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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

### JESUS AND THE ZEALOTS, A STUDY OF THE POLITICAL FACTOR IN PRIMITIVE CHRISTIANITY

S. G. F. Brandon. Manchester University Press. 413 pp.  
55s.

The thesis of this book is that 'Jesus had an association with Zealotism which might fairly be interpreted as sympathetic' (p. 245). Many of his most cherished convictions he held in common with the Zealots. He differed from them mainly in selecting as principal target the Jewish sacerdotal aristocracy instead of embroiling himself with the Romans. In the most convincing section of the book Professor Brandon establishes that the Zealots were not political desperadoes (*pace* Josephus), but formed an essentially religious movement grounded in zeal for law and covenant, and reactivating the concept of a Holy War—principles exemplified in Phinehas. A theocratic ideal inspired the growth of the movement from AD 6 until the self-inflicted martyrdom at Masada in AD 73. Professor Brandon traces in detail the course of events over this period.

Turning to Jesus, he stresses the following evidence in support of his main hypothesis. Jesus was reared in this time of Zealot expansion, and in a lower class and poor Galilean setting where aristocrats and the rich were detested. He has a zealot disciple (Mk 3: 18=Lk 6: 15), proclaimed the coming Kingdom of God in an Israelite context, and was regarded as Messiah. He agreed with Judas of Galilee that the payment of tribute to Caesar was an act of disloyalty to Yahweh. Finally he cleansed the Temple at the same time as a Zealot rising (Mk 15: 7), and was crucified as a Zealot and between two Zealots. Jesus' position was preserved by the Jerusalem Church, whose 'attitude towards the Romans would scarcely have differed from that of the Zealots' (p. 199). Loyal to strict Judaism, this church differed from it only in believing in the Messiahship of Jesus, who had died as an honoured Jewish martyr (and not as the Divine Saviour of Pauline theology), and who would on his return restore the kingdom to Israel. That they were 'zealots' for the law is evidenced in Acts 21:20, and that they shared the Zealot concern for the Roman attacks on the sole divinity of Yahweh can be seen from their adoption of a Zealot oracle, Mk 13: 14-20, which had been inspired by the events of AD 39-40. As for the evangelists, Mark reflects the Flavian triumph of AD 71 and heavily disguises the political aspects of Jesus' career. Luke and Matthew (the gospel of the 'other place' Acts 12:17=Alexandria) overlay even further and present the pacific Christ.

It is very probably true that Jesus was not insulated from the religious and political ferment of his time, but it is still difficult to follow Professor Brandon at crucial points of his argument. (1) Jesus would seem to have differed from the Zealots quite radically in his attitude to the Law (a subject not treated in this book); see the Antitheses of Mt 5: 21-48 and Mk 7: 18f and 10: 2-12. (2) Mk 12: 13-17, which

Bultmann declares not to be a community product, still does not seem to be the Zealot line. If it were, Mark's case as outlined by Brandon would be torpedoed. (3) Jesus associated with tax-collectors as well as Zealots. Must we think that one group were converted from their past but not the other? (4) Although Jesus' preaching of the Kingdom had an inescapably futurist slant, yet Kümmel is surely right to suggest that Jesus said the Kingdom had actually come in his person and miracles (*Promise and Fulfilment*, 105-140). This could never be Zealot theology as long as Roman might overshadowed the land. Further, it is again probably right that Jerusalem Christianity was markedly different from the Pauline version. But: (1) Can we assume its total theological continuity with Jesus, and overlook possible re-Judaizing. This does seem to have happened in Matthew's presentation of Mk 7: 18f. and 10: 2ff. (2) Brandon sometimes draws distinctions which are too thorough. Against his reconstructions of the differing interpretations of Jesus' death we may note that Mark, and not merely his tradition, includes the martyrological aspect (the alleged Jewish view), and the Palestinian tradition of 1 Cor 15: 3-7 speaks of it as 'for our sins'—not a typical Pauline phrase. (3) A chequered career marked by periodic heavy pressure from Pharisaic Jews, and a degree of theological oscillation on questions unconnected with Jesus Messiahship, such as circumcision and the Gentile mission, has been plausibly suggested by Bo Reicke (*Studia Paulina*, 172-187). This would imply that the Jerusalem church was not quite so orthodox as is suggested. And whether or not Titus was circumcised in Jerusalem (Gal 2: 3), he certainly was not forced! Parallels between Jesus and contemporary groups can never wholly carry a case—or we would all have accepted by now the traditional Jewish view that Jesus was a Pharisee. He still seems to be a figure who obstinately refuses to fit any party label.

DAVID CATCHPOLE

#### PETER MARTYR IN ITALY: AN ANATOMY OF APOSTASY

*Philip McNair*. Oxford: The Clarendon Press. 325 pp. 55s.

In writing this book Dr. McNair, who is Dean of Darwin College, Cambridge, has carried through an important pioneering project. Peter Martyr Vermigli was one of the great figures of the sixteenth-century Reformation—though his stature as a scholar and a reformer has still to receive the recognition it deserves—yet, as is pointed out in the Preface, 'the astonishing fact is that hitherto no independent work has ever been published on the first two-thirds of his life, which he spent in his native country'. This lack is made good in the present volume, a work of detailed and precise erudition based on prolonged research. Taken as a whole, it must be classified as a book for scholars, which is not of course a bad thing in itself; but at times the scholarly detail is excessive and has an inhibiting effect on the natural wit and fluency of Dr. McNair's literary style, thus restricting the scope of the book's appeal, which is regrettable. None the less, this is a work of high distinction. From it a lifelike portrait of the Italian reformer emerges.

Peter Martyr was born in 1499 in Florence, the year after Girolamo Savonarola suffered a martyr's death in the same city. As a youth he

renounced the world and entered on the religious life amongst the Canons Regular of St. Augustine in Fiesole. There followed years of concentrated study in Padua and Bologna, leading to his appointment as Abbot of Spoleto in 1533. By then he was known and sought after as an eloquent preacher and counted among his friends some of the most notable men of the day. Four years later he was elected to the abbacy of the influential monastery of S. Pietro ad Aram in Naples. Here he found his compatriot, the golden-tongued preacher Bernardino Ochino and the Spanish exile Juan de Valdés, who had moved, as he himself was moving, to a grasp of that cardinal doctrine of the Reformation, the justification of the sinner by faith alone in the perfect atoning work of Christ. Their minds were made up on this matter through the study of Scripture and the reading of the writings of Calvin, Bucer, Luther, and Zwingli. Such is the power of the printed page!

1541 saw Peter Martyr's appointment as Prior of S. Frediano at Lucca, a city whose population was not unreceptive to the evangelical teachings of the Reformation. Indeed, under Martyr's leadership it was well on the way to becoming what Geneva was becoming in Switzerland at that time, until the iron grip of officialdom in the form of the Inquisition closed around the situation. 'He came to Lucca as a Reformer,' says Dr. McNair, 'knowing that the times were evil and the days were short, convinced that man is justified by faith, and confident in the power of the Word of God.' He had fifteen months at S. Frediano, and 'what he achieved in so short a time is one of the marvels of the Continental Reformation'. His monastery became 'the first and last reformed theological college in pre-Tridentine Italy'. Among the many brought to saving faith through his testimony was Girolamo Zanchi, one of the junior canons of S. Frediano, who later, a man of massive scholarship, occupied Bucer's chair of theology in Strasbourg. Numbers of other excellent men who had come to conversion in Lucca were to find a haven in the Reformed churches of Switzerland and elsewhere. In August 1542 Peter Martyr made the great decision to leave his native land. Ochino did the same thing independently at about the same time. The latter, who had twice been vicar-general of the Capuchins, was one of the Continental Reformers who subsequently responded to Cranmer's invitation to come to England. Peter Martyr accompanied him and served as Regius Professor of Divinity at Oxford from 1547 until the accession of Mary. Both before and after his visit to England he taught in Strasbourg.

This man, who exercised so significant an influence on the course of the Reformation in England, and whose spiritual succession was seen in such outstanding figures as John Jewel and Richard Hooker, has a worthy memorial (respecting the period of his residence in Italy) in this volume. Dr. McNair, whose own faith shines through the pages of his book, has fulfilled his task with distinction. We urge him now to complete what he has begun by giving us a no less definitive work on the last twenty years of Peter Martyr's life. Such a work is badly needed and will be a worthy contribution to evangelical scholarship.

PHILIP E. HUGHES

## SERVICES OF BAPTISM AND CONFIRMATION: (LATIMER MONOGRAPH II)

*R. T. Beckwith, C.O. Buchanan, and K. F. W. Prior.* Marcham Manor Press. 63 pages. 6s. paperback, 13s. 6d. casebound.

If this monograph on the baptism and confirmation services fairly represents the united mind of Evangelicals, then this is an extremely useful moment to have produced it. There are many members of the Church of England (and the present reviewer is one of them) who really do want to know where Evangelicals stand before the Church Assembly begins its debates on the Liturgical Commission's proposals for new experimental forms of baptism and confirmation. There are many on the 'catholic' side of the ecclesiastical fence (and the present reviewer is one of them) who will be grateful that this monograph sets out the Evangelical view with such clarity and in such detail.

Though I very much hope that members of the Church Assembly will study this monograph, I hope also that they will remember as they do so that there is a world of difference between the task undertaken by the Commission and that of the Monograph. The Monograph confines itself to the exposition of a single view of baptism and confirmation, and of the relation between them. It thus avoids a great many of the difficulties of the Commission, which had to try 'neither to exclude nor to assert exclusively' any one of the three views current in the Church of England as a whole.

And for me this difficulty of accommodating different views is not, for these services, merely a matter of wishing to see the Commission's services accepted by all parties in the Church of England today. I should be happy if the new services were acceptable, but I believe that there are parts of the New Testament which can be reasonably used in support of all three views—in other words that our present differences reflect a lack of precise definition in the New Testament itself. What is more I do not really agree with the principle (mentioned on p. 24) that 'New Testament practice is not mandatory for the church in the same way that New Testament precept is'. The historical circumstances of the apostles' life certainly affected their practice, and they did many things which would not be appropriate in our different circumstances. But surely the circumstances have just as much bearing on many of the precepts. To make a hard distinction between practice and precept is to over-simplify: rather we need to use all the meagre evidence available in the New Testament as honestly as we can, and even then we cannot expect all our questions to be answered in the way we should wish.

Nor am I embarrassed to speak of 'two comings' of the Holy Spirit. A man can be said to come to his family when he is born. But he also comes on many other occasions, and, if the family welcomes him, they are not thereby denying the reality of his first coming. This means that I do not feel that the Holy Spirit's coming in Acts 8. 17 derogates from the reality of his baptismal coming in Acts 8. 12. This sort of language made sense to St. Luke, and so it should to us.

The Monograph's main criticism of the Liturgical Commission's draft services is not that they are doctrinally wrong, but that they are

obscure. A point which is emphatically made is that the choice of Christ's Baptism as the subject for the Gospel is likely to prove confusing. But this, like many of the Monograph's preferences, seems to be largely a matter of taste. I believe that this Gospel is more likely to lead to an understanding of baptismal commitment than the Monograph's Gospel, the risen Christ's command to baptise.

There is a great deal in the Monograph with which I agree, and a great deal more I find illuminating. But the point at which I felt most surprised was when the authors came to treat the blessing of the water. They clearly feel that this raises all kinds of difficulties, and to solve them they expound a 'dynamic' view of the effect of the blessing (with which I would be quite content), and they display an oddly medieval concern to define the moment at which the water is to be recognised as holy. They even feel that this blessing can usefully be compared with the eucharistic consecration, which is extremely doubtful. All this means that they refuse what is perhaps the most useful structural feature of the Commission's proposed service, the strong juxtaposition of the two essentials, faith and baptism.

When Cranmer gave his judgement on the efficacy of what he describes as the 'sacrament' of confirmation to which the Monograph refers on p. 35, he added a note in his own handwriting that his answer was given 'without prejudice to the judgement of more learned men and of the orthodox church'. Neither are yet in a position to commit themselves to one clear view of the New Testament evidence, and until they are it is doubtful if the Church of England can hope for services of baptism and confirmation as lucid and consistent as the ones in the Monograph.

JOHN WILKINSON

## JESUS OF NAZARETH: SAVIOUR AND LORD

*Edited Carl F. H. Henry.* Tyndale. 277 pp. 35s.

This symposium of sixteen essays grapples with some of the most urgent theological problems today. It deals mainly with the relationship between history and faith, and discusses contentions by post-Bultmann writers about revelation and the Jesus of history. The essays vary considerably in quality. But with only one possible exception, they all deserve to be read, and two or three of them represent milestones in evangelical writing which are unquestionably of first importance for evangelical thought.

The editor's essay combines the functions of an overture and a National Anthem, before the concert itself begins. He gives us a racy survey of Continental theology in the 'sixties'. He writes certainly as a scholar, but also like a general in Thucydides encouraging his troops, by assuring them about confusions within the enemy's camp. He refers to leaders, camps, champions and kings, and especially to struggles, revolts, and frontal assaults. Barth and Bultmann have lost their crowns, whilst troops under the flag of salvation-history continue to gather strength. Dr. Henry arranges the soldiers in various battle-formations. On one side stands a small brigade of determined left-wing radicals; but they have been left in the lurch by their former colleagues under Bultmann. On the other side are massed no less

than four divisions: the first contains Jeremias, Küneth, Goppelt and others; the second includes Cullmann and Kümmel; the third is the Pannenberg school; and in the fourth we find Thielicke and Stauffer. And honours in another skirmish go to Riesenfeld and Gerhardsson. Before we leave the field, we meet a score of theological combatants. Dr. Henry writes with optimism and gusto, and, as a grand finale, he sketches what he calls the Evangelical Opportunity. But his survey is fair and extremely useful. It will not mean that the survey is other than factual if we discover our ordinands with passports and tin hats.

Several essays call for special attention. Dr. R. P. Martin offers a competent discussion of the New Quest movement, and his essay is packed tightly with a mass of accurate information. He includes masterly short summaries of Käsemann, Bornkamm, and Fuchs, and concludes by pointing out some of the questionable assumptions which lie behind their work. Most important of all, he does more than merely repeat James M. Robinson, and although the emphasis is primarily on description, the essay should prove to be a classic for an introductory study of the movement.

Professor Bruce, as we might expect, deals capably with the subject of history and the Gospel, and Dr. Leon Morris contributes a useful straightforward study on history and the Fourth Gospel. Professor Paul Althaus writes a robust essay on fact and faith in the kerygma, in which he firmly insists that faith includes a rational judgment. Dr. Clark Pinnock makes some useful points about the resurrection, but several of his assertions seem open to question. It is difficult to see what happens, for example, when we apply his statements linking resurrection with creatureliness to the realm of Christology. And his swashbuckling conclusion about theology's hour of decision almost out-brasses the editor himself.

Two of the most outstandingly thoughtful essays come from Dr. K. S. Kantzer and Professor Birger Gerhardsson. Professor Gerhardsson discusses the dubious value of existentialism as a substitute for the original background of the New Testament, namely the Old Testament. He crystalizes a number of difficulties about programmes of demythologization, pointing out acute problems about criteria, and discussing urgent questions about the factual content of revelation. Gerhardsson combines simplicity and plain-spokenness with a genuine breath of creative originality. Dr. Kantzer discusses revelation with the same constructive thoughtfulness, rightly insisting on the Biblical conjunction of interpretative word and act.

Tyndale Press have published an invaluable book. Whatever its minor blemishes, it is well worth buying for its five best essays. These deserve to be widely read.

ANTHONY C. THISELTON

## MARK PATTISON AND THE IDEA OF A UNIVERSITY

*John Sparrow.* CUP. 149 pp. 30s.

## THE PARTING OF FRIENDS

*David Newsome.* Murray. 486 pp. 63s.

Mark Pattison, Rector of Lincoln College, was one of nineteenth century Oxford's greatest characters. He was, as Mr. Sparrow tells us,

depicted in George Eliot's *Middlemarch*, in Mrs. Ward's *Robert Elsmere*, in Rhoda Broughton's *Belinda*, and more recently in R. Liddell's *The Almond Tree*. Pattison came from an Evangelical home of the worst sort with a tyrant of a parson father who spent part of his life in a mental home; Mark flirted with Rome, only to withdraw on the brink of decision and sink into a cynical indifferentism. His marriage was unhappy, and his first bid for a college headship disappointed. Pattison is important for ideas on university reform. He believed in it and worked for it, but changed his mind as to its nature, after studying the German University scene. He is, as Mr. Sparrow observes, very relevant today since Pattison believed in universities as centres of learning (they were hardly that in his own early days) and as centres of liberal education, not as assembly lines for producing technical qualifications. What could be a more apposite theme today? The very survival of culture depends in a large measure on this question, and Mr. Sparrow points in the right direction, just as Pattison did a century before.

Mr. Newsome has produced an excellent volume studying Henry Manning and the Wilberforce family in detail. It is an excellent volume because he avoids those inane generalisations of lesser scholars, and has obviously worked through and sifted a mass of evidence, especially private family papers. He sketches in the family background and that of the Sargents, an Evangelical family into which Manning and several Wilberforces married. Then he traces the careers and theological development of each character in his story, till finally all but Sam had gone to Rome. The documentation is good, and the choice of quotations judicious; the indexing is good too, though the absence of a family tree of Wilberforces and Sargents is a pity, and the author's failure to give scholars their doctorates is out of keeping with his usual diligence, e.g. *Mr. G. C. B. Davies* on p. 303.

Mr. Newsome portrays with some care the various stages through which the Oxford Movement went; the initial enthusiasm of the Tractarians, their great success, then the reaction and hostility as Hurrell, Froude, Ward and Oakley come to the fore, and then the accelerated move to Rome, the awful vacuum left, and the largely unstudied interim period between this and the rise of the ritualists. He rightly observes that overmuch attention has been paid to the leaders as if the movement just followed them. This volume starts to correct that tendency. The lure of Rome is shown, how some were led initially more by their emotions than by their intellect, and Henry Wilberforce pressed on by his wife, while Robert dared not tell Jane, his second wife, how his doubts about Anglicanism developed. Then we have the various trips to the continent 'to think things over' which usually ended in secession, if not always on the first trip. In the background was William, the eldest son of the famous father, but alas the black sheep of the family, tactless, getting into debt, and always a family embarrassment; he too finally went to Rome. Sam alone stood firm, gradually parting theological company with his family contemporaries as they went to Rome, and ending up on the English bench. In the background the delightful figure of old Mrs. Sargent, who outlived most of her children, showed great family loyalty even when

she disapproved and could hardly understand. She helped out her impecunious family, when going to Rome usually meant financial embarrassment. Few of them seemed really happy after they went. Some, like Henry, became fierce proselytisers. Others like Newman had to suffer indignities. To complete the picture there is George Dudley Ryder, another from an Evangelical family, who went to Rome. He too was a fierce proselytiser.

The biographical scholarship is extremely impressive. The charting of the theological map in High Church waters is superb. The character handling is sympathetic—perhaps too much so in the case of Sam (who is the least complete character portrayed here), and also in the rather shabby way in which the Wilberforces wrote of the Sumners who had shown them considerable and unexpected kindnesses. The Royal Supremacy was the great stumbling block to many Tractarians. They did not really understand it, and, like Mr. Newsome at times, were far too ready to link it just like that with Erastianism. (Sir Lewis Dibdin was later to correct that.) We see the developing interest of the Oxford Movement in this book. First apostolicity, then catholicity, all the while hostility towards the State and deep, if somewhat lopsided, study of the Fathers and the Carolines. Then a series of crises culminating in the Gorham Judgment, disastrous to these people both in content and in the source of the judgment. Finally the interest switches from baptism to the real presence in the eucharist. All this is admirably done. What is not so well done is the Evangelical side of this book. One is never quite sure the author knows what an Evangelical is. He seems to use it as an umbrella term, though frequently Calvinists appear as a separate entity. The effect of all this is rather to lessen the impact, for one never knows quite from what all these 'Evangelicals' were lured through Tractarianism to Rome. One suggests that it is really pietism, personal devotion, family religion, a certain narrow social convention, etc., though in most cases allied with a Simeon-type of churchmanship (as against the Rowland Hill style of undenominationalism). Calvinism is occasionally mentioned as something rather extreme, but this is surely the heart of Evangelicalism, not the watered down Anabaptist pietism which has so often in the last 70 or 80 years masqueraded as Evangelicalism. Mr. Newsome's book is so good that one trusts he will forgive listing some of the deficiencies. A revised edition could easily cover the points.

G. E. DUFFIELD

## THE CHALLENGE TO EDUCATION

*Sir George Pickering.* Watts. 167 pp. 15s.

In writing this book, the Regius Professor of Medicine at Oxford has got something off his chest. He is convinced that Britain is asleep; she is just conscious that her old position of power and influence in the world is almost gone, but she is doing nothing. Our national economic decline Sir George attributes to a fossilized and largely irrelevant system of education which lacks both aim and dynamic. Other nations are doing better than we are, though they started with greater handicaps; comparisons with Russia, Japan and U.S.A. abound in

these pages. The remedy suggested is for the key point in the system—the Universities—to adapt themselves to the new vocational patterns and economic realities of the mid-twentieth century. The author stops just short of asking the State to implement the desired changes; instead he calls upon public opinion to press for the needed reconstruction.

For anyone acquainted with work in the various domains which contribute to the complex yet coherent discipline known in our Universities as 'Education' this book makes painful reading. Sir George appears to be unaware that there is an academic field of educational study, with its appropriate techniques, data and research procedures calling upon psychology, sociology, philosophy, history and economics. If Sir George had known this, it is doubtful whether he would have laid about him so assuredly on every score. Admittedly his lively mind, general reading and experience on the University Grants Committee have given him a shrewdness of judgement which prevents him from ever being quite irrelevant or reaching any obviously ridiculous conclusions. But the ignorance of the contemporary philosophical discussion on what education *is* in ch. 1, of the present state of learning theory in ch. 2, of the history of ideas in ch. 3 (Locke and Whitehead on 'Aims' get four lines each, Calvin three) . . . all this and more makes for embarrassing reading. The Darwinian model on which all Sir George's thinking is based is a tenable one, but it is not even argued in the book; its acceptance is all the more dangerous on this account. Take, for example, the opening passage from ch. 3:

'Function and purpose respectively are the terms used by biologists for what is done and by moralists for what should be done. The biologist expects the two to be not dissimilar because he assents to the view that the fit are more likely to survive than the unfit. The nearer function corresponds to purpose the greater the survival value' (p. 21).

The specialist in comparative education will tear his hair at the easy way in which our educational system is compared with those of other countries. The supplementary volumes to the Robbins Report are nowhere mentioned or quoted.

A man of Professor Pickering's intellectual calibre and experience can scarcely help hitting the target from time to time, and this book is not without its insights which give the reader a salutary jerk and suggest another viewpoint in a much-discussed field. Most of us will not want to quarrel with the main thesis of the book, which is cogently applied in the last two chapters. But as a serious contribution to educational studies or discussion, this work is gravely defective. It is a book born of one strong and perfectly valid conviction, which has subsequently been amplified and embroidered by quotations from the writings of others, anecdotes and broad unsubstantiated generalisations across the whole field of education. One would not suspect that Education was a matter of serious specialised study in British Universities from reading this book.

The book is pleasantly printed and produced in accordance with the highest modern standards.

O. R. JOHNSTON

## CATHOLIC ACTION IN ITALY: THE SOCIOLOGY OF A SPONSORED ORGANISATION

*Gianfranco Poggi.* Stanford University Press, California.  
280 pp. 64s.

I did not approach this book with overmuch enthusiasm—it concerned a limited aspect of Roman Catholic life in Italy between the years 1945 and 1958, something of which I knew little, and for which I had little appetite for greater knowledge. The book itself I found at times rather heavy going—it was full of American sociological jargon, full of initials of organisations (all of which have to be looked up at the front), and full of allusions to a very unfamiliar world, geographically and historically. In spite of all that, I *had* to read it, and have marked it copiously. I learned a lot from it.

It is by a lecturer in sociology at Edinburgh University, apparently an Italian who has studied in America. I should *guess* that he is a lapsed Catholic, with leanings towards communism, but I may be maligning him in that guess. If he were, the tendency of the book could be explained. But he is following up an interesting question—how far the fact that ACI (call it ‘Catholic Action in Italy’) was and is ‘sponsored’ (virtually governed and controlled) by the Church prevents it from doing the one thing it aims at doing, *viz.* extending the Church’s influence in all sections of Italian life by the active work of laymen and laywomen. Broadly speaking, Poggi thinks that ACI is thus limited and inhibited.

He believes that the effort by the Church to use ACI as ‘an arm’ leads in the end to a narrow concentration in the branches on ‘small-scale morality’, on a churchy piety, which often runs dead against the current of the times, against human nature (e.g. girls are trained to reduce to insignificance all their ‘girlish’ traits and attributes, except those which accord with an almost nun-like subordination and asceticism) and against any possibility of taking the things of the world seriously. Naturally the author seems to establish his case, but I expect that, like most sociologists, he knew the answers before he asked the question!

Why I found myself gripped by the book was because I saw here many of our own problems reproduced in larger scale and in clearer outline. Here was the prototype of the problem recently faced at Sheffield Industrial Mission—the workers’ branch of ACI being disciplined so that it did not get more influenced by the *milieu* in which it worked than enabled to influence the *milieu* for the Church. Here was the problem of the C.E.M.S. and the Mothers’ Union. These organisations are always being told to be outward-looking, but very frequently they settle down to a limited life on the fringe or at the centre of the institutional parish. This may well be their best service, but it is interesting to see the same pattern reproduced in a very different environment.

Finally, there is the fundamental claim of the Church to have ‘the whole truth’ about life. Poggi exposes the traps into which an exclusive ecclesiasticism can so easily fall. Christian readers will, however, for the most part, turn aside from his conclusions. He claims that it is

impossible to be 'in the world' and not 'of the world'. Those who have not yet abandoned St. John's classical distinction between these two situations will not agree with him. The Church needs continual chastening for making claims that do not properly belong to it (e.g. in scientific, technical, or political matters) but the claim that in Christ is the Way, the Truth and the Life is a claim which the Church cannot abandon without ceasing to be Christ's envoy on earth.

RONALD LEICESTER

### JOHN HENRY NEWMAN

*C. S. Dessain.* Nelson. 178 pp. 30s.

Fr. Dessain is the editor of *The Letters and Diaries of John Henry Newman*: he is also a member of the Birmingham Oratory which Newman founded shortly after joining the Roman Church. Fr. Dessain's biography is both exciting and disappointing; exciting because it is an exceedingly well-written book, adding greatly to what we already know of Newman's life, thought and character from the *Apologia* and from other sources; disappointing because there is little attempt at critical appraisal of Newman. To take the latter point first; though it would be unfair to class this book as hagiography, it is in fact an explanation of how Newman discovered 'Revealed Religion' (i.e. the faith of the Roman Catholic Church), followed by an account of his life as a Roman Catholic. Though Fr. Dessain is critical of other Roman Catholics such as Manning, Ward and Faber, he never seems to question or criticise either Newman's actions or his character; his sole purpose being to explain them to his readers. However, to come to the other side of the picture, much of the explanation is fresh and illuminating, for example, the reasons for Newman's conversion to Rome. Most Anglicans feel that Newman was an emotional, intellectual individualist with a passion for clear-cut dogma, who could not find a home for himself in Anglican comprehensiveness. This is true, but Fr. Dessain adds a quotation from Dean Church written two days after Newman's death, in which Church says that Newman failed to find in the Church of England those qualities of devotion and self-sacrifice he found both in the New Testament and in the Church of Rome: 'the Church of England with its smug parsons, and pony carriages for their wives and daughters seemed to him the most unlike; more unlike than the great unreformed Roman Church, with its strange unscriptural doctrines and its undeniable crimes.'

The book contains exceedingly appropriate extracts from Newman's writings and provides an excellent introduction to his thought. In many places his differences from Evangelicals are made clear. Unlike Evangelicals Newman identified justification and sanctification: 'He atoned in His own Person, He justifies through His Spirit'. On the other hand Newman's belief in the indwelling of God within us is fully acceptable to Evangelicals, and is here very interestingly worked out. Newman emerges from this book more a human person, with a concern to communicate the Gospel to the poor, than he does from the *Apologia*. Within its serious limitations this book is one for which we can be grateful.

MICHAEL HENNELL

## AN INTRODUCTION TO ENGLISH CANON LAW

*E. Garth Moore.* O.U.P. 164 pp. 28s.

Chancellor Garth Moore's book sets out to outline the Canon Law of the Church of England for the non-specialist. Hitherto there has been a wide gap between such a standard technical work as *Halsbury* and the smaller handbook intended for the churchwarden or incumbent.

The Chancellor deals with an amazing breadth of field, ranging from the constitution and establishment of the Church of England, through its doctrine and liturgy, its ceremonial and Church Courts, to its relations with other bodies. It is remarkable that he manages to deal with so many matters in such detail considering the length of the text. There is much here which will interest and instruct not only the general reader but the general practitioner. Moreover, the Chancellor's style is readable and he has a humorous touch.

But in commending the intention of this book wholly and its execution in part, one must sound a note or two of warning. The author himself sounds one—'this book is full of omissions'. In this prudent note of caution he is probably being less than fair to himself, for what can one expect in a book of this size? It is where the Chancellor is flying a kite with a doctrinal tail that he needs most to be treated with caution, and it is just at this point that the non-specialist reader is likely to be misled. The author would have done well in a work of this sort to stick to a statement of the law and avoid speculative arguments on controversial matters, which are better developed in learned periodicals. The most glaring example of this is a comparison of his treatment of admission of unconfirmed Christians to Holy Communion with that of Reservation of the Sacrament. The former topic is dismissed in nine lines by a bald statement that the Confirmation rubric, strictly interpreted, is a bar to the admission of Non-conformists to Anglican altars, and resolutions of Convocation seeking to modify this rule are in law of no effect. Not a word, for good or ill, of the evidence in Professor Sykes' *Old Priest New Presbyterian* or of Archbishop Tait's 1870 'Judgment'. Yet the attempt to justify the legality of Reservation takes seventy-three lines and the inconvenient rubric is dismissed by the argument, 'though it has statutory authority, it is not in itself an Act of Parliament. It is a clerical direction and should be interpreted as such.'

Mention is made in a footnote of four recent cases in which the author himself was concerned. In the first of them as Counsel for the Petitioners he unsuccessfully argued for the legality of Reservation. In the last three, sitting as Chancellor, he disregarded the earlier case and pronounced Reservation to be legal. It is to be noted, however, that no mention is made of the earlier case of *Capel St. Mary-v-Packard* in which Sir Lewis Dibdin held quite the contrary.

The Chancellor's treatment of the privilege of the confessional is more balanced though he does personally come down on the side unsupported by textbooks. On pages 107 and 113 in dealing with the Articles he advances arguments taken straight from Tract 90. Moreover, there are not a few loyal Anglicans who would strongly deny the innuendo on page 157 that the Church of Scotland (for all its differences

in Church order) possesses less of the full Catholic faith than the Church of England.

The Book, along with others in the Clarendon Law Series, is attractively produced, though it is unusual to find an apparent misprint (felony-de-se, page 93) in a book from this publisher.

P. H. C. WALKER

## THE LIGHT OF THE NATIONS

*J. Edwin Orr.* Paternoster Press. 302 pp. 25s.

In this book, which is volume VIII in the *Paternoster Church History*, Dr. Orr reviews the life of the Church in the period 1815-1914 in terms of evangelists and missions, conversions and revivals. This is of course a perfectly real, indeed a scriptural, way of describing the Church's progress. But here is no sequel to the *Acts of the Apostles*. The reader, like a spectator attempting to follow a football match through a telescope, sees only a rather confused blur, if he tries to view the whole; or a number of detailed incidents the relative importance of which he cannot assess, if he tries to come into focus. All too often we have a catalogue rather than a narrative of surprising conversions. In one important respect the author certainly draws out a significant thread, when he demonstrates the impetus to missionary work which resulted from each revival, and above all from what is obviously for him the focal point of the century, the Second Evangelical Awakening of 1858-60, to which he devotes seven authoritative chapters. In other respects attempts at generalisation are sometimes vague: 'There were Evangelical Awakenings in the centuries before the rise of John Wycliffe' (p. 265f.); sometimes misleading: 'Slavery as such was not practised in Europe in 1774' (p. 83); sometimes banal: 'The Tractarians were usually opposed to the Evangelical Revival, the Evangelicals usually in favour' (p. 166).

A mass of detail leaves insufficient room for adequate treatment of the more important subjects. A chapter is headed 'Finneyan Formula' (another is less happily entitled 'Moodyan Methods'), but it is by no means all devoted to a discussion of this key evangelist. Nor is there enough about the development of Pentecostalism. Many little-known evangelists are given as much space as the three or four sentences on Spurgeon. Some subjects (e.g. the C.S.S.M.) are mentioned so briefly and cryptically that one wonders why they are mentioned at all. Some characters (e.g. Amy Carmichael) feature in a single incident as persons needing no introduction. The Edinburgh Conference of 1910 does not appear. In short the book tells us very little about a great number of things. And yet it is a useful one to possess for reference as it is extremely well documented and has no exact modern equivalent.

There are a number of misprints (e.g. pp. 63, 65, 144, 162, 210), and Carmarthenshire is out of order in the Index.

J. E. TILLER

## MAKERS OF OUR HERITAGE

*Marcus Loane.* 182 pp. Hodder. 25s.

Older Evangelicals find it hard to believe that there are young men of their school growing up for whom such names as J. C. Ryle, Handley

Moule, E. A. Knox and Howard Mowll are not household words. Yet such is the case, and we welcome the incentive given by Marcus Loane's latest work to this new generation to become acquainted with these leaders of the past.

Here are four biographies brought together in one volume, each with ample quotation from earlier writers, and an excellent bibliography to encourage further reading. In his Preface, the author shows that his selection of subjects over the important period 1816-1958 is designed to emphasise the continuity of the authentic Evangelical tradition which each maintained and enhanced with his own special gifts.

In each of these characters we find scholarship, statesmanship, and churchmanship—qualities so often declared to be lacking in Evangelicals. Behind each there is that personal devotion to Christ without which the greatest gifts are ineffective. The militant Protestantism of Ryle and Knox and the deep personal piety of Moule and Mowll are apt to be shunned by many today, but without them the essential mark of the Evangelical churchman is lacking.

The great changes in Church and State foreseen by such men as these are coming to pass in our day. Let us remember that our heritage was made and given not by men but by God, and, encouraged by the examples before us here determine, like them, 'to add strength and fibre to our spiritual inheritance.'

JOHN GOSS

#### C. C. MARTINDALE

*Philip Caraman.* Longmans. 244 pp. 42s.

This admirably written biography of a famous English Jesuit (who died in 1963 at the age of 84) is not the sort of work most readers of *The Churchman* are likely to buy. It provides, nevertheless, a valuable piece of background material for any who would participate in the present Catholic/Protestant dialogue in England.

C. C. Martindale is by no means the only outstanding Englishman of the last hundred years who knew nothing in his youth but a formal, moralistic and undoctrinal Protestantism and who found in the Roman Catholic Church a challenge to self-surrender which he needed more than anything else. The name and Person of Christ is strangely absent from the account of his early religious struggles and of his conversion to Rome. Towards the end of his life, however, 'Scripture . . . became his principal study', and the spiritual testament which occurs at the end of the book is authentically and movingly Christian, even if it still reflects some of the oddities of Catholic piety.

Indeed many Roman Catholics today will find the Catholicism which the book mirrors almost as remote as that of the Middle Ages. One feels that this might not have been so at all if the subject had entered, say, the Dominicans rather than the Jesuits. The whole work breathes the quaint, individualistic conservatism of the English Province of the Society, to which the author also belongs. Vatican II began in the year that Martindale died, but there is little trace throughout the latter's life of any deep awareness of the movements which were already transforming the Roman Church on the Continent from within. We are simply told in passing that Martindale 'saw the need

for presenting the Catholic faith in an utterly different way if it were to make progress in a changed world'.

But the abiding impression of this biography is that of the subject's deep love and spiritual concern for people (of all classes of society), and his robust straightforwardness, honesty and sense of spiritual priorities.

On p. 228, in the quotation from French, *récement* should read *récemment*.

C. J. L. NAPIER

## PRIEST AND LAYMAN

*Yves Congar*. Darton, Longman and Todd. 478 pp. 55s.

This competent translation by Mr. P. J. Hepburne-Scott of Père Congar's book first published in France five years ago, brings before us a collection of papers, addresses and sermons which have been independently published during the last twenty years. The title fits them rather loosely, and they are better described in the preface as 'approaches to pastoral theology' dealing with 'priesthood and laity, tasks of evangelisation, and tasks of civilisation . . . the action of the Christian as Christian, in the world or in history'. Thus the book divides into two sections, the first on *A Gospel Priesthood*, the second on *Activities and Conduct of Christians active in the world*. A book composed in this way is likely to seem somewhat scrappy; even so a better ordering of the whole material could have reduced this impression and given the whole a more tightly knit synthesis. Another drawback is that, as a result of the way these were first given, few of the articles work through a theme with any thoroughness. One is taken on a number of excursions in a wide field, and then left rather stranded. However, it is a chance to listen in to French Roman Catholic discussion of pastoral problems in a secularised society, which raise many issues to which we have become accustomed and which produce answers also in similar terms. But of course the assumption of a hierarchical structure to the life of the church, involving the ordained and the lay, means that, while Père Congar is clearly pressing ahead for a relevant pastoral theology and evangelism, he is still bound by concepts of ministry that are hard to see as reconcilable with the Gospel. And the parts that attempt to give biblical support are not impressive. Nevertheless there is much on common ground that is helpful, despite some discursiveness; and with the notes and references at the end of each chapter, it is possible to share the thinking of Roman Catholics really concerned about present pastoral tasks. There is duplication of text in pages 11-13; the early notes to chapter 3 are wrongly numbered; and the Hebrew pointing on page 17 needs tidying.

C. J. C. MARCHANT

## ABELARD AND ST. BERNARD: A STUDY IN TWELFTH CENTURY 'MODERNISM'.

*A. Victor Murray*. Manchester University Press. 168 pp. 35s.

Within its short compass, this book provides a perceptive study of one of the great theological conflicts in the middle ages. Dr. Murray is careful to point out that contemporaries did not regard it as a great

or important one, treating it as little more than a clash of temperaments; it was not ultimately a clash between faith and reason, or authority and intellectual freedom, for the basic difference between them was that Bernard had, and Abelard had not, an Augustinian experience of grace. On the other hand, Abelard had experienced the utterly unselfish love of Heloise, which may well have led him to that understanding of the love of God on which was founded his distinctive contribution to theology and ethics. Dr. Murray comments: 'it is roughly true to say that while Bernard looks at Christ in terms of God, Abelard looks at God in terms of Christ.' God and man are both moral persons, and Abelard insists that, while their relationship must be a personal one, the standard of morality must be the same for both; for this Bernard thought him a Pelagian, though in fact he denied the Pelagian idea of merit as much as the Augustinian idea of grace.

The contents comprise a survey of the historical background, a detailed examination of the source-documents, and a clear statement of Abelard's position. Apart from a few misprints in the Latin text, the book is well produced. The bibliography is helpful, but the index is incomplete.

G. S. M. WALKER

#### THE LOGIC OF SAINT ANSELM

*D. P. Henry.* O.U.P. 258 pp. 50s.

To most readers of this review St. Anselm will be familiar chiefly, or perhaps only, as a theologian of the atonement and author of the ontological proof for God's existence. Mr. Henry does in fact give a fascinating analysis of the ontological proof; but his researches have taken him far deeper into the mental interests of his subject. As a result Anselm is disclosed as an acute logician, well aware of many problems which concern philosophers today. Linguistic analysis, the meaning and reference of terms, the sense in which statements can be nonsense, the modal complex, numerically definite reasoning, truth and ethics, inferential forms, identity and extensionality are among the topics with which successive chapters deal. Each is illustrated by a wealth of apposite quotations, with text and translation in parallel columns. Anselm's Latin has a sparkling clarity, well reproduced in the English version. One does not have to read many pages to refute the view of older critics, like Maurice, Cousin and Prantl, that Anselm, when writing outside the realm of Christian metaphysics, is barbarous and boring. Mr. Henry has placed him in his historical context, examining the sources in Aristotle and Boethius, referring on occasion to Aquinas or Ockham, and finding slight echoes as far forward as Wyclif.

The book is beautifully produced, with a skilful system of cross-reference which obviates the need for footnotes: each section, subsection and quotation has its own number, while other books are denoted by sigla, so that a short bracket in the body of the text suffices for any reference that need be made. This is not a book for the amateur in philosophy; it requires hard reading as well as an acquaintance with contemporary logic. But it has brilliantly recaptured a much neglected aspect of its subject's powerful mind.

G. S. M. WALKER

## IN DEFENCE OF FREE WILL

*C. A. Campbell.* Allen and Unwin. 277 pp. 45s.

C. A. Campbell was Professor of Logic and Rhetoric at Glasgow University from 1938-61. This book contains thirteen papers published over a period of nearly thirty years, eight on moral philosophy and five on epistemology.

The three on the free-will problem are by far the most interesting. Professor Campbell's view is that a person possesses free will 'in the vulgar sense' (p. 54) on those occasions when duty and inclination conflict. In such situations he is able to act freely against his desires (i.e. contracausally). The plain man knows by introspection that the act in this case 'is determined *solely* by his self' (pp. 42-3). (Essentially the same argument is used in a later paper to show, Pelagius-like, that 'I can be good by my own effort' (p. 163).) Even if this view can be made intelligible it is surely unwise to appeal to the ambiguous experience of the plain man for proof of it. More attention should be given to the logical 'openness' of unconstrained human choice (which is surely the source of the plain man's belief that he can do what he wants to do, or that he is self-determined) as the *locus* of free-will than either Professor Campbell or the 'dissolvers' of the free-will problem are inclined to.

From the five papers on epistemology of most value are the comments on Professor Malcolm's defence of G. E. Moore's appeal to ordinary usage, and those on Ryle on the intellect. However, one cannot help wondering, along with Professor Campbell himself (p. 11), whether some of these papers are as relevant as all that to current philosophical interests.

P. HELM

## WORSHIP IN ANCIENT ISRAEL

*H. H. Rowley.* S.P.C.K. 307 pp. 42s.

The Rowley Encyclopedia of Old Testament continues on its way, and we cannot but be grateful for the busy retirement which now puts at our disposal the Professor's immense and fully annotated knowledge of his subject. Additional to the title as quoted above, there is the subtitle 'Its Forms and Meaning', and these provide the foci of attention in studies of the Patriarchal Age, Exodus to the Temple, The Temple and its Place in Worship, Sacrifice, The Prophets and the Cult, Psalmody, the Synagogue, The Forms and the Spirit. Rowley's great insistence is that the Old Testament has its own individual standpoint, derived directly from Moses. This means that Israel is never 'a mere sponge that soaked up whatever came from her neighbours', but that rather, even when forms were shared, Israel poured into them new meaning and new intention. Much in this book will be familiar to students of Rowleyana: his long standing avowal of the authenticity of the patriarchs and the broad reliability of the evidence we possess of them; his association of Moses and the Decalogue, and his espousal of the 'Kenite Hypothesis'. They will also find that characteristic blend of caution in reaching conclusions (noteworthy, for example, over the existence of 'cultic prophets', and the autumnal

festival) and stinging back-handers against conclusions which fly in the teeth of the evidence—*very* notably, in this category, come the *coup de grace* to Oesterley and the animistic view of patriarchal religion (O Joy! O Delight!), a most penetrating critique of the subject of aetiology, and a well-reasoned doubt of the very existence of the 'amphictyony' (is nothing sacred?). Occasionally the studies are marred by a note of scepticism (e.g. ' . . . Zadok, whose genealogy is unknown, though he was subsequently supplied with one. . . .', in reference to 1 Chr. 6:4ff.), and sometimes we look in vain for treatment of what would seem to be a central topic: for example there is no discussion of the meaning of 'blood' in sacrifice, or of the central doctrinal principles which gave sacrifice its meaning. But being given so much, is it ingratitude to ask for more? Rather it is intended to be a compliment.

J. A. MOTYER

TEXTUS, ANNUAL OF THE HEBREW UNIVERSITY BIBLE PROJECT,  
VOLUME V. 1966.

*Edited S. Talmon.* Jerusalem, Magnes Press, Hebrew University.  
145 pp. 43s.

This is a periodical—of the highest quality and importance—for specialists, distributed in Britain by the Oxford University Press. It exists for the publication of studies incidental to the preparation of a new critical edition of the Hebrew Old Testament, and the range of such studies covers the ancient versions and Rabbinic literature as well as the Hebrew manuscript tradition. The present volume contains twelve contributions, of which one is in French and the rest in English, while a supplement of ten pages provides a synopsis of each article in Hebrew. Three of the articles are illustrated by photographs of the manuscripts discussed; there are eleven plates in all.

Three articles concern the recently published Psalms Scroll of Qumran Cave XI. Y. Yadin publishes a further fragment of the scroll, M. Goshen-Gottstein argues that it is a liturgical document rather than a canonical psalter, and S. Talmon examines it for light on the spaces sometimes found in the middle of verses in manuscripts of the Hebrew Bible. M. Goshen-Gottstein also contributes a republication and discussion of an old photograph of two pages of Deuteronomy, which he argues belonged to that part of the Aleppo codex (the manuscript being used as the basis of the new edition) which has been lost. Space forbids any detailed account of the other contributions. Two are concerned with the meanings of Hebrew words, two with aspects of the ancient versions, and four with material from various Rabbinic sources. The final page gives a brief report on the progress of the Bible Project.

A. GELSTON

### KINGSHIP OF GOD

*Martin Buber.* Allen and Unwin. 222 pp. 30s.

This is the translation of Buber's *Königtum Gottes*, which was first published in 1932 but has since seen two revisions. The latest of these was in 1956, and it is this which has now been put into English. It consists of a group of eight essays, covering about a hundred pages,

and these are preceded by three long prefaces (in which Buber defends each successive edition against the criticisms of the previous one) and are followed by sixty pages of learned and extremely valuable footnotes.

The theme is the Israelite concept of Jahweh as *melekh*, and this is introduced in a detailed study of Gideon's rejection of the offer of kingship in Judges 8: 22f. Buber follows this by examining the rest of Judges, which he sees partly as an anti-monarchical book (chapters 1-12) and partly as a monarchical book (chapters 17-21), with the Samson saga separating the two. The standpoint of the later section is transparent—'At that time they simply didn't have a king yet in Israel!' The antimonarchical emphasis of the early chapters is discovered in the opposition it betrays between a theocratically intended judgeship and a kingship that is peculiar to the heathen. The contempt meted out in the opening verses to Adoni-Bezek is symptomatic of this: 'It is the typical legend of derision, and the motif word is "king".'

Other essays are on the kingly covenant, kingship of God in the ancient orient and, most famous of all, on 'JHWH the Melekh'. This incorporates Buber's interpretation of the divine name as 'I shall be there (with my people) as I ever will be there', and his identification of Jahweh as king in terms of the Jahweh who leads His hosts. As always, his writing abounds in flashes of brilliant insight, but the reader must be warned that this is an English translation only in name. In reality it is that most indigestible of fare, theological German rendered literally. The combination of that (which was apparently the author's own wish) and poor proof-reading makes this a book which only the most determined English reader will work his way through.

JOHN B. TAYLOR

## ISAIAH AND THE ASSYRIANS

*Brevard S. Childs.* S.C.M. 144 pp. 13s.6d.

The problem of Sennacherib's invasion of Judea has long puzzled Old Testament scholars. Some have thought that the account given in 2 Kings 18-19 (=Isa. 36-37) is a conflation of two incidents, the original Assyrian invasion in 701 which resulted in Hezekiah's capitulation being followed several years later by a further punitive expedition which suffered the disastrous setback described in 2 Kings 19:35 and attributed to the angel of the Lord. Others see in the account basically one invasion but find difficulty in explaining why Hezekiah's surrender of a large tribute to the Assyrians should be immediately followed by the Rabshakeh's threatenings and preparations to besiege Jerusalem.

In this third volume of the second series of the S.C.M.'s invaluable *Studies in Biblical Theology*, Professor Childs sets out to re-examine the evidence. He begins by stating the problem and its various interpretations and their many weaknesses. None of the solutions offered, he claims, has taken adequate account of the form-critical approach and so in this light he investigates the material. This involves first a study of the Isaiah oracles which have normally been attributed to this period; then comes an examination of the three (on his reckoning) strands to be found in 2 Kings 18: 19; then the Chronicler's version

(2 Chron. 32); and finally Isaiah 33, which is regarded by many as being a prophetic reflection on the events of 701. These are categorized as six different literary genres, viz. prophetic oracles, an annalistic report (strand A = 2 Kings 18: 13-16), a Deuteronomic redaction of historical material (strand B<sup>1</sup> = 2 Kings 18: 17-19: 9a, 36f.), a legend of the righteous king (strand B<sup>a</sup> = 2 Kings 19: 9b-35), the Chronicler's midrash and a prophetic, eschatological liturgy (Isaiah 33).

All this is an object-lesson in the application of form-critical method to a set of documents and is most illuminating, showing up both its strength and its weaknesses. It is somewhat tantalising that Professor Childs comes up with no new answer to the problem. He plainly rejects the two-campaign theory as being dependent on too 'flat' an interpretation of the accounts. But he does not agree that the exponents of the one-campaign theory are justified in rejecting material as unreliable in order to make their theory work. His literary analysis points to a diversity of witness to a single historical incident, but the assessment of this diversity he feels must be left to another monograph.

JOHN B. TAYLOR

### THE SON OF MAN IN MARK

*Morna D. Hooker.* SPCK. 230 pp. 38s.6d.

Dr. Hooker, who is a lecturer in New Testament at London University, produced a year or two ago a most important book entitled *Jesus and the Servant*. She has now turned her attention to the other great title ascribed to Jesus in the Gospels about which there has been so much recent debate. She has given us an extremely thorough review of the evidence for the meaning of the term *Son of Man* and for its use in St. Mark and this will undoubtedly be the starting point for many who wish to study this subject more fully in future. The first part of the book deals with the use of the term in Daniel, Enoch and the rest of the Apocrypha and Pseudepigrapha. She sees Israel as the Son of Man already suffering in the book of Daniel, and in the intertestamental literature the thought of Israel as Adam's true heir is carried on from Daniel rather than from foreign speculations about a primal or heavenly man.

On turning to Mark, Dr. Hooker asserts that 'the evidence that the term was used by Jesus himself seems overwhelming: there is no other reasonable explanation of the manner of its distribution in the New Testament. It is also clear that the evangelists at least, and presumably the early Church also, understood Jesus to be referring to himself in his use of the phrase'. She attacks strongly those who have manipulated the evidence to fit their theories and she is prepared to take all the Son of Man sayings and find a coherent pattern in them. 14: 62 is taken as a claim to immediate vindication but the possibility of a further ultimate vindication is not ruled out. 'The association between the sufferings of the Son of man and the vindication of the elect, suggests that Mark recognized that the term signified one who was the leader of a community which was closely bound to him.' All told this is a learned, balanced and helpful book.

R. E. NIXON

## THE EARLY CHRISTIAN DOCTRINE OF GOD

Robert M. Grant. University Press of Virginia, Charlottesville.  
141 pp. \$3.50.

The volume under review is an attempt by an acknowledged expert in New Testament and early Christian literature, 'to bring out the continuity between the New Testament and the earlier fathers of the church' and to show 'that early Christian philosophical theology represents a reasonable development out of the New Testament' (p. v). The author is concerned 'to indicate some of the bridges between the New Testament and the philosophical language used to interpret it' in subsequent theological writing (p. 2). In relation to God the Father, Grant mentions as possible bridges verses such as 1 Cor. 8: 6 ('philosophical because its structure is provided by a three-part causal system'), Rom. 1: 19-21, 1 Tim. 1: 17 ('language . . . characteristic of popular philosophy'), and 2 Pet. 1: 4. Grant is by no means dogmatic as to the philosophical origin of such terminology about God, but claims that it exemplifies the 'use of the points of contact between God's revelation and the modes of expression prevalent in Hellenistic Judaism and in Graeco-Roman philosophy generally' (p. 11). Opinions may differ about this, and the alleged continuity at this point is not fully convincing. The philosophical background of much of the language about God in the early Fathers is not in doubt, and led to a hesitancy in speaking of God's *love*—which conflicted with the divine impassibility. Grant documents a remarkable shift in Origen to a biblical belief in God's passibility. The chapter on the Son is more compelling, largely because of the undeniable influence on New Testament writers of Hellenistic ideas through the Wisdom of Solomon, and also because of passages like the Johannine prologue. The discussion of the Holy Spirit is largely limited to biblical material, and leads into a survey which reveals that though many writers present the three Persons side by side, it is not till the end of the second century (Athenagoras) that we encounter an attempt to unify them satisfactorily. Grant then reflects on the factors that led theologians to construct a doctrine of the Trinity out of the basic data of Christian experience. This work gathers together a lot of evidence and is a very useful contribution to the subject. It is also superbly produced. DAVID F. WRIGHT

## GLORY IN THE CROSS: A STUDY IN ATONEMENT

Leon Morris. Hodder and Stoughton. 94 pp. 3s.6d.

This vigorous and positive study constitutes the sixteenth of the 'Christian Foundations' series. Even after such major works as *The Apostolic Preaching of the Cross* and *The Cross in the New Testament* it still offers some distinctive features, quite apart from its orientation towards a wider readership. It reflects pleasantly a lighter touch, and by handling biblical data selectively it allows space for repeated synthesis in the light of today's problems. If it gains the wide readership which it deserves, it will help to dispel the impression that evangelicals suffer from exclusive obsessions about retributive punishment and penal substitution.

Dr. Morris takes careful account of the gulfs which divide biblical perspectives from those of the modern world. In his first chapter he elucidates the sense in which the cross itself can hardly be attractive to anyone. In the second chapter he discusses the need for atonement, insisting bluntly that either we can enter on God's terms, or else we can stay outside. In the third, fourth and fifth chapters he examines in a constructive and eirenical setting, theories which have often been regarded as rival candidates for attention. Neither the reformative view of punishment, he argues, nor the deterrent theories ought to be minimised. But he concludes that it is only the retributive view which introduces a note of justice into punishment. The author firmly emphasises the unity of the Father and the Son in the work of atonement, and concedes that sometimes evangelicals have unwittingly introduced division into the Godhead. Finally, he gives qualified and cautious approval to Denney's rule-of-thumb maxim that theories of the atonement are right in what they affirm and wrong in what they deny. The biblical imagery of victory and its language of moral influence should have their rightful place, even though the key to both of these ideas lies nevertheless in the righteousness of God. The sixth chapter concludes the book with a consideration of human response.

Only one serious omission weakens this book. The New Testament writers seldom isolate the death of Christ from His resurrection in the way suggested by the vast majority of books on the atonement. It is admittedly difficult to see how Dr. Morris could have squeezed anything more into this small book without exceeding the confines of the series. But we need something more than a few incidental sentences if we are to recapture this necessary integration of thought. All the same *Glory in the Cross* constitutes one of the very best of 'Christian Foundations'. Above all, it provides a long-awaited corrective against persistent caricatures of the evangelical position whether from without or from within.

ANTHONY THISELTON

## THE RESURRECTION

*G. W. H. Lampe and D. M. MacKinnon, edited by W. Purcell.*  
Mowbray. 112 pp. 15s.

In 1965 Professor Lampe delivered a televised sermon on the resurrection of Christ, which provoked considerable controversy. Here we have the sermon itself, together with the discussion in *Meeting Point* which followed it. Among Professor Lampe's constructive critics was Professor MacKinnon, who had outlined a different type of approach to the subject in a broadcast of 1953. This book compares the two approaches, and allows for substantial restatements of the authors' positions by way of explanation or reply in the light of criticism.

Both writers show an understandable concern that pre-occupation with historical enquiry should not obscure the existential impact of the resurrection message. Easter, Dr. Lampe insists, speaks about God. It is not simply a story about a dead person who returned to this life. The traditions about the empty tomb, he believes, belong

only to a secondary stage of New Testament thought. Dr. MacKinnon stresses that the resurrection constitutes more than one event among others. It is the raising of the whole life and death of Christ to a place where men can see it. But the book has a serious weakness. Its most disturbing feature is the way in which Professor Lampe implies, at least in his sermon, severely selected combinations of logical alternatives. Granted that resurrection means more than restoration to this life, for instance, does this necessarily infer a mythological view as the main alternative? Or can the same point be made, merely because we accept the fact that resurrection depends on an act of God, rather than on some supposed faculty for immortality inherent in the soul? The important books by Walter Künneth and M. E. Dahl demonstrate that such alternatives are artificial, and unfortunately they unwittingly preload the argument to favour the author's conclusions. In spite of many positive features, this book reveals neither of the two writers at his best. Both of them walk warily, recognising, in MacKinnon's words, that historical, philosophical, and theological problems are inextricably intertwined. But one cannot help feeling that if Lampe's statements had appeared in *New Essays in Philosophical Theology* in place of MacKinnon's original essay on death, Antony Flew would have risen to the occasion with relish. Doubtless, however, the authors of *The Resurrection* found the limitations of space a severe strain.

ANTHONY THISELTON

### INTERPRETING THE RESURRECTION

*Neville Clark.* S.C.M. 128 pp. 9s.6d.

This is a solid and scholarly, if also purposely semi-popular, treatment of the significance of the resurrection, ranging from the emergence of the Old Testament hope to the experiencing of the reality of the resurrection in the preaching and worship of the Church, and on to the perfection of the resurrection body. It impresses as a carefully planned and executed exposition, especially effective in showing how the resurrection is reflected in the whole spectrum of New Testament faith. But it is distressing that a work intended for a wide lay readership (through the Religious Book Club) should give such prominence to the hypotheses of critical scepticism in the study of the Gospels. The author acknowledges that he is taking up a fairly radical position with regard to the amount of post-Easter Church interpretation that has been imposed upon the Gospels' picture of Jesus. Here the work is at its weakest. Not only can we not accept the predictions of His death and resurrection, all we can say is that He saw Himself as in some sense the eschatological prophet and perhaps as 'servant of God'. This minimizing of Jesus's self-awareness vitiates the otherwise suggestive section that seeks to indicate how the impact of the resurrection gradually and step by step transformed the disciples' understanding of Jesus and the significance of His ministry and death. The author has some good things to say on the issue of historicity and the certainty of faith, though there is a curious sentence on pp. 97f: 'it is ultimately a matter of indifference as to whether or not the bones of Jesus lie somewhere in Palestine. For the resurrection of the body is not the

resurrection of flesh and blood, and the event of the resurrection has nothing to do with the reanimation of a corpse.' This is difficult to square with other statements in the book, and the second part is a half-truth which becomes a falsehood if presented as the whole truth. A sentence has been misplaced at the foot of p. 20.

DAVID F. WRIGHT

### CHRISTIAN MYTH AND SPIRITUAL REALITY

*David Watson.* Gollancz. 159 pp. 28s.

We are often told about, but rarely meet, those who are brought up to accept the authority of Scripture, meet with biblical criticism, and lose their faith. David Watson was religiously inclined as a youth, studied the Greek New Testament, and joined the Evangelical Union at London University. He left the Church of England, naively seeking uniformity of faith with the Brethren, rejoined the Anglican Church and was ordained, meeting with serious biblical criticism at his theological college. After a few years in the Ministry he found he no longer believed what he preached, creditably resigned his orders, and acquired a smallholding.

He explains his rejection of the authority of Scripture and of the resurrection in chapters which (if the reader will study the references) show him far from the objective scholar he claims to be. He has no use for the modernist's solution of rejecting Scripture's accuracy, and adhering to its ethical code. Instead he is haunted by memories of the reality of his evangelical experiences, and seeks to explain these by insisting that in the Christian 'myths' there are spiritual truths which express man's spiritual nature in terms of creativity, justice, freedom, community and humanity. His hope is that such spiritual experience can change human society. The reader will detect inconsistencies in the approach; but the general argument is clear and unconvincing. Interest lies mainly in what the book reveals about the author.

H. R. M. CRAIG

### PREACHING THE OLD TESTAMENT

*William Cosser.* Epworth. 79 pp. 7s.6d.

### THE HOLY SPIRIT AND CHRISTIAN PREACHING

*J. Ithel Jones.* Epworth. 78 pp. 7s.6d.

The concern of these two short books is not the techniques of sermon preparation and delivery, but the more vital questions of content and communication. This is very welcome. Both authors are ministers, Mr. Cosser a Presbyterian and Mr. Jones a Baptist (the 1967/8 President of the Baptist Union of Great Britain and Ireland), and both books have grown out of lectures.

*Preaching the Old Testament* is well written and contains some vivid exposition. After discussing the relation between the two Testaments, Mr. Cosser makes a strong plea for truly biblical preaching, not piecemeal but organic, and urges the preacher to take pains to understand and apply the Bible's message. The third chapter is a rather unsatisfactory treatment of the Old Testament's difficulties—moral

(confusing narrative and comment) and intellectual (distinguishing acceptable miracles from unacceptable 'wonder-stories'). The last chapter deals helpfully with the characteristics of Hebrew language and idiom. But in rejecting literalism, Mr. Cosser lumps the storm phenomena of Sinai with poetic language and anthropomorphisms, violating the principle that Scripture must be interpreted in the light of the author's intention. Can it be seriously maintained that Sinai's thunder and smoke were but a literary device of the author?

The book's disappointing feature is that Mr. Cosser's controlling principle is evidently not the New Testament's view of the Old. Thus, our Lord's reverent acceptance of the Old Testament is not mentioned, and His repeated formula 'You have heard . . . but I say' is misinterpreted. Similarly, the teaching of Galatians 3 and 4 is ignored, that Christ may only be contrasted with Moses when He is seen as the fulfilment of God's promise to Abraham.

Mr. Jones quotes a great deal from other authors in his *The Holy Spirit and Christian Preaching*. His main theme is that the Holy Spirit gives the preacher 'insight' and 'intensity', corresponding to the two biblical images of light and fire. As light He teaches the truth about Christ, through Word and Church, making Him contemporary and relevant. As fire He gives earnestness and power to the preaching. (A chapter is devoted to psychology, *Battle for the Mind* and Dr. Lloyd-Jones' critique of Dr. Sargant's book).

There is much here that is good, refreshing and helpfully corrective of modern selfconfidence. One regrets, however, a certain lack of biblical clarity. No distinction is drawn either between the Spirit's unique inspiration of prophets and apostles and His more general illumination of preachers and congregations, or between the subjective utterance and boldness He gives to the preacher and the objective power He adds to the preaching of the Word. J. R. W. STOTT

#### TAKE UP GOD'S ARMOUR—TALKS TO SCHOOLS AND COLLEGES

*Ronald Selby Wright*. O.U.P. 18s.6d.

Here are thirty three sermons, averaging some ten to fifteen minutes for delivery, given on a variety of occasions but mainly before Public Schools, Training Colleges and Universities. They have a thought sequence, from the first which sets out to define what Christianity is to the last which places us all as pilgrims in our historical setting but with one object of our journey. Between these points their author ranges over a wide field of Christian doctrine following to some extent the sequences of the Christian year but with the addition of a number of great doctrinal themes such as Eternity (No. 17); Miracles (No. 26); Prayer (No. 31); The Nature of Man (No. 32). It is one of the merits of this collection of sermons, almost sermons in miniature, that the author is not afraid of doctrine. Another merit is that his preaching is basically Biblical and evangelical although Dr. Selby Wright would not interpret the Bible according to a fully evangelical doctrine of its inspiration and authority, I suspect.

These sermons have, too, the further merit of being well expressed and enriched by examples and quotations which indicate the well

stored mind of one who is widely read. The foot-notes of quotations and acknowledgments number nearly thirty in the case of some of these sermons, and range in their indebtedness from A. A. Milne to Immanuel Kant. The Minister of the Canongate bears this erudition lightly, and there is no sense that these are academic studies for him or for his readers or hearers.

A sermon is addressed to a particular audience in an immediate context, and these sermons, readable as they are, seem to lack the urgency and relevance that they may have borne when first delivered. Further, they seem particularly directed towards a class of young person who accepts a traditional ethic and traditional values which, though admirable, are a matter of intense contemporary dispute. Concerning Lincoln's Gettysberg speech the author remarks that those are words that might easily be spoken at U.N.O. or in any works or office or study today. I wonder? K. M. L. BENSON

### CHURCH AND STATE UNDER GOD

*Edited Albert G. Huegli.* Concordia. 516 pp. \$8.

This weighty book has as a sub-title 'A re-evaluation of church—state relations with special reference to emerging trends in political and Social life'. There are thirteen contributors in addition to the Editor, and together they represent the leading American Lutheran scholars in this field. The book is fascinating, especially to those who are concerned about Church and State problems in England. It really describes the effect on church-state relationships of transplanting the Continental Lutheran outlook (two orders in society, held together by a Christian prince) to the new world of America, where the dominant influences were Calvinistic, needing, in the new world, a complete separation between Church and State.

As is well-known, the Federal Constitution of the United States provided for the complete separation in the First Amendment to the Constitution. This reads: 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' Disestablishmentarians in England might think that this clear provision would have ensured the best of all relationships between Church (or churches) and State in the United States of America. Actually, there have been endless law cases on the subject, and more in the years 1961-1963 than ever before. It would seem that the Christians had never quite realised what an *absolute* separation between Church and State meant, and had carried on assuming that so long as there was no actual Establishment, religion could have a free run. As the tide of humanist secularism has risen higher, many things previously taken for granted have been called in question. It has become clear that the most elementary religious observance or teaching in the public (i.e. State) schools is out. The slogan on the coins 'In God we trust' is questioned. Any indirect help to children in voluntary schools (e.g. free transport or meals) is highly controversial. The provision of chaplaincy services in the Armed Forces is obviously illogical.

In addition to providing a mass of legal and historical information on the way all this has developed in America, there are important

chapters on the Lutheran approach to the theological problems involved and a fascinating chapter on four 'types' of relationship between Church and State in Europe. Space does not permit more than the mention of the fact that the countries studied in that chapter are Spain, Norway, France and England. It should be required reading for all who are inclined to pontificate on this subject. It shows how infinitely varied are the possible relationships, and how no one of them can claim a monopoly of theological authenticity or practical usefulness.

RONALD LEICESTER

### Book Briefs

**The Death of Christ** by Peter Cousins, Hodder and Stoughton, 96 pp., is an excellent little volume, No. 12 in the *Christian Guide Series*, and admirably fulfils the purpose of the whole series which is to provide 'a number of short simply-written books dealing with basic Christianity—its doctrine and practice—designed for the ordinary Christian'. Because its subject is so basic to Christian doctrine this book would make a first class extended tract to give to an intelligent and interested inquirer. Your reviewer guesses that the author is a Baptist. The statement that baptism in the early church 'was, of course, not for children' begs the question.

**The Living Story of Christ and His Church** by Kenneth Taylor, Tyndale House, 302 pp., 5s., is a selection from earlier paraphrases of the NT, and is commended by Billy Graham. **Pilgrim Poems** by E. A. Kahla, H. Briony, 71 pp., 21s., is a collection of poems, some in book form for the first time. **Autumn Spring** by R. & M. Pulbrook, Stockwell, 55 pp., 5s., is another poetry volume.

**Metropolitan Cathedral of Christ the King Liverpool**, English Counties Periodicals, np, is a popular souvenir of the new R.C. Cathedral, and contains many fine illustrations, some in colour. The latest two volumes in the World Christian Books Series, Lutterworth, 3s. 6d., are **Papyrus, Parchment and Print** by H. K. Moulton which tells how we got our NT and generally pays tribute to the accuracy of its preservation, and **Christians in Changing Societies** by W. Schweitzer which shows how Christians should face a rapidly changing world. These two books, like the whole series, make excellent popular studies and deserve a wide readership.

**Streams in the Desert**, Volume 2, by C. E. Cowman, Oliphants, no pagination, 19s.6d. is a series of devotional thoughts for each day of the year culled from the manuscripts of the late Mrs. Cowman. **Hope in Grief** edited by R. C. Baerwald, Concordia, 154 pp., 25s. contains American Lutheran funeral sermons with an introduction on preaching at funerals. Five Banner of Truth booklets at 9d. each are Loraine Boettner's **The Mass**, 16 pp., taken from his larger work on Roman Catholicism; **The New Catholicism** by H. M. Carson, 16 pp., which wants us to check all current RC changes against Scripture carefully; **Power in the Pulpit** by H. C. Fish, 24 pp., a nineteenth century reprint; and Iain Murray's two booklets **The Invitation System**, 30 pp., attacking Billy Graham's method, and **Spurgeon and the Church of England**, a nineteenth century study seeking to vindicate Spurgeon's desire to

get Evangelical Churchmen out of the national church into an exclusively Protestant one. It is not very perceptive on the Anglican side, and shows that some Free Churchmen are quite out of touch with Evangelical Anglican thinking. **The Soldier's Armoury**, Salvation Army, 160 pp., 1s.9d. gives the Army's daily Bible readings July-December 1967. **Anti-Apartheid Movement in the Red**, from 177 Fleet St., London EC4 is a controversial pamphlet with documentation designed to show that the Movement is in the hands of known Communists.

### Reprints and New Editions

**The Pattern of Life in the Holy Communion** by Noel Palmer, DLT, 197 pp., 7s. 6d., and **The Bible and the Training of the Clergy** by Leonard Hodgson, DLT, 95 pp., 7s. 6d., are both now in paperback. **Why I am not a Christian** by Bertrand Russell, Unwin, 208 pp., 8s. 6d., is a new edition of a set of humanist essays. **Barriers to Christian Belief** by Leonard Griffith, Hodders, 191 pp., 6s., is a paperback reissue of a Congregationalist's attempt to answer the doubter's problems. **Billy Graham** by J. C. Pollock, Hodders, 230 pp., has now appeared unabridged in paperback.

**English Society and Government in the Fifteenth Century** edited by C. M. D. Crowder, Oliver and Boyd, 10s. 6d., is a reprint of articles first appearing in *History Today*. It is attractively produced and illustrated. The articles are by scholars but at semi-popular level: among them are studies of Richard III and William Caxton, the 1381 Peasants' Revolt, and the Council of 1407.

**Saving Belief** by Austin Farrer, Hodder and Stoughton, 157 pp., 5s., is a paperback edition of the work already reviewed in *The Churchman*, June 1964, p. 143. **The Secularisation of Christianity** by E. L. Mascall, DLT, 286 pp. 9s.6d. is a new edition of Professor Mascall's refutation of radical theology. **The Grave of God** by Robert Adolfs, Burns Oates, 157 pp., 13s.6d. is a translation from Dutch of a liberal Roman Catholic plea for church reform. **Burmese Days** by George Orwell, Penguin, 272 pp., 5s., is an anti-imperialist novel about Burma. **Freud and Christianity** by R. S. Lee, Pelican, 186 pp., 4s.6d. tries to reconcile the two into a synthesis. **What Freud Really Said** by David Stafford Clark, 217 pp., 5s., is a valuable book summarising accurately what Freud really taught. **Menander-Plays and Fragments; Theophrastus-The Characters** translated and introduced by Philip Vellacott, Penguin, 247 pp., 7s.6d. contains one complete Menander play, six others and fragments, and Theophrastus' character studies (the one complete play has appeared before in print).

### Correction

In reviewing *Churchmen Speak* (Vol. 80, No. 3, p. 230) our reviewer stated that two footnotes on p. 13 and p. 82 were misplaced. The publishers point out that the two passages were not footnotes and thus not misplaced.