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THE VULNERABILITY OF MISSION

- Maryknoll, NY, 1977, pp.81f.
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- 28 Kosuke Koyama, 'Christianity Suffers from "Teacher Complex"', *Mission Trends* no.2, ed. Ch. H. Anderson & T. F. Stransky, Grand Rapids, 1975, p.73.
- 29 Kosuke Koyama, *Mount Fuji and Mount Sinai: A Pilgrimage in Theology*, Maryknoll, NY, 1984, p.243.
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- 34 T. D. Verryn, 'What is Communication? Searching for a Missiological Model', *Missionalia* vol.11, 1983, p.23, drawing on Rollo May and René Girard.
- 35 cf. Verryn, *op.cit.*, p.23.
- 36 Hendrik Kraemer, *The Christian Message in a non-Christian World*, (1938) 1947, p.426.
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- 38 Verryn, *op.cit.*, p.23f.
- 39 Horst Baum SVD, *Mut zum Schwachsein - in Kristi Kraft: Theologische Grundelemente einer missionarischen Spiritualität anhand von 2 Kor.*, St Augustin, 1977; D. J. Bosch, *A Spirituality of the Road*, Scottsdale, Pa, 1979; Michael Prior CM, 'Paul on "Power and Weakness"', *The Month* No.1451, 1988, pp.939-44.
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- 42 N. P. Moritzen, *Die Kirche als Missio (Das Gespräch, No.66)*, Wuppertal-Barmen, 1966, p.30 (my translation).
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- 50 Koyama, *op.cit.* 'Christianity Suffers . . .'
- 51 Roland Allen, *Missionary Methods - St Paul's or Ours?* (1912) 1956, pp.183f.
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- 53 K. S. Latourette, *A History of the Expansion of Christianity*, Vol.7, Exeter (1945), 1971, pp.416-482; see especially pp.478-81.
- 54 *ibid.*, p.479.
- 55 Koyama, *op.cit.* 'Christianity Suffers . . .', pp.73-4.
- 56 Bernard Joinet, 'I am a Stranger in my Father's House', *AFER* vol.14, 1972, pp.243-53.
- 57 cf. Verryn, *op.cit.*, p.19.
- 58 J. Christiaan Beker, *Suffering and Hope: The Biblical Vision and the Human Predicament*, Philadelphia, 1987, p.84.
- 59 J. Christiaan Beker, *Paul the Apostle: The Triumph of God in Life and Thought*, Philadelphia, 1982, p.58.

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ACADEMIC AWARDS

We welcome news of two more higher degrees relating to Baptist history and congratulate the Revd L. C. Taylor of Hinckley on his PhD from the University of Birmingham on 'Warwickshire Baptists, 1851-1921', and Mr S. R. Valentine of Bradford on his PhD from the University of Wales (Bangor), on 'The Life and Theology of John Bennet, 1714-1759: a study of the origins of the evangelical revival in the northern counties'.

THE BMS IN PROPER CONTEXT

*Letter from Ministers and Messengers of the
Several Baptist Churches of the
Northamptonshire Association, May 20-21,
1812 (1812).*

66. William Carey, *An Enquiry* . . . , 84.

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REVIEW

Christopher Stell, *Nonconformist Chapels and Meeting Houses in South West England*, HMSO 1991. 263pp. £60.

It is good to see Christopher Stell's name on this second volume of his many years' study of nonconformist architecture. The designation South-West is expanded by Lady Park in her foreword to South and South West, which means that the record covers the seven historic counties of Cornwall, Devon, Somerset, Dorset, Wiltshire, Hampshire and Berkshire. This is a comprehensive record of the wealth of nonconformity's architectural heritage from the urbanities of the meeting houses of prosperous nonconformist merchants to barn-like chapels of simple piety, the habitations of the consciences of the rural poor. This is a book making for greed for, although Mr Stell provides a rich diet, one finds oneself asking for more - e.g. for a representation of the privately funded elaborate Gothic chapel at Churchill, Somerset, more studies to enable one to follow through more of the oeuvre of some of the provincial architects here mentioned. But this remains a remarkable tribute to the culture of the nonconformist past. Baptist chapels of note here described include the Doric strength of Ock Street, Abingdon, the Corinthian Newport (I.o.W.), and the Ionic Victoria Street, Windsor. By contrast, you will find the rural simplicity of Culmstock and Loughwood, Devon, and the thatched charm of Poulner, Hants, not to mention the ogeed windows of Paulton, Somerset, the eighteenth-century symmetry of Bratton, Wilts, and the wholly domestic proportions of Chippenham. The Regency designed 'Ebenezer' Teignmouth that called George Muller to be its pastor and under his influence transferred to the Brethren is here, as is the austere Early English of Niton, IoW. In Devizes, the domesticity of the former Old Baptist Chapel of 1780 contrasts strongly with the ecclesiastical aspirations of the new Baptist Chapel of 1851. This volume fully contradicts the nonsense I encountered in a recent student dissertation which, closed-eyed, argued that nonconformist chapels were confined to side streets and dark alleys until the middle of the nineteenth century: the high quality photographs here displayed give the lie to that - though some churches, like New Street, Torrington, were concealed from the road by cottages until their twentieth-century removal.

Not surprisingly, the west country throws up an interesting range of Methodist dissent - and other more exotic groups, such as the Agapemonites and Swedenborgians. The picture is of an ever changing church: the high culture of the Unitarians all but eclipsed, fragmented Methodism reunited and needing fewer buildings; new patterns of worship making new demands upon church buildings. Mr Stell rightly pays attention to how easily the heritage can be squandered, but how to relate that heritage to the dynamic mission of the church in an ever-changing world is a problem requiring sympathetic and strategic thought and action.

JHYB

THE IMPACT OF RELIGION ON NIGERIA

perceives it will lead to an existential apprehension of Christ and commitment to him as the incarnation of the one Creator God who created heaven and earth and all that are in them. The sufficiency of Christ may never be experienced by many African Christians until our theological formulations are thoroughly informed by the African cultural world view and perception within the context of the African situation, but when set in that context it is a bigger and more relevant Christ that they will discover.

NOTES

This paper was presented at the Silver Jubilee Annual Nigerian Religious Studies Conference of the University of Ibadan, 19 September 1991.

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FOOTNOTES

- 1 Schreiter, p.1.
- 2 Moltmann, p.5.
- 3 Dickson, p.116.
- 4 Thielicke, p.34.
- 5 *Baptist Hymnal* p.178.
- 6 Daniel Von Allmen, *International Review of Mission* 44: 37-55.
- 7 Kraft, p.294.
- 8 Kraft, p.282.
- 9 Kraft, p.288.
- 10 Kraft, p.280.
- 11 Kraft, p.281.

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NOTE

I am pondering the significance of the fact that whilst one of our North American contemporaries celebrates the 200th anniversary of the founding of the BMS, another commemorates the 500th anniversary of the birth of colonialism. In the June issue of the Southern Baptist Historical Commission's *Baptist History and Heritage* the theme is *World Mission: Two Centuries of Baptist Achievement*. Leon McBeth writes on 'The Legacy of the BMS'; other articles reflect on contemporary missiology with two articles analysing the contribution of women to the modern missionary movement. The *American Baptist Quarterly* subtitled its June issue *Contemporary Missions in the Wake of 500 Years of Colonialism*. This provides a fascinating encounter between missiologists, North American missionaries and the national leadership of our Central American churches, the fruits of a consultation held in San José, Costa Rica, after the participants had spent some days visiting in the area. JHYB

THE BAPTIST QUARTERLY

- See his *The Great Commission*, 1936.
- 62 J. C. Hoekendijk, 'Die Welt als Horizont - im Schatten John Motts?', *Evangelische Theologie*, XXV, 1965, 478. Hoekendijk views the historical place of Mott's achievement in similar vein to the above sketched background of the origin of the watchword. He reports, 'Er [Mott] organisiert und radikalisiert nur, was schon lange im Gange war', p.477. This is a German translation from the Dutch, *Wereld als horizon*, Amsterdam, 1965.
- 63 Eddy, p.80.
- 64 *Tambaram 1938*, 'A Message to All Peoples', VII, p.178.
- 65 E. J. Bingle in *Renewal and Advance*, ed. C. W. Ranson, 1948, p.24.

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REVIEW

Neville Clark, *Preaching in Context: Word, worship and the people of God*, Kevin Mayhew, 1991.

If you want a DIY manual on how to construct and deliver sermons, this is not the book for you. A robust and complex reflection on the dynamics which affect preaching, it scrutinizes recent trends and their consequences. It analyses those factors which have created uncertainty for the contemporary preacher and those influences which have produced an identity crisis in ministry, deploying an intriguing paradigm of worship where he claims it can be seen as music hall or, in contrast, theatre: 'Music Hall is not to be despised. It is "of the people" and "of its time". . . The worship variety bill offers release and participation, and encourages expectancy and surprise.' The sermon is seen as one ingredient amongst many and preparation for it primarily takes the form of the creation of a mood. The liturgical contrast is theatre: 'not variety but drama. What emerges is a directed pattern: a play with successive acts which depends for sense and meaning on the performance of those acts in given sequence . . . Corporate worship, thus understood, may typically be seen as a re-enactment of the drama of redemption.'

Amidst these alternatives and the confusing collision of differing congregational expectations, Clark offers a central affirmation - Word and sacrament are given for the purpose of congregational formation, which is more than training or motivating. It is the creative pressure of God on the people of God. This will have practical implications for preaching which must be seen as not the offering of a prepackaged system where answers are given. There must be an open-endedness whereby the story of salvation is retold and then continues, contextualized in the life of the congregation.

This book offers many quotable insights and a review should not pick out the best ones, ripped out of context. It is a short book but a slow read, for the author's style is loaded with metaphor and qualification. Sometimes the prose is not only *allusive* but *elusive*. But it is worth the effort and a likely reaction on finishing the book is to go back to the beginning and try again. The overall impression is more of a critique of current practice than a systematic presentation of hermeneutical principles - but they are there for those with the will, and stamina, to seek.

CHRISTOPHER J. ELLIS *Minister, Cemetery Road Baptist Church, Sheffield*

REVIEWS

Barbara G. Wheeler and Edward Farley, eds., *Shifting Boundaries: Contextual Approaches to the Structure of Theological Education*, Westminster/John Knox Press, 1991. 288pp. ISBN 0-664-25172-2. US\$ 19-95 Pb.

A feature of the last decade has been a notable and growing body of literature on theological education. Largely but not exclusively north American in origin, many scholars have pressed urgent and significant questions upon inherited traditions. This substantial collection of essays continues the debate. Although its transatlantic provenance is obvious, substantial meat is provided on which British practitioners can usefully chew. The jargon may at times be a challenge to easy digestion but there is nutritious food here.

What holds the wide-ranging essays together is a concern for the *theology* of theological education. It is a familiar argument that the development of specialist departments in the theological faculty has actually undermined the theological character of theological education. If theological understanding is the goal, then it may be that some accepted boundaries may have to shift. The present structures of theological education, in university and seminary, mostly perpetuate the specialist departments. This can bring fragmentation and presents problems of integration for participants and observers. Just what is theological education about?

A particular problem surrounds the 'theory to practice' model which is so dominant. Those who teach in college, preparing people for ministry, know well enough how the more obviously intellectual aspects of theological education do not have too much effect in and upon the practice of ministry. How are thinking and acting related? What are the basic epistemological questions to which theology must give attention? Should theological education find its focus in theology itself, or is the goal of such endeavour the development of the 'Christian practical thinker'? Both these possible approaches are represented among the contributors who are deeply aware of the challenge to overcome the consequences of much theological captivity to the white, male, western world as if this remains the primary arena of divine activity.

The question of the structure of theological education and ministerial formation is urgent because at its heart is the challenge of integration; of heart, mind and will; of the theological task and the broader human quest represented by the University; of answering the urgent questions of belief, value and practice. This collection of essays is a stimulating contribution to that task.

BRIAN HAYMES *Principal, The Northern Baptist College, Manchester*

THE BAPTIST QUARTERLY

Michael J. Baylor, ed., *The Radical Reformation*, Cambridge Texts in the History of Political Thought, CUP 1991. £27-50 HB, ISBN 0-521-37073-6; £9-95 Pb ISBN 0-521-37948-2.

During the past half century theologians have debated the relationship between two strands of Reformation history, the Anabaptists (Grebel, Hut) and other Reformation radicals (Müntzer, Gaismair). Some Mennonite historians, concerned to emphasize non-violence as a distinctive quality of the Anabaptist movement, minimized the connections between them. So also did Unitarian George H. Williams, in whose monumental *The Radical Reformation* of 1962 the violent radicals appear only incidentally. Now, almost thirty years later, Michael Baylor's volume by the same name intermingles the writings of Müntzer and Grebel, the articles of the Black Forest peasant army and the articles of the pacifist leaders at Schleithelm. In doing this, Baylor reflects a growing consensus among historians: the story of the two strands is one story, which gains in richness and credibility by being told together. Baylor's volume will assist students of the unofficial, impatient Reformation-from-below. He has assembled thirteen key writings on Christian social strategy from the period 1521-1527, both before and after the so-called 'Peasant War', and supplemented these with six statements by peasant and town activists. Translations of some of these documents have been published before. But all of these Baylor has translated anew, in renderings which read well, perhaps because their equivalence is at times somewhat dynamic. Baylor's introductions and scholarly apparatus are useful and (with several exceptions) accurate.

What really lives in this volume are the documents, and these fascinate. They indicate a considerable commonality of concern between violent and non-violent radicals, and demonstrate ways in which the surviving tradition of pacifist Anabaptism is a legitimate offspring of the peasants' movement. Many of the radicals were Christocentric, emphasizing love and peace as well as egalitarianism and redistribution. And when it came to conflict, as Hans Hergot emphasized in his tract of 1527, 'the scribes [clergy] and others [lords] were more violent than the peasants, a thousand times more violent' (Baylor, 223). In the 'peasants' war', as so often in history, the preponderant violence was establishment violence, which churchmen justified as a lesser evil while stigmatizing the peasants as the prime purveyors of rapine. However, as Baylor's collection of sources usefully demonstrates, the victims also had a voice; and their attempts to envision a renewed ordering of the world and to find a faithful way to work towards this are perpetually relevant.

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REVIEWS

Stanley Grenz, *Reason for Hope: the systematic theology of Wolfhart Pannenberg*, OUP 1990. ISBN 0-19-505966-2. 279pp. £27-50.

Stanley Grenz, a Baptist scholar now teaching in a North American seminary, who did his doctorate on Isaac Backus, an important figure in Baptist life in eighteenth-century America, under Pannenberg, returned for further study with Pannenberg and in something of an academic *coup* gained the agreement of Pannenberg to publish a version of the as yet not completed three-volume systematic theology. Of this work, the first volume has been published and is now available in English. Grenz therefore has produced in advance an overview of what will be a substantial twentieth-century work. Moreover, Pannenberg generally endorses the project in a foreword.

Are there any surprises in the system which Grenz reviews? Basically no. The future-orientated metaphysic for which Pannenberg is well known remains as basic framework for the doctrine of God and the world. As was already becoming clear in the untranslated collection of essays, *Grundfragen systematischer Theologie 2* (1980), the doctrine of the Trinity was emerging as far more integral to Pannenberg's ontology than many commentators had hitherto reckoned. In his *Systematic Theology* volume 1, Pannenberg does now have a very definitely trinitarian theological ontology: the God of the open future; Jesus in revelatory union of essence with the Father; and the spirit which continually integrates the present with the future, represent what classical dogmatics knows as Father, Son and Holy Spirit, a temporal trinitarian framework which explains most aspects of Pannenberg's doctrine. Though Grenz fails to demonstrate precisely how this is so, he nevertheless provides an accurate account of the various parts of Pannenberg's overall position.

Within the task of providing a synopsis of Pannenberg's theology, Grenz attempts to show lines of continuity and coherence, and to analyse the criticism that Pannenberg's theology has received and responds to that criticism. The last aim is the least well achieved, for with a largely American lens to his review, he omits some important critical essays written on this side of the Atlantic, notably that of Christoph Schwöbel from King's College London.

One particular problem, not identified by Grenz but which needs to be raised concerning Pannenberg's programme, is that of Apocalyptic and its interpretation. There is a rising tide of New Testament scholarly opinion arguing that Apocalyptic in the New Testament should not be interpreted in an eschatological fashion, which could challenge Pannenberg's whole framework. If the apocalyptic thought-forms of Jesus' day did not refer primarily to the end of history but to the presence of the Kingdom of God, then the end of history cannot be the interpretative matrix for the life, death and resurrection of Jesus in the way that Pannenberg argues. This will be a critical issue for Pannenberg and his school to address.

Grenz has written a very solid survey which will serve theological students and clergy well as an introductory book on Pannenberg. One hopes, however, that these readers will not be content with this introduction but will wish to move on from the processed version to the 'real thing', particularly in the shape of Pannenberg's *Systematic Theology* volume 1, now available in English. The challenge of the stimulus of this first volume must not be missed!

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THE BAPTIST QUARTERLY

C. J. Dyck, W. E. Keeney, A. J. Beachy, trans. and ed., *The Writings of Dirk Philips*, Classics of the Radical Reformation, Vol.6, Scottdale, Pa/Waterloo, Ont: Herald Press, 1992. 701 pp, incl. indexes and map. ISBN 0-8361-3111-8. US\$ 44.95 (\$54.95 in Canada).

At a time when many Baptists in this country are rediscovering the rich heritage of the Radical Reformation, it is a pleasure to see that the translation of primary source material is making progress. This volume is the most recent in a distinguished series which has already made the works of Sattler, Marpeck, Grebel and Hübmaier available to a wider audience (see the review of Vols 4 and 5 in *BQ* 34, April 1991, 88-91).

In contrast to some of the above names, however, that of Dirk Philips (1504-68) is relatively unknown. He belonged to the radical movement in the Netherlands normally associated with Menno Simons and for this reason his works have suffered neglect in that attention is usually focused on his more famous contemporary. Such neglect is a shame, as this translation of his works demonstrates. Philip's writings provide us with a good insight into the controversies, concerns and the overall context of this period. So we find here a response to Sebastian Franck's 'spiritualistic' approach to Christianity; a letter dealing with the Frisian-Flemish division over congregational authority (among other things), as well as a lengthy defence of Philips' 'Hoffmanite' Christology - the view that Jesus was born *out of* Mary but did not partake of her nature. Philips is particularly interesting because, along with his brother Obbe and Menno, he dissociated himself completely from the more apocalyptic form of radical expression which bore its inevitable fruit in the events at Münster in 1534-5.

These observations do not mean that these important treatises are easy to read. The style is thorough but repetitive and, as is characteristic of early Anabaptist writing, the text is saturated with allusions and quotations from Scripture. There is none of the polemic and rhetoric that one finds, for example, in the works of Menno Simons. The reviewer is not competent to judge the accuracy of the translation but with regard to its readability the translators seem to have adhered to their dictum that: 'A certain literalness has been found acceptable, even preferable, to undue smoothness' (p.12).

This, then, is a book for Reformation and Anabaptist scholars. It is attractively produced and well edited. The short introductory biography is helpful and the full bibliography and indexes will prove valuable for the specialist. Moreover this is material of importance for Baptist historians, not least because it was with the Dutch radicals (heirs of the heritage left by Dirk and Menno) that John Smyth and Thomas Helwys came into contact during their sojourn in the Netherlands during that vital period 1608-1612.

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