

## Reviews

John S. Marshall : *Hooker and the Anglican Tradition*. 180 pp. 25s.  
A. & C. Black.

Richard Hooker (1554-1600) was the great apologist of the Elizabethan religious settlement and champion of the Prayer Book. His monumental *Treatise on the Laws of Ecclesiastical Polity*, written in reply to Puritan criticism to justify the Anglican *via media*, was as C. J. Sisson has pointed out, a milestone in the history of the Anglican Church and of religious thought generally. Professor Marshall has already published works on aspects of Hooker's thought and influence, and his latest volume, as the sub-title indicates, is an historical and theological study of the *Ecclesiastical Polity*. The publishers are not exaggerating when they describe this book as a "considerable and valuable contribution" to Hooker studies. It is a careful and scholarly account of Hooker's thought by one who is not only convinced of his greatness as a religious thinker, but who is also in sympathy with his approach to religion.

The early chapters provide the historical background to the *Ecclesiastical Polity*, showing how Hooker following in the steps of Colet and Erasmus, chose the "middle way," the way of conservative reform. Disliking extremism, he rejected both Puritanism with its insistence on radical reform, and reactionary mediaevalism which opposed all reform; the former on account of what he felt to be its disregard for the past, and the latter because of its disregard for the Bible. The contrast between conservative and radical reform is seen in the famous Admonition Controversy between Cartwright and Whitgift, continuing in Hooker's own pulpit war with Walter Travers at the Temple.

The *Ecclesiastical Polity* contains not merely a critique of Puritanism, but a constructive and well articulated system of philosophy and theology, embodying biblical, patristic and scholastic elements. It is in fact a *summa theologiae*, worthy to rank with that of Aquinas. Like Aquinas, Hooker believed in the mutual interdependence of philosophy and revelation as sources of Christian doctrine. Although he accepted the primacy of scripture, he refused to allow that it could stand alone apart from reason and the church, advocating what Tavad in our own day has called "the mutual co-inherence of Church and Scripture." His thinking was rooted in the Middle Ages, yet he was essentially a Renaissance Aristotelian, a Thomist whose thinking had been enriched by the insights of the Renaissance and the biblical revival started by Erasmus. All this is clearly shown by Professor Marshall, whose exposition of Hooker's

theology covers the whole range of Christian doctrine—God, nature, angels, man, the incarnation, the sacraments and ministry, and church and state. A chapter is devoted to Hooker's "philosophy of the appropriate." There is, he believed, a fundamental appropriateness in the universe, since it is governed by natural law whose "seat is the bosom of God, her voice the harmony of the world," to which ecclesiastical and civil polity are subservient. Even Scripture is to be interpreted in the light of it. This doctrine is the key to his whole theological approach, underlying for instance his stress on reason and his rejection to total depravity, as well as his advocacy of Elizabeth's settlement.

Professor Marshall has given us an excellent account of the teaching of one of the great figures in the history of Christian thought. Unfortunately however, it is marred by his failure to understand the Puritans, for to represent them as narrow, irrational biblicists bent on destroying the wisdom of the past, is not to describe but caricature them. There is no doubt about the brilliance or the moderation of Hooker's thinking. At the same time it is easy to see why the *Ecclesiastical Polity* was no more successful than Whitgift's repressive measures in stemming the advance of radical Puritanism. Separatism grew apace, and our own Baptist origins date from within a decade of Hooker's death. Indeed, it is hardly surprising that those whose understanding of the Gospel was leading them to insist that the church is a fellowship of believers under the sole lordship of Christ, remained unimpressed by his reasoning. To Hooker the church was a great sacramental institution, comprising all except those who utterly renounced the profession of Christianity, church and state being two facets of one Christian society, under the headship of the queen, a view clearly unacceptable to them.

E. CLIPSHAM

H. J. Hillerbrand : *The Reformation in its own Words*. 495 pp. 60s. S.C.M.

Just as a book this volume is a joy to handle : the paper, print, illustrations and layout make for easy reading and easy reference. The idea of a scholarly choice of contemporary or near contemporary documents to tell the story of the Reformation in its own words, carefully reproduced or translated with necessary footnotes, is a valuable one attractively carried through. The introductions to the various chapters are useful and vigorously written, as are the headings given to the quoted documents. Both for the general reader and for the theological student seeking an introduction to the Reformation and to some of the documents in the story, this is a workmanlike book.

A critic similarly could hardly complain of the choice of subjects and the space allowed to them within the author's limits : Luther

and Zwingli are quite generously dealt with, Calvin's section is somewhat brief, but we are grateful for a good section on the Radicals. The tragedy of Munster is given full treatment and is worthy of it if only because of the horrific symbol it was to become to more orthodox protestants and for the part it was to play, for example, in English anti-Baptist polemic for a couple of centuries after. Later chapters deal with reform in England and Scotland, consolidation in Germany, and the Counter-Reformation. At every point the use of contemporary sources gives the story new point and vividness.

However, when all this is admitted, the book is still unsatisfactory: it cannot be claimed with the dust-jacket that these "are the words which re-shaped Christianity" when theology has become incidental. In his Preface Dr. Hillerbrand remarks that he does not want to add to the anthologies of reformed theology which are already available, but largely to omit theology altogether, as he has chosen to do, has the unhappy result of leaving us with the story without the dynamic of faith which motivated many of the leaders who helped to shape it. Even the most radical contemporary re-writing of the history of the Reformation has normally accepted that theology does belong to the story and that an understanding of the faith of the leaders helps to make some parts of it intelligible. An example of this is concerned with the violent protestant debates about the Eucharist which warrant more attention than the extracts concerned with Luther's encounter with Zwingli at Marburg give us. Yet the Eucharistic debates helped to reshape Christianity and accounted for the divisions among the protestants which played such a disastrous part in the story!

A similar weakness is apparent in the chapter on the Reformation in England. There it would appear that, though it is surely time that the current fashion for interpreting it all in terms of the fluctuations in the Tudor constitution and in the Tudor monarchy were readjusted, Dr. Hillerbrand has adopted the fashion uncritically.

One need not swallow John Foxe or the Protestant Truth Society whole before asking whether Dr. Hillerbrand has heard of Tyndale, Barnes, Hooper, Ridley and the others who barely figure in his index! And, if the Reformation in England were only a matter of the ups and downs of Tudor tyranny, why were there so few martyrs for the old faith under Henry and so many very ordinary people prepared to die for the new under Mary?

But, whilst regretting what we have not, we must thank the editor of *The Reformation in its own Words* for the very much which he has given us.

Franz Lau: *Luther*. 178 pp. 21s. S.C.M.

This attractive work, though marred in places by translation English, or perhaps American, will serve both to whet the appetite

of the general reader for more about Martin Luther and to summarise the present position of Luther studies.

The author, Franz Lau, is professor Church History in the University of Leipzig and editor of the international *Luther Yearbook*. The one fundamental weakness of the book is that it is too small, too much has had to be squeezed into too little space. Nevertheless its sober, factual account provides a pleasing foil to R. H. Bainton's widely read biography *Here I Stand*. The bibliography is designed for those who can only read English and in it high praise is given to the works on Luther of Dr. Rupp and Principal Watson.

Luther's personal experience and influence in the churches which grew out of his life's work are dealt with freshly and adequately but unfortunately Luther is given little opportunity to speak for himself—indeed the weakness of this work on its theological side is one of the less happy consequences of its size. Nevertheless many points which have been emphasised in recent years in Luther studies have been usefully underlined. For example, Professor Lau has reminded his readers of the impact of the Turkish threat (at the gates of Vienna in 1529!) upon the eschatology of Luther and the other reformers (p. 18); in another place one of the assured negative results of modern Lutheran studies is freely confessed (p. 67), "we cannot set up a calendar of Luther's inner development."

The two chapters which are likely to come most freshly to those who already know something of Luther are those on "Luther's Reformation" and "Luther's Church."

In "Luther's Reformation" there are sections dealing with Lutheran worship, with Luther's own relations with the Humanists, the Sectaries, the Peasants . . . In connection with these last the author is able both to see (p. 119), "that from a political point of view Luther's decision not to ally himself with the peasants was a stroke of genius" and also that the decision was not made because of his political wisdom but out of his concern "to remain true to the Gospel, which needed to be proclaimed, but not put into effect by blood and sword." The chapter closes with a section on Luther's relations with Zwingli and another on his approval of the development of "Evangelical Territorial Churches."

The last chapter, which is all too short, essays a study not merely of Luther's personal position in his church but an estimate of the importance of Luther's principles and faith for today.

Luther's classic formula for the Christian man, *simul justus—simul peccator*, might still put some necessary iron into the preaching of the Evangelical churches of our day: and for this reminder, among much else, we should be grateful to Professor Lau. His treatment of "Luther in Germany" is his main interest but an English reader cannot help wishing for a modern and adequate treatment of Luther and Lutheranism in the Henrician period of

the English reformation. The greatness of the reformer in his international impact still requires to be fully brought out.

Perhaps someone with his interest whetted by this book will undertake these other tasks?

B. R. WHITE

G. F. A. Best: *Temporal Pillars—Queen Anne's Bounty, the Ecclesiastical Commissioners and the Church of England*. 582 pp. 65s. Cambridge University Press.

In this work of weighty scholarship Dr. Best fulfils the promise of his earlier articles on ecclesiastical reform in the nineteenth century. Although his precise concern is to portray Queen Anne's Bounty and the Ecclesiastical Commissioners he succeeds in chronicling a more extensive Church-State dialogue.

Anglican finances have always interested dissenters, particularly those noisy dissenters who were the spirited product of the Liberation Society. Those supported by free-will offerings (or less happily by the excluding husbandry of pew-rents) have been puzzled by the financial independence of the parson, no less than by Anglican legislative dependence on Parliament. Accepting the church's ancient endowments (which, nineteenth century political Protestants ever reminded the Church of England, were transferred to it at the Reformation by Act of Parliament) Dr. Best tells how they were supplemented and re-orientated to meet the church's needs in a post-industrial society.

The English Reformation concerned doctrine alone: for three centuries the Church remained shackled to medieval administrative machinery. Oliver Cromwell alone attempted systematic church reform—thereby damning the cause under the Stuart renaissance. With the growth of new towns and the competition of a tolerated nonconformity, reform acquired a new urgency. First-fruits and tenths, ancient taxes on the clergy, secularised at the Reformation, were restored to the Church as Queen Anne's Bounty for assisting poor clergymen; but not only so, after the suspension of Convocation, the Bounty became the church's only executive organ until 1836. (p. 85).

By the 1780's ecclesiastical and civil leaders were increasingly troubled by the turbulent condition of society, '... however immemorial the problem of containing extremes of riches and poverty, of cultivation and brutality, within one social structure, English history had no precedent . . . for the flood of unsettling ideas that was bred out of Locke by nonconformity and the philosophers.' (p. 139.) This alarm provoked many educational and philanthropic agencies, and a new concern for church reform which asserted itself as an imperative to fortify the church's parochial structure; unfortunately the ideal was a rural one which only succeeded in obstructing the church's attempts to confront urban paganism.

'Dreams of a golden age,' as Dr. Best remarks, 'were no preparation for an age of brass.' (p. 170.) But parliament revealed its confidence in the church's social influence by annual grants of £100,000 from 1809-1819 for the relief of poor clergy, and grants of £1,500,000 in 1818 and 1825 for church buildings. (p. 220.)

Public opinion, increasingly eloquent after the Napoleonic Wars, impatient for reform in an institution so lavishly endowed, provided the temper out of which the Ecclesiastical Commission emerged to pursue reform in modern fashion, 'with the aid of maps, committees, circular inquiries, and tabulated statistics.' (p. 347.) Legislation was prepared to end pluralities and non-residence, to reform the episcopate and the capitular clergy and to establish a financial trusteeship to give mobility to ecclesiastical revenues in a society that had ceased to be static: the church's resources were to be the possession of the whole church rather than the private funds of individual clergymen. The story is concluded with illuminating accounts of the ending of tithes and of Octavia Hill's beneficent influence on the Commissioners as landlords.

If criticism of excellence be allowed, it is to regret the absence of any analysis of the basic Erastianism implicit in the workings of these Temporal Pillars—an Erastianism disagreeable alike to Free-Church voluntarism and High-Church Catholicism. Nevertheless, here is a book to be set alongside Mathieson and Brose in seeking an understanding of the changing pattern of the Establishment in the nineteenth century.

JOHN BRIGGS

P. J. Lamb: *The Drama of the Bible*. 204 pp. 30s. Oxford University Press.

Many have criticised the church because it has been too much like the theatre, the minister as the actor and the congregation as the passive audience. Such a view we rightly condemn. But the church is a theatre; minister and people take part in a drama for Christian worship is essentially action. In this book Canon Lamb traces this drama from its beginning.

How refreshing to read a book without a single footnote. Scripture quotations are written in full and are an integral part of the author's argument.

Though an "orthodox Christian" he wants to "stand where a completely sceptical historian could stand by his side." He writes "as though God did not enter into the matter at all," an approach which is not "entirely out of line with the theological trend of the day." So the actors in the drama are men. They are the chosen people and the Catholic (whole) church.

On page 62 the plot is clearly stated: ". . . the facts demand that we recognise in the sacred writings not only the lineaments of him who died on the cross but those of the men who put him there. If

we frankly accept this state of affairs and let the scriptures speak with two voices instead of one the Bible story achieves a vitality which is lacking in the arrangement whereby the two testaments are naively related . . . as a progressive relation which finds its fulfilment and teaching of Jesus."

The dominant theme of the Old Testament finds its fulfilment in Judaism. It is positive, certain, optimistic, exclusive, envisaging the spiritual and the material triumph of the Chosen people. The counter theme which comes into its own in Christianity is ironic, agnostic, tragic, seeking the Chosen people as destined to be sacrificed for the good of mankind. One is fantasy finding its blessedness in success, the other is realistic and finds blessedness only in doing the will of God. The one theme is personified in king Solomon, the other only in him who was crucified.

The importance of the Book of Deuteronomy for the one theme and particularly the Servant Songs of Isaiah for the counter theme is presented. The climax, in a study of the Acts of the Apostles, shows that the Jews are challenged to choose either the way of Judaism, the synagogue, racial concern, or the way of Christianity, the church, concern for the world.

The counter theme is explained in St. Paul's epistles, 'I Peter' and 'Hebrews,' and 'James' is seen as a warning of what the church might have become if the Spirit had not driven the followers of Jesus out of the synagogue.

Though the gospels are biographical in form they are really statements by the church about its life. The rejection not only of Jesus but also, by the time of writing, of his missionaries lies at the heart of the story which they tell. Immediately after the crucifixion of Jesus in whose hands is the destiny of Judaism a Gentile takes up the Christian proclamation, "Truly this man was the Son of God." And the Catholic church takes the place of Jewry. Though ostensibly John has retold the life of Jesus, chapter 16 shows that he has really been concerned with the faith and worship of his church. Revelation sounds the trumpet tones which bring the Bible to its magnificent close.

The Epilogue states that as a knowledge of Shakespeare's plays acquired by study only is defective, so those who wish to enter more deeply into the drama of the bible will do well to join themselves to that company of people where the same drama is enacted.

D. D. BLACK

H. J. Franken and C. A. Franken Battershill: *A Primer of Old Testament Archaeology*. 180 pp. 22 guilders. E. J. Brill, Leiden.

In his preface Professor de Boer says this Primer is intended to give theological students an insight into the real facts of Old Testament archaeology, so that it may go hand-in-hand with exegesis.

The book contains an account of the development of archaeological method, a short outline of the history of Palestine from archaeology, a detailed study of some sites, an account of architectural remains, industries and crafts, and questions as to the spiritual life reflected in the material remains.

Both the method and the results of all the excavators who preceded Dr. Kenyon are subjected to considerable criticism. For those of us who had the privilege of working with some of them, many of the criticisms appear as ill-founded as the authors' apparent belief that nothing can upset the conclusions now being drawn from Dr. Kenyon's own excavations at Jericho.

However, a serious attempt is made to show just what archaeology can and cannot do to illuminate the background of the Old Testament, and as such the book is to be welcomed.

English Old Testament students are deeply in the debt of Professor de Boer and Brill's for publishing so many works which cannot find a publisher here. But it is a great pity that this Primer has not been proof-read by someone whose native language is English. There is scarcely a page without mistakes in syntax, grammar, punctuation, vocabulary or spelling, and in addition eight pages of text in your reviewer's copy were completely missing.

J. N. SCHOFIELD

R. W. Thomson: *Ministering to the Forces*. 64 pp. 4s. Baptist Union of Great Britain and Ireland and the Congregational Union of England and Wales.

*Ministering to the Forces* is an attractively produced pamphlet tracing the development of the United Board Chaplaincy service over the past 50 years. It would have gained much in popular interest had more material been added illustrating the work of a chaplain both during peace and war service. It is largely historical and as such has an obvious value though this will limit the interest for the general reader. As an ex-chaplain I found it not only interesting and informative but also well written and easy to read. It is the kind of book which could with profit be put in the hands of those entering the services from our churches. It would enable them to appreciate the position of those who are "superior to none and inferior to none."

D. H. HICKS