

## NOTES

- 1 *Understanding Christian Nurture*. British Council of Churches. £3. 1981.
- 2 *Christianity, Society & Education* ed. J. Ferguson, S.P.C.K., pa. £5.95. 1981.
- 3 *Man and Woman in Christ* by S. B. Clark. T. & T. Clark. £7.95. 1981.
- 4 *Tight Corners in Pastoral Counselling* by Frank Lake. D.L.T. £4.95. 1981.
- 5 *The Christian Life: Church Dogmatics Vol.IV, Part 4* by Karl Barth. T. & T. Clark. £7.95. 1981.

NEVILLE CLARK

## REVIEWS

*Philip Doddridge: Nonconformity and Northampton* edited by R. L. Greenall. Department of Adult Education, University of Leicester. 1981. pp iv, 90. £1.50 (incl. postage).

These five lectures, given to celebrate the 250th anniversary of the commencement of Philip Doddridge's pastorate at Castle Hill Independent Church, Northampton, in 1730, present a lively portrait of this influential dissenting minister and teacher, thus adding to the volume of essays published in 1951 by Dr G. F. Nuttall. It is he who from the wealth of his non-published researches contributes the article "Philip Doddridge and his Letters". "Doddrige writes so well, so sensibly, elegantly, vividly and sympathetically that one feels no surprise at his gaining and holding a great number of correspondents from many walks of life and representing a variety of interests".

Fortunately, Dr Ernest Payne had written his lecture "The Hymns of Philip Doddridge" before he died, and this valuable survey was read by Dr Barrie White. It sets in context a much wider range of hymns than is available in current hymn books.

Victor Hatley's contribution, "A Local Dimension", reveals Doddridge's involvement in Northampton politics, while Professor Alan Everitt demonstrates him as a herald or harbinger of the evangelical revival which flowered after his death. Doddridge's sensibility in religion and genuine piety was "destined to unlock new reservoirs of human energy". "If the Church still acknowledges that humanity and compassion are as much a part of the divine message as righteousness, enthusiasm and truth, it perhaps owes more to Philip Doddridge than it knows".

Dr Stephen Mayor sets the eighteenth century minister in the context of the history of Congregationalism. Firm as were his convictions as a dissenter he was certainly no bigoted denominationalist. His liberal outlook, his wide influence through his academy, his friendship with Anglicans all add up to the presentation through these lectures of a truly great man and choice spirit.

N. S. MOON

*The Miscellaneous Works of John Bunyan; Volume I* edited by T. L. Underwood and R. Sharrock. Clarendon Press: Oxford University Press. 1980. pp.lvi, 402. £25.  
*John Bunyan: The Poems* edited by G. Midgley. 1980. pp.lxii, 345. £20.  
*John Bunyan: The Holy War* edited by R. Sharrock and J. Forrest. 1980. pp.xlviii, 288. £25.

No complete edition of Bunyan's works has been published since the middle of the nineteenth century. These three volumes, part of a projected set of 13 Oxford English Texts, will provide libraries with a modern edition, in good print, with valuable introductions and notes.

Volume I, *The Miscellaneous Works*, reproduces his anti-Quaker tracts written as the Friends expanded (not least in Bedfordshire) in the years 1647-60. The introduction includes biographical material on "Bunyan as Preacher and Writer". In *Some Gospel-Truths Opened* and *A Vindication of Some Gospel-Truths Opened* (1656-7) Bunyan challenges the Quakers' claim that "the light of Christ is within all men" means that they are therefore capable of deciding for Christ - a subjective approach, as against the more objective stress on divine election. Christ risen and ascended cannot be equated with the spirit of Christ which (as Friends claimed) dwells in every man.

*A Few Sighs from Hell*, published about the time of Cromwell's death, reveals the Bedford tinker's social outlook. The wealthy (Dives) are less likely to find salvation than the poor (Lazarus). But Bunyan is less radical in his proposals for the poor than were the Levellers and the Diggers and other sects whose extremism threatened the demise of Puritanism. For Bunyan placed his hopes essentially in the spiritual and eschatological realms of heaven and hell. "Beg God that He would shew thee the nature of the Gospel and set it home effectually with life and power upon thy soul by Faith".

*The Poems* brings together for the first time in one extensive volume Bunyan's verse. This includes personal poems on his imprisonment; "awakening poems" on sin and salvation; and the poems from *Pilgrim's Progress* (25 pages). *A Book for Boys and Girls* contains 74 poems, many of which are charming, eg. *Upon the Disobedient Child*:

They snap and snarl, if Parents them controul  
 Tho' but in things, most hurtful to the Soul  
 They reckon they are Masters, and that we  
 Who parents are, should to them Subject be!  
 If Parents fain would have a hand in chusing  
 The Children have a heart will in refusing.

Human nature does not change!

*The Holy War* was first published in 1682, fifteen years after *Pilgrim's Progress*. The introduction to this volume contains a biography of Bunyan during 1678-88. The editors explain the basis of the imagery of this allegory which weaves together bib-

lical theology, historical events in the town of Bedford, and autobiographical material (Bunyan's wrestling with doubt). The nine companies of doubters who assail the town of "Mansoul" include "Election Doubters", "Grace Doubters", "Vocation Doubters". Emanuel liberates the town and repudiates the claim of Diabolus: "Mansoul is mine by right of purchase. I bought it myself". Mr Evil-Questioning and the Captains of the Doubters are brought to trial, and condemned to death. Divine assurance, the conviction of the Calvinist, prevails.

N.B. What relief even a fraction of the royalties on these volumes would have brought to the seventeenth century imprisoned pastor, and his family!

N. S. MOON

*The Ordeal of Love: C. F. Andrews and India* by Hugh Tinker, Oxford University Press. 1979. pp.xxii, 334. £8.50.

C. F. Andrews is almost unknown in Britain today: even a student who is keenly interested in third world issues admitted that he had not heard of him.

Hugh Tinker stresses the relevance of Andrews for Britain today. Seventy years ago Andrews tried to awaken British rulers and missionaries to the evils of white racism. He went to the aid of the poor; working with Gandhi in South Africa against race discrimination; exposing the evils of indentured Indian labour in the Fiji sugar plantations; and in India itself opposing forced labour. He was well-named "Deenabandhu", Friend of the Poor.

The chapter headings, "Africa-India", "Pacific-India-Japan", then "India-Africa" and so on, convey his "cyclonic hurricane of activity" as Tagore called it. He was restlessly travelling, even within India, whether to reconcile Hindus and Muslims or to mediate in a railway strike.

Among his ancestors was a Baptist minister in East Anglia, "that home of puritan protest". He went, however, as a narrow-minded High Anglican to India. Very soon his mind broadened at St Stephen's College and he came into conflict with the S.P.G. in London. He urged that an Indian be appointed Principal of the College, and insisted that C. B. Young, of the Baptist Missionary Society, continue "expounding the Bible to students".

Love is the key-word of the book. The fly-sheet has three quotations: one expresses Andrews's uncalculating love for India; the others are from Gandhi and Tagore. These two were utterly different in their ideals and policies; yet both had a deep love for this man who regarded Mother India as his home and yet could influence the foreigners who ruled the country.

Only a very sensitive person could love as deeply as Andrews. In his work of reconciliation he was physically attacked and

often abused or despised by the British. Sometimes he was re-sented by Indians. Frequently the strains of his impossible peace-making led to nervous illness. The book is well entitled "The Ordeal of Love".

The book itself is a labour of love. More than 400 footnotes indicate the extent of the research. The general reader may find the detailed information tests his mental digestion! But the student will find it invaluable. In *What I owe to Christ* Andrews said that it was the anathemas of the Athanasian Creed that finally made him resign Anglican orders. Tinker's careful documentation shows that Andrews's memory was at fault when he wrote his autobiography two decades after the event.

I cannot question such thorough documentation. There is a slip on page 105; Edward Bridges should be Robert (it is corrected in the Index). The word "ananda" in Tagore's *mantra* is "freely translated" by the author in a footnote as "love" (p.112). "Freely" indeed! The basic meaning is "bliss", that passionless bliss far removed from all finitude. Or, does this indicate that Charlie Andrews's experience of the love of Christ, which he expressed in suffering love for India and its people, both great and poor, has quietly invaded and christianized the fundamental thought of India? If so, this book shows why.

E. L. WENGER

*Children of Promise: The Case for Baptizing Infants* by Geoffrey W. Bromiley. T. & T. Clark. 1979. pp.xi, 116. £1.95.

This brief, straightforward exposition aims to provide the intelligent layman within the Reformed Churches with a biblical and theological rationale for the practice of infant baptism.

After a summary glance at some New and then Old Testament material the book moves on to examine the meaning of baptism using a helpful trinitarian framework, and concludes with a discussion of the possibility of infant salvation and its baptismal implications.

The acknowledged limitations of Bromiley's discussion need to be recognised. It disavows any attempt to take detailed account of opposing viewpoints, or to "fill out the picture with exegetical, historical or dogmatic details" (p.x). As one might expect from a student of Barth, however, there is a genuine concern to provide a satisfying theological justification for paedobaptism, and in this connection there are some fine passages stressing the objectivity of baptism in its focus on the person and work of Christ which would be a healthy corrective to not a little popular Baptist thinking and preaching. There are however major inadequacies in Bromiley's treatment which need to be remarked upon without wishing to depart from the generally irenic temper of the book as a whole. (The author is obviously at liberty to skirt dialectical entanglements with Baptist scholars in the interests of a popular presentation; however the failure to do so contributes to a number of rather hoary caricatures: "adult" as against

"believers' baptism" (passim), "Anabaptist" errors (pp.84, 95), etc.) Essentially Bromiley's case draws upon two arguments, one Biblical and one theological. The former is the familiar claim for the continuity of the old covenant rite of circumcision with its hereditary and family implications in the new covenant baptismal rite. Readers of this Journal hardly require the listing of the difficulties which lie in the path of this equation, as so much recent scholarship readily concedes; the impossibility of understanding the lynch-pin text, Colossians 2.11, in terms of simple continuity; the difficulty of accommodating the fact that Jesus, the apostles, and the entire first generation of the Palestinian Church received both rites without apparent theological embarrassment, and that both rites continued side by side in the latter; the astonishing absence of reference to baptism, if it was so understood, either at the Council of Jerusalem (Acts 15) or in the Letter to the Galatians, and Paul's circumcising of the previously baptised Timothy (Acts 16.3); and more generally, the inability of this approach to accommodate the fundamental newness of the new covenant, the radical judgment involved in the coming of the Kingdom in Jesus, his resurrection from the dead, the outpouring of the Spirit and the creation of the universal Church.

The theological argument is nourished by an attempt to distinguish faith considered as a divine action for which infant baptism is an appropriate sign within the Church, and faith as a human action which Baptist championing of "adult baptism" reflects. When the positions are staked out in this manner it is of course not difficult to see who is on the side of the angels. The problem here however is that this distinction is foreign to the Bible. Salvation in Scripture is by grace through faith. The divine and human are blended in a way which gives all glory to God and yet effectually sets the believer "in Christ" and his redemption, and believers' baptism is the sole rite of that redemption as the primary N.T. passages make unambiguously clear. I have often reflected that this particular paedobaptist argument would be silenced were its proponents actually to experience the Biblical rite for themselves and discover how utterly crucifying of human pride it is to be lowered out of sight beneath the baptismal waters... but there, sadly, review gives place to dream!

D. B. A. MILNE

*Our Christian Faith. Answers for the Future.* Burns and Oates. 1980. pp.xi, 179. £3.95.  
*The Courage to Pray.* Burns and Oates. 1980. pp.87. £2.50.  
 Both by Karl Rahner and Johann Baptist Metz.

Theologians are not always skilled at either framing or answering the questions raised by what they believe. One of the values of the first of these books, both by two outstanding Roman Catholic theologians, is the framing of lucid and challenging questions, addressed to basic Christian beliefs such as the existence of God, incarnation, redemption, resurrection and the Church. Each chapter begins with the questions which are followed by an attempt at answers. The book would be worth buying if only to test

one's own theological and expository skill against the probing challenge to beliefs we take so much for granted.

The answers do not always match the lucidity of the questions. This perhaps is inevitable. It is always easier to say what we do not believe or find hard to believe than to affirm what we do, especially when the object of belief is God, to speak of whom is to stand at "the threshold of adoring silence" (p.38). I enjoyed most the chapter on the Church, with its defence of "selective Christians" - those who identify only partially with the Catholic Church (p.124). Least satisfactory I found to be the chapter on resurrection. I still cannot reconcile the rejection of the resurrection as a spatio-temporal event with its objective character. How can we even speak of events that cannot be pin-pointed in space and time?

The second book traverses much more traditionally Catholic terrain. Much of it deals with our solidarity with the dead and the significance that this has for the life of prayer. It would be a pity if the overt Catholicism of the book discouraged us from reading it in the belief that there is nothing that could benefit us. We think little of the dead and therefore fail to focus on that great cloud of witnesses by which all our deeds and prayers are surrounded. "Calling on the saints in no way interposes 'between' us and God ... We do not invoke the help of the saints because otherwise they would not intercede on our behalf; rather, in their eternal salvation they do nothing but intercede for us" (p.71). It's worth being reminded of that.

MICHAEL WALKER

*Faith* by Keith W. Clements. SCM Press. 1981. pp.126. £4.95.

This book is welcome on at least two counts. It is a timely re-statement of Christian faith as a personal relationship of trust in God - timely because in much of today's theological discussion there is a danger of the intellectual aspect of the faith overshadowing the relational aspect of believing. Also, and here I attempt to suppress any jingoism, it is written by a Baptist minister with an easy style and broad Biblical base.

The writer argues that faith has its own peculiar reality and integrity, and a place of prime importance as the criterion against which Christianity must examine its credentials in today's confusions of Christian identity, witness and action. Traditional aspects of faith such as trust, gift, decision and commitment are considered within a definition of faith as the movement of the whole person into a trusting relationship.

Initially, this relational movement of faith is worked out carefully in human life in terms of the two-fold nature of the person who is both a self-conscious individual and also in relationship with others. Faith involves both a sense of our own worth as well as a trusting reliance upon what is not ourselves. This twin-theme reappears throughout the book and provides some provoking insights.

For example, in the chapter on "Faith as Trust" modern man's search for meaning in self-achievement is contrasted with the trust in God which assures us of meaning. "Perhaps greater impact would be made by the churches, if their communities were to be seen primarily not as hives of busy activity... but as springs and pools of quiet thankful joy, consisting of people who have found their security and fulfilment in the God and Father of our Lord Jesus Christ" (p.40).

Similarly, I found refreshing insights in the section on "Faith as Freedom" where faith is seen as freedom in relationship to God which therefore breaks the power which all that is not God may have over us.

Areas of traditional difficulty are dealt with helpfully with well-chosen Biblical material. The question of whether faith is given or decided upon is answered within the relationship of faith where the believer makes a decision to trust.

All in all, I believe the book achieves its aim to present Christian faith in its wholeness of the personal relationship with God, and subsumes many aspects of faith within this relationship which otherwise can become detached and die. I am glad I read it.

M. J. QUICKE

*The Unknown Cotswold Village: Eastcombe 1500-1980* by M. D. Lambert and Julian Shipman. Obtainable from M. D. Lambert, The Yews, The Street, Eastcombe, Stroud, Glos. £1.95 or £2.30 by post. 64 pp with 67 illustrations.

A professional historian seeks to show the development of the village in which he lives. He describes the older dwellings with plans and photographs, tells of the rise and fall of the cloth industry, its church versus chapel politics, the Victorian world and the present village, using the 1851 census to compare with 1977 details of employment. This was a village without a place of worship until Thomas Williams founded and built a Baptist chapel in 1801, which was rebuilt on a grand scale in 1860, having a splendid organ and housing the public clock. Anglican-Baptist rivalry led to there being National and British elementary schools facing one another after 1878.

This is a well researched, attractively produced study. The author says the idea of writing it came to him as he considered the place of the chapel in the 19th century.

C. S. HALL