

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

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)

# Editorial

---

A NEW REFORMATION research centre in England would be a splendid idea, because one does not have to study the sixteenth century very long to discover how poorly Reformation studies are represented in England. Certainly there are secular historians, local archivists, social historians and those interested in constitutional development all at work on the sixteenth century, but in England precious little serious study is devoted to the Reformation itself. By comparison with say Germany, or Sweden or U.S.A., Reformation research and serious study is at a pretty low ebb in England. So it is all the more encouraging to learn of a new and growing Reformation research centre in St. Louis, Missouri. Its exact name is *The Foundation for Reformation Research* and its executive director is Dr. Carl Meyer, a Lutheran scholar of distinction. We gather that the finance and the idea were largely Lutheran, but the centre is not denominational, being rather concerned with basic research. The Foundation plans an annual Bulletin, the first being a 125 page paperback entitled *Sixteenth Century Essays and Studies*. Six specialist articles are included; Paul Peachey writes on the Marxist approach to the radical Reformation, and A. Friesen writes in the same area. R. B. Manning covers the spread of the popular Reformation in England. Maria Grossmann looks at Wittenberg Printing, while M. W. Anderson examines the Italian Gregorio Cortese and Roman reform. The last essay is by C. Lindberg on Luther and Feuerbach.

Anyone seriously interested in Reformation studies should certainly be in touch with this new centre and take its journal which is being distributed outside U.S.A. and Canada by the Sutton Courtenay Press, Appleford, Abingdon, Berkshire.

## *Latourette Paperbacks*

IT was an enterprising and so far as we know novel development for Paternoster Press to launch out on a five volume set of paperbacks

in a case of K. S. Latourette's *Christianity in a Revolutionary Age*, set £7.50. It is not so much that the work is new. It is not, being simply a reprint of a 1958 work. What is new is that an avowedly evangelical publisher which has not previously operated in the field of major works should sponsor this one, especially as it is not an evangelical work. Latourette was an American Baptist who combined a love for and sympathy with missions with a close friendship with ecumenism. His book is typically American, one of those encyclopaedic surveys trying to cover everything in sight. He is honest enough to recognise openly his own presuppositions, and despite his gigantic task he is remarkably successful. Profundity is not the hallmark of this work so much as vast breadth of coverage such as no one else has attempted. No doubt specialist studies will replace his details, his viewpoint on individual issues, but it will probably be a long time before anyone accomplishes such a daunting task as this monumental two century worldwide survey.

### *Victorian Art*

FROM November to the end of January the Victoria and Albert Museum is mounting an exhibition of Victorian Church Art. Objects have been loaned from cathedrals, abbeys and churches all over Britain—plate, jewellery, embroidery, sculpture, drawings, books and bookbindings. The exhibition, well worth a visit for any who can make London during the period, shows just how powerful was the movement to return in a somewhat romantic way to Gothic medievalism, a movement not without its theological significance.

### *Devil Worship*

WHEN John Calvin revised the later editions of his *Institutes*, he included an early section demonstrating how all men were basically religious. That may seem rather odd in our secularised age, but strong supporting evidence for Calvin comes in Arthur Lyon's book *Satan Wants You* (Hart-Davis, 211 pp., £1.75), a study of Devil Worship. One might think that such things were part of a gullible and primitive past, but not so. Devil worship is clearly on the increase, and, as Lyons says, a potential powerful evil menace. It has strong sexual overtones and has been closely linked with some disgusting and horrifying murders like the Sharon Tate case. We ignore such monstrous evils at our peril. If you want disturbing information, read Mr. Lyon's book on the history and contemporary menace of devil worship.