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Book Reviews

DO YOU KNOW GREEK?

J. N. Sevenster. Brill. 197 pp. 49 gldr.

The question which forms the title of this book (Supplement XIX to *Novum Testamentum*) was asked in surprise by the military tribune in command of the Antonia fortress in Jerusalem when Paul (thought by him to be an Egyptian agitator) spoke to him in Greek and sought leave to address the hostile crowd in the outer court of the temple. The sub-title asks a more specific question: 'How much Greek could the first Jewish Christians have known?' How widespread, in other words, was the common knowledge of Greek among Palestinian Jews in the first six or seven decades of the first century AD? The question has far-reaching implications, as Professor Sevenster shows in his introduction. There are serious arguments for and against the belief that the canonical Epistle of James was composed by Jesus' brother of that name, but there is a tendency today to foreclose the issue by one curt argument: 'How could the carpenter's son from Nazareth have acquired such skill in the use of Greek as we find here?'

Professor Sevenster examines the various classes of evidence, literary and archaeological. The Gospels make it plain that, while Jesus and the apostles habitually spoke Aramaic (or possibly, at times, Mishnaic Hebrew), they could speak Greek when necessary. There is no suggestion that Pilate addressed Jesus through an interpreter, and it is unlikely that Pilate had taken the trouble to learn Aramaic. As for the evidence of Acts, when Paul, on the occasion referred to above, secured permission to address the crowd, he surprised his hearers by speaking to them in the vernacular: they had evidently expected him to speak Greek, and would presumably have understood him had he done so.

The evidence of Josephus is to the same effect. Aramaic was his native tongue, as it was that of the inhabitants of Jerusalem, so that Titus employed him as his interpreter to them during the siege of AD 70; yet Josephus himself had mastered Greek tolerably well, and he was not the only Palestinian Jew to do so. The rabbinical evidence is not so obviously relevant, because it relates in the main to a later period; some rabbis at least were sufficiently familiar with Greek to quote Greek proverbs and Greek renderings of biblical passages, and could even comment on the vocabulary and style of such renderings. The regular visits to Jerusalem by large numbers of Greek-speaking Jews of the Dispersion must have necessitated some acquaintance with the language on the part of the indigenous Jews, quite apart from the regular presence of 'Hellenists' in the city. That 'Hellenists' primarily means people who *spoke* Greek is rightly and cogently maintained by Professor Sevenster.

As regards the archaeological evidence, nothing is more important

than the thoroughly bilingual character of the ossuary inscriptions in and around Jerusalem in the period before AD 70. The Theodotus synagogue-inscription from Ophel is dated by common agreement to the same period: it is a *Greek* inscription. Other synagogues, brought to light by recent excavation, exhibit inscriptions in Hebrew, Aramaic and Greek. The documents from Qumran, Murabba'at and the Engedi region show that even among religious radicals and uncompromising nationalists Greek was current as well as the two Semitic languages. Professor Sevenster gives an interesting account of the problematical imperial rescript on tomb-spoliation from Nazareth: he is not convinced by the arguments for dating it after the elder Agrippa's death in AD 44. In any case, 'the erection in Galilee of such a marble tablet with a Greek inscription would demonstrate that the inhabitants of that region at that time were assumed to know Greek' (p. 120)..

The conclusion is that, alongside Hebrew and Aramaic, Greek was in widespread use in first-century Palestine. The implications of this are discussed. 'It would be no small matter, I believe, if every schoolmaster in Syria, even in the rural areas, knew Greek' (p. 181). At any rate, whatever be the truth about the authorship of the Epistle of James, 'the possibility can no longer be precluded that a Palestinian Jewish Christian of the first century AD wrote an epistle in good Greek' (p. 191).

F. F. BRUCE

THE CHURCHMANSHIP OF ST. CYPRIAN: ECUMENICAL STUDIES IN HISTORY No. 9

G. S. M. Walker. Lutterworth. 105 pp. 15s.

This posthumously published study of Cyprian's theory and practice concerning Church order is a valuable addition to the series in which it appears. It was written in the belief that a review of Cyprian's teaching might be a helpful form of response to Hans Küng's appeal to non-Roman Catholics to consider 'scriptural and theological arguments for the continuance of a Petrine office in the Church'. It is therefore focussed upon the questions of the nature of episcopacy, as Cyprian conceived of it, and the relation of the collegiate episcopate to the local congregations and to the see of Rome; the far-reaching, and perhaps ultimately more important, issues raised by the Novatianist schism concerning the holiness and unity of the Church and the relation of ecclesiology to the doctrine of grace are touched on only incidentally and not explored; and even those aspects of the Ministry which relate to the office and functions of the presbyteral and diaconal orders are given little attention. As a study of Cyprian's conception of episcopacy, however, this book is much to be commended, particularly for its remarkably thorough documentation (there are some 500 references and notes) and its careful presentation of the views of modern scholars.

Dr. Walker first sketches the background of Cyprian's life and thought, pointing out the similarities and differences between his approach and that of Tertullian to the problem of reconciling the charismatic and institutional aspects of the Church and the Ministry. The point at issue here, however, is not very clearly brought out. Tertullian's peculiar interpretation of 1 Cor. 5: 5 was not that the

sinner must be excommunicated 'in order that the church's spirit may be saved', but, rather, in order that the Holy Spirit, whose presence makes the Church to be the Church, may be preserved in the Church. Tertullian's, Cyprian's, Novatian's and Stephen's various understandings of the work of the Holy Spirit in the Church is one of the wider topics which need discussion if Cyprian's churchmanship is to be properly appreciated.

Dr. Walker accepts the originality of the 'primacy text' of the *De Unitate Ecclesiae*, showing convincingly that the *textus receptus* offers a somewhat confused argument. He holds that by the 'primacy' of Peter Cyprian means no more than the temporal priority of Peter as the first recipient of the commission afterwards extended to the rest of the apostles; so, too, the 'primatus' of Rome denotes the temporal priority of that church in the West. This is very possible, though the reference in *Ep.* 68: 8 to the Novatianists setting up their chair, assuming *primatum*, and claiming the right to baptise and to celebrate, indicates that sometimes, at any rate, Cyprian means more by this term than simply 'priority'. A better case is made for supposing that 'the chair of Peter' means the bishop's chair in every catholic congregation, and not necessarily the see of Rome. In general, Cyprian's ideas are clearly expounded, including the difficult and much-discussed phrase *in solidum*. More might have been said about his assimilation of the Christian ministry to the Old Testament priesthood, which Clement of Rome had adumbrated but not, as Dr. Walker states, anticipated in detail. For fuller treatment of this and the related theme of Cyprian's eucharistic theology, the last chapter, on the appeal to Cyprian at the Reformation, might have been sacrificed. The latter is interesting, but only shows how thoroughly the sixteenth century could distort third-century language by transferring it to a different framework of ideas.

G. W. H. LAMPE

NOT THIS WAY

T. E. Jessop. Marcham Manor Press. 56 pp. 5s.

This book should be compulsory reading for Anglicans, especially for the laity who, not unnaturally, may be unaware of the facts concerning Methodism. The Anglican-Methodist scheme has been so often commended because it would wed Methodist evangelistic zeal with Anglican order that it will come as a (necessary) shock to learn that much of that evangelical spirit, and concern that the poor should have the Gospel preached to them, would be lost to Methodism if the union takes place in its present form, because it would probably precipitate the breakaway of that part of Methodism which is the main source of that strength. The purpose of the book is to subject the proposed Service of Reconciliation to a thorough philosophical scrutiny by a trained philosopher. Not surprisingly it does not come out well. Dr. Jessop begins with a characteristically philosophical definition of terms, making the point, which is not met with elsewhere, that the use of the word Reconciliation is a technical one, meaning the defining of the conditions under which full Communion may be restored between the Churches. This brings us at once to the blunt truth of

the situation, that the Church of England is willing to concede inter-communion to the Methodist Church only on condition that all its ministers are episcopally ordained. From this springs the contrived ambiguity of the Service, which is a device for bringing this situation into being by the time that it is completed, whatever may be the varying beliefs of those who have share in it.

This calls forth from Dr. Jessop a forthright appeal to the Methodist ministers to examine their consciences as to whether they can reconcile taking part in it with loyalty to that Deed of Union to which they have given their allegiance. This states that 'the Methodist Church believes that no priesthood exists which belongs to a particular class of men'. Yet, declares Jessop, 'the plain truth is that . . . the service makes the methodist participants priests'. Can they participate in this service, then, and yet maintain their integrity? The point is one which will be noted by all Nonconformist ministers, and makes it unlikely, in our view, that the Scheme will serve as a prototype for any further scheme of Anglican reunion with any other of the English Free Churches, or with the Presbyterian Church of Scotland. This realisation is a healthy corrective to the much canvassed fear that if this particular plan does not go through, the cause of reunion will be put back for a generation. One has the gloomy feeling at times that this has occurred anyway, whatever happens.

The one thing which occasions doubt in my own mind as to the complete acceptability of Dr. Jessop's case is that, if anything, he proves too much. At one point the South India scheme itself comes under his lash as a 'catholic' (*sic!*) form of reunion. Surely this is to go too far, for there are many English Nonconformists who do look wistfully for a United Church of the English people if only it can be achieved on honourable terms: straightforward acceptance of episcopacy for the future is a price for union many of them would pay, indeed they have said this for a generation or more, providing there is no reflection on the adequacy of their ordination. That is such a reflection in the proposed Service of Reconciliation (despite all disclaimers to the contrary) is something which Dr. Jessop does prove convincingly, but this only goes to show that (to cite his title) Reunion is 'Not this way'. However if Union could be achieved by a Free Church pledge to accept episcopacy in the future, that would surely constitute a different situation. On the one hand, the existing disunity of the Church would be accepted for the fact that it is—calling for the penitence expressed in the Service of Reconciliation and the frank and ungrudging recognition both of the reality and of the incompleteness of all the ministers which now serve Christ's Church in its divided state; this conjoined with the resolve, publicly expressed by all, either to continue to uphold, or in future to accept, episcopacy and the threefold order of the ministry henceforth would be a clear statement of intention and one on which we might dare to ask God's blessing. Those who have experience of South India assure us that all the fears about the anomalies of the interim period are groundless, providing there be a conscience clause to safeguard any individual or Parish unwilling to receive the ministrations of those not episcopally ordained. Meantime until this can be achieved, we would whole-heartedly agree with

Jessop that 'a friendly agreement to differ would leave us with more unity of spirit' than the proposed Scheme of Reunion.

R. R. OSBORN

AN INTRODUCTION TO THE THEOLOGY OF RUDOLF BULTMANN

Walter Schmithals translated by John Bowden. SCM. 334 pp.
45s.

This book by a former pupil of Bultmann's fulfils a real need. As readers of Bultmann know only too well, his work straddles the two different fields of New Testament and theology. It is also widely scattered in nature, so that Bultmann's thinking has to be gleaned rather laboriously from innumerable books, articles, lectures and reviews. A further complication is that many supporters or critics have undertaken to give their own accounts of Bultmann's theology, which, with their own interpretations, emphases and modifications, tend to obscure rather than clarify the position. In these circumstances the need for a simple, comprehensive, systematic and authoritative presentation of Bultmann's theology is obvious. It is precisely this need which Schmithals set out to meet in the 1964/65 lectures at Marburg of which this work is the English translation. The fact that the author himself is an admirer of Bultmann is in this context a qualification. It gives him that sympathetic insight without which a proper presentation is hardly possible. At the same time Schmithals does not abuse his position by making the book into a Bultmannian tract. His aim is to give a coherent account, and he does this by using first-hand materials and grouping them under the main heads, e.g., Theology as Talk of God, Authenticity and Faith, The Historical Jesus, The Problem of Hermeneutics: Demythologising, and Eschatology. A list of Bultmann's works is appended and adequate indexes enhance the practical value of the study.

For all those who are unable to undertake a detailed investigation of Bultmann this work is indispensable, especially if one is prepared to follow it up by selected readings in Bultmann himself. What is provided is a solid basis of information which should dispel hazy or erroneous ideas and make impossible the caricatures which are only too common among both detractors and less sophisticated advocates of the Marburg theology. Here is an authoritative guide and introduction which enables us to achieve a sound understanding and evaluation and engage in intelligent discussion. The work is valuable for those who are attracted to Bultmann. It enables them to see whether they are really following Bultmann himself, or merely an aspect of his work, or merely a conception of this aspect. So many people who allude to Bultmann do so only on the basis of a single work, a second-hand study, or even a popularisation of little worth. In these days of slogan theology nothing is indeed easier than the adoption of naïve, up-to-date enthusiasms which are a poor substitute for true theology and indeed make real theological discussion impossible. Ideally advocates of Bultmann should have a thorough acquaintance with Bultmann himself, so that they know what they are supporting and what they

are perhaps amending or discarding. In practice Schmithals' fine study goes a good way towards providing a substitute.

Yet his work is no less valuable for those who oppose Bultmann. As everyone knows, the easiest way to oppose a theology is to set up a straw-man and then knock it down. This is the easiest way, but it is also the least effective except among devotees who applaud because they are already convinced. If orthodoxy believes that the way of Bultmann is wrong, then it must be prepared for serious work, first of all in knowing and understanding Bultmann, then in showing why he is wrong. At the ultimate level this can be done only by a reading of Bultmann himself, and Bultmann specialists are needed here. But at the more general level Schmithals' book makes possible a sober appraisal and criticism which will be all the more forceful because it does justice to Bultmann's theology, because it gets to grips with the real issues, in a word, because it really knows what it is talking about. In this sense, the present book can be of inestimable service to evangelical scholarship too.

A final point may be made. It is possible to be a Bultmannian without following Bultmann at every point, e.g., to be a post-Bultmannian. This work can also show why many who agree in general with Bultmann have had to modify his position in important areas. It is also possible to oppose Bultmann without condemning him in everything. A work of this kind brings out many of the valuable things in Bultmann's work which may serve to enrich our understanding of the faith even though the general approach cannot be followed. We have thus every reason to be grateful to Schmithals for this admirably clear and objective exposition.

G. W. BROMILEY

JUDGMENT ON HATCHAM: THE HISTORY OF A RELIGIOUS STRUGGLE 1877-86

Joyce Coombs. Faith. 254 pp. 45s.

This book is an account of ritualistic controversy at Hatcham, of the trial of Arthur Tooth, his subsequent brief imprisonment, continuing disputes in the church under his successors Malcolm MacColl and Henry Walker. The book is based on careful reading (especially the crown letters) with three pages of bibliography and a full index, but there are no footnotes, and thus no reader can check even the lengthy quotes. This is important since at 45s. the readership is clearly restricted, and the author's standpoint is clear on almost every page, varying from colourful journalism to clear bias and even advocacy. For instance, in the *Dramatis Personae* we meet a man described as 'a Protestant brawler', Archbishop Tait (no Evangelical but a Broad Churchman) is described as 'a dry and legalistic Scot, who ought to have stuck to the Presbyterianism to which he was psychologically attuned' (p. 22) and we encounter such broad generalisations as 'Ritualists . . . had not much money on their side; riches and evangelicalism went together' (p. 243). Pusey is 'the great Dr. Pusey' while The Rock is 'the organ of the ultra-militant section of the

[evangelical] party' (p. 23). The upshot is that readers may have a few good laughs at the descriptive epithets, and note that the author has more than entered into the events she describes, but the reader cannot be sure when he is being taken from fact into the realms of the tendentious. This is a pity, for it is important to grasp what these nineteenth century disputes were about.

Trouble had been brewing a long time ever since Tractarianism descended into ritualism. It was a descent, for the large vision of men like Pusey became trivialised in petty ritualistic squabbles. Yet many ritualists were attractive men. They were determined, if nothing else. They did valuable work in slum parishes. They believed unswervingly in the rightness of their cause, and were prepared, and at times it seems eager, to suffer for it. Tait's 1874 Public Worship Regulation Act sparked it all off at Hatcham. Tooth was the first to be tried under the Act. He ignored the Court's suspension and inhibition, claiming it was only a Parliamentary court; he was thus sent to prison as a contumacious clerk. He spent only three weeks in prison but was at once hailed by all ritualists as a great martyr. Under MacColl whom Tooth put in as curate in charge ritual was moderated but disputes continued including division among ritualist sympathisers, and Robert Tooth, the patron, appointed Walker. Tooth retired from parochial life to work among boys and conduct retreats. Walker was 'broken in the grinding daily round of petty persecutions' (p. 167). Eventually ritualism came to end with the appointment of Selwyn when CPS brought the patronage on Robert Tooth's insolvency, and even the author admits that the church then forged ahead.

It is a sad story of inter-Christian dispute, police frequently called, scuffles, and so on. Neither side can be exonerated. But at least men believed in their causes. Mrs. Coombs has tackled an important subject, but her criticisms of Tooth are confined to his tactics mainly and her judgments are often more in accord with her own sentiments than facts. She has no clear understanding of the difference between evangelicals and general opinion that all things British and Protestant were right. It is not true that evangelicals were all that ignorant of liturgy and worship, nor that Ritualists had great scholarship. Some had some scholarship, but on the whole their history and liturgical interpretations were made to fit with their own predispositions. Alas the same is true of this book. It is an interesting story, and quite well told, but to be handled with great caution as serious history.

G. E. DUFFIELD

THE SOCIAL CONSCIENCE OF THE EVANGELICAL. *Sherwood Eliot Wirt*. SU. xiv + 177 pp. 25s. INTO THE WORLD: THE NEEDS AND LIMITS OF CHRISTIAN INVOLVEMENT. *J. N. D. Anderson*. Falcon. 112 pp. 9s. 6d. (paperback).

The aim of both of these books is the same. Dr. Wirt, Editor of *Decision* (a magazine published by the Billy Graham Evangelistic Association) writes from an American background whilst Professor

Anderson writes from a British one; he is Director of the Institute of Advanced Legal Studies and Professor of Oriental Laws at London University, and his book arises out of the Keele Congress of Evangelical Anglicans of Easter 1967, and is in a sense a writing-up and re-working of some of the material connected with the Congress. Both deplore the paucity of serious thought and concern about this world's social economic and political problems among evangelical Christians; both seek to show on Biblical grounds why this is wrong; and both give a brief comment on a number of current ethical issues in these fields. Both pay tribute to Carl Henry's challenging *Aspects of Christian Social Ethics* published in 1964.

Anderson's book, though brief, is much the more solid of the two. Indeed it is a model of compression with the balance and careful distinctions which are the mark of the able, legal mind. Certainly no more could have been attempted in the space available. The comments on current problems arise from a judicious attention to empirical evidence. The theological basis rests more on a doctrine of creation than redemption, though Anderson realises there are issues here which he has not the space to follow up. The only element I find lacking which is important and could have been dealt with in the space available, is an adequate treatment of the Kingdom of God in the teaching of Jesus as a foundation of Christian Ethics. This could have linked these two doctrines together and enabled Anderson to explain the basis on which he uses Biblical texts, which is not always clear.

Wirt's book is more popular and raises significant issues. It is no disrespect to it to say that it is at the level of the popular journalism of the highbrow Sunday papers, for he would not himself make any other claim for it. It ranges lightly over wide areas, with many quotations from a wide variety of sources. It has a vivid style which produces many pungent sentences like 'Spraying the universe with words is not the same thing as communicating with another human being'. Wirt builds up an unanswerable case that the evangelical social conscience lost itself in defending the Bible against modern criticism and in charging other Christians with heresy. It wanted to be conservative but confused this with reaction. It was a failure of love. Positively he sees one must not expect special evangelical panaceas for every problem; it is necessary, however, to 'apply scriptural principles' to them. One should 'isolate the moral issue'. Here lies the rub. What are these principles? And how far can moral issues and empirical facts and forecasts be separated? Wirt in fact moves uncertainly in carrying out his task (though he has many good things to say). To condemn organised unions is 'contrary to the mind of Christ'. How is this conclusion arrived at? Capital punishment is held on to, on the basis of Old Testament texts, though Wirt acknowledges that empirical evidence shows it has no certain effect in reducing the crimes for which it is the penalty; in the end he gives up this problem. He admits there are 'situational' elements in some Biblical ethical texts but does not relate this point to his talk of principles. He sees the necessity of dealing with structures of life, but cannot arrive at a theological basis for this or carry it out consistently. For instance, when discussing road safety he does so purely in terms of personal attitudes. On

homosexuality, where he has Biblical texts to quote, he writes as if these can settle the matter without reference to their context or to modern empirical knowledge. And he is unaware of the problems involved in the use of the word 'unnatural'.

The truth is that there is the raw material for a Christian social theology in the Bible (as there is the raw material for a doctrine of the Trinity and Incarnation), but not the theology itself. Church history shows certain typical tendencies in the effort to arrive at one, using as a basis the same Biblical material. There is no escape from this task, and it cannot be solved purely by an appeal to the Bible. Evangelical Christians of recent centuries have been largely of the 'pietist' type, which is perhaps the least satisfying of the various Christian social theologies. A dose of Reformation Calvinism or Lutheranism would be an improvement. But it would not be enough, because it would be too static and pessimistic. There are signs of excessive pessimism in Wirt; he grounds democracy solely in human sin; he is too negative in his social hope. A satisfactory Christian social theology must deal adequately at least with (a) the basic ethical teaching of the Bible in the light of Christ; (b) its particular ethical conclusions in the same light; (c) the ongoing structures, orders or mandates in which all men live, in the same light (and this will include a theology of power and of the relation of Christian to non-Christian in the world); (d) a criteria for, and a recognition of the necessity of, coming to grips with changing empirical data, and this will include a theology capable of dealing with novelty and rapid change (a new issue for historic Christianity); (e) a theology of secular and not merely apocalyptic hope, in the light of the eschatological significance of Christ. Lively as it is, Wirt's book does not see these issues and so does not help us to solve them.

As for Wirt's own empirical judgments, they seem to a British reader not sufficiently to have transcended establishment American attitudes on issues such as Vietnam or Communism, but he is clearly trying as hard as Anderson to make an objective judgment. The strength of his book lies in its first aim and in this he succeeds magnificently.

RONALD PRESTON

COMPARATIVE PHILOLOGY AND THE TEXT OF THE OLD TESTAMENT

James Barr. Clarendon. 354 pp. 65s.

When the student of the Hebrew Old Testament is confronted by a passage which appears to make little or no sense in its context, there are commonly two methods by which he may deal with the difficulty. One is to presuppose that the text itself has been corrupted in the process of scribal transmission, in which case the scholar's task is to attempt a reconstruction of the original reading, in which he can sometimes draw on the ancient translations for help. The other method is to raise the question whether there is here a word not hitherto recognised or understood by the Lexica, and for this approach the supporting evidence is quarried from the cognate Semitic languages. If, for instance, a word can be found in Arabic, which would by the ordinary laws of comparative philology be cognate with the obscure

word in the Hebrew text, and if the Arabic word has a range of meaning which includes or suggests a nuance which would be appropriate to the context in the Hebrew Bible, it is claimed that the Arabic evidence has enabled us to rediscover a lost Hebrew meaning. Now it is this second approach with which Professor Barr is concerned in the present work. It has been practised piecemeal for a number of years, and he feels the time has come to attempt an overall survey of the method, and the establishment of criteria by which such scholarly suggestions may be evaluated.

The need for such an appraisal is urgent in view of the short-circuiting which sometimes takes place in this field. An apparently erudite discussion of possible cognates to a Hebrew word may rest on little more than a dictionary knowledge of some of the other languages used, and some of the standard dictionaries are by no means adequate for this particular purpose. Perhaps the most important single point made by Barr is his emphasis on the semantic aspect of comparative philology. A word may have a very different range of meaning in e.g. Akkadian from that of its Hebrew cognate, and it is important that the semantic understanding of a word should be based on its actual usage in its own language, and not on a largely theoretical etymology by which one particular shade of meaning is supposed to have arisen out of another. This comes as no surprise from the writer of *The Semantics of Biblical Language*, but its application to this field of scholarship is timely.

A selection only can be given of other points made by Professor Barr. He draws attention to the question of the extent of correspondence and overlap of vocabulary between different Semetic languages, and a tentative sampling suggests that this is considerably smaller than philological discussions have generally implied. Another consequence of this method, often overlooked, is a considerable increase in the number of homonyms (i.e. words with the same spelling but different meanings) in Biblical Hebrew, and the degree of ambiguity that this may imply to have existed in the spoken language. The inconsistency between the high respect for the consonantal text and the cavalier dismissal of the traditional vocalisation found in some philological discussions, and the imprecise and ambiguous use of technical terms (e.g. 'metathesis' and 'Aramaism'), are also exposed by Barr's rigorous and logical discussion. But this should not be taken to imply that Barr's judgment on the comparative philological approach to the study of difficult words in the Hebrew Bible is an adverse one. On the contrary, he agrees that it has made an important contribution to the understanding of the text, and some particular philological suggestions are hailed as highly probable. What Barr is protesting against is, on the one hand, a careless application of this approach without due regard to the many complex factors involved in each particular case, and, on the other, too great a predilection for this method leading to an undue depreciation of the older method of textual emendation. Both methods have their pitfalls, and offer scope to the ingenious but unwary scholar; but, used with discrimination and care, both have an important part to play in the study of the Hebrew Bible. This is a timely and important book. It will mark a turning-

point in the study of comparative philology and its application to the text of the Old Testament. Barr's expectation that the emphasis will now shift from individual philological solutions to the exploration of the method itself will surely be fulfilled, and the scholarly world is indebted to him for a masterly introduction to this new approach.

A. GELSTON

MINISTRY AND MANAGEMENT: THE STUDY OF ECCLESIASTICAL ADMINISTRATION

Peter F. Rudge. Tavistock Publications. 191 pp. 36s.

Dr. Rudge entered the ministry after first studying public administration in the University of Tasmania. Subsequently at St. Augustine's, Canterbury, and at Leeds University he developed his interest in Ecclesiastical Administration, and in this volume presents us with some of the fruits of his studies. He distinguishes five methods of organisation—the traditional (maintaining a tradition), the charismatic (pursuing an intuition), the classical (running a machine), the human relations (leading groups) and the systemic (adapting a system): and seeks to persuade us that the last is the one most consistent with the biblical doctrines of the Church, the Ministry, the Man of God. He then quotes from biographies and similar sources a number of examples of Church life which he claims are illustrative of the various methods, including for example Archbishops Davidson (traditional) and Temple (charismatic), and the Church Assembly (classical). With these examples he illustrates the advantages and disadvantages claimed for each system, considers the problems of changing from one system to another, and finishes with a brief discussion of 'ordinary administrative issues'—finance, buildings, personnel management, recruitment and training, appointment of ministers, the freehold, promotion, remuneration, retirement benefits and housing for the clergy.

Those with experience of business management will appreciate that while the distinctions which Dr. Rudge makes are useful, actual organisations frequently, and rightly, incorporate features of several systems: and they will regret that the first four types are sometimes almost caricatured, while the systemic is on occasion described with flattering vagueness which does not aid an objective appraisal. There are fundamental assumptions in Dr. Rudge's approach which the reader would be well advised not to take for granted. Should any type of organisation primarily developed for secular purposes necessarily be right for the Church of God? What scriptural grounds, if any, are there for his assumption that it is the prime function of the sacred ministry to manage? The academic cult of management has done enough damage to industry: one would require very cogent reasons before applying it to the Church. His doctrinal sections are weak, and do not seem to have heard our Lord's 'It shall not be so among you'. And if it is not too unkind a question, might not part at least of the 'monitoring' function in the Church's organisation be God's and not man's? Mere laymen may also wonder whether they have not some humble gifts of administration, or exist only to be managed: and may be forgiven if they think the concept of the ministry in the 1662

Ordinal is a much higher one than the concept in this book with its preoccupation with copying secular standards.

But if the book falls short of what one might hope to get from a Christian sociologist, it is well written, and raises important questions that deserve our attention and provides a good deal of food for thought. Some of Dr. Rudge's suggestions, such as those which seek to give a distinctive 'maintaining' function to deacons and archdeacons deserve study. But it is not a book to be read uncritically.

H. R. M. CRAIG

THE STORIES OF ELIJAH AND ELISHA

L. Bronner. Brill. 155 pp. 31 glds.

Dr. Bronner's thesis (Vol. VI of the Pretoria Oriental Series) is that the stories about Elijah and Elisha were written in such a way as to constitute a direct reply to contemporary Canaanite religious ideas. She begins by describing the conflict of radically opposed Israelite and Canaanite theology in the ninth and eighth centuries BC, especially under Ahab, and then devotes the major part of the book to a study of particular Canaanite religious themes, expounded entirely from the Ras esh-Shamra texts, to which a reply may be found in the Elijah-Elisha cycle of stories. Chief amongst these themes are the motifs of rain-giving, fire-giving, child-giving, health-giving, resurrection, and ascension. The Canaanite deities who have these powers are usually *ēl* and *b'l* (under various names, e.g. *hdd*, *bn dgn*, *ālym* etc.), but the concern of the Biblical writer, according to Dr. Bronner, was to affirm the unique authority of YHWH (*sic*, always), God of Israel, over all these areas of life. Her conclusion therefore is that the stories amount to an Israelite polemic against the Baalism of Ahab and his court.

The first reaction is frustration, for let it be said at the outset there is a large number of misprints, wrong references and spelling inconsistencies, and the punctuation at times is positively bewildering. The book does not therefore read easily, and particularly when critical theories are being examined it becomes hard enough to grasp the theory under discussion, let alone the author's observations upon it.

However the book is also marked by some valuable and shrewd insights into the ethos of Israelite (also called Israelian) religion. The author has evidently entered into the spirit of ancient Semitic theological ideas, and provides us with a great deal of sensitive and understanding exposition of what to us today must appear as very obscure, not least the common habit of calling one deity by many names, even in the same text (a fact, as Dr. Bronner herself observes, insufficiently allowed for by exponents of the J and E pentateuchal hypothesis). It is here that the real strength of the book lies, as a contribution to Semitic studies, and as a conservative and positive aid to Old Testament exegesis.

On the other hand, the author's methodology is not beyond question. Why the Ugaritic texts are called Canaanite is never satisfactorily explained, nor are we told why texts copied at Ugarit in the fifteenth century BC should be the object of Hebrew attacks in the ninth century BC. Though a case can be made out for it (e.g. Ugaritic alphabetic

inscriptions in Palestine, the mediating position of Phoenicia and clear echoes of Ugaritic texts in the Old Testament) the book itself fails to provide one. Also no defence is offered against the possible objection that some at least of the Biblical themes under discussion may have appeared in our text for quite other reasons (the last few themes discussed are given only the most tenuous links with 'Canaanite' texts), and too little is made of the important fact that the characteristics of Elijah's and Elisha's God were deeply rooted in the early traditions of Israel (especially the themes of child-giving and fire), and therefore more than simply a contradiction of not just Canaanite but universal West Semitic religious claims. However the book remains a useful and instructive aid to the serious student of the Bible.

P. J. M. SOUTHWELL

THE COLOURED WORKER IN BRITISH INDUSTRY: WITH
SPECIAL REFERENCE TO THE MIDLANDS AND THE NORTH OF ENGLAND

Peter L. Wright. OUP. 245 pp. 45s.

Not least among the problems associated with the integration of coloured immigrants in this country are those associated with their employment in industry. This volume, published on behalf of the Institute of race relations, describes some research carried out by the author between 1961 and 1964 in which he interviewed management and workers in 31 firms, and supplemented this with a postal enquiry of 150 firms, 50 of which replied. After dealing with some theoretical concepts he examines first the economic and social background to industrial integration, and seeks to establish the level of skill of the immigrants. He examines the levels at which they find employment, the factors which limit their opportunities, and their treatment in redundancy situations. He studies managerial beliefs concerning the immigrants, the equality of their treatment, their job satisfaction, and also inter-group relations at work—studying relations between coloured groups of differing nationalities as well as between coloured and white: and a final chapter summarises what has gone before, and goes on to make recommendations about legislation.

So much which has been written and said (especially on television) about the colour question has been marked by intolerance of the other point of view, and has served only to make people more colour conscious. It is therefore a particular pleasure to commend this book for its studied impartiality, and fair reporting of facts: which serves to give a better understanding of the true position, and of the points of view involved. It brings few new facts to light to those in touch with the situation, but it faces us clearly with the problems.

The work has some limitations which it acknowledges. It is a pity that the research is four years old when published. It is a pity it did not also review the position of the more highly qualified immigrants: and it is a pity that it was not possible to include some study of the problems of coloured school-leavers who had received much of their schooling here, problems which the book seems to view (surely wrongly) as still future in 1964.

To these limitations must be added three criticisms. The author

insufficiently recognises that industry has its own job to do; and while freely agreeing that this includes a social responsibility, there are other responsibilities too. Insufficient recognition is also given to differences in qualifications needed in different branches of industry, especially among the more highly qualified, and to this the existence of national characteristics (which the book acknowledges) is relevant. Thirdly, one can only regret that the admirable objectivity of the book is somewhat spoiled by its pleading for a particular form of legislation in the last chapter. The case that the problem exists had been adequately made out: but the case for this particular solution emphatically had not. To crown the whole argument of the book with a solution argued only from a few selected quotations, with no consideration of other possibilities, or of experience, for instance in Holland, is the one serious lapse in an otherwise excellent work.

H. R. M. CRAIG

PHILOSOPHY AND THE CHRISTIAN FAITH: A HISTORICAL
SKETCH FROM THE MIDDLE AGES TO THE PRESENT DAY

Colin Brown. Tyndale. 319 pp. 12s.

It was a daring venture to try to cover for non-specialist readers so wide a span of history without leaving an impression of either sheer breathlessness or cold summariness. Mr. Brown has succeeded, first because he writes with verve to the very end, and secondly because he has a principle of selection, namely, to recount the main trends and episodes of philosophical thought so far as they bear on the intellectual justification or rejection of the Christian religion (nothing so vague and practically ineffective as 'religion as such'). His motive is not to provide predigested fodder for examinations, but to help those who are bothered about contemporary theological radicalism to understand the need for, and yet the limitations of, the philosophical handling of the distinctively Christian faith.

The section on mediaeval philosophy is treated as introductory, singling out Augustine, Anselm, and Thomas Aquinas. The second section covers the unphilosophised statements of the fathers of the Reformation, and passes to the rationalist philosophers of the seventeenth century as leading, though not in intention, to the secularisation of thought during the eighteenth century by the English deists and the Continental sceptics. The third section surveys the various intellectual pulsations of the nineteenth century. The fourth, much the longest, deals with the contemporary philosophers, who have cut philosophy down to little more than the exposure of 'wrong' uses of language, with existentialism in its German form in Tillich and Bultmann, and with the present-day English and American radical theologians of the *Honest to God* and *Death of God* types, whom Mr. Brown charges, rightly, with repeating in new language contentions which earlier Christian thinkers have faced and critically dismissed.

One of the author's reasons for enticing readers into a study of the past is his awareness as a teacher that it helps us to detect basic similarities under a variety of modish dresses. One general point he brings out clearly is that what the religious philosophers have given

are *natural* theologies, doctrines of God based only or chiefly on the physical universe, e.g. God as first cause, as designer, and so on. Pascal, himself a scientific genius, expressed the huge difference between the God of the philosophers and the God of Christians. 'Omnipotence' and 'sovereignty', for instance, may for some purposes be synonymous, but when the Schoolmen and their later followers use the former and Calvin the latter, it is plain that Calvin has moved from a physical notion to a searchingly religious insight. Mr. Brown admonishes us that the Christian faith has feet of its own to stand on, that what is distinctive in it cannot be deduced from the cosmic system as known by sense-perception and interpreted by the sciences, and that while natural theology may enlarge Christian reflection, what makes the reflection Christian cannot be proved or vindicated from outside itself.

The book reflects wide learning easily carried, and a gift of teaching unusual in these slogan-dominated days; and it is very cheap. The author and the publisher are to be congratulated. I know no other book quite like it. The appended 'Note on books', running to nineteen closely packed pages, is like the rest compiled for the non-specialist, and, big though it is, is the product not of mere labour but of sensible selection.

T. E. JESSOP

THEOLOGICAL EXPLORATIONS. *Paul van Buren*. SCM. 181 pp. 35s. MAN: THE NEW HUMANISM (NEW DIRECTIONS IN THEOLOGY TODAY, VOL. 6.) *R. L. Shinn*. Lutterworth. 207 pp. 28s.

Some theologians reach conclusions before they write. Paul van Buren, as this title suggests, prefers to think and to publish simultaneously. His publishers seem likely to remain busy. For he remarks, 'I fully expect to spend my life making up my mind' (p. 17). All but one of these eight essays appears elsewhere in print, and they vary considerably in usefulness. Fortunately, for those who buy this book, the otherwise unpublished one is probably the most significant. Van Buren takes a careful look at the claims of Heinrich Ott about objectifying and non-objectifying language. It is all very well to call for 'a kind of immediate response in which there is no nasty conceptualising' (p. 94). But quite apart from the fact that Ott himself does not, in his own essay, accept his own invitation, what would theology be without second-order linguistic activity? There are really two issues: (1) If Ott is right, how do we settle theological arguments? (2) Is Ott's model of 'one poem' either helpful or legitimate? Admittedly van Buren is harsh on Ott; he nearly deafens us with humour at Ott's expense. But many of van Buren's points are valid, and should be given due weight. The author also makes some thoughtful comments on 'Christian Education in a Pragmatic Age'. He discusses: (1) teaching the Christian story, and as a story; (2) clarifying the relations between faith and knowledge; and (3) clarifying the relations between believing and living. There is one point here, however, that I must take up. I agree that 'telling stories does something which listing statistics does not' (p. 70). But I do not agree that the point at issue turns on a contrast between 'facts' and

(?) fiction; the contrast is between concrete and abstract, and between the logic of (mere) description and the logic of self-involvement. Van Buren's comment 'not as "facts" . . . but as stories' (p. 71) can be misleading. And I suspect that the source of this is his reading of R. B. Braithwaite. The other six essays are characteristic of van Buren in his third phase of pilgrimage. Theology is a *human* activity. His admiration for William James is consistent with his regard for Bonhoeffer: We live 'in a world of risk and danger, in which it matters what we do' (p. 125). But he also hangs on to R. B. Braithwaite and John Wisdom, and to the so-called open interpretation of the later Wittgenstein. He sees 'a world of multiplicity and relativity' (p. 19), in which such notions as transcendence depend primarily on 'seeing as' (p. 180). Whether these two emphases are entirely consistent is probably something on which van Buren is still making up his mind.

Roger L. Shinn makes a useful survey of his subject from particular viewpoints. He is at his best in contemporary secular thought, and writes with clarity and sometimes depth on various non-religious philosophies and on the intellectual climate in some of the sciences. What is less satisfactory is that many *theological* issues about man do not receive serious treatment. Admittedly this may partly be due to the term of this series. But the title of the book invites expectation of rather more than it gives.

ANTHONY THISELTON

THE TRIAL OF JESUS OF NAZARETH

S. G. F. Brandon. Batsford. 224 pp. 42s.

Professor Brandon is nothing if not determined. What he said in *The Fall of Jerusalem and the Christian Church*, he said again in *Jesus and the Zealots*. What he said in the latter, he reproduces with not very extensive additions in *The Trial of Jesus of Nazareth*. Basically, the earlier material is simply applied, in the few places where that had not already been done, to the Passion.

This time we have all the familiar material on how close Jesus was to the Zealots, how involved the Jerusalem church was in the contemporary political struggle, how embarrassed the Gentile Christians were with the Roman execution for sedition, and how Mark in producing his distorted apology for this situation became the model for the other evangelists' Pacific Christ theory. We are also presented with the case for Jesus having joined with Barabbas in leading a Messianic uprising (Mark 11: 1-19) designed to gain control of the Temple for religio-political reasons. His prediction of the Temple's doom (Mark 13: 2) had to be refuted by the Jerusalem Christians ('false witness' Mark 14: 57) whose version of events underlies Mark, but the Messianic claim and the Jewish Christian expectation of an apocalyptic Messianic return to restore the kingdom to Israel shine through from this source. As a whole the source was not the least bit troubled by Jesus' execution for sedition, for no greater glory could surround the pious Israelite than martyrdom for such a cause. But what Jewish Christians were happy with, Gentile Christians (from Mark and AD 71 onwards) were severely compromised by—hence the apologetic and depoliticising of Jesus.

Now there *is* a problem! It is necessary to say quite unequivocally

that historical problems are not solved by simply quoting a text, because there is often another text which says something different; it may be a little, or it may even be a lot different. The textual facts of life are not altered, though they may be evaded, by resorting to harmonistic gooseberry-bushes. We have to use critical methods, and we have, regretfully or otherwise, to allow for theology and apologetic having affected 'historical' material. Yet if Brandon is quite right (though perhaps too extreme in application) in matters of critical method, his overall reconstruction fails to carry conviction. The reader is referred to points made in a review of *Jesus and the Zealots* in *The Churchman* 81 (1967): 211-212. To those can be added the failure of Brandon to come to grips with Luke 22: 54-71, which is in several respects more primitive than Mark 14: 53-15: 1; even with the qualifications mentioned by the author, it is doubtful whether this is 'a rationalised version of Mark's presentation' (p. 116) or 'a rather careless inconclusive summary of a Sanhedrin interrogation' (p. 119). I do not find Mark or Luke as 'basically ludicrous and irrational' as Brandon does, in spite of the undeniable historical problems. Nor do I believe that careful evaluation of the sources supports his view of the background, setting or development of the events comprising the Passion. Two swords are scarcely sufficient for the armed resistance of twelve men (Luke 22: 35-38); nor does an arrest party dealing with armed resisters normally let eleven of them get away; nor does any clear link exist between Jesus and Barabbas and the uprising (Mark 15: 7); nor can the 'Son of God' issue, reflected in the divergent traditions (Mark 14: 61; Luke 22: 70/John 19: 7) be played down in favour of a full-blown and solely political sequence of events and issues.

DAVID CATCHPOLE

EVANGELISM INC.

G. W. Target. Penguin. 310 pp. 42s.

This is a very saddening book—almost a waste of an excellent idea, spoilt by over-emotive writing and misrepresentation. The blurb declares it to be a 'personal survey (of some of the manifestations of evangelism) from the lonely crank to the international organisation—principally the Billy Graham Evangelistic Association Inc. Mr. Target's treatment of Billy Graham is intensive. . . .' This is surely a classic of understatement, since over half the book is devoted to Graham himself and his crusades.

After a somewhat squalid introduction of nine actual pages (Part I) Part II takes 67 pages to skim over various forms of Public Evangelism, and declares Target's motive for writing this book, his reaction to the betrayal by modern Evangelical evangelism of the Gospel's concern for people as individual persons. 'Once they [the Evangelicals] loved people enough to help them—now they seem more concerned to win them, convert and count them.' This part shows most clearly the two faces of the book, on the one hand valid and helpful criticism, to which Evangelicals would do well to listen, and on the other snide and petty scoring-points linked with misrepresentation to gain effect, often with an apparently unwilling admission of the good in what is

being criticised. 'To this end of reconciling Christianity with the use of, say, napalm, (Army) "Scripture Readers visit barracks".' Of a London City Mission report he sneers 'which of course has all the marks of the classic Victorian Sunday School cautionary tale, is badly told, sentimental . . . and yet true. . . . Time enough to smile at the language when we have taken a hand with the buckets and mops'. Part III gives 24 pages to Personal Evangelism, and here Target's concern for the integrity of the individual comes across most strongly as he comments on 'The How of personal witness' by a Billy Graham Team member, 'Not "befriend the outsider" for the outsider's sake, but as "a necessary part of pre-evangelism"!' and sums up 'Every method of evangelising ought to be at least consistent with the principles being preached, and that no means are justified by any end.'

The main section of 163 pages, Part IV, deals exhaustively with the Graham organisation and especially with Graham himself, Who he is, What does he think, How does he get paid, and then 71 pages on What happens at a crusade. Although suffering from the weakness of a clear bias, yet this last section especially should be read, as should the final Ought it to happen.

Target has showed two flaws in this survey: First his documentation is not always as authoritative as it looks. Quotations from papers such as 'the Christian' *sometimes* turn out to have been culled from the Correspondence columns, for what *they* are worth. With this goes a tendency to confuse the fictional Elmer Gantry with the real Billy Graham. This spoils a case which could have been far stronger without it. Second he uses strongly emotional language, often overstated, and cannot hide his personal antipathy to Graham and all that his organisation stands for.

On the other hand, this book should be read by Christians who are prepared to learn from what those outside Evangelicalism think. Target highlights some of the appalling inadequacies of present-day evangelistic practice, based—though Target does not stress this—on theological weaknesses and misconceptions, but most of all he highlights this lack of concern, of love and compassion for the individual as an individual whose integrity must not be violated.

GEOFFREY S. R. COX

THE SECULAR USE OF CHURCH BUILDINGS

J. G. Davies. SCM. 305 pp. 45s.

The secular nature of Christianity is a subject which deeply concerns theological debate today. One of the issues involved is the relation between the sacred and the secular, and in this book Professor Davies makes a specific contribution to the subject by examining in a most readable manner the use of Church buildings during the Christian era. After the time of Constantine, when churches became more common, they began to be used for many purposes such as sleeping and shelter. Semi-religious uses connected with festival meals on saints' days brought the dangers of drunkenness, but while some tried to prohibit entirely eating or drinking in churches, the practice widely continued, together with such other activities as dancing and the sale of goods.

More properly, councils, discussions, and legal proceedings took place in churches during the patristic period, while library and storage facilities were also provided. In the middle ages, though many ecclesiastics fulminated against the secular use of churches, yet the practice continued, particularly in connection with the right of sanctuary. Here fugitives might eat and sleep for many months on end, until in 1285, Edward I limited the period to forty days. The area of sanctuary was not restricted to the church building, but to certain prescribed boundaries, in some cases of considerable range. During this period, the naves of churches were used as the equivalent of modern town halls and council chambers, while court proceedings took place in cathedral chapels and in important churches. Further uses included the distribution of poor relief, the playing of certain games, play acting and the defence of the neighbourhood in local wars. In fact, the church was a home where people could sleep, live, eat, drink, play, act and meet. It was part and parcel of their everyday life; it was there to be used, and used it was.

The Reformers made strenuous efforts to secure reverence for church buildings and prohibited their being used as a thoroughfare between highways, or as markets. This change of attitude was accentuated in the seventeenth century with Archbishop Laud's policy of placing the communion table against the east wall, and the introduction of fixed pews, which clearly limited the purposes for which the nave could be used. This led to the gradual insistence that the function of a church is to be solely a place of worship, and the story of post-Reformation secular activities in all churches is one of progressive cessation. After this careful historical sketch, the author inserts a fascinating chapter on the role of the Church in the world, and on the basis of this argument, he contends that new churches, while used primarily for liturgical services, must also be planned to house those secular activities that are inseparable from the Church's service of the community in terms of need, work, leisure, and everyday living. This would indicate the unity of sacred and secular as two aspects of an integrated whole. The discussion provides much food for thought, reaching its climax in the final chapter dealing with the consecration of churches, in which the essential significance of this action and its form are examined in detail. This closely argued study is supported by a wide variety of evidence. To some readers of this journal, its findings may appear surprising, if not actually shocking, but at least they draw attention to a subject which should receive much further attention, since it is particularly relevant at the present time.

COLLISS DAVIES

ON SCIENCE, NECESSITY AND THE LOVE OF GOD

Essays by Simone Weil, Collected, translated and edited by Richard Rees. OUP. 201 pp. 42s.

Sir Richard Rees here continues his labour of love, already preceded by a volume of letters, a selection of essays and a personal impression of this outstanding woman who died in 1943, by this volume of material, some of which was published during her lifetime, but mainly of notes and essays published posthumously. The book is divided into two

parts, the first being a critique of modern science, the second an exposition of the Platonic element in Christian thought. Each part begins with a major essay, and is followed by shorter pieces, sometimes somewhat repetitive, all expounding further or applying further, the theme introduced by the main essay. Simone Weil had a deep conviction as to the abiding value and significance for today of the synthesis of classical Greek science and mathematics, philosophy and religion. It is from this standpoint that the first essay on *Classical Science and after*, with 'Classical' here meaning seventeenth to nineteenth century science, makes the emphasis that the whole drift of discovery and theory at this time was towards displaying the universe as one governed by strict necessity, of which, at the same time, she would say with Browning (*Saul*) 'All's love, yet all's law'. Such a progressive explanation of the universe, in terms of the basic ideas of physics and mechanics, wrongly identified the scientific view with the truth, and came to a dead end about 1900. It was then that the wrong turning was taken, under the influence of those like Einstein and Max Planck, who propounded new theories that deserted the basic demand of scientific rigour to interpret new observations in conformity with the already established categories of physics and mechanics. This attack on modern physics, in which increasing use of algebraic equations is seen as obscuring the fundamental lack of logic involved, is stated in the subsequent smaller articles, especially *Reflections on Quantum Theory*. But the issue is not just one for physicists and mathematicians; it involves the whole problem of truth, the dimension of value, ultimate, indeed eternal value, which the Greeks perceived as their supreme object in all their scientific and mathematical work. Simone Weil sees the modern intellectual situation as one of crisis as to the integrity of truth, and for this it is necessary for the 'Christian tradition' to come alive. Presumably, to this end, the second part begins with a fifty page essay on *God in Plato*, followed by a shorter *Notes on Cleanthes, Pherecydes, Anaximander and Philolaus*. Both are in the form of exigesis and exposition of quoted passages, in translation, and provide material for the conclusion that Greek religion, particularly as given in Plato, is the parent of Western mysticism, seen for example in the work of St. John of the Cross. This essay merits the closest study. The concluding pieces contain especially, two short meditations on the love of God and a final one on *The Love of God and Affliction* (as distinct from suffering) where a necessitarian universe of experience and the meaning and power of the Cross are drawn together as the means of a genuine understanding of affliction in a deepening spirituality. It would be trite to remark that we have here much to challenge current assumptions, from an informed and profound mind; indeed the quality of thinking here raises the question as to what 'lay public' the publisher's blurb expects 'will find them lucid and readable'. But whoever is prepared to grapple with the argument will at least have a change of climate from a lot of current existentialism, and a discipline of thought to awaken different conceptions of truth. Two spelling mistakes are noted on pages 13 and 196.

G. J. C. MARCHANT

SCIENCE AND RELIGION: NEW PERSPECTIVES ON THE DIALOGUE

Edited by Ian G. Barbour. SCM. 323 pp. 28s.

In this symposium, reflections on the relations between science and religion are presented by authors coming from various schools of thought. Neo-orthodox and liberal Protestants, 'progressive' Roman Catholics, and radicals who border on agnosticism join in discussing the relative status and nature of scientific and religious knowledge, the impact of the theory of evolution on the doctrine of creation, and the Christian attitude to technological progress. From a philosophical point of view, the most interesting contributions to this volume are those which deal with the relationship between science and religion as ways of knowing about reality. C. A. Coulson and H. K. Schilling underline similarities between scientific and religious understanding, while D. D. Evans and F. Ferré emphasise the differences, the latter going so far as to call for the abandonment of theistic belief in the traditional sense. It is perhaps significant that Coulson and Schilling are scientists, whereas Evans and Ferré are philosophers.

The truth of the theory of evolution is a premiss common to all the authors of this symposium, which includes a short essay by Teilhard de Chardin and an attempt by W. J. Schmitt, an American Jesuit, to accommodate the doctrine of creation to the hypothesis of spontaneous generation. But it is a neo-orthodox Protestant, L. Gilkey, who is the most specific opponent of any claim of literal truth for Scripture. Gilkey considers that it is not the theory of evolution as such, but rather the whole scientific conception of a world governed by uniform natural laws, which is at variance with the literal meaning of the Bible, and declares that 'unlimited change and unqualified purposelessness'—characteristics of Darwinian evolutionism—'had been equally implicit in every scientific advance since Galileo' (p. 164). This however is simply false: classical astronomy, chemistry and physics are conceived in terms of changeless natural laws, and there is nothing in the concept of unchanging natural law which is contrary to biblical teaching. The theory of evolution, on the other hand, is contrary to this teaching, since it puts 'unlimited change' in the place of the biblical picture of an ordered universe, and represents the world as gradually moving from imperfection towards goodness, whereas the Bible teaches that it was created good, and that evil is the result of human sin.

The fundamental objection to this symposium is that all the authors take the theories of modern science as if they were facts, not theories, and make these theories the standard to which Christianity must conform. They thus implicitly (and in some cases explicitly) reject the historic Christian understanding of Scripture as God's Word of revelation; for a divine revelation must necessarily be the ultimate standard by which human opinion is to be judged. In his preface, Barbour tells us that the book is intended to stimulate discussion; it is thus unfortunate that it contains no articles written from the Reformed standpoint, although that standpoint is represented by eminent writers in the U.S.A. as well as in Europe. Such a view agrees that the Bible is not a scientific textbook: to know the world, one must observe and study it; but it also recognises that the Bible lays

down the fundamental framework of all human knowledge, and contends that the observed facts can be better explained in terms of the biblical picture of the world than in terms of that evolutionism which has become the dominant faith of the modern world. May we hope that such a clear acceptance of Scripture as the inerrant revelation of the sovereign God, and thus as the ordering principle of all knowledge, may once more obtain a wide hearing in our own country?

RICHARD ACWORTH

JOHN THE BAPTIST IN THE GOSPEL TRADITION

Walter Wink. Cambridge. xii + 132 pp. 30s.

The author is Assistant Professor in Union Theological Seminary, New York, and this modified version of his doctoral dissertation is in the monograph series of the Society for New Testament Studies. The place of John in Mark, Q, Matthew, Luke, and the Fourth Gospel is systematically examined. In Mark, John is represented as Elijah-incognito, and the 'Elijianic secret' is a corollary of the 'Messianic secret' of Jesus. John both prepares the way for Jesus and also serves as an example to persecuted Christians. In Q we have more direct evidence of Jesus' own estimate of John as the eschatological sign that the kingdom of heaven was at hand. Matthew assimilates John to Jesus, that is, John 'stands on the other side from the "prophets and the law"', he inaugurates the Messianic Kingdom and belongs to the time of its realisation and arrival'. There is the minimum of distinction between John's preaching and mission and that of Jesus. Luke largely follows Mark and Q in his presentation of John but incorporates him into 'his grand outline of redemption history'. This is the significance of Luke's use of (genuine, not adapted) traditions of John's birth. The least 'historical' picture of John is that of the Fourth Gospel, which sees him as 'an ideal witness to Christ', and 'the normative image of the Christian preacher, and missionary, the perfect prototype of the true evangelist, whose one goal is self-effacement before Christ'. Wink's conclusion is that John appears as he does in the gospels, not due to some polemic against the continuing sect of his disciples (as has often been urged), but because of his actual historical significance in relation to Jesus' ministry. Yet the evangelists did not preserve him as an historical fossil. They 'incorporated him in the *kerygma* itself, making him thereby a part of the continuing Christian proclamation'. The whole discussion is well ordered and clearly conducted. The author does not come up with much that is not fairly obvious, and the role finally given to John is what the ordinary reader of the gospels has always supposed was intended by them. But a number of puzzling features are illuminated (e.g. the discussion about Elijah in Mark 9: 9 ff, and the saying in Matt. 11: 12 f.), and fair and critical account is taken of the important work of Trilling on Matthew and Conzelmann on Luke. As a form-critical study the book has the usual defect of attempting to read 'the early church' into the gospel records. Often this is plausible; but it is always speculative. However, students can hardly fail to benefit from so careful and comprehensive a study of John, who was 'the beginning of the gospel'.

D. W. B. ROBINSON

STUDY GUIDE TO EPHESIANS. *Francis Foulkes*. Inter-Varsity Press. 144 pp. 5s. THE MESSAGE OF GALATIANS. *John R. W. Stott*. Inter-Varsity Press. 191 pp. 8s. 6d.

These are two paperback volumes aimed at the elucidation of two great New Testament Epistles. The former is in the nature of a 'study guide', i.e. it is in a handy pocket form, runs to only 144 pages of fairly big print, and contains, in connection with each passage a prayer and notes for further study. The second is longer, and is in the nature of a serious 'commentary', although the needs of the general reader are never forgotten. The Ephesians guide has a striking cover picture of the ruins of Ephesus, and the growing number of tourists who visit the ruins of that city are getting a vivid picture of that great city where St. Paul laboured for three years, and with which the Epistle to the Ephesians has been connected from early times, though not at first with complete regularity and continuity. The author of the Guide is the Reverend Francis Foulkes, Warden of the CMS training centre in Melbourne, a man with wide University experience (Auckland, Oxford, Ibadan). He makes no attempt at fireworks, but provides a clear and intelligent paraphrase of the letter, bringing out in each section the abiding message of the book. It is a good, clear little book, suitable for parish Bible study, or for young students. It does not make much attempt to relate the text to really modern problems—e.g. the section on servants and masters ignores Trades Unions, which have surely affected the whole relationship, and which call for a reinterpretation of the direct master-servant encounter envisaged in Ephesians.

The Galatians volume is a more original and weighty contribution. John Stott's double-first at Cambridge has left its stamp on his work. The book deals interestingly with many linguistic problems, and draws freely on all the modern material available. Perhaps, however, the most obvious influence is that of Martin Luther's commentary. The Rector of All Soul's, Langham Place, finds himself quite at home in the Paul-Luther-Wesley line of succession! The fact that there is a sermon basis behind the book often makes it very readable and arresting. Thus (to summarise his own concluding summary) Stott says 'The answer to the question of authority is Jesus Christ through His apostles. . . . The answer to the question of salvation is Jesus Christ through His Cross . . . the answer to the question of holiness is Jesus Christ through His Spirit.' There is seen the strength, and perhaps the weakness, of the book. It is strong in its clarity, its definiteness, in its easily memorable phraseology. It is weak, if I may venture to say so, in its too easy dogmatism on disputed issues. Of course an episcopal reviewer may be a bit sensitive—it is not easy to find ecclesiastical authority, which one has to exercise with God's help, as wisely as possible, put into the same drawer as the would-be authority of the Judaisers in Galatia! But that is a matter of opinion. I enjoyed the book, and am trying to profit from its sometimes astringent comments. I once wrote a book myself on *Authority in the Apostolic Age*, and I did not find the answers quite as clear, quite so black and white, as does Mr. Stott.

RONALD LEICESTER

VICTORIAN ADVERTISEMENTS. *L. De Vries*. Murray. 136 pp. 40s. THE POSTER: AN ILLUSTRATED HISTORY FROM 1860. *H. F. Hutchinson*. Studio Vista. 216 pp. 105s.

Printed advertising and the poster were nineteenth century developments. The technique of mass printing brought in newspaper and periodical advertising. De Vries' book provides a wide range of Victorian ads classified under health, beauty, miscellaneous and pleasure. All are in black and white, and they constitute almost all the book. By modern standards they are straightforward and unsophisticated, telling the viewer everything even to the point of straining his eyes for the tiny print. But ads also tell us about Victorian standards and ways of life. The concern for cleanness and healthy exercise; the wealth of keep fit machines make one wonder if that industry has declined today. The ladies are stuffed into their tight corsets which seems to have been the centre of Victorian female advertising appeal, but male fashions are not too far behind. New inventions make their appearance—bicycles soon replaced by the motor car, early typewriters, primitive fridges, etc. One surprising aspect of these ads is the general absence of the sturdy British belief in a Protestant God and the British Empire. It is true that a British imperialist shoots a tiger attacking his elephant carriage while an Indian looks on, but religion is represented by Rome. Can this really be typical of allegedly anti-Roman Victorian England? Bovril advertise a smiling young pope drinking their product under the caption *The Two Infallible Powers*, Geraudel's pastilles show a nun, while an elderly pope commends a wine.

The poster began life selling products, and in the process attracted some noted artists. The first world war was a turning point for posters, which began to plead causes. Everyone knows the Kitchener appeal to patriotism, but there is also the appeal to comradeship among the soldiers and the ogre of enemy atrocities. After the war English posters remain conservative, with figures selling products (Johnny Walker, etc.) while the French went adventurous with experiments in design and typography. In the thirties new lines develop beside the traditional. The motor car starts a development in tourism, industrialisation brings such things as safety posters, and then the second war. More propaganda, though radio has dimmed the poster's importance. After the war greater sophistication, much more use of colour, tourism by air, the charities using posters scientifically, abstracts employed. Mr. Hutchinson threads all this together with narrative and history down to modern pop art and contemporary sex advertising. Adverts and posters are part of social history; they reflect, and in part create, opinion. As such these two books are valuable documents.

G. E. DUFFIELD

RELIGION IN A SECULAR AGE: A SEARCH FOR FINAL MEANING

John Cogley. Pall Mall Press. 147 pp. 30s.

The *Encyclopaedia Britannica* is commemorating its two-hundredth anniversary by a series of twelve volumes, entitled *Britannica Perspectives* of which this is one. The author has been engaged for a long

time in editorial work, including the post of religious news editor of the *New York Times*. There is a very obvious—and admitted—journalistic approach in this book. It has three main sections. In the first, *The Many Faces of Religion*, we are given a digest of a number of basic books to describe the various forms of religious expression in the world under three categories: 'Primitive Religion'; 'The Religions of the Orient'; and 'Religions of the Book'. The author disclaims any attempt to discuss these in depth, and they simply provide outline information, reasonably accurate, and with attempts to assess the present state of belief and practice in each case. He lists Christianity under the third category, and gives space to its manifestations in Romanism, Eastern Orthodoxy and Protestantism. Under the last, it is perhaps an American slant that puts Baptists, but not Congregationalists or Methodists under the section on Free Churches. But this first section, but its Introduction and Postscript, is really treating all as manifestations of 'religion', philosophically and comparatively considered, under the guidance of ideas from A. N. Whitehead, Paul Tillich's *Ultimate Concern* or Arnold Toynbee (who writes the Preface to the book) defining religion as 'total concern about Man's World' (note the impressive capitals). Part two is a discussion of *Religion and Modernity*, commendably level-headed, as it explores the themes of the 'Death of God', 'The Secular City', and scientific humanism in its various approaches and effects. In this, he is attracted by Karl Rahner's view of the church as a *diaspora*, no longer a defined Christendom distinct from a heathen world, but a universal presence in the world historical situation, with its characteristics of individual commitment, lay emphasis and sectarian sociology; and with the resultant effects in the secularisation of law, economics, politics and education. Finally, in *The Religious Response to Modernity*, among other reactions to the challenge of the present, he regards *aggiornamento* as the most appropriate in both Roman and Protestant terms; and points out that whatever may be the goals of ecumenism, there is so far no clear religious response to the pressing moral issues of war, sex and race. This is not a profound book, but very much the product of the thought and reading of a sensible, religiously-concerned modern journalist of high repute—a lay assessor. To that extent the two last parts of the book are worth thinking about. There is an odd use of *hubris* (p. 75); a confusion between 'situational' and 'contextual' ethics (p. 78), as of a lack of distinction between T. J. J. Altizer and W. Hamilton (p. 79); and a spelling mistake p. 103 line one. G. J. C. MARCHANT

GROUNDS OF HOPE: ESSAYS IN FAITH AND FREEDOM

Edited by R. R. Osborn. James Clarke. 184 pp. 21s.

The eight contributors to this symposium are, with the exception of Bishop F. R. Barry, members of the Evangelical Fellowship for Theological Literature, and all claim to share a Liberal Evangelical outlook. The book is something of a progress report of theological development since Dr. Alec Vidler's edition of essays called *Soundings* at the beginning of the 'sixties; and even more, it believes that it can point to a situation affording safe anchorage, rather than being in the

previous state of drift. Canon Gordon Hewitt begins with a brief review of theological radicalism in the last fifty years, largely concerned with Barth, Bultmann and Bonhoeffer, but with no notice of that emerging from engagement with philosophical enquiry under the influence of Wittgenstein or Heidegger (except to mention the latter in relation to Bultmann). Dr. F. W. Dillistone has a perceptive chapter on 'The Death of God' discussion, in which Hamilton is carefully distinguished from Altizer, and the latter is assisted, despite himself, to yield some genuine insight, alongside that of Jung, into modern man's need for the renewal of religious imagination. The essay on 'The Doctrine of God' by P. V. Simpson, rejects the intellectualist approach whether philosophical and logical or historical, in favour of that of faith in God revealed as he wills; but the faith seems to be equated to intuition, the revelation is the occasion when God becomes real to the individual. The chapter is really therefore on Faith, and in seventeen pages, many matters are omitted. The longest essay is on 'The Jesus of History Today' by the editor, in which a good argument is made for the view that the Liberal concern for the Jesus of History has been misunderstood and misrepresented. His own appraisal, critical yet convinced that the materials for a historical presentation of Jesus are there, relates to the Bultmannite rejection of history and reactions to it, which give hope that in the correlation of fact and meaning in history writing, the balance towards factuality in the Gospels is being reasserted. There follow three essays on Liturgical Renewal, Church Union and Christian Ethics. The first explores the parochial problems and needs in new forms of service but in fact says little that is new and seems to regard preaching as outdated. The next is a running commentary upon Lambeth Conference statements on Reunion from 1920, with predictable criticism of Tractarian doctrines of episcopacy and restricted intercommunion. Bishop Barry exhibits his masterly powers of lucid, succinct discussion in the third, greatly enhancing the value of the book, with his sure touch on the varied aspects of the contemporary ethical debate. Finally, John Drewett reinterprets the liberal idea of progress, not as inevitable process, but in terms of Christian hope, which ever requires response to God's purpose latent in current opportunities, some of which are here identified. While the essays are unequal in merit, they provide together a number of useful pointers to the way evangelical churchmen can show trustworthy directions out of the religious morass even if all the steps have not yet been made clear. G. J. C. MARCHANT

UPPSALA REPORT

Kenneth Slack. SCM. 1968. 88 pp. 6s.

The publishers chose the right man to write this popular explanation of the WCC Assembly at Uppsala. Kenneth Slack not only brings to the task a wide and long experience; he knows how to combine the graphic pen-picture, the apt quotation, and just enough telling statistics (often with some apposite example), that not only convey something of the atmosphere of this great gathering, but, still more, draw the reader into the experience of sharing the mental struggle and eventual

conclusions of the delegates. He calls it 'a despatch' not a considered assessment, but it is none the less valuable for that. After the introductory text of the Message of the Assembly, in which the theme *I make all things new* is seen in application to the challenging, indeed shocking, events and situations of our time, there follow nine chapters, presenting the gist of the Assembly with the zest of a good story, by which a mass of well-assembled and deployed information is easily assimilated. At the same time the light of a sympathetic and critical appraisal is allowed all the while to play upon the whole affair, asking the right questions, and listening to the unusual, the artistic and dramatic message. Kenneth Slack knows how to cut his way through the mountains of paper and irrelevant material to lay bare the essential significance of this Assembly. He depicts the actual clash of the generations in this Christian gathering, the inexorable thrust of racial, economic and political conditions that test the reality of Christian affirmation—and, even more, action—in these days. The Assembly could respond together to call upon the affluent nations to dedicate one per cent of gross national product for economic assistance to the developing nations—with other help beside; it could not deal realistically with the issue of Nigerian civil war. Like so many Christian gatherings today, it was called to a careful correlation of the programme of involved service in the world community, to that of proclamation and witness to mankind in its desperate need of Christ. Here, then is a book intended for study groups, and questions with references are suggested. It can be well recommended for just this, apart from its inherent interest and usefulness for the genuinely concerned individual

G. J. C. MARCHANT

SHAFTESBURY'S PHILOSOPHY OF RELIGION AND ETHICS A STUDY IN ENTHUSIASM

Stanley Grean. Ohio University Press. pp. xxiv+296. \$7.50.

The third Earl was in many respects a paradigm of the liberal churchman; opposed to revelation and miracle, inclined to identify God and nature, with an optimistic view of human nature that allowed him to stress disinterested affection as the essence of virtue. Tolerant of everyone except Calvinists, Catholics and Thomas Hobbes, he not unreasonably regarded the Anglican church as 'most worthily and nobly Christian'. Shaftesbury is a more important figure in the history of ideas than as a philosopher. He is a bridge between Locke, and Hutcheson and Hume, a cross between a Cambridge Platonist and a deist, the first to prise apart moral philosophy and moral theology. He also provides one instance (Hume is another) of the way in which eighteenth century liberals and moderates turned the anti-Roman arguments of such as Tillotson and Stillingfleet against any form of revealed religion. He certainly does not shine as a philosopher: he seems to have had nothing much to say on most of the live issues of his day—innate ideas, free will, and personal identity. He accords much better with the popular idea of a philosopher as one who offers a 'style of life' than with one who can argue competently about conceptual problems in theology or morals. Dr. Grean shows well his liberalism

in religion and his intuitionism in ethics, though he falls into the trap of thinking that because he has expounded a point with care he has also given a philosophical justification for it. He tends therefore to let Shaftesbury off too lightly particularly, I think, on the problem of moral evil and the supposed coincidence of public and private interest which for thinkers of this style took the place of the orthodox view of providence. Shaftesbury might usefully be compared with Jonathan Edwards. (Not as a metaphysician, but in terms of the history of ideas; as a metaphysician Mr. Edwards would win hands down.) Edwards borrowed from Locke, Hutcheson and the Cambridge Platonists, and like Shaftesbury defended enthusiasm in religion and gave an account of virtue, but from a very different perspective, and for very different ends. And, some think, with a very different measure of success.

PAUL HELM

A GUIDE TO SECOND SERIES COMMUNION SERVICE

C. O. Buchanan. Church Book Room Press. 40 pp. 4s.

This booklet succeeds the earlier booklet by the same author, now out of print, and follows the same lines, though brought up to date and slightly abbreviated. After giving a brief background it discusses the Series II Communion Service in general and then in detail, and deals with a number of practical points which arise in the use of the Service. Other chapters deal with 'the climate of experiment', make proposals for the procedure to be used in a parish, and urge Evangelicals to join in the experimentation. Four appendices deal with the text of the controverted points, the OT lessons, proposals for experimentation in a parish, and with the question of further consecration. The question of Reservation is not mentioned. There is also an important chapter on doctrinal ambiguity, ably defending, for instance, the acceptance of the compromise wording in the Prayer of Thanksgiving. Those who use or are considering the use of this Service will find the booklet very useful: both in explaining its contents, and in guarding against mistakes which can easily be made among the myriad variations the Service permits. The author's enthusiasm for most of the Service comes through clearly, and after reading the booklet it is somewhat of an anti-climax to read again the Service to which he refers!

Colin Buchanan refers to Clause V of the *Prayer Book (Alternative and Other Services) Measure* as if it were designed to break down uniformity. It was not. It was introduced along with Clause VIII on the insistence of the House of Laity in order to redefine lawful authority and secure some order: and it is doubtful if some of his suggestions under Clause V are within that spirit. He also justifies experimentation by a fashionable, but fatuous and irrelevant appeal to Abraham. He should know better. And it will take more than his eloquence to persuade your reviewer that the shorter words of administration (in their context) are unobjectionable, or that the Ante-communion is 'fully' able to replace Morning or Evening Prayer. But his enthusiasm is a good fault in a book of this sort if the Service is to be given a fair chance: and in general it is a very helpful work.

H. R. M. CRAIG

THE SECOND SERIES COMMUNION SERVICE:

WHAT ARE THE ISSUES?

R. T. Beckwith. Church Book Room Press. 8 pp. 1s. 3d.

The object of the booklet is stated to be to help people make an enlightened and responsible judgment about the Series II Communion Service, and it does just that. There is no pretence at commending its use, nor is there an outright condemnation of the Service. It is a dispassionate appraisal with a brief marshalling of some of the evidence for and against. The writer's conclusion is stated in the form of a query: '... may it be suggested that the consideration listed under "Doctrinal Changes" weigh heavily against the service, while those listed under "Adaptation to Modern Conditions" weigh heavily in its favour?' Whilst heartily agreeing with the former we might seem uncharitable in begging to dissent from the latter. And one would hope that we are not really intended to take seriously the further statement: 'If the former are unedifying, the latter are edifying, and opinions differ as to which are the weightier!' It was wise to include a simple instruction as to how to make comments and suggestions known in the right quarters; and the appeal for 'a humble respect for the consciences of others who may come to a different conclusion from oneself' should be heeded by us all.

D. K. DEAN

SUBSCRIPTION AND ASSENT TO THE THIRTY-NINE ARTICLES

CIO. 77 pp. 9s. 6d.

This document is the first report of an on going Commission on Christian Doctrine appointed by the two Archbishops. The Commission consists of eighteen members almost all of whom are engaged in the professional teaching of theology (amongst them are the Rev. E. M. B. Green and the Rev. Dr. J. I. Packer). It was asked by the Archbishop 'to consider the place of the Thirty-nine Articles in the Anglican Tradition and the question of subscription and assent to them'. The report is the result of its deliberation on this subject. Its tone is impartial, balanced and judicious; its contents survey the attitudes in Anglicanism towards the Articles. By and large, the Commission comes down for the status quo. 'The Commission has weighed the arguments on both sides and is not prepared to recommend either that the Articles be no longer printed with the Prayer Book or that mention of them be omitted from formulae of subscription within the Church of England' (para. 74). 'The proposal for light revision did not on balance commend itself to the Commission' (para 79). 'Some subjects for additional Articles were proposed; but in view of the uncertain fate of the enterprise no attempt was made to produce even a sample article on a fresh topic.' 'We might, however, learn a useful lesson from the Second Vatican Council, which defined no dogmas and uttered no anathemas' (para. 79, 86). The Commission recognised that 'general assent' in the sense of 'incomplete assent' does not satisfy the requirements of subscription. 'The Act of 1865 retained the word "assent" and it is this, rather than any intentions by indivi-

duals in the debates, which has legal force. Thus in law the situation remains essentially what it was' (para. 8). The Commission recognised that some ordinands and clergy subscribe to the Articles most heartily, but that others do so uneasily with 'reserves and qualifications'. To 'ease the conscience' of these latter the Commission recommends a variation in the form of subscription (though it does not examine the morality of this matter to reach this objective.) However, it does not recommend that the occasions of subscription should be curtailed or that reference to the Articles should be eliminated, though it suggests that it is not necessary that the Articles should be read to the congregation. In an appendix occupying about a third of the report, two unidentified members try their hand at revising the Articles. It is not possible to review this appendix here but theologically it leaves much to be desired.

DAVID BROUGHTON KNOX

THE ECUMENICAL MOVEMENT IN WORLD AFFAIRS

Darril Hudson. Weidenfeld and Nicolson. 286 pp. 63s.

Dr. Darril Hudson's book derives its importance which is substantial from four considerations. There is a large literature about the ecumenical movement as such but not much has been written about certain aspects of which he treats. It is a work of exceptionally thorough detail and careful verification of sources. It starts with the Hague Peace Conference of 1907, it carries the story up to the Second World War with a brief summary of post-war developments. And finally, it has been written at a time when some of the main actors are, if not on the stage, still alive, and Dr. Hudson has taken pains to consult them. Much of the story is taken up with the great ecumenical conferences of the past fifty years, to the extent that they were concerned with world affairs and not exclusively with the internal life and relationships of the churches. Edinburgh 1910, Stockholm, Oxford, Tambaram, and the founding of the Commission of the Churches on International Affairs are all milestones on the road. The connecting link between these events, in the field of church work for peace and international understanding, was the well-known World Alliance for Promoting International Friendship Through the Churches. It was founded, somewhat unfortunately, in the early days of August 1914, although it had been long planned. It continued its work until the Second World War and had some notable initiatives to its credit. But after 1945 the temper and nature of international relations, and of the churches' approach to them, changed drastically. The Alliance criticised, but did not survive, the establishment of the Churches' Commission on International Affairs. But the Alliance was a pioneer and this is often forgotten, although not by Dr. Hudson. I was never much attracted to it myself, firstly because there were too many Christian pacifists who gathered around it, and secondly because its public statements were often made without due consultation, and in such broad terms that they could not be other than 'a good thing' and nothing else. Two small criticisms to conclude. I don't think the book gives enough space and weight to the work, in this sphere, of the International Missionary Council; and next to nothing is said

of the importance of the Lausanne Treaty which, in effect, stabilised the position of the Ecumenical Patriarchate in Istanbul.

KENNETH G. GRUBB

THE GREEK PATRISTIC VIEW OF NATURE

D. S. Wallace-Hadrill. Manchester University Press. 150 pp. 35s.

The purpose of this interesting and entertaining little book is to correct the common misconception that the Church of the early centuries took up a rigidly 'puritanical' and world-renouncing attitude towards the natural order, attaching little or no importance to the created universe and its beauty and even associating the objects of the senses, including the physical nature of man, with moral evil. To show that this was far from being the case, Dr. Wallace-Hadrill invites us to look at some of the Greek Fathers of the first four centuries and see how often their writings reveal a keen interest in, and appreciation of, the world of sun, moon and stars, the changing seasons, beasts, birds and fishes, the moods of the weather, bodily health and sickness, and man himself in his bodily and spiritual nature, the link between the world below and the world above. This should not be surprising: (a man would need to be a very consistent Manichee to refrain from ever remarking that it was a lovely day or that the garden looked beautiful, and the Fathers were no Manichees) though the deliberate omission from the book of all 'the evidence presented by early monasticism and its associated rigorist and ascetic practices' does mean that we are given an incomplete, if not rather one-sided, picture. These Christian writers were alike in their attitude to science. With the possible partial exception of Nemesius and perhaps Basil, they regarded the study of nature as, at best, a preparatory discipline for the pursuit of knowledge of reality (as opposed to mere probability), and, at worst, as a waste of time. They were uncritical in their acceptance of old wives' tales and relied much more on tradition than independent observation. Nevertheless they were interested in their surroundings, and a great deal of curious and fascinating information can be gathered from their writings, though they vary considerably in the extent to which they draw on first-hand experience and in their positive appreciation of nature.

Dr. Wallace-Hadrill tells us a great deal, not only about Basil, Gregory of Nyssa and others, who set out to write about the Creation, but also about the miscellaneous occasional allusions in other authors to cosmology, meteorology, agriculture, zoology, medicine and anthropology: a strange assortment of sense and nonsense ranging from the astronomical speculations of Basil to Clement's observations about battery hens. Of more importance is the discussion of the appreciation of natural beauty. Attention is rightly called to the very unusual (in the ancient world) and almost 'romantic' delight in wild mountain scenery shown by Basil in his description of his hermitage on the Iris. More, however, might have been said about liturgical praise of the Creator, and especially the long enumeration of the works of God in the anaphora of the *Apostolic Constitutions*. The whole book is

scholarly and reliable and has a useful bibliography. 'Epistle 38' of Basil, however, should properly be ascribed to Gregory of Nyssa; 'Libanus' appears twice for Libanius.

G. W. H. LAMPE

AFTER LIVINGSTONE. *David Picton Jones*. Published privately from 3 Old Court House, Old Court Place, London, W.8. 133 pp: 35s. GUBULAWAYO AND BEYOND. *M. Gelfand*. Chapman: 486 pp. 63s.

David Picton Jones was a Congregationalist missionary from Wales who at the age of 22 went out to Central Africa to do pioneer work. It took him over six months to trudge the thousand miles from Zanzibar to Ujiji. Two of his first three children died in Africa one through starvation. Picton Jones was a quiet unassuming yet brilliant man. He reduced Kimambwe, a Bantu language, to writing; he translated the Bible in his 'spare' time, refusing any remuneration from BFBS for his labours. He virtually founded the town of Kawimbe and he left this charming reminiscence of his work in Africa from 1882 to 1903. It is illustrated with line drawings and a map often from contemporary sources, and throws considerable light on African life in those early days. It deserves a wide readership.

The second book is an edited version of the early Jesuit missionary letters between 1879 and 1887, and the editing is done by Dr. Gelfand, a medical professor in Rhodesia. Naturally a book on this scale is much more detailed than that of Picton Jones. This early Jesuit mission was a failure though in a sense it prepared the ground for the next Jesuit mission in the 1890s. The reasons for the failure vary according to writer. In 1890 Dr. Emil Holub thought the mission failed because the authorities in Rome were ignorant of African conditions and because the Belgian leader Henry Depelchin used the wrong tactics. Gelfand thinks the cause was medical-fever. Prior to 1879 Southern Africa was largely a Protestant domain. The industrious and tough Boers had their Calvinist faith brought from Holland and fortified by Scottish ministers. Further north was the Congregationalist LMS. Depelchin had the grandiose idea of establishing rapidly a chain of RC mission stations with his internationalist European band including Augustus Law, son of an Anglican cleric who had seceded to Rome. To succeed the Jesuits had to win support from the native leaders, who appear from these records as much shrewder than often thought. The Barotse king Lewanika favoured the Protestants, and refused the Jesuits entry, a bitter blow to their morale. But they pushed on elsewhere, not always grasping the differences between African tribes, and, in contrast to their Protestant counterparts, amazingly ignorant of elementary medicine. The real breakthrough came with the advent of the Chartered Company to Rhodesia. The Jesuits varied from friendliness to coolness towards the traders, especially when the latter took African mistresses. But it was disease which really defeated these Jesuits. Their overstretched manpower could not sustain the losses. Professor Gelfand has provided the sources; every reader can now assess the situation of this early missionary failure for himself.

G. E. DUFFIELD

SUSANNA WESLEY AND THE PURITAN TRADITION IN METHODISM

John A. Newton. Epworth. 216 pp. 35s.

Ever since Macaulay's famous though unjustified stricture 'Puritanism' has been a dirty word; and in recent years Methodism has too easily been among its detractors. It is a very salutary thing, then, that Mr. Newton's study should seek to assess the place and the contribution of the Puritan tradition in Methodism. It is all the more pity that his study stops with the eighteenth century. What he does is to give us, in some measure, a life of the Mother of the Wesleys, the famous twentyfifth daughter of Dr. Samuel Annesley, paying particular attention to her debt to her Puritan father and his friends, a debt she did not renounce when at the age of thirteen she left Dissent for Anglicanism, and shewing how that Puritanism was passed on to her children, especially John, and found an echo in early Methodism. There is unfortunately no attempt to assess the strength of the tradition in Methodism today—and to that extent, Mr. Newton's title is a misnomer. But he does bring out the traditional Puritan emphases: its high conception of the ministerial office; its love of truth and simplicity; its self-discipline (as distinct from an imposed discipline); its stress on moral and pastoral, rather than technical, theology; its home religion and training of the young in courtesy and manners; its bringing all doctrine and churchmanship to the touchstone of Scripture; its stressing the sovereignty of God rather than personal feeling—and so on. All these are seen in Susanna and are—or were—typical of Methodism at its best. A most interesting passage (pp. 49 ff.) stresses the fact that a Puritan home was far from laughterless; and the present reviewer, who was brought up in a home that many would consider Puritan, can vouch for the fact that it was full of gaiety. The account of Susanna's change from Dissent to Conformity is particularly interesting in view of present-day relations; and one paragraph (on p. 25) might easily be a summary of the question of conscience faced by many today in both Anglican and Methodist churches. The study is unusually free from typographical and similar blemishes; but Mr. Newton should have noted (p. 72) that Nahum Tate's poem appears in the first and not only the 1697 edition of Samuel Wesley's *Life of Christ*; there are two misprints in footnote (1) on p. 88, and on p. 141 the third footnote clearly refers to a later quotation on the same page; while Mr. Newton's notes must have led him astray, for on pp. 174-5 a reference to a letter of Susanna's to her son Samuel, and the relevant footnote, are confused and not in accordance with his authorities. Nor does her quotation from Richard Baxter (pp. 144-5) justify the statement that Baxter believed in the Real Presence (in the commonly accepted use of that term). But these are comparatively minor points. All in all, the volume is a study in a spirituality that has much to teach us, Methodists and Anglicans, of the twentieth century.

OLIVER A. BECKERLEGGE

JOYFUL SERVANT: THE MINISTRY OF PERCY HARTHILL

A. M. D. Ashley. Abbey Press. 103 p.p. 10s. 6d.

Many will be glad to read this account of the life and work of Percy Harthill, for twenty years Vicar and Archdeacon of Stoke on Trent. He was a worthy follower in the train of the Christian Socialists, and his undeviating loyalty to his convictions probably cost him the high preferment which many expected him to gain. Miss Ashley well brings out the essentially pastoral character of his ministry, which explains the universal respect and affection in which he was held even by those who strongly differed from his political and ecclesiastical views. Those who remember him in Convocation and the Church Assembly will recall his stocky figure and jaunty, defiant posture when defending the position he held. Like every other bonny fighter he received a careful and considerate hearing from those bodies. It is somewhat surprising that he was never strongly critical of the central councils of the Church even though he knew they failed to measure up to the standard he set for them in his Convocation election address — 'I hold that the first duty both of Convocation and the Church Assembly is to further the Church's missionary work throughout the world and to strengthen its witness in the social life of our nation.'

JOHN GOSS

SCOTTISH NATIONALISM

H. J. Hanham. Faber. 250 pp. 36s.

Professor Hanham is not a Scot, but he is a sympathetic observer of Scottish nationalism. The bulk of the book is concerned with modern Scottish nationalism (plus the 1946 SNP manifesto) but I found the earlier analysis more interesting. Hanham shows the origins of the Scottish nation, the shifts in population, the struggle with the Irish Celtic invaders. Interestingly enough the native Scots seem to have held their own even among the hierarchy of so Irish an institution as the Scottish RC church, now about 825,000 souls. On the political front Hanham shows how the larger Scottish towns are very much two class, the wealthy and the workers with very little in between. In strict economics Scotland has had a very good deal from Whitehall since the War, but the weakness of the Scottish middle class has meant little scope for getting on, hence the migration south. Another manifestation of this weakness is the lack of suburban growth comparable to England or America. Hanham shows how Gladstone gave Scottish Home Rule a boost after 1886 when Irish problems brought the subject to light. He looks at literary nationalism, how the expository tradition among Kirk clergy led many of them into journalism, colourful characters like Rev. James Begg, and at the Edinburgh snobs who regarded nationalism as the last bolthole of lunacy. Then he turns to the modern SNP tracing its growth, Winifred Ewing's bye election success and SNP local election gains which have not been sustained in the latest local elections. The book is a valuable analysis of Nationalism in Scotland, though it is surprising that the Kirk does not come into it more. Perhaps because Hanham sees nationalism as too much linked with the SNP.

G. E. DUFFIELD

SHORTER NOTICES

THE CHURCH IN S. AFRICA. *P. Hinchcliff*. SPCK. 116 pp. 9s. 6d. CLERGY AND SOCIETY 1600-1800. *A. Tindal Hart*. SPCK. 120 pp. 9s. 6d.

These two volumes start the *Church History Outlines* series, intended to distil recent specialist work for the ordinary reader. Both writers are acknowledged experts. Professor Hinchcliff comes from the Church of the Province and has written on Colenso. His main concern is Protestant Christendom; he records the nineteenth century disputes with liberal theology, the Colenso affair and the parallel dispute within Presbyterianism centring round Andrew Murray, the Scottish emigrant and conservative leader. Alas the Church of England in S. Africa does not even get a mention, but the author is fair on apartheid conceding that probably most white Christians are content with it. Dr. Hart writes with wit and erudition, and shows how the Elizabethan clergy came mainly from humbler origins than the Victorians with whom his book concludes. Victorian parsons married into or came from the gentle classes, possessed education and sometimes means as well. Things today seem to be turning full circle to the situation of the first Elizabeth's day. These two volumes make a valuable start to a popular paperback series.

THE SECULAR MEANING OF THE GOSPEL. *P. Van Buren*. Penguin. 206 pp. 5s. THE SECULAR CITY. *H. Cox*. Penguin. 287 pp. 6s. THE SEXUAL BEHAVIOUR OF YOUNG PEOPLE. *M. Schofield*. Penguin. 271 pp. 6s. TWILIGHT OF THE IDOLS AND THE ANTICHRIST. *F. Nietzsche*. Penguin. 208 pp. 5s.

Penguin continue their good work of making hardbacks available cheaply. The first two are American radical contributions. The third contains a report based on about 2,000 interviews in England and shows the sexual promiscuity is not as prominent as some have alleged. The last is a pair of the later works by a nineteenth century German thinker, who was passionately anti-Christian. Nietzsche was a believer in violence and power; he maintained that Christianity was the greatest corruption and that corruption took place from its very birth, and that when the Renaissance bid fair to liberate men, Luther snuffed out its light. It is vigorous polemic, but the nineteenth century anti-Christians are the forerunners of much modern secularism.

ORGAN BUILDING AND DESIGN

P. G. Anderson. Allen and Unwin. 359 pp. 75s.

Andersen is a Dane, and was asked by the Royal Danish Conservatory of Music in Copenhagen to lecture on organ design and history, and a further request from the Danish National Museum added organ architecture and location. He says that time and circumstances prevented him doing much research into archives, but he believes the instruments themselves provide the best source material. The author designed the new organ in Geneva Cathedral and the illustration makes at least one reader anxious to return to that historic Protestant building to

see its magnificent modern addition. For all the modest disclaimers this is a technical and semi-specialist book replete with charts, diagrams, scientific equations and 123 excellent plates. The building of organs is fully described with its historical development since the Middle Ages. He shows the pioneering work of the Low Countries in the Renaissance period. The Calvinist Reformation saw a certain reaction against organ ostentation, but gradually the organ re-established itself. But it took till about 1700 for the Dutch Calvinists to use the organ for congregational singing regularly. The German Lutherans always treated the organ more sympathetically. The developments in RC France and Spain are described. Then comes England with the major mid-nineteenth century change of pedal work, allegedly due to Mendelssohn.

The Reformation made a decisive difference in organ use. The Gothic pre-Reformation organ had one manual usually but this was developed rapidly to meet the need for vernacular chorales and interludes. The Thirty Years War halted this development. Towards the end of the century Andreas Werckmeister inaugurated the Golden Age of organ building and the development of the baroque organ. Concluding chapters in what must surely become a standard reference work cover the location of the organ, the modern electronic organ revolution, and maintenance and repair.

A FUNNY THING HAPPENED TO ME ON THE WAY TO ST. PAUL'S

Martin Sullivan. Hodders. 128 pp. 5s.

This paperback by the Dean of St. Paul's is written for the casual visitor to the Cathedral, who 'wonders what it is all about'. Successive chapters deal with the Resurrection of Christ, with whether religion is an escape from reality, with love as the supreme Christian duty, with sexual morality, with prayer, and the last two chapters survey critically current trends in the Church of England and in Church worship. It is a book of rather uneven quality, containing some very worthwhile passages, and others less so: the whole book giving an impression more of almost random observations on the Christian message and current trends, rather than of a sustained argument. It must therefore be questioned whether this really is the type of book that would appeal to, let alone convince, the 'casual visitor'.

TREAT ME COOL, LORD

Carl Burke. Fontana. 160 pp. 3s. 6d.

Carl Burke is Chaplain of the Erie County Gaol at Buffalo in New York State. Concerned that traditional 'prayer talk' is foreign to the youngsters with whom he has to deal, he has worked with them over a period of years in the phrasing of prayers in their own language. This paperback is part of the result. It contains prayers, loose paraphrases of some psalms, litanies, worship services for gaol, and daily devotions, all written in language of which the book title is a fair sample. For those who do not speak such language there is a useful glossary at the back. Most readers will find a 'sameness' about many

of the prayers, and the theological poverty in most of the thoughts expressed, though their sincerity is not doubted. Those who work with young people who speak mostly in this kind of idiom will, none the less, find the book of some value.

THE BOOK OF BOOKS

Klaus Koch. SCM. 192 pp. 10s. 6d.

This book, by the Professor of Old Testament in the University of Kiel, is, quite simply, an account of the growth of the Bible. It is designed to bring the results of critical scholarship on the Bible within the reach of the general reader. The position adopted is often pretty radical, but there is a constructive approach towards Scripture which exhibits the authentic Christian faith of the writer. Obviously in a paperback of 192 pp., no author can do more than summarise the current critical orthodoxy, or give his own views—in both cases without much argument: one can only say that many readers will find here a great deal that is they will want to question. The book is pleasantly written, and covers its immense range with deceptive ease. But whether, when there are already many books on the market dealing with precisely the same material, there was any real justification for another will be shown in due time by the sales.

LETTERS FROM HASTINGS, 1908-1912

Pierre Teilhard de Chardin. Herder and Herder. 206 pp. \$4.95

When an author becomes popular, everything that he wrote begins to be thought worthy of publication. Teilhard de Chardin's *Letters from Hastings* give a fresh and often attractive description of the Sussex countryside, as seen through the eyes of a French Jesuit student; but we may be sure that these letters home would never have been published if their author had not now become the object of something like a cult. The letters give disappointingly few glimpses of Teilhard's theological studies, and though they recount his first meetings with Charles Dawson and his first visits to Piltdown, they stop short of his finding of the crucial 'canine tooth' there in 1913 and throw no light on the enigma of the Piltdown fraud. The translation is generally adequate, but contains a number of odd gallicisms, like this sentence of p. 158: 'a . . . town located on one of the three main cirques in the hills surrounding Hastings (they extend from Folkestone to Eastbourne, touching Tamise to the north).'

ANNUAL BULLETIN OF HISTORICAL LITERATURE LII

Edited by H. R. Lyon. Historical Association. 133 pp. 10s.

This paperback covers 1966 publications mainly, and is divided up chronologically into twelve sections each by a different author. It is a useful reference work covering books and articles in English and a fair number also in foreign languages. The only oddity is that the publishers have used unnecessarily thick paper with the result that it is much too bulky for a stitched paperback.

THE TREATISE ON THE APOSTOLIC TRADITION OF ST.
HIPPLYTUS OF ROME

Edited by G. Dix revised by H. Chadwick. SPCK. a-p, lxxxii + 90 pp. 30s.

Here is a reissue of Dix's prewar Hippolytus, which Professor Chadwick has corrected and undated. Chadwick's preface is a model of judicious summary of subsequent scholarship, and he has added further notes here and there. The edition has been superseded by the 1963 Botte edition, and so becomes a popular UK edition for students. What is quite appalling (no other word would be fair) are the production standards. The new material is set up on a typewriter, and is barely legible on some pages. Sometimes it is printed in black and sometimes apparently in grey. Parts of letters and words are missing on some new notes, and the printing is so bad that it is doubtful how much use the book will be.

THE TEMPLE. *George Herbert.* Scholar. 195 pp. n.p. ENGLISH
POEMS COMUS 1645. *John Milton.* Scholar. n.p.

These are two facsimile editions pleasingly reprinted by photography on a cream paper. The Herbert has a two page introductory note, and the Milton one page. The former is reproduced from a British Museum 1633 book and the latter from a Bodley original. Both are excellently reproduced without touching up and without that irritating ink unevenness which mars so much offset reproduction. The Herbert shows a Caroline country parson writing Christian verse, while the Milton reproduces the first part of Milton collected poems without the Latin second part of the 1645 original. A valuable pair of facsimiles.

DICTIONARY OF BIBLE PERSONAL NAMES. *H. H. Rowley.*
Nelson. 168 pp. 25s. DICTIONARY OF BIBLE THEMES.
H. H. Rowley. Nelson. 114 pp. 18s.

Having won his spurs as an OT scholar, Professor Rowley is devoting his retirement to a considerable literary output. These two books are popular dictionaries with the information involved highly compressed, and both are based on the RSV. The first reckons to give all the names that appear in the RSV, and entries vary from one line with biblical references to nearly a page. The information is almost entirely factual rather than critical, and confined to the Bible and Apocrypha with very occasional mentions of extra-biblical texts like Ras Shamra. The second book is more problematical since any attempt to write on Bible themes in a paragraph or two must mean taking sides on disputed issues. Rowley's preface says that he concentrates on the Bible and not on theologians' views, but in practice this theoretically admirable distinction is not viable. Most of the articles are biblical, some from the Apocrypha and some from non-biblical sources (e.g. Essenes). Basically both books are admirably biblical though in the second some of the more disputed subjects require a little caution.

DICTIONARY OF THE COUNCIL

J. Deretz and A. Nocent. Chapman. 506 pp. 63s.

The idea behind this book is excellent—to provide all the key passages of the Vatican two documents arranged under headings and cross-referenced. All sixteen Vatican Two documents are covered and a comprehensive index provided. The book bears out the publishers' claim of 'an invaluable tool for study and reference'.

Book Briefs

Hardback

A New Road to Ancient Truth by Tenko-san, Allen and Unwin, 183 pp., 35s., contains an English translation of a Japanese spiritual leader's writings. **Stories Jesus Told** by N. J. Bull, Evans, 93 pp., illus., 12s. 6d., contains nine parables retold with background material inserted and in expanded story form. The readership is younger children. **Goodbye, Jehovah** by W. Miller, Hodders, 206 pp., 25s., is a characteristically American book which pots down the latest radicals; it might please those who like predigested scholarship done by journalists. **Ludwig Wittgenstein: An Introduction to his Philosophy** by C. A. van Peursen, Faber, 120 pp., 30s. is a translation from the Dutch and provides a useful introduction to an influential thinker. **We Who Serve** by Augustin Cardinal Bea, Chapman, 192 pp., 35s. is an exposition of the idea of service by a leading RC ecumenist. **The Church is Mission**, Chapman, 186 pp., 30s. is an RC symposium containing 14 pages on mission from the 1968 Irish National Mission Study Week. **Ecumenism in Focus** by Cardinal Bea, Chapman, 311 pp., 63s records RC ecumenical progress as one closely involved saw it. **The Festal Menaion** translated by Mother Mary and Kallistos Ware, Faber, 564 pp., 84s. is a new translation from Greek (replacing an earlier eccentric one) of the services for nine out of the twelve Orthodox Great Feasts. **Adam** by D. Bolt, Frewin, 151 pp., 30s. is a new edition of a retold story of Adam which C. S. Lewis once commended. **The Christ, the World, and You** by Presbuteros, Stockwell, 200 pp., 17s. 6d. is an Australian clergyman's evangelical comments. **The Psalms: The Jerusalem Bible**, DLT., 357 pp., 28s. is a book of Psalms compiled and introduced by Alan Neame for public and private use. The binding is modern, but the type design is as poor as the Jerusalem Bible. **Man at the Top** by R. Wolff, Coverdale, 131 pp., 21s., is a popular American book about leadership. **Words Fiftly Spoken** by D. G. Barnhouse, Coverdale, 242 pp., 24s., gives the basic thinking of a noted American preacher. **Run Baby Run** by N. Cruz and J. Buckingham, Hodders, 240 pp., 25s., is more American gang warfare fizz in the Wilkerson vein. **The Richards Bible Story Book**, Marshalls, 512 pp., 45s., is an illustrated retold series of Bible stories for children with discussion questions at the end.

Paperback

The Pentateuch by W. W. Simpson, Mowbrays, 63 pp., 5s., is No. 5 in the Mini-commentary series. **Tibetan Tales** by G. T. Bull, Hodders, 124 pp., 5s., is a new paperback edition. **Why we should keep Religion in our Schools** by P. Cousins, Falcon, 24 pp., 1s. 6d., is a spirited, popular and convincing defence of R.I. by one who knows, plus an appendix exposing incorrect Humanist figures. **The Book that Speaks for Itself** by R. M. Horn, IVP, 127 pp., 4s. 6d., is an assessment of what the Bible says about itself. **Readings for Religion** by R. Goldman, Routledge, 238 pp., 10s., is a new edition of a 1965 original. **Black Power** by S. Carmichael and C. V. Hamilton, Penguin, 199 pp., 6s. is a study of the American situation, even more relevant now than when it first appeared in 1967. **Christian Upbringing** by A. M. Stibbs and O. R. Johnston, CBRP, 16 pp., 2s. 6d., is in the *News Extra* series and is a popular pamphlet, illustrated throughout, on bringing up a Christian family. Mr. Stibbs contributes the biblical exposition and Mr. Johnston the educational material. A useful book to give to those who will not read anything very large; the presentation is entirely popular. **Precious Remedies Against Satan's Devices** by Thomas Brooks, Banner, 253 pp., 7s. 6d., is a reprint, reset not photographed, of a seventeenth century Puritan classic on the devil. It contains also a four page brief biography by Mr. S. M. Houghton. The work is laid out in the characteristic Puritan fashion with heading, subheadings and further break downs. It is a practical work of pastoral importance, and unlike so many moderns it takes the devil seriously and shows the Christian how to defeat him. **The Journey Inwards** by F. C. Happold, DLT, 142 pp., 12s. 6d., is a simple guide to contemplative meditation. **The Bitter Road** by J. H. Baumgaertner, Concordia, 104 pp., \$1.95. **By Request** BBC, 72 pp., 5s., gives selections from the BBC ten to eight programme. **The Amplified NT**, Marshalls, 681 pp., 10s., is a paper edition of an old favourite. **The Reformed Electoral System in Great Britain, 1832-1914** by H. J. Hanham, Historical Association, 39 pp., 3s. 6d., contains the valued *multum in parvo* we have come to expect from HA monographs. **Mediaeval European History** by R. H. C. Davis, Historical Association, 48 pp., 3s. 6d., is the second edition (revised) of a select bibliography that first appeared in 1963; it is a judicious annotated survey divided up into short sections and intended primarily for students. **Wife to Mr. Milton** by Robert Graves, Penguin, 416 pp., 7s., is a new edition of an historical novel concerning the trials of Milton's wife who left him and then later returned. It originally appeared in 1942. **Run Today's Race**, Marshalls, 92 pp., 6s., contains selections from Oswald Chambers arranged for every day in the year. **Runaway World** by Michael Green, IVP, 125 pp., 4s. 6d., asks whether Christianity is escapism or whether those who refuse to consider its claims are not the real escapists. **Boethius' Consolation of Philosophy** translated and introduced by V. E. Watts, Penguin, 188 pp., 6s., is a new translation of a work by a sixth century Christian on Greek philosophy which became very popular in the Middle Ages. **On Being the Church in the World** by J. A. T. Robinson, Penguin, 190 pp., 5s.,

is a straight reprint of a selection of essays originally published in 1960. **Under-Eights C**, Salvation Army, 196 pp., 10s. 6d., is the third in a series of Bible teaching aids for the three-eighths, and covers a one year course. **Missionary Methods** by Roland Allen, Lutterworth, 179 pp., 10s., is a new edition of an old favourite. **The Church of Judas** by J. H. Walker, Epworth, 168 pp., 16s., is posthumous Methodist work in which the radical author contends the Church has betrayed Christ. **Holy Common Sense** by D. H. C. Read, St. Andrews Press, 78 pp., 6s., is a popular exposition of the Lord's Prayer. **A New Look at the Apostles' Creed** edited by G. Rein, St. Andrews Press, 87 pp., 5s., contains fifteen radio broadcasts translated from German. **Introductory Studies in Contemporary Theology** by R. L. Reymond, Presbyterian and Reformed, 242 pp., \$4.50, provides transatlantic studies of Mascall, Wieman, Brunner, Barth, Bultmann and Tillich. **Black and Free** by T. Skinner, Paternoster, 127 pp., 6s., is the story of an American negro Evangelical. **Red Sky at Night** by L. T. Lyall, Hodders, 125 pp., 5s., shows Communism confronting Christianity in modern China. **The Noble Army** by C. Tigar, Blond, 109 pp., 9s., is a piece of Jesuit hagiography. It cannot be commended, for it distorts historical perspectives on the alleged 'martyrs' of sixteenth century England, and is not free from errors of fact such as Cranmer *asking* to solve Henry's matrimonial problem! It is to be hoped that RC schools will find better books than this. **Save or Spend?, Work to Live or Live to Work? Do we have to get on with People?, Trade Union Christians?, A Place this size won't miss it . . .** all by M. Cox and **Fair's Fair** by J. Parsonage, all SU, 2s. 6d., form a series of booklets which are really a set of identical four page pull out leaflets for discussion material. **Family Planning, Appreciation begins at Home, Wait till your Father comes Home, Why all this Suffering?** all by M. Warde, SU, 2s. 6d., is a similar set for wives and parents' groups. **Intelligent Theology Vol. 2** by P. Fransen, S.J., DLT, 157 pp., 15s., contains a series of journal articles (mostly translated) on the subjects of Roman sacramental understanding of confirmation and priesthood. **NT Christian Unity** by P. W. Howe, SGU, 24 pp., 1s. 3d., is an evangelical anti-ecumenical sermon based on John 17. **And This is Joy** by Joy Webb, Hodders, 95 pp., 5s., is an account of the *Joystrings* pop group. **The Light of the Cross** by G. Huelin, Bles, 94 pp., 7s. 6d., contains sermons round the words of the Cross. **Not so much a programme . . .**, SU, 24 pp., 2s. 6d., is a popular illustrated study guide to the EA report on Evangelism. **Why the Evangelical Library must go on; an urgent appeal** by D. M. Lloyd-Jones contains a report and an assessment of the library's financial plight, which merits attention. **John, Johannine Epistles and Revelation** by H. K. Moulton, Mowbrays, 71 pp., 5s., is another mini-commentary. **Gospel of John for Today** by T. Coates, Concordia, 144 pp., 17s., contains 60 brief devotional meditations. Fontana have added to their paperback reprint lines **The Future of Man** by Teilhard de Chardin, 332 pp., 6s., and **Making Religion Real** by Nels Ferré, 159 pp., 3s. 6d. **Storm over Borneo** by R. Peterson, OMF, 43 pp., 2s. 6d., records the attack by the Dyaks on a Christian minority group. **Out of Silence** by M. Sorrell, Hodders, 127 pp., 6s., tells the story of a woman journalist struck down by sudden illness and

her struggle to recover and rehabilitate herself. **The Christian Persuader** by L. Ford, Hodders, 159 pp., 6s., is now in paperback. **Games Galore** by P. Goodland, SU., 88 pp., 5s., contains a vast amount of condensed information about all manner of games, and should help youth club organisers. **Acts and Reports of the Reformed Ecumenical Synod**, no publisher or price, contains the record of the 1968 Amsterdam assembly. **Let's Look at Lourdes and Fatima too** by M. Webber, PTS, 62 pp., 4s., is an exposure of Roman superstition. **All One Body** edited by T. Wilson, DLT, 403 pp., 42s., is a rather ponderous plod through the utterances of innumerable bishops at the recent Lambeth Conference. **Irish History: A Select Bibliography** by E. M. Johnston, Historical Association, 63 pp., 6s., is a useful pamphlet telling us inter alia that 'Ecclesiastical histories are particularly liable to bias'. **Seeing in the Dark**, CIO, 75 pp., 7s. 6d., points out the pastoral needs of the blind and partially blind. **What Now?** by David Winter, SU, 78 pp., 5s., aims to give the basic essentials of Christian living on traditional Evangelical lines. **Ephesians-2 Thessalonians** by W. L. Lane and **Isaiah 40-Jeremiah** by A. E. Cundall, both SU, 92 pp., 5s., continue the SU Bible Study Books series for personal study and very popular commentary. **God's Happy Family** by F. Betz, Chapman, is an admirable book of prayers for the under sixes, and beautifully illustrated. **The Church and the Social Services**, CIO, 61 pp., 3s. 6d., is a valuable introductory document from the Board of Social Responsibility and aimed mainly for the clergy. **When the Clock struck Thirteen** by J. L. Smellie, Lutterworth, 95 pp., 8s. 6d., contains 35 children's stories. **Suffering Man, Loving God** by J. Martin, St. Andrews, 103 pp., 6s., is about suffering by a minister of the Kirk. **Strength to Love** by Martin Luther King, Fontana, 155 pp., 5s., is a paper edition of a Hodders hardback. **Sex in the Adolescent Years** edited by I. Rubin and L. A. Kirkendall, Fontana, 215 pp., 5s., is an American symposium on sex education. **The Scarlet Pimpernell of the Vatican**, by J. P. Gallagher, Fontana, 160 pp., 5s., is a paper edition about an RC priest at the Vatican who helped wartime escapes. The Historical Association have published a report of a conference **History in the Sixth Form and Higher Education** (3s. 6d.), and **History at the Universities, 1969 Corrigenda** (1s. 6d.). **Truth to tell in Borneo** by G. Rusha, Oliphants, 128 pp., 8s., records a WEC missionary's experiences. **Is Marriage out of Date?**, SU, 1s. 6d., is another in the popular *Viewpoint* series. **Choice for Nowhere Men** by J. Wragg, SU, 88 pp., 5s., is a popular Christian look at Humanism. **Earth with Heaven** by R. R. Caemmerer, Concordia, 124 pp., 23s. 6d., is a semi-devotional transatlantic study of Jesus' sayings. **Take My Home** by M. Warde, SU, 96 pp., 5s., tells how sixteen people cope with the problems of using their home for Christian witness. **The Four Major Cults** by A. A. Hoekema, Paternoster, 447 pp., 15s., is now in paperback. **The Spirit and Material** by P. Stalker, St. Andrews, 88 pp., 6s., is another radical paperback, this time by a Scottish journalist. **The Lower Levels of Prayer** by G. S. Stewart, St. Andrews, 128 pp., 8s., is a reprint of a devotional classic, together with a biographical memoir by a former Moderator Dr. A. C. Craig. **What's Wrong with Preaching Today!** by A. Martin, Banner, 23 pp., 1s. 6d. contains a paper read to a minis-

terial conference in America. **Concluding Unscientific Postscript** by S. Kierkegaard, Princeton/OUP., 577 pp., 35s. is the ninth printing of a translation by D. F. Swenson and W. Lowrie. **Cannibal Valley** by R. T. Mitt, Hodders, 253 pp., 8s., **In God's Underground** by R. Wurmbrand, Hodders, 253 pp., 6s., **The Christian's Great Interest** by William Guthrie, Banner, 207 pp., 5s., **Beyond Our Selves** by Catherine Marshall, Hodders, 255 pp., 5s., are all straight paperback reprints of earlier books. **Repentance—the Joy-filled Life** by Basilea Schlink, Oliphants, 63 pp., 5s. is a devotional study based on personal experience. **Almost Twelve** by K. N. Taylor, Tyndale House, 59 pp., 7s. 6d. is the story of sex for children, with illustrations. **Mama Harri—and No Nonsense** by Mary Harrison, Oliphants, 128 pp., 8s. is an account of missionary work in the Congo by a veteran. **Fear of Water** by E. Goldsmith, OMF, 96 pp., 3s. 6d. records the story of fictional young Chinese's discovery of Christ, based on real life parallels. **Philosophers and Religious Truth** by N. Smart, SCM, 189 pp., 18s. is a new edition of an earlier work with a chapter added on Wittgenstein and the last things. **Augustine to Galileo vols 1 and 2** by A. C. Crombie, Penguin, 289 and 373 pp., 15s. each is a reprint. **I Believe in the Holy Ghost** by Maynard James, Oliphants, 166 pp., 6s. is an edition of an American book. **Plainsong for Pleasure** newly presented by Charles Cleall, Gospel Music Publishers, 54 hymns with music, 10s. 6d., is pleasantly produced and the work of an enthusiast for plainsong; it is cross-referenced to A and M and the English Hymnal. **Unity of Mankind**, WCC, 142 pp., 9s. is an offprinted version of the Uppsala 1968 speeches, plus a summary of a 1966 conference. **Archaeology and the OT** by J. B. Pritchard, Princeton/OUP, 263 pp., 26s. is an excellent book reprinted for the third time. **Peter the Great** by M. S. Anderson, Historical Association, 32 pp., 5s. gives a succinct summary of a key Russian figure. **Change and the Church** by E. L. Lueker, Concordia, 134 pp., 27s. is an American plea for church and ministry change according to cautious conservative Lutheran principles. **In or Out?** CIO., 40 pp., 3s. 6d. is a report from the C/E Youth Council pleading for young people's involvement in decision-making, ecclesiastical and secular; it is a useful survey but in church decision-making the problem is really wider, bringing the laity in and above all getting decisions independent of ecclesiastical bureaucracy. There is a bit too much angry young man spirit about this report, which mars it impact. **Reading Hymn Tunes and Singing Psalms** by Westbrook and Cleall, Epworth, 65 pp., 6s. 6d. is really two pamphlets in one designed for the beginner. **Alive in God's World: Second Series**, CIO, 52 pp., 7s. 6d. is produced by the C/E Children's Council for teaching seven-nine year olds. **Translator Extraordinary** by G. M. Taylor, Salvation Army, 70 pp., 6s., is the story of Brigadier Clara Becker. **Eight London Churches in War** by R. H. Bathurst and P. A. Lambe, Melland, 5s., contains nine pleasing reproduction paintings dating from 1945 with short comments. **A Question of Conscience** by C. Davis, Hodders, 256 pp., 8s., is now in paperback. **Peril by Choice** by J. C. Hefley, Marshalls, 191 pp., 8s., is the story of Wycliffe Bible Translators in Mexico. **Guidance by God** by J. H. Jauncey, Marshalls, 160 pp., 8s., is a popular study by an Australian writer on guidance.