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A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

## Book Reviews

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**CATHOLIC THEORIES OF BIBLICAL INSPIRATION SINCE 1810: A REVIEW AND A CRITIQUE** *James Tunstead Burtchaell*. Cambridge. 342 pp. 70s.

To begin with, it may be as well to explain that the term 'Catholic' in the title of this volume stands for 'Roman Catholic' and that the 'theories' referred to are those which have contended for recognition, often unnoticed by the world at large, behind the stolid facade maintained by papal officialdom over the past century and a half—a period of considerable ferment in the questionings and discussions that took place regarding the nature and extent of the inspiration of the Bible, as the author ably demonstrates. The firm position propounded at the Council of Trent on the inspiration and inerrancy of Scripture was reaffirmed not only one hundred years ago by the First Vatican Council but also in our own day by Vatican II, as well as in various modern pontifical proclamations. This does not please Dr. Burtchaell at all, who frankly deplores the 'annihilation of Modernist and indeed of all liberal theological thinking by the forces of inertia' and the hegemony of 'backwardness and incompetence in high quarters'. It is his view that in the period under consideration the cosmogony of Genesis was discredited by the discoveries of geology and paleontology, historical discrepancies were shown up by archaeological research, the comparative study of religion established the guilt of plagiarism from pagan sources, and literary criticism revealed that the biblical authors had 'freely tampered with their materials and often escalated myth and legend into historical event'. Therefore, in his judgment, it is no longer possible to sustain with a good conscience the classical doctrine of Scripture as the veritable Word of God.

Dr. Burtchaell's views are no more than incidental to the historical survey with which his book is concerned, but they are symptomatic of the exasperation which at so many points is now breaking the surface of Roman Catholic solidarity (this volume carries no 'nihil obstat' or imprimatur, and presumably the author cares for none of these things, chairman of the department of theology in the University of Notre Dame, Indiana, though he is). The book only serves to confirm what students of Roman Catholicism have long known, namely, that the carefully starched surface has concealed a breast torn by conflicting emotions and that the solidarity has been apparent rather than real.

The departure from the standard doctrine of verbal inspiration started early in the nineteenth century with the formulation by Johann Sebastian von Drey, of Tübingen, of a theory of doctrinal development that anticipated by a generation John Henry Newman's more celebrated construction of a similar hypothesis, according to which Scripture, by its very primitiveness, represented an un- or under-developed stage of theological comprehension. This concept of an evolutionary growth of theology, which of course cleared a place on the stage for the development and luxuriation of tradition alongside of Scripture, would dovetail neatly into the tenet of biological evolution popularized by Charles Darwin later in the century.

Newman's proposal that what he called the *obiter dicta* of the Bible, that is, supposedly incidental and unimportant passages and statements of a non-doctrinal character, need not be classified as inspired (an extrapolation from the consensus that infallibility did not belong to the *obiter dicta* of papal utterances), was also anticipated by half-a-dozen years by Ubaldo Ubaldi in Rome. It would be interesting to know whether there is any evidence that Newman's suggestion was derivative. Both Ubaldi and Newman postulated a notion of partial inspiration which was in no way intended to detract from scriptural inerrancy. Newman was, in fact, much disconcerted when an Irishman John Healy charged the equation of his *obiter dicta* with false and erroneous statements. No less embarrassing for Newman must have been the formulation by Richard Simpson, one of his disciples, of the doctrine that inspiration of the whole of Scripture was not incompatible with the presence of errors, on the supposition that as these errors affected only non-essentials they posed no threat to the divine message of the Bible. The theory received its *coup de grâce* in 1893, three years after Newman's death, with the declaration of the papal encyclical *Providentissimus Deus* that 'it is absolutely wrong and forbidden either to narrow inspiration to certain parts only of Holy Scripture or to admit that the sacred writer has erred' and that the attempt to limit inspiration to matters of faith and morals could not be tolerated.

Another reaction to the notion of plenary verbal inspiration was the development, mainly by Jesuit theologians during the latter half of last century, of the theory that it was not the words but the content of Scripture to which inspiration belonged. Opponents of this view pointed out the problem of separating ideas from words and the dichotomy that results from ascribing the words of the Bible to man and the ideas to God. In swinging away from the older position, which emphasized the divine origin of the Bible to the virtual exclusion of any significant human elements, the pendulum reached the opposite extreme in the thought of Alfred Loisy, the carrier of the banner of the modernist movement in the Roman Catholic Church. 1907, however, saw the official condemnation of modernism, and the following year Loisy had sentence of excommunication passed upon him by the Roman Inquisition. This was scarcely a matter for surprise since by his own admission Loisy was not only unorthodox but also an unbeliever.

Today there are plenty of evidences, and this book is one of them, that the old order is changing and even disintegrating. Many Roman Catholics are making it plain to the world that so far as they are concerned the age of servile submission to papal authoritarianism is at an end. 'The most devastating of all courtesies extended to the popes,' Dr. Burtchael complains, 'has been this reluctance to disagree with them.' He wonders whether 'this hyper-

fascination with authority' does not lie behind the 'persistent obsession' with biblical inerrancy; and he blames 'a crude interpretation of divine-human collaboration' for the barrenness of so much of the debate concerning the psychology of inspiration. He seems to me to make a good point (a point propounded eighty years ago by Hermann Schell and in our day by Karl Rahner, though the latter is not given credit for it in this book) when he says that the wrangle over predestination and free will still persists 'because disputants cannot see that God can do what no man can: control the activity of persons without infringing upon their freedom'.

Burtchaell himself wishes to dispense with a static concept of doctrine. He sees doctrine as emerging from an original state of vagueness and ambiguity and as being constantly on the move towards greater precision and clarification. He is prepared to accept inerrancy in what he calls its dynamic sense, which he defines as 'the ability, not to avoid all mistakes, but to cope with them, remedy them, survive them, and eventually even profit from them'. It may well be objected that his position does little to relieve us of the problems of vagueness and ambiguity.

The author's own views of course have a rightful place within the perspective of this volume and its worth is not to be judged in accordance with the reader's opinion of these views. We are grateful to Dr. Burtchaell for what is an extremely competent and thorough contribution in an area of research that has been unduly neglected. The work is admirably conceived, grounded in intensive study, and excellently written. It shows that, in the discussion of biblical inerrancy, Roman Catholicism has been agitated by the same questions and the same solutions as has Protestantism. The one significant difference is the lack on the part of the former of any recognition of the doctrine of the *testimonium Spiritus Sancti internum*.

PHILIP EDGCUMBE HUGHES

HAVEN OF THE MASSES: A STUDY OF THE PENTECOSTAL MOVEMENT IN CHILE C. L. d'Epinay Lutterworth. 263 pp. Paperback £1.50.

The World Council of Churches is to be congratulated on their choice of sociologist for this important study of the Pentecostal movement in Chile. Christian Lalive d'Epinay, a Swiss believer though non-pentecostalist, is a Licenciate in Sociology and also Assistant to the Chair of Sociology at the University of Geneva. He provides a masterly and most sympathetic non-theological insight into a remarkable indigenous movement which is still in the process of expanding. In a Republic of 10 million there must be now some 500,000 Pentecostals using Lalive's statistics. This is a most significant social element which can not be ignored by future historians of twentieth century Chile. The book first appeared in Spanish in 1968 entitled *El Refugio de las Masas*. The English version has been excellently translated by Miss Marjorie Sandle.

Older Protestant groups won the battle for religious liberty more than forty years before Pentecostalism first appeared in Valparaiso and Santiago in 1909. The new movement constituted a spiritual revival plus a revolt against foreign missionary control and the modernistic influences from the Methodist Episcopal Church with its Mission Board in the USA. Immediately the movement found its niche in the outcast masses; hence Lalive's significant title for this book. The Pentecostal pattern of government reflected that of the 'hacienda'—the feudal institution basic to traditional

Chilean life. Thus although the movement demonstrates a rupture with the religious past it secures a certain continuity through this familiar hierarchical structure making it an attractive substitute society. In Lalive's view it is this continuity/discontinuity relationship which accounts for much of the success of Pentecostalism, and provides an exemplary pattern to Latin American Protestantism. Loosely defined Pentecostal society might be called a voluntary association which is highly hierarchical, yet without class distinction, in which power is exercised from the top towards the base (p. 96). The structural harmony is flexible and dynamic and capable both of development to infinity and of eliminating naturally the branches which wither. Episcopacy was carried over into Pentecostalism from Methodism but whilst the bishop is recognised as the highest authority within his own denomination his statements generally have no validity without the endorsement of the *directorio*—a council of pastors—so that the leader cannot be a despot but must rule by persuasion.

Many of the poverty stricken congregations raise the salaries by direct giving for full-time pastors of their own though the actual term pastor is a fluid one (p. 100), not always implying ordination. Good men and charlatans rub shoulders in congregations which represent equally both sexes of all ages. Worship is participated in by all without following a timetable or any strict plan. The babble and frenzy, controlled and canalised by the pastor is a means of expressing something much greater than themselves. Strangely enough over forty per cent of the pastors have never spoken in tongues though of course tongues, prophecy, and dancing will be manifest in their churches. Where these demonstrations take precedence over teaching and Bible study, evangelism disappears and the congregations become stagnant (p. 54). The members are completely committed to the totalitarian authority of their church. They betray a panic fear of the world (p. 124)—regarded by them as a monster from which 'souls must be snatched'. Dr. Lalive classifies them as belonging to Niebuhrs' *Christ against Culture* category (p. 122). The faithful set an example by their family lives and their visible conquest over alcoholism and other vices, and this has come to the attention of Chilean sociologists. While industrialists may welcome the Pentecostals as better workers, trade-unionists despair of them for their political apathy. Two-thirds of all Pentecostal pastors reject any socio-political responsibility on the part of the Church in relation to the nation (p. 122).

Our sociologist finds that little Bible-reading is carried on at home and many pastors put more stress on the inspired rather than the prepared sermon. Pentecostalism teaches men how to believe and live, but not to think (p. 55). To cultivate private discernment is to risk excommunication in many churches. Fringe manifestations of animism and spiritism are not uncommon (p. 217), and indeed must be regarded as the occupational hazard of a spontaneous expansion. We have heard of a Chilean Pentecostal pastor who was a unitarian without knowing it! The implications of such moral deviations as the homosexuality of the founder or the bigamy of the late leader of one of the largest Pentecostal denominations in Chile could have been enlarged upon for the benefit of perplexed students. Your reviewer could find no mention of the fact that Pentecostals have been known to lend their meeting-places to local communist groups. Scandals seem as inevitable as schism which is usually the result of rivalry. There are some 80 legally registered Pentecostal denominations in Chile though only 20 cover any large

area. Whilst they are sectarian they are not exclusive (p. 165).

Lalive's introductory history is sketchy and in a few places mistaken but this in no way detracts from the sociological value of this massive work of detailed research. A gentle optimism pervades the author's conclusion as he pin-points some hopeful signs which he thinks could eventually precede a general penetration into all classes of Chilean society. A complementary investigation might be profitably undertaken to discover the causes for a large drop-out of those professedly converted. After ten years of observation from the touch-lines we still feel particular concern for the ranks of questing youth growing up within these churches whose intellectual frustrations are brushed aside; and for others outside—the unchurched middle and upper class Chileans who are prevented from hearing the Gospel because of cultural barriers. When a third of the Pentecostal pastors are found to be totally unaware of an event which has filled the front pages of all Chilean newspapers for several months (p. 121), it is not surprising that an intelligent seeker is turned away in despair. An older Church with the authority of the Scripture and the flexibility of the Spirit might yet come into its own in Chile.

DAVID PYTCHES

THE FIRST CHRISTIAN CENTURY IN JUDAISM AND CHRISTIANITY: CERTAINTIES AND UNCERTAINTIES. *Samuel Sandmel*. OUP. 241 pp. 52s.

The author is a Jewish rabbi who has had a fairly thorough New Testament training at the hands of Protestants in Duke and Yale universities. There are four lectures, deliberately personal and subjective in tone. Dr Sandmel wants us to see how the task of understanding the first century appears to him, both as a professional scholar (with a historical rather than a theological bent) and a practising, if somewhat 'modernist', Jew. He begins by rehearsing the difficulties, for any individual student, in 'the nature of the scholarly chore', and he states his conviction that 'scholars have in significant part deceived themselves about the possibilities of exact and responsible conclusions'. Indeed, the author's method throughout is, in a polite way, to debunk. Disclaiming 'the bent among scholars . . . of knowing more than can be known', our rabbi majors on the 'uncertainties'.

The first lecture is on 'The Significance of the First Century'. The developments, comparing the end with the beginning, were startling, but there are areas of unclarity, e.g. the relation between Judaea and the Dispersion, or the extent of syncretism. Except in extreme cases, the scholar is 'quite unable to be precise about what there was in Hellenism that Jews would necessarily reject'. Despite some evidence that Judaism had missionary interest, 'we do not know of even one Jewish missionary who might be mentioned in some analogy to Paul'. The key to the century, thinks Sandmel, both of the development of Judaism and Christianity, is 'the import of the religion of a Book'.

The lectures on Palestinian Judaism and Hellenistic Judaism point to many unresolved questions, but also raise questions of relationship to Christianity. There were several competing versions of Judaism in the first century, of which only Pharisaism or Rabbinic Judaism survived. But the Christian movement had a variegated background. One should not, for instance, contrast Christian universalism with Jewish particularism. 'There were universal tendencies in Judaism, and . . . there were quite particularistic

tendencies in Christianity. In my view Christianity emerged not as a pure universalism but as a new particularism'. Sandmel also raises the question, What happened to Hellenistic Judaism? Was Christianity its spiritual legatee? 'Had it not been that Christianity preserved the Hellenistic Jewish writers and fashioned what we usually call the Alexandrian canon, and maintained copies of Philo and of Josephus and of other writings, we would not know from the normative Jewish tradition and its literature that a Philo existed or a Josephus existed or that a Wisdom of Solomon was written or that IV Maccabees was composed.'

The final lecture, on Christianity, poses more questions, such as, Where and how did the Christians' awareness of difference *within* Judaism lead them to an awareness of a difference *from* Judaism? Dr Sandmel is especially interested in Hebrews as the chief document of the transition. He canvasses the possibility that 'the succession of Gospels represent an effort in the direction of writing the unassailable Gospel, on the premise that the previous efforts are imperfect and assailable. It seems to me that one function of the Epistle to the Hebrews is to provide the most nearly perfect Gospel, and, therefore, though the author knows aspects of the Gospel tradition, he rules them out of his writing, avoiding direct narration and limiting himself to allusion'. The epistle is, in fact, a midrash, as is also Ephesians. For that matter, the Gospels themselves are midrash, and the quest for history is one which Sandmel considers he has no stake in. What of Jesus Himself? The rabbi confesses a 'personal inability to go beyond the Gospels back to Jesus himself', even though he finds this a situation of 'great unsatisfaction' for him. This is a frank and honest book, salutary to read both for a scholar and for a Christian.

D. W. B. ROBINSON

THE CHURCH IN CATHOLIC THEOLOGY: DIALOGUE WITH KARL BARTH. C. O'Grady. Chapman. 388 pp. 63s.

This book is a companion volume to *The Church in the Theology of Karl Barth*, which Dr. O'Grady published in 1968. The earlier volume presented, as its title indicates, an exposition of Barth's own doctrine. Now the author argues the matter out with Barth. From this it will be apparent that *The Church in Catholic Theology* can not be readily, or perhaps even well, understood apart from its predecessor. The Roman Church, says Dr. O'Grady very justly, has listened to what Barth has to say. This is very true—*o si sic omnes!* But he is, less justly, worried that Barth has not listened to the questions that Roman theology has to put (the book was written before Barth's death). Perhaps there is a confusion here between 'listening to' and 'agreeing with'! At any rate, his purpose now is to conduct a dialogue between these two doctrines of the Church, allowing either to question the other. This was a good idea, and it could have resulted in a most fruitful book. Why do I not think it has come off? Partly because of its method. Since the earlier book contained the fuller exposition of Barth's doctrine, in this one the impression is given that the author is too quick on the trigger, he hurries into the argument too quickly. But also because I find his understanding of Barth unsatisfactory, and unsatisfactory in fundamental matters at that. Take the main-spring of Barth's work. Is it really true that his theological work 'sprang from his desire to safeguard God's sovereignty and transcendency' (p. 5)? Is it really true that, in the same connection, Barth 'liked to consider his own theology' as a mean between Protestant

liberalism and Roman Catholicism (pp. 5 and 7)? And most important of all we must point to Dr. O'Grady's misinterpretation of Barth's view of the relationship of justification by faith alone and Christology. This is the crux of the whole matter, even when it is the doctrine of the Church which is being considered, and perhaps it is just those Roman Catholics who have listened carefully to *this* word from Barth who have been able to see its relevance to the being and activity of the Church. The critical tone of this review should not deter readers from making a third in the dialogue between Karl Barth and Colm O'Grady. They will profit from it, even if, like me, they will want to put a few questions to Dr. O'Grady about *his* presuppositions too!

T. H. L. PARKER

STUDIES IN THE FOURTH GOSPEL. *Leon Morris*. Paternoster. 374 pp. 35s.

I must approach the writing of this review with caution, for the author of the book opens his preface with some strictures on 'an English bishop' for alleged unfairness in the review of one of his earlier works, and I have reason to fear that I may be that bishop! 'Always praise your book' was the advice given by Sir William Robertson Nicoll to a young reviewer, and I am happy to begin my review of these *Studies* with a few lines of genuine admiration and appreciation. The main purpose of the work is to reopen the questions that have long been at issue in connection with the Fourth Gospel. Did the writer use the Synoptics? Was he an eye-witness? What was his name? Is the Gospel influenced by the Dead Sea Scrolls? It can be said at once that Dr. Morris *does* reopen these questions, and does so with a mass of reading behind him. There is not much of importance in this matter that he has not read with meticulous care. On some matters he makes his case without difficulty, e.g. the existence of a great divergence between the outlook of the Qumran community and that of the early Christian community as represented in the Fourth Gospel, despite some superficial similarities in language. I also think he makes quite a case for Westcott's view (now almost universally rejected) that the gospel bears marked signs of an eye-witness having played a real part in the formation of the gospel, whether as the actual author (which Morris clearly thinks probable) or as the contributor of material out of which the gospel was formed. At least he made the reviewer feel that the old case for the eye-witness theory may have been too easily forgotten.

But now I must come nearer home, and I must confess an interest, or even two interests! First, I have a special interest in his running controversy with Professor C. K. Barrett of Durham. To Morris, Barrett is the supreme example of the liberal scholar who just ignores the conservative case, or spurns it as unimportant. Now it so happens that in my last appointment at Durham I belonged to a senior New Testament seminar, presided over by the present Archbishop of Canterbury, but greatly enriched by the encyclopaedic learning of Dr. Barrett. Many of the points chiefly challenged by Dr. Morris were first enunciated in my hearing by Dr. Barrett, who was at that time writing his great commentary on St. John. But I have another interest which may surprise Dr. Morris. He often writes as though 'liberal' students *want* to take the radical side in matters of date, authorship, and historicity. I can assure him that in my case this is not so. If a *deus ex machina* were to arrive and tell us beyond all doubt that every miracle, every



discourse of Our Lord happened exactly as St. John describes it, I for one would sing a doxology. So many questions would be settled for us. As that can hardly be, the literary and historical battle has to go on. All are agreed, nowadays, that there may be independent traditions of historical value behind St. John. Many agree that the Fourth Gospel is independent of the Synoptics (though I stick to the view our seminar came to that the writer *did* know Mark, and probably Luke). All agree that the wild dating of earlier radical scholars (putting St. John into the middle of the second century) has been exploded by the discovery of the John Rylands papyrus 457. But not all (and so far not this reviewer) can agree that the Fourth Gospel is to be read in the same way as the Synoptics, i.e. as straight history owing little to the 'interpretative' contribution of one or more devout Christians in the later years of the first century AD (and we do not forget that the Synoptics too may have their interpretative elements). And having read St. John in the 'interpretative' way now for many years I can say that its power to move and to inspire is no less than it was before I ever heard of modern criticism. If 'St. John' is 'an epistle in story form' it may yet come from that same Word which was once made flesh. If, contrariwise, Dr. Morris should prove right in the end, we should be given back a new powerful weapon, perhaps easier to wield, with which to fight the good fight of faith.

RONALD LEICESTER

THE TARGUMS AND RABBINIC LITERATURE: AN INTRODUCTION TO JEWISH INTERPRETATIONS OF SCRIPTURE *J. W. Bowker*. CUP. xx + 379 pp. 75s.

The value of rabbinic sources for the exegesis of the New Testament has long been recognised. By contrast, until recently the targums, paraphrastic Aramaic translations of the Old Testament, have been comparatively neglected by scholars. But it is now widely recognised that in many instances the targums may preserve pre-rabbinic and even pre-Christian interpretations of the Old Testament. The targums are thus a valuable source for the history of Jewish thought, and can be used to illuminate the background of the New Testament. J. W. Bowker, a lecturer at Cambridge University, has performed a valuable service in providing us with a most useful introduction to this literature. The book falls into two parts. In the first part the author summarises the current views about the nature and origin of the targums and rabbinic literature. In the second he gives a translation of the Pseudo-Jonathan targum on selected chapters of Genesis. In his notes on the translation he cites other rabbinic sources to illustrate the method and mentality of Jewish exegetes.

In the worship of the synagogue it was customary to follow the reading of the Old Testament in Hebrew with a free translation into Aramaic. This translation was designed not only to explain the scripture to those who could not understand Hebrew but to apply it to contemporary problems. At least as early as the first century AD written translations, targums, were coming into use, which could simply be read out after the Hebrew reading. Differing targum traditions developed in Babylon and Palestine and received their final redaction in different periods. This explains why there are various versions of the targum. According to Bowker the earliest text of the Palestinian targum, preserved in Neofiti 1, dates from the third century AD, and the latest, Pseudo-Jonathan, is no earlier than the seventh century.

Though Pseudo-Jonathan is late, it preserves older interpretations alongside newer ones designed to exclude the arguments used by Christian apologists in advocating the superiority of Christianity to Judaism. Thus at several points where the Hebrew has a plural verb or pronoun referring to God (e.g. Gen. 1: 26; 11: 7) the targum inserts a reference to angels, to avoid the suggestion of plurality within the Godhead, which had been appealed to by Christians as evidence for the doctrine of the Trinity in the Old Testament. Another point in the Christian argument was that Abraham and Enoch were saved before the law was given, and that Abraham gave tithes to Melchizedek, a non-Aaronic priest. To counter these points, Pseudo-Jonathan asserts that Abraham obeyed the law and that Melchizedek was Shem, the son of Noah. The Onkelos targum is more drastic still; it says that Enoch did in fact die.

G. J. WENHAM

THE YAHWIST: THE BIBLE'S FIRST THEOLOGIAN *P. Ellis*. Chapman. 234 pp. 42s.

'It is the writer's hope that this book will be for the reader no passing handshake but the beginning of a warm theological friendship with the OT theologian who composed the first great theological opus in the history of theology.' So reads part of the Preface to this book, the purpose of which is to isolate those parts of the Pentateuch usually attributed to the 'J' source and subject them to a literary and theological scrutiny, so as to reveal something of the mind and purpose of their supposed author/compiler. To this end we are promised a 'running text' of the saga taken from the Jerusalem Bible in an appendix, though inexplicably no such appendix appears, and we have to make do with a schematic analysis at the end of chapter two instead. The analysis is good, and so the absence of a 'running text' may be regretted. There are three outstanding characteristics of this volume. The first is the author's infectious enthusiasm for his subject, which combines a sympathetic insight into his purposes and techniques with a ready acknowledgement of the part played in the composition of the Yahwist's saga by divine inspiration. This is further helped by a useful chapter entitled *The Yahwist's Audience*; and as an appreciation of 'J', especially of the use he makes of 'foreshadowing texts' and of his conception of immortality the book is helpful. Its second characteristic however is a tendency towards over-simplification, and one may be permitted to wonder sometimes whether, at so great a remove from the period and the anonymous writer(s) under discussion, such certainty as Professor Ellis expresses about his subject, and such heavy dependence upon John Bright and W. F. Albright, are really justifiable. Finally, what would otherwise be a stimulating and attractive essay in OT theology is rather spoiled by a great deal of verbose theological jargon and complexity of expression which is sometimes too reminiscent of *Humpty Dumpty* ('there's glory for you!') and of the less digestible of continental exegetes. But as an attempt to get seriously to grips with a great and much neglected theological work this volume is a welcome and useful start.

P. J. M. SOUTHWELL

EZEKIEL *John B. Taylor*. Tyndale. 285 pp. 15s. 6d.

This is an excellent commentary, representative of the most enlightened and scholarly tradition of the conservative evangelical school. Written for the intelligent layman, it presupposes no technical theological expertise on the

part of the reader; at the same time it is a thorough and detailed study which will be useful to clergy and teachers. The bulk of the book (234 pp.) is devoted to the commentary, which is exegetical rather than expository; and this is prefaced by a short but lucid and comprehensive introduction. The approach, as one could expect, is essentially conservative. But the commentator is well read, and is too well aware of the problems to insist on any narrowly dogmatic position. Ezekiel is regarded as essentially a unity, and the prophet's ministry took place wholly in Babylon. The archaeological background is particularly well set out, and it is surprising that the Chroniker's evidence for the date of Josiah's reforms is passed over. The chief defects noticed by the reviewer in the introduction are the lack of comment on the insights gained through form-criticism (but cf. the useful note on the literary form of apocalyptic at p. 253), and the lack of discussion of the relation between Ezekiel and Hosea. The canons of historical exegesis are followed. Thus the Suffering Servant in Isaiah is primarily Israel (p. 231 n.), and the attempt to map out future history on the basis of the closing chapters is duly criticised (p. 243f. n., p. 252f.). The symbolic nature of apocalyptic is recognised (e.g. the river of ch. 47), and the vision of the resurrection of the dry bones is interpreted as a message of national renewal, and not as a basis for a doctrine of individual resurrection. A proper balance is kept between individual and corporate responsibility in the comment on ch. 18. There are useful plans of the restored Temple as envisaged by Ezekiel in the closing chapters, helpful lexicographical notes (e.g. on riddle and allegory on p. 143), and full discussions of problematic passages (e.g. the date in the opening verse is treated at length in pp. 37-9). This is altogether a judicious and stimulating commentary, and deserves to be widely used.

A. GELSTON

THE TRADITION ABOUT JESUS: THREE STUDIES *A. J. B. Higgins.*  
Oliver and Boyd. 47 pp. 12s.

In this slim volume (Occasional Paper No. 15 of the Scottish Journal of Theology) A. J. B. Higgins of Leeds University has brought together three Gospel studies. The first examines recent approaches to the question of Gospel tradition origins—the post-Bultmannian new quest of the historical Jesus (especially E. Fuchs), the Riesenfeld-Gerhardsson thesis about the rigidly controlled transmission of 'holy word,' and the secular historian's viewpoint (A. N. Sherwin-White)—and urges 'a judicious use of the best insights' of all three approaches. In the second study (*The Fourth Gospel*) the author 'points to the main fields of interest in which substantial progress has been made'. He favours the present tense reading in John 20: 31 ('that you may continue to believe'), suggesting that the Gospel was written to confirm rather than elicit faith; he urges that the Fourth Gospel should 'be allowed to speak for itself, without a permanent prejudice in favour of the synoptics . . .'; and he gives some examples of its topographical and historical reliability. In the third chapter he looks at the Gospel of Thomas. While accepting the strongly gnostic flavour of its present form, he examines the apparently non-gnostic sayings. Some of these which closely resemble *logia* in the Synoptic Gospels he believes to be independent of, and even more authentic than, their synoptic parallels. Several of the non-gnostic, non-synoptic sayings and parables he accepts as probably genuine utterances of Jesus. These studies provide a useful summary of recent literature on the

Gospels and the Gospel tradition, and are cautiously conservative in their conclusions.

JOHN R. W. STOTT

THE APOSTLE: A LIFE OF ST. PAUL. *John Pollock*. Hodders. 244 pp. 30s.

There have been many 'Life and Letters' of St. Paul—from the Victorian Conybeare and Howson, through to the early twentieth-century books—to Sir William Ramsay's and Adolf Deissmann's scholarly reconstructions, and then to later popular works by Basil Matthews, H. V. Morton and others. But if I am not mistaken, for many circles of readers John Pollock's book will take a central place in their Pauline library for many years to come. The author has already established a reputation as the historian of various evangelical movements and for the purpose of this book he has travelled over the whole of Paul's journeys as far as they are known. He has observed with great care the contours, the flora and fauna of the landscape, and the architectural outlines of the cities, basing his knowledge either on existing remains or on scholarly historical and geographical information. To this he has added a vivid imaginative story of the life and work of the apostle. He has boldly filled in gaps in the biblical story, and he has attempted to reconstruct the inward, personal thoughts and feelings of his chief character. The latter he has based on the letters and he most skilfully uses the letter material as the source of his unfolding of the apostle's mind and heart.

His lively approach can be seen in his choice of title for one of his chapters (borrowed from J. B. Phillips) 'Dear idiots of Galatia'. If one registers the difference between 'O foolish Galatians' and that phrase one gets a measure of the way in which again and again Pollock gives flesh and blood to much that has been formal and skeleton-like in one's picture of St. Paul. I noticed one or two features which perhaps deserve mention. One can sometimes detect the historian of modern 'revivals' (e.g. those connected with Dwight L. Moody and Billy Graham) as he describes the evangelistic movement under Paul's leadership. I felt this especially in his description of the progress of 'the Way' around Pisidian Antioch (p. 64). I noticed the unusual frankness in the description of physical hardships such as flogging and physical aberrations of a sexual type. Once or twice I found myself saying 'did the publisher make him put that in to keep the sales up?'—but I think it is just that he writes in the modern uncensored manner. I saw one or two quite minor errors (p. 4 Cilicia is in the south-east, not the south-west of Asia Minor; p. 176 'God died for the ungodly' should surely be '*Christ* died . . . ' (Rom. 5. 8)); from time to time he states as positive facts things which can only be conjectured, e.g. on page 46, where he says that the Antioch Christians gave corn to those who were not Christians as well as those who were—one just wonders? But these are details. A more serious question arises from the fact that he moves within a strictly conservative framework—no questions are asked, for example, about the authenticity of the Pastorals, or about the complete compatibility between the Paul of Acts and the Paul of the Epistles. Within these limits the book is scholarly, careful, stimulating. Several episodes in the life of Paul will take on a different colour in my mind now that I have read Pollock's life. They will always throb with the life which Pollock has breathed into the briefer words of Scripture.

RONALD LEICESTER

**GALATIANS.** *William Hendriksen.* Banner of Truth. 260 pp. 21s.

This is the fourth volume to be published in the Geneva series of Dr. Hendriksen's projected NT commentary, and one which maintains the standard of his work on the Fourth Gospel, Philippians, and the Pastoral Epistles. In the course of a full and careful discussion of the usual matters of introduction, the rival destination theories are set out in the form of a debate, with the author's own vote going to South Galatia. The date of the epistle is considered to fall about AD 52 (just before 1 Thessalonians, and Paul's earliest extant writing). The proposal, however, involves identifying the visit mentioned in Galatians 2 with that to the Council of Jerusalem in AD 50 (Acts 15). This would seem unlikely, since the major item on the Council's agenda, the circumcision question, was apparently not discussed on the Galatians 2 visit. The exposition itself, preceded passage by passage by the author's own translation from the Greek, is full and satisfying, as was to be expected from such an author on such an epistle. Dr. Hendriksen is prepared to give space to differing interpretations, whilst indicating his own preference—though faced with quoting 430 views of the obscure Gal. 3: 20, he wisely mentions only his own. Where it is helpful, Greek terms are discussed, but this is usually confined to footnotes and not allowed to hinder the flow of exposition. Each of the first four chapters is followed by a summary of Paul's argument, while for preachers chapters 5 and 6 are rounded off by a 'seed thought' from each verse. Four pages of bibliography are included, but no index. It is a clear gain to have the pronoun *you* printed in a way which distinguishes singular (*you*) from the (spaced) plural (*y o u*). The volume is a pleasure to handle.

NORMAN HILLYER

**PATTERNS OF MINISTRY: THEOLOGICAL EDUCATION IN A CHANGING WORLD.** *Steven G. Mackie.* Collins. 186 pp. 42s. **THE SACRED MINISTRY.** *Edited by G. R. Dunstan.* SPCK. 110 pp. 12s.

The heavy question-mark hanging over theological colleges and the ordained ministry in general is by no means unsettling only the Church of England. *Patterns of Ministry* is a timely ecumenical study of the problems involved, as seen from all parts of the world. The New Delhi Assembly of the World Council of Churches (1961) sponsored 'a study on patterns of ministry and theological education'. Steven Mackie, a recognised expert in the field, was appointed secretary. His highly important book, while not an official report, is an authoritative account of the study group's main findings and recommendations. The work incorporates the thinking of all WCC churches and includes reference to the Roman Catholic situation. The first half of the book discusses searching questions being asked in every communion about the ministry in a fast changing world. So far as the future is concerned, to take one example, western industrial society will require far larger parishes, corresponding to civil districts—'human zones' to the sociologist—staffed by teams of pastors and specialists. In discussing team ministries, the basic question is raised: Why *ordination*? Does this contribute a particular expertise, as is expected from any other profession? Is team ministry to be regarded as the modern equivalent to the NT Christian community with its diversified ministries and gifts (1 Cor. 12, Eph. 4)? The world picture painted by the survey suggests that ministry should be the work of the whole Church. Clergy, in the last analysis, are unnecessary. The second half of

the book moves on naturally to discuss theological education. This must be ecumenical, for *all* members of the Church, and in dialogue with human thought and culture. It must issue in action—involvement in the world—and be a never-ending process.

Mr. Mackie never once discusses *priests* and *priesthood*. By contrast, *The Sacred Ministry* does nothing else. This is not to disparage a high-class collection of essays, reprinted from *Theology* (1967-69), but to indicate its more parochial character. The Church of England has been pouring out a verbal flood on clergy deployment, payment, and training, episcopacy, and synodical government. But Professor Dunstan realised that nobody was asking what a clergyman was, and what he was for. Fourteen distinguished contributors debate on a high level the nature and function of the ordained Anglican ministry within contemporary society. Professor Dunstan himself opens with 'The sacred ministry as a learned profession'. ACCM's Chief Secretary maps out tomorrow's ministry, and another general essay comes from Helen Oppenheimer on 'Head and members: The priest and the community he serves'. 'What I look for in my parish priest' is by Sir Humphrey Mynors. The Bishop of Jarrow and Canon Ronald Preston write on the priest as a teacher of prayer and of ethics in a largely non-Christian society. Other articles concern ministry in town and country and among immigrants. The premise common to all fourteen contributors is that the traditional priesthood still has a valid role in tomorrow's Church. Mr. Mackie's world-wide survey challenges this.

NORMAN HILLYER

**THE EIGHTEENTH CENTURY PULPIT: A STUDY OF THE SERMONS OF BUTLER, BERKELEY, SECKER, STERNE, WHITEFIELD AND WESLEY.** *James Downey*. Clarendon. 254 pp. 50s.

With the publication of this volume we now have a series of studies covering the sermon in English literature from the medieval period to the present, namely, Owst, Blench, Fraser Mitchell, Downey, Mackerness and Horton Davies in that order. Unlike the first three, this volume is not a comprehensive survey, but resembles Mackerness in selecting a few significant figures. The eighteenth century is not yet free of its label 'the age of reason', but, apart from the hazards of labelling a whole century in this way, that age could hardly merit a title such as this when in poetry it stretches from Dryden to Blake and in sermon-oratory from Tillotson to Wesley (or as some, myself among them, would prefer, Simeon). Indeed, I am glad to find that Dr. Downey's study supplies such an impressive parallel to evidence which I believe exists in abundance among the poets in their views of religion during the period. Something of that development is to be gathered from Dr. Downey's summary in the sentences: 'The Augustans tended to view the church as the temporal custodian of virtue and a bulwark for morality. To Berkeley, however, it was much more than this. He saw it, as Wesley and Simeon would later rediscover it, as the mystical body of Christ' (p. 62). Indeed, if there is a fault to be found here, it is that Dr. Downey may suggest too strongly in his treatment of Berkeley his anticipation of things to come. Within this view Butler and, surprising though interesting choice, Secker belong to the old world—Butler with his immense and finely discriminating intellect going well beyond Tillotsonian ethical theology, Secker, for the most part, reproducing it. The idealism of Berkeley prepares for the practical fervent evangelism of Whitefield and Wesley, and sport in this as in any other

company is Laurence Sterne. Another literary figure, who is used for contrast with Berkeley, is Swift. He perhaps deserved more than this, and at the end of the period Paley and Simeon would have done more than provide additional evidence for existing patterns. There is not much sermon material for the study of Swift and there is probably too much for Simeon, but the same applies to Berkeley and Wesley respectively.

Dr. Downey gives biographical detail in so far as it relates to the role of each of his subjects as preachers. Wherever possible, he tells us something of their manner of preaching and, in the cases of Secker and Wesley, he considers their own writings about preaching. I find him more interesting, however, in his analysis of the style of his subjects—Butler rather involved and laboured; Berkeley ('almost all that he touched he turned into literature'—T. E. Jessop) with 'the authoritative injunctions; the measured, rhythmic periods; the epigrammatic thrust; the crescendo of emphasis and emotion; the quiet, insistent pleading; the thunderous, impassioned warning; and the skilful use of Biblical idiom and imagery' (p. 85); Sterne's dramatic manner—'imagining dialogue, depicting character, painting verbal portraits, dramatizing scenes, employing rhetoric, manipulating words, and telling stories' (p. 154). By the side of these the laconic 'Secker's is not a highly coloured prose' tells its own story.

The book would have benefited from the use of the original date of publication in the citation of texts. Dr. Downey is not quite right in simply saying that Crabbe pours scorn on clerical sermon-buyers (pp. 8-9); it is his methodical preachers who pour scorn and of whom he does not approve. But these are details in a very competent study.

ARTHUR POLLARD

IN THIS SIGN, CONQUER *Sir John Smyth, V.C.* Mowbrays. 362 pp. 75s.

That a most distinguished layman should be asked to write the history of the Royal Army Chaplains' Department is both significant and highly appropriate, and the way in which this unbiassed historian has discharged his task has resulted in a book which is instructive and of deep interest. After a brief historical sketch, the story really begins with the Royal Warrant of 1796 which officially founded the Department. Pride of place in the nineteenth century must go to G. R. Gleig, Chaplain-General from 1844 to 1875. He must rank among the most notable of all chaplains for his personality and drive, and for his direction of policy in such varied matters as army education, provision of barracks and army welfare, quite apart from the organization and expansion of his work during this period. The author has been right to use published diaries written by a number of chaplains which vividly illustrate the dangers and problems of a chaplain's work; in particular, the Rev. Henry Polehampton's account of the Indian Mutiny, and the Rev. O. Creighton's description of the Gallipoli landings in 1915 give a moving picture of their faithful attention to duty in most difficult circumstances. Essentially the story is one of men of outstanding character, including such well-known names from the first World War as G. A. Studdert Kennedy, T. B. Hardy, V.C., and 'Tubby' Clayton of *Toc H*. If it appears that World War II brought to light no such famous figures, yet one chaplain won the V.C., J. W. Foote, a Canadian Presbyterian, and many others received decorations and rendered faithful and devoted service, including Bishop Wilson of Singapore, and 'Dolly' Brookes. Not the least interesting feature of this

record is the discussion by several writers of those qualities which go to the making of a good chaplain. Here the real heart of a padre's work is realistically analysed; physical bravery must be included, but to this must be added sincerity, humility, and the willingness to share the ordinary discomforts and inconveniences of active service, as well as the dangers, with the men in the front line. Men possessed of such qualities made an enormous contribution to the morale of a regiment. Not surprisingly, Field Marshal Montgomery had clear ideas of what he wanted in his senior chaplain, and the partnership between him and F. L. Hughes, later Chaplain General, and till recently Dean of Ripon, was notably successful. In a book of this kind, covering such a long period, there are bound to be some blemishes and infelicities; for example, we are told twice (pp. 203, 216) of the granting of the title 'Royal' to the Chaplains' Department in 1919. The immense work of Bishop Taylor Smith (the only Chaplain General to be awarded the K.C.B.) hardly receives adequate attention, bearing in mind the vast expansion of the department in World War I. But no one could lay down this book without gratitude to the author for bringing before the general public the hitherto unknown story of the Church's work among the men of the British Army, both at home and abroad.

COLLISS DAVIES

MEMORIES and MEANINGS. *W. R. Matthews*. Hodders. 413 pp. 63s.

This is a fascinating story by the Dean Emeritus of St. Paul's. Throughout there is a deep humility and a generous willingness to share with the reader the intimacy of his own spiritual life. Nurtured by strict Evangelical parents he was brought up in the parish of All Saints, Camberwell, and was influenced by its wholeheartedly evangelistic outreach. His brilliant intellect questioned everything, and this life-long attitude made settled convictions less evident than constant change of emphasis. He early departed from the conservative religious and political views of his parents, passed through a period of theological agnosticism, and after some 'wasted' years in a bank was ordained in spite of his own scruples about the Articles, and the advice of the bishop's examining chaplain that he should be refused ordination. He describes himself then and now as a Christian humanist. His philosophical mind dominated his religious life. When he was invited to become the Chaplain of Gray's Inn he rejoiced that he would have a mentally weighty congregation, but he discovered that they did not share his love for 'digging up the foundations'. He confesses that the study of theology has not helped his prayer life and in later years admits that this sense of loss was never wholly overcome. But there was a real concern that the Gospel should be preached. His sermon in St. Paul's on the Sunday after his son, a naval officer, was killed in action, is a noble proof of this, as was also the deeply moving comment on his thoughts about his share in the funeral service of Sir Winston Churchill. 'If St. Paul had been in my place . . . would he not have given his message, his "gospel" to a listening world, regardless of protocol and decorum? The possibility of such an action had not come into my mind until the opportunity had gone forever.' He expresses surprise at each stage of his promotion from a Vicarage to be Dean of King's College, to the Deanery of Exeter and to the Deanery of St. Paul's. Others were not only surprised but sometimes objected. The important part he played during the War both at St. Paul's and beyond, his contacts with many famous people



in church and state, his unease at the disproportionate time given by church leaders to reorganisation rather than to doctrinal restatement, his interest in the Ecumenical Movement (though not in 'the fatuous idea that union with Rome is possible'), all these and many other matters are discussed in this absorbing book.

T. G. MOHAN

**THE CHRISTIAN CITIZEN** *H. F. R. Catherwood*. Hodders. 160 pp. 25s.

These eight lectures were originally delivered to a conference of Canadian graduates in 1967. His aim is to stimulate thought as a preparation for action by Christians in certain areas of our society. He is convincing when he brings his wisdom and experience to bear on certain pressing problems—world poverty, race relations, religious toleration, urbanisation of society and the dignity of the individual. A favourite contention recurring throughout this book is that the influence of the Gospel in the national life of the Protestant countries of the West has had a large part in creating our prosperity, 'I believe that we, and those economically dependent on us, are much more heavily dependent on the Christian ethic for our prosperity than most people would now be prepared to admit. If this is true and if this ethic were finally abandoned or if some alien philosophy came to take its place, then there could well be a catastrophic falling off in the prosperity of the Western world' (page 63). Mr. Catherwood links this theme with his well-known views on the biblical doctrine of work. Not everyone agrees with these but his coherent analysis of our present economic plight deserves respect. Mr. Catherwood seems less persuasive when he deals with the theology of church and state. Perhaps this is due to his dogmatic coverage of a deeply controversial subject in a few paragraphs. He has no sympathy for the Church of England in its commitment to its role of national church and he inaccurately brackets it with the Scandinavian churches as Erastian—a word which, like 'Fundamentalist', deserves a long rest.

T. E. C. HOARE

**A HISTORY OF TRAINING FOR THE MINISTRY.** *F. W. B. Bullock*. Budd & Gillatt. 135 pp. 20s.

Few books have been written on the history of Anglican ordination training, and Dr. F. W. B. Bullock, with his previous history of training from 1800-1874, and the very valuable introduction to his two volume history of Ridley Hall, Cambridge, is one of the few men, who knows the facts, and has a complete picture of this area of Church History. In his latest work, *A History of Training for the Ministry*, he surveys developments from the establishment of Augustine's mission, through the Dark, the Middle Ages, and the Reformation period to the end of the eighteenth century. The book is a mine of information, and information which is well-documented. Naturally, the late sixteenth and early seventeenth centuries receive the greater amount of space, and justice is done to the Carolines, who for the first time in English history provided the Church with a well-educated ministry: 'Stupor mundi Clerus Anglicanus' was a true comment of the clergy of King Charles I's reign, as regards their standard of education. Intolerance may have been a mark of seventeenth century clergy: they certainly could not be accused of ignorance, the hall-mark of sixteenth century clergy.

What disappoints, however, is that so much of the information is presented

undigested, and often in unrelated form—frequently, we pass from diocesan ordination statistics to the foundation of Oxford colleges, without even a linking sentence. There is little assessment or interpretation of facts, and altogether, the book gives the impression of being a collection of chronological notes, rather than a critical study. Despite these criticisms, Dr. Bullock has done valuable service in presenting in small compass the facts relevant to this area of Anglican history.

JOHN A. SIMPSON

WORDS AND MEANINGS *Edited by P. R. Ackroyd and B. Lindars.* CUP. 239 pp. 45s.

It would surely be hard to find a happier idea than to present former Regius Professor Winton Thomas with a collection of essays uniformly concerned with the topic specified in the title, *Words and Meanings*. The list of his own writings reveals a lifetime devoted to this very thing. On an exclusively 'name-dropping' basis this book excites the imagination—Ackroyd, Albrektson, de Boer, Driver, Eissfeldt, Emerton, Fohrer, and others—and on the whole one is not disappointed. The essays are not, of course, uniformly important. Eissfeldt (Renaming in the O.T.) contributes little more than a pot-boiler, neither adding nor subtracting from the sum total of knowledge; Anthony Phillips (The Ecstasies' Father, 1 Sa. 10: 12) offers an unconvincing solution to what some at least have not hitherto seen as a problem; J. Weingreen (on Gn. 15: 7) explores the Midrashic associations and understanding of the verse. But on the other hand, the contributions of Muilenberg (on Ex. 33: 1a, 12-17), Fohrer (Two fold aspects of Hebrew words), Albrektson (on Ex. 3: 14) or Emerton (Some Difficult Words in Genesis 49) more than counterbalance. The contribution of G. R. Driver ('Another little drink'—Isaiah 28: 1-22) is a gem of linguistic brilliance, and anyone with an interest in 'words and meanings' will end a reading of this essay with a sheaf of extracted notes. However bated one's breath becomes at this point, it must be said that the linguistic achievement is not matched by exegetical skill and it is clear that the meaning of a word is one thing and its exposition in context is quite another. This is the problem faced in the opening and finest essay of the book, that by Ackroyd on 'Meaning and Exegesis'. Illustrated with grace from the work of Winton Thomas, he examines the tension between (correctly) saying that the exegesis of a passage must rest on a prior determination of the meaning of each word and the pragmatic fact that words may have suggested themselves to the author for a whole variety of reasons additional to strict etymology. Does the exegete then approach the mind of the author through the meaning of his words, or does he approach the meaning of the words through the mind of the author? Ackroyd admits to a solution aiming at 'the best of all possible exegetical worlds', but the route by which he reaches it touches the problems basic to the work of preacher and commentator alike.

J. A. MOTYER

THE ELUSIVE MIND *H. D. Lewis.* Allen & Unwin. 347 pp. 65s.

Ever since the appearance of Gilbert Ryle's book *The Concept of Mind* the problem of selfhood has become increasingly important and urgent for philosophers of religion. Professor Lewis is widely known for his staunch defence of more traditional views. In an earlier book he remarked that the problem of the soul provided a more formidable challenge to empiricism than the idea of God. But always his readers have been faced with a nagging

doubt: doesn't the work of post-Wittgenstein philosophers put dualism (so-called) out of court? Is it any longer possible to swim against such a torrent? Prof. Lewis makes no bones about attacking Ryle's well-known conclusions as ruthlessly and outspokenly as Ryle attacked the official doctrine. In three closely argued chapters, he attacks: (1) Ryle's account of Descartes, which Lewis regards as hopelessly loaded; (2) Ryle's virtual caricature of dualist views about casual relations between mind and body; (3) the problems raised by Ryle about the dualist's knowledge of other minds; (4) his application of the concept of category-mistakes to this particular issue in the philosophy of mind; (5) the adequacy of Ryle's dispositional analysis of 'knowing how' and believing; and (6) the extension of this dispositional approach to other features which characterise persons as persons.

But it is not only Ryle who comes in for criticism. Over the next hundred pages, in roughly seven chapters, the author offers critiques of Stuart Hampshire's *Thought and Action*, part of John Passmore's *Philosophical Reasoning*, Norman Malcolm's *Dreaming*, P. F. Strawson's *Individuals*, and various writings by R. J. Hirst, Herbert Feigl, J. C. C. Smart, Anthony Quinton, and Sydney Shoemaker. Some of these, the author admits, stand nearer to Ryle than others. Thus he attacks Hampshire, Passmore, and Malcolm more sharply than the rest. The others, he contends, 'are not out to deny all private experience, but they maintain in other ways that the distinction (i.e. between the mental and physical) is not as ultimate or final as it seems. . . . They could not be thought to exist or function apart from the one another . . .' (p. 146).

Professor Lewis now develops his own case more positively, although inevitably he has to punctuate it with sallies against various philosophers. He insists on a concept of selfhood which can do justice to Christian convictions, and this includes 'the essential inferiority of experience and the awareness that each person has of himself in being himself' (p. 259). No one who is seriously concerned with these problems can afford to neglect this book. It towers above even the author's former achievements, and courageously grasps nettles which others have feared to touch. I wish that I could say that I was convinced by every page. But I found a number of difficulties. In particular these came to a head on two issues. Firstly, I am still less than convinced that Strawson's *Individuals* is incompatible with Biblical views about man. It seems to me that Strawson can be right if his chapter on Persons is taken to answer the question: how does the *concept* of 'person' arise in the first place? The fact that we begin life in a physical situation does not prejudice the form of our post-mortal existence. The second problem arises from the first. I am still left feeling puzzled about the problem of other minds. Professor Lewis admits that more needs to be said on this question, and promises to say more in a later book. But it is exactly here that one still feels the crunch. I should dearly have liked to see the author at work on Wittgenstein's beetle-example, as well as some explicit comments on Peter Geach's *Mental Acts*.

A. C. THISELTON

PROBLEMS OF SUFFERING IN RELIGIONS OF THE WORLD.  
*John Bowker*. CUP, 1970. 318 pp. 70s.

It is always difficult to review in little space a work which deals with a wide theme. Mr. Bowker has essayed to set forth, in 291 pages, the views and doctrines of a large number of religions, especially in relation to their under-

standing of the problems of suffering—an extensive enterprise if ever there was one. The strength of the book lies in its quotations. I doubt whether any reader will lay it down without finding himself enriched by the knowledge of apt and valuable quotations with which he was previously entirely unacquainted. I am myself grateful for this enrichment.

But the chapters are of very varying merit. The best seems to me to be that on Marxism, which the writer, correctly in my judgment, identifies as a kind of religion. Here the art of quotation is carried to a high level of competence and skill. The delineation of Marxism, both Russian and Chinese, is deft and convincing. The reader is left with the impression that the Marxist is prepared to recognise that he may have to suffer for his faith, but that there is no limit to the suffering that he feels himself justified in inflicting on others, if this appears to be beneficial to the cause of 'the revolution'.

The chapters on Hinduism and Buddhism are less satisfactory. I do not believe that it is possible to give a general picture of Hinduism in 43 pages. We are provided with a small map of familiar territory from the Vedas to the Bhagavad Gita, and then leap to the modern world and the doctrines of Mahatma Gandhi. No deep critical analysis of the Mahatma's doctrine of non-violence with all its inconsistencies and sentimentalities has ever been made; I wonder whether the learned writer would not have done better to take for granted what is to be found in any elementary textbook on Hinduism, and to concentrate on these more contemporary phenomena. Similarly on Buddhism we have here a competent outline of the teaching of the Buddha and its development along the two divergent lines of Theravada and Mahayana. Then once again we leap into the contemporary conflicts in Vietnam and elsewhere. I have found myself completely perplexed and unconvinced by the attempts of Thich Nat Hanh, whom I have met, to explain and justify the action of the Buddhist monks in Vietnam who publicly burned themselves to death. I would have thought that here exposition at greater length might have been of value to the reader.

Perhaps these criticisms amount to no more than saying that, if I had been writing this book, I would have written a different book. It may be, however, that behind them lies a more fundamental disagreement. Mr. Bowker writes (p. 2) that 'what a religion has to say about suffering reveals, in many ways more than anything else, what it believes the nature and purpose of existence to be'. This does not seem to me to be true. The crucial question that has to be asked of every religion relates to what it has to say about the forgiveness of sins. This subject is not overlooked in the work before us, but it is very far from playing the central part in the enquiry.

STEPHEN NEIL, *Bishop.*

**THE OPEN HEAVEN: THE REVELATION OF GOD IN THE JOHANNINE SAYINGS OF JESUS.** *W. H. Cadman. Edited by G. B. Caird.* Blackwell. 220 pp. 40s.

When he died Dr. Cadman left a manuscript, the product of forty years' work on John's Gospel, which Dr. Caird has now prepared for publication. The book sustains the triple thesis that in the Fourth Gospel Jesus reveals the eternal purpose of God by accomplishing it, that His manhood, united with God as it is, became inclusive at the cross so that men may enter it, and that it is through the Holy Spirit that men appropriate this good gift.

In the first part of the book Cadman lays down his thesis and in the second he develops it by an examination of the first seventeen chapters of the Gospel. If it is perhaps unlikely that this study will convince everyone any more than previous studies have done, it is certain that no one can grapple with it without being enlightened. I am not convinced that Cadman has always caught John's thought, for example when he equates 'glory' in this Gospel with 'love' and misses the paradox that true glory is seen not in majesty, but in lowliness. Again, he makes the Logos concept explicit where John prefers to keep it implicit. But for all that this is a well argued book, with many shrewd insights.

LEON MORRIS

## SHORTER NOTICES

**SOCIALISM IN ONE COUNTRY 1924-6.** *E. H. Carr.* Penguin. 2 Vols. 592 & 526 pp. 15s each.

This paperback edition is a detailed study of Russia in the formative years when the Communist revolution was settling down. There is no other work of comparable thoroughness on this period, and Carr's main concern is to study the struggles within the leadership, the economy especially agriculture, and to demonstrate that the Communist leaders were neither determined villains nor clearheaded pioneers. The issues are indeed complex, not simple, but E. H. Carr proves a valuable guide through the perplexing maize.

**HOW I CHANGED MY MIND** *Karl Barth.* St. Andrews Press. 96 pp. 8s.

Apart from a few comments from John D. Godsey, this paperback reproduces Barth's *Christian Century* articles, each surveying a decade of his theological thinking. It is valuable to have them in book form, for not only is Barth this century's greatest theologian but he is a man who sought more than most to sit under the Bible and remained humble enough to adapt his opinions in the light of his experience of Scripture. The articles are personal rather than theological, and almost constitute his spiritual autobiography. They deserve a wide readership.

**THE ATLANTIC SLAVE TRADE: A CENSUS.** *P. D. Curtin.* University of Wisconsin Press. 338 pp. \$7.50.

Professor Curtin has set out to get behind the guesses and estimates of the Atlantic slave trade, and assess just what really happened and on what sort of scale. 1741 to 1810 is the peak period with a 60,000 average annual slave delivery rate. Curtin questions the 1848 Foreign Office estimate, and also shows how various factors prevented any dramatic drop, once abolition was through the British and other Parliaments. Legal abolition did not mean the end of slave trading at once, but it did mark the end of official shippings. Curtin refuses to be drawn into speculation on the results of slave trading on African society. He simply notes various views and dismisses some of the wilder ones. The importance of this study is not so much assessment of influences as its being the first major solid analysis of the precise scope of slave trading. The book will be basic to those working on slavery.

**THE LAST DAYS OF THE LANCASHIRE MONASTERIES AND THE PILGRIMAGE OF GRACE** C. Haigh. Manchester University Press. 172 pp. 50s.

The seventeenth volume in the *Cheetham Society* series analyses why Lancashire was reactionary and somewhat hostile to Reformation progress. It has long been known that the Reformation came from the universities, the south east (where it was nurtured from Europe) and East Anglia, and that the north, particularly the north west, was an opposition area. That pattern persisted on into Elizabeth's reign. Dr. Haigh sees this as part of Lancashire's general isolation and backwardness at the time. The religious houses shared very much in the main community life, where secular and ecclesiastical control was feeble, in an area which was impoverished. When Henry's men suppressed the monasteries, the land was largely divided up among the existing landowners. Though some monasteries may have contributed to religious conservatism, Haigh thinks the monasteries themselves were the product of backward, conservative, isolated, undeveloped Lancashire.

**BOOK PIRATING IN TAIWAN** D. Kaser. University of Pennsylvania/OUP. 154 pp. 63s.

Dr. Kaser is currently director of Libraries at Cornell, and is already an acknowledged expert on certain aspects of the history of book selling. Here he sketches the early days of copyright, and then turns to the colourful but profitable book pirating and smuggling activities of the Formosans. The battle is basically between the American publishing giants and the Taiwan pirates led by the Far East Publishing Company. The area of pirate operation was early on limited to Formosa itself, but then by various ingenious smuggling dodges, many through Hong Kong, the illicit books were smuggled onto student campuses, even in America. The cause célèbre was the *Encyclopaedia Britannica* pirated in 1959 and then pirated by a rival pirate almost at once. It is an intriguing story, pressures and counter pressures on the Chinese Government, various legal actions, mostly inconclusive, the use of transient Americans and servicemen as colporteurs. The enterprise and ingenuity of the Chinese pirates cannot but attract admiration. The law is in doubt; the ethics rather depend on one's presuppositions. The chief battleground is textbooks—dictionaries, science textbooks, literature plus certain best-sellers. The Formosans do not seem to know about setting up type, but are extremely adept at photographic copying in an amazingly short time. The sufferers are the large publishers, but so far no one has managed to curb the enterprising pirates permanently or really effectively. Theology does not figure as yet as a subject for piracy, but some of its popular sellers could figure one day. The book is an interesting exploration of what imaginative pirates can do outside the international copyright agreements.

**A DICTIONARY OF POLITICS.** F. Elliott. Penguin. 480 pp. 10s.

This paperback is now in its sixth edition. The editor justifies her selection by two criterion, how much publicity a person or a theme gets, and secondly how important the entry would be to an overall understanding of world affairs. An innovation in this edition is the inclusion of major figures who died recently, e.g. Kennedy, Adenauer, etc. Certainly a useful and informative reference book.

COINS AND ARCHEOLOGY *L. R. Laing*. Weidenfield & Nicolson. 336 pp. 60s.

This attractive book contains 24 halftones, 16 maps and 33 drawings. The book itself falls into two parts, the first telling how the professional numismatist classifies and dates his material, and the second showing how coins and archaeology tie up. The author is a lecturer at Liverpool University, with considerable experience of actual site work. The whole work is written at professional level but would be of value to the informed amateur. The illustrations are drawn mainly from Roman and mediaeval Britain.

ROUNDHEAD GENERAL *J. Adair*. Macdonald. 258 pp. 50s.

This is subtitled *A military biography of Sir William Waller*, who was a well off country gentleman turned general. He was a convinced Puritan who believed that King Charles was politically and religiously wrong and dangerous, but he had little time for the Puritan sectaries. Waller was Presbyterian by conviction, at heart a moderate man and a supporter of the 1660 Restoration. Militarily Waller used the night march to good effect, and believed in speed of movement, with no little manoeuvring skill. At times he allowed himself to become overconfident, and saw his defeats as God's judgment. He was a humane man, who sought to minimise the effects of war on the people, and he was generous to defeated foes. He was a politician, more in name than by aptitude, and also wrote some religious reminiscences. The book is nicely illustrated, and gives a balanced portrait of Waller, much of it drawn from his own words.

SOPHIA'S SON: THE STORY OF A SUFFOLK PARSON *D. Thompson*. T. Dalton. 160 pp. 30s.

Sophia's son is the Rev. Henry Thompson 1841-1916 and this biography is written by his daughter now aged 94 and she has written it three times! Thompson was a Cambridge man, holding vicarages in Suffolk and Norfolk, becoming an honorary canon and a proctor, and achieving the fame of an ecclesiastical lawsuit right through to the House of Lords and financed by the English Church Union. The biography is a strange mixture, good illustrations—drawings and plate—charming stories, and on occasions complete ecclesiastical nonsense such as prayer for the departed on pp. 77f. and a refusal to accept the Court of Arches as a church court. The real value of the book is as an incidental study of the period, incidents like receiving anonymous tracts after watering flowers on Sunday, the description of a modern vicarage in 1876 (p. 51), an evangelistic campaign (p. 60), encounters with Dr. Swete at Cambridge (p. 102), and the curious habit of using writing paper again upside down between the lines (p. 130)!

BUTLER'S FIFTEEN SERMONS *Edited and introduced by T. A. Roberts*. 168 pp. 21s. NEWMAN'S UNIVERSITY SERMONS *Introduced by D. M. MacKinnon & J. D. Holmes*. 351 pp. 25s. Both SPCK.

These two large paperbacks provide sermons of historical importance introduced by distinguished writers who show their contemporary relevance. The actual editions are old ones reproduced, in the Newman case with moderate readability from the 1871 text. Prof. Roberts uses Abp. Bernard's edition, and his introduction traces Butler's life, the influence of Samuel Clarke and

Shaftesbury on him, a glimpse at Butler's thought, and some notes at the end of the text itself. The Sermons were preached between 1718 and 1726 at Rolls Chapel in Chancery Lane before Butler had risen to fame. The Newman sermons are just about a century later 1826-43. Prof. MacKinnon's essay shows the complexity of Newman's thinking whilst Holmes sees the sermons as an attack on the evidential school rather than a defence of Christianity. Newman's concern for faith and reason and their right relation remains an abiding problem for Christians. These two paperbacks should find many readers.

**NEW TESTAMENT: JUDAEAN & AUTHORISED VERSION.** *Judaean Publishing House, Jerusalem.* 592 pp. 21s.

This represents an attempt to have the AV without antisemitism, and the method employed is to reproduce the AV text with a few changes, mostly words, occasionally phrases, and give the AV in the footnote. For instance chief priests are replaced by ministers. The word Jew is replaced by Hebrew or Judaeen. Law is replaced by Bible, and so on. Well intended though the attempt is, it is utterly misguided. The changes cannot be justified on translation grounds without special pleading. The Bible is not antisemitic, and these changes simply distort history and texts. It is undeniable that some first century Jews did terrible things to Jesus and Christians, but that is not a condemnation of all Jews in all ages. One fears that Jewish touchiness on the NT will really rebound on themselves and encourage others to see them as twisters of texts they do not like.

**TRAINING IN BEING** *M. Beesley.* CIO. 46 pp. 5s.

Mr. Beesley has written the fourth in the Church of England Youth Council's *Trainers in Action* series, and he has written it largely out of his youth work experience at Eastleigh, near Southampton. The first half describes youth work and structures, especially at Eastleigh, while the second is concerned with Christian training and confirmation. There is a certain amount of coat trailing here, such as the attempt to distinguish between admission to Communion and commitment to Christ in confirmation. That may or may not be right, but it is a typical and very widespread fallacy of the pragmatic Englishman to work out his theology backwards from experience. The pamphlet should stimulate thinking about youth work even if on occasions to disagree, but it is the stimulation that the author is really after.

**THE WORLD MAP IN HEREFORD CATHEDRAL** *A. L. Moir and M. Letts.* *Hereford Cathedral.* 40 pp. 3s.

This is the fifth edition, revised and rewritten, of a pamphlet on Richard of Haldingham's *Mappa Mundi*, one of the treasures of Hereford Cathedral. It is carefully illustrated with halftones, with the history and description of the various sections of the map set out. Such local enterprise deserves a wide readership and good sales. Unfortunately the Hereford Printing Company have done about the worst printing job that we have seen in a decade of reviewing. It would be charitable to describe it as third rate.

**ALL THE TRADES AND OCCUPATIONS OF THE BIBLE.** *H. Lockyer.* Pickering & Inglis. 327 pp. 40s.

Dr. Lockyer has taken the various professions and callings in the Bible in



alphabetical order, drawn together what the Bible has to say, and added in comment from Bible scholars, mainly of the older and largely evangelical type. He does not confine himself to words mentioned in the Bible, e.g. *Botanist* is one heading which he justifies on grounds of the Bible's interest in flowers. This volume, very reasonably priced, should be a treasurehouse for the preacher or anyone wanting to trace a theme through the Bible. The ethos is semi-devotional rather than academic and our only reservation was a certain intrusive dispensationalism of the sort equated with Moody Press. For instance we meet a section *Millennial Priesthood* under the section *Priest*. For all this the book reflects Dr. Lockyer's maturity as a Bible teacher.

**THE BRITISH CHURCHES TODAY.** *K. Slack.* SCM. 144 pp. 16s.

Kenneth Slack has revised his book which originally appeared nearly a decade ago. He is rather more pessimistic than he was. Numbers are dropping. Despite great advances in cooperation he laments the general unconcern about organic unity. Old patterns of ministry cannot survive. The book is a strange mixture of handy summaries, good journalistic evaluation, and inability to question fashionable lines. For instance, is the church really slipping back through unwillingness to reform or are a lot of half-baked 'reforms' bolstered up by contrived crises the cause of the church's stumbling? Slack does not seem to recognise this problem. But he recognises Evangelicals and their strength in the Church of England, even if his knowledge of them is culled from less reliable sources and his understanding of what really counts in evangelicalism is somewhat rudimentary.

**THE PHOTIAN SCHISM** *F. Dvornik.* CUP. 504 pp. £5.

This is another in the valuable but rather costly CUP Library Edition reprints. It was first published in 1948, and this is a straight reprint. Dr. Dvornik is a Photius enthusiast, but he is a painstaking scholar not a pamphleteer as the documentary thoroughness of this work shows. He considers that far from being a heresiarch as the West long maintained, Photius was a fine Christian man and a true churchman. The latter part of the study is a detailed survey as to why Photius has for so long been misunderstood. The whole makes a major study which remains two decades after it first appeared a standard work for any library and any study of either the period itself or of East-West church relations.

**THE CHURCH OF JESUS CHRIST** *N. Bull.* Hulton. 156 pp. 13s.

Dr. Norman Bull needs no introduction as a writer on religious education, and this book makes number seven in the *Bible and its Background Hulton Educational series*. The only change from earlier volumes that I noticed was an improved binding. The drawings by Grace Golden, printed in two colour, are quite superb, the narrative lively and accurate, and there is the usual list of things for the children to do. Those who use this series may find the price a bit stiff but the children will not be bored and one reader at least thinks the extra cost well worth while, even on restricted school budgets. We eagerly await Dr. Bull's next volume.

**LIFE AND DEATH AMONG THE IBOS** *W. Roberts.* SU. 96 pp. 6s.

The Scripture Union staff worker for Nigeria was in Biafra when that region

declared itself independent, and this little paperback tells his experiences with the Ibos in their suffering. He eschews the political debate and concentrates on Christian work among the people. The book is entirely popular but it represents a moving testimony to Christian work in tragic and often desperate conditions.

**THE LATER CHRISTIAN FATHERS** *Edited by H. Bettenson.* OUP. 294 pp. 30s.

These selections of documentary texts in translation with minimal annotation take the reader from Nicea to Chalcedon. There is a thirty-three page introduction. The actual selections are classified under authors—Cyril of Jerusalem, Hilary, Basil, the two Gregories, Theodore, Chrysostom, Ambrose, Jerome, Augustine, Cyril of Alexandria, Theodoret, Leo—and then subdivided into subjects. There is an index and a list of works cited. Students and others will be grateful for this new Bettenson volume, very modestly priced indeed by current standards. It gives a succinct summary of Christian thinking in settling the trinitarian problems and leads into the controversies over the Spirit which were to divide east and west in the early Middle Ages.

**THE LITERATURE & MYTHOLOGY OF ANCIENT EGYPT** *Edited by J. Kaster.* Allen Lane. 304 pp. 84s.

This Penguin venture into hardback is important for anyone who wants to know what ancient Egyptians thought and did. It is a UK edition of an American volume by the late Dr. Kaster who spent a lifetime working on Near Eastern studies, and his concern is to let the ancients speak for themselves. The selections provided cover Egyptian religion and culture, some folk lore, and an important section on Gods and Kings. All this is preceded by a forty page introduction. The volume makes a worthwhile introduction to ancient Egypt and a useful reference work for Bible students wanting to sample Egyptian background material for themselves.

**ST. JOHN'S CHURCH, WORKSOP 1869-1969.** *W. Straw.* Obtainable from 7 Blyth Grove, Worksop, Notts. 74 pp. 21s.

Here is a well produced piece of local history written by a former churchwarden from the documents in his possession, and illustrated with attractive halftones. It is a mixture of documentary passages, interpretative comment and local reminiscences. Whilst the appeal is primarily local, such enterprising local publications make records available to a wider public, and this study will be of no little value to Nottingham historians, social and ecclesiastical.

**WILDLIFE PRESERVATION** *P. Street.* MacGibbon & Kee. 141 pp. 30s.

Mr. Street, a schoolmaster zoologist, has written a semi-popular and illustrated book on animals, their preservation and threat of extinction. He goes over what man has done in history, alternatively oscillating between hunting the animals and trying to conserve them. His concern is to persuade readers (and also authorities through them) of the need to preserve nature's balance. He believes that to remove certain species from the community will mean a change for the worse, but he is not here much concerned with the aesthetic arguments which he takes to be self-evident. The bulk of the book covers

various types of animal threatened, and also a few encouraging stories of those rescued from such a threat. Mr. Street has provided an attractive and informative addition to literature for Conservation Year.

**TECHNOLOGY IN THE ANCIENT WORLD** *H. Hodges*. Allen Lane. 260 pp. 84s.

Hodges who is an archaeological expert has written an informative book for the general reader, profusely and excellently illustrated by Judith Newcomer. He spans the era from earliest known civilisation up to the end of the Roman era. Though he concentrates on the west, and especially the Mediterranean basin culture, he touches on the East and even America, all neatly arranged in chapter 8 in good classical style under the title of 'The Barbarians'. What emerges is not the gradual and steady growth from primitive technology to modernity such as many readers reared on evolutionary ideas might expect, but just the opposite, periods of intense activity and advance followed by other periods of total stagnation. It is not really part of Hodges' brief to explain why this should be so, but he hazards a few guesses such as over-authoritarian rule, lack of communication and sometimes lack of resources.

## BOOK BRIEFS

### *Hardback*

**Dimensions of Islam** by F. Schuon, Allen & Unwin, 167 pp., 35s. is a further study of Islam with references to other religions from a Swiss expert. **Buddhism: A non-theistic Religion** by H. von Glasenapp, Allen & Unwin, 208 pp., 40s., is an exploration, by a German author, of a religion without God, together with extracts from Buddhist scriptures. **God can do it again** by K. Kuhlman, Oliphants, 240 pp., 18s. is an American book which collects stories of miracles. **Still Higher for the Highest** ed. D. W. Lambert, Marshalls, 192 pp., 18s. contains Bible texts and selected passages from the writings of Oswald Chambers. **Man at Prayer** by R. Gesch, Concordia, 113 pp., 30s. contains 42 meditative prayers aimed to help in everyday life.

### *Paperback*

**Christ Healing** by E. H. Cobb, Oliphants, 117 pp., 8s. argues that healing is part of a correct interpretation of the atonement. **The Theology of St. Luke** by H. Conzelmann, Faber, 255 pp., 16s. is an important radical study from Germany now in paperback after nine years. **Never Perish**, 36 pp., 2s. 6d. covers perseverance, and **Is Your Religion Real?**, 12 pp., 1s. are both Evangelical Press Bishop J. C. Ryle reprints. **Knowing God**, 21 pp., and **Guidance & Wisdom**, 23 pp. are two more EP reprints this time by J. I. Packer and from the *Evangelical Magazine*. Each is 2s. **Communicating the Gospel** by D. Prime, EP, 19 pp., 2s. was originally an address to the British Evangelical Conference in 1969. **1 Timothy-James** by L. Morris, SU, 91 pp., 5s. and **The Minor Prophets** by J. B. Taylor, SU, 94 pp., 5s. are two more *Bible Study Books*. **God in Man's Experience** by L. Griffith, Hodders, 192 pp.,

6s. is now in paperback. **Think of the Lilies** by F. Inchfawn, Oliphants, 95 pp., 6s. is a collection of religious verse. **The New Imperialism** by M. E. Chamberlain, Historical Association, 46 pp., 5s. is a brief but very able survey of nineteenth century British imperialism, the main thrust of which the author thinks was economic. **God's Brainwave** by Bernard Miles, Hodders, 126 pp., 5s. is an attempt to retell the story of Jesus in 'working man's language'. **Synods in Action** by C. Forder, SPCK, 62 pp., 6s. is a rather expensive little paperback to guide PCCs into Synodical Government. **Alive in God's World** by the Wadderton Group, CIO, 72 pp., 7s. 6d. is a handbook for leaders in the 13-15 year old group, surveying their needs and suggesting themes to explore. **The Philosophy of Compassion** by E. Wynne-Tyson, Centaur, 282 pp., 20s. is now in paperback, as are **The Self as Agent** by J. Macmurray, Faber, 230 pp., 16s. and **Freedom and Authority in Education** by G. H. Bantock, Faber, 212 pp., 14s. Among SCM reissues are **China Yellow Peril? Red Hope?** by C. R. Hensman, 241 pp., 18s., which is a study of a re-emerging nation by a BBC producer. Then **Salvation in History** by O. Cullmann, SCM, 352 pp., 30s., a major publication on salvation history by a stimulating continental biblical scholar. Also from the continent are Paul Tournier's **A Place for You**, 224 pp., 18s. and his **The Person Reborn**, 248 pp., 18s., both SCM, mature studies from a Christian physician. **Metaphysical Beliefs** by S. E. Toulmin, R. W. Hepburn and A. MacIntyre, 206 pp., 21s., is a reprint from the mid-fifties, while **Moral Responsibility** by J. Fletcher, 256 pp., 18s., is a recent reprint of a US situation ethics work, both SCM. Marshalls have added five new F. B. Meyer reprints to their *Lakeland* range: **David**, 175 pp., 6s., **Gospel of John**, 384 pp., 9s., **Saved & Kept**, 126 pp., 6s., **Tried by Fire**, 188 pp., 6s., **Christ in Isaiah**, 192 pp., 6s. **The Momentous Event** by W. J. Grier, Banner, 128 pp., 5s., is reprinted for the fifth time but this time with a new publisher. The book surveys the Second Coming from a Reformed standpoint. **Just as I am** by Eugenia Price, Oliphants, 184 pp., 8s. is a devotional work. **After Our Pilgrimage** by F. C. Hodgkinson, Oliphants, 95 pp., 8s. is a careful but popular study of the Second Coming. **God's Smuggler** by Brother Andrew, Hodders, 256 pp., 6s. is now in paperback. **Live and Pray** by Brother Kenneth and Sister Geraldine, CIO, 64 pp., 3s. 6d., is a simple prayer book designed to help children. **Church Business Methods** by E. Walz, Concordia, 85 pp., 21s. 6d., is a handbook for ministers and laity though written very much against an American background. **The Birth of the USA and The Growth of the USA** both by R. B. Nye and J. E. Morpurgo, Pelican, 790 pp. in all, 10s. and 10s. form a revised and extended edition of an Anglo-American history of America up till the Nixon era. It is indeed multum in parvo. **Christian Faith and Other Faiths** by S. C. Neill, Oxford, 245 pp., 15s. is a revised edition now in paperback. The revision includes a complete updating of the bibliography, and the rewriting of the chapter on Marxism to cover other forms of secularism. Without doubt, in our view, this is the best recent book to date on inter-religion dialogue. It is clearly Christian, not pathetically syncretistic, and yet well informed and sympathetic to other faiths. In short it bears the hallmark of its great missionary statesmen-author.

**Correction.** We regret that in our Winter 1969 number the price of the Historical Association's *Local History Handlist* was given as 13s. 6d. It should have been 8s. 6d.