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## Reviews

*The Cambridge Bible Commentary: Old Testament Illustrations.* C. M. Jones. Cambridge, The University Press, 1971. 189 pages. Cloth edition £3.00, paperback edition £1.40.

*The Cambridge Bible Commentary: The First Book of Samuel.* P. R. Ackroyd. Cambridge, The University Press, 1971. 238 + xii pages. Cloth edition £2.20, paperback edition 96p.

*The Cambridge Bible Commentary: Amos, Hosea, Micah.* H. McKeating. Cambridge, The University Press, 1971. 198 + x pages. Cloth edition £2.20, paperback edition 96p.

Mr. Jones's *Old Testament Illustrations* is a well-produced volume providing numerous, useful visual aids to the study of the Old Testament and its times. The different aspects of this task are treated in six chapters entitled Archaeological, Historical, Social, Literary, Religious, and Geographical Backgrounds. By far the longest and most important chapter is that dealing with History; it begins with sections on the Creation, the Flood, and the Tower of Babel, and ends with the Hellenistic period. Other chapters include also materials derived from much later times.

The illustrations have been carefully chosen although the immediate value of certain photographs of various comparatively recent paintings and sculptures is not always obvious. The compiler has made use of 201 photographs, maps, plans, charts, and diagrams, each being provided with concise explanatory comments. There are also indexes of subjects and biblical texts. The bibliography lists some 25 books but omits J. B. Pritchard's *The Ancient Near East in Pictures and Ancient Near Eastern Texts*. There is no doubt, however, that this helpful book will be of great value to the students of the Old Testament.

Prof. Ackroyd's *The First Book of Samuel* and Dr. McKeating's *Amos, Hosea, Micah* are the first Old Testament Commentaries on the New English Bible, and they make a valuable contribution to the series. Each volume contains a brief but adequate introduction to the book or books concerned which is followed by the commentary itself; there are also a Note on Further Reading and a subject index. The relevant text of the New English Bible is printed in full, and this is clearly most helpful to the reader but it is bound to increase the price. The biblical text is divided into shorter sections, based on either the literary form or content, and each section is accompanied usually by a verse by verse commentary; occasionally there are also brief introductory notes preceding the literary unit. Within the limits of the size and scope of the series, these two commentaries could hardly be improved, although different scholars might have slightly different emphases and interests. The volumes are somewhat limited in size yet

they offer a wealth of up-to-date information without being too technical. The exegetical comments are very much to the point and all the important problems receive a fair treatment, as far as that is possible in the limited space. The section headings are often stimulating and intriguing, e.g., *The Upper-Class Cows of Samaria*, *Amos' Black Mass*, *The Geography of Sin*.

One can only congratulate Prof. Ackroyd and Dr. McKeating on their achievement in providing a very readable and scholarly exegesis of rather difficult books.

A. A. ANDERSON.

*Government in Reformation Europe 1520-1560*, edited by Henry J. Cohn. Macmillan. 1971. Pp. 320. £5.00.

This collection of scholarly articles, all but one of which date from the 1950's and 1960's, by various authors and in translation where necessary, has been provided with a 30-page introduction by the editor.

Broadly, he sees the period as one in which most European rulers, whether Catholic or Protestant, saw the plunder of the Church as a means of helping them face their financial difficulties. At the same time he emphasises that, partly in consequence of the need to administer the ecclesiastical wealth which they took over, central governments tended to develop greater administrative responsibilities. On page 38 he explains some of his criteria for the choice of the essays in his collection: "In general, emphasis has fallen on the day to day running of government rather than on abstract theorizing or such exceptional circumstances as rebellions. Some of the more original articles were chosen just because they have provoked controversy and even though they may have been faulted on matters of detail." While this latter idea is entirely proper and to be applauded it is unfortunate that the editor did not, in his section, "Suggestions for further reading", indicate which were the more provocative articles and supply an outline bibliography of the controversies to which they gave rise. If this criticism were to be answered by the claim that the people for whom this volume has been prepared do not need such help it is difficult to understand why they should need to be pointed to some of the more elementary books listed here.

For the student of English history the essays in general help to show that the strains and tensions felt in this country during the period were shared, at many points, with other countries in western Europe. In particular also the (1954) essay by Professor G. R. Elton setting out his now well-known thesis that Thomas Cromwell rather than the King was the man behind the Henrician reformation (see p.28 for references to an extended criticism of this view) is very welcome as reprinted. At the same time, and in the context of the Reformation generally, there is a very interesting re-assessment of the Concordat of 1516 between the French King and the Pope by R. J. Knecht. This suggests that the views of such significant events taken even by a chain

of distinguished historians (including G. R. Elton, himself a notable iconoclast!) may yet need re-consideration and the more careful study of their context.

In general it may be said that this is a valuable and stimulating collection of studies which does much to display the depth and breadth of the questions about the government of the Reformation period now being explored by historians.

*Antichrist in Seventeenth Century England*, by Christopher Hill. Published for the University of Newcastle-upon-Tyne by Oxford University Press. 1971. pp. x, 201. £1.50.

In this book the Master of Balliol has traced the use of the terms 'Antichrist' and 'antichristian' from the beginnings of the English Reformation to just after the Restoration. As a result the words are given new dimensions of meaning as the author explores their political implications in a changing situation.

Before 1640, as Dr. Hill has no difficulty in showing in his first chapter, English Protestant theology had developed a fairly consistent tradition linking the Papacy with the Antichrist. This was by no means merely a party view: all schools of churchmanship tended to concur in it until the rise of the Laudians. However, once the fundamental identification was agreed, more radical Protestants soon discovered that, while the Papacy was banished from the English Church (p. 43) 'much of what had been objectionable in the Papacy remained.' In the view of many Puritans objection could be made as much to the persecuting power of Anglican bishops as to the vestments their clergy had inherited from Rome. By 1640 many quite moderate Puritans had come to share the Separatists' view that the bishops were incurably 'antichristian.'

During the 1640's and 1650's many preachers and pamphleteers were prepared to go much further and attack not merely persecution for religion but the monarchy and later the protectorate as 'antichristian.'

It seems very probable that Dr. Hill is right to believe that the Millenarian enthusiasm in which ideas of Antichrist flourished were less a consequence of such books as Thomas Brightman's than of the increasingly explosive political situation which developed in England through the 1640's. This was not only the case in England: any man might come to think that God was beginning to shake the foundations of the nations in the ebb and flow of that generation of European violence which men have labelled the Thirty Years War.

But gradually the term 'Antichrist' became devalued by too frequent and by too casual use. At last it became used merely as abuse for anything which a given writer or speaker disliked. After the return of Charles II the whole concept, so characteristic of much religious republican sentiment, became unfashionable as yesterday's men found themselves once more in power.

Several Baptists make brief appearances in these pages, among

them Henry Jessey and Thomas Collier. Others are claimed as Baptists who almost certainly, like John Canne (p. 120) and Praisegod Barbone (162), were not. Others provide citations which probably require a more adequate context: when Thomas Helwys (p. 58) attacked 'succession of ministers' he was *not* simply speaking of a situation in which they were not elected by the congregation — the whole dispute was far more complex than that. Similarly, on the same page, John Smyth did *not* write *The Character of the Beast* to demonstrate that the established Church was antichristian but to argue that the baptism of believers was true Christian baptism and the baptism of infants was not: after all both he and his Separatist opponent in this controversy were already agreed about the status of the Church of England!

Such blemishes are bound to appear in a book of this type which is sometimes exciting and always stimulating to further enquiries. Dr. Hill has a warning (p. 176) for us all when he writes that 'the evolution of the theology must also be related to the economic and social history' of the centuries. This is a most interesting contribution to the history of religious ideas in the England of the Great Rebellion.

B. R. WHITE.

*The Lord's Supper in Early English Dissent*, Stephen Mayor, London, Epworth Press, 1972, pp. 169, £3 net.

Dr. Mayor is not unknown to readers of the *Baptist Quarterly*, and many will recall his stimulating paper on "The Free Church Understanding of the Ministry in the 20th Century," given at the Society's annual meeting two years ago. This book, made possible by grants from the Coward and Halley Stewart Trusts, is the result of work "carried out over a fair number of years, in the intervals of doing other things", and is dedicated to the ministers of the Congregational Church in England and Wales. They, and indeed all ministers in the Free Church tradition would do well to read it, though how many will be able to afford to buy it for themselves is another matter. Those who cannot might well ask their Public Libraries to obtain it.

Since English Nonconformity is an interpretation of historic Protestantism, Dr. Mayor begins by setting the understanding of the Lord's Supper held by the early Dissenters in its right context, namely that of the Protestant Reformation. He then goes on to survey and evaluate the eucharistic thinking and practice of the Elizabethan Puritans, the Separatists and those who represented the Dissenting tradition during the early and middle years of the 17th century. A chapter each is devoted to John Owen, the "classic exponent of 17th century Independency," and Richard Baxter, well described by Dr. Mayor as an "unwilling Nonconformist".

There is a short section of six pages on the early Baptists, most of which is concerned with John Smyth, whom Dr. Mayor regards as "one of the earliest figures in English Nonconformity to whom the

epithet 'great' can be applied". At a later point in the book an account of Bunyan's position is given, particularly his emphasis on conversion experience which led to his giving to the sacraments a place of rather less importance than did earlier Dissenters. Reference is also made to the relations between Baptists and Quakers.

Such references are mentioned here simply because of their interest to readers of this journal. No book of this kind, however, stands or falls because of the number of its references to Baptists. This is a serious, informed and scholarly study of early Nonconformist liturgical history, and as such is to be warmly welcomed for the contribution it makes to the understanding of an aspect of early Dissent which has hitherto received less attention than it deserves. The Lord's Supper is the central act of Christian worship; it is important, therefore, particularly in an ecumenical age like ours, when Christians are trying to understand one another's views and practices, that we should be clear about what the first Dissenters really believed and did. Dr. Mayor has given us such an insight into their understanding of the Lord's Supper. In doing so he has touched upon all the important aspects of the subject, and carefully assessed the various views described, not shirking the responsibility of pointing out weaknesses as well as strengths.

ERNEST F. CLIPSHAM.

*The Mathers: Three Generations of Puritan Intellectuals 1596-1728*, Robert Middlekauff. New York Oxford University Press, 1971. XII + 440 pp. £5.75.

The Mathers of New England made up a remarkable family dynasty. Round them there can be written much of the ecclesiastical and intellectual history of Massachusetts during a formative century.

Richard Mather (1596-1669) was a Lancashire schoolmaster of Puritan sympathies, who after a year at Brasenose College, Oxford, was ordained at Toxteth in 1619. Suspended by Archbishop Laud for his congregational views in 1633, he went two years later to New England and became minister first in Boston, then in Dorchester. Richard Mather had a considerable share in the preparation of the *Bay Psalm Book* (1640) and the famous *Cambridge Platform* (1648) and, in his late sixties, sponsored the Half-Way Covenant (1662), which relaxed the earlier strict requirement for church membership of testimony to a personal experience of conversion.

Two of Richard Mather's sons, Samuel and Nathaniel, returned to spend active lives in England and Ireland. The most famous, Increase Mather (1639-1723), after matriculating at Harvard, was at Trinity College, Dublin, and served as minister in Torrington, Guernsey and Gloucester, before returning to New England and marrying Maria Cotton, daughter of the celebrated Dr. John Cotton (1584-1652), whose widow had become his father's second wife in 1656.

Increase Mather had had a conversion experience shortly after his mother's death and was at first unhappy about Richard Mather's

Half-Way Covenant. But as his religious, educational and political responsibilities increased, his views broadened somewhat. He was pastor of the Second Church, Boston, and from 1685 to 1701 Rector of Harvard. In 1688 he was sent to London to negotiate with James II for the restoration of the original Massachusetts Charter. The King's flight and other circumstances prevented this, but by 1692 he had secured from William III sufficient to make him a highly influential figure, when he returned to the Bay Colony. He was involved in the notorious controversies over witchcraft and came to believe in the imminent return of Christ. But he joined with his son in advocating inoculation against smallpox.

Cotton Mather (1663-1728) was always conscious of his Mather and Cotton heritage and thought of himself as predestined to leadership. The religious and intellectual climate was changing, however, and he found himself often on the defensive. Some thought him aggressive and arrogant. His constant industry frayed his nerves. He spent many years as his father's assistant in the Boston church, but failed to succeed him, as he thought he should, as Rector of Harvard. He also suffered sad disappointment over his son, Increase, and his third wife, who became mentally unbalanced.

But Cotton Mather was a very learned man. He fully justified his membership of the Royal Society by his scientific interests. To him we owe the remarkable *Magnalia Christi Americana* (1702), in which he set out what he described as "the Wonders of the Christian Religion, flying from the Deprivations of Europe". He favoured singing from notes rather than by ear, as many conservatives insisted should be done. His *Manuductio ad Ministerium* had value for many besides theological students.

In 1718 Cotton Mather and his father assisted in the ordination of a Baptist minister. (Did they recall the fierce controversies between old John Cotton and the tempestuous Roger Williams?) It was Cotton Mather who declared: "I never much admired the violent pressing of Uniformity; but there may be Unity without Uniformity."

These facts will not all be found in the substantial volume before us, though for British readers it would have helped if more of them could have been and if the course of events in the Bay Colony had been made clearer. The author says that his study "should not be confused with a rounded biography, a full-scale family study, or a sociological analysis of a group of Puritan intellectuals". His interest is the intellectual history of Puritanism in America. Though somewhat verbose, this is a valuable discussion of the main theological issues of the period and the changing attitudes of Richard, Increase and Cotton.

Professor Middlekauff is at the University of California in Berkeley. He claims to have read all the published writings of the Mathers — a formidable undertaking. Like all concerned with New England Puritanism he is indebted to the late Professor Perry Miller, though his interpretation of developments is somewhat different. The book is

dedicated to Professor Edmund S. Morgan, of Yale, author of the important essay *Visible Saints: The History of a Puritan Idea*, which appeared in 1963 as a valuable companion to Dr. Geoffrey Nuttall's book with a similar title and was noticed in these pages in April, 1966.

ERNEST A. PAYNE.

*The Victorian Church*, Part II, O. Chadwick, London. Adam and Charles Black. pp. 510. £3.50.

Two achievements of Victorian Christians are mentioned in the concluding paragraph of this book and they are likely to arouse differing reactions. One is that in a changing and expanding society they planted churches and chapels across industrial England and its suburbs. This will perhaps win uncertain applause from a generation which has become accustomed to derisory references to "plant" and "pew fodder." The presence of so much plant (or, rather so much out-dated or now wrongly sited plant) has become something of an embarrassment, while our widespread failure to engage people in public worship leads us too easily to disparage a generation which made much of it. Was it, however, entirely unconnected with the other achievements which Chadwick puts in these words: "the Victorians preserved a country which was powerfully influenced by Christian ideas and continued to accept the Christian ethic as the highest known to man."? Whatever the answer, there was an element of success in their accomplishment which gives food for thought and in this second, concluding volume of his major work on the Victorian Church, Dr. Chadwick provides more material for that diet and he serves it to the reader with characteristic skill and attractiveness. Those familiar with his writings, not least the first volume of the present study, will find that their expectations are not disappointed in this volume.

The coverage, in the light of the first volume, is more or less predictable. He deals with the problems confronting the churches from the growing prominence and pressures of the natural sciences and of biblical criticism, and with these (in some degree but not exclusively related to them) the spread of doubt. There are competent chapters on the rural and urban situation and one on the bishop and the diocese. A short chapter is given to the Roman church and the concluding one, under the title "Secularisation" has a strong section on the universities.

Dr. Chadwick is, of course, in an era of Church History in which the material is vast and intricate but his book again reveals his skill in sketching men and movements. It also warns the student of some of the pitfalls which the data can provide and shows how necessary it is to tread carefully. It is, for instance, an extremely difficult task to determine how philosophical beliefs affect religious faith and Chadwick points out that if agnostics found Roman Catholic doctrine harder to accept at the end of the 19th century than at the beginning

there is also no lack of evidence that educated men found it easy to be Roman Catholics. Again, he shows how important it is to distinguish between *science* when it was against religion and *scientists* when they were against it. There are also reminders of the fact, so often forgotten, that an individual cannot be compressed into a sentence; he is or was a living creature and therefore a *changing* object of study; Swinburne began as a High Anglican, then moved into a period of hatred towards Christianity, then moved on again, not indeed to Christianity, but to a mellowed attitude towards it. Dr. Chadwick's readers should become not only better informed on Victorian Christianity but, one would expect, more discerning students of history as such.

Not all his judgments are convincing. Some would find, as did H. G. Wood, rather more to be said for Jowett's famous contribution to *Essays and Reviews* than Chadwick does. Omissions or too scanty treatments are especially noticeable on the Free Church side. The Non-conformist Conscience may be difficult to analyse but it was a power in the land beyond anything which this book would lead one to suppose. The astonishing range and quality of philanthropic activity in which Christians engaged gets nothing like the coverage given to the excellent discussion of Christian Socialism. Nevertheless this remains a valuable and important book which, on present day prices, is very good value for money. One or two slips need correcting. John Clifford did not stray to the Congregationalists (p. 105) but remained in the one true fold throughout (p. 281)! There is some damaged print at the foot of p. 66.

G. W. RUSLING.

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