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A table of contents for *The Churchman* can be found here:

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## Book Reviews

CARMEN CHRISTI: PHILIPPIANS 2. 5-11 IN RECENT INTERPRETATION  
AND IN THE SETTING OF EARLY CHRISTIAN WORSHIP

R. P. Martin. Cambridge. xii & 364 pp. 55s.

This very detailed piece of research on seven verses of scripture was originally a Ph.D. thesis for London University. It adds to an already considerable library of books on this important christological passage, though no other books presents so fully or ably the state of the question concerning its recent interpretation. The work is no. 4 in the monograph series of the Society for New Testament Studies. Part I deals with Background and Interpretation, especially the literary form of the 'hymn', and its authorship. Part II, much the longest section, is an exegetical study. Part III seeks to relate the theme of the hymn to the thought of the first century, and to assess its relevance to men's needs. There are various indices and appendices. The Kenotic theology which once made so much of Philippians 2 is here cut down to size; while, on the other side, the importance of *not* interpreting the passage in philosophical or (post-New Testament) dogmatic terms is recognised. With regard to literary form, Martin, acknowledging Lohmeyer's fundamental work, nevertheless suggests—with leanings to Jeremias—a series of couplets in six pairs, arranged so that they could have been chanted in an antiphonal manner. It is, he holds, definitely a hymn, whose origin is independent of the Epistle. The question of whether or not the author was Paul himself is regarded as finely balanced: Stephen is put forward as a possible candidate. In three areas the reviewer is less than convinced by Dr. Martin's conclusions.

(1) The attempt to establish the passage as a *carmen Christi* with a place in early Christian worship is preceded by a discussion of Pliny's famous description of a Christian service, and by a section on 'traces of *carmina* in the New Testament'. But the criteria proposed for detecting such (p. 18) are hazardous, and the 17 passages cited as examples of 'putative hymns' weakens rather than strengthens the case for seeing Philippians 2: 5-11 as one such. The use of terms like 'liturgical' to describe the language of these passages is simply question-begging. Also, unlike the hymn in Pliny's passage, and the hymns of the Apocalypse, our passage is not a *carmen Christo*, even if it be a *carmen Christi*, which remains unproved.

(2) The reviewer is not convinced that the passage does not refer to the historical Christ rather than to the pre-existent Son. Dr. Martin dismisses this possibility too summarily (p. 64). The fact of there being three 'stages in the process' is not a 'decisive' argument to the contrary, since the earthly life of Jesus may properly be regarded as

divided into two sections by his baptism (and temptation), this being seen as the moment when he deliberately accepted the role of the obedient Servant. And does not the two-Adams theology, which Dr. Martin recognises as probably underlying the thought of the passage, practically require that the decision to 'take the form of a servant' was a decision of the adamic, i.e. the *human*, Jesus? On *Paul's* view of Christ as 'last Adam' (as distinct from views that may have stemmed from myths about a primal heavenly man), the contrast is more likely to be between Adam and the human Jesus (the one failing, where the other succeeded, in the test of obedience) than between Adam and the pre-existent Son. Can the pre-existent Son be the 'last Adam'? Dr. Martin plays down the degree of support for the 'historical Jesus' view; the interpretation of A. M. Hunter, for instance, in *Paul and His Predecessors*, seems clearly to regard the second Adam as the human Jesus, though Martin does not notice this. Another point. The passage says it is about 'Christ Jesus' (2: 5), not 'the Son' or 'the Word'. Does any other christological passage speak of the pre-existent Son as 'Christ Jesus'? Not John 1, or Hebrews 1, or Colossians 1: 15ff. It is the *man* who bears this name and rank. Dr. Martin's work was completed too early to consider the interesting suggestion of L. L. Hammerlich that *harpagmos* (AV 'robbery') in Philippians 2: 6 should be taken as meaning 'rapture', 'a being snatched up', which is the sense of the cognate verb *harpazein* in some N.T. passages (see *Expository Times* for April 1967).

(3) A third area of misgiving is Dr. Martin's rejection of the view that the passage exhibits Christ's 'ethical example'. There is no need to deny a close relation between the ethical and soteriological interest of the passage; but the attempt to divest the opening hortatory words of a reference to the mind and motive of Christ is, to this reviewer, unconvincing, both on grammatical grounds and on grounds of the nexus of thought at that point. Dr. Martin is to be congratulated on a thoroughly competent and stimulating piece of research, written in easy style, and with admirable objectivity.

D. W. B. ROBINSON

#### THROUGH EARTHQUAKE WIND AND FIRE: CHURCH AND MISSION IN MANCHURIA 1867-1950

*Austin Fulton.* Saint Andrew Press. xxii & 416 pp. 42s.

The history of the Christian mission cannot yet be written in detail. But gradually the gaps are being closed, the fragments of the jigsaw puzzle begin to coalesce, and at least the outlines of the pattern begin to appear. One gap has been closed by the writing of this authoritative account of the work of the Scottish and Irish Presbyterian Missions in Manchuria, from the date in April 1868 on which the Rev. William C. Burns, my grandfather's cousin, died in Newchwang after a very brief ministry, until the day in August 1950 on which the last of the missionaries was withdrawn. For more than sixty years, though all the usual difficulties of a pioneer mission had to be faced, the prospect was encouraging. From an early date the Manchurian Christians manifested a laudable intention to be masters in their own house, while still welcoming the presence of missionaries, and evinced such a

zeal for witness to Christ that in certain years the number of new adherents to the Christian faith exceeded 2,000. Manchuria was free from most of those distressing rivalries which so grievously hinder the work of Christ in the world. The Scots and the Irish managed to work happily together, and drew the Danish Lutherans into a considerable measure of cooperation. Relations with the Roman Catholics were cordial, though there are few signs of common action.

In later times Manchuria has suffered as much as any part of the world in the kaleidoscope of modern history. In 1931 the Japanese arrived in that 'incident', which was the most signal violation up to that date of the principles of the League of Nations. They proved ruthless masters, interfering at every point in the life of nation and church; but at least they did preserve the externals of peace and good order. In 1945 Christians and non-Christians alike believed that the day of their deliverance had come—only to find that the Russians were rather worse than the Japanese, and the legions of Chiang-kai-shek if anything worse than the Russians. In the brief period of respite from war missionaries emerged from internment and the work was reconstituted, only to be submerged in the communist flood. The missionaries, as ever free from partiality where political regimes are concerned, were prepared to stay and work under the communist regime; but it gradually became clear that their presence was a danger and an embarrassment to their Chinese colleagues, and in 1950 the final withdrawal took place. With that the outward story ends, the invisible continues.

It must be emphasised that this book deals rather with missionary than with church history. Dr. Fulton has had access to fairly complete official records of Councils and Conference in Manchuria, and also to the documents of the missionary societies in Edinburgh and Belfast. He has made judicious use of his opportunities. Many of his statements are supported by somewhat extensive quotations, and by references to the authorities. Generous recognition is given to the existence of the Church, and to the gifts and graces manifested by Manchurian Christian leaders, but in the main the point of view is that of the missionary body, in which Dr. Fulton himself played a notable part for eleven years.

The same events would look rather different if seen through Chinese eyes. This story also will no doubt one day be written. But the task of writing church history goes forward even more slowly and perhaps under even greater difficulties than that of writing missionary history. Younger churches are not always careful about keeping or preserving records; converts are often highly inarticulate about their own deepest experiences; there is much reticence among Chinese Christians. And, when the task has been done, the difficulties of the general historian will really begin. For missionary history he can get away with it pretty well with six languages; but indigenous history will be written in all the languages of the earth, and will remain hidden until interpreters can be found who will make these things known in languages more generally understood. In the meantime we may well be grateful for so accurate and judicious an account of one part of the story. It is good that the Church should be reminded of such

witnesses as Arthur Frame Jackson, who in a short time fulfilled long years, dying at the age of 26 while fighting the great outbreak of plague in 1911; and Dr. Dugald Christie, who served the mission for more than forty years, and to whose single-minded initiative the creation of the Moukden Medical College was due.

STEPHEN NEILL, *Bishop*

## JESUS GOD AND MAN

*Raymond E. Brown.* Chapman. 109 pp. 25s.

Among those New Testament scholars who have felt free to use with full rigour the tools of critical scholarship (using that term in the best sense) on the NT, there are few so worth listening to as Professor Raymond Brown of Baltimore. Already the author of the best commentary in English on John and of a notable collection of New Testament Essays, he has here taken up the theme of the divinity and humanity of Jesus. It is an attempt to see what the text itself says without being crushed or straitjacketed by systematic theology.

Careful study is first made of all texts which have been understood as declaring that Jesus is God. From this it emerges that certainly John 1: 1, 20: 28 and Hebrews 1: 8f, do so, and very probably John 1: 18 (accepting the reading 'the only-begotten God'), 1 John 5: 20, Romans 9: 5, Titus 2: 13 and 2 Peter 1: 1 as well. Such a view of his person cannot be traced back to the words of Jesus, Brown argues, but belongs more to the worship of the Hellenistic church in the last third of the first century. The second section touches a more sensitive nerve, by concentrating on the problems of Jesus' knowledge and ignorance. Brown accepts the possibility of unauthentic sayings within the Gospels (e.g. Matthew 10: 23 belongs to the Palestinian church, p. 71) but stands well to the right of Tödt and Higgins on the Son of man, or of Kümmel on the eschatological message of Jesus. The results are that Jesus did show ignorance of some things, although the tradition also preserves the recollection of his extraordinary knowledge and perception of other men. He was a man of his own generation, using contemporary religious concepts, repeating the mistaken ideas of his time (Mark 12: 36) or even citing the OT inaccurately (Mark 2: 26, Matthew 23: 35). Then there is the matter of Jesus' eschatological expectation, and those thorny 'imminent Parousia' verses. Here the book disappointed me, for no clear decision is reached: 'One finds it difficult to believe that Jesus' own position was clear' (p. 77).

This is a courageous book and a helpful one. It is courageous because hard problems are tackled—problems which could not have been faced so squarely within the Roman Catholic tradition until recently. It is helpful methodologically, because it insists on putting the horse before the cart and beginning with the text rather than a dogmatic scheme. It will be a notable day when conservative scholars within the Protestant tradition feel sure enough of Christ and of one another to continue where this book leaves off. A long cool look, without fear or favour towards heresy-hunters or systematic theologians, needs to be taken at sayings such as Mark 9: 1, 13: 30 or Matthew 10: 23 and the whole impressive emphasis on imminence in the teaching of

Jesus. The guidelines are not difficult to see: (a) The problem is not solved by naively quoting Mark 13: 32. The assured fact that the Archbishop of Canterbury will resign within a generation is in no way undermined by the other fact that no one knows the day or the hour. (b) Appeal to the Transfiguration as the focus of Mark 9: 1 is seriously impaired by the complete lack of correspondence in all the other kingdom-sayings. (c) The centrality within the teaching of Jesus of many of these sayings is emphasised by the authoritative and self-conscious 'Amen' which precedes them. (d) The popular solution in terms of a phased exertion of God's kingship, *if* that is the answer, still needs to be put on a sound exegetical basis. Here then is an immense problem. The fact that Brown's book has not fully answered the challenge of works such as Jeremias on the parables or Kümmel on Jesus' eschatology as a whole, does not cancel the great value of this treatment in general, and it will be all the more valuable if it makes us bend our backs the more determinedly to an urgent exegetical task.

DAVID CATCHPOLE

#### THE ORIGINS OF THE BRETHREN

*H. H. Rowdon.* Pickering & Inglis. 323 pp. 42s.

#### A HISTORY OF THE BRETHREN MOVEMENT

*F. R. Coad.* Paternoster. 327 pp. 30s.

According to Norman Goodall the main foes of the Evangelical Alliance in its early days were 'Popery, Puseyism and Plymouth Brethrenism'. In the nineteenth century the EA was a powerful force; now it is no longer such, and is, in effect if not in theory, a body with a distinctly nonconformist ethos. It no longer opposes Plymouth Brethrenism, but rather embraces it, and Brethren, as they now prefer to be termed, are to be found on its Council. PBs were at first very suspect to orthodox Evangelicals, but now they are more or less accepted, so it is well that Churchmen should know who and what the PBs are. Dr. Rowdon's work was, and reads as if it still is, a doctoral treatise. He has made a painstaking survey of early PB documents, and as far as his records go, chronicled the early years in great detail. The massiveness of the documentation can be gauged from 339 footnotes to a chapter under 29 pages, and 234 footnotes to the first appendix. Dr. Rowdon sees the PBs as stemming from parallel movements in Dublin and in Plymouth, with Plymouth rather the less important in the early days till the great split with Newton brought Plymouth into the limelight. He paints a picture of groups of Evangelicals, clergy and middle class laity, being dissatisfied with the state of the church, rounding on the establishment and much that went with it. They seem to have been a somewhat unstable lot, zealous to probe prophecy and apocalyptic, and dabbling in Irvingite Pentecostalism, yet passionately sincere and full of evangelistic enthusiasm. Dr. Rowdon shows us the early pioneers—Darby himself, A. N. Groves, B. W. Newton, Muller, Craik and so on. He shows that the PBs reached beyond the middle classes, and that they expanded to most areas of Britain and indeed beyond, whilst being strongest in the West Country. Dr. Rowdon has done a thorough job. A picture emerges of a group striving to be biblical in everything and

willing to rethink most of the accepted ideas around them, often at great risk to themselves, e.g. the faith venture in Muller's orphanage. Yet it is at times a disappointing book, too often narrow in its interests, as on occasions the PBs themselves have been. It is too much an exclusive study of the PBs with little analysis of what was going on in the rest of the church at the time. Were not Newman and his friends asking much the same questions about the establishment (and Newman's own brother figures in this book)? Why their very different answers? Why were the Evangelicals so unstable? Where was the strength of Simeon's stress on churchmanship that caused him to be taunted as more a Church-man than a Gospel-man? Were these PBs originally Simeonites or were they in the vaguely non-denominational tradition of Rowland Hill? These questions are largely unanswered and even unasked, and yet one cannot detach a movement from its historical setting.

Mr. Coad is not a professional historian, but he has made a careful study and in some ways written a better (certainly more readable) book. His documentation is not so heavy, but at times his narrative is defective (e.g. the muddled ecclesiology on p. 95 which shows that gathered church men never quite grasp Reformed churchmanship), and he does not quite know which historical studies outside Brethren history are reliable, but he does get over the story well. Oddly enough both authors devote sections to unity. Contrary to what some might expect, the early PBs were very unity-conscious, but the unity they sought was a visible unity of Christians reformed by Scripture as they understood it among the Brethren. They complained of Anglican laxity (Borlase was apparently ignorant of the Confirmation rubric in alleging Communion to be open to all baptised persons, Rowdon, p. 272). Mr. Coad sees the independent polity as correcting hierarchy (a fact we should have thought history did not bear out, not even PB history) and their free appeal to Scripture as paramount. He complains of prejudices against Brethren, and remains hostile to ecumenism as normally understood.

What stands out in all this, to me at any rate, is that PBs are not mainstream evangelicalism, but rather gathered church Anabaptist. *Mutatis mutandis* they are just a revival of the old Cartwright position trying to settle everything from Scripture, declining to recognise the Reformation category of *adiaphora*. Such biblicism is misguided, and the very splits demonstrate the impossibility of settling everything direct from Scripture (Mr. Coad is defensive about the splits). The delving into prophecy is another Anabaptist characteristic, and one wonders whether the millennialist schemes have not brought eschatology into such disrepute that even Evangelicals are no longer strong on the Second Advent. If so, PBs are not of course alone to blame, but millennialists generally. To me the great PB contributions are the remarkable way in which they have in place after place kept evangelistic zeal going in the face of Rome or dead or radical Protestantism, their constant witness against clericalism which seems to dominate even the free-est of Free Churches, let alone Anglicans; and their witness against institutionalism, never more desperately needed within official ecumenism than today.

G. E. DUFFIELD

## THE AGE OF FAITH

*Anne Fremantle.*

## THE AGE OF EXPLORATION

*J. R. Hale.*

## THE RENAISSANCE

*J. R. Hale.*

## THE REFORMATION

*Edith Simon.* All Time-Life. 192 pp. 41s.

The *Time-Life Great Ages of Man* series is intended to be a history of the world's cultures. It is mainly pictorial, with a higher percentage in full colour, with short commentary and interspersed with somewhat fuller narrative. As such it is superb to handle and look at, very readable, and right in line with all modern visual aid teaching. The author of the first book is identified as a journalist, and it is to be feared that a certain romanticism colours her picture of the Middle Ages. True the magnificent cathedrals of Europe, the illuminated mediaeval manuscripts, the idealism of the Crusades—all well captured here—reflect an age of faith, but the fearful decline and corruption, are scarcely portrayed in a chapter entitled *Winds of Change*; the 'winds' were more like earthquakes of destruction. The authoress is more concerned with chronicling the rise of nation states than perceiving their significance as nations struggling to regain their nationhood against the strangling tyranny exercised from the banks of the Tiber. The photography is superb, and the subjects ideal for it. The comment on the art, trade and social life good, but the interpretation in the broader perspectives more doubtful, with a certain romanticising of the monasteries in particular.

Professor Hale's first volume covers about two centuries from 1420. It opens with Henry the Navigator pressing down the west coast of Africa, and moves on through a host of pioneering Portuguese to Vasco da Gama's rounding of the Cape of Good Hope and reaching India. Then there was Columbus crossing the Atlantic, probably about five centuries after the Scandinavians. Magellan pushed down to S. America, and Marco Polo ventured into Asia. Then later the Dutch and the British entered the field. The discussion of ships, maps, and navigation is fascinating, and the revolution in world perspective is well brought out. By the end of the period the British are the leaders led by Pacific pioneers like Captain Cook. Somehow it is all more exciting and personal than our own highly technical space probes! Professor Hale's second book traces the rise of humanism, the study of classical antiquity, in Italy with its interest in life on earth as much as eternity. The passion for the past led to a rediscovery of ancient literature, artistic reproduction of classical elegance both in painting and sculpture; it led to great scientific progress in men like Leonardo da Vinci and Galileo; it led to flamboyant dress, extravagance in sport and tournaments, and to the ideals of chivalry and courtesy expressed in Castiglione's *Courtier*. Religious life continued, but intermingled

with anticlericalism. Savonarola was burnt, Wyclif condemned, but humanism's *ad fontes* spelt the death-knell of corrupt Romanism. Professor Hale is not primarily concerned with Renaissance development into Reformation, but p. 163 contains some shrewd summarising of the Renaissance travelling north into Germany and France. The Reformation stress on the purity of the early church owed much to humanist love for antiquity, but the biblical note of sin and judgment cut short any Italian style man-centred humanism. Professor Hale's two volumes are excellent, several classes above Anne Fremantle's.

Mrs. Simon is alas partially back in the Fremantle class. The section on the Anabaptists is inadequate and not very perceptive (p. 64); that on the difference between Calvin and Luther (p. 59) misleading and in part erroneous, and most of the old myths on Geneva are perpetuated. Both the Bishop of London's not very good preface and the text assume the fashionable ecumenical 'sundering of Christian unity' line, which is not what any Reformer thought he was doing, hence his attitude to the Anabaptists. We are told, rightly, that Henry wanted power, but little is said of the far more significant work of Cromwell and Cranmer behind the scenes. The result is an unbalanced and unsatisfactory narrative. The sections on printing and literature are reliable, but Mrs. Simon is not aware of the latest research of the period's art, e.g. Roy Strong's excellent book on Holbein, and thinks that religious quarrels and austerity stifled art after Holbein. It was a pity *Time-Life* picked on two lady authors who do not make the grade as scholars. The two Hale volumes are the work of an expert, while the others are amateurish, and in places ignorant productions, a very great pity in so excellent a series of attractive and informative books, notable for high production standards though marred occasionally by careless printing (mostly set off) and the occasional smear of black ink which the very excellence of the rest of the production highlights.

G. E. DUFFIELD

## WHILE SIX MILLION DIED

*Arthur D. Morse.* Secker & Warburg. 420 pp. 50s.

The author, a colleague of the late Edward R. Murrow, resigned from CBS in New York in 1965 to write this book. It has hit the headlines since its publication. Its two basic questions are: what did the rest of the world know, and what did they do, about the Nazi plans for the annihilation of the Jews? The answer, based on documentary evidence, is that a great deal was known and next to nothing done. It is a devastating indictment of the Franklin Roosevelt administration, of Cordell Hull and his bureaucratic staff; their opposite numbers in Britain come off somewhat better, but the focus is not on them, and the difference in apathy and obstruction is in degree rather than in kind. 'Seventeen months had passed since Gerhart Riegner's (World Jewish Congress representative in Switzerland) revelation that Hitler was carrying out his threat to eliminate every Jew in Europe. At least four million had perished during the period of Allied apathy.' Reports reaching Washington from early 1942 are disbelieved, belittled, shelved and never acted upon; Senator

Wagner's bill in aid of Aliens is defeated by the 'patriots' in Congress, the ladies of the Grand Army of the Republic and the philosophers of the American legion. Domestic politics prohibit any liberalisation of immigration laws; yet 'official statistics reveal that between 1933 and 1943 there were more than 400,000 unfilled places within the U.S. immigration quotas of countries under Nazi domination'. Roosevelt's priority (and surely Churchill's) was defence; his wife had to confess: 'when I would protest, he would simply say: First things come first, and I can't alienate certain votes for measures that are more important . . .' Hence no reference to the Jews in the Moscow Declaration of Roosevelt, Churchill, Stalin in 1943; it would be 'embarrassing to the Allies', and British officials point to 'the difficulties of disposing of any considerable number of Jews should they be rescued'. Gallup polls show that 94% of the American people disapproved of the Nazi treatment of the Jews; but 83% declared against any widening of immigration quotas. The call for the rescue of the oppressed is coupled with the denial of sanctuary for them. American apathy plays directly into the hands of Nazi action. The Abbé Glasberg, still active in Paris, says that all 60,000 Jewish victims in France could have been saved, if they had had American visas and more money. There are such cynical details as the requirement of German police records by Americans for Jews trying to emigrate; there is the confession of Breckinridge Long, the Assistant Secretary of State in charge of refugee affairs: 'I expect I am a good deal of a cynic'. The crowning irony is that it was thus made possible for Hitler to 'expect that the other world which has such deep sympathy for these criminals, will at least be generous enough to convert this sympathy into practical aid. We, on our part, are ready to put all these criminals at the disposal of these countries, for all I care, even on luxury ships' (speech in 1938).

Not only the statesmen stand convicted by the irrefutable evidence of the facts. When as the hallmarks of American policy toward Jewish refugees we find listed 'fear of Moslem reaction in North Africa, Arab reaction in Palestine, and, alas, Christian reaction in the United States', we can only hide our heads in shame. There are shining exceptions, notably among Quakers, Unitarians, Roman Catholics; there is the demonstrative suicide in London of the Polish Labour leader Szmul Zygielbojm after the murder of his wife and children ('perhaps by my death I shall contribute to breaking down the indifference'); there is the heroic struggle of John Pehle, the Director of Roosevelt's War Refugee Board, against 'the full weight of American bureaucracy'; and there is Angelo Roncalli, the future John XXIII, in Bulgaria, fighting for the lives of the Jews, 'for they, as all men, were precious to him'. These were the few good Samaritans; the rest were Priests and Levites. 'The bystanders to cruelty became bystanders to genocide'. In December, 1942, Rabbi Stephen Wise of New York, leading a delegation to the White House, had asked Roosevelt: what would victory mean to the dead? In 1968 Arthur D. Morse concludes, looking to the future: 'Is genocide now unthinkable? Who are the potential victims? Who the bystanders?'

FRANZ HILDEBRANDT

## MISSION IN THE MODERN WORLD: THE ISLINGTON

CONFERENCE PAPERS 1968

*Patmos Press. 5s.*

I read this book eagerly, for it is the subject which most concerns me. I was deeply grateful for David Sheppard's paper: 'Mission in Industrial Areas'. It comes from a mind, spirit (and, no doubt, body!) which are really coming to grips with the modern world, and, like the correspondence he launched in 1967 'Christians in Industrial Areas', reflects the growing determination of an increasing number of evangelicals of all denominations to take seriously the vast missionfield which exists in the industrial areas of great cities. It is only 5s., and I hope that every evangelical (and every Anglo-Catholic and Modern Churchman) will buy it—no matter what area we happen to live in (for we are—or are we?—'members one of another') if only to read and re-read this paper and to resolve to take seriously the study group subjects outlined in Appendix.

The address of Douglas Webster on 'Portraits of Younger Churches' is rightly printed after David Sheppard's address. I found it instructive to compare the problems of mission in an industrial area with the problems of younger churches. In his presidential address, Peter Johnston pleads cogently for 'the place of missionary education in theological training'. And although he makes clear that he does not mean 'missionary training, i.e. fitting a man to meet practical problems which he will have to face in some other part of the world', yet as part of their missionary concern for just those theological as well as practical problems which David Sheppard has so clearly spelt out I would hope to see evangelicals in the fore-front of the growing demand for an Urban Training Centre in this country, somewhat on the lines of the Chicago Urban Training Centre.

I have purposely left the first two papers until last. Philip Crowe's 'The Relation of Evangelism and Service' is a thoughtful criticism of the kind of theology of mission which has come recently from the WCC Study Groups on the Missionary Structure of the Congregation. It was right and necessary that there should be an evangelical rejoinder and indeed corrective to this WCC writing, and Philip Crowe has made no merely partisan response. Yet I would have been happier had some of the rejoinder been delayed until after David Sheppard's study groups had done their spade work; for it is *theology that arises out of field study* rather than merely 'dogmatic' theology that is now required. Mr. Crowe writes, for instance (and the italics are his own, marking his own emphasis): '*there is a grave exaggeration of the impact of society upon individuals*'. Mr. Crowe presumably lives in Latimer House, Oxford. I am bound to wonder whether he would have written quite the same words from the Mayflower Centre.

I must confess to huge disappointment with Alan Stibbs' 'Some Bible Teaching About Mission'. I have long thought that some articles are written with the writer's head in the Bible as though it were the sand, and this, to my mind, is one. The paper—in a conference on 'Mission in the Modern World'—seemed to me to be one which could almost equally have been delivered in 1768 as 1968. It

did not radiate to me concern for the *modern* world, or deep wrestling with its problems. I do not think I am asking from him an atrophied Gospel, but for *some* recognition that the Bible teaching about mission—and indeed the New Testament kerygma—is embedded in the mythological setting of ancient cosmology and Jewish and Gnostic redemption stories, and that if the Bible teaching on mission is to be related to the modern world's needs—even if we are careful to avoid the excesses of Rudolf Bultmann—some effort at translation is required. Does, for instance, Mr. Stibbs really find it satisfactory at such a crucial pastoral gathering as the Islington Conference to state without any attempt at translation 'The purpose of this divine mission is to make propitiation for sin. . . .' Or, again, 'Mission in the world is primarily God's; and His mission concerns in character the whole of this present age, and particularly "these last days" between Christ's first advent and the pentecostal giving of the Spirit at the beginning, and Christ's second advent and the termination of world history (as we know it) at the end.' I myself longed for some translation of these Biblical terms that would guide proclamation in, say, Canning Town, to the 25-storey flat dwellers, or to those with responsibility in the Housing Department, or those in the Port of London Authority. I hope David Sheppard will persuade Alan Stibbs to join his study groups.

ERIC JAMES

HISTORY AND THE GODS: AN ESSAY ON THE IDEA OF HISTORICAL EVENTS AS DIVINE MANIFESTATIONS IN THE ANCIENT NEAR EAST AND IN ISRAEL

*Bertil Albrektson.* Gleerup. 138 pp. Paperback. 26 Sw. Cr.

This book sets out to examine the commonly held belief that the chief medium of revelation in the Old Testament is history, and that this conception of historical events as divine manifestations is one of the distinctive features of the Old Testament. The writer examines the literature of the Ancient Near East to estimate the extent to which Israelite conceptions are paralleled among other peoples, notably the Mesopotamians and the Hittites. This is a book primarily for the scholar, with sources quoted in the original languages and annotated. But the non-specialist will have no difficulty in following the main gist of the argument.

The first chapter challenges the view that the Sumerian and Akkadian gods were essentially nature deities, and establishes that these gods were regarded as exercising a general government over all that happens, regardless of the distinction between 'nature' and 'history'. The second chapter demonstrates from numerous sources that particular historical events were believed to have been governed by the gods. A short chapter follows on the relation between the sovereign deity and the human king, who is generally regarded as in some sense the viceroy of the god on earth, commissioned to act on his behalf. While there are some obvious parallels in the Israelite concept of kingship, which is a current centre of debate among Old Testament scholars, the writer cautiously confines attention to the broad similarity, and emphasises that the relatively late emergence of the Hebrew monarchy precludes any inference that it was an important influence in the formation of the

Old Testament conception of history as the sphere of divine activity.

The next two chapters examine two particular concepts of the relation between God and History. The ideas of the divine word as influencing and directing the course of events, and of prediction vindicated by fulfilment, are shown to be no prerogative of Israel, and the point is made that within the Old Testament itself the poetical passages concerning the divine word connect it precisely with the realm of nature—a position which had been held to be characteristic of the non-biblical religious texts of the Ancient Near East. In the next chapter the Old Testament is examined to see how far it conceives of an all-embracing divine plan, and the conclusion is reached that this is only to be found in apocalyptic (e.g. Daniel). Elsewhere references to Yahweh's plan have a much more limited scope, and even such larger conceptions as those of the Yahwist and the Chronicler fall short of preventing the whole of human history in relation to a unified divine purpose. An otherwise thorough and careful examination of terms used to express the idea of the divine plan in the Old Testament is marred by the omission of a discussion of the root *hps*.

The last chapter is concerned with historical events as divine revelation. A brief discussion of what constitutes revelation concludes that it consists in a divine activity and also that it gives knowledge of God. The idea that through an event the attitude of a god may be manifested is illustrated from the Moabite Stone as well as from Mesopotamian and Hittite sources. In particular it is argued that if an event is regarded as a manifestation of divine anger at some transgression or negligence, there is an implicit belief that the gods rule the world according to a moral order. The chapter concludes with the important point that however rich the historical media of revelation may be, its content is limited to the 'same few things: the power, mercy, or wrath of the god'.

In a postscript the writer suggests further lines of inquiry. He draws attention to the accidental selection of extant material from the Ancient Near East, and to the limitation this imposes on the assessment of the relative importance of different concepts and beliefs. The important role of the commemoration of Yahweh's acts in Israel's worship is seen as a really distinctive feature; the absence of Ugaritic parallels from the citations in the main body of the work may be significant, since only cultic texts have survived from Ugarit. The most important point made here is that the revelation in words is equally important with that in events; the event in itself, without the interpretation of the 'word', will yield a very limited revelation of God. The distinctive content of the Hebrew revelation of God is to be found in the 'word' rather than in the 'event'.

A. GELSTON

#### ANGLICAN METHODIST UNITY: PART I, THE ORDINAL

SPCK & Epworth. 37 pp. 4s.

This service first appeared last year in the pamphlet *Towards Reconciliation*, and has since been revised in the light of 'a great volume of comment' received by the Ordinal Committee of the Anglican-Methodist Unity Commission. It was largely the work of the late Professor E. C. Ratcliff, whose compendious scholarship guarantees its liturgical

propriety. The structure of the rite has been simplified, and its length reduced, notably by the omission of the Litany. For most people the main interest will lie in the differences between the new service and its predecessors, '1662' and the Methodist service derived from it; and in the variations for the different orders. The first kind of difference meets us at once. In place of the brief preface of 1662, with its appeal to history and emphasis on discipline, the new preface presents a carefully worked-out theology of the ministry, which is seen as a special form of the royal priesthood exercised by all the faithful. In the service of ordination the Holy Spirit, in response to the prayers of the Church, bestows 'upon the person being ordained that which makes him a minister'. 'The commission given by Christ to the apostles has been perpetuated in the Church,' and both Churches desire 'to preserve and transmit this commission in their ordinations'.

The services resemble each other more closely than they did in '1662' (the Methodists have only one service, as Bucer desired). In the Ordination of Deacons, the emphasis is on serving, with Mark 10. 35-45 as gospel, and further quotation (in a different translation) in the ordination prayer. No attempt has been made to see the deacon as other than a probationary presbyter; a study of the true nature of the diaconate is one of the first tasks that await the united Church. Deacons share with Presbyters (as priests and ministers are now styled) the Epistle (Romans 12. 1-12) and the Questions. The Methodists had already discarded some of the latter and inserted three new ones of their own, which have been adopted in the new service. The ancient stumbling-block 'Do you unfeignedly believe all the Canonical Scriptures?' is replaced by the equivalent question formerly addressed to priests, itself based on Article VI. Two of the 'new' questions deal with believing the doctrines of the Christian faith, and accepting the discipline of the Church, both particularly necessary at the present time. The third stresses mission: 'Will you then with the help of the Holy Spirit continually stir up the gift of God that is in you to make Christ known to all men?'

The presbyters are not questioned about their willingness to drive away false doctrine, or to frame their lives and those of their families as patterns to their flocks, or to set forward quietness, peace, and love among all Christian people. In their service John 21. 21 is the recurring text. Bishops have the same questions as Deacons and Presbyters, with minor modifications required by their position of leadership. The structural identity of the services and the similarity of the questions emphasise the unity of the threefold ministry, and this is underlined by the presence of prayers and other formulae common to all three services. At the same time, the special 'office and work' of each order is carefully defined in a short charge, on the lines of that in the 1662 Ordering of Deacons, and in the prayer which follows the laying-on of hands.

The greatest advance upon the old services is to be found in the actual formula of ordination. This is the same for all three orders: 'Send down thy Holy Spirit upon thy servant *N.* for the office and work of a Deacon/Presbyter/Bishop and Chief Pastor in thy Church'. This invokes the direct intervention of the Holy Spirit much more definitely

than in '1662', and avoids any suggestion of a tactual transmission of divine grace through a 'pipeline' from the Apostles. In short, this is a genuinely evangelical service. As it has been warmly welcomed by Roman Catholics, it would appear also to be genuinely ecumenical.

G. J. CUMING

### SCOTTISH KINGS

*Gordon Donaldson.* Batsford. 224 pp. 35s.

### AN INTRODUCTION TO SCOTTISH HISTORY FOR TEACHERS

*A. A. M. Duncan.* Historical Association. 29 pp. 3s. 6d.

Denizens of Ibrox or White Hart Lane will not appreciate this book which points out that football was banned by three Scots kings—one of whom extended the embargo to include gold also. Apart from one or two other imaginative touches like this (like the title of Chapter four: *An Angry Man in a Hurry*), this is manifestly the work of a professional historian: meticulous tabulation, but with little attempt to make the subject interesting. The volume is more of a record than a narrative. The whole opening section especially is little more than a genealogy, an inevitable feature with records so sparse, but one may be comforted by the thought that if the Professor of Scottish History cannot unearth further material, then it is not unearthenable. The result is, of course, a surfeit of 'may have been' and 'seems to have been' and 'must have been'. We appreciate the historian's dilemma under such circumstances; he becomes vulnerable only when a case is developed from what is a mere perhaps or a probability. This happens when 'there may well have been collusion' (p. 24) becomes two pages later 'repeated the collusion'. Dr. Donaldson's statement on page 27 that 'Bruce was by any standards a usurper' will cause mild apoplexy among many Scots who cast the said Robert as the hero of a song in which the villain is undoubtedly the English Edward ('lay the proud usurper low . . .'). Hector Boece is dismissed a little surprisingly as 'an author of many agreeable fictions', but Mary of Guise comes off well as 'the gallant Queen Regent'. The suggestion is made that James VI resented the interference of Andrew Melville and others because he felt himself answerable to God, but this is surely standing things on their head: it was precisely because they felt *themselves* answerable to God that the reformers braved the wrath of the king. There was, after all, a quite different side to James than is suggested by that somewhat fulsome Dedication in the 1604 Bible version! Incidentally, legislation revealed here regarding currency in the Scotland of five centuries ago reveals interesting parallels with the Exchange Control Act today. Scholars will be in debt to Dr. Donaldson for the manner in which he had handled a tricky assignment. Not an inch is given here to the romantic fiction and pious fallacies which have bedevilled much of Scottish history writing—though if he does not encourage it, the author does nothing to dispel the sad-heroine-more-sinned-against-than-sinning image of Mary Queen of Scots.

Any project of this sort cannot be exhaustive and must therefore reflect the views of the bibliographer. In this case the aim of the Professor of Scottish History and Literature in Glasgow University is

outlined as the providing of 'a guide to reading for teachers of Scottish history in secondary schools, drawing particular attention to problems considered and books published since 1945'. It is a remarkably judicious selection that is offered here, including all the standard works and a few others. The only surprising omission is King Hewison on the Covenanters—admittedly sixty years old, but older works find mention.

J. D. DOUGLAS

## DICTIONARY OF BIBLICAL THEOLOGY

*Edited by Xavier Léon-Dufour.* Chapman. 618 pp. 63s.

This work is the translation from a French original published in 1962 and already available in other European languages. Its appearance in English is to be welcomed, for it presents in brief compass much of the work in biblical theology which underlies the modern movement of renewal in Roman Catholicism. Of the general merits of the book there is little need to speak. The articles have been prepared by leading French scholars and ably translated. They cover the most important terms and in the main the standpoint is genuinely biblical. It is interesting that some key words like penance do not occur, though this should not be pressed, since trinity, for obvious reasons, is also missing. A regrettable feature is that a brief bibliography is not appended at least to the more important articles. Many writers, by the way, have made good use of TWNT, whose influence may sometimes be traced even in the organisation of the material.

Certain features call for special notice. The introduction is good. It has a fine definition of theology. It rightly shows that the unity of the Bible derives from the person who is its centre. It also appreciates the difference between the incidental and the essential in Scripture as, for example, in anthropology: 'The Bible, theological as it is, considers man only as he stands before God'. Again, the impact of solid biblical study is evident in many contributions. The rediscovery of the evangelical doctrine of grace is especially refreshing. Salvation is seen as a gift of God, 'not a salary merited by labour'. In the article on faith it is seen that salvation is by grace through faith. One might also refer to the articles on blood, covenant, mediator, promises, etc. There are, however, some less satisfactory features. Thus there seems to be too great a readiness to accept the Liberal reconstruction of biblical history, especially in the Old Testament. Again, attempts are often made to include traditional ideas for which the biblical evidence is, to say the least, extremely slight, e.g., on Mary (perpetual virginity, immaculate conception and assumption) or the Eucharist. Indeed, a bad habit is to append to intrinsically excellent articles a final non-biblical section which presents the dogmatic Roman Catholic position, even though this is not supported by the evidence adduced, cf. the 'ministers of priesthood' at the end of a fine study of Priesthood.

In spite of these blemishes, however, this is a good and encouraging work. If it does not contain much that is new, it will serve as a useful summary for more than Roman Catholics. The discerning reader can easily make allowance for distinctively Roman Catholic additions or interpretations. Above all, a work of this kind would have been

virtually inconceivable a generation ago. The fact that it has appeared at all is thus of the greatest importance, and there can be no calculating how much good will be done by the promulgation of this essentially biblical material.

G. W. BROMILEY

THE ENGLISH PRESBYTERIANS: FROM ELIZABETHAN  
PURITANISM TO MODERN UNITARIANISM

*C. G. Bolam, J. Goring, N. L. Short, R. Thomas.* Allen & Unwin. 287 pp. 50s.

The last full scale history of the English Presbyterians was written as long ago as 1889 by A. H. Drysdale, so a replacement is somewhat overdue. Mr. Goring complains that Drysdale looked back through nineteenth century Presbyterian eyes and all but ignored the Congregationalists and Unitarian heirs of the early Presbyterians. This matter is largely a question of definition, but Mr. Goring shows the 'correcting Drysdale' stance of this book. In fact the book goes in for a major share of demolishing what it takes to be historical myths. It sharply distinguishes, for example, English from Scottish Presbyterians.

This symposium is a competent and well documented work, even though one may not agree with all its judgments, and it is important for Churchmen who would understand English Presbyterians to read it. The origins under Elizabeth are traced. Then follows a very good section in which the Presbyterian stream is carefully marked off from others. English Presbyterians disliked the Scottish system of courts which for a while they had to accept as the price for Scottish support politically and militarily. Yet they were not at one with the Congregationalists, vigorously upholding a parish outlook against that of the gathered church. The post-1660 reaction against Presbyterianism was, according to this book, largely due to popular dislikes of Puritan discipline that the ministers sought to enforce rather than to a dislike of Presbyterian polity. The discussions about a reduced episcopacy centring round Baxter and Ussher are fully expounded, but they came to nought, and after the Restoration the old gathered church-parish church split made for nonconformist weakness. They were divided among themselves as indeed they had been before 1662. It was the Five Mile Act that really brought out the differences, and in fact led to a split even among the Presbyterians, some younger men (The Ducklings) deciding to accept nonconformist status and not wait for comprehension. Devon was the main Presbyterian centre with London second. In the capital the Presbyterians won popular support for their courage during the great plague. Persecution abated, and with William and Mary toleration was complete. Then followed a nominal union of Congregationalists and Prebyterians which started to break up almost at once, and strife prevailed for the rest of the reign. Under Anne, Hoadly started the Bangorian controversy; the non-conformists were attracted by his Whig sympathy for them and the younger ones came under his Broad Church theological influence. The result was a rapid decline in Calvinism, the anti-subscriptionism of the Salters Hall affair and finally a sinking into the Unitarian morass of

Priestley and Martineau. Presbyterians stood almost entirely aloof from the Evangelical Revival. The authors treat the radicals with sympathy—too much really, for would any of the early Presbyterians have recognised them? I doubt it. This is a good book, but at least one reader cannot help thinking of it as the decline and fall of English Presbyterianism. It has indeed established an English as distinct from a Scottish Presbyterian tradition, but it is a very degenerate one by comparison.

G. E. DUFFIELD

CHRISTIANS AND THE COMMON MARKET: A REPORT  
PRESENTED TO THE BRITISH COUNCIL OF CHURCHES  
SCM. 135 pp. 6s.

As a propaganda piece on behalf of liberal rationalist internationalism this Report is a tour de force. As a Christian political document it is a disgrace, filled with half truths, misrepresentations if not complete distortions of 'facts' and an utter disregard of the biblical doctrines of human depravity, God's sufficient answer in Christ and prophecies of the conditions which will prevail in the world as the end approaches. Given the modernist liberal-catholic presuppositions of its authors regarding the wickedness of all forms of nationalism and the benefits of international bureaucracy and their vision of a world government based upon man's rational will rather than biblical revelation, it is not surprising that this Report comes out in favour of Britain's entry into the European Economic Community. The key to the Report is found in the two Appendices on The European Idea and National Sovereignty which purport to prove that the nation state is contrary to God's will for man. It would seem that the Tower of Babel never happened and that the Reformation was a fiasco. Nationality is paradoxically both the great symbol of human sinfulness being derived from God's judgment upon man's attempt to build a great city at Babel which divided up mankind into cultural groupings and the symbol of human freedom. At the Reformation Western men rightly rebelled against the attempt of emperor and pope to keep them enslaved to internationalism, and returned to biblical nationalism.

If the authors of this Report have their way all the gains which Britain won for herself scientifically, politically, religiously and economically at the Reformation are now to be thrown away in the interests of the starry-eyed international bankers, big businessmen, and politicians. Had the authors of the Report read what the Treaty of Rome actually lays down and not what commentators claim it says they would have pointed out that entry into the Common Market will mean the end of both the British Monarchy and the British Parliament reducing the Queen to the level of a local European Mayor and Parliament to the level of a County Council. Entry would also mark the end of British justice and democracy as well as of Britain's economy. In her paperback *Economics* Dr. Jean Robinson proved that entering the EEC would cause a serious decline in Britain's balance of trade, which would lead to substantial unemployment running into hundreds of thousands and a steep rise in the cost of living. Neither the Government nor the Official Opposition have been able to refute Dr.

Robinson's estimates of the cost of joining. The surrender of British sovereignty implied in joining the EEC will not only shatter the whole legal and political basis of the British way of life, but it will also destroy British civilisation around the world, as it becomes degraded to a social and political slum of the internationalists. Have we so lost faith in our own traditions and institutions that we are prepared to retreat from the stage of world history or are we ready once more to fight for these great principles of self-government and freedom under God which alone stand between man and tyranny, irrespective of the label the tyranny may bear?

STACEY HEBDEN TAYLOR

## CHAOS OR COMMUNITY

*Martin Luther King.* Hodders. 209 pp. 30s.

The late Dr. Martin Luther King, whose tragic and untimely death the whole world mourns, sets out the physical and psychological background to the American Negro's present position, the conditions under which he lives, and the endless repressive measures designed to keep him in that wretched state in which he was born.

The book explores in detail the arguments of Negro leaders in their search for a way out; and, as the main thread running right through the book, it exposes the folly of using violence as a weapon in the Negro struggle to obtain justice for his race and equality of opportunity with the whites. Dr. King is quite clear that power must be the objective but that it must be qualified by love. 'Power without love is reckless and abusive and love without power is sentimental and anæmic. Power at its best is love implementing the demands of justice.' Given the present power-structure in the United States, where the whites outnumber the blacks ten to one, Dr. King rightly rejects the call to violence as a cry of despair. 'Black Power is a nihilistic philosophy born out of the conviction that the Negro can't win. It is, at bottom, the view that American society is so hopelessly corrupt and enmeshed in evil that there is no possibility of salvation from within.' As a good liberal modernist Dr. King believes that there is a possibility of salvation if only Americans will return to the humanistic faith of their forefathers in man's reason and uncorrupted good will. Unmindful of the biblical doctrine of the total depravity of human nature, both black and white, he supposes that the frightful racial tensions now tearing America apart can be resolved by a guaranteed wage for everyone, by building new houses, by improved schooling and a host of other political and economic measures, suggested in an Appendix to his book. Nowhere does he point out that the biblical answer to racial prejudice and discrimination can only be found at the foot of Christ's Cross. Nowhere does he recognise that Christ alone can successfully change unjust institutions from within by changing the attitude of sinners towards each other, e.g. the change Christ brought about in the attitude of Philemon and his slave Onesimus towards each other. Slavery was abolished in the Roman Empire not by civil disobedience towards unjust laws but by the power of the Gospel in changing men's hearts. It is not integration but salvation that the races of mankind today need! King totally fails to

show that racial prejudice is only a symptom of depraved and fallen human nature. To get rid of the evils which afflict America it is not enough to combat its outward symptoms but to remove the germ. That germ is the modern humanist belief that man's reason and will is supreme in the universe rather than God. The only lasting antidote to man's inhumanity to man is for all men whether black or white to accept Christ as their *only* Saviour and to obey his Father's great creation ordinances for human society and to respect the sovereign spheres of human society. It is beyond the power of any human government to create real community between men by compulsion. It is only Christ who can reconcile sinners to a just and holy God and to each other.

STACEY HEBDEN TAYLOR

PAUL AND THE AGON MOTIF: TRADITIONAL ATHLETIC IMAGERY  
IN THE PAULINE LITERATURE (*Novum Testamentum*, Supplem.  
xvi)

Victor C. Pfitzner. E. J. Brill, Leiden. 222 pp. 28 Gld.

There can be few preachers who have not at one time or another presented the Christian life as a race or a contest ( $\acute{\alpha}\gamma\omega\nu$ ), on the basis of Paul's athletic imagery in passages such as 1 Corinthians 9: 24-27, etc. This scholarly and rather technical volume (Greek and German quotations are not translated, though the reader ignorant of German would not be at much of a disadvantage), which originated as an Australian's doctoral thesis at Münster in Westphalia, asks pointedly whether much traditional exposition has not misapplied the Pauline texts. A considerable section of the book is devoted to an analysis of the use of athletic and related metaphors in the Hellenistic tradition of moral philosophy, especially in the Cynic-Stoic diatribe, and in writers representing Hellenistic Judaism. The author then proceeds to examine the relevant passages in Paul and the Pastoral Epistles before briefly outlining the subsequent development of the image in early Christian works. (Pfitzner does not pronounce about the origin of the Pastorals but claims that the five passages in them employing athletic or military imagery turn out to be genuinely Pauline). He concludes that we must completely reject the idea that Paul's use of the  $\acute{\alpha}\gamma\omega\nu$  metaphor was based on his own first-hand experience of the Greek games. This is highly improbable in view of the degraded condition of Greek athletics during Paul's lifetime and of 'the deep-lying abhorrence of Palestinian Judaism for Greek athletics and gymnastics as typical phenomena of heathendom'. Paul's language is a reflection of the widespread metaphorical use of such terminology especially in popular moral philosophy of a Stoic type. But this linguistic dependence does not extend as far as content. In fact, in Paul *'the entire scope of the Agon has been altered. It has been transferred from individualistic "moral ethics" to 1. an "apostolic ethos", to an illustration of the nature, conditions and rules which apply to the office of the Apostle and minister of the Gospel, and 2. to a description and characterisation of the life of faith and its conditions'* (author's italics). The main point of the book is that the  $\acute{\alpha}\gamma\omega\nu$  metaphor refers chiefly to the apostolic  $\acute{\alpha}\gamma\omega\nu$  for the Gospel, not to the general concept

of the Christian life as a contest. Even where the latter is in mind, we are far removed from the moralistic struggle for virtue of the Hellenistic writers and even, to a considerable extent, of Hellenistic Judaism. The ἀγων is not a striving for moral perfection, but the race of faith of an athlete who stands between the starting post and the goal; i.e., the metaphor must be understood eschatologically. This is a useful and convincing work of correction and clarification, showing clearly how traditional language was transformed in meaning when pressed into the service of the Gospel. Some may think it wields a sledgehammer to crack a nut; indeed, only the New Testament expert will want to buy the volume. Yet many others will profit from it, and so will their teaching and preaching.

D. F. WRIGHT

THE RELUCTANT PILGRIM: DEFOE'S EMBLEMATIC METHOD AND  
QUEST FOR FORM IN *Robinson Crusoe*

J. Paul Hunter. John Hopkins. 227 pp. 52s.

Unfortunately, *Robinson Crusoe* is normally read as a rather old-fashioned adventure story suitable for children, or as a rather inadequate piece of writing by a pious hack, eminently suitable for the barbs of literary critics. The subtitle might indeed suggest that Hunter's book is another of the fanciful and over-argued pieces of philosophical-literary criticism that deserves to rest unopened on a library shelf. On the contrary, Hunter has produced a very refreshing study which not only delivers Defoe from the unjust strictures of many later critics, but which throws some interesting new light on the origins of the English novel and in the process has many very stimulating insights to offer on the development of Puritanism and Dissent. Hunter aims at three objectives: a detailed critical reading of *Robinson Crusoe*, a description of certain types of Puritan literature and an exploration of the relationship between this literature and the prose of the eighteenth century.

The first salvos are fired against the thesis that the book is a fictitious travel narrative, inspired by the adventures of Alexander Selkirk. Information is subordinated to event and the structure of the book follows the pattern of disobedience, punishment, repentance and deliverance. From the first page, Crusoe plunged himself into the universal predicament of fallen man and the rest of the narrative is devoted to showing the consequences of this. To support this argument, Hunter examines the literary groupings into which certain Puritan writing falls. He examines the spiritual guides, writings about providence, spiritual biography and shows convincingly how closely these patterns have influenced Defoe in *Robinson Crusoe*. Next, Hunter turns to examine the Puritan fondness for metaphor and argues that 'it is no coincidence that the first major early English writers of prose fiction were steeped in Puritan tradition, and . . . that the novel as an art form owes a great debt to Puritan modes of thought and to the Puritan response to significant ideological developments of the seventeenth century' (p. 94). The major metaphors of Puritanism combined to offer a coherent account of human experience and existence deeply moulded by biblical patterns, summed up in

the pilgrim motif which presented the case for morality in a form which would (it was hoped) appeal to men who were less and less impressed by conventional styles of exhortation. Traditional fictionalised tales were not acceptable to Puritans and, but for their opposition, didactic treatises might have exchanged historical anecdote for fictional story long before Bunyan and Defoe helped make the transition *via* the pilgrim allegory. Crusoe began as a rebel. He ended as a pilgrim, who despite his ups and downs, had his face set firmly towards the will of God. His story is a striking example of rebellion, repentance and deliverance and Hunter shows very clearly and convincingly the didactic and religious purpose of Robinson Crusoe. Indeed, it is only when Defoe is read against his contemporary background that the real magnitude of his achievement becomes apparent. Hunter's study of his work is an original and creative piece of writing and this reviewer, at least, looks forward to reading the detailed follow-up suggested by Hunter in his final chapter. IAN BREWARD

#### A QUESTION OF SLAVERY

*James Duffy.* Clarendon Press. 240 pp. 30s.

It is more than possible that Portuguese Africa will soon be forced upon the world's consciousness in a particularly lurid way; yet at present few areas are less known or reported on in the West. Mr. Duffy is already known to British readers (the bland innocence of his assumption that all the Scots in his story were Englishmen marks him out as an American) for his Penguin on Portuguese Africa. His latest book is a study of labour policies in Angola and Mozambique from the middle of the nineteenth century up to 1920, the pressure brought upon Portugal by the British government to ameliorate those policies, and the propaganda about conditions from missionaries and philanthropic societies. His main sources are British government records and the archives of the anti-slavery societies, together with printed Portuguese sources. There is less use than might have been expected of the archives of the BMS and the Scottish missions, and the lack of strictly local material, together with the thinness of the Portuguese documentation, give a curiously refracted effect, as though we were seeing the events at a distance and through an interposing medium.

It is a generally squalid story, in which few appear creditably: Portugal badly, Britain not very well, France, perhaps, worst of all. To describe the labour policies of these colonies is almost to outline their history: for Angola and even more Mozambique have been essentially labour depots throughout most of the period of their contact with Europeans. Mr. Duffy shows the tensions between metropolitan Portugal and colonial society, and the well-nigh insuperable obstacles to enforcing altruistic legislation from afar, especially given the tenuous administration and run-down economy of the Portuguese colonies. In mid-century, when there was wide belief in a 'Christianity, commerce and civilisation' syndrome as an alternative to slavery and the powers of darkness, Britain took rather a high moral tone with her old ally ('The plain truth', said Palmerston, 'is that the Portuguese are of all European nations the lowest in the

moral scale'), not always appreciating the efforts which the Lisbon government was in fact making. Later, in the high imperial period, British official interest in the question fades, except where public indignation could prod it into life.

The indignation was mainly the product of missionaries and of the Anti-Slavery and Aborigines Protection Societies. These agencies were not always wise, frequently rhetorical, and sometimes unjust: but at least they have the credit of genuine and constant concern for human suffering and a belief in the possibility of remedying it. This, and the lonely embattled figure of that weary idealist, the Marquês de Sá da Bandeira, reforming Portuguese Minister for the Colonies, give a few gleams of light and comfort in a rather depressing book. Depressing it may be, easy or elegant it is not, but it has lessons about the human heart. And the hypocrisy by which successive reforms were nullified, and the excuses and assumptions by which exploitation (under new and grand names) was justified, should at least teach us never to believe a man who says 'I am not a racialist *but*. . . .'

A. F. WALLS

THE TEN COMMANDMENTS IN NEW PERSPECTIVE:  
A TRADITIO-HISTORICAL APPROACH

*Eduard Nielsen.* SCM Studies in Biblical Theology, Series Two,  
No. 7. 162 pp. 21s.

To look at all closely at the text of the Ten Commandments is to find, quite apart from their great ethical and theological issues, various points of interest arising from their structure and style. They come to us for example in two forms (Exodus and Deuteronomy), they can be enumerated, and have been, in at least four different ways, they use the first and third persons in speaking of God, and they vary considerably in length. Some of these features may be thought to throw light on their origin and early use, and these are the chief concern of this book. The author's use of the main critical techniques is reflected in four of his five chapter-headings, which speak of The Literary Problem of the Decalogue, the Form-Critical Problem, the Traditio-Historical Problem and the Historical Problem. Some at least of these seem to be pressed too far at times; the old 'Thou' and 'Ye' partitioning of Deuteronomy reappears, for instance (supported by a recent restatement by G. M. de Tillesse), and Form-Criticism is used in a procrustean manner to reshape the commandments to a uniform length and style as ten prohibitions. This operation involves a process of lengthening as well as shortening, so that the present sixth commandment is expanded into 'Thou shalt not pour out the blood of thy neighbour', and the eighth into 'Thou shalt not steal any man from thy neighbour'—which drastically reduces its terms of reference. Such a procedure, combined as it is with careful and resourceful attempts to trace the growth of the putative originals into their present forms, makes one speculation the basis of the next. An example of it is the endeavour, on pp. 101ff., to account for a supposedly negative formulation of the sabbath law, in the first place, by suggesting its derivation from a Kenite taboo, and in the second place, for its alleged

transformation into the positive form in which it actually exists. What is refreshing, however, is the fact that the author recognises what he is doing, and reminds us several times that he is offering no more than working hypotheses. The general position for which he argues is that while the basic content of the commandments—particularly of the first four—owes much to Moses and the nomadic days, it was the needs of the early northern kingdom that first called the decalogue into being. As time went on, both the changing social climate and the recurrent preaching of the law modified its clauses, and eventually the Deuteronomic reformation gave it its present shape as a covenant-styled proclamation. It must be confessed that if the situation in which the Ten Commandments originated were indeed *terra incognita*, these researches and hypotheses would be valuable exploratory thrusts. But in face of the sober records of the Law's promulgation in Exodus and its preaching in Deuteronomy, they have to this reviewer the fatal extravagance, if at times the plausibility and fascination, of travellers' tales.

DEREK KIDNER

#### THE MESSAGE OF THE PROPHETS

*Gerhard von Rad. Translated by D. M. G. Stalker. SCM.*  
289 pp. 30s. (paperback).

With the appearance of von Rad's two-volume *Old Testament Theology* (German, 1957, 1960, English, 1962, 1965) it soon became obvious that his section on the prophets contained outstanding merits. So it was published as a paperback in Germany last year and now appears in English. It is no mere reproduction of the earlier work. The section on apocalyptic has been entirely rewritten, certain technical matters have been omitted, not always with advantage, and a few insertions have been made to make the sense plainer. Professor von Rad of Heidelberg occupies probably a unique position among the leading Old Testament scholars of today. He is in the main stream of modern theory and has not drawn attention to himself by any eccentric theories. Yet, as one reads his works, one has the impression of a man who is never bound by the theories of another and who can always be relied on to find new facets of the truth in the familiar. He frequently is able also to reconcile divergent views. In this work we are spared questions of introduction which make so many books on the prophets a weariness to the flesh. His own views are introduced where they are necessary for his exegesis; where they differ from the standard introductions they are almost always more conservative. His purpose is to try to make the canonical prophets comprehensible as a whole, and the general framework is never lost sight of when the peculiarities of the individual are being considered. Most gratifyingly, however, he never tries to reduce them to some uniformity by using the various shibboleths that are so much in vogue today. Best of all, however much the characteristics of the individual are stressed, von Rad never forgets that they are genuine revealers of God, even when he cannot understand how the revelation came. The average reader is likely to find the discussion of basic prophetic ideas, e.g. the Word of God, history, God's purpose with Israel, the most valuable part.

The book goes too deep to be easy reading; above all it demands that the reader should be willing to discuss it and differ from its conclusions. It will bear its richest fruit, if it can be studied by some smaller group in which frankness of expression is possible. After all, one of its outstanding characteristics is that it is constantly taking its own line in the face of theories old and new. The translation is competent and seldom reads like one, though occasionally some thought may be needed to grasp all that is being implied. One shortcoming must, however, be mentioned. It is not easy to find a really satisfactory translation for *Heilsgeschichte*; probably an explanatory footnote at the first occurrence is called for. But 'saving history' just will not do; 'salvation history' is much nearer the mark.

H. L. ELLISON

### MYTH AND TRUTH: AN ESSAY ON THE LANGUAGE OF FAITH

*John Knox.* Carey Kingsgate. 87 pp. 12s. 6d.

The author's main concern is to vindicate the validity of myth as a vehicle of theological truth. Like Jaspers and Eliade, he argues that it retains an indispensable role in the world of today, no less than in pre-scientific eras. He offers some careful comments on many of the standard issues raised by the subject, including the thorny question of definition (pp. 34-42). Myth, he claims, is to be thought of chiefly as a category of discourse, but he rightly points out that its status of believed truth within a past or present community necessitates a clear distinction between myth and image (pp. 23-29). Professor Knox concedes that 'myth' would not be an appropriate term to describe the earthly career of Jesus of Nazareth, or the course of church history. But he refuses to restrict its use only to primaeval or eschatological events, contending that *the* basic myth in Christian theology is the resurrection of Jesus Christ.

The author's methodology and several of his contentions demand careful scrutiny. Firstly, one wonders how much of Professor Knox's case depends on a question of definition. This is a familiar phenomenon in many discussions of myth. But in spite of his obvious awareness of the difficulty, it is not clear that he has entirely escaped it. Secondly, the author sets great store on the distinction between 'factual' and existential truth. This is reasonable. But is it true to say that 'it is precisely this distinction which in mythology is obscured or drops from sight' (p. 23), when, on Professor Knox's premises, such 'mythology' includes for example the biblical creation-narratives and accounts of the resurrection? If such narratives claim only an existential truth-status, they would remain quite compatible with, or even complementary to, supposedly parallel stories from pagan sources (e.g. parts of Genesis 1 and of the *Enuma elish* epic would simply teach man's creatureliness in different ways). But if such accounts claim also a factual truth-status, they at once challenge the truth-claims of any rival. The biblical writers, however, clearly tend to presuppose the second alternative. And if we also take into account the work of G. E. Wright and especially W. F. Albright's *New Horizons in Biblical Research*, Professor Knox's far-reaching claim becomes all the more

difficult to substantiate. Thirdly, the author devotes relatively little space to the intricate problem of mythical time. But the issues are critical and delicate, all the more so since, as B. S. Childs and others have argued, questions about cyclical and linear time have become hopelessly intertwined with more specialised ones about the *Urzeit-Endzeit* pattern. Given the author's difficult case, however, these three reservations are almost inevitable. Within the confines imposed by his own argument, Professor Knox offers some thought-provoking observations.

A. C. THISELTON

### FILM CENSORS AND THE LAW

*N. M. Hunnings.* Allen & Unwin. 474 pp. 63s.

This book traces the history of film censorship in seven countries with fully documented references to the statutory and case law which has marked its development. Its primary value is to the social historian and the specialist lawyer. But Dr. Hunnings surrounds his accumulation of facts with opening and concluding chapters containing general background and a few value judgments, and it is these which will appeal to the layman. Censorship of films has grown up in an odd and haphazard way. In this country the control originated from the serious risk of fire. The location of the cinema and the conditions under which the projector was operated were thought—probably rightly at the time—to call for closer scrutiny than the contents of the films. Subsequently the laws which were framed for one purpose were converted to another, the guardianship of morals and in particular the protection of children from injurious material. The means by which this control was, and still is, exercised in this country seem at first sight as curious, and as typically English as its origins. The suitability of a film is assessed by the British Board of Film Censors who assign a certificate to it, but it is the local authorities who determine whether or not it is to be shown in the area for which they are responsible.

In Belgium there is no film censorship, and the problem of protecting children is overcome by the simple expedient of not admitting persons under sixteen except in very special circumstances. Dr. Hunnings writes approvingly of the 'political courage' needed to reach such a decision. The climate now seems favourable for this and other European countries, perhaps even the United States, to follow Belgium's example. It is tempting to remove with one stroke the whole apparatus of censorship with its anomalies and confusions (although the severest critic would acknowledge that film censorship in this country works much better than the censorship of books and plays). The arguments date back to the controversies of fifth-century Greece. The humanist of today, like the Athenian sophist, will proclaim the paramouncy of the 'free expression of ideas'. Socrates upheld the contrary claims of absolute moral standards. One might expect Christians to follow Socrates, and it is to be hoped that when the crisis comes, some will. Others, out of pietism or compromise, will not face up to the responsibility of declaring to and for the state the standards which should

govern conduct in society. Censorship is an ugly word, but unless there is some form of control these standards will simply disappear. Dr. Hunnings' book raises the basic issue of the individual's responsibility for the moral behaviour of his fellows. The legal details are for the expert; but some knowledge of the background which he covers so thoroughly should be of value to all who take the question seriously.

DEREK TAYLOR THOMPSON

## DEITY AND MORALITY

*Burton F. Porter.* Allen & Unwin. 176 pp. 35s.

Is what God wills good because he wills it, or does he will it because it is good? The book discusses whether the first of these alternatives, commits what G. E. Moore called the *naturalistic fallacy*, the fallacy of deducing ethical judgments from natural premises. The author shows that we can get round the difficulty by making revelation irrational, or unutterable, or poetic but that to do this just changes the problem; it does not solve it. Dr. Porter's own position is, in brief, that *God is good* is an analytic proposition, i.e. that *good-ness* is part of the meaning of *God*. But this only becomes an interesting and significant claim once one is prepared to indicate certainly what God has done and said. If one dismisses difficult passages of scripture as apocryphal (see p. 55), then this just trivialises the claim that, say, what God commands is good because God commands it. In developing his thesis the author has true and helpful things to say about poetry and myth as religious categories, and shows that Hume begs the question against the Christians by *his* definition of *God*. Yet overall the book is a strange mixture of laboured philosophical discussion (e.g. the analysis of proper names) and thin argument at important places (e.g. the author's brief reference to language on p. 99).

PAUL HELM

## A MODERN PRIEST LOOKS AT HIS OUTDATED CHURCH

*James Kavanaugh.* Hodders. 191 pp. 25s.

Dr. Kavanaugh is, or was (for it appears he has now resigned and married) a Roman priest rebelling against the stifling inhumanity of Romanism as it operates in America. With his book should be compared the pages in *A Question of Conscience* where Charles Davis makes the same point about Romanism in England. It is a built-in problem wherever Romanism is found. Kavanaugh's outcry rings the changes on compassion and disgust. One wishes he did not have sex quite so much on the brain, or feel so bound to flay himself in public for his earlier conformity. However much one takes his points, his easy-to-read book cannot be called a good one, for it does not go deep enough. Kavanaugh knows what he is against, but is not yet clear as to what he is for, or how the Roman system could possibly be changed to meet his complaints without actually breaking up. And that, as Davis showed us, is the really pressing issue today.

J. I. PACKER

## SHORTER NOTICES

## RELIGION IN THE USSR

*Edited by R. Conquest.* Bodley Head. 135 pp. 21s.

This is another volume in the *Soviet Studies Series*, which aims to cover Russia since the 1917 revolution. The editor is senior Fellow at Columbia University Russian Institute. After a short introduction the book is divided up chronologically. Naturally Orthodoxy predominates, but the final section deals with all other religions. The pattern that emerges is a fluctuating Communist attitude varying from vigorous and often brutal persecution to a reluctant toleration. At first Soviet atheists tried to eliminate God, and they tried three times up to World War I. They held anti-God lectures, formed atheist leagues, engaged in newspaper propaganda, but they failed completely. The war brought a great relaxation of this severity, though the propaganda did not let up. After the war further oscillation set in; churches could sometimes keep their positions, but they were forced to pay a price—toeing Kremlin lines. Towards the end of Stalin's time the pressure was easing off the churches, but with Krushchev it returned. Now since his fall, the whole attitude is being re-appraised again. This is a valuable book. Its statistical and historical information will outlast the more sensational popular works, and its extensive Russian documentation makes it much more valuable.

## AFRICAN KINGDOMS

*B. Davidson.* Time-Life. 191 pp. 41s.

This number in the *Time-Life Great Ages of Man* series is written by an African expert who is also an African enthusiast. What he does is to provide a profusely illustrated bird's eye view of African Africa's culture, origins and customs (e.g. not those parts colonised and Europeanised in the southern areas). African tribal studies are still somewhat rudimentary, but this book gives an introduction to African art, music, tribal customs, and rites, war methods, trading, social life, and past (often vanished) civilisations. Missionary work is mentioned though not much more, except for Ethiopia whose indigenous Coptic church is given full coverage. The book makes an attractive pictorial introduction with commentary to Africans ancient and modern.

## CLASSICAL GREECE

*C. M. Bowra.* Time-Life. 192 pp. 41s.

## IMPERIAL ROME

*M. Hadas.* Time-Life. 190 pp. 41s.

The *Time-Life Great Ages of Man* series in which these books appear is an attractive profusely illustrated set of books in which experts provide short introductions to particular periods and eras. The format is similar throughout—introductory commendation, map, and then index, short bibliography, and further tables at the end with pictures

in colour and black and white, in between. The commentary usually runs to about eight chapters. In the first book Sir Maurice Bowra sees Greece as believing supremely in the individual and as the birthplace of democracy. The Homeric epic of Troy, the age of Pericles, the military campaigns of the Persian wars and of Alexander the Great are all covered as is Greek drama, pottery and athletics. The pictures are excellent with only a few of the coloured ones rather more spectacular than the originals, but the absence of any of the beautiful Mycenae finds is strange. They are magnificent and easily accessible in Athens' main Museum. Professor Hadas from America traces the origins of the eternal city, demonstrates the worldwide influence of Rome (Africa, Asia, N. Europe—virtually the whole world then), provides glimpses of the Roman gladiatorial conflicts and other Roman games and sports, and then comes to the climax of Rome under Augustus. Next he turns to what made up Roman civilisation—a particularly good section on Rome at war, then the Roman gods, the laws, the trade, the buildings, and the arts, the daily life, and finally collapse in the fifth century with the sack of Rome by the Visigoths and a repetition by the Vandals. The concluding section covers Rome as the seed-bed of Christianity and the achievements of Constantine.

#### THE HOUSE OF HANOVER

*J. Kerlake and L. Hamilton.* HMSO. 4s. 6d.

This brief pictorial record of the Hanoverians in the *Kings and Queens* series continues the previous high standard. There is a large family tree and short comment and quotation. The Hanoverians seem to have been rather a dim lot, and none too upright in their morals.

THE ENGLISH PUBLIC DEBT IN THE EIGHTEENTH CENTURY by *A. C. Carter*, 24 pp., 5s. TITLE DEEDS by *A. A. Dibben*, 30 pp., 5s. THE HISTORY OF THE NEGRO IN THE UNITED STATES by *A. Conway*, 36 pp., 3s. 6d. LORD ACTON by *H. Butterfield*, 24 pp., 3s. 6d. JOHN KNOX by *J. D. Mackie*, 24 pp., 3s. 6d. All Historical Association.

Alice Carter is an LSE History Lecturer, and has produced an introduction to studying public debt records, which she says is a simple subject, but of considerable importance for the historian. Mr. Dibben is the City archivist at Coventry, and his concern is to introduce readers to the study of pre-mid-nineteenth century title deeds. He says the real way to understand them is constant practice in reading them, but he gives examples to help the beginner. Professor Conway from New Zealand gives a thumb-nail sketch of a very important subject, the history of the American negro from 1619 to modern times. This subject has only been seriously studied in the last two decades, and developments both in the subject matter and in scholarly study are now rapid. The last two pamphlets are reprints, the second with minor revisions. The Historical Association continues in these booklets its excellent work of providing condensed specialist knowledge in a form suitable for ordinary readers.

## DISSENTERS AND PUBLIC AFFAIRS IN MID-VICTORIAN ENGLAND

*F. R. Salter.* Dr. Williams Trust. 24 pp. 5s.

The twenty-first *Friends of Dr. Williams's Library* lecture is a brief study of nonconformists making their contribution to national and social problems between approximately 1852 and 1876. Mr. Salter records how these men saw their work, and how they worked politically with Gladstone and the Liberals until they disagreed over education. He sees their greatest achievement in this period as opening Oxford and Cambridge to dissenters.

## DOCTOR IN VIETNAM

*S. Haverson.* Lutterworth. 89 pp. 6s.

Dr. Harverson is a *World Evangelisation Crusade* missionary, who has previously worked with the *China Inland Mission* in South West China, and is now at work among the Hrey people in Vietnam. The Hreys live in an area between Quang Ngai and Kontum directly south of Da Nang. It is a moving story of Christian witness amidst pagan tribesmen, medical relief and evasion of the Vietcong guerillas who are everywhere these days.

## ELIZABETHAN POETRY: MODERN ESSAYS IN CRITICISM

*Edited by P. J. Alpers.* OUP. 524 pp. 17s. 6d.

Professor Alpers of Berkley, California, has divided this paperback into three parts—Rhetoric and Poetry, Individual Poets and Modes of Poetry, and *The Faerie Queene*. All the essays have appeared before either in book or periodical form, and the whole makes a useful assessment of a modern approach to the poetry from the reign of Elizabeth I. Spenser's *Faerie Queens* gets a whole section partly because of its problems but also to stress its pre-eminence. The whole book reflects the general uncertainty of modern scholars on the approach to poetry of this period.

## ELIZABETHAN LOVE STORIES

*Edited by T. J. B. Spencer.* Penguin. 215 pp. 5s.

Professor Spencer has edited eight stories from the Elizabethan era and they are included in the *Penguin Shakespeare Library* because they form the background material on which the great bard drew, though he plainly felt free to adapt and recast them as suited his own purposes. The texts are taken directly from the originals with a few modifications for ease of reading (paraphrasing, standardised spelling, etc.), and the Professor has contributed an introduction explaining the stories and how Shakespeare used them.

## RARE BOOKS AND RARE COLLECTORS

*M. L. Ettinghausen.* Shuster. 220 pp. \$5.00.

Dr. Ettinghausen's lively autobiography of his antiquarian book-selling life is a veritable dictionary of information and anecdotes about the various bibliophiles whom he met and knew. It stretches

from the distinguished forger T. J. Wise to John Burns the M.P. who very nearly collected every edition of More's *Utopia*, and from King Manuel of Portugal to Huntingdon and the famous American Huntingdon Library. It is perhaps sad to reflect that the days of such fascinating book collecting are now numbered with the appearance of ever more catalogues and records, but no doubt that is to benefit of scholarship, even if it does limit the number of future Ettinghausens. For those interested in bibliography, here is a fascinating and informative bedside reader.

### BYZANTIUM

*P. Sherrard.* Time-Life. 192 pp. 41s.

Time-Life have already established in their *Great Ages of Man* series an excellent name for themselves in producing beautifully illustrated books with shortish commentaries by experts. This one is particularly good and interesting since Dr. Sherrard is not only an academic expert but also a practising Orthodox. He can expound such important but frequently misunderstood concepts as the Byzantine view of the Emperor in church government with real authority. The period covered stretches from 330 when Constantine set up his capital on the Bosphorus to 1453 when Constantinople fell to the Turks. Byzantium is a fascinating civilisation, still far too little known even among the educated. It combines a great Christian faith with the best of the Roman legal traditions, and Greek culture and language. There is of course plenty here both in illustrations and in commentary about that very distinctive Byzantine art. One is only sorry to record in so excellent a work that the solid black borders round the illustrations are often badly printed and the paper has an unpleasant tendency to curl (both sad and unusual lapses for Time-Life).

### THE RENAISSANCE

*George Bull.* Weidenfeld & Nicholson. 112 pp. 14s.

For the schoolboy or young historian Mr. Bull provides an attractively illustrated condensed history of the Renaissance. The record is good as far as it goes, but it does present a rather Italy-centred account of the Renaissance. It is certainly true that Italy was the *fons et origo*, but the Renaissance did blossom out rather differently in northern Europe. Provided that the reader bears this in mind, this is as good an introduction as any for the younger reader.

### THE HEBREW PEOPLE: A HISTORY OF THE JEWS FROM BIBLICAL TIMES TO THE PRESENT DAY

*Josephine Kamm.* Gollancz. 224 pp. 25s.

This might be termed a bird's eye history, for it provides a rapid and overall survey rather than anything detailed. Mrs. Kamm is concerned both with the ways the Jews were treated by others and with their internal problems. The record of Christian treatment of the Jews is nothing to be proud of, especially in the Middle Ages, but at least liberal minded Protestants from the seventeenth century onwards, led by the House of Orange, began to undo the damage, though in the

East the Orthodox Church continued its medaevalism in this as in other matters. Mrs. Kamm traces the rise of modern anti-semitism, how it developed from religious intolerance into racial and political intolerance. Anti-semitism was as strong in France with the outrageous scandal of the Dreyfus affair as it was in Germany until the time of Hitler. She concludes her useful popular survey with an account of Zionism and the modern state of Israel.

#### POOR RELIEF IN ELIZABETHAN IPSWICH

*Edited by J. Webb.* Suffolk Records Society. 167 pp. 30s.

These documents cover two Ipswich poor foundations, the Tooley foundation and Christ's Hospital, together with a poor register, a record of outdoor relief, and a poor census. There are short introductions, six appendices, and three illustrations. Mr. Webb, a senior history lecturer in Portsmouth, has provided documentation of the Ipswich municipality relieving the poor with considerable efficiency through the many Elizabethan economic fluctuations. It is interesting to observe how generously the better off citizens responded to the pleas of the clergy, an excellent tribute to reformed Christendom in which East Anglia was prominent throughout this century. For the most part the poverty was not too excessive, but even in the worst years the Ipswich administrators proved themselves up to the challenge. This book is the fullest documentation of Elizabethan poor relief we have yet seen, and as such is greatly to be welcomed by social, church and economic historians.

#### LAROUSSE ENCYCLOPEDIA OF RENAISSANCE AND BAROQUE ART

*Edited by R. Huyghe.* Hamlyn. 444 pp. 30s.

Such a profusely illustrated volume is superb value for money, and the hardback edition has already sold 40,000 copies. Art is here taken in its wider sense to cover painting, sculpture, architecture, interior decoration, porcelain, and even furniture. The team of contributors is European mainly and take the reader from the close of the Middle Ages through the Renaissance to the magnificent splendour of the Baroque. There are innumerable half tone illustrations and almost forty in full colour. The pictures are linked with the text by means of cross references, and the whole volume is translated into readable English. The publisher has given truly excellent value for money in days of rising book prices.

#### EVERYMAN'S DICTIONARY OF DATES: FIFTH EDITION

*Revised by A. Butler.* Dent. 456 pp. 25s.

For those of us who have no head for dates this dictionary, now revised and enlarged, will be a great boon. It is of course a general dictionary, not just for churchmen, but Christianity is well represented. The summary of Reformation dates is handy; Church Assembly and the Church Commissioners are described and dated, though it is a bit odd to list the Church Union and omit the larger and more venerable Church Society. Such ecclesiastical entries jostle with civil ones and such modernities as radar and submarines (not here attributed to Leonardo da Vinci!).

### THE DISCARDED IMAGE

*C. S. Lewis.* CUP. 232 pp. 9s. 6d.

It is all too easy for Christian readers familiar with C. S. Lewis' popular books to forget that he was a professor of English literature. He made a real contribution there as well as in popular Christian writing. This book is a paperback reprint of his introduction to mediaeval and renaissance literature. Its importance to historians and specialists in literature is obvious, but the book has a wider significance, since it shows modern Europe emerging. The discovery of printing in this period was fraught with immense consequence, and the power of renaissance pens was a contributory factor in preparing the way for the Reformation, even if the Reformers did have to reject some aspect of renaissance writings.

### GREEK COINS AND CITIES

*Norman Davies.* Spink. 221 pp. n.p.

This book which is profusely illustrated with coins or maps on almost every page is intended to introduce the beginner to Greek coins. The illustrations are superb, coming from the numismatic collection in Seattle Art Museum, and after some introductory matter, the coins are taken area by area. The coins are not confined to Greece proper but rather the various spheres of ancient Greek influence and colonisation stretching from Sicily and Italy in the west to Asia minor, Cyprus and Syria in the east. The period covered is the classical one BC, and whilst this is covered adequately, it does mean the centres in Asia minor which developed later and which were Christian centres are barely mentioned. That is not a criticism, but rather a note to the reader what to expect and what not to expect. This handsome volume should fulfil its intention, for it provides a valuable introduction to classical Greek coins.

### AGENDA REPORTS 1968 REFORMED ECUMENICAL SYNOD

This contains the agenda for the 1968 synod to meet from August 12-23 in Amsterdam, and it is presented by the General Secretary, Paul G. Schrottenboer. Major reports are presented on Race Relations, Women in the Church, Mission Baptism of Polygamists, and Ecumenism. RES is Presbyterian though including one Evangelical episcopal church, and conservative in theology. It is good for Anglican churchmen to be in touch with such Christians who share the same Reformed heritage.

### PREACHING STEWARDSHIP

*Campbell Ferenbach.* St. Andrew Press. 101 pp. 12s. 6d.

A cycle can be discerned in stewardship circles. It starts with emphasis on the stewardship of money. It widens to embrace the stewardship of time, talents, work and so on. It reaches the point where the whole of the Gospel message is couched in stewardship terms. Then it is found that perhaps we are not giving enough attention to finance, and the cycle starts again. This book of five addresses by the Vice-Convener of the Church of Scotland's Committee on Steward-

ship and Budget belongs to the part of the cycle where the concept of stewardship is being a trifle overworked. It says little new, but it says it well: and will on occasion provoke thought, though not necessarily agreement, even in those familiar with the subject.

### THE WORKS OF JOHN OWEN

VOLS 8 AND 10

Banner. 658 & 624 pp. 25s. each.

These two volumes continue the series of photographic reprints from the mid-nineteenth century Gould edition. Volume eight is entirely sermons, sixteen in all, nine of which were preached before the House of Commons, and in all these sermons the majority of the exposition is from the OT. Volume ten contains controversial works relating to Arminianism and semi-Arminianism, especially concerning the atonement. Owen sought to refute Arminianism in *A Display of Arminianism*, then he expounded his soteriology in *The Death of Death*. Baxter attempted to criticise this and establish a half way house, and Owen replied to Baxter in *The Death of Christ*. The final work is a *Dissertation on Divine Justice* aimed at people like Twisse and the Scot Rutherford. It is excellent to have Owen back in print at so reasonable a price.

### WE BELIEVE IN GOD

*Edited by R. E. Davies.* Unwin. 170 pp. 25s.

This Unwin Forum book is intended for the open-minded enquirer, and contains eleven essays by Christians of various traditions in which they state why they believe in God. It is in fact a series of personal testimonies at a reasonably intellectual level, and as such should prove useful.

### CHRISTOPHER DOCK: COLONIAL SCHOOLMASTER

*G. C. Studer.* Herald Press. 445 pp. \$8.95

Christopher Dock was a versatile eighteenth century Pennsylvanian of Dutch extraction; he farmed, he wrote hymns and poetry, but he was primarily a teacher. The first 240 pages are biographical describing Dock's life among the Mennonites, his teaching in colonial schools, and his educational thought. The second part of the book contains everything Dock is known to have written, and is translated into English, the fullest of which is his treatise on school management. The importance of this volume lies in demonstrating the pietist's concern for education, and the management treatise shows Dock applying biblical principles in detail to the task of running a school.

### ORGANIZATION AND HANDLING OF BIBLIOGRAPHICAL RECORDS BY COMPUTER

*Edited by N. S. M. Cox and M. W. Grose.* Oriel Press. 192 pp. 65s.

This symposium by British and American bibliographical experts stems from a Newcastle University seminar in July 1967. The experts are undoubtedly right that all major libraries and bibliographies will

soon have to be computerised, and they set out to show what this will mean. The Americans are the acknowledged masters in this field, but Newcastle University has been holding the field for Britain. A large and diverse selection of papers are given on filing, organisation, recovering information, etc., and the subsequent discussion summarised. Whilst this is primarily a book for librarians and professional bibliographers, it is evident that its fruits will be of benefit to all serious researchers and scholars.

### THE FRENCH WARS OF RELIGION

*J. H. M. Salmon.* Harrap. xxii & 104 pp. 18s. 6d.

This is another paperback monograph in the *Problems in European Civilisation* series. The editor's introduction surveys trends in scholarly opinion, and after a chronological table, selected extracts are provided from leading scholars of different viewpoints under the headings causes, character, and consequences. The book concludes with suggested further reading, and the whole makes a useful survey of current opinion on an important period of post-Reformation European history.

### THE EXPLOITATION OF EAST AFRICA 1856-1890:

THE SLAVE TRADE AND THE SCRAMBLE

*R. Coupland.* Faber. 507 pp. 63s.

Sir Reginald Coupland was one of the pioneers of modern studies in colonial history, and amongst his other distinctions was that of writing this major work in less than eighteen months because he distrusted the Chamberlain government and feared it might do a deal with the Germans in East Africa. Accordingly he rushed the book through the press, and it appeared in 1939. Now it is reprinted with a short introduction by Professor Simmons. The book falls into two sections; the first concerns the slave trade and the second the scramble by outside powers to grab east African land, and the leading figure throughout is Sir John Kirk, a diplomat working in Zanzibar. It was from his papers and diaries that Coupland worked. Coupland's balanced judgment between the real exploitation and the idealism the colonialists brought ensures this will remain a masterpiece and a classic.

### CONFLICT IN TUDOR AND STUART ENGLAND

*Edited by Ivan Roots.* Oliver & Boyd. 128 pp. 10s. 6d.

Six articles here are reprinted from *History Today*, and to these are added an original one by the editor and a select bibliography. The articles concentrate on political crises—a general article on riots and risings, a May Day riot in 1517 precipitated by Wolsey, the succession crisis of 1553, the fall of Essex, Elizabeth's favourite, and then moving into the next century a glimpse of the Long Parliament, the collapse of the Cromwellian rebellion and the failure of the exclusionists to bar James II from the throne. These are able if brief studies, and their appearance in one cover is welcome. They have the common theme of political crises, and that they expound vividly.

**A MIND AWAKE: AN ANTHOLOGY OF C. S. LEWIS***Edited by C. S. Kilby.* Bles. 252 pp. 25s.

You have to be a very big man to merit an anthology of quotations within a year or two of your death. Probably C. S. Lewis is that big, for he wrote in beautiful prose, with an enchanting simplicity, and a great eye for a story. He was also a shrewd orthodox Christian who saw through current ecclesiastical fads very quickly. Lewis' story telling cannot come over in any selection of short extracts, but this book is a handy reference work for those who want to know Lewis' mind quickly on a subject. The editor has already written *The Christian World of C. S. Lewis*, and is establishing himself as a popular interpreter of the late professor.

**THE WAR AGAINST THE JEWS***D. D. Runes.* Philosophical Library. 192 pp. \$6.00.

The author describes this as not a book of writings, but a book of war. And so it is, and good true swashbuckling stuff to boot. Dr. Runes is a great crusader against antisemitism, and maintains that Christians have a lot to answer for here, and that well over a hundred NT passages have yet to be excised Marcionite fashion. His book is a catalogue of incidents in which he holds Christians guilty of anti-semitism. Doubtless much of it is true, but Dr. Runes' unbalanced crusading hardly helps his case, and may well encourage antisemitism. The man greatly overdoes his protestations and so destroys a good case.

**JOHN EVELYN ESQUIRE***F. Higham.* SCM. 128 pp. 9s. 6d.

Dr. Higham is already established as a widely read popular historical biographer, and here she turns her hand to a seventeenth century layman, best known today as a diarist. Evelyn was a royalist, having served in the King's army, and in consequence travelled on the continent in virtual exile. He wrote prolifically, and after the Restoration he played an important part in rebuilding St. Paul's Cathedral. All this Dr. Higham covers in a very readable fashion, her standpoints being very much that of Evelyn himself, a royalist and a Laudian.

**DEISM: AN ANTHOLOGY***P. Gray.* Van Nostrand. 191 pp. 16s. 6d.

Professor Gay believes that Deists have been unjustly neglected, and this paperback is an attempt to provide extensive selections from their works for non-specialist consumption. Deist extracts are divided into Precursors, English, Continental, and American. Each has an introduction to enable the reader to place the author. Professor Gay contributes two introductory chapters, a select bibliography and a few notes. The Deist controversy lasted from the 1690s to the 1740s, though its repercussions were considerable in the Enlightenment, in French Revolutionary thinking, and in 'liberating' man from being a religious animal. Professor Gay sees the Deists as destructive in order to build up. He sees them as opening the way to modernity. In fact he is an enthusiast for them. Not all his interpretations will

commend themselves, but his book is a useful handbook, and serves to remind us that modern radical theology is not so modern after all, and the thought of where Deism led should make radicals pause to consider what they are doing.

#### A CATALOGUE OF LAMBETH MANUSCRIPTS 889 TO 901: CARTE ANTIQUE ET MISCELLANEE

*D. M. Owen.* Lambeth Palace Library. 213 pp. n.p.

After the last war Lambeth Palace Library was reorganised, and among other things some dilapidated volumes going back ultimately to A. C. Ducarel's eighteenth century cataloguing were broken up and the documents recatalogued. The new catalogue was completed in 1959, duplicated and circulated, and is now printed in revised form with a few additions. The catalogue will be a great help to archivists and researchers, but the material covers such a wide range that it all but defies accurate brief description. Chronologically it varies from mediaeval to twentieth century. Archbishopal administration naturally predominates. Reformation records, for example, are scanty until 1558, but a number of documents provide useful evidence about the state of the clergy at the time, especially their intellectual qualifications. The collection has sociological and political importance as well as ecclesiastical. Random sampling showed the index wholly reliable.

#### THE CONCEPT OF DREAD

*Soren Kierkegaard, translated and introduced by W. Lowrie.*  
154 pp. 17s. 6d.

#### PHILOSOPHICAL FRAGMENTS

*Soren Kierkegaard introduced by N. Thulstrup.* xvii & 260 pp.  
26s. 6d.

#### TRAINING IN CHRISTIANITY

*Soren Kierkegaard, translated and introduced by W. Lowrie.*  
xxvii & 275 pp. 26s. 6d. All OUP and Princeton paperbacks.

These are Princeton paperback reprints of earlier editions of Kierkegaard, and the number of printings through which they have gone is indicative of their importance and Kierkegaard's importance. The first is an early work dating from 1844 and on Original Sin; the second a major philosophical study and the third contains the Danish prophet's last writings. These volumes stem from the series of Kierkegaard publications sponsored in America between the wars and completed after the last war. They are an excellent set of texts of radical theology in the best and most honourable sense, and read as English despite Kierkegaard's stylistic infelicities.

#### SECRET SOCIETIES

*Edited by N. MacKenzie.* Aldus. 350 pp. 42s.

This attractively produced and fully illustrated book is more than just a collection of histories of the eleven main societies it covers. It is an attempt to unravel what makes secret societies such a constantly

recurring phenomenon in human life. Mr. MacKenzie believes that secrecy is a basic human ingredient, and that these societies emerge at times of social disorganisation and ideological conflict, e.g. Mau Mau or Ku Klux Klan. Some secret societies strive to preserve vanishing ways of life, some aim to overthrow the existing order, and some seem to act as a stabiliser in vast depersonalised urban societies, providing group identity. The societies covered here vary from the ancient Mysteries to modern political movements, from religious groups like the Rosicrucians to racketeering bodies like the Mafia. Nationalist bodies, Freemasons, and oriental societies are also included.

#### MARTIN LUTHER'S 95 THESIS

*K. Aland.* Concordia. 116 pp. \$3.50.

There has in the last decade been a fierce controversy in Germany as to whether Luther ever did nail up his 95 theses on the door of the Castle Church, and if he did, what was the date of the event. The dispute is not without its undertones of RC anti-Luther polemic, modern variants on an age old theme. Professor Aland, himself a distinguished Lutheran scholar, here defends not only the historicity but also the October 31st date, and he does it with a collection of annotated supporting documents including the writings of Luther and Melancthon, the theses themselves and their accompanying sermon, Luther's Letters, extracts from the less reliable Table-Talk, and a few recollections by Luther. Altogether a valuable little book, now translated from an earlier German edition.

#### THE THESES WERE NOT POSTED

*Erwin Iserloh.* Chapman. 116 pp. 25s.

Professor Iserloh of Munster has been engaging in a mixture of Roman Catholic polemic and historical scholarship when he attempts to consign the famous posting of Luther's theses to the realm of hagiographical fiction. His book, now translated from the German, has naturally evoked a number of replies including that by Aland. It is no doubt valuable for Protestants to have to look hard at historicity of some of their cherished events, just as it was useful to have the historicity of the Bible radically challenged a few decades ago. But as with biblical scholarship, the radicals overplay their hands, and the final result is the firm reinstatement of traditional events. Dr. Iserloh's case is interesting, and must be taken seriously, but Dr. Aland's is likely to prevail.

#### SEXUAL HAPPINESS IN MARRIAGE

*H. J. Miles.* Oliphants. 158 pp. 7s. 6d.

In their very proper concern to preserve traditional Christian standards of sexual morality most Evangelical books on sex succeed in being rather stuffy and Victorian. But this book, which comes from America, is a welcome exception. It is frank without ever being cheap; it comes to grips with real problems; it covers the biological aspects as well as the theology. It is in fact an excellent little paperback, full of sound Christian common sense and of realistic practical advice. At the same time it conveys a clear impression of sex as the gift of God.

## COLONIES INTO COMMONWEALTH

*W. D. McIntyre.* Blandford. 391 pp. 16s.

Professor McIntyre of the University of Canterbury, New Zealand has aimed in this hefty paperback to record how a series of Imperial Colonies became self-governing. It is not a colonial history, but a straightforward study of the actual transition to independence. He sees Britain as traditional leader of the multi-racial commonwealth, but with as much to learn from younger members as to teach. He believes that Gandhi's peaceful protest methods were pioneering ones and have set the example which some others have followed in their pilgrimage to justice and independence.

## TOURIST IN ISRAEL

*S. M. Houghton.* Banner. 220 pp. 5s.

This paperback was written by a Christian who visited Israel for the first time just before the June 1967 war. His concern is to provide a spiritual not just a tourist guide, and makes no secret of his disinterest in later ecclesiastical buildings and 'holy places'. He wants to look at biblical sites. The book is readable, interesting, and illustrated, though interspersed with poetry in impossibly small italic type. The concern to bypass foolish and superstitious traditions struck a real note in the heart of your reviewer, who has also visited Bible lands and been nauseated by the hagiography.

## LAMBETH CONFERENCE 1968: PREPARATORY INFORMATION

SPCK. 206 pp. 15s.

This handbook was really intended for the Lambeth fathers, but has been released to the general public, and very useful as a *vade mecum* it is likely to prove. It provides statistical information about the Anglican Communion, up to date news on liturgical and ecumenical developments. The latter section goes out of its way to be fair to critics, and perhaps contains a few hints that the ecumenical movement is running out of steam among Anglicans. The other major section concerns factual statements made by previous Lambeth Conferences on matters on the 1968 agenda.

## FROISSART'S CHRONICLES

*Selected, translated and edited by G. Brereton.* Penguin. 494 pp. 10s. 6d.

Froissart has twice been done from French into English, but for some strange reason not recently until this volume. The present book reproduces about a sixth of the original. It contains a short introduction and enough notes for the general reader, and the period covered is approximately that of the hundred years war. Such a volume fills a gap in classical literature and should be widely appreciated.

## AFTER THE COMMON MARKET

*Douglas Jay.* Penguin. 126 pp. 4s.

Douglas Jay is a distinguished economist and former President of the Board of Trade. He is also a Socialist MP, and a known opponent of the Common Market, a conviction that cost him his post in the Wilson Government. He makes a formidable economic case that Britain would lose out heavily by joining the EEC. The Commonwealth and EFTA would on balance suffer. Mr. Jay considers that 'muddled optimism and interested propaganda' have combined to bemuse the unwary (p. 103), and he cites the vested interests of the City of London and CBI. Instead he proposes a wider free trade area comprising the Commonwealth, EFTA and North America 'sticking to our proved friends and true intellectual traditions' and building up our economic strength. This is a key economic study of a major political, economic and sovereignty issues.

## ISSUES IN SCIENCE AND RELIGION

*Ian G. Barbour.* SCM. 470 pp. 30s.

This hefty paperback is a new edition of an important book by an American professor of physics in which he covers historically the relations between religion and science. He starts with the mediaeval background and works through to modern times, noting the historical facts and evaluating them as he goes. Here is an invaluable reference work that manages to pack a great deal of information between its covers; we know of no other book which covers the ground so comprehensively.

## EZEKIEL

*D. M. G. Stalker.* SCM. 319 pp. 30s.

With this further volume the OT *Torch* series begins to approach its close. Mr. Stalker lectures at Edinburgh, and in this book he has done a workmanlike job distilling down Ezekiel research into semi-popular form. Ezekiel was one of the last OT books to have its unity radically challenged, but as with other books the trend has swung back from earlier radicalism to a view that the book is substantially the prophet's, worked over later. The prophet begins in 593 and continues till at least 570. Ezekiel is seen as 'the great prophet of the grace of God', and he shows the absolute justice of God in his dealings with individuals. This is a useful commentary from the standpoint of moderate critical orthodoxy.

THE POLICY AND ADMINISTRATION OF THE DUTCH IN  
JAVA

*C. Day.* OUP. 432 pp. 54s. 6d.

Indonesia has become for Christians a place of very considerable interest. It is predominantly Muslim, and yet it has recently witnessed the most remarkable scenes of revival. It almost went Communist, and has now turned against Communism. The background of Dutch colonial Java may help to explain some of this situation, so Professor

Day's book is a welcome paperback reprint of a work first published more than sixty years ago. This was Day's first book, and it became a classic and Day became a Yale professor. This is a detailed scholarly work written from a liberal standpoint: whilst it is primarily about the Dutch administration, it also covers the brief period of British rule in Java in the early nineteenth century.

#### ST. THOMAS MORE: SELECTED LETTERS

*Edited by E. F. Rogers.* Yale. 271 pp. 17s. 6d.

Yale are planning a complete edition of More's works in sixteen volumes, and a modernised abbreviated series to complement it. This paperback is the first in the latter series. Dr. Rogers' standard edition of the Letters came out in 1947, and a revision and expansion of it will appear in the larger series. Meanwhile these 66 selections which first appeared in 1961 are now reproduced in slightly revised form, and very useful this paperback will be to those trying to determine the real truth about More between the Roman Catholic hagiography, still very popular, and the Protestant picture of a persecutor of heretics.

#### SERMONS FROM GREAT ST. MARY'S

*Edited by Hugh Montefiore.* Fontana. 288 pp. 6s.

It is a rash man who publishes sermons in these days of indifferent preaching, whatever our forefathers may have done. This paperback is rather a mixed bag varying from Billy Graham, Malcolm Muggeridge and Enoch Powell on the right to Pike, Oestreicher and Charles Davis on the left. The preachers involved are a distinguished company, and the range of the book is wide from problems of belief to relevance in the world, with the stress on the last rather, but whether sermons are really suitable book material remains an open question.

#### J. A. COMENIUS ORBIS SENSUALIUM PICTUS

*Introduced by J. Bowen.* Methuen. 42 & 309 pp. 56s.

Jan Amos Komensky, otherwise known by the Latinised Comenius, was an Eastern European. His origins and the basic trend of his thought was Anabaptist of the *Unitas Fratrum* variety. His chief contribution to history is as an educational reformer, for which his position as both minister and academic admirably suited him. He came to the west early on, was forced back by Roman Catholic religious intolerance, so he retreated to Poland where he did most of his writing till the country was overrun by the Swedes, and then he was forced to flee to Amsterdam. In 1641 he made a trip to England in an unsuccessful attempt to persuade Parliament of his educational theories. He believed that there was an underlying unity in all human experience and that education was vital to realising this. He envisaged universal education, a universal language (he was not satisfied with Latin) and with graded educational programmes and textbooks. He believed that people learnt through the senses, and so he compiled the *Orbis*, a little book organised round illustrations with word lists beside them. The first edition appeared in Nuremberg in 1658, and then an English

translation next year. This book is a photographic reproduction of the third London edition (1672); it is well introduced, charming to read with its delightful little pictures, and important historically.

#### PATHFINDER FOUR-YEAR SYLLABUS: YEAR TWO

*Edited by R. Bowdler.* CBRP. 156 pp. 9s.

This is a revised version of the syllabus series second volume. The first edition appeared in 1961, and this edition is revised by Jeanne Wesson and David Watson. The book is illustrated, lively, and with occasional spaces left for the leader's own notes. It is a further sign of the considerable impact the Pathfinder Movement is making on young people in our churches today.

#### GOD THE CREATOR: ON THE TRANSCENDENCE AND PRESENCE OF GOD

*Robert C. Neville.* University of Chicago Press. 320 pp. 76s.

This is a piece of philosophising in the grand manner. There are three parts. In the first the author endeavours to show by a piece of speculative metaphysics that being itself is transcendent and indeterminate, and that the best way of accounting for this is by a theory of divine creation. Then follows a philosophical justification of talk of the transcendent, and lastly the author suggests a close connection between the speculative considerations of Part One and the nature of religion. It is hard to know how to comment on this book. On the one hand its way of treating philosophical problems is very far removed from the close, careful analytic mode prevalent in this country; the work only proceeds by begging the very questions that analytic philosophers raise about the validity of *a priori* metaphysics. On the other hand the book's treatment of religion is remote from historic Christianity. The discussion is extremely technical and difficult to follow, and though there are undoubtedly matters of interest scattered throughout the book only those who are in basic sympathy with the author's way of doing things are likely to persevere.

#### THE WORKS OF JOHN OWEN VOLUMES 9 & 16

Banner of Truth. 622 & 616 pp. 25s. each.

These two volumes complete the Banner reprint of the nineteenth century Gould edition of John Owen. They are straight reprints, volume nine covering Owen's posthumous sermons, and volume 16 covering more posthumous sermons, the True Nature of a Gospel Church (an edition of which appeared after the War), various tracts on church discipline, and a discourse on Scripture. Technically the photographic reprint is excellent, the price very reasonable, and the value of Owen considerable.

#### THE JOURNALS OF C. W. ISENBERG AND J. L. KRAPP

Cass. 95 & 529 pp. 90s.

This is a straight reprint of a book that first appeared in 1843. It describes the journeyings of two CMS missionaries during the course

of four years in Abyssinia and its neighbourhood. It was very much pioneer work since Protestant missionaries had only entered the country a decade beforehand. At first they were welcomed but soon opposition from non-Protestant Christians appeared and they had to leave. Isenberg and Krapf withdrew to Shoa. These journals record their travels, and present a picture of close cooperation with and often much help from colonial officials and British military officers, and alas a depressing picture of the corruption of the local priesthood and the political intrigue of Rome. The volume is also important in its record of early European impressions of land and people never previously explored with thoroughness by Europeans. There are maps and an introductory essay on the geography of this area of Africa. Altogether a valuable reprint for missionary, African, and geographical history.

### RELIGION IN A TECHNOLOGICAL SOCIETY

*Edited by G. Walters.* Bath University Press. 75 pp. np.

This paperback contains three essays and a sermon. David Martin provides *multum in parvo* in tracing the way different religious groups react to the pressures of our society. Ninian Smart is not enthusiastic about a secular Gospel and seriously questions the notion that industrialisation necessarily means secularisation. The editor's essay is the least valuable being rather too full of sweeping statements about science and the problems it has brought to religion. The booklet originated from papers read to a conference at Bath.

### THE AMUDAT STORY

*Peter Cox.* BCMS. 25 pp. 2s.

Beautifully designed and delightfully illustrated this account of the establishment of a hospital and church in a remote area between Kenya and Uganda is an excellent example of the new look in literature produced by BCMS. The story rings absolutely true and the spirit of it is well contained in almost the last sentence: 'Step by step; here a little; but always to the end that the people who live in darkness should see the great light and that the fears of the tribe might be turned to the peace of God.' It is a pity that the attempt to write in a popular racy style does not quite come off demanding as it does a familiarity with the language of Kipling's 'Just So' stories and an understanding of what you mean when you pile Pelion upon Ossa (p. 5).

### AMERICAN CATHOLIC EXODUS

*Edited by J. O'Connor.* Chapman. 224 pp. 30s.

American journalist John O'Connor has edited an American Roman Catholic symposium which shows Romans emerging from an earlier party line approach. The team is a high powered one, and they discuss issues from ecumenism to social concern, from celibacy to the place of the laity. O'Connor himself ends by saying that they cannot wait for mitred leadership, but they must push ahead on their own, emerging from their ghetto.

### PRINTING AND THE BOOK IN FIFTEENTH CENTURY ENGLAND

*W. L. Heilbronner.* University Press of Virginia. 104 pp. \$7.00.

Bibliographical surveys of the fifteenth century are in short supply, and the last one to appear came from Germany as long ago as 1936. Professor Heilbronner has archivists, bibliophiles, librarians, and researchers in his debt by very nearly quadrupling the number of 1936 list of studies on English incurables. This book is in two parts; first, the catalogues and checklists, each briefly described, and second, an annotated list of books and articles covering fifteenth century printing. A book like this will save the scholar a great deal of labour, and also form a handy reference book for those more casually interested in early English books and printing.

### BREAD AND LAUGHTER

*Leslie E. Cooke.* WCC. 280 pp. 28s.

Leslie Cooke died in February 1967. He was an Englishman and a Congregationalist minister, his conversion among the Brethren making him break with a nominal Anglican background. But Dr. Cooke (he acquired several honorary doctorates) was best known for his work with the WCC especially in the Church Aid and Refugee section. His personal assistant, Mrs. Gwendoline Baehr, has selected twenty-one from among his many papers and edited them into this book where they are accompanied by a biographical sketch and an epilogue from John Huxtable. The papers fall into two groups, the first giving Dr. Cooke's social concerns, and the second his more general ecumenical ideas. The former are the more important, and constitute an admirable monument to Dr. Cooke as well as providing a window on mainstream ecumenical thinking.

### THE MAID OF SKER

*R. D. Blackmore.* Blond. 304 pp. 35s.

### THE HOUSE BY THE CHURCHYARD

*S. Le Fanu.* Blond. 496 pp. 35s.

Blackmore is best known for *Lorna Doone* which went through 38 editions in his lifetime. By contrast he was somewhat irked by the comparative neglect of his other works, and one cannot help sharing James Harding's belief expressed in the new introduction that this Glamorganshire tale was unlucky to share the poor reception of most of Blackmore. Blackmore represents the quintessence of Victorianism (p. x), both virtuous and otherwise. Le Fanu's book is also nineteenth century though set in the eighteenth in Ireland. The novel's cast is mainly military. Both novels form valuable social documents for the historian as well as being contributions to literature. It is good to see them so handsomely reprinted.

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN:  
VOLUME XVIII

*Edited by C. S. Dessain.* Nelson. 624 pp. 63s.

This volume takes Newman from April 1857 when he resigned the rectorship of that ill-starred Catholic University to the end of 1858 when the tension between the Ultramontanes and the Roman moderates broke out into thinly veiled literary warfare. While Newman was still active with the University, Cardinal Wiseman asked him to make an English translation of the Bible, but the matter got bogged down in a discussion as to whether a joint translation with the American hierarchy was preferable. Newman was ever an activist with his pen and while in England from late 1857 to nearly the end of 1858 he launched the *Atlantis*. An appendix gives a series of his articles on the concept of a Catholic University, and the whole is edited to the high standard of the rest of this series. It is indispensable for any serious student of the religious history of the mid-nineteenth century.

ESCAPE FROM REASON

*Francis A. Schaeffer.* IVF. 96 pp. 3s. 6d.

For many people who have heard the fame of Dr. Schaeffer, this book will be an opportunity to consider some of his thinking. Or rather, it ought to be. In fact, the book is little more than an opportunity to come to grips with his style, presumably in preparation for the longer work already available. The publishers have suggested that in Dr. Schaeffer Evangelicals may have an author able to speak to the Radicals in their own language. The language of the Radicals is notoriously obscure. On page 37 we reached this sentence: 'The modern modern scientists insist on a total unity of the downstairs and the upstairs, and the upstairs disappears.' We resisted the temptation to throw the book away, and dutifully started again. The second time through we were impressed by two things; superficiality and potential. In 96 pages, the author quotes no less than 114 authors or films. His thesis is aggravatingly thin. It is, however, an important thesis and we hope that the potential is more clearly realised in the longer book.

JOURNEY INTO FREEDOM

*John Drewett.* Highway. 120 pp. 5s.

A vivid phrase from Canon J. V. Taylor's Foreword indicates the theme of this book; 'I believe that a Christian is meant to live at the intersection of the Bible and the world.' Each chapter of the book is divided into two parts. The first surveys a particular aspect of Biblical teaching; the second applies it. The biblical teaching covers, neatly and selectively, various aspects of freedom. It begins with Exodus and reaches 'journey's end', not in heaven, but in the Church in Corinth. It would have been less neat, but perhaps more valuable, had the journey begun with freedom given and lost, in Genesis. The application covers a remarkably wide range of subjects and includes many vivid illustrations from the Church overseas and some illuminating

quotations from missionaries' letters. Though the style of the book could be more exciting, the content is both penetrating and significant.

#### WHAT SHALL I CRY?

*Tom Patterson.* Saint Andrew Press. 85 pp. 6s.

This book is one of many being written in this generation, which bemoan the declining influence of the Church in the world and tentatively suggest some remedies. The author is an Irish Presbyterian who after 20 years' experience as a parish minister was appointed (in 1960) Director of Christian Stewardship and Lay Evangelism for the Presbyterian Church in Ireland. He is troubled by the widespread inability of the Church to communicate with the ordinary man in his lostness. He reaffirms the substance of the Church's message as Christ crucified and Lord. He lays special emphasis on the need to begin with God and on 'community outreach'. The Church is more than messenger; 'the Church is the Message. . . . The very existence of a Church in a district should make the people of that district aware of Christ' (p. 48).

#### THE INVITATION OF GOD: TWENTY-SIX SERMONS

*Adolph Koeberle.* Concordia. 238 pp. 50s.

It is a pity that the high price will restrict the readership of this very readable and well-produced selection of sermons preached by Professor Koeberle at the University Church in Tübingen, and smoothly translated by Roy Barlag. They are full of warmth, colour, compassion and human understanding, as well as penetrating insight into the Scriptures, and very much in the line of Luther himself. One can readily forgive the preacher's confusion and somewhat misleading teaching on prayers for the dead and the power of the Holy Spirit, both of which arise from the deep concern of his pastoral heart. Would that all our university church pulpits were filled by such men of God!

#### STUDIES IN THE METAPHYSICS OF BRADLEY

*Sushil Kumar Saxena.* Allen & Unwin. 276 pp. 45s.

Mr. F. H. Bradley, apostle of the Absolute and author of the *mot* about metaphysics as the finding of bad reasons for what you believe by instinct, has become rather a figure of fun in modern philosophy—unjustly so. His version of idealism may be out of fashion, but his exposition of it still has power to arrest and stimulate, as Dr. Saxena shows. His book, a Delhi Ph.D. thesis, shows that it would be possible for Bradley to keep his end up in debate with his various Western critics, and hints every now and then at lines of connection which might be drawn between Bradley's views and Hindu philosophy. A competent and clear treatise.

#### DICTIONARY OF THE RENAISSANCE

*Edited by F. M. Schweitzer & H. E. Wedeck.* Vision. xxii & 646 pp. 84s.

Professor Schweitzer of Manhattan provides a short introduction to this dictionary which covers the period approximately from 1350 to 1600. The need for a good reference work on the Renaissance is clear,

but whether this is the answer is more doubtful. Most of the entries are a few lines, with some running to a paragraph or two, and the occasional one to more than a page, e.g. Ferrara or Petrarch. What is the value of so abbreviated a collection of entries? It provides basic factual information, particularly valuable for the lesser known men and events, but there is no bibliography, and the risk of over simplification on larger subjects is considerable.

### VICTORIAN CITIES

*Asa Briggs.* Penguin. 412 pp. 8s. 6d.

This is a paperback edition of an important Victorian study which first appeared in 1963. In it Professor Briggs takes five English cities, and one Australian one to illustrate a Victorian city overseas, to show how the industrial revolution changed nineteenth century cities. The book is important sociologically and historically, and is mandatory reading for those wrestling with the problems of modern industrial areas. There is an index and a bibliographical section.

### THE FIRST AND SECOND PRAYER BOOKS OF KING EDWARD VI

*Introduced by D. E. W. Harrison.* Dent. xvii & 463 pp. np.

This new edition of the *Everyman's Library* volume contains a fresh introduction by the Dean of Bristol, Vice-Chairman of the Archbishops' Liturgical Commission. In it he provides a brief summary of the Reformation Prayer Books, subsequent Anglican liturgical history, and recent developments. The whole makes a valuable volume for any clergyman's liturgical bookshelf.

### THE FUTURE OF THE PAST

*G. R. Elton.* CUP. 32 pp. 5s.

Professor Elton believes that far from being an irreligious age the world today is full of gods and gurus. He means of course the gurus of the academic world, and in this swashbuckling inaugural lecture the new professor does battle with some of them. He singles out Tawney as a man who stuffed his history into a preconceived mould (undoubtedly so), and he has some strong things to say about the social historians and reformers. In characteristic Elton fashion this is good warlike but academic talk, recorded here as it was delivered.

### DIOCESUS EXONIENSIS REGISTRUM EDMUNDI LACY PART 3

*Edited by G. R. Dunstan.* Canterbury & York Society.  
398 pp. np.

This is the third volume of Bishop Lacy's register and covers the events in Exeter diocese from 23 April 1448 to the Bishop's death on 18 September 1455. Professor Dunstan who edits *Theology* has provided all the necessary background and linking material to make this a valuable scholar's document. To the Latin register itself is added a collection of miscellaneous documents, some in Latin, some in ancient English, dealing with many routine diocesan matters—land, dispensations, discipline, injunctions, chantries, etc.

## THE COMPLETE BOOKSELLERS DIRECTORY

Coe, Wilbarston. 62 & 23 pp. np.

This 1968 edition consists of an alphabetical list of booksellers, mainly UK, but also some US, Canadian, and continental ones. Some phone numbers are given, opening hours, early closing day, and a rough idea of size and specialities. To this there is added a geographical index and a subject index, and a number of adverts. The production is offset from typed entries. The book is useful, but still has some weaknesses. The subject index is incomplete with no entries for African and Asian specialities, for example. The insertion under Heath is marked erroneous, and there is a comical (but true!) overtone to an entry like 'American books in English'. But the book is one for serious secondhand buyers to purchase.

**Book Briefs***Hardback*

**Treasure of Qumran** by Athanasius Samuel, Hodders, 208 pp., 25s., is the colourful story with illustrations of the former Metropolitan of Jerusalem (Coptic Church) and his particular involvement in the early days of the Dead Sea Scrolls. **Realisation of Oneness** by J. S. Goldsmith, Unwin, 209 pp., 25s., is a book on spiritual healing from a general theistic standpoint by an author who believes oneness is the solution. **The Freedom of Sexual Love** by J. W. and L. F. Bird, Hodders, 189 pp., 25s., is an American book on the problems of sex in marriage; it is frank, practical, dignified and plainly RC. **Biblical Themes and Classroom Celebrations** by C. Ferriere, Chapman, 238 pp., 35s., is a complete RC catechetical course for a year for nine-twelve year olds designed to involve the children in the course to the maximum extent. The book contains many simple drawings and instructions for the teacher. **The Story of My Heart** by Richard Jefferies introduced by Elizabeth Jennings, Macmillan, 145 pp., 25s., is a new edition of a Victorian spiritual autobiographical sketch combining pantheism, mysticism and philosophy. **Raminagrobis and the Mice** by H. Berson, Macmillan, 13s. 6d., is a charming cat story illustrated in equally charming eighteenth century style. **God in the New World** by Lloyd Geering, Hodders, 190 pp., 25s., contains the not very original theological ponderings of the Principal of Knox College, New Zealand, who was tried and acquitted for heresy. **With All Thy Mind** by J. R. Haldane, Garnstone, 120 pp., 16s., the reflections of a Church of Scotland layman, now deceased, and generally represents broad church lay philosophising about life. **Journeys in Belief** edited by Bernard Dixon, Allen & Unwin, 239 pp., 28s., contains the stories of how eighteen writers changed their religious convictions; the scope is from Billy Graham convert to agnostic, from Buddhist to Jew.

*Paperback*

**When Christ Calls** by D. P. Thomson, Barnoak, Crief, Perthshire, 96 pp., 4s. 6d., contains thirteen evangelistic addresses by a veteran Scottish evangelist. **The Christian Materialist** by M. E. Dahl, Smythe,

46 pp., 10s. 6d., is five sermons preached at St. Albans Abbey. **Why be a Christian** by Rosemary Haughton, Chapman, 141 pp., 10s. 6d., gives the frank comments on the relevance of the Christian faith, despite some short-comings in the church today by an RC housewife-author. **Introduction to Catechetics** edited by P. De Rosa, Chapman, 198 pp., 12s. 6d., is a Roman Catholic book to help those seeking to guide the young; it is divided into three parts—content, psychology and method. **Key Next Door** by L. D. Weatherhead, Hodders, 256 pp., 6s., contains 25 Leslie Weatherhead sermons. **The Soldier's Armoury**, Hodders, 128 pp., 2s. 6d., are the July-December 1968 Salvationist Bible notes. **A Thought for the Week** by C. A. Joyce, Oliphants, 96 pp., 6s., contains 42 broadcast talks. **Two a Penny** by S. Linden and D. Winter, Hodders, 128 pp., 3s. 6d., is based on the Cliff Richard film of the same name. **Let God's Children Sing** by Mother M. Oswin, Chapman, 57 pp., n.p., and **Gospel Song Book** introduced by S. Carter, Chapman, 64 pp., 10s. 6d., are both modern Roman Catholic religious songs set for the guitar, and both stick close to the Bible in the words—altogether admirable modern music and verse. **Don't Soft-pedal God's Call** by M. Griffiths, Lutterworth, OMF, 27 pp., 1s., is a popular booklet on the missionary call. **The Churches Move Together** by A. Marcus Ward, Denholm, 102 pp., 7s. 6d. is a brief story of the ecumenical movement since 1910 with particular UK reference. **Bible Calling** by Norah Freed, Lutterworth, 77 pp., 7s. 6d., contains simple biblical exposition originally broadcast on Trans World Radio. **Microscope on Bondage**, Marshalls, by F. W. Wilson, 94 pp., 5s., records a clergymen in search of London drug addicts. **Poems of Protest and Faith** by C. Miller, Baker Book House, 95 pp., \$1.50 contains poetry by an American pastor on ecclesiastical and other issues. **Beginners Activity Leaflets**, SU, 2s. are designed to help teaching the very young in the Faith, and go with the SU magazine *Teaching Beginners*. They should be of value to playgroups, nursery schools or in the home. **Praying Together** by John Paterson, IVF, 16 pp., 1s. is a booklet on prayer meetings. **The Book of Micah** by T. M. Bennett, Baker, 75 pp., \$1.75 is a devotional study manual. **The Idea of the Being** by S. D. Philaretos, Orthodox Educational Society, Chicago, 287 pp., np. is a study of the incarnation and revelation now translated from Greek. **The Political Philosophy of the Orthodox Church** by A. Makrakis, same publisher, 163 pp., np. is a translation of a work from the turn of the century. **An Orthodox-Protestant Dialogue** by A. Makrakis, same publisher, 127 pp., np. is blatant propaganda for proselytism, and **The Innovations of the Roman Church** by the same author and publisher, 82 pp., np. is anti-Roman invective of the old sort.

### Reprints and New Editions

#### *Hardback*

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171 pp., 40s., is an updated edition of an established work on a pioneer in early contemplative monasticism which first appeared in 1950. Two rationalist reprints come from the Pemberton Press: **Science and Life** by J. B. S. Haldane, 213 pp., 15s., contains a series of essays from the *Rationalist Annual* over a period of 35 years by a distinguished scientist, Marxist, and philosophical rationalist. **The Martyrdom of Man** by Winwood Reade introduced by Michael Foot, 444 pp., 15s., is a nineteenth century forerunner of the Shaw-H. G. Wells rationalism the importance of which has often been too overshadowed by better known later books. What stands out a mile is that current humanism is not some strange innovation but simply continuing and developing earlier notions. Both these books are important reading for the Christian who wants to grasp what humanists are after. **Introduction to Judaism** by I. Fishman, Vallentine Mitchell, 160 pp., \$2.75 is the fourth edition of a classroom handbook on Judaism. **A Guide to Jewish Knowledge** by C. Pearl and R. Brookes, Jewish Chronicle Publications, 123 pp., 15s. is the fourth edition of another Judaism classbook.

#### *Paperback*

**The Future of Catholic Christianity** edited by M. de la Bedoyere, Pelican, 271 pp., 6s., is a paperback edition of one of the earlier 'Liberal' RC books. **The Sky is Red** by G. T. Bull, Hodders, 252 pp., 6s., is a paperback edition of one of Mr. Bull's trilogy on his time as a missionary prisoner of the Chinese Communists. **Freedom in the Modern World** by J. MacMurray, Faber, 224 pp., 8s. 6d., is a reprint of some inter-war BBC broadcasts by a leading philosopher. **A Book of Comfort** by Elizabeth Goudge, Fontana, 352 pp., 6s., is a devotional and poetic anthology now in paperback. **Six World Religions** by L. Aletrino, SCM., 159 pp., 8s. 6d., covers six oriental faiths and is translated from the Dutch. **Main Currents in Sociological Thought 1** by R. Aron, Penguin, 271 pp., 6s., provides a study of four great founding figures in sociology: Montesquieu and Tocqueville with their political and liberal sociology, Marx with his idealism, and Comte's belief in progress based on science. **Truth and Love** by F. Schaeffer, Evangelical Alliance, 11 pp., 9d., is an offprint from a *Crusade* article. **God is No More** by W. and L. Pelz, Penguin, 171 pp., 4s., is a radical study of the relevance of Christianity. **Radical Theology and the Death of God** by T. J. J. Altizer and W. Hamilton, Penguin, 208 pp., 5s., expounds the much over-rated American radical theology. **Ascent to the Tribes** by I. Kuhn, Lutterworth, 278 pp., 8s. 6d., is now in a slightly revised new edition. **The God I want** edited and introduced by J. Mitchell, Hodders, 192 pp., 6s., is a paperback reprint of a radical symposium. **Outline of Christian Belief** by Charles Duthie, Lutterworth, 116 pp., 10s. 6d., is a series of British Weekly articles reprinted. **The Prayer Life** by Andrew Murray, Marshalls, 128 pp., 6s., is a paperback edition of a devotional classic.