

# 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)

## Book Reviews

A HISTORY OF PROTESTANTISM : VOL. I : THE REFORMATION.

By E. G. Léonard. (Nelson.) 461 pp. 90s.

This first volume in a general history of Protestantism, published in France in 1961, will deserve a very warm welcome in this country in its new English edition. It is a typical piece of French historical writing on the grand scale, taking in the broad sweep of events with masterly vision ; ordering them with a fine sense of their innate cohesion ; and never afraid of generalization when it is penetrating rather than platitudinous. Such a historian can never work without a " theory " of history, or at least of his subject, and Emile Léonard is no exception. He cannot accept that the Reformation " was a reaction against a Catholic Church in which spirituality had grown progressively more parched ". Instead he postulates, as " one of the basic principles and guiding themes of this book ", that " the Reformation, far more than a revolt against Catholic faith, was its culmination and its full flowering " (p. 4). The resulting Protestantism, in all its variety, is Catholicism's greatest gift to the world : it is " the emancipated child of the Catholic Church ". He also detects a repetitive cycle in the history of Protestantism, which he proposes to analyse in the course of the whole work. This provides the nucleus of a reply to the astonished query as to how anything so fissiparous as Protestantism could be the natural progeny of something so monolithic as Catholicism : " *ecclesia reformata semper reformanda* ".

After a thorough investigation of the emergence of Lutheranism in Germany, with a disappointing postscript of only four pages on the Reformation in Scandinavia (and these four largely occupied with quotations from one book), Léonard sees the progress of Luther's doctrines checked by the " humanist " reformation of Zwingli and Bucer, and the " spiritual " movement of the Anabaptists. Profiting by this hesitation amongst their opponents, the Catholics launch the counter-attack of the Inquisition and the Council of Trent. Calvin then appears in the last part of the book, bringing fresh impetus to the Reformation, and more than that, founding a new civilization : " he created in Geneva a new type of man, ' Reformed ' man " (p. 349). Following the stimulating text are nearly eighty pages of general bibliographies (27 on Luther), which are supplemented by a host of other works on individuals and detailed matters listed in the footnotes. These references alone are immensely valuable. But the author's thesis provokes the reflection that Rome today appears to be on the threshold of some fresh crisis, and it is hard to believe this is the final result of increasing senility. Will there, perhaps, be a second birth ?

J. E. TILLER.

## THE REFORMERS AND THEIR STEPCHILDREN.

By Leonard Verduin. (*Paternoster.*) 296 pp. 25s.

The author's style is unfortunately so bad that the reviewer found this book an agony to read. As chapter-headings for a discussion of the distinctive standpoint of the "Stepchildren" (i.e. Anabaptists), Verduin takes eight German words which were habitually flung at their heads as terms of abuse; thus, "Donatisten" for separation of Church and State; "Stäbler" for voluntary church membership; "Catharer" for a purified Christian assembly; "Wiedertäufer" for believers' baptism; and so on. Those who are unacquainted with the works of the German Reformers will have to read on into the text to understand the meaning of these terse chapter-headings. But here, unfortunately, the reader will have to contend with the author's own way of putting matters. On the four topics mentioned above, for example, he will be informed of the "New Testament vision as to societal compositism" (p. 25); he will be told how "the cause of Christ picked up the dimension of coercionism" (p. 63); it will be made plain that "conductual-averagism is the inevitable consequence of the inclusive Church" (p. 95); and it will be asserted that "the Christian man is the man who has been led to say Amen to the controverting voice from the beyond" (p. 133).

Despite the Foreword by H. L. Ellison, and the Postscript by G. R. Beasley-Murray as a kind of Aaron and Hur to support the author on either side, Verduin has not written a very convincing book, largely because he depends too much upon a mass of quotations from all kinds of writers as a substitute for any very penetrating thought. He certainly shows that even the best of the Reformers were intolerant men. But he by no means demonstrates that toleration and the growth of the composite society he commends were due to the "Stepchildren". Readers on this side of the Atlantic will be aghast at how completely indoctrinated Verduin is in an American outlook whose smug assumptions run right through the book: "Where is the Church in a healthier condition?" (p. 188). In this country, where among others the expatriate American T. S. Eliot has advocated belief in the idea of a Christian society, we are at least perhaps aware of the failure of the Church's social witness.

J. E. TILLER.

## PROTESTANTISM IN AMERICA.

By Jerald C. Brauer. (*S.C.M.*) 320 pp. 30s.

The object of this book is to bring before interested and inquiring people the story of the origins and development of the Protestant churches in America. In racy style, and with vivid pen portraits of the chief characters concerned, the author splendidly achieves his purpose. We are confronted with a close-knit series of events, from the arrival of the first three ships in the Jamestown river in 1607, some thirteen years before the more famous "Mayflower" Pilgrims set sail from Plymouth, to the age of Paul Tillich, contemporary American churchgoing, Martin Luther King and the segregation issue up to the Selma, Alabama, demonstration of 1965.

In between, the author traces the heroic early colonists and those who ministered to them, the setting up of the different denominational

churches, the "great awakening"; the episcopacy issue, and the spiritual repercussions of the American War of Independence. For the eighteenth century, religious as well as political liberty was the great battlefield. In the nineteenth century, the American Civil War over the slavery controversy gave rise to bitter feelings within the churches. At the same time, spiritual revivals through such leaders as Charles Finney and D. L. Moody brought lasting benefits, as shown in the setting up of such organizations as the Y.M.C.A. and the Student Volunteer Movement, with its missionary outreach. The Church's battles with heresy and schism, and with the State for justice in society, illustrate the fresh, if sometimes crude vitality of Christian witness. Of particular interest to many will be the chapters on the post-1914 era, with the conservative versus liberal controversies, and the growing awareness of America's contribution to world Christianity through increasing participation in ecumenical councils.

No one wishing to understand American Protestantism today can afford to neglect this book; it will bring much new light and encouragement to those who look for spiritual as well as political leadership from the American people.

COLLISS DAVIES.

#### THE EARLY ELIZABETHAN SUCCESSION QUESTION 1558-1568.

*By Mortimer Levine. (Stanford University Press.) 245 pp.  
56s.*

It is common knowledge that the question of a male heir was very much tied up with Henry VIII's matrimonial adventures. After the bloody disputes between red and white roses, heirs were of great importance to Tudor monarchs and indeed to England. But we are inclined to forget that this question did not end with Henry. Dr. Levine is quite right that too little attention has been paid to Elizabeth's succession and the problem it posed. Dr. Levine enumerates a few minor contenders and then concentrates on the two main candidates. The first was Mary Stuart, queen first of France and then of Scotland. She was next in line according to blood, and was generally the Papist candidate until she blotted her copybook with a Calvinist marriage to the Earl of Bothwell. She virtually destroyed her chances by allowing popular suspicion of her complicity in the murder of her former husband Darnley to grow up. So, early in 1568, it seemed almost a foregone conclusion that the other main contender Lady Catherine Grey would succeed, but on Jan. 27 she died. She was of Suffolk lineage, being grand-daughter of Henry VIII's younger daughter Mary Tudor and sister of the ill-fated Lady Jane Grey. She had the support of the capable Puritan lawyers in the 1566 Parliament and only determined stonewalling by the Queen prevented them wrapping the issue up then and there. But Elizabeth, like most Tudors, was deft in handling her Parliaments. Had she not told the earlier 1563 Parliament that she would marry and earnestly consider the succession question, and then done little about either? The succession issue was of course tied up with the Papist-Protestant struggle, and this led to a tract warfare. But the issue was not simple. Other matters such as political alliances were involved. Once Catherine was dead, one might have expected a

walk-over for Mary despite her blunders, and the declension of her chances, and indeed she did make a remarkable comeback. She escaped from captivity in Loch Leven castle, and came south. Soon she was involved in revolts and intrigue. They were unsuccessful and the end was almost inevitable—the block for treason. Thus the succession question, which had favoured first one candidate and then the other, petered out and the way was left clear for James VI and I and for the Stuart line, a line which did England little good and steadily degenerated until its replacement by William of Orange became inevitable. But that is another succession story. Dr. Levine has done a good job in his study, his book will certainly be a standard work in this specialist field for some time to come.

G. E. DUFFIELD.

THE REVOLUTION OF THE SAINTS : A STUDY IN THE ORIGINS OF RADICAL POLITICS.

By Michael Walzer. (Weidenfeld & Nicholson.) 332 pp.  
45s.

People who saw Richard Cawston's television documentary on the Earls Court Crusade entitled "Those who came forward" will find Mr. Walzer's treatment of the Puritans in this book a rather similar production. Richard Cawston gave us an able, interesting, and accurate documentary on Billy Graham's work from the merely human point of view. We were not shown the demonstration of the Holy Spirit's power through the Word of God. *The Revolution of the Saints* treats the Puritan movement similarly. An interesting and thorough account of the early Puritans of Calvin's time, and then the Puritans of the following century, it tells us how they worked in ecclesiastical and secular politics to get the kind of society they believed was God's will. It gives us some legitimate psychological insight into their minds and is completely free from that slightly superstitious reverence for them of which we evangelicals of this twentieth century may sometimes be guilty. However, because Mr. Walzer is not himself committed to the Word of God as they were, he does not appreciate or record the Holy Spirit revival in which they moved. But having said this, the book is a valuable corrective to those who would canonize the Puritans and also a great inspiration to evangelical Christians of our century faced with the difficult problem of being involved in politics, in power, and in the world generally. We are shown that because men like Calvin had found a new authority, that is, the Word of God which is above the authority of either Church or State, and because as a result they found themselves at odds with both Church and State, they laid the foundations of a new era for the western nations. What Mr. Walzer fails to do is to show the strong current of social justice flowing through the work of men like Calvin, Manton, and Watson. Only a hard side is shown.

Having talked of Calvinism as an ideology Mr. Walzer goes on to give us two case studies in Calvinist politics, the French Huguenots on the one hand and the English Marian exiles on the other. He shows us the place that the Puritan clergy believed they ought to have in the reformed church and says that they meant to have power over the lay folk by virtue of their office, but this was a power they came to lose as

the very result of their followers learning the lesson of the authority of any man who knew the Word of God.

Mr. Walzer sees the Puritans as like the Jacobins and the Bolsheviks, attempting the creation of a new order, but for it they needed new men. He points out that just as the Puritans condemned the fashions, the dance, and the drama of their day so Jacobin leader Robespierre attacked the hedonism and the morals of the new bourgeoisie and later Lenin was to declare that dissoluteness in sexual life was bourgeois, a phenomenon of decay. In each of these three revolutionary movements sainthood and revolution are connected, but when the revolution has achieved the changes in society which were its goals men no longer want the discipline necessary for the struggle and so the enthusiastic Puritan goes out of fashion.

It is Mr. Walzer's belief that in producing new men (saints), new organizations (congregations), new patterns of human connection (covenants among brethren), and finally a new society (the Holy Commonwealth) the Puritans were engaging in a political activity unknown in Europe before the sixteenth century, an activity in fact of political radicalism comparable to Jacobinism and Bolshevism. It is this approach which makes his book so stimulating and worthy of study.

E. G. STRIDE,

#### THE CHURCH OF ENGLAND IN SOUTH AFRICA : A STUDY OF ITS HISTORY, PRINCIPLES, AND STATUS.

By A. G. Ive. (*Church of England Information Office, P.O. Box 1530, Cape Town. Distributed in Europe and America by the Marcham Manor Press.*) 108 pp. 4s. 6d.

This popular history of one of the two Anglican churches in South Africa is beautifully produced with more than seventy-five illustrations, index, annotated bibliography, list of relevant legal judgments, and commendatory foreword from Dr. Broughton Knox of Sydney. The Church of England in South Africa is an evangelical church; it is internally a harmonious church, though it has been under attack in lawsuits by the other Anglican church for years, and the reviewer has just heard of yet another such case, in the autumn of 1966. From a constitutional and legal position the Church of England in South Africa (CESA) has an immeasurably superior claim to be the Anglican church in South Africa, though very properly CESA prefers to keep the Church of England rather than wear the dubious denominational tag Anglican. Yet the other church, the Church of the Province of South Africa (CPSA) contains a few evangelicals, who have a tough time, being subject to all manner of official pressures to do things they do not conscientiously want to do. CPSA is largely Anglo-Catholic today, undoubtedly Tractarian in origin, and from a technical point of view schismatic within the Anglican family.

Mr. Ive's book is a study of CESA, well written, backed by very considerable reading and study. Relations between CESA and CPSA have probably always been strained, and though the book is written by a CESA member, its tone is restrained and moderate. Mr. Ive recalls the early history, the legal disputes, the separate developments of the two churches, the willingness of CESA to consider union in the 30's, but

the flat rejection CPSA gave CESA then. He deals fairly with recent events—Canon Hickinbotham's mission to heal the division, Archbishop Fisher's foolish attempt to excommunicate Bishop Morris, and his more sensible climb-down when challenged. What is particularly grievous is the way CPSA persists in bringing law-suits against fellow Christians and fellow Anglicans. CESA has very naturally resisted, but never taken the legal initiative or offensive. How CPSA can be a member of the WCC, seek union with other Protestant bodies, and then behave like this to fellow Anglicans is beyond most observers' comprehension.

What of the future of CESA? Well, it is a flourishing, if small, church; it gets on with proclaiming the Gospel. It believes it has a mission to English emigrants particularly, though it also has a flourishing work among black Africans. At present CESA is not in the WCC. Perhaps it should continue separately. But as there seems little hope of progress with CPSA, perhaps the wisest thing would be to move towards the Dutch Reformed Church. There are of course complicating factors such as the basic suspicion between Dutch and British South Africans, which has not been helped by the crass stupidity of South African policies of successive British governments and even more by ill-considered and ill-informed statements from WCC and BCC circles. Mr. Ive has provided an invaluable little book, which should be compulsory reading for any who want to grapple with the problems of the Anglican Communion and the ecumenical problems of South Africa.

G. E. DUFFIELD.

### CHRISTIANITY AND POLITICS.

*By Reginald Stackhouse. (English Universities Press.) 131 pp.  
7s. 6d.*

In less than 150 pages Mr. Stackhouse gives an exposition of the significance of power, and the possibilities of both demonic and beneficent exercise of power by the State. He sees the State as God's will for us but explains that this does not mean that we are not to resist the State and rebuke and challenge it on the one hand while encouraging it and supporting it on the other when it serves the good. His sources include Aristotle and Augustine, John Calvin and Sir Winston Churchill, Harold Laski and Reinhold Niebuhr, among many others. As Mr. Stackhouse is an American his illustrations come from both sides of the Atlantic. His opinion that the Bible does not teach the State's responsibility for welfare fails to take note of Ezekiel 34, where Israelite government is condemned for failing to care for the sick. The author sees the welfare state as an expression of both love and justice and therefore justifiable on New Testament grounds.

Because the book is short many things have to be left out and so although he mentions the Clapham Sect and William Wilberforce, his description of factory reform leaves out entirely any mention of Lord Shaftesbury and the vast work which that man accomplished.

This is a scholarly yet readable book, certain to be of use to many evangelicals who in this mid-twentieth century are beginning to accept social responsibility in a way that our Puritan and evangelical forefathers did.

E. G. STRIDE.

## THE CHURCH IN THE NEXT DECADE.

By Eugene Carson Blake. (Macmillan.) 152 pp. \$4.95.

## RELIGIOUS LIBERTY : AN END AND A BEGINNING.

Edited by J. C. Murray, S.J. (Macmillan.) 192 pp. \$4.95.

The first of these two books is an ephemeral selection of essays, articles, and sermons from the new Secretary General of the World Council of Churches. Many of them are geared to the American scene such as Blake's refutation of the John Birch Society charges and non-Americans simply marvel at the extraordinary ramifications of American Christianity. All the chapters are in the general ecumenical area, and perhaps the best is the one on South Africa, where the writer does attempt to understand the problems there before criticizing the Dutch Reformed Church—something absent from many WCC pontifications.

Murray's book seeks to open up discussion on the Religious Liberty Declaration emanating from Vatican II, of which he himself was the chief drafter. He gives the text annotated by himself at the back of the book. Lutheran J. C. Brauer and Jesuit F. J. Canavan make the case for religious liberty, the latter criticizing the Declaration as in places unconvincing to non-Romans. Protestant readers will look with interest at the section on Revelation. Protestant D. N. Freedman very properly regrets the absence of Old Testament references in the Declaration, but he is surely wrong to class the prophets as religious dissenters. They were upholding the truth of God against a corrupt church, and that is rather more germane to the subject. It is a pity Freedman did not have space to expound his case in detail, for Jesuit J. L. McKenzie utterly fails to provide an adequate biblical basis for his case. The next two chapters apply the Declaration to the situation in the U.S.A. Then Dr. Langmead Casserley sets it in its philosophical and historical context ; but the concluding essay by a Belgian Jesuit is an unbalanced affair and jumps all over the place. Only the first essay in which the editor explains the various stages by which the schema came into existence really comes off. All the others are too short to be much use. But the subject of religious liberty which was once quite literally a burning matter is still that metaphorically. The significant thing is that neither Roman nor WCC writers, who have been holding forth on this subject for some little while now, seem to be able to find any adequate biblical basis for their cases. It makes one wonder whether we ought not to think again about the question of the *respublica Christiana* idea and whether it is not unduly influenced by a desire to be in line with current fashions. Father Murray is quite correct that it will take some time to assess the real significance of the Vatican II Declaration, which gave away nothing on Roman absolutist claims. The subject is important today, but this book of essays is too slight to be more than a modest contribution to continuing discussions.

G. E. DUFFIELD.

## A HANDBOOK OF THEOLOGICAL TERMS.

By Van A. Harvey. (Allen & Unwin.) 217 pp. 30s.

This is not simply another theological dictionary of the type which has long been on the market. It represents a distinctive piece of writing

which admirably fulfils the aim described in the preface. The author comments: "My aim has not been to provide definitions of obscure theological terms but to indicate how such terms, ancient and modern, have been *variously used* in differing circumstances and *what is at issue* in these various uses" (p. 7, my italics). One of the chief pitfalls confronting an enterprise of this sort is that the same theological term can and often does acquire important new meanings when it enters a new area of discussion or the vocabulary of a creative writer. But Professor Harvey is well aware of such traps, and skilfully signposts them for his readers.

The author apportions his restricted space with astonishing effectiveness. The attempt to discuss nearly three hundred and fifty terms in little more than two hundred pages could easily have resulted in a volume of trivial commonplaces and misleading generalizations. But this work contains surprisingly few generalizations, and comments are almost always completely to the point. Some of the subjects extend over a good three pages, as, for example, "Natural Theology" and "Proofs for the Existence of God". "Faith" occupies two and a half pages, whilst "Christology" and "Theodicy" cover just over two pages, and "Existentialism" covers just under two pages. "Epistemology", "Ontological Argument", "Symbol", and "Theism" each occupies a page. Half-page articles include "Phenomenology" and "Synoptic Problem". Five lines each are assigned to "Notes of the Church", "Hypostatic Union", and "Theophany", two lines to "Agrapha", and less than a line to "Agathology".

Professor Harvey is at his best on philosophical theology, and on terms which have distinctive meanings in the writings of modern theologians such as Tillich. With great care he underlines, for instance, the crucial difference between such terms as *existentiell* and *existenzial*. Frequently the author admits either implicitly or explicitly that "this word . . . is one impossible to define without prejudicing discussion to some degree" (p. 198). Admittedly in a book of this compass almost every critic will be able to find several statements which he would wish to qualify. The article on "Conscience", for example, could well remain as it stands if C. A. Pierce had never taken up his pen. Similarly the author's connection between the New Quest movement and "showing that the essential portrait of Jesus in the Gospels is correct" (p. 103) will seem unduly optimistic at this stage to many readers.

Most theological students, and certainly anyone who finds himself plunged suddenly into the writings of contemporary theologians, will find this book a boon. In the field of systematic and philosophical theology it stands as a competent counterpart to the word-books, in the biblical field, edited by Professor Alan Richardson or by Professor J.-J. von Allmen, even though it represents the work of a single author. In spite of its calculated limitations, there can be no doubt about its value.

ANTHONY THISELTON.

### THE THEOLOGY OF RUDOLF BULTMANN.

*Edited by Charles W. Kegley. (S.C.M.) 320 pp. 45s.*

This volume follows the successful pattern of *The Library of Living Theology* published by MacMillan: (1) editorial preface: (2) auto-

biographical reflections ; (3) interpretative essays by sixteen scholars on various aspects of Bultmann's thought ; (4) a series of " replies " by Bultmann himself ; (5) a complete list of his publications up to 1965 ; and (6) two substantial indices of subjects and names.

Bultmann's autobiographical reflections add nothing to what is commonly known already. But almost every one of the sixteen essays deserves a review of its own. Günther Bornkamm and Schubert Ogden each contributes an essay on the significance of Bultmann's work as a whole. Both are concerned to forestall further criticisms of Bultmann which they consider to be misdirected or superficial. Both insist that he has refused to abandon the *skandalon* of Christianity ; Bornkamm with warm approval (pp. 15 ff.), but Ogden with his characteristic claim that Bultmann has in this respect stopped inconsistently in the midst of his necessary process of demythologization (pp. 120 ff.). Bornkamm takes up the increasingly familiar, but still unconvincing theme that Bultmann " has consistently carried on the Reformation heritage " (p. 17). The theme is repeated in several essays, and Bultmann always seems grateful to be reassured about his connexion with Luther (cf. pp. 258 and 259), in spite of all his insistence that faith is at all times simply, as Bornkamm expresses it on p. 5, " obedient decision bereft of all worldly assurance ".

Schubert Ogden argues two convincing points about Bultmann's attitude to myth. Firstly, he argues, there are distinctive features in Bultmann's concept which are not always present in the thought of other theologians. Secondly, the motivation behind the process of demythologization is, he reminds us, only secondarily an apologetic one. In his own assessment of Bultmann, Ogden makes two further points. He queries (1) whether much of what passes for " post-Bultmannism " thought does not rather reflect " pre-Bultmannism " reactionism (pp. 117-120) ; and (2) whether Bultmann would not have done better to have followed his pupil's lead, and looked beyond the early Heidegger to something like American process-thought, as represented, for example, in the philosophy of Charles Hartshorne (pp. 120-126).

E. M. Good clarifies some fundamental questions about demythologization. He includes some useful concrete instances of the distinctive contrasts between historical, mythological, and existential types of statements. Good denies that demythologization represents mere reductionism. But at the same time he insists, " the myth could not . . . have arisen without history ", and asks " By what criterion do we say that the Jesus of history either is or is not kerygma ? " (p. 38). By way of " reply " at this point Bultmann simply steps back into his contrast between " direct speaking of God ", which is " mythological ", and " talk which concerns the activity of God " which is analogical (p. 259). But of course it is precisely the relationship between myth and analogy in Bultmann that has evoked criticism from such a writer as Helmut Gollwitzer.

H. P. Owen lucidly summarizes Bultmann's concept of revelation under five headings, and discusses its theological inferences. In his critical comments he begins with the basic starting-point that " ' believing in ' is impossible without some measure of ' believing that ' " (p. 47). He further points out that " while ' encounter ' is a possible . . . image

for depicting the relation between God and man, it is not the only image" (p. 48). After a brief critical discussion of the term 'self-understanding', he finally describes as incredible Bultmann's "refusal to find any divine epiphany in the historical Jesus" (p. 50). Bultmann is not completely convincing when he seems to suggest in his "reply" that an adequate emphasis on the eschatological character of revelation and the mission of Jesus would solve almost all these difficulties (pp. 261-262).

Heinrich Ott and Paul S. Minear discuss history and eschatology respectively. Both writers raise crucial questions. Ott has a particularly clear analysis of what lies behind Bultmann's philosophy of history (cf. pp. 55 ff.), and offers at least three constructive criticisms, one of which draws from Bultmann the admission that he cannot reckon critically with an End of history in which all that is hidden will be revealed (cf. pp. 58 and 264). Paul Minear is consistently acute both in his exposition and his appraisal of Bultmann's interpretation of New Testament eschatology. He refuses to accept Bultmann's presentation of the antithesis "nature versus history . . . cosmology versus anthropology" (p. 77) as an exclusive alternative.

The inferences of Bultmann's concept of faith are laid bare in an intriguing essay by K. E. Logstrup. It matches outspoken criticism with sympathetic sensitivity, and it discloses those elements at the very centre of Bultmann's thought which perhaps reflect a part, though not the whole, of Kierkegaard's religion, and especially the central conviction that "faith exists only as decision" (p. 95). Here we see not so much existentialist philosophy as existentialist religion. Bultmann's attitude to philosophy is discussed in two valuable essays by John Macquarrie and Götz Harbsmeier. Macquarrie illustrates Bultmann's positive attitude to philosophy with reference to Heidegger, and his negative attitude with reference to Jaspers, adding four brief questions of his own. Harbsmeier concentrates on expounding his contention that Bultmann's utilization of Heidegger springs from little or nothing more than the problem of language and concept.

The essays which we have selected for individual comment are not the only ones which deserve it. The whole volume is packed with positive and useful discussion. This is not to say that some added features might not have been welcome: Bultmann's "replies", for example, are very often too brief to get to grips with the points made by his critics, and it would have been useful to have had very much more on his specific contentions about concrete problems in the field of the New Testament history and exegesis. But the wish for more does not detract from the unquestionable value of what has been written.

ANTHONY C. THISELTON.

#### TOWARDS A THEOLOGY OF INVOLVEMENT: A STUDY OF ERNST TROELTSCH.

*By Benjamin A. Reist. (S.C.M.) 264 pp. 35s.*

Ernst Troeltsch is one of those names which have their own peculiar aura. Doubtless this is partly due to the difficulty, diffuseness, and general inaccessibility of its owner's writings. For although Troeltsch wrote much, there is no single work which sets out his thought. Nor

indeed is his thought capable of being set out as a system, for it was constantly changing. Troeltsch is known in English for his massive, two-volume *Social Teaching of the Christian Churches* (1912, E.T. 1931), his contributions to Hasting's *Encyclopedia of Religion and Ethics*, and one or two essays and lectures. But the bulk of his work—including his great unfinished *Historical Relativism and its Problems* (1922)—remains untranslated.

Troeltsch was born in 1865 and died in 1923. Between 1891 and 1915 he taught theology at Göttingen, Bonn, and Heidelberg. He then abandoned theology and assumed the chair of philosophy at Berlin. In his student days he came under the influence of Ritschl who stimulated his lifelong interest in the analysis of the past, particularly of classical Protestantism, the study of the contemporary world, and the restatement of Christianity in valid, modern terms. Early on he came to the conclusion that the Reformation was essentially medieval in character, whereas the modern world with its irreligious autonomy stems from the Enlightenment. As time went on, Troeltsch became increasingly sceptical about historic, institutional Christianity, when viewed against the background of world history and world religions. He still believed in a God, but believed that the form of religion was essentially conditioned by social and historical factors. Indeed, the "great religions" might be described as "crystallizations of the thought of great races, as these races are themselves crystallizations of the various biological and anthropological forms". The whole future of Christianity was in the balance. Bold and far-reaching changes were needed if it was to survive.

Although over forty years have elapsed since his death, this is the first major study of Troeltsch to be written in English. The author is an American who has studied on the Continent, working on Troeltsch for his doctorate. He is now a professor at the San Francisco Theological Seminary. Occasionally his writing is spiced with Americanisms. At times he is inclined to formulate ideas in ways unfamiliar to the English mind (though doubtless his subject has contributed also to this). Nevertheless, he has produced an important, balanced study which will be valued by students of the philosophy of religion for its good documentation, fairness, and helpful introduction to one of the most important thinkers of our time.

COLIN BROWN.

#### CONTEMPORARY CONTINENTAL THEOLOGIANS.

*S. Paul Schilling. (S.C.M.) 288 pp. 35s.*

The author of this well-produced book is professor of Systematic Theology at the Boston University School of Theology in the U.S.A. In this work he has selected eleven representative European theologians, and attempted to state the main theological tenets and emphases of each, with his own evaluation of them, in the space of one chapter. The final chapter sets out to draw the varying strands together and point out the similarities and differences which emerge, first amongst the Protestants, and then between them and the Roman and Eastern Orthodox theologians discussed.

The object of the work is really to bring into clearer focus for American readers the contemporary theological scene in Europe. Schilling

has therefore concentrated on Protestantism, from which eight of his eleven theologians are drawn. These he divides into three groups: "Theologians of the Word" (Barth, Diem, and Hromádka), "Theologies of Existence" (Bultmann, Gogarten, and Ebeling), and "Neo-Lutheran Theologies" (Schlink and Wingren). His two Roman choices are Yves Congar and Karl Rahner, while the solitary Eastern Orthodox is Nikos Nissiotis, of the Ecumenical Institute.

It goes without saying that the task undertaken is herculean, but within his limited space Schilling has pulled it off with a considerable measure of success. On the whole the picture that emerges is true to Continental theology at the present time, although the account given of each man's thought is inevitably sketchy, selective, and incomplete. Despite his very fine attempt to be fair—and his "critiques" are generally well-balanced—one could not help noticing how the areas of thought examined in each case reflect the author's own interests, or presumably so. For instance, very little is ever said about just how these men view the work of Christ, in particular the atonement, which is a strange and glaring omission. And his own position, along with his desire to "tie up" similarities and differences at the end, sometimes leads him to imbalance and over-simplification. But it is still an interesting book for anyone wishing to glimpse the Continental scene in theology.

J. P. BAKER.

#### THE FOURTH SESSION: THE DEBATES AND DECREES OF VATICAN COUNCIL II, SEPTEMBER 14 TO DECEMBER 8, 1965.

*By Xavier Rynne. (Faber.) 368 pp. 42s.*

With its fourth session in the autumn of 1965 the Second Vatican Council came to a close. In October it promulgated its Declaration on Non-Christian Religions, condemning anti-semitism and proposing dialogue among the monotheistic religions in an effort to bring about a universal fraternity of men. The same month documents were also promulgated on bishops, education, religious orders, and seminary training, all with a view to up-dating these institutions. In November the important Constitution on the Divine Revelation was finally approved. December saw the authorization of decrees on priesthood and mission, the Declaration on Religious Liberty, and the Constitution on the Church in the Modern World. Before the Council closed a joint-statement was published by the Roman Catholic and Eastern Orthodox Churches, declaring their desire to cancel and "remove from memory" the events which brought about the Great Schism of 1054.

All these events together with the behind-the-scenes politics and lobbying are dramatically retold in Xavier Rynne's final volume on the Vatican Council. Like its three predecessors it is racy and packed with detail, reprinting in appendices some of the more important documents and addresses. Again the true identity of its author is not disclosed. And again it makes no bones about casting Cardinal Ottaviani in the role of bogey man of Catholic ecclesiastical politics. The tone is set by the unblushing remark of the preface: "If honesty required us to call a spade a spade, it was also occasionally necessary to call a knave a knave".

No one concerned with ecumenical relationships can afford not to

study Xavier Rynne. He may well have to wade through masses of detail. All but the most bitter anti-Romanists will find themselves occasionally embarrassed by the petty bickering and the dirty linen duly exhibited. The reader will scarcely need to remind himself that facts and figures do not of themselves guarantee objectivity. But then, Xavier Rynne never attempts to conceal his sympathies. What he does claim is that he is frank, honest, and accurate. He is unique in presenting in his four volumes a complete record of the whole Council. And no other work can match his in conveying the flavour of present-day Vatican politics.

COLIN BROWN.

### INTRODUCTION TO THE NEW TESTAMENT.

By *W. G. Kümmel*. (S.C.M.) 444 pp. 50s.

This is one of the most important books for the student of the New Testament to have appeared for some time. It has a somewhat composite origin which could make a happy hunting ground for source-critics! The first book was by Paul Feine and Johannes Behm and is the standard New Testament introduction in Germany. The twelfth edition was edited by Dr. Kümmel, who is Professor of New Testament at Marburg, and produced in 1963. The fourteenth edition (1965) has now been translated into readable English by Dr. A. J. Mattill, Jr. and is offered to the English speaking world as a volume in the S.C.M. Press New Testament Library.

One expects of German scholars that their work should be thorough and systematic and this volume is a monument to such qualities. If Donald Guthrie's introduction marked an important epoch in conservative British New Testament scholarship because of its comprehensiveness and fairness to liberal and Continental scholarship, Professor Kümmel's indirectly repays the compliment. It is good to see that, whatever his own position, he has read and noted whatever is best from whatever source it comes.

The general typographical lay-out of the book is less satisfactory than that of most S.C.M. Press publications. Not only is the type smaller than it might be, but in the absence of footnotes the references all occur in the text. More serious however are the limitations of the index. Apart from the giving of inadequate initials in at least three cases, we have wrong initials (D. Q. Morton) and varying ones (F. C. Cross and F. L. Cross both referring to the latter). Names also are wrongly spelt in S. Neil, and the appearance of G. Hebert sometimes as himself and sometimes as G. Herbert. The names are in the wrong order on pp. 428 and 435 and there is a misprint in a page number given on p. 425. A wrong title is given to a book by C. F. D. Moule on p. 392. Altogether it would be advisable for the publishers to check the index and bibliographies very carefully, though the fact that the typesetting was done in the United States may be responsible for some of the confusion. But presumably S.C.M. themselves must take the rap for spelling the translator's name wrongly on the dust jacket!

What of the positions adopted in the book? Dr. Kümmel regards Mark and the hypothetical "Q" (which he wisely declines to define with any precision) as the only written sources of Matthew and Luke. Mark "molded theologically the Palestinian Jesus-tradition according

to Gentile-Christian presuppositions" but is not dependent closely upon either Peter or Paul. John is held to depend upon Mark and Luke, and the beloved disciple and the author of the Gospel are both said to be unknown to us. While Ephesians and the Pastoral Epistles are denied to Paul, Colossians and 2 Thessalonians are regarded as authentic. Hebrews is thought to be written to a Gentile congregation in the 80's. 1 Peter he believes to have been written about 90 to 95 and he takes suffering rather than baptism as a starting point for its understanding. 1 John is taken as the work of the Fourth Evangelist.

R. E. NIXON.

#### CHRISTIANITY ACCORDING TO PAUL.

By *Michel Bouttier*. (S.C.M.) 128 pp. 18s.

#### THE COLLECTION.

By *Keith Nickle*. (S.C.M.) 176 pp. 16s.

#### CHRIST, LORD, SON OF GOD.

By *Walter Kramer*. (S.C.M.) 237 pp. 25s.

These three books have several things in common. They are all published in the same series, Studies in Biblical Theology; they are all doctoral studies; and they are all about Paul. One might add that they are all somewhat daunting reading.

Kramer, who directs the evangelical training school in Zurich, and studied under Conzelmann and E. Schweizer, has produced a weighty contribution to Pauline christology. He has unusually highly developed perception, for the first half of his book is concerned with the meaning of the three titles in pre-Pauline material which got entombed in the Pauline writings, and which he can uncover with confidence. He concludes that the title Christ goes with *pistis* and *kerygma*, and is distinct from Lord which refers primarily to the present Lordship of Jesus but also to His parousia. Kramer thinks that the title had two independent origins, in Aramaic speaking circles with an eschatological orientation (*Maranatha*) and in Hellenistic circles, associated with *onoma* and *homologia* to acclaim His present Lordship. "Son of God", he thinks, originated as an adoption formula subsequent to the resurrection in Jewish Christian circles, but carried a sense of pre-existence in Hellenistic areas. Paul, he argues, follows the pre-Pauline pattern to a large extent, though he is inclined to conflate the connotations of "Lord" and "Christ" and to make little use of the "Son of God" conception. The book tails off in the examination of small independent matters, largely concerned with the lexicography of the terms employed. Kramer makes use of Cullmann's and Vincent Taylor's work on the subject, but is apparently ignorant of Hunter's *Paul and His Predecessors* and was too late for Fuller's or Hahn's *Christologies*.

Bouttier's work is very different. It is an adaptation of his doctoral thesis on the theme of "In Christ", and it comes from a scholar immersed in pastoral work in Switzerland, and is all the fresher for that. He has a deep understanding of the mind of Paul, and of the corporate and individual aspects of incorporation into Christ. He has a lot to say about communion with Christ but takes no notice of the important book on this subject by A. R. George. Sharing in Christ's

death and resurrection, waiting for him, enjoying His life through the Spirit, the new creation, sonship—all are given illuminating though hardly systematic treatment. Indeed, he eschews the systematic, as did Paul before him. "*In Christo*," Bouttier argues, takes us to the centre of Paul's thought, but he never thought of it as a separate subject. Rather, it illuminates his whole teaching. It means nothing in itself, but in every passage where it occurs it enriches the context.

Bouttier has given us a sensitive, moving book. But why should it be priced at 18s. when the much longer work, *The Collection*, is 16s.? This seems to me as enigmatic as the author's name of the latter book seems appropriate. It is very fitting that Mr. Nickle should write on the *Collection*!

And very well he does it, too. Well laid out, and carefully argued, this book owes a lot to the thought of both Cullmann and Munck. Nickle shows parallels for Paul's collection in Judaism, and the meagre echoes of the venture in later writings, but the main part of his work is devoted to an unsatisfactory historical reconstruction which gives very few marks to the reliability of Acts and yet has perforce to come back to it in the end—in default of any other information on the early years of the Church. If this is unsatisfactory, his theological evaluation of the purpose of the *Collection* is excellent—as the realization of Christian charity, the expression of Christian unity, and the anticipation of Christian eschatology.

None of these books is likely to be a best seller. But scholarly purchasers will find plenty of rewarding material if they persevere with them.

E. M. B. GREEN.

#### THE ACTS OF THE APOSTLES.

*Commentary by J. W. Packer. (Cambridge University Press.)*  
233 pp. 9s. 6d.

#### THE PASTORAL LETTERS.

*Commentary by A. T. Hanson. (Cambridge University Press.)*  
126 pp. 8s. 6d.

These are the two latest volumes in the *Cambridge Bible Commentary* on the New English Bible which is in process of replacing the *Cambridge Bible for Schools*. Mr. Packer, who is a headmaster and is one of the general editors of the series, has a difficult task to do anything worthwhile on Acts in the compass allowed. He provides a readable introduction though it is not too clearly set out. It is good to see that he finds the suggestion that Luke depends upon a misreading of Josephus in Acts 5 to be somewhat improbable. "The book is a conversation piece. To look with scholarly precision for the sources of Acts is rather like trying to track down the lines of argument in a discussion round the dinner-table to their original contributors." The commentary is lively if not very deep and he produces the occasional gem such as his showing the affinities of Luke to a television producer in Acts 4 and 5.

Professor Hanson (the Hull twin, not the Nottingham one) gives us a brief introduction. He favours a theory of genuine Pauline fragments incorporated into later works, but tries to be too precise in dating them

about 105 A.D. Timothy and Titus are treated as ideal figures to show what local church leaders ought to be like. But Hanson seems to cut the knot concerning the development of the ministry in the writer's time by assuming that he is writing for people in the position of bishops but is deliberately leaving it vague because he knew that such had not existed in St. Paul's time. He has a good number of vigorous comments but there are a few issues he does not really tackle and it cannot be reckoned to be as significant a contribution to the literature on the Pastorals as one would have wished.

R. E. NIXON.

#### THE EPISTLE OF JAMES.

*By C. Leslie Mitton. (Marshall, Morgan, & Scott.) 255 pp. 30s.*

It is good to be able to welcome a full length commentary on James by Dr. Mitton, who is Principal of Handsworth College, Birmingham, and Editor of the *Expository Times*. He has written on the English text with occasional reference to the Greek, and while his scholarship is clearly in evidence, the aim of the commentary is essentially to expound its real meaning in a relevant way. He succeeds admirably in this and scholar, preacher, and ordinary reader alike can welcome his work.

If Mitton found Pauline authorship of Ephesians difficult in his celebrated work on the subject, he is prepared to accept that the traditional ascription of this epistle to the Lord's brother is most likely to be correct. The origin of the epistle, which he describes as "a loosely integrated collection of didactic material", may have been a desire by Jewish Christian pilgrims to Jerusalem to have a written record of the teaching which they had heard James give on their visits to the city. This is an extremely interesting suggestion which could account for a lot. The object of the epistle is to combat the danger of Christians' sentimentalizing both faith and love. There are differences in emphasis from Pauline teaching, but no basic conflict.

The commentary shows a full acquaintance with the various interpretations which have been put on different passages and always gives a reason for the position adopted. He supports the RSV in the difficult verse 4 : 5 and gets to the heart of the relationship of the physical and the spiritual in 5 : 14-16. On 5 : 20 he says : "It is good to find James ending his letter on this combined note of evangelical urgency and pastoral concern". It is good also to find this note throughout this commentary.

R. E. NIXON.

#### THE EPISTLES OF JOHN.

*By B. F. Westcott. Edited by F. F. Bruce. (Marcham Manor Press.) 245 pp. 30s.*

The Marcham Manor Press is to be congratulated on making readily available a book that has had an enormous influence over the years, but has recently become both rare and expensive in the second hand market. Westcott on the Johannine Epistles is one of the great commentaries in English, and it is a pleasure to recommend this magnificent edition. In addition to Westcott, we have a short biographical note on the author, a short assessment of his significance, and an extended examina-

tion of the course of Johannine Studies since Westcott's time by no less a scholar than Professor Bruce. This in itself combines *multum in parvo* and gives a clear and fairly representative guide to the direction taken in Johannine studies since the turn of the century. It is perhaps surprising that when discussing work on the Gospel he should make no mention of Professor R. E. Brown, and on the Epistles should make no mention of O'Neill and Stott, particularly in view of the latter's frequent and valid criticisms of the arguments of C. H. Dodd on the Epistles, whose commentary Professor Bruce cites with favour. Perhaps both works were published too recently for inclusion in Bruce's otherwise admirable sketch.

The main lines of Westcott's approach to the Greek text of these Epistles will be known to readers of this journal. His detailed and meticulous attention to every word of the sacred text make it an invaluable commentary, even if he went too far in seeing subtle distinctions in vocabulary which no longer hold good in Hellenistic Greek. He did not care too much for matters of introduction, but a characteristic of his commentaries was a number of notes on matters of significance. Perhaps the best known in this Commentary is his Note on "The idea of Christ's blood in the New Testament". Westcott was largely responsible for the popularizing of the view that blood meant life released for further usefulness, rather than life laid down in death. One final point about this new edition: the Marcham Manor Press has removed the three somewhat irrelevant essays attached to the previous editions of the commentary.

E. M. B. GREEN.

#### INTRODUCING OLD TESTAMENT THEOLOGY.

By J. N. Schofield. (S.C.M.) 126 pp. 6s. 6d.

This is the paperback edition of a book first published in 1964, intended to give the general reader a taste of Old Testament teaching which will sharpen his appetite for further reading. There is a friendly quality in the writing, in a quiet way, which helps to achieve this object and to assure the reader that he will not be needlessly detained with minutiae or mystified with jargon.

While there are inevitably certain well-worn themes and phrases here which turn up in every book on the Old Testament, there is much that is freshly thought out and expressed; and this is often illuminating, even if sometimes it may be thought a little forced, or else hard to reconcile with other teachings of Scripture.

On Genesis 3, as an example of the last point, the author's view seems to be uninfluenced by Romans 5 when he states: "It is not *because* Adam fell, but in the same way *as* Adam fell, that the whole human race is estranged from God" (p. 36). Or again, Isaiah and Micah are made to give "diametrically opposed" messages on the future of Jerusalem (p. 18)—which is only tenable if we detach Micah 3 : 12 from its succeeding verses, or Isaiah 37 : 33 from, for example, 39 : 6 ff. Among the less convincing minor points, to this reviewer, may be mentioned, first, the view that the root 'mn implies a childlike faith derived from the idea of suckling (pp. 40 f.), and secondly that the Israelite regarded time from a mental stance in which he faced the past and had the future behind him (pp. 26 ff.)—an argument from Hebrew

vocabulary which sounds convincing enough until one reflects that our own terms "before" and "after" lend themselves to exactly the same interpretation.

But there are plenty of things well said and worth saying, and a welcome readiness to give due weight to the less palatable teachings of both Testaments. Wit reinforces wisdom, for example, in the discussion of the wrath of God. "If you are the kind of ass that likes thistles, then all the powers of God are growing them for you. . . . There is nothing capricious about his destructive wrath. It is so terrible because it is the other side of his love, and it is as great as his love" (pp. 53 f.). We are also warned against counting the Old Testament sub-Christian for its ruthlessness while ignoring the teachings of Jesus on the outer darkness.

Another brief extract, on the New Testament's fulfilment of the Old, will give an idea of the author's faith and of his ability to express it. "The great crisis in life is not death but conversion. . . . Death is . . . passing from one room to another in the father's house" (p. 116). This is finely said; the criticisms that can be brought against the book begin to look rather trifling in the face of affirmations such as this.

DEREK KIDNER.

**THE MYSTERIOUS NUMBERS OF THE HEBREW KINGS :  
A RECONSTRUCTION OF THE CHRONOLOGY OF THE KINGDOMS OF  
ISRAEL AND JUDAH.**

*By Edwin R. Thiele. (Paternoster.) xxiv + 232 pp. 30s.*

This is the revised edition of a book which has won for itself very high regard ever since its first appearance in 1951. The task the author set himself was the unravelling of a chronological tangle which had been the despair of close students of the books of Kings from even pre-Christian days. So there is something of the fascination of a detective story in the closely reasoned reconstruction of the Israelite historians' material and methods, in which the reader can trace how each successive stage of the present inquiry led only to some new impasse, which the author doggedly refused to accept as final. The result of this persistence appears in a final chronology in which the most obstinate of data eventually interlock, with the satisfying precision of a jigsaw puzzle.

A striking feature of Dr. Thiele's method was his refusal, in the early stages, to relate his material to external chronologies, in case he should be influenced to trim his findings. Only when he had arrived at a unified schedule for Israel and Judah did he set this alongside the Assyrian chronology, with results that make absorbing reading.

This quest is an object-lesson in the value of giving intractable scriptural data the benefit of the doubt, in the conviction that their difficulties are chiefly signs of our imperfect understanding. It also brings out the fact that a true solution of a technical problem will usually dovetail in an unforeseen way with some less noticeable features of the context.

In the teasing chronology of the late eight century, however, Dr. Thiele has perhaps been too easily satisfied with a compromise solution, accepting the figures in the biblical source but rejecting the synchronisms.

It would have been helpful to have had some discussion of the suggestion (see, in part, K. A. Kitchen in the *New Bible Dictionary*, p. 217) that the system of co-regency which Thiele demonstrates for the opening of Jotham's and Ahaz's reigns was also in use for the first twelve years of Hezekiah (whose joint office with Ahaz would then account for the synchronisms with the Northern kings), but that Hezekiah expressed his total break with Ahaz's régime by proceeding to treat the year 716/15, when his sole kingship began, as the year of his accession.

Dr. Thiele's thesis has stood the test of time : it was first outlined in the *Journal of Near Eastern Studies* in 1944, and presented more fully in the book of 1951. The new edition takes advantage of material published in the meantime, notably D. J. Wiseman's *Chronicles of Chaldean Kings*, 1956. The Paternoster Press is to be congratulated on making it available in this country, at so reasonable a price.

DEREK KIDNER.

### GENESIS 3 : A DEVOTIONAL AND EXPOSITORY STUDY.

By Edward J. Young. (*Banner of Truth.*) 165 pp. 5s.

It is a worthwhile idea to produce individual studies on certain key chapters of the Bible, priced as reasonably as this paperback. The treatment can be really thorough within the chosen area, but a wider public than would ever contemplate buying a large commentary can have the benefit of it. And few passages are more crucial than Genesis 3.

The scheme here is simply to devote a short chapter of comment to each verse. Each of these is headed by a literal rendering of the text (with the curious exception of verses 1 and 2, which are given in the AV)—which raises the incidental question of what *is* a literal translation of, for example, the infinitive absolute. Do we gain anything by "not dying shall ye die"? Be that as it may, the simplicity of this pattern enables one to read the book straight through, without the need of a second text at hand, which is a great advantage.

All this is admirable ; yet I found the commentary disappointing. The reason for this is its extreme repetitiveness : there is scarcely a paragraph which could not have been better expressed in a single sentence, and there are too many sentences which say almost as little as this example (p. 160) : "The manner of his expulsion consisted in being driven forth". Consequently the opportunity of a rich exposition which the provision of 160 pages for this one biblical chapter seemed to offer has been largely wasted. We can be grateful for what is said, and for the reverence it gives to God's Word ; but we are tantalized by what the author, for all his gifts and erudition, has left himself no room to include.

DEREK KIDNER.

### ANCIENT ORIENT AND OLD TESTAMENT.

By K. A. Kitchen. (*Tyndale Press.*) 191 pp. 18s. 6d.

Rarely does one feel so completely indebted to an author as to Mr. Kitchen for this magisterial (though brief) treatment of a vital topic. Specialist Old Testament study grew up virtually in a vacuum of its own creating, and for too long has neglected to test both its

methodology and its results by the objective criteria which Ancient Near Eastern research has been providing. Even those most in love with the reigning hypotheses in Old Testament study—particularly pentateuchal study—will be found to admit that what is after all only a theory has been given far too normative a position in all approach to the facts. Investigation of the Ancient Near East, however, is devoted to the facts, giving them strict governance over the hypothesis. Consequently, while Old Testament study is gaily toying with abstractions like J and E, the Ancient Near Eastern specialist is inclined to say—as Mr. Kitchen does—that there is no evidence elsewhere for such elaborate history of fragmentary composition and conflation, that the criteria of Old Testament documentary study, when applied to ancient Oriental compositions of known history and of the same literary phenomena only result in “manifest absurdities”, and that in fact it is not the J or E abstractions but the extant form as we have it in the Old Testament that corresponds directly with Ancient Near Eastern documents. On this basis, the Sinai Covenant and its renewals “must be classed with late Second Millennium covenants”; the assumption that the Creation narrative is a purged version of a Babylonian original is methodologically fallacious in a setting where simple accounts can become elaborate but not vice versa; to judge and emend Hebrew poetry on metrical grounds is to force upon it a rigidity of structure alien to similar oriental composition. This is sufficient to indicate the general tone and tendency of Mr. Kitchen’s book. He divides his subject into two parts: Problems and Solutions (dealing with Background, Chronology, Historical Problems, Religion, Literature, Linguistics, and Oriental Studies), and Illumination and Illustration (Light from the Ancient Near East on the Biblical Text). The discussion on chronological problems must be singled out as specially valuable, indicating as it does that there is no *a priori* approach to the Bible which relieves the reader of the exacting task of interpretation, and that there is often more to a single statement than appears to meet the eye. By this book of devastating objectivity Mr. Kitchen has put every serious student of the Old Testament into his debt.

J. A. MOTYER.

#### RING OF TRUTH : A TRANSLATOR’S TESTIMONY.

By J. B. Phillips. (Hodder & Stoughton.) 96 pp. 3s. 6d.

The product of indignation—such is the explanation of this book. When a theological professor’s denial of the resurrection of Jesus Christ during a television broadcast led to an elderly clergyman’s suicide, something had to be said. Most timely are Dr. J. B. Phillips’ comments on the seriousness of irresponsible pronouncements of this kind by church leaders, when they may cause so many to stumble.

As a translator the author has been compelled to spend much time with the New Testament text. Here he records the vivid impression it has made upon him. This is not written for the scholar, nor is it likely to make much impact on the unbeliever. But for the worried Christian, whose faith seems jeopardized by so much contemporary criticism of the Bible, this testimony is a tonic. Doubt is fostered by neglect of the New Testament on the part of so many laymen and by

the dismembering of it by scholars. Come freshly at the original and it can "change" a man, as E. V. Rieu testified. Here is the "ring of truth". It throbs with vitality, assured faith, awareness of the reality of the powers of evil, yet combines earthly and heavenly in perfect balance. Jesus Christ is no longer a colourless figure, but One who stands unique, unconventional, authoritative. Unexpected discoveries await the careful reader. When Paul could write to Christians in licentious Corinth with the comment, "such were some of you", how powerful the Gospel must have been!

Dr. J. B. Phillips has a flair for simple explanations, be it of miracles, the Ascension, or the nature of the Gospels. A common-sense approach is often more helpful than laboured scholarship for the ordinary Christian. The author's own prejudices concerning verbal inspiration and mass depravity will not please everyone. All rather "bitty"—or is that deliberate? Certainly interest is maintained and such enthusiasm is infectious.

J. W. CHARLEY.

**THE HEART PREPARED : GRACE AND CONVERSION IN PURITAN SPIRITUAL LIFE.**

*By Norman Pettit. (Yale University Press.) 252 pp. 43s.*

**LIVING YOUR LIFE : A SIMPLE GUIDE TO EVERYDAY CHRISTIAN LIVING.**

*By Frank Houghton. (Falcon books.) 88 pp. 4s. 6d.*

*The Heart Prepared* is a most interesting study, originally a doctoral dissertation, awarded the Egleston History Prize at Yale in 1963. It fills a notable gap in literature on the Puritans, both in this country and in America, since it is concerned to trace the development of the concept of "Preparation" for saving grace from the Continental Reformers, through the early Elizabethan Puritans, to the earliest settlers in the Bay, and on up to the late seventeenth century in New England. It even ends up with a glimpse as far ahead as the mid-nineteenth century, through Jonathan Edwards to later and stranger phenomena on the Congregational scene. It is well and sympathetically written by Dr. Pettit, who is an accurate and reliable guide, despite occasional misuse of terms. The whole work gives a fascinating insight into the tensions inherent in a belief in divine sovereign grace and also human responsibility in conversion, as well as into the tensions of New England Covenant Theology as it affected church membership. The problems that faced these men are still very much alive. The book is a reminder to all, both of the depth and earnest intensity of Puritan spirituality, and also of the great divergences amongst them even on such a vital matter as conversion. One is also shown the danger of developing a traditional, rather than scriptural, orthodoxy, even in evangelicalism. Altogether a most enlightening and valuable book. The index and bibliography cover nearly thirty pages, and the book is well produced with few misprints.

Bishop Houghton's little book is an expanded reprint of a number of articles in *Crusade* during the last two years, in which he answers briefly fifteen questions about the Christian's life and experience sent in by readers. There are sections on the Christian's inner life, his

life in the Church, and his life in the world. It is simple, helpful, apposite, and full of good illustrations from a life's ministry. Not exhaustive, of course, but good to lend to any young Christian, and quite a few who are "older" but "stuck".

J. P. BAKER.

### THE WORD GOD SENT.

*By Paul Scherer. (Hodder & Stoughton.) 272 pp. 30s.*

Dr. Paul Scherer, who is Professor of Homiletics at Union Theological Seminary, New York, has a wide reputation in America not only as a lecturer in his own particular field but also as an outstanding preacher of the Gospel. For these reasons this book of his on preaching demands attention and commands our respect.

The work consists of two distinct parts. The first, entitled "Not as the Word of Men", is made up of material which was first used in lectures at Union and is concerned with basic principles—the theoretical side of the business. Dr. Scherer starts with two basic convictions: the one, that the Word of God, properly understood, is perennially relevant to the human situation; the other, that there never has been and never will be any adequate substitute for preaching. From this standpoint he discusses such matters as the nature of revelation, the credibility and relevance of the Gospel, and preaching as a radical transaction, involving conflict, demand, and challenge.

In the second part he turns so to speak from theory to practice; for here under the heading of "The Word in Search of Words" he presents sixteen "specimen" sermons illustrative of the principles previously enunciated. They are arranged in four sections which bear the arresting titles of "The Thunder of the Floes", "The Upstart Spring", "The Longest Stride Men Ever Took", and "Affairs are now Soul Size".

These are distinctly theological sermons, firmly Bible based, and grappling with the big themes of redemption. There is nothing lightweight about them. One has only to dip into them to see that Dr. Scherer offers no "easy" Gospel. Here is pungent preaching, with an uncomfortable thrust, appealing alike to the head and to the heart. But the question inevitably arises, would these sermons make the same impact on an English congregation as they have apparently done on the other side of the Atlantic? For they are couched in a strongly American idiom which is often difficult, if not obscure. And while they are powerfully evangelical in substance and spirit, they are not typically evangelical in their presentation, with clear outlines and neat and tidy "points". Nevertheless for those who have ears to hear the sermons have a profound and disturbing message, and preachers at any rate will not be slow to recognize the superb quality of Dr. Scherer's work.

FRANK COLQUHOUN.

### OF OTHER WORLDS: ESSAYS AND STORIES.

*By C. S. Lewis. (Geoffrey Bles.) 148 pp. 16s.*

Admirers of C. S. Lewis will rejoice at another posthumous collection of his writings and will hope that the source has not even yet dried up. They should be prepared to pay rather dearly for the comparatively few words contained in this volume when they are assured that this is

vintage Lewis, most of it hitherto unpublished or published only in esoteric journals.

There is not, unfortunately, anything here that throws further light on his religious views. The main interest of the essays and the stories is their relevance to his novels and his Narnia tales. The value of story-telling is beautifully analysed, and the significance of Lewis's own science fiction—a category which he himself applies to his novels—is staunchly defended against J. B. S. Haldane. There is a truly excellent essay on criticism which should be set reading for all reviewers: it is tantalizingly unfinished, but Lewis has left a dozen words in note form at the end, and the completion would be a good subject for a competition. The stories are gems of their kind. Three out of the four are "science fiction" fragments and show how Lewis wrote his stories by seeing pictures in his mind and then connecting them. The art is in his power of conveying the pictures. The fourth is a *tour de force*, alas, unfinished like the rest; the element of surprise is so essential to it that it would spoil the story to reveal anything.

In one of the essays Lewis says that one of the functions of art is "to present what the narrow and desperately practical perspectives of real life exclude". This is a good description of his achievement, not least in this book.

DEREK TAYLOR THOMPSON.

### THE INVISIBLE WAR.

By Donald Grey Barnhouse. (Pickering & Inglis.) 288 pp. 30s.

A sub-title, though not given on the title page, is suggested by the jacket: the panorama of the continuing conflict between good and evil. It all started a very long time ago. Lucifer was in charge of the original, perfect creation as prophet, priest, and king. On his rebellion God exercised judgment without destroying him, and the earth became without form and void. After the re-creation, and the fall of man, the earth was cursed. (Notice the break between Gen. 1:1 and 2.) There is now more than one will, which is a mark of time. In eternity there is one will; in time there is a plurality.

The aim of Lucifer is now to detach man from God and attach him to himself. God has made the rules under which the rebellion is to be fought: Adam stepped out of the will of God into the laws governing war against God—like a person stepping out of a window into the law of gravity. The earth, with its calamities and wars and sins, and with the divine patience, is the scene in which is completely demonstrated the bankruptcy of evil. Every satanic—and human—thought and device is explored and found wanting. Satan's claims to equality with God have the fullest test in time. The rebels run everything within prescribed limits and the result is chaos. Evil cannot bring order, peace, and righteousness. Satan cannot unite the political world. This is a veritable theodicy.

The "war" is traced through "Ham" and "Japhet" and the victory of God is outlined. The *time* of the Second Advent is not known but the *order of events* is; for the Advent is a series of events. Those who dispute the seeming blueprint should weigh the author's disclaimer of a scheme and his plea for fellowship in redemption rather than in prognostication.

The author was widely respected as a Bible teacher and Keswick speaker. His exegesis of particular passages will be challenged in some quarters; and some will question his general attitude to and use of the Bible. His book is strongly evangelical and Calvinistic. If he were happily still with us he might be asked to demythologize and give us the results in another book, though I doubt if he would have done it. Even if there might have been more of the historical approach, we have been given much food for thought. And the many apt illustrations are an example—and a quarry—for both the theologian and the preacher.

RONALD A. WARD.

**CRUSADE '66 : BRITAIN HEARS BILLY GRAHAM.**

*By John Pollock. (Hodder & Stoughton.) 96 pp. 5s.*

John Pollock's account of the Greater London Crusade at Earls Court in June 1966 provides a useful summary of Billy Graham's second major evangelistic campaign in London. In many ways the crusade was similar to the Haringay mission of 1954 which made such a decided impact on the city and nation. In other respects it was different. A larger building was used; Billy Graham brought with him a considerably bigger team; a higher proportion of young people attended the meetings; and for the first time there were television relays from London to other parts of the country.

Mr. Pollock begins by filling in the background of the campaign and recording the events which led up to the invitation being extended to the evangelist to make a return visit to London. He goes on to describe Billy Graham's arrival in Britain and the first night at Earls Court. Details follow of the pattern of the crusade and some of its outstanding features, leading up to the great final rally at Wembley Stadium on the evening of July 2nd.

In his final chapter the author attempts a summing up of what was done and indicates some of the possibilities which the crusade has opened up. That something solid was achieved is undeniable. Whether the results will prove to be as permanent and far-reaching as in 1954 remains to be seen.

FRANK COLQUHOUN.

**VALIANT DUST : THE LIFE OF HERBERT LORD.**

*By Albert Kenyon. (Salvation Army.) 96pp. 6s.*

**FOR A TESTIMONY.**

*By Bruce F. Hunt. (Banner of Truth Trust.) 159pp. 5s.*

**THIS MAN LEIDZEN.**

*By Leslie Fossey. (Salvation Army.) 90pp. 6s. 6d., cloth, 5s. 6d. paper.*

Commissioner Herbert Lord of the Salvation Army will be long remembered as one of the small group including the Anglican and Roman bishops, the British minister, and the future spy George Blake, who endured nearly three years of brutality from the North Koreans. *Valiant Dust* describes his earlier work in Korea before and during World War I; his senior service in Malaya, which included internment by the Japanese in World War II. The core of the book, of course, is

the Korean experience, a simple tale of courage and suffering and brotherhood in Christ, well worth preserving.

*For a Testimony* is another prison book, by an American missionary in Manchuria, thrown into solitary confinement because neither he nor his congregation would bow to the Japanese Emperor's portrait, to acknowledge him divine. No sooner was Mr. Hunt released than Pearl Harbour brought prison again, and he is frank about the shock, strain—and Christian victory—of reincarceration on an already weakened body and spirit.

*This Man Leidzen* is a different sort of testimony. It tells of a Swedish-born American who was the top of his profession as a conductor, composer, and arranger of music for military bands. Erik Leidzen, who died in 1962, was also a Salvationist, faithful to his Master and an important influence in Army music. JOHN POLLOCK.

SEEING, KNOWING, AND BELIEVING : A study of the language of visual perception.

By Jonas F. Soltis. (Allen & Unwin.) 156pp. 25s.

The author of this book is a professor in a teacher-training college in Columbia, U.S.A. It is a highly technical treatise on seeing. A short notice can only indicate how it is discussed. Ever since the Greek sophists showed the difficulties in sense perception, philosophers have wrestled with the problem of "vision", especially as it relates to knowledge. Modern analytical philosophers have turned afresh, to try to say what is "seeing", and to consider such notions as "mistake", "illusion", "recognition", etc. The views of Gilbert Ryle, Norwood Hanson, and H. H. Price come under scrutiny, showing the problems of defining and relating "seeing" to knowing and believing. Simple seeing, to be successful leads into and requires the prior knowledge of the observer to come into play.

Psychologists and educationalists will find this study useful. The pragmatism of the writer's outlook is apparent in his view of knowledge, that "whatever is utilised in our daily commerce with the world becomes meaningful and significant to us—and that what we know does influence, to a greater extent than imagined, the way that we see the world and ourselves in it". A. V. MCCALLIN.

KNOWLEDGE OR ACTIONS.

By Betty Powell. (Allen & Unwin.) 112pp. 18s.

The author is a lecturer in philosophy in the University of Exeter. She discusses problems of knowledge analytically in the manner of modern linguistic empiricists. She questions the view of Nowell-Smith that every action has a motive, for some may be performed unintentionally. This is not to say that they are not caused. She also subjects to criticism Ryle's "knowing how" and "knowing that", while accepting the intelligent performances do not require to be preceded by internal performances; she nevertheless points out that what matters in connection with someone's "knowledge that" is that he should be right about the facts. We cannot always tell what a man knows from his behaviour. Though knowledge depends on people, truth does not.

Theories must conform to facts. Knowledge of what can be done is impersonal.

All this is a valid criticism of those modern empiricists who argue that there is no substantial self and no self knowledge which is not derived from our knowledge of other people. The whole argument is very closely reasoned, analytical to a degree, and interspersed with many telling illustrations and examples. It is a book for those interested in the discussions about epistemology amongst modern philosophers.

A. V. McCALLIN.

### THE PHILOSOPHERS OF GREECE.

*By Robert S. Brumbaugh. (Allen & Unwin.) 276pp. 25s.*

Philosophy is said to have begun when someone declared—"All things are . . .". This is seminal. Thales of Miletus in Asia Minor is credited with being the first to express the theme that everything forms a part of a single world of being. His fellow Milesians, Anaximander and Anaximenes built on this, as did all the others. Across the sea, in Italy, Pythagoras and his school introduced something new in the study of numbers, which led him to appreciate form, harmony, objective reality as a cosmos and finally a system of religion and ethics.

All the great names of the Greek philosophers are treated. We have not just a statement of their views, but a critical appraisal, showing how each made a permanent contribution to our understanding of the nature of reality. Socrates calls attention to the nature of the self; Plato, to the causal power of ideas, and Aristotle to the idea of purpose. Their basic ideas are treated as showing their relevance for today. The sophists become alive in modern empiricists with their scepticism; existentialists existed then as now.

This is a most rewarding study. It is delightfully written. Each thinker is placed in his geographical and historical setting, with maps and illustrations, diagrams and other aids to knowledge. There are 50 pages of notes and 10 of bibliography as well as an index. All students of philosophy will find this a most readable and accurate account of the creative thinking of Greek philosophy in its heyday.

A. V. McCALLIN.

### ANATOMY OF A CHURCH : GREEK ORTHODOXY TODAY.

*By Mario Rinvolutri. (Burns & Oates.) 192pp. 15s.*

The author of this book, like Peter Anson, who is also a Roman Catholic, knows how to infuse life into material that could be dull and academic. This book makes the Orthodox Church in Greece come alive in a way that cannot be done through textbooks. One gets the feel of the local churches with their "pappás", generally simple, poorly educated, and with little spirituality, as well as of the high-ups in the church, and the lay theologians. One can see the reason for the slow progress of ecumenism, and the hatred of evangelicals, and can also appreciate the movements of new life represented by Zoi, and by its puritanical conservative splinter-group, Sotir.

I would like to commend the book to students, but they would complain that it was not geared to examinations. Quite a number of the best books are like that !

J. STAFFORD WRIGHT.