

Reviews

The Servant of the Lord and Other Essays on the Old Testament, by H. H. Rowley. Oxford. Blackwell, 1965. pp. xv-355. 50s.

It is perhaps characteristic of Professor Rowley that a call for a reprint of a collection of his essays should prompt him to a further revision of them. The eight essays contained in this volume were first published as a collection under this title in 1952, and represented studies which had earlier appeared in various publications. Two of them deal with the problem of the Suffering Servant of Isaiah 53, one deals with the nature of Old Testament prophecy in the light of modern discussion, and others with the chronological order of Ezra and Nehemiah, the marriage of Ruth, the interpretation of the Song of Songs, the unity of the Book of Daniel and the patriarchal age in the light of modern research and discovery.

The collection has proved to be one of the most useful of Professor Rowley's many books for the clarity and thoroughness with which it presents, and seeks to resolve, difficult problems of the history, literature and religion of the Old Testament. The extensive bibliographies have been brought up to date for this new edition, so that although there are no attempts at fresh solutions, the nature of the various problems, and the evidence available, are presented as fully as possible.

The revision of this book is evidence enough of the energy and industry which has gained for Professor Rowley his distinguished place in Old Testament scholarship. Few scholars can have used their retirement so industriously, and one hopes for further studies from his pen which will offer the same clear statement of problems, and the same balanced judgment in evaluating them that are shown here. The only cause for regret is that the price is now double what it was in 1952.

R. E. CLEMENTS

The History of Christianity, by Roland H. Bainton. London and Edinburgh. Nelson. 1965. 432 pp. 126s.

Works which attempt to tell the history of the Church since its origin exist in considerable variety. There is everything from Edwyn Bevan's useful miniature, *Christianity*, to the massive Fliche and Martin. Though history must continually be re-written in the light of new materials available and the different questions posed by succeeding generations, it might at least be asked if any different method of presenting the Church's story yet remained for exploration. One answer is provided by the present work with its lavish

use of illustration. There are still too few publishers who realise that Church history offers an abundant store of visual aids waiting to be brought out on display. This book does not toy with the possibilities but has exploited them on the grand scale.

It is far from being a mere picture book, however splendidly done. For one thing, the text of the survey, within the limits assigned to it, is the work of an acknowledged master. Dr. Bainton has had a 12-chapter canvas on which to work, no more, so it would be foolish to begin pointing out omissions. One must remark, rather, on the amount of detail that has gained mention, the general liveliness of the treatment, and the skilful incorporation of source quotations even under such pressure of space. Those seeking an introductory outline to Church History can be recommended to this one though, plainly, it will offer little to those already beyond the threshold of the subject.

The illustrations, however, are a different matter and it will be surprising if even advanced students do not find much that is impressive, instructive, and intriguing. The chapters of text are themselves abundantly illustrated and alternating with each is a "Picture Portfolio" in which explanatory text is subordinate to visual portrayal. In all there are 450 pictures, with 150 of them in colour, and they reproduce paintings, drawings, sculpture, tapestry, architecture, coins and ivories, jewellery, stained glass, mosaics, woodcuts, engravings and illuminated manuscripts. These have been found in numerous libraries, art galleries and private collections, especially in Europe and the U.S.A. The gathering and editing of this collection has itself been a considerable undertaking and the technical quality of the production makes the book a pleasure to handle.

It is difficult to find fault with the book on the basis of what it has set out to do but there is little doubt that it classifies as a luxury article, to be enjoyed by most only in a library. A somewhat different plan would have turned it into a tool of such worth that the serious student would make sacrifices to possess it. Accepting the fact that other useful surveys of Christian history exist, why not have omitted the chapters of text and used the opportunity to make this the atlas of Christian history which is so greatly needed? The illustrations which do so much to make this a unique production would not have been discarded but enriched by the addition of the numerous maps which the student and the scholar require.

G. W. RUSLING.

Free Churchman: Unrepentant and Repentant, by E. A. Payne.
London. Carey Kingsgate Press. 1965. 145 pp. 25s.

Other Christians sometimes wonder what the members of the Baptist Union make of their General Secretary and whether they

are aware of the grateful affection in which the rest of us hold him. Alike in the World Council of Churches and the British Council of Churches, Dr. Payne has held and still holds positions of great importance and influence, exercised always with a characteristic blend of firmness and modesty. It is a privilege for an Anglican to be allowed in these Baptist pages to pay his tribute to him.

The papers in *Free Churchman: Unrepentant and Repentant* fall into two principal groups. There are the historical essays which light up often neglected areas in Baptist history and show that the accomplished Church historian has not been submerged by the ecclesiastical bureaucrat. This reviewer was particularly interested in the chapter on an Anabaptist hymnal, still in use among the old Amish in the U.S.A., and in the early relations between the Mennonites and the Baptists. Somewhere between this group and the second group of papers, on current subjects of ecclesiastical controversy, stands the paper read some three years ago on "The Free Church Tradition and Worship" at a Baptist Conference at Swanwick. This deals with the renewal of worship in Christendom (what is called the Liturgical Movement) as it affects Baptists in Britain today and is of absorbing interest to an Anglican (as indeed was the conference at which it was delivered to the young Anglican priest privileged to be there as an observer).

It is over the controversial papers that one has a difficulty. Dr. Payne tells us in his preface that it is with some hesitation that he yielded to the pressure to have them reprinted. The paper on "The Free Churches and Episcopacy", delivered in 1952, seems to come from another epoch, and the case is much the same with the paper on "The Free Churches and the State" delivered in the same year. Even the paper which gives the title to the book, delivered to the Free Church Federal Council at its Annual Congress, needs to be read with the awareness that it was delivered in 1958, before New Delhi, before John XXIII, before Nottingham. Does Dr. Payne still believe that the Free Church Federal Council should establish at this late date and *de novo* a fully fledged Information Department? Or has it not by now become clear that Establishment and Dissent are less over against each other than together in the British Council of Churches? Again, in view of the march of Church Union since 1952, is Dr. Payne registering objection to Episcopacy or about the particular doctrine of the apostolic succession?

I do not mean that the historic Dissenting criticism of Anglicanism can be no longer in any respect sustained. Far from it: *as an Anglican* I hope it will be pressed, for as William Temple once said, "Reunion without the reform of the Church of England would be a disaster". But let it be pressed with an awareness both of what the history is and also of the newness of the situation into which God has led us.

One of the book's fascinations to an Anglican is Dr. Payne's

judicious but revealing handling of the relations of Baptists to the Ecumenical Movement. Nottingham has been recognised among us as putting the Church of England on the spot: is she serious about unity? Do all the conversations mean anything? But does not part of that 1980 resolution put Baptists on the spot too? Will they "covenant"? If not, *why not?* DAVID M. PATON

Beyond Anglicanism, by A. T. Hanson. London. Darton, Longman and Todd. 1965. 252 pp. 21s.

This stimulating book is based on Canon Hanson's lectures to the International Summer School at St. Augustine's Theological College, Canterbury, in 1964. They were delivered in the context of a decision taken at the Toronto Anglican Conference, that member churches should become mutually interdependent with a centralised organisation. The author is concerned lest we judge the Anglican Communion by the Church of England, which for historical reasons is a special case, and in certain respects a bad example for her daughter churches to follow. He discusses the problems arising from her connection with the State; the method of appointing bishops ("cannot be defended on theological, spiritual or historical grounds"); unwieldy dioceses ("the bishop is largely unknown to his clergy"); and the lowly place of the laity in the government of the Church ("makes it very difficult to define an adequate doctrine of the priesthood of all Christians").

Hanson addresses himself in the main to members of the "catholic wing" of his Communion, who are critical of the Church of South India. As a former Presbyterian of that Church, he shows that Anglicans have "gained immensely" from Free Churchmen and not lost what is essential and valuable. The book's main thesis is that the Anglican tradition is "not something to be preserved in a glass jar safe from contamination, but is a leaven for a larger church beyond anglicanism, where its vitality may grow and multiply". In an interesting chapter, "The Vocation of Anglicanism", he claims that what is distinctive about Anglicans is their "unending attempt to be Catholic and Reformed at the same time". The peculiar contribution that they can make to the universal church is to "demonstrate to Roman Catholics that you can be reformed without ceasing to be catholic, and to Protestants that you can be catholic without ceasing to be reformed" (p. 138).

One is grateful for the missionary note that sounds throughout the book. Professor Hanson misses any reference to the people of God and their mission in the "Lambeth Quadrilateral" (the four principles for which Anglicans stand—Scripture, Creeds, Sacraments and the Historic Episcopate). He calls for a new missionary strategy by pan-anglicanism in some unevangelised areas of the world. He would like to see churches becoming more indigenous,

and he outlines a dream of the future, in which he sees the one, holy catholic Church of India, having baptized into Christ Hindu culture and custom.

The writer is no easy optimist, however. He sees problems ahead for re-union, including the vexed questions of inter-communion and the validity of orders. He prefers to speak of non-episcopal orders as "irregular", quoting with approval O. C. Quick's words that in a divided church there is a sense in which all orders are irregular. Curiously he finds no place for the discussion of baptism; indeed there are only passing allusions to Baptists in his book. But there is much sympathy for what Free Churchmen think and feel, particularly about the personality of the individual and the significance of the local church.

R. W. F. ARCHER

The Universe Atlas of the Christian World, by Anton Freitag, with the collaboration of H. Emmerich and J. Buijs. 1963. xii + 200 pp. + 33 pp. (maps). Burnes & Oates. 3 gns.

Originally published in France in 1959, Father Freitag's *Atlas du Monde Chrétien* is now available for English-speaking readers in a revised, up-to-date translation. The historical text contains an account of the spread of the Church from the Acts of the Apostles till the Second Vatican Council, in six chapters, one of which is devoted to Protestant Missions. Then there are the illustrations—610 of them, each with explanatory notes, depicting persons, places, documents and works of art of historical significance. The rest of the volume, apart from the index, is taken up with the maps, of which there are 29, not counting the two end papers.

In the chapters on Protestant Missions, readers of the *Quarterly* will find names with which they are familiar, including those of Elliot, Carey, Judson, Henry Martyn and John Williams. Hudson Taylor is referred to, though curiously, there is no mention of Timothy Richard. Gustav Warneck, J. R. Mott and J. H. Oldam are also mentioned. Among the illustrations is a photograph of a Baptist church in Chinese style at Honolulu.

This volume is a truly magnificent production, and will undoubtedly have a wide popular appeal, particularly among Catholics. There are, however, limitations to its usefulness as an aid to the student of Christian Missions. In a volume of this kind only a brief historical survey could be expected. For the student wishing to undertake a more detailed study of the subject, therefore, a bibliography would have been especially helpful. Again, it is a pity that it was not possible to devise a method of easily and quickly identifying places on the maps.

Despite the fact that it claims to be an atlas of the *Christian* world, and purports to show the growth of the *Christian Church*, the maps dealing with the post-Reformation period are concerned exclusively with the spread of the Roman Catholic Church. Surely

at least one map showing the development of Protestant Missions might have been included. In any case, the maps we are given reveal an undue preoccupation with ecclesiastical boundaries. One could have wished for maps and diagrams showing missionary strategy and the spread of Christianity in relation to such factors as climate, physical features, and population distribution.

E. CLIPSHAM

The Shape of the Ministry. The Report of a Working Party. London. British Council of Churches. 71 pp. 3s.

It is difficult to conceive of any other body that could have produced a report of this nature. If the British Council of Churches still requires justification for its existence, it can be found in ventures such as this. Here is a ruthlessly practical work that, as it proceeds, mows down every "sacred cow" that shows any sign of crossing its path, and yet which manifests with it all such bold competence, high seriousness, and infectious gaiety, that criticism is disarmed.

Of course it may all be hopelessly wrong. The Working Party admits as much. Looking into the future is a difficult, dangerous business. But at least the right questions are being asked and relevant approaches are being adopted. The situation into which we are moving is assessed, even if the pace of change is so tremendous that a good deal of it has to be intelligent guesswork. The theology that must confront that situation is outlined, even if the only kind of consensus that can be reached is inevitably skeletal. The appropriate kind of experimentation is set forward, even if its adoption would mean the churches and much of their present policies being put through a relentless wringer. The result is the cloudy outline of a pattern of "ministering" determined both by the Gospel and by the world we have to "mission", and of the sort of training that may be required.

So many wise things are said by the way that one can scarce forbear to cheer. At last the recognition that new ways of teaching and learning are required, that the pattern of lectures, books, and essays is not for all and not necessarily the best, that the answer to the non-academic is not to scale down the "dose" appropriately but to change the educational method. At last the proper salvo fired at teaching Hebrew à la Davidson, and the realisation that the hallowed battle between the apoplectic Hebraists and the New English Bible plus commentary school never got within miles the real issues. At last the understanding that what the theological student really needs to be given in his scriptural studies—and seldom if ever receives—is a biblical hermeneutic. So one might go on.

How do our theological college policies look in the light of a document like this? And how relevant do many of the matters currently occupying our denominational councils appear?

N. CLARK