. 214 pp. \$6.50

This is a reprint of the book originally published in 1939 by Oxford University Press. Its value would have been enhanced by a brief introduction which brought the discussion up to date by taking note of more recent treatments of *De Doctrina Christiana*, for it is on this work that Professor Sewell based much of his argument. Readers should also note the criticisms advanced against Sewell by A. S. P. Woodhouse in the *Modern Language Review* for 1939. Sewell writes clearly and argues very closely, with the result that the book's interest is still considerable, despite its original appearance nearly thirty years ago. *De Doctrina Christiana* cannot be taken as Milton's final theological word, for not only did it undergo revision, but the later poems show signs of further development. Nevertheless the book does show that Milton was strongly influenced by Reformed theologians like William Ames and the Basle scholar Johannes Wollebius. According to Sewell, Milton remained orthodox on many points, where he was later heterodox, up till 1659. Both *Paradise Lost* and *De Doctrina Christiana* suggest an increasing internal turmoil as Milton's changed circumstances led him to question his earlier certainties. Calvinist theology no longer satisfied his religious needs, even though it still commanded a good deal of intellectual assent. The successive revisions of *De Doctrina Christiana* give some insight into Milton's intellectual struggles to reconcile an omnipotent God with man's sin and shame, themes worked over with incomparable power in *Paradise Lost*. By the time *Paradise Regained* and *Samson Agonistes* had been written, Milton was more at peace with himself and with God. He came to believe that man's need to obey was more vital

than liberty and rational cooperation. Many matters remained mysterious, but man knew enough to discover that in obedience was his peace. The closely argued analysis of Milton's works throws much useful light on the contents of the poems and the spiritual and intellectual depth of one of Britain's greatest writers, as well as illuminating the concerns of many of Milton's less articulate contemporaries.

IAN BREWARD

THE DRUG SCENE IN GREAT BRITAIN

Max M. Glatt, D. J. Pittman, D. G. Gillespie and D. R. Hills.
Edward Arnold. 117 pp. 28s.

When so many ill-informed articles on drug-taking make their appearance each week, it is invaluable to find an unbiased account of the situation written by experts. Two of the contributors are on the staff of St. Bernard's Hospital, and two are from the Social Science Institute of Washington University. The combination of British and American research, where medicine, psychiatry and sociology overlap, is presented factually and unemotionally. Terminology, such as *addiction* and *habituation*, is carefully defined, together with a detailed account of the nature and effects of each type of drug. For good measure, a glossary of terms used by the *junkies* themselves is added. The last ten years has witnessed a radical change in the drug scene in Great Britain. An influx of North American addicts, evading police action at home, undoubtedly contributed to the swift increase of young addicts. Experience has shown that the permissive *British System* (now altered), which allowed general practitioners to prescribe for addicts, has not been any more successful than the American method. Mortality and suicide rates among addicts are way above average. In the final chapter the need for treatment, and especially after-care, is emphasised, and the State's role given priority. But the authors have already admitted that addicts will only *register* as a last resort and that usually they relapse into the drug sub-culture after a *cure*. The problem lies deeper than the medical and psychological remedies suggest. Aldous Huxley advocated 'trips' as the key to blissful experience. Is there not some significance in the number of addicts, as cited here, who were linked with movements like C.N.D. and Ban the Bomb? While expert medical and psychiatric work is essential, this honest admission of failure highlights the challenge for Christians to meet the spiritual craving of a lost generation. Drug-taking is symptomatic of a quest for a meaning to life. Some unnecessary repetitions could have been avoided.

J. W. CHARLEY

GOD'S CHOSEN PEOPLE: A THEOLOGICAL INTERPRETATION OF THE BOOK OF DEUTERONOMY

Ronald Clements. SCM. 126 pp. 9s. 6d.

Dr. Clements is a distinguished Old Testament student to whom we are already indebted for his study *Prophecy and Covenant*. It cannot, however, be said that this treatment of Deuteronomy falls in quite the same category of excellence. In presentation it is rather too technical for the task of popularisation, and not technical enough for the instructed; in content it can hardly be said to break new ground. Taking a

fairly standard line that Deuteronomy is the work of northern Levites and that it lies behind Josiah's reformation, Dr. Clements sees it as an attempt to take a reflective view of Israel's varied religious traditions and to bring them within the embrace of a consistent theology—'one God, one nation and one cult . . . defined and interpreted through one *Torah*'. He is at his best in elucidating the covenantal basis of Israel's institutions, and in expounding the Lord's love and mercy as the source of the covenant. In this respect he will have many grateful readers. But detailed positions and assertions are surprisingly vulnerable: especially the weight born by the argument from silence. Absence of reference to the Ark as the symbol of the divine presence is 'a deliberate attempt to strip' the Ark of significance unacceptable to the more transcendent theology of the Deuteronomists; in respect to the Davidic covenant, 'how carefully' it is ignored by Deuteronomy and 'its unique claims discounted' (in order to emphasise the election of the whole nation, which Clements urges—but surely wrongly—is a Deuteronomic 'redrafting' of the doctrine of election), but the failure to mention Jerusalem is a tendentious omission in the interests of presenting a pseudo-Mosaic facade. 'Name theology' was adopted by the Deuteronomists because of their 'more sublimated conception of the divine nature' which 'precluded (God's) actual presence' with his people, but we are not told how this is compatible with Deuteronomy's testimony to the Lord who went before his people, led them and fed them in the wilderness. Will Deuteronomy be seen in its fulness as long as its own major testimony concerning its Mosaic origin and setting is discounted as a *pia fraus*?

J. A. MOTYER

THE EXCAVATION OF ROMAN AND MEDIEVAL LONDON

W. F. Grimes. Routledge. 261 pp. 63s.

This is a scholarly, fascinating record of the excavation of much of the 'city' of London laid bare by the bombing of World War II. Usually, this kind of record must be done under emergency conditions: a rescue work, under pressure of time and one step ahead of the builder's bull-dozer. But because reconstruction was to be on such a vast scale after so much devastation, for once time was not so pressing and excavations could be done under controlled conditions. The result is a vast amount of archaeological detail, meticulously recorded. For this, and for his foresight, the British public owes a great debt to Prof. Grimes. He does not hesitate to pay tribute to that much abused body the Ministry of Public Buildings and Works, who so often seem to have a very peculiar outlook on who does and who does not get funds for excavations—as well as to the large number of members of Councils and Committees, who usually work on and on until a project is finished, completely ignored in the final reckoning of who did what.

For the trained archaeologist this book is a joy to read and a classic example of how an excavation should be done, from preliminary survey to the summing up of evidence. For the untrained but enthusiastic amateur, it may be a bit over his head, but will still give him much information and should stimulate him into acquiring further knowledge.

For the Christian, there is a very interesting account of the struggle between the Mithraists and the early Christian church and why the highly ethical Mithraic cult could hold out so long—especially in what must have been a business community. And also why Mithraism after an active, but reduced existence, succumbed to Christianity.

The excavation of medieval church sites, threw some light on the few early Christian churches, the post-Roman, Saxon recolonisation of the city, revealed the only Jewish cemetery officially allowed in England at the time (12th century), and revealed more about Norman churches and Abbeys in London.

Modern techniques of building destroys so much totally by going to depths below the deepest human deposits, that nothing will be left for future generations of archaeologists except in the few open spaces allowed. In view of that, a work of this calibre is all the more important today.

JEAN DUFFIELD

APARTHEID: A DOCUMENTARY STUDY OF MODERN SOUTH AFRICA

E. H. Brookes. Routledge. 228 pp. 28s.

Professor Brookes has achieved a rare feat, and certainly one that has eluded most European and American politicians and ecclesiastics, in editing texts on so controversial a subject as apartheid and yet presenting a balanced book. He declares his own position in the first sentence of his introduction, but his judicious summary of S. African history explains the dilemma of the modern Afrikaner, plagued as he has been by his double war against Britain and black Africa, and now threatened by militant and fanatical Pan-Africanism, quite as racist as any apartheid. Brookes can see the greatness of Verwoerd and his impressive logic, so much in contrast to English pragmatism. Brookes has his own acceptance of western democratic standards, but unlike many armchair critics of apartheid he recognises that these assumptions may not be right (one man, one vote produced Hitler in Germany, he says). The roots of the modern problem go back as far as the history of colonial S. Africa, right into the seventeenth century, but 1948 represented a turning point when nationalists swept Smuts out of power and when apartheid (a word coined during the last war) became a way and philosophy of life. Brookes can recognise godliness and humanity in the supporters of apartheid, even when he disagrees with them, and he refuses to countenance the facile assumption of so many Europeans that Afrikaners are to a man pro-apartheid, while British S. Africans are against it. In fact the majority of the latter favour it, and though Brookes does not say so, the vast majority of S. African Anglican laity favour it, despite their clerical leaders. The documentation in this excellent book is all recent, with the introduction providing the historical setting which is so vital to understanding the issue. One only hopes the book will be widely read and studied, especially by those churchmen accustomed to denounce the major Christian bodies in South Africa. If these critics could match Professor Brookes' moderation and willingness to understand the problems before resorting to self-righteous condemnation, they might get a better hearing from those they criticise.

G. E. DUFFIELD

ONE MILLION VOLUNTEERS: THE STORY OF VOLUNTEER YOUTH SERVICE

Arthur Gillette. Pelican. 258 pp. 6s.

Most readers of *The Churchman* will be familiar with the work of VSO and CSV, the two main British agencies for fitting volunteers with appropriate tasks, either abroad or at home. There are throughout the world something like 250 similar bodies which exist to recruit, train and send volunteers to take part in service projects. Some of the agencies, like the US Peace Corps with 11,000 volunteers, are supported by their Governments, some are not. Gillette's book gives a detailed account of all these agencies, how they originated, where they are working, and what they are trying to do. There are two things common to all—they depend on volunteers and they exist for service. Some volunteers receive a minimal grant for expenses; others are well paid. Some serve for a very short time (university vacations etc.), others are recruited for a two year stint. It is this class who are of most use to the countries where they go. Finding the right jobs for volunteers is not easy. They must not take jobs from available local people; they must not work for their own country's political ends. Most volunteers recognise that they themselves get more out of their service than they give. Gillette concludes his history of the movement with some important suggestions, directed mostly to governments, of the most constructive lines of development. He demonstrates that the most successful programmes so far are those which combine ideals and hopes for international understanding or national unity with stress on economic results in production and skill improvement. If governments see the immense potential of these movements and help them, the possibilities are almost limitless. Clearly Christians must be responsive to this challenge. This book will help us all to understand what it is about.

LESLIE ST. EDMUNDSBURY AND IPSWICH

INTRODUCTION TO THE BIBLE

Pierre Grelot. Burns & Oates/Herder. 447 pp. 50s.

This is the 1967 revision of the second French edition of Father Grelot's *Introduction aux livres saints*, first published in Paris in 1954 in the *Librairie classique Eugène Belin*. Most introductions plod through the Bible book by book in canonical order. However convenient for students, this practice puts the cart before the horse. Grelot endeavours to make the expedition more meaningful by pointing out which way the horse is going. So he discusses biblical events in their chronological sequence, including the intertestamental period of the Apocrypha, and only *en passant* mentions some of the points usually considered as matters of introduction. His critical outlook reflects a radical swing of the pendulum taking full advantage of the 1943 papal encyclical *Divino Afflante Spiritu*. Philippians, for example, is stated without discussion to be a collection of three separate notes; the canonical Corinthian correspondence originally consisted of five, or perhaps four, Pauline letters. The clan Isaiah extends far beyond the three writers assumed by many Protestant critical scholars.

Presumably lack of space excluded any supporting evidence for these standpoints, which consequently will be accepted by the uninitiated as undisputed facts. One refreshing innovation in this type of book, however, is to be commended. At the end of each of the nineteen chapters are two or three related texts from original sources. These include the expected Josephus and Papias, but also less familiar extracts from the literature and inscriptions of Babylon and Egypt. There are five indexes and a dozen simple sketch-maps. A slight bibliography for each chapter naturally lists mostly RC books, though Allbright and John Bright are mentioned. This is a popularly written book intended, according to the blurb on the jacket, for use in (RC) classrooms and by the ordinary intelligent Christian. But the un-informed will need more information about critical pronouncements here taken for granted. All the same, there is a welcome emphasis upon the divine unity of Scripture which helps to balance the atomistic tendency of so much biblical scholarship today.

NORMAN HILLYER

ROUSSEAU AND THE RELIGIOUS QUEST

Ronald Grimsley. OUP. 148 pp. 25s.

The Professor of French Language and Literature at Bristol here provides a descriptive and analytic study of the religious life of Jean-Jacques Rousseau. A biographical account of Rousseau's religious experience is followed by a study of his religious thought, showing its close relation to the rest of his personality, and an investigation of his religious mythology, his imaginative approach to religious themes. Rousseau was one of those who reject revelation and are indifferent to theological distinctions but profess themselves true Christians on the ground of an attachment to the spiritual attitude and way of life of Jesus, a Jesus who was a perfect example of nature's noblest qualities. This makes him of some general interest today and this careful study, though mainly for the specialist (e.g. citations from Rousseau's writings are in French), stimulates comparison not only with Kierkegaard, whom Professor Grimsley mentions several times, but even more with Heidegger and with contemporary Christian radicals. It is useful to be reminded that the religious quest of our own time was paralleled in the spiritual confusion and materialist preoccupations of eighteenth-century Europe. To examine the optimistic and even naive programme advocated by Rousseau is an aid to the critical assessment of current opinions.

M. H. CRESSEY

THE PEASANT OF THE GARONNE: AN OLD LAYMAN QUESTIONS HIMSELF ABOUT THE PRESENT TIME

Jacques Maritain. Chapman. 277 pp. 42s.

With peasant bluntness (hence the title) Jacques Maritain, distinguished French Catholic philosopher, lashes contemporary radical thought as a Grand Sophistry. At the age of 85, he finds himself isolated, committed to the social concern of the radicals but impatient of their muddled theology, one with conservatives in their stress on revelation and objective truth but aware that conservatism is often merely prudential. He forcibly restates the biblical view of the world

as both the object of God's love and that which 'lies in the evil one' (1 Jn. 5: 19). He attacks the excesses of those who on the pretext of the Vatican Council's teachings indulge in 'kneeling before the world' (p. 53). We must indeed approach non-Christians with respect as potential members of Christ; yet for the very sake of those loved love will not compromise truth. All forms of Idealism are rejected, not even allowed the name of philosophy; the confrontation is between the two Realisms, Marxist and Thomist Christian. Teilhard de Chardin is dismissed as a poet who unfortunately wrote out his poetry into a doctrinally misleading synthesis of evolution and Christianity. The Roman Catholic Church 'bears the torch of God in its fulness, as only she is the Church of the Incarnate Word', though others may invisibly belong to Christ and to her (p. 276-7). This is a book, clear and vigorous, calling a spade a spade. Protestant readers, radical or conservative, will all find things with which to disagree, sometimes violently, but they will not be in any doubt about the meaning of at least this philosopher.

M. H. CRESSEY

MODERN AESTHETICS: AN HISTORICAL INTRODUCTION

The Earl of Listowel. Allen & Unwin. 221 pp. 45s.

This is the second edition, revised and updated, of a work published in 1933. It continues Bernard Bosanquet's *History of Aesthetic* (1892) through the first decades of this century. Aesthetic philosophy is not so much cultivated in British universities, and apart from Alexander, Carritt, and Collingwood British thinkers since Bosanquet have contributed little to it. The Earl's review is in fact the only thing of its kind in English, and most of the contributions surveyed are continental. To end the book by saying that 'if one were to construct a metaphysic on the finds of aesthetics, it would testify to the unity of subject and object, of man and nature, of mind and matter' and go along with 'the monism of the Upanishads and the German Idealists' (p. 197) is to hand Christians back their question about this continental work as if it were the answer—which, of course, it isn't! But the range of material covered will make the book very useful to students of its subject. The Earl's stress on empathy (finding in the object some expression of oneself) as an element in aesthetic appreciation seems right: it could be largely illustrated from the Psalms.

J. I. PACKER

WALK IN THE SPIRIT

Michael Harper. Hodder & Stoughton. 94 pp. 5s.

This book, *Walk in the Spirit*, is written to help those who have come into contact with the phenomenon of the 'Baptism of the Spirit', although the opening chapter "Receiving Power" has been deliberately included for those who wish to know how to receive him. The following chapters are concerned with the problems created by the experience of being filled by the Spirit. Temptation, prayer, evangelism, fasting, healing, exorcism and social concern are among the subjects discussed. There is a great deal to commend in this little book. Mr. Harper has the ability to put spiritual things clearly and simply, and his lucidity is harnessed to a deep pastoral concern for

those who know something of the 'Baptism'. Unfortunately this book cannot be commended wholeheartedly for general pastoral use, because of the one-sided biblical exegesis one has come to expect of those who are the apologists of this movement. Apart from the main theological problems raised by Mr. Harper's separation of the Spirit-baptism from water-baptism in Acts 2 (p. 13), other points give reasons for disquiet. For instance, Matt. 12: 34 is used as a proof-text for speaking in tongues (p. 22); the AV of 2 Cor. 11: 27 is used to show that Paul regularly practiced fasting (p. 47); and to prove there is no distinction between 'higher' and 'lower' gifts, Mr. Harper is led to give a new translation of 1 Cor. 12: 31 (p. 68) ignoring completely the conclusion of exegetes ancient and modern.

G. L. CAREY

YESTERDAY: A STUDY OF HEBREWS IN THE LIGHT OF CHAPTER 13

Floyd V. Filson. SCM 88 pp. 10s. 6d.

Professor Filson reminds us that too many studies of Hebrews have been asking the questions which are almost insoluble. This book is therefore dealing with only a limited theme. It is an attempt to get at the message through the final chapter, in which he finds a fourfold structure. This consists of (1) varied teaching, injunctions and information; (2) formal benediction; (3) personal greetings and messages; and (4) closing brief benediction. This sort of concluding structure is also found in a good number of other New Testament epistles. Starting then from what he finds in chapter thirteen he works back to see how this fits in with chapters one to twelve. Amongst the ten themes picked out of chapter thirteen, some are worthy of comment. *Yesterday* is seen not to refer to the unchanging nature of Jesus Christ from all eternity, but to his recently having become the great high-priest and to his having made his perfect sacrifice 'once for all'. The 'altar' which Christians have is the heavenly altar which refers to Christ's once for all offering of himself and the tent is the heavenly sanctuary. The call to go outside the camp meant to make a clear break with Judaism. This therefore fits a Jewish Christian group better than a Gentile Christian one. The reference to the two cities is seen to be essentially on an eschatological time-scale and not an example of Platonic thinking. The final exhortation to do good and to share shows the author's practical pastoral concern. Professor Filson makes his point well about the connection of the chapter with the rest of the Epistle, and this turns out to be a fresh and stimulating approach.

R. E. NIXON

CHURCH AND STATE IN BRITAIN SINCE 1820

D. Nicholls. Routledge. 252 pp. 18s.

The introduction apart, this book is a selection of texts classified under four main viewpoints, each extract being prefaced by a short explanatory comment. The classifications are the ideal of a Christian Commonwealth, Separationists, the defence against them, and the Pluralists. There are two appendices, one on Papal encyclicals and the other on Crime and Sin. The introduction is fair, and the author comes down on the side of a Church-State partnership, interesting since he writes from the West Indies. There are one or two surprising

omissions, apart from an index, surely a must in any reference work. No mention is made of any of the many Evangelical defences of the establishment, and nothing from that distinguished constitutionalist Sir Lewis Dibdin. The effect of the omissions is to provide a Broad Church and Old Fashioned High Church defence of establishment with the opposition provided by radicals, Christian and otherwise, and more recently by pluralists. The compiler is not really at home in Church documents either, citing the relatively unimportant Free Church Federal Council statement and ignoring the far more significant 1936 and 1954 Anglican Church and State reports, and the revealing shift of emphasis between them. Probably the author tried to tackle too large a subject within the compass (why did not he exclude Scotland which is very different anyhow?); but these omissions in an otherwise excellent and valuable book do lead to a certain imbalance if the book is to be a complete guide to the period. G. E. DUFFIELD

WILLIAM CARSTARES AND THE KIRK BY LAW ESTABLISHED

A. I. Dunlop. St. Andrew Press. 189 pp. 35s.

William Carstares was the influential chaplain to William III and virtually William's adviser on Scottish affairs. He did not write ecclesiastical treatises but left a voluminous correspondence, illustrating his work for a moderate Presbyterian establishment in Scotland. Mr. Dunlop's 1964 *Chalmers Lectures* are a much needed study of Carstares since the standard biography was written as long ago as 1874. He traces Carstares' family, his travels to Holland, Ireland and England, his imprisonment on suspicion of treason, and his torture, but Carstares really came into his own as William's confidant urging moderation towards the Episcopalians and restraining the more rigid Presbyterianism. He was concerned to preserve unity against the very real threat of the Jacobins and their Romanising. With the death of William and the accession of Anne he remained chaplain but his influence was gone at the English court. Anne's sympathies lay elsewhere, so he returned to Scotland to become Principal of Edinburgh University. He was prominent in the Kirk, being moderator on several occasions. He was also minister at Greyfriars, Edinburgh. He steered the Presbyterian ship from behind the scenes, avoiding that disruption which might have given the Jacobins their chance. He was not a great public leader, but he was nevertheless influential in the delicate Church-State relations leading up to and arising out of the Act of Union between England and Scotland. Mr. Dunlop has given a valuable and well documented study of him. G. E. DUFFIELD

BECKET

Richard Winston. Constable. 422 pp. 50s.

This is a beautifully written book. The author's style pleases and he tells Becket's story with sufficient pace and sustained interest to compel the attention of the ordinary reader. Mr. Winston's use of dialogue is based on a careful and selective drawing upon original sources and he explains why he has done this in a preface. It works brilliantly and brings to life the rare and painful meetings between

Becket and Henry. Theirs was a classic confrontation of strong characters and it is not surprising that the story has attracted many playwrights. It is a pleasure to read such a scholarly and imaginative biography. There is plenty of drama; the scenes at Northampton and Vezelay being particularly vivid. Mr. Winston keeps his eyes on the long term influence on English history of the famous quarrel. His conclusion seems to be that neither Crown nor Church gained a total victory from Becket's death. From Henry's point of view, Becket's appointment to Canterbury was a convenient way of ensuring the efficient administration of a country he preferred not to live in himself. Becket's banishment and death had a disastrous effect on England's government and were a real cause of the later troubles in Henry's reign. As to the Church, Henry was forced to accept its internationalism *de jure*. All the same both he and his successors kept a firm *de facto* grip of the English branch of the universal Church. It was left to Henry VIII to reverse the *de jure* situation by his break from Rome; a far more serious and lasting blow to ecclesiastical internationalism than Henry II's Constitutions of Clarendon. T. E. C. HOARE

WILDERNESS AND THE AMERICAN MIND

Roderick Nash. Yale University Press. 256 pp. \$6.50.

It is difficult for those who live in another continent, and in a different environment, to understand the fascination that the wilderness has exercised, both in repulsion and attraction, over the American mind. When the first pioneers stepped off the *Mayflower* they saw before them a 'hideous and desolate wilderness'. For the Puritans the wilderness was metaphor as well as actuality: not only (in the words of an early New Englander, Michael Wigglesworth), 'a waste and howling wilderness,/Where none inhabited/ But hellish fiends, and brutish men/ That devils worshipped', but also a powerful symbol of man's dark and untamed heart. With the triumph of transcendentalism the wilderness ceased to be regarded as dark, inhuman and malevolent. Thoreau boldly proclaimed that in the wilderness he found 'some grand, serene, immortal, infinitely encouraging, though invisible, companion, and walked with him'. The wilderness, it was now suggested, ought to be jealously preserved rather than subjugated and destroyed. The attitude of most Americans today is one of deep ambivalence: on the one hand, the cult of economic progress demands the exploitation of the yet untapped resources of the reserves; on the other hand, there is a widespread feeling that the unspoilt wilderness has, if not a regenerative, at least a profound therapeutic power. 'The primeval solitudes,' George Santayana asserted, '... in their non-human beauty and peace . . . stir the subhuman depths and the superhuman possibilities of your spirit.' The Assistant Professor of History at the University of California at Santa Barbara, in this unusual study, illustrates the way in which a man's theological beliefs determine his interpretation of life and the world. STUART BARTON BABBAGE

INCLUDE ME OUT! CONFESSIONS OF AN ECCLESIASTICAL COWARD

Colin Morris. Epworth. 99 pp. 5s.

On the same day as a Zambian dropped dead from hunger a few

yards from the front door of Colin Morris (President of the United Church in Zambia) he received his copy of the *Methodist Recorder*, full of 'indignation, consternation, fever and fret at the postponement of the final Report of the Anglican-Methodist Unity Commission'. The contrast was too much for him, and he writes this book on the priorities of the Church. It is easy to pour scorn on the preoccupation of the Church in this country with the details of its organisation, and with the trivia which sometimes loom large in ecumenical circles. This Colin Morris proceeds to do without much mercy: but though one has a good deal of sympathy with his theme, it is difficult to sustain that sympathy in the face of the unbalanced approach which hopelessly overstates his case. That we should be much more, and sacrificially, concerned about the hungry is doubtless true. That the Church should risk death to help men surely follows from Christ's teachings. That it is deeds not words which count is undisputed. But Christ did say something about not living by bread alone: and there is far, far more to the Gospel than one would gather from this paperback. As a justified outburst of anger it has its value, but as a balanced contribution to serious argument, it has no place.

HUGH CRAIG

THE HOPE OF GLORY: AN EXPOSITION OF THE EIGHTH CHAPTER
IN THE EPISTLE TO THE ROMANS

Marcus L. Loane. Hodders. 159 pp. 25s.

Most people will know the Archbishop of Sydney as the author of Reformation and evangelical biographies. In this verse-by-verse study of Romans 8, we can see something of the biblical theology which fires the biographer and its roots in the loving exegesis of the 'climax' of Paul's exposition of the Gospel of free grace. It is well and pleasantly written, expounding each phrase in turn. The text of AV, RV and RSV are printed at the head of each section, and almost every chapter contains a lively and apposite illustration of the relevance of the verse in experience, culled, as one might expect, from the field of Christian biography down the ages, often relatively unknown. It is hard to say into exactly what class or category of commentary Dr. Loane's falls. Perhaps the nearest equivalent is H. C. G. Moule in the *Expositor's Bible*, which is quite frequently quoted here. Critical questions are neither raised nor answered. Textual problems and variants are barely noticed, and quite often problems of translation are left altogether without mention or comment, which is a pity at some points. This is certainly not a classic scholarly exegetical commentary, and at twenty-five shillings for one chapter of Romans may well not become a classic anything! But it is sound, pretty solid doctrinal and devotional exposition of one of the most thrilling parts of the New Testament. A reviewer is bound to ask what is the justification for a book having been written at all. If *The Hope of Glory* introduces some readers to the treasures of St. Paul's Epistles and theology, whetting their appetite for more, its production will have been justified.

J. P. BAKER

GOD IN MAN'S EXPERIENCE: THE ACTIVITY OF GOD IN THE
PSALMS

Leonard Griffith. Hodders. 192 pp. 30s.

The former minister of the City Temple in London has added to his already considerable output of books this collection of sermons on twenty-one selected psalms. The skein which runs through the book is that each psalm is chosen to illustrate a different attribute of God. So Psalm 23 is entitled 'God cares'; Psalm 51, 'God pardons'; Psalm 116, 'God answers', and Psalm 147 'God acts'. Sometimes the whole psalm is dealt with, at other times only a verse or a stanza. The net result of this treatment is to show that the Psalms reveal an incredibly apt picture of God's provision for man's basic needs. They show us, in fact, God in man's experience. No praise can be too high for the compelling fascination of Dr. Griffith's style. It abounds with up-to-date illustrations and modern parables, drawn from a wide range of contemporary literature as well as from the writer's own pastoral experience, and undergirding it all is a great awareness of the needs of men and women today. Add to that a refreshing conviction of the power of the living God to meet those needs, and no one will be surprised to find the reviewer warmly commending this book from cover to cover. A word of caution must, however, be added. This is not a commentary on the Psalms, nor an exposition of them. Their Hebrew background is not sketched in. Instead they are treated as timeless compositions which speak to the heart of everyman, and this is of course their genius. It is also Dr. Griffith's genius to bring this message home to his hearers and readers. We could do with much more preaching of this quality.

JOHN B. TAYLOR

OSWALD CHAMBERS: AN UNBRIBED SOUL

D. W. Lambert. Oliphants. 95 pp. 6s.

Oswald Chambers died in Cairo, at the age of 43, in 1917, before any of the books which bear his name were published. His widow lived nearly fifty years longer, building up those thirty books out of shorthand notes and other records of his lectures at Reader Harris' Bible Training College, his sermons and addresses, and those remarkable night by night talks given in a Y.M.C.A. hut in an appalling base camp at Zeitoun. Chambers was a man apart: he belonged to no school; he cannot be 'typed'. A spiritual experience of medieval intensity left its mark on him, though he rarely spoke of it. He could rejoice in P. T. Forsyth, recommend Gore's *Sermon on the Mount*, and find inspiration in T. R. Glover's *Jesus of History*. And he can say on his last birthday, 'Perhaps the plunging horror and conviction of sin in my early life . . . switched me off by a consequent swing of the pendulum away from external beauties. . . . But now the old delight is back, in a glorious *édition de luxe*.' Principal Lambert has a youthful memory of Chambers, who captivated him with his piety and gaiety. His little book is less a biography (for Mrs. Chambers' study is still available) than an introduction to Chambers' writings which will delight those who know them and spur on those who do not.

A. F. WALLS

PERCEPTION AND OUR KNOWLEDGE OF THE EXTERNAL WORLD

Don Locke. Allen & Unwin. 243 pp. 42s.

Perception is a problem for the tiro in philosophy to cut his teeth on and the pundit to tear his hair over: but I doubt if the complications of percepts, sense-data, primary and secondary qualities, sensibilia, etc., have ever been handled in so brisk and painless a way as they are here. The satisfying conclusion is that none of the main theories of perception, Realist, Idealist, or Causal, can be either proved or disproved, though the common sense man will stick to the common sense Realism implicit in ordinary language. Compared with some bold theorists, Locke takes the low road, but I think he gets to Scotland before them.

J. I. PACKER

SHORTER NOTICES

CHANGES IN FAMILY LIFE

Armin Grams. Concordia. 120 pp. 10s. 6d.

A useful and provocative survey of problems facing present day families. Although primarily American in outlook, much of what is said has direct relevance to this side of the Atlantic. First some of the myths about the good old days are questioned, then changes in Family Setting, in Roles and Controls, in Values and Goals, are examined, before the specifically Christian relationships are considered, though these latter have been present as presuppositions throughout. The questions at the end provide an additional stimulus to make this a very useful guide for discussion and study groups.

BODY AND CLOTHES: AN ILLUSTRATED HISTORY OF COSTUME

R. Broby-Johansen. Faber. 236 pp. 90s.

If those who scan the fashion columns for the latest novelty were to read this delightful translation from the Danish, they would soon realise just how little is really new. The author casts far and wide from China to the Eskimoes, from the Indian sari to a fourth century bikini! His study is divided into five parts: primitive peoples, classical dress, work clothes, status clothes, and changing fashions from the French revolution onwards. The classical section covers the biblical period as well as Rome and Greece, and the Orient. Historically clothes status has been quite as much a masculine preoccupation as has a feminine one. Modern styles have fluctuated violently from grandiose sweeping robes to modern feminine styles where sex is the keyword. What the Danish author does in this book is not to write a complete history, but to point out trends and give the broad sweep. This he does with skill, humour and a profundity of illustration.

EVERYDAY LIFE IN BIBLE TIMES

National Graphical Society. 448 pp. \$9.95.

This volume blends archaeological photographs with scenes from modern Near Eastern life, which is the normal mixture for this kind

of book. But it adds a new ingredient, or rather a rediscovery of an ingredient which Victorians loved, the reconstructed painting. The whole is woven together by a series of essays by well known scholars with the occasional classic painting thrown in, and a splendid map in the folder at the back. It is well produced, and should appeal to those who are looking for something rather more popular and colourful than the normal semi-popular archaeological study.

ANTHONY TROLLOPE: THE CRITICAL HERITAGE

Edited by D. Smalley. Routledge. 572 pp. 75s.

Trollope, author of no less than forty-seven novels, is important not just as a literary figure but increasingly as a source book for social historians. Professor Donald Smalley of Illinois has had the excellent idea of collecting together contemporary reaction to Trollope, and as his contemporaries treated Trollope largely as a commentator on current society, this is extremely valuable. The result is a source book drawn mainly from reviews of Trollope, and revealing of how his contemporaries reacted to Trollope's proddings.

GREAT BATTLES OF BIBLICAL HISTORY

R. Gale. Hutchinson. 156 pp. 35s.

General Sir Richard Gale is an experienced soldier with a first-hand knowledge of the Middle East. He has an accomplished pen and has already written on biblical battles in the London *Evening Standard*. Here he provides a fast moving survey of biblical warfare from earliest times to the Roman sack of Jerusalem, concluding that the basic ingredients and problems of warfare have not changed much. This is not a detailed study of biblical warfare, but an interesting journalistic pilgrimage across biblical battlefields.

THE HOUSE OF STUART

D. Gransby. HMSO. 4s. 6d.

The paperback continues the *National Portrait Gallery's Kings and Queens* series in which portraits (virtually alternating black and white and full colour) are accompanied by short comment and a family tree. The production maintains the consistently high standard of the series which makes it a pleasure to possess, and the title should be interpreted chronologically rather than familywise, for men such as Oliver Cromwell appear here.

VENUS AND ADONIS THE RAPE OF LUCRECE SONNETS

All facsimile editions of Shakespeare. Scolar Press. No modern pagination.

These books are likely to be of value to scholars the world over as well as being attractive to bibliophiles. The pattern is standard: modern binding in boards (often paperback versions too), about a page of technical introduction giving bibliographical information, the edition from which the copy was made—usually in the Bodleian Library—and any interesting points about the edition, together with

a few details of the printing itself. The first book was Shakespeare's first printed one, and is reproduced with the imperfections in the original. The type is pleasingly large and easy to read. The same is true of the second book, Shakespeare's second published work, though here some irritating pen marks of a former owner appear (surely they could have been whited out?). The *Sonnets* date from 1609 and initially found little sympathy. The text here is smaller and harder to read. The *Lovers Complaint* is added at the end though now widely held to be spurious. We look forward to more of these excellent Scolar Press facsimiles, so vastly preferable to microfilm and most handsomely produced.

TO GREENLAND'S ICY MOUNTAINS

E. Garnett. Heinemann. 190 pp. 21s.

Miss Garnett has written this missionary-explorer story for younger readers. The subject is not hymnwriter Bishop Heber, who only contributes the title, but Hans Egede, the Norwegian minister who in the early eighteenth century made for Greenland. This is a readable and illustrated study of missionary courage in an (at the time) almost unknown land.

THE LABOURER IN THE VINEYARD: VISITATIONS OF ARCHBISHOP MELTON IN THE ARCHDEACONRY OF RICHMOND

R. M. T. Hill. St. Anthony's Press, York. 21 pp. 5s.

This attractive little monograph by a well known medievalist makes number 35 in the *Borthwick Papers*. It describes the visitations of a good, tough, hardworking and kindly Archbishop to a remote and difficult part of the country, one of five archdeaconries in the diocese. Melton met his share of recalcitrant fourteenth century Christians, an absentee cleric or an immoral layman. He also encountered Scottish raiders and had to deal with the problems they created.

THE CHURCH OF ENGLAND YEARBOOK 1969

CIO & SPCK. 425 pp. 42s.

The 1969 Yearbook is substantially a continuation of the new format adopted in 1968. The figures and information are updated of course, and the printing is distinctly better. The articles at the front have been reduced a little but not yet removed. This reference book is still a mixture of objective information and plugs for various officially favoured ideas (MRI for instance); it is a pity that it has not reached the objectively classified information such as is found in *Crockford*, and confined its opinions (if we must have them) to what is obviously opinion. The *Who's Who* section still has only spasmodic phone numbers, and the reader has to search back in the diocese for the phone number, but apparently the address is thought important enough to repeat in both places—strange logic that. The book is a valuable reference work despite its faults; we draw attention to them because it is our opinion that a reference work is most valuable when the user knows what part of it to handle with caution.

MEDIEVAL CULTURE AND SOCIETY

Edited by D. Herlihy. Macmillan. 410 pp. 90s.

Professor Herlihy's documents cover the millenium from 500 to 1500, and in keeping with the modern trend the documents are socially and culturally orientated. Each document has its own brief introduction and there is a short general introduction. He sets the specialised erudite monastic culture against the more popular equivalent, the traces of which are inevitably more fragmentary. For the early period he shows the confluence of the classical, Christian and barbarian traditions which made up medievalism. The selection makes an admirable pen picture in contemporary illustrations of that period between the age of the Fathers and the age of the Reformers which we rather loosely term medieval. For an outline of documentary sketches it would be hard to better this selection.

THE STUDY OF RELIGIONS

H. D. Lewis and R. L. Slater. Penguin. 222 pp. 5s.

THE FOUNDING FATHERS OF SOCIAL SCIENCE

Edited by T. Raison. Penguin. 238 pp. 6s.

RELIGION IN SECULAR SOCIETY

B. Wilson. Penguin. 286 pp. 6s.

All three are paperback editions of recent hardbacks. The first book is in two parts, a reappraisal of the Hindu, Buddhist and Islamic faiths and the latter part, which is excellent, surveys philosophical questions asking whether Tillich and others are not misguided to generalise Christian claims. The second book contains 24 *New Society* articles designed to introduce the ordinary reader to prominent social scientists. The third book is one of the best sociological studies of religion we know; it compares and contrasts the religious scene in England and the USA, and is mandatory reading for those exploring church and community problems.

Bookbriefs

Hardback

Essentials of Christian Experience by F. Coutts, Salvation Army, 77 pp., 10s. 6d. contains addresses from the Salvation Army's General. **Sermons in Solitary Confinement** by R. Wurmbrand, Hodders, 192 pp., 21s., gives a number of devotional meditations from a Lutheran pastor who suffered in Rumanian Communist prisons. **More Children's Letters to God** by E. Marshall and S. Hample, Collins, 7s. 6d. provides further delightful humour for those who know the first volume. **Come Wind, Come Weather** by G. E. Evans, Whitefriars Press, 164 pp., 20s. commemorates the ter-centenary of Tilehouse Street Baptist Church, Hitchin. This commendable local enterprise is illustrated and admirably produced; rather too high a proportion of it is about recent developments of a local nature for it to be of very wide interest, but

the early Bunyan and Strict Baptist history have a general appeal. **The Early Church** by H. Chadwick, Hodders, 304 pp., 42s. is a library edition of an earlier Penguin. **Then Sings My Soul** by G. B. Shea, Hodders, 176 pp., 25s. is a chatty ultra-American autobiography by a Billy Graham soloist, but is likely to appeal to few outside the ranks of the devotees. **Men of Destiny** by P. Masters, Evangelical Times, 137 pp., 15s. is a reprint from the *Evangelical Times* of 14 lives of great Christians from Reformers to the present day; it is illustrated. **Unfinished Man and the Imagination** by R. L. Hart, Burns and Oates, 418 pp., \$9.50 is a transatlantic study in philosophical theology attempting to bridge the gap between current aesthetic concern with the problem of receptive inspiration and creative imagination, and current theological concern with tradition and revelation. **Why the Epistles were written** by R. Haughton, Chapman, 90 pp., 10s. 6d. is an illustrated popular study for schools with the usual discussion topics and suggested activities. **This is His Land** by P. Stimson, Stockwell, 52 pp., np. contains religious poetry. **The Beginning of Eternal Life** by J. A. Mohler, Philosophical Library, 144 pp., \$4.95 is a study of faith as seen by Aquinas. **Prayers for Pagans** by Roger Bush, Hodders, 16s., paddles along in the wake of Quoist. **Shreds and Patches** by C. Taylor, Stockwell, 58 pp., 8s. 6d. contains religious poetry.

Paperback

From Sail to Steam by H. Moyse-Bartlett, **William Stubbs** by J. G. Edwards, **Historical Novels** by Helen Cam are all Historical Association reprints of earlier monographs, priced at 5s. for non-members. The third now contains a short tribute to the late author. **Depression—A Christian's Experience**, Falcon, 27 pp., 1s. 6d. is accurately described by its title. **Is Christianity Bankrupt?** by Paul Taine, Oliphants, 160 pp., 8s. 6d. gives a Jewish Christian's negative answer to the question posed once by David Ben Gurion. **God Lifting Men** by F. H. Wrintmore, Oliphants, 125 pp., 6s. contains an account of various persons influenced for Christ by London City Missionaries. **Fifty Key Words in Philosophy** by K. Ward, Lutterworth, 85 pp., 10s. is a popular reference book of philosophical terms. **The Soldier's Armoury January-June 1969**, Hodders, 128 pp., 2s. 6d. gives Salvationist daily Bible reading portions. **Prolongation of Life, Violence, Divorce, Television Standards, Scottish Nationhood, Mixed Marriages** (all St. Andrew Press, 1s. 6d.) making a stimulating new series of adult education pamphlets and are intended to set out basic issues and promote discussion. **Lord Hear Us** by M. Oswin, Chapman, 64 pp., 7s. 6d. is an RC aid to worship designed for infant schools. **1 Peter** by G. H. Rushton, Epworth, 31 pp., 3s. 6d. is an outline for Bible study groups based on the NEB. **God has No Favourites: The Appeal of Christ to Men of Different Cultures** by J. Foster, St. Andrews Press, 101 pp., 8s. shows movingly what the Christian faith has meant to 35 different people drawn from non-Christian cultures round the world. **Bede's History of the English Church and People** translated by L. Sherley-Price, Penguin, 364 pp., 7s. is a revision of a translation which first appeared in 1955. **The Christian Stance in a Revolutionary Age** by D. R. Jacobs, Herald, 32 pp., \$0.35, is a Mennonite Peace Testimony lecture by the Mennonite

Bishop of Tanganyika. **The Unity that Matters** by A. M. Stibbs, Crusade Booklet, 12 pp., 1s. is an offprint of a chapter from *All in Each Place* together with a brief foreword by Morgan Derham; the booklet concentrates on local unity. **Before the Deluge** by S. Moore and A. Hurt, Chapman, 124 pp., 10s. 6d. is a popular survey of controversial issues in the Roman Church—sex, freedom, etc. and even a page on Billy Graham! **The Significance of the Bhagavad-Gita for Christian Theology** by E. G. Parrinder, Dr. Williams Library, 24 pp., 5s. contains the 22nd Dr. Williams Lecture. **October The First is too Late** by F. Hoyle, Penguin, 175 pp., 4s. is a reprint of a 1966 publication by the famous astronomer. **The Gospel is Good News** by E. L. Kendall, Mowbrays, 156 pp., 11s. is a study of the Gospels aimed primarily to help those who teach. **China's Man of the Book** by A. Clarke, OMF, 68 pp., 3s. 6d. is a popular account of an early pioneer missionary William C. Burns, who died a century ago. **Roaring Lion** by R. Peterson, OMF, 136 pp., 5s. contains an account of Christian confrontation with spiritism in Borneo. **Writing for the BBC**, BBC, 56 pp., is a revised second edition of an information handbook for all who would submit MSS to the BBC. **Women in Ministry: A Study**, CIO, 75 pp., 5s. contains not very exciting recommendations from an official working party, and generally continues the line of hinting that women will not get a fair deal from the Church till ordination is open to them. **The New Communion Service** by Liddell Paine, CBRP, 15 pp., 1s. 3d. is a revised edition of a study booklet on Series II communion. **Peter, Christ's Fisherman and The Spirit of Pentecost** both by Warbler and Winstone, Chapman Dove series, 4s. are children's books illustrated in colour in modern continental style. **Old Tins in the Homes of Swaziland** by J. F. Scutt, Walter, 110 pp., 6s. 6d. is an illustrated account by a missionary lady. **Adventure in Evangelism** by A. H. Bird, Walter, 94 pp., 6s. records evangelistic enterprises in such places as Bingo halls and bars. **Sing them again** by M. Guthrie Clark, Walter, 160 pp., 6s. 6d. is a reprint of short devotional talks on hymns. **Little Prayers for Little People** by K. Partridge, Walter, 45 pp., 4s. 6d. is an expanded reprint of children's prayers. **Bible Queries** by H. E. Walter, Walter, 62 pp. 3s. 6d. contains 36 Bible quizzes and answers. **Ask me another** by H. E. Walter, Walter, 62 pp., 3s. 6d. gives a further 36 quizzes and answers. **The Crusade Book of Recitations for Seniors** by O. G. Sharpe, Walter, 32 pp., 2s. 6d. gives a series of devotional poems. **In and Around the Church** by P. J. Hunt, CIO, 7s. 6d., is an illustrated handbook for young people produced for the Children's Council and prejudiced in a 'catholic' direction. **Introductory Studies in Contemporary Theology** by R. L. Reymond, Presbyterian & Reformed, 242 pp., \$4.50, covers Mascall, Wieman, Brunner, Barth, Bultmann and Tillich. **International Morality**, CIO, 19 pp., 3s. 6d., is a short survey from the Board of Social Responsibility. **The Christian Message to a Changing World**, International Reformed Bulletin, 113 pp., \$1, contains the papers of the 1968 Baarn conference on mission. **The Skilled Artisans during the Industrial Revolution 1750-1850** by W. H. Chaloner, Historical Assn., 2s., 16 pp., and **The Teaching of African History** by Z. Marsh & P. Collister, HA, 28 pp., 3s. 6d., are useful, pamphlets in the usual HA lines of summaries by experts.