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Book Reviews

RELIGION AND CHANGE. *David L. Edwards*. Hodders. 383 pp. 50s. GOD, CHRIST, AND THE WORLD: A STUDY IN CONTEMPORARY THEOLOGY. *Arthur Michael Ramsey*. SCM. 127 pp. 18s.

In these two books the Dean of King's College, Cambridge, and the Archbishop of Canterbury address themselves to the contemporary scene. The resultant volumes, one large, the other small, provide an interesting contrast. The former Cambridge professor is almost as orthodox as the present Cambridge don is heterodox. Mr. Edward's work is an expanded version of his 1967 Hulsean Lectures. As a bold attempt at a comprehensive survey of the present-day global scene, from the religious point of view, it is distinguished by the virtuosity of the author's historical expertise and the wide range of his learning, while its composition is carried through at all times *suaviter in modo*. Intended as it is not only to describe and analyse the state of religion in our time but also to point the Christian way forward, it is disappointing that all the labour involved should have produced a blue-print that is theologically insubstantial. This is to be attributed, however, not to any deficiency of earnestness and goodwill on Mr. Edward's part but to the presuppositions that he brings to the task. From first to last man is the focal point of his perspective, and when biblical transcendentalism is rigorously excluded it must be expected that the view will be meagre and cramping.

Regarding ours as the secular century, in which man has come of age, and seeing in this the promise of great things to come, Mr. Edwards tries hard to be confident about man and his future. 'For all Spengler's gloom,' he says, 'in the long run the West has *not* declined. It has staggered, it has picked itself up, and it has run on.' The strength of modern man, we are assured, is attributable to man's inherent powers, not to a gift from God; his spectacular scientific conquests have been achieved 'without any reference to a supernatural source of illumination'; and if there is to be a future for religion it will depend largely on 'the recognition of man's great strength'. Even if things go wrong and our world is blasted into desolation by thermonuclear warfare, we are offered the comfort that twentieth-century men are the makers, 'with unprecedented skills', of these instruments of devastation, so that our society may feel 'an adult pride in taking responsibility, even for mistakes'. This apart from reflecting a seriously deficient doctrine of God's creature man, will seem to some a thoroughly irresponsible attitude; but apparently man's need of religion, and with it the idea of his responsibility before God, is diminishing in inverse proportion to the increase in technological know-how as the latter takes over the role hitherto assigned to God.

As for man's 'inherent powers', these are self-developed in the sense

that they are the reward of the exercise of the godlike power of natural selection which it is assumed is built into Evolution in its undemythologised form. The assurance is in fact offered that the 'divinity' in Evolution 'may well be revered as almost God-sized'. For Mr. Edwards, none the less, 'as a quasi-religion, evolutionism is no substitute for the old belief in God': it is not at all his wish to throw out the baby with the bathwater. Still, for him, chance rather than mind is so much in control of reality that the evolutionary process, now commonly assumed to be the effect of the random occurrence of genetic mutations, is explained as dependent on 'a vast lottery'.

The acceptance of this principle of chance must apply equally to religion as to biology, since it follows inevitably, *ex hypothesi*, that religion too is to be explained in terms of evolutionary development. Everything, in part as well as in sum, belongs to the great process—even though the association of chance with logic, characteristic of this position, has a strange hollow ring of unreality about it. Indeed, the religious uncertainty of this book seems explicable only as the product of a principle of irrationality. The 'old appeal to the authority of the Bible' is now disreputable and therefore no longer tenable for those who are 'intellectually free', and out with the *sola scriptura* go also the dogmatic affirmations of creeds and confessions. Objective authority must leave the stage vacant for subjective experience, without regard to the consideration that authentic Christianity has always placed these two within the framework of both/and, not either/or. We are invited, however, to say farewell to 'the Christ of the dogmatic centuries'. Twentieth (and of course even more so twenty-first) century respectability requires an attitude of agnosticism 'on the subject of what happened to Jesus after his crucifixion'. God becomes a valid, though diminishing, option with no right of entry into the sanctuary of science. Progress, both scientific and Christian, is henceforth dependent on willingness to scrap old beliefs. Revelation is out, insight is in. Conversation will take the place of conversion.

The new shape of the Christian Church, as advocated in this volume, is determined by the pensioning off of Scripture, the abandonment of the evangelical absolutes, and the bowdlerisation of the apostolic doctrine of the person and work of Christ. Mr. Edwards' criticism of the state of the Church in our day is frequently very much to the point, but the newly 'reformed' Church that he envisages, for all his emphasis on love and service, will number humanism, relativism, and subjectivism among its distinguishing marks. His plea for 'the centrality of a *credible* Christ' is cut from the same cloth, since by 'credibility' he evidently means the same thing as ex-bishop James Pike meant by his criterion of 'plausibility'. The new credibility diminishes the Cross of Jesus to human, if heroic, tragedy, disembodies Easter from substance to shadow, and is uncomprehending when confronted with Pentecost and its power. The question-mark is the symbol of its eschatology.

The Archbishop of Canterbury's brief work might almost have been intended as a rejoinder to Mr. Edwards' volume, had the two not been in the press at the same time. They have this in common, that both are characterised by a manner that is benevolent and an attitude that is attentive to the voices that are clamouring for a hearing today. By

contrast, however, Dr. Ramsey asserts the historic faith of Christianity and its supernatural character and describes 'Christianity without theism' as an 'utterly untenable paradox', stressing that 'the issue of transcendence' is 'crucial for a Christianity which is authentically Christian'. In considering the assumptions of contemporary secularism within the Church, the Archbishop justly observes that the emphasis of its conception of 'reconciliation' is 'upon reconciling men to one another and not upon reconciling them to God or to the truth'. He accuses the secularist thesis of being 'impregnated with a kind of Pelagianism remote from its theological starting-point'; he affirms that it is 'vitiated by the encouragement of just that *activism* which has in the past proved to be spiritually starving'; and he discerns that 'the real issue for secular Christianity' is not the issue of religion but the issue of *grace*: is modern man really self-sufficient, or does he still need the redeeming grace of God in Christ? And he reaffirms the truth of God's transcendence, explaining that 'God's otherness is the otherness of Creator to creature, of Saviour to sinner; and it is for the creature still to worship the Creator and for the sinner still to ask for the Saviour's grace'.

Dr. Ramsey effectively exposes the arbitrariness of the historical basis, the unscientific method of procedure, the caricature of traditional theology, and 'the flat one-dimensional map of reality' adopted by writers like Harvey Cox, Paul van Buren, and Thomas Altizer. I am sure that he is right in suggesting that 'secularised Christianity' is largely a reaction from the ultra-transcendentalism of the Barthian perspective, in which no place is found for natural theology and common grace.

The Archbishop of Canterbury is on less secure ground when he supposes that demythologising was already taking place in the apostolic age, and to this extent his criticism of the position of Rudolf Bultmann is incapacitated. Otherwise, it is very proper to state that 'the existentialist strain is, on any showing, strongly present within the New Testament writings', and then to go on to insist that, in addition to the existential element, 'there is also an *ontological* element in the New Testament as utterly essential for New Testament Christianity'. With reference to the debate on the historical Jesus, Dr. Ramsey declares not only that without the Resurrection of Jesus from the dead the phenomenon of Christianity is 'scientifically unaccountable' but also that 'that without the Resurrection Christianity would not be itself, as the distinctiveness of Christianity is not its adherence to a teacher who lived long ago but its belief that "Jesus is Lord" for every generation through the centuries'. Moreover, 'if Jesus has a *cosmic* meaning with cosmic effects then the empty tomb has great significance, akin to the significance of the Incarnation itself'.

Dr. Ramsey concludes with a plea for openness. Theology, he says, needs openness, and 'openness to the world must always be accompanied by an openness to Christ crucified'. Uniting openness to past, present, and future is the sacrament our Lord Himself instituted. 'The sacrifice of Christ on Calvary', he proclaims in a fine passage, 'is present in the here and now in its timeless potency, and the homely bread and wine of a contemporary meal are made the effectual signs of

Christ's self-giving. The Christian community on earth is one with the saints in heaven. Blending past and present, earth and heaven, the Eucharist is a prophecy and a prayer for our coming to the vision of God and for the coming of God's reign in the world'.

If there are some points at which the Archbishop's position is open to question, such as his inclination to Alexandrianism, his Butlerian commendation of probability, his passing over of Pentecost and its significance, his diminished view of scriptural revelation, and his suggestion that Teilhard de Chardin may be the modern Augustine (Mr. Edwards offers a more penetrating appraisal of Teilhard's philosophy), neither these nor the brevity of the book should be allowed to detract from the worth of this discerning commentary on the contemporary theological situation. Accepting his judgment that the theological conflicts of the present time serve to expose the idolatries to which we are prone and to test the adequacy and faithfulness of our own presentation of the Christian message, the whole Church may benefit from his counsel that 'the remedy for idolatry is the recovery of all the aspects of Faith as the New Testament writers present it'.

PHILIP EDGCUMBE HUGHES

THE LIFE AND DEATH OF DIETRICH BONHOEFFER. *Mary Bosanquet*. Hodders. 287 pp. 45s. BONHOEFFER, THE MAN AND HIS WORK. *René Marlé, S.J.* Geoffrey Chapman. 141 pp. 25s.

Bonhoeffer died almost 25 years ago. During these years his name has become a household word amongst informed Christians; which is not a usual phenomenon, for mostly a theologian's influence declines after his death, at least initially. This reversal of the usual derives from the poignant circumstances of his imprisonment, and of his execution within a few days of the end of the war, which sharpen our appreciation of his analysis of the church situation which still is by and large the situation of our own time. *Letters and Papers from Prison* is undoubtedly the book which is the foundation of his influence and to appreciate fully what he says in this the reader needs to know the background of the writer's life. Such a background is provided in Mary Bosanquet's biography which the publisher describes as 'the first life of Bonhoeffer for the general reader'. The book is written with sensitivity and painstaking care in assembling the facts. Bonhoeffer's twin sister in a foreword writes, 'There are no inventions in Mary Bosanquet's book'; she commends the perspicuity of the biographer in elucidating Bonhoeffer's thoughts, adding, 'I fully agree with her interpretation'.

It may be feminine prediction which begins Dietrich's life with a description of the town in which his ancestor lived in 1513 and proceeds on from there to describe the lives of succeeding generations. But at least it shows clearly that Bonhoeffer came from an aristocratic Prussian Junker family, which played a large part in shaping his thoughts and reactions. The writer describes the influence that Catholicism had on Bonhoeffer as a result of his visit to Rome as a young man, and his subsequent visit to Anglo-Catholic institutions in England; but she also makes clear that it was reformed theology that

was always Bonhoeffer's starting point: Calvin and Luther, and amongst the moderns Karl Barth, formed his thinking; and, of course, Holy Scripture, especially the Old Testament. It is interesting to find that the Old Testament grew in importance during his prison days. The book recounts the sorry story of the vacillating and ineffectual resistance to Hitler by the Confessing church and the pathetic list of failures of the political Resistance which strangely had its secret base in the centre of the Hitlerite Government. Bonhoeffer himself was deeply involved in this political Resistance and it was the discovery of incriminating documents of other conspirators (a diary of all things!) which brought on his execution.

Bonhoeffer, the Man and His Work is a shorter book. It begins with an outline biography, but the larger section is given to an exposition of Bonhoeffer's theology. One of the objects of Marlé's book is to rescue Bonhoeffer from his admirers: 'Some rash people have made him their authority for putting forward an attack on traditional Christianity which practically amounts to destroying it altogether.' A perusal of either of these two books will show how baseless is such an estimate of Bonhoeffer. Marlé deals with Bonhoeffer's writings seriatim, beginning with his doctrinal thesis of 1927, *Sanctorum Communio*. Although Bonhoeffer was passionately concerned with the church throughout his ministry it is interesting to note that he was not much of a church-goer. Although brought up on the Bible his family seldom went to church, even on the great festivals, and Bonhoeffer's decision as a youth to study theology and be a minister did not seem immediately to affect his practice, so that when years later he wrote from prison 'It is remarkable how little I miss going to church', the reader may not think it so remarkable as the prisoner did himself. But this detachment from the institution was not in any way a detachment from the fellowship of the people of God. His life was centred on God and on Christ and he was devoted to serving Christ's brethren. His oneness in spirit with his fellow Christians as well as with Christ makes his theological writings so stimulating. Marlé designates *The Cost of Discipleship*, *Life Together* and *Ethics* as 'indubitably to be classed among the finest examples of spiritual literature'. After a chapter on these works Marlé moves on to discuss and expound *Letters and Papers from Prison*. Altogether, Marlé's book is a short but good introduction to the ideas of Bonhoeffer, prefaced by a sketch of his life.

DAVID BROUGHTON KNOX

JESUS REDISCOVERED

Malcolm Muggeridge. Fontana. 205 pp. 6s.

The recent avowal of faith by the author, a prominent figure in the very secular world of journalism and television, has evoked surprise, amusement, pity and contempt. A man lucky enough to have passed through Cambridge, and since then well seasoned in the backstairs realities of public affairs, must, it seems, have gone dotty if he 'goes religious'. As we can now read his own statement of his position, we had better do so or else suspend judgment. Any striking case of conversion should interest us. What brought about the change?

There was presumably a slow underground process of preparation, but this is touched on only slightly. Instead, Mr. Muggeridge repeatedly emphasises two overt factors. The first was a deepening revulsion against the present materialism, ruthlessness, disorder, and shameless sensuality, accompanied, outrageously, by the promise of a gloriously happy future. He condemns the end as ignobly conceived, and the means as fitted only to destroy all the civilisation so far built up in the West, and the process as having gone far enough to make the doom certain. Here is the moral aspect of his conversion. The second factor, religious in the strictest sense, was a visit for TV purposes to Palestine, where, on a walk with a friend to Emmaus, he became aware of a quiet third Presence, which convinced him that Jesus is alive. He puts one point well—that he had never wanted God, but found that God wanted him.

To what sort of faith has he been brought? That there is a God, that He is a person, that Jesus expressed His nature and His spiritual purpose for man, and that man's soul is immortal—all this without any of the elaborations of ecclesiastical and theological dogma. He has not linked himself with any Church, being wholly disillusioned by institutionalised Christianity, not with its human weaknesses but with its persistent insincerities, its present mood of surrender to the fashion of 'permissive morality' and its *volte face* in substituting for the evangelical 'My kingdom is not of this world' the goal of a paradise on earth in which every carnal need and every mental whim will be gorged by the illimitable productive capacity of technological instruments.

The moral criticism is devastatingly just, though the extrapolation of a graph to prove an early certain doom overlooks the possibility, common in human affairs, of the critical point where the line takes a sharp turn because even fools and scoundrels begin to realise that the direction was towards something screechingly intolerable. The religious criticism was worth making, and some of it must be sorrowfully admitted; but it is onesided, for the only function, in the prospect of a sure doom, of the faith which Mr. Muggeridge has found is, by his own confession, that it enables him to sit lightly on worldly interests, frees him from fear, and gives him a basic spiritual tranquillity; and all this is what he is commending eagerly to those whom the Churches have not touched.

His book consists of an introduction, a dozen reprinted articles, a TV commentary on the Palestinian picturing, four sermons, and a dialogue with Roy Trevivian, all the dated items belonging to 1966-8. Some of them should have been omitted. There is too much repetition, which may put off those secular readers who are in view, looking for a faith outside the Churches (which, after all, is better than doddering on with nothing but appetites and prudence). The best pieces seem to me to be the introduction, one entitled 'Credo', his courageous address as Rector to the students of Edinburgh University, and the final dialogue. The journalist keeps breaking through with occasional bathos, but he has confessed to something precious, and as the discovery is recent it may carry him further.

T. E. JESSOP

MARRIAGE AND DIVORCE

Edited by Christopher Macy. Pemberton. viii and 127 pp.

The series of articles on which this book is based appeared in *The Guardian* early in 1968, when Mr. William Wilson's Divorce Bill was before the Commons, and it aroused considerable interest. Many articles and a large number of letters were sent in, most of which could not be published at the time. A selection of these has now been included with the original series in this book, which aims, in part, 'to look at the divorce law as it stood, to see what aspects of the ugliness and misery that so often go along with the break-up of a marriage could be avoided'; but also concerns itself with the whole 'state of marriage today, when people marry younger and live longer and there are fewer moral inhibitions to bind them full-time to their partner'. As with almost all such compilations, the articles and letters selected for publication are a very mixed bag—some illuminating, some rather trivial. They run the gamut of human misery and happiness, with the major emphasis on the former. They illustrate how some marriages can survive cross-currents, reefs and even hurricanes and eventually reach tranquil, if not sunlit, waters from which the couple can look back with gratitude that they did not abandon ship; while others seem to have been mistakes from the very first, from which the parties rejoice to have broken free. Some of the contributions give a vivid picture of the struggle which so often faces a wife who decides to divorce her husband, and the impossibility, for most men, of supporting two families, whether the first marriage has been dissolved or not. Several emphasise the frustration of those whose partners refuse a divorce, under the present law, even after ten or twenty years of separation and even when grandchildren may have been born to an illicit, yet stable, union. It is noteworthy that the children of unhappy marriages seem to be fairly equally divided as to whether their parents' divorce or continual quarrels represent the greater evil; but that they suffer in either case, and that their own marriages are likely to be more than normally at risk, seems clear. The only contribution which is strictly legal in its approach—that by William Latey, Q.C.—criticises the Divorce Bill with a singular lack of understanding and two or three very questionable arguments; and there is *no* discussion whatever of the Biblical principles applicable to this basic—and most perplexing—social problem. For myself, I am still of the opinion that the proposed Bill, though by no means perfect (and how could a perfect law be framed for such a grievous subject?), is preferable to the absurdities and insincerities of the present law. In the Christian view, God's plan for man as man—not merely as a believer—is life long fidelity in monogamous marriage; yet the civil law is right in making certain concessions to the 'hardness' of men's hearts. But civil divorce should not be regarded as a reward for the 'innocent' against the 'guilty' party—a classification which seldom corresponds in fact to the realities of the case. It is when a marriage is already dead that the civil law should give it as decent a burial as possible. The difficulty is, of course, to decide when a marriage is dead, and how best to safeguard the interests of the parties and their children.

J. N. D. ANDERSON

GILES OF VITERBO ON CHURCH AND REFORM:

A STUDY IN RENAISSANCE THOUGHT

John W. O'Malley. Brill, Leiden. 215 pp. n.p.

Giles, or Egidio, the subject of this study, was born in the northern Italian city of Viterbo in 1469, just five hundred years ago, and died in Rome in 1532. In 1507 he was elected prior general of the Augustinian order, which he had entered as a young man; in 1517 he was elevated to the College of Cardinals; and among the benefices which he held was the bishopric of his native city Viterbo. It is of interest to remember that in the winter of 1510-1511 a young Augustinian friar named Martin Luther was visiting Rome and would almost certainly have met the prior general of his order while he was there. In later years Giles is mentioned in Luther's Table Talk as a very learned man and a preacher against the abuses of the papacy. If Giles has not hitherto received from scholars the attention he deserves it has been at least in part due to the shadow which Luther's secession and the advances of Lutheranism were felt to have cast over the order of which Giles was in charge. Among other contacts worth noting was the acquaintance he made with Marsilio Ficino on a visit to Florence, probably some months after the death of Giovanni Pico della Mirandola in 1494 (both of these scholars exercised a decisive influence on Giles's thought); an encounter with Erasmus in Rome in 1509; and his correspondence with Johannes Reuchlin, the German Hebraist, and the French scholar, Jacques Lefèvre d'Étaples, who in his commentary on Paul's Epistles, published in 1512, anticipated some of the evangelical emphases commonly associated with Luther's name.

We are indebted to Dr. O'Malley, of the Society of Jesus, for a most admirable study of a very interesting figure. The book he has given us is the product of long and meticulous research; it is well organised and ably written, and is an important contribution to our knowledge of this fascinating period. Only one of Giles's major works, the *Scechina*, which was also the last of his works, has in fact so far been published. The rest are still in manuscript; though a few shorter writings have appeared in print at one time or another, including the oration which he delivered at the opening of the Fifth Lateran Council in 1512 and which contains the celebrated dictum, 'Men must be changed by religion, not religion by men'. Despite his hostility to Aristotelianism and particularly the Averroistic form associated with the Paduan school, Giles postulated, as many had done before him, an essential harmony between theology and philosophy, which in turn was regarded as an evidence of the divine and total harmony of the universe. This conviction was based, firstly on the belief that in all men there was an innate knowledge of God, so much so that he held it to be possible for men to arrive at a knowledge of the Trinity by natural reason alone, and, secondly, on the supposition that Gentiles as well as Hebrews were the heirs of a common primitive revelation derived originally from Noah. Giles was convinced, furthermore, that Noah's teaching had been brought into Etruria, the seed-bed of Italian civilisation, that the ancient Etruscans were familiar with the Cabala,

and that Plato's philosophy had been transposed into Latin verse by Virgil. Everything, in other words, fitted together very wonderfully. But no less determinative of his view point was his insistence that all must conform to ecclesiastical and in particular papal authority. In this respect he was all along an orthodox traditionalist to whom any idea of root-and-branch reform was unacceptable.

Another dominant factor in Giles's thinking was his conviction that the Jewish Cabala, and particularly the Christian interpretation of it which Pico della Mirandola had pioneered, was an authentic system of truth, sacred and secret, handed down from the ancient patriarchs to whom it had been divinely revealed. The deep cabalistic mysteries were not only conveyed in a complex of theosophical teachings but were also concealed within the Hebrew language, the language of heaven itself, so much so that, quite apart from the words, there was no single letter, or even part of a letter, that was not full of profound significance. This being granted, it is not difficult to understand the cabalistic notion that the outward sense of Scripture was rough and superficial and as such accommodated to the inferior capacities of the common people, whereas the divine meaning lay concealed beneath the crude cortex of the text, unavailable to the masses, but ready to be revealed to the fortunate few who were familiar with the cabalistic techniques. This, of course, was a colossal and a tragic delusion which reduced the Bible to a giant cryptogram, and the able men who devoted their energy and ingenuity to solving it were side-tracked into a blind alley that led nowhere. (The cabalistic fad did at least act as a catalyst to the study, long neglected, of the Hebrew language.)

Giles's historical perspective was governed by his adherence to the belief that all history was running its course in a sequence of twenty ages, ten belonging to the Old Testament era and ten to the Christian era, and that this sequence was one of successive deterioration until at last the golden age which had been the beginning of everything was wonderfully restored. He was convinced, moreover, that the twentieth age of consummation was about to dawn, if indeed it had not already begun. Signs of this fulfilment were seen in the magnificent new St. Peter's which was then taking shape, in the long desired overthrow of the Turk, the embodiment of antichristianity, and the liberation and recovery of Jerusalem that would follow, and even in the discovery of the arcane mysteries of the Cabala. At the same time, shocked, as Luther had also been, by the sybaritic profligacy of Rome, to which the clergy were not the least addicted, and warned as it were from above by the devastation that the soldiers of Charles V had brought to the eternal city as well as by the constant threat posed by the Turkish hordes, Giles proclaimed that a terrible judgment would overtake the Romans if they did not repent. His voice, however, lacked the awful prophetic intensity of Savonarola's a generation earlier.

Beyond doubt, Giles was energetic in his concern for the reform of abuses in his own Augustinian order and also in the Church as a whole, and his influence was salutary as far as it went. But any reform for which he may be given the credit was not radical; it had to do with externals rather than with the heart of the matter. And the heart of the matter is the Gospel of God's free grace in Christ Jesus which alone

transforms the unruly hearts of men and society. Excellent person though he surely was in himself as well as in intention, the tragedy is that his thinking was so much dominated by intellectual mirages and artificialities. Thus his ineffectiveness as a reformer may in large measure be attributed to an unscientifically predetermined historical purview, a virtually unquestioning acceptance of the ecclesiastical *status quo* in terms of structure and authoritarianism, and most of all to his fascination with cabalistic methods of interpretation which to all intents and purposes nullified the power of the plain text of Scripture as God's word to man. In embracing the strange theosophical gnosis of the Cabala he was not in fact going back to the fountainhead of Holy Scripture.

Had Giles lived a few more years he would presumably have had some encounter with the spirit of genuine evangelical reformation, for Juan de Valdes, escaping from the clutches of the Spanish Inquisition, arrived in Rome in 1531, the year before Giles's death, and during the latter years of that decade many began to respond to the golden sound of the Gospel of grace as it was taught and preached by Bernadino Ochino, vicar-general of the Capuchins, and Giles's fellow-Augustinian Peter Martyr Vermigli and others. It is to be feared that Giles would have acquiesced in the reconstitution of the Roman Inquisition which succeeded in crushing the incipient Reformation in Italy and would have silenced Ochino and Martyr had they not escaped to serve the cause of the Reformation as exiles in other lands.

PHILIP EDGCUMBE HUGHES

THE BIBLE AND HISTORY

Edited by William Barclay. Lutterworth. 371 pp. 50s.

This book is written from the standpoint which sees history as 'the arena of the action of God' and all history accordingly as the revelation of God. 'History is the record of the unfolding purpose of God, and that purpose is the salvation of men. The history of the Bible is salvation history' (p. 17). But it is not easy for men who live at this distance in time from the biblical events to understand all that is written. Dr. Barclay and his team of helpers therefore seek 'to present Bible history within the setting of contemporary world events' (*ibid.*). The book divides into four parts. Dr. John Paterson, late of Drew University, New Jersey, U.S.A. deals with 'The Old Testament World', Dr. Edgar Jones of Manchester with 'The Exile and Post-Exilic Period', Professor Hugh Anderson of the University of Edinburgh with 'The Intertestamental Period' and Dr. Gordon Robinson of the University of Manchester with 'The New Testament World'. In general it must be said that this is a clear, but unexciting account of biblical history. The student who comes to the subject for the first time will find it a useful survey. He will find the maps and the time charts very useful and he will profit from the select book list. He will have a lucid statement of the generally accepted positions in the areas covered. He should not look here, for new insights. That is not the aim of the book. It is an ordered setting forth of what is well known. Sometimes critical positions are taken up dogmatically and with no indication that there is divergence. For example, Ruth is

put into the post-exilic literature without discussion (p. 134) and with no hint that there is the widest divergence on the dating of this book and great difficulty in arriving at any date. Some eyebrows will surely rise at the statement made without qualification that the Qumran texts 'have revealed the superior value of the Hebrew text behind the Septuagint to the accepted Massoretic text' (p. 139). No hint is dropped that some scholars think the late dating of John is not proven (p. 255). One would not gather from the treatment of synagogue worship that the account in Luke 4 is the first account of a synagogue service we possess (p. 320). One wonders why the first point in the message of the New Testament is said to concern the church (p. 249). Some such blemishes are probably inevitable in a book of this character. To have inserted all the necessary qualifications would have made it much longer. But they are there and those who use the book should realise it. On the other hand there are occasional pieces of information not readily available to the non-specialist as in the archaeological notes on pp. 102-5. This sort of thing and the quick survey of a wide range of history make the book of very real value. LEON MORRIS

DANIEL CORRIE: HIS FAMILY AND FRIENDS. *A. Macnaghten*. Johnson. 157 pp. 35s. CHARLES PERRY, BISHOP OF MELBOURNE. *A. Q. de Robin*. SPCK. 229 pp. 70s.

These two studies of nineteenth century colonial bishops are both valuable but differ considerably in their approaches. The Corrie subtitle gives the clue. Mr. Macnaghten is mainly concerned to write a family chronicle, and that he has done very well. But this particular concern does limit interest for ecclesiastical readers, especially as Corrie, Simeon's friend, was a key figure in pre-colonial Indian development. Corrie's main contribution was as Archdeacon of Calcutta where his industry and dedication in an understaffed area held Anglicanism together. He had to work with a succession of bishops, Middleton an awkward and very unsuitable appointment, Heber, James who soon died, Turner who also died early on, and then the distinguished Daniel Wilson. Middleton was a prickly High Churchman and domineering, testing Corrie's loyalty. Heber was much better. James and Turner were astonishing choices with no knowledge or experience of India. Corrie became Bishop of Madras. This family chronicle is well done, based on original work from journals and other sources. It is readable and the characters are well depicted.

Robin's Perry is a fine ecclesiastical study, much more in the field of traditional church history. Perry an able and intellectually well qualified Cambridge man went to Australia in 1848. He was not the first choice for the new see of Melbourne, but he made a good job of establishing the new diocese, even if his sturdy independence did on occasions try his fellow Australian bishops. Perry's contribution was threefold: first, he was a pioneer in tackling the thorny question of local independence from the establishment at home. Second, he developed diocesan life facing the usual problems of his day (ritualism and liberalism), and especially founding schools. Third, in his old age, he played a significant part in establishing Ridley Hall, Cambridge.

Perry objected to national schools in Australia because the schoolmaster could not by law give religious instruction. He did not believe in State aid to Church schools and only accepted it reluctantly. He was never quite at ease with the national education pattern, but he did establish his own Church schools. Ecclesiastically Perry was an evangelical but not narrow. He rejected Maurice's liberalism but did not react against soundly based biblical criticism. He opposed the introduction of the English Church Union. He did not encourage liberal or ritualist clergy but when a few came he treated them fairly and pastorally. He held strong doctrinal views but was willing to delegate in government, and was very advanced for his time in his willingness to bring laity into church councils. He was cultured, courteous, a good scholar, vigorous, and a convinced churchman whether towards Romans or Wesleyans. Robin has made a first class study of an important ecclesiastical, educational, and Australian figure.

G. E. DUFFIELD

A GUIDE TO THE PROPHETS

Stephen Winward. Hodders. 255 pp. 30s.

Neither in his preface nor in the publisher's blurb is any indication given who is intended to read this book. This is a pity, for some will find it insufficiently technical, others insufficiently popular. In a day when there are so many books on the prophets, this should be made clear. The author claims, 'the general conclusions reached by the scholars are accepted with gratitude and token as the starting point'. This sounds very well until we remember that scholars do not agree on many points; in addition some readers want to know why. He further finds himself in the difficulty that at times he has to discuss the critical view but then it is seldom adequately dealt with. At other times he either introduces it, as with Mic. 4: 5 where it is unnecessary, or with reference to Ezek. 1: 24, where he can offer no answer. Then certain things are proclaimed as facts, e.g. that Jeremiah's foe from the north is the Scythians, or that he was an active supporter of Josiah's reformation, when in fact scholars are very far from unanimity. The exposition of the prophetic message is almost always adequate, and it has its moments of brilliance. Normally he has succeeded in the most difficult task of giving an out-line of the longer books, but this can be marred by carelessness, e.g. the failure to realise that the events of Jer. 36 must be later than some of the prophecies he places after it. It is a pity that ill-informed controversy has made so much of Isa. 7: 14, but since it has, either more or less is needed than is here offered. Above all the mere equation of maiden with *almah*, and they are not necessarily equivalents, does nothing to solve the problem. We may, if we so wish, look on Isa 40-55 as all one piece. In that case, however we interpret the Servant of the Lord, we must interpret him in terms of Israel. If we, however, separate out four 'Servant Songs', as does Mr. Winward though there is a growing reaction against this view, then we are under compulsion to take them as in some way in contrast to Israel and as an individual, ultimately. Unfortunately he tries to eat his cake and have it. The best feature of the Book—

and can higher praise be given?—is that it is likely to drive the reader to read the prophets themselves, and that is surely the author's wish.

H. L. ELLISON

CONTEMPORARY RELIGIOUS THINKERS: FROM IDEALIST

METAPHYSICIANS TO EXISTENTIAL THEOLOGIANs. *John Macquarrie* (ed.). SCM. 285 pp. 28s. THE THEOLOGIAN AT WORK: A COMMON SEARCH FOR UNDERSTANDING. *A. Roy Eckardt* (ed.). SCM. 253 pp. 25s.

These two books form part of a new series of paperback *Forum Books* which are intended as readers for personal study and group discussion. They give snippets from modern writers, grouped topic-wise, which vary in length from about half-a-dozen to a dozen pages. In Macquarrie's case the pieces are furnished with a short paragraph of simple introduction, and both have brief general introductions. The value of such an undertaking is that the reader can feel for himself the texture of outstanding minds. The danger is that they might be regarded as semi-normative or at least representative cross-sections of contemporary thought. The texts that are included are often imaginatively chosen. Eckardt includes a scene from Hochhuth's controversial play *The Deputy* and pieces by living Jewish and Moslem writers. This is all to the good for getting the feeling of non-Christian religious thought. But many strands and personalities are sadly lacking. Macquarrie could well have dropped some of his Idealists and included something from A. J. Ayer's *Language, Truth and Logic* and Wittgenstein's *Philosophical Investigations*. Whilst Tillich gets three innings, Barth and C. S. Lewis are conspicuous by their absence. Both titles are apt to be misnomers. Eckardt has nothing on biblical criticism or the significance of history. Only four of Macquarrie's contemporary theologians are still with us in the flesh and many of them did not live to see the second world war. In Macquarrie's case 'religious thinkers' almost seems to mean philosophers and psychologists who have said something about religion. Theologians do not seem to count. Nevertheless, these two books are full of interest. Whether they will promote constructive thinking is another matter. They illustrate ideas and embody principles. Those who use these books to think out their approach back to first principles will find them very valuable. Those who read them uncritically will end up with a lot of disconnected ideas, not knowing whether they are coming or going.

COLIN BROWN

JOHN WESLEY'S LETTER TO A ROMAN CATHOLIC

Edited by Michael Hurley S.J. Preface by Bishop Hagen and Augustin Cardinal Bea. Chapman. 7s. 6d.

In 1749 John Wesley wrote this letter to an unknown addressee and probably intended it as Open Letter to Roman Catholics in general. In order to counter bigotry and prejudice he sets out what a true Protestant believes in a brief paraphrase of the Apostles' Creed; concludes: 'I hope to see you in heaven; and if I practice the religion above described, you dare not say that I shall go to hell'; and ends with

the resolve not to hurt one another in thought, word or deed, but 'to help each other on in whatever we are agreed leads to the Kingdom'. In 1962 a reprint of the letter was sent to all English-speaking Bishops of the Roman Church with the greetings of the Methodist Observers at the Second Vatican Council and brought a number of very interesting and encouraging replies. Fr. Hurley has now re-edited it, with timely prefaces by the President of the World Methodist Council and Cardinal Bea, with a detailed historic introduction and a reprint, in the appendix, from the Irish Methodist Conference's Pastoral Address (1967) to Irish Methodists on Roman Catholicism. One can only welcome this publication and wish it the widest circulation. Fr. Hurley is entirely right when he says: 'Wesley in the LETTER is not, in my opinion, suggesting that our essential differences "can be better explored within a united church". Neither is he suggesting that conversion in the sense of changing their church allegiance is unnecessary for Roman Catholics. He is not even suggesting, I would think, that our essential differences "will be resolved as we draw closer together" . . . , that we can, as it were, "unite now and settle later". Ignorance and confusion on this point seem to be a main source of much of the opposition to Roman Catholic-Methodist conversations.'

FRANZ HILDEBRANDT

ENGLISH RELIGIOUS LYRIC IN THE MIDDLE AGES

Rosemary Woolf. Clarendon. 426 pp. 70s.

Here is a book in the highest traditions of the Clarendon Press and that means in the highest traditions of English publishing. Miss Woolf has produced a magisterial survey of her subject, covering the period from 1200 to 1500. The book is in two parts, taking the work of the thirteenth and fourteenth centuries together in the first part and that of the fifteenth in the second. Each part has a chapter on the central topics of the Passion, the Virgin and Death whilst the second part includes also a separate section of the Compassion of the Virgin. There are several appendices dealing with such technical matters as the manuscripts and authorship but also giving particular considerations to topics that are dealt with in a subsidiary role in the chapters themselves, such as the carol and the histories of the *Imago pietatis*, the Pietà and the Warning from the Dead. At the outset Miss Woolf cautions us that we here use the term 'lyric' to describe poems written before that term came into use. She therefore reminds us that, by contrast with some of the word's present associations, 'Many [medieval religious lyrics] are long, few are set to music, and all of them are devotionally and didactically serious.' One of the great strengths of her book is that she has, and constantly makes sure that the reader has, a sense of the time in which these poems were written. The poems, so various in themselves—meditative, 'dramatic', dream-poems, first person narratives, to name but a few—are not just studied in themselves, though many are analysed with a fine critical acuteness. In particular, Miss Woolf makes some very enlightening comparative judgments. But the poems are also firmly related to other modes of expression and there is frequent citation of analogues both in other

literatures and in art. In addition, Miss Woolf traces most sensitively the effects of changing religious feelings upon the expression of these in poetry. Altogether this is a most impressive piece of scholarship and criticism.

ARTHUR POLLARD

EPISTEMOLOGY FOR ALL

J. D. Hassett, R. A. Mitchell, J. D. Monan. Mercier Press.
171 pp. 10s.

This well-produced paperback is a textbook for undergraduate students of philosophy, written in 1953 by three American Jesuits. It may be described as a simple and clear exposition of that variety of Thomism of which Etienne Gilson is the most distinguished representative. The authors' view of epistemology may be summed up in the words of their own definition of the subject: it is 'a philosophical investigation into true and certain human knowledge, through reflection and analysis, in order to make explicit the criterion of true and certain human judgements; and to analyse the motives, limits and conditions of various types of human knowing' (p. 163). The authors thus take the fact of certainly true knowledge as evident; in fact they consider true knowledge to be the norm and error the exception. And they consider that epistemology merely has the task of making explicit what everyone already knows in an unreflected way. Such a view, however, seems to raise several serious questions. In the first place, it plays down the real seriousness of the problems involved: the welter of conflicting philosophies and theories in the world makes scepticism a much more real option than the authors admit, and imposes on every seeker for truth the necessity of a critical examination of whatever is put forward as being true. Furthermore, a theory of knowledge must try to answer the difficulties raised by opposing schools of thought, but it cannot really be said that this book gives any serious consideration to the views of other philosophers. Descartes' view is presented in a way that is almost a travesty of his real position, while the views of the Linguistic philosophers, who dominate Anglo-Saxon philosophy today, are left without any mention. Yet the possibility of metaphysics cannot simply be taken for granted today. An adequate epistemology requires, it seems to me, an investigation into the prerational presuppositions which determine many of the philosophical options chosen by different schools of thought; but no epistemology can afford to overlook the fundamental differences of view which exist. For these reasons, *Epistemology for All* cannot be regarded as a truly satisfactory introduction to this subject. It is however well-written and clear, and can be commended as a good exposé of a specifically Thomistic theory of knowledge. RICHARD ACWORTH

THE PELICAN HISTORY OF MUSIC, VOL. 3

CLASSICAL AND ROMANTIC

Edited by A. Robertson and D. Stevens. Penguin. 250 pp. 6s.

To survey nearly 200 years of prolific musical activity throughout Europe and beyond in 250 pages is a difficult task, and the authors and editors are to be congratulated on providing a concise yet comprehen-

sive history of the classical and romantic periods. This book is addressed primarily to the ordinary concert-goer and music-lover (such as this reviewer) rather than to the professional musician, and it traces the development of opera, symphony, sonata, concerto, chamber music, song, church music, and other forms in a very helpful way. At times the treatment is inevitably brief, and sometimes rather disproportionate; for example, in chapter 6, Berlioz receives more attention than Schubert, Schumann and Brahms put together. Furthermore, the history of opera is given extended treatment, sometimes at the expense of other subjects. Nevertheless, care has been taken to illustrate the political, social, cultural and religious environments in which the composers did their work. Sometimes the treatment of religious aspects is open to question. Not all will agree that Wagner's self-justification and egoism, expressed in much of his writings, can 'incorporate within this expression an interpretation of Christianity' (p. 144) or that 'an orthodox Christian can be a humanist for all his distrust of unassisted humanity' (p. 145). Such assertions call for a clearer definition of terms. Indeed, the book would benefit by the inclusion of a glossary of technical terms, musical and otherwise, some of which are used without explanation in a way which may sometimes perplex the general reader. The bibliography is good; one wishes the musical illustrations were more evenly distributed through the book, and that the excellent idea of recommending recordings in the section on C.P.E. Bach had been adopted in other parts of the book. There is hardly anything on the development of musical instruments, which was so influential on the course of musical history, and perhaps the influence of nationalism is exaggerated in discussing some of the nineteenth century composers. The index at the end is comprehensive, but only includes personalities, and not subject matter. These, however, are small criticisms of a good book which can be recommended with confidence as an excellent introduction to this period of musical history. CHRISTOPHER BLISSARD-BARNES

THE BOOK OF JOB: ITS ORIGIN AND PURPOSE

Norman H. Snaith. SCM. x 116 pp. 21s.

This book is based on Dr. Snaith's Speaker's Lectures, delivered to the University of Oxford in 1963-64. In it, he argues for the unity of authorship of the book of Job, but thinks that it was written in three stages. The first stage contained no references to Job's 'comforters' but dealt simply with Job's complaints and God's answers concerning Job's misfortunes, which were reversed at the end of the book. At this stage, Job was a Hebrew version of a story with wide currency in the ancient near east. The second stage was reached with the introduction of Job's three friends, their speeches and Job's replies. There were two cycles of nine speeches, following the pattern Job-friend-Job, Job-friend-Job, etc. The third cycle of speeches, which many scholars have attempted to reconstruct out of chapters 24-27 and 29-31, is in fact a miscellaneous collection of pieces by the author, including the Hymn to Wisdom in chapter 28. The book reached its final form by the addition of the Elihu speeches.

The general purpose of the book of Job was not so much to discuss the problem of suffering, as the tension between the transcendence and immanence of God. The writer believed in a God who was more transcendent than immanent, and this raised questions about what sort of concern God had for his world. Dr. Snaith thinks that the writer did not solve his problem, and hints that some branches of Christendom may have lost sight of the solution offered in the Incarnation. There are one or two loose ends in the argument, but for the most part, the thesis is argued with force and clarity. The major critical questions are dealt with, and there are two useful appendices, one on the Aramaisms of Job. Dr. Snaith's book will be of particular value to any who desire a short and readable treatment of the critical problems of Job, by an author who is deeply concerned to see Job as much more than just a 'critical problem'.

J. W. ROGERSON

KILVERT'S DIARIES: VOLUMES 1-3

Edited by W. Ploomer. Cape. 396, 448, 508 pp., respectively. 7 guineas the set

The selected and edited diaries of the Rev. Francis Kilvert, a mid-Victorian country parson who worked in the Welsh border area of the Wye valley and in Wiltshire and died at 38, were published just before the second world war. This is a reprint of the second (1960) edition. The Kilvert diaries have become popular partly through the activities of the Kilvert society whose president edited them, but more through their picture of Victorian country life. The reprint is well done, with only the small print of notes and index being less easy to read. The diaries range over a wide field, and the index is comprehensive though weak on the ecclesiastical side, which is odd for a parson's diary. Kilvert writes about local church life, his services, the sermons which he hears (who would ever write about modern ones?), the squire, the local families with whom he dines. Kilvert has weaknesses—for the young ladies, for the morbid, and for the erotic in pictures. He attends a Church Congress and describes the addresses, he meets a soldier who belongs to the 'Yarmouth Bloaters' which turns out to be the Plymouth Brethren, he hears Dean Goulburn ('more of a ladies' man') but preferred Vaughan's preaching, he returns to Oxford, his university, watches the Boat races, and tries out the ritualism of St. Barnabas and Father Stanton. He describes it, notes that he does not mind never hearing or seeing it again, does not like the sermon, and thinks Rome Low Church by comparison. Elsewhere he observes that his Bishop does not like vestments, but wants to leave open options on the position of the celebrant. And so on. We have picked on the ecclesiastical side of this edition, which is the weakest both editorially and in the index, because readers are likely to be most interested in it. The diary runs from 1870 to 1879, and later that year the author died just five weeks after marriage. His wife appears to have destroyed much of the diaries. What remains in its present edited form is valuable but really it wants much more substantial annotation and introduction to set the scene for non-specialist readers, and surely some more attention can be given to theology and church affairs in a parson's diaries. G. E. DUFFIELD

EXODUS

G. Henton Davies. SCM (Torch Series). 253 pp. 22s. 6d.

Reconnaissance, the author affirms, is sound biblically as well as militarily. And so he provides an outline of the contents under headings and then a résumé of the majority of the chapters. Each passage of the book is then commented upon, with whatever source is responsible for that passage; some individual verses are noted and more extended reflections follow at certain points. He has an excellent section on 'what the scholars think' tracing the various turns in the criticism of the book: the documentary theory to which he himself subscribes, with modifications, the P and D Bible thesis of Noth and von Rad and the traditio-historical school of Beyerlin and others. It is in fact a matter of some relief that this volume has been somewhat delayed because he can deal with Noth's separation of the Exodus event from the Sinai experience and his relegation of Moses to a minor role. Dr. Henton Davies' reinstatement of Moses to a unique role in Israel's faith and history is little short of heartwarming. He accepts the supernatural in the historical re the miracles but allows for subsequent embroidery and heightening. His vote goes for the thirteenth century date and for a small group actually going out. He finds the central theme of the book the *Presence of the Lord*, to Moses, to the people of Israel against the Egyptians, at the deliverance at the Red Sea, at the Covenant ceremony at Sinai and in the wanderings in the wilderness. This section he elaborates with great profit. The tabernacle he believes was a real erection but to be dated in David's time. This commentary is a fine example of the new era of more constructive OT scholarship, accepting the critical breakdown but revelling in the theology of individual sections and the book as a whole. The book is for him truly Mosaic in authority and origin if a literary mosaic with parts from several ages as far as present understanding goes.

P. H. BUSS

THE PRE-RAPHAELITE IMAGINATION

John Dixon Hunt. Routledge. 262 pp. 50s.

Joseph Chiari has remarked that the Pre-Raphaelite interest in the Middle Ages 'was part of a conscious search for roots in a world stultified by abstractions and materialism'. The Pre-Raphaelites failed—Arnold's 'Philistines' were too strong for them; but they put up a worthy struggle. Amid much that was grey and oppressive they figure forth a flash of colour. They belong both to painting and poetry, and in their work the visual is as integral to the one as to the other. But their art in both these media is an art not of shape but of colour, not of definition but of atmosphere—so that Mr. Hunt in this learned and acutely critical study of the Pre-Raphaelites can say of their chief theorist, Peter, that 'his symbolism is weakened by its vagueness, but it seems, in fact, as if vagueness *is* the symbolic method' (p. 156). The first chapter summarises the Movement in relation to the Victorian period, and this is followed by studies of medievalism (an excellent survey), 'The narrow chamber of the individual mind', symbolism, the Pre-Raphaelite view of woman and a last chapter,

that seems to sit less easily with the rest, on 'Realism and the "Larger Latitude"'. These subjects show the way in which the Pre-Raphaelites took over some dominant concerns of the Romantics and Mr. Hunt quite valuably devotes several pages to their treatment of Blake, but reference to the Romantics points to that weakness in Pre-Raphaelitism, that 'conscious search' which led to extravagance and ultimately to decadence. The gap between the ideal and the reality in this regard is illustrated excellently in their treatment of woman, and in his chapter on this subject (together with his excellent collection of illustrations) Mr. Hunt deals with the way in which they, and Rossetti especially, 'arranged the world after visions of . . . ideal beauty' (p. 187), and yet the end of it all was to reveal 'that gulf between reality and art which vitiates so much of late nineteenth-century work'. In some ways, the Pre-Raphaelites were too exclusively and intensely aesthetic. Gilbert and Sullivan's 'lily in [his] medieval hand' was not completely wide of the mark. Mr. Hunt is more generous; he is also informed, sensitive and judicious.

ARTHUR POLLARD

HEALING MIRACLES: AN EXAMINATION FROM HISTORY AND EXPERIENCE OF THE PLACE OF MIRACLE IN CHRISTIAN THOUGHT AND MEDICAL PRACTICE

M. A. H. Melinsky. Mowbray. 193 pp. 35s.

The Chaplain of the Norwich and Norfolk Hospital here expands his 1967 Lent Lectures given in Norwich Cathedral. After a brief general discussion of the biblical data concerning sickness and miracles, he gives an historical sketch of the changing place of miracles in Christian thought from the age of the early church Fathers to modern times. He then outlines the relationship between religion and medicine from ancient Greece to the present day psychosomatic, or whole-man, approach to illness. Against this background some careful medical and theological comments are made about twenty-four miracles related in the Gospels. But Canon Melinsky is not prepared to reject a miracle for lack of a modern medical explanation, and scorns Professor Nineham's sceptical treatment of miracles in his Pelican commentary on Mark. Coming from an experienced hospital chaplain the ripostes are telling. Incidentally, R. E. D. Clark (*Faith and Thought*, 93, 1963) has shown that medically the healing of the one who saw men as trees walking was a double miracle, not 'one in two stages'. But the author was nodding when he wrote that 'every miracle is set in a context of faith'. This may be the popular belief about all gospel miracles; but, excluding the presumed faith of Jesus himself, it is simply not true. The last two chapters are fine. Case-histories illustrate how a patient's changed attitude toward illness may itself be no less a miracle, and lead on to improved health or even a cure. Here is where the Christian church as a therapeutic community speaks with the same voice as modern medical science in emphasising the importance of personal relationships in matters of sickness and healing. Christians go further: a person's relationship with God is basic to his whole being. 'Healing miracles start with the love of God and operate through the faithful response of his people in every sort of trouble, sorrow, need,

and sickness. They are displays of the particular care and concern of God, and are bound to be non-conforming events because obedience to God is never merely natural.'

NORMAN HILLYER

LEVITICUS AND NUMBERS

N. H. Snaith. Nelson. 352 pp. 50s.

Fifty odd years ago T. C. and E. Jack of Edinburgh brought out the *Century Bible* under the editorship of W. F. Adeney. Now Nelson's have called up Matthew Black and H. H. Rowley, which partnership produced the New Peake, to bring out a new series. Dr. Snaith who did these two books in that volume has therefore much more elbow room to display his very considerable OT knowledge, especially on the sacrificial system of Israel, as well as his large acquaintance with Rabbinics. There is much evidence too of wide experience and reading and not a little shrewd observation on religion today. A short introduction serves for both books. This covers the titles, arrangements sources and contents, the history of the priesthood, the temple sacrifices, the priestly traditions (P) the Holiness code (H) and the itinerary. He is more sympathetic to the P-Bible thesis and locates J at Gilgal and E at Shechem. The tabernacle is a 'temple in the desert' projected back into the wilderness period. The whole RSV text is given, with the commentary in note form in smaller print underneath. There is a small map and index at the back. The whole book is pleasant to handle, read and use and will play a useful part in commending modern OT scholarship to students, clergy and interested laymen. The author pays particular regard to Jewish and Christian traditions of understanding the books. This is very fruitful but with the telescoping of the centuries the unwary reader might well confuse Jewish practice and explanation in the centuries around Christ with the original meaning, so far as it can be recovered of the sacrificial system of Israel which was both ancient and elaborate. With this slight caveat it must be readily admitted that this will stand as one of the standard commentaries and should be preferred to Noth's two volumes.

P. H. BUSS

KIERKEGAARD'S AUTHORSHIP: A GUIDE TO THE WRITINGS OF KIERKEGAARD

George E. and George B. Arbaugh. Allen and Unwin. 431 pp. 50s.

Soren Kierkegaard was one of the most enigmatic figures in the history of modern thought. When he died in 1855 he had lampooned the philosophical orthodoxy of his day and tangled with the ecclesiastical authorities over whether the lately deceased primate of Denmark was really a witness to the truth or whether his brand of official Christianity was not rather a perfidious distortion. He also left behind him a mass of writings which were in a sense variations on these twin themes: the distortion of Christianity by Hegelian philosophy and shallow, conformist religion.

Much of his writing was deliberately obscure. Kierkegaard believed that truth could not be handed out on a plate. It was the writer's

job to force people into a position in which they had to face up to decisions for themselves. To this end much of Kierkegaard's writing was pseudonymous. Various well known characters from literature—Don Juan, Faust, Ahasuerus—keep popping up as representatives of different outlooks. To the beginner it is all very bewildering. It is here that George B. and George E. Arbaugh—they are father and son holding chairs of philosophy in different American colleges—come in. Their book is a massive descriptive catalogue of Kierkegaard's writings in English. In recent years there have been many studies of Kierkegaard ranging from the useful and biographical to the penetrating and sophisticated. But none is quite so basic as this. As an inventory of Kierkegaard's writings it is a model of clarity. As well as giving factual information it puts the reader in a position where he can grasp and evaluate any and all of Kierkegaard's works. The reader might quarrel with the broad division between the author's aesthetic and Christian writings and numerous points of detail. But this is far outweighed by the positive virtues of the work. It does for the Kierkegaard student what the Michelin *Green Guides* do for travellers on the continent. It tells you what is what, what is where and how you can best get at it. Guide books are not much fun unless you intend to go places. But if you are going, you will save yourself a lot of bother if you use one. This is a must for all future students of Kierkegaard.

COLIN BROWN

TRUTHS THAT COMPELLED: CONTEMPORARY IMPLICATIONS OF BIBLICAL THEOLOGY

Stewart Lawton. Hodders. 189 pp. 30s.

This little work is a new volume in the Library of Practical Theology edited by Martin Thornton. The series is designed to interrelate modern theology and the Christian life for that impressive if rather vague figure, the intelligent Christian. This particular book, written by the Warden of St. Deiniol's Library, tries to draw out the implications of biblical theology. In general one may say that the author has done this with great competence and no little success. He has the gift of reducing important positions, controversies and movements to a few lucid statements which do not make too great demands on the Christian intelligentsia. (The one sentence on p. 162 which makes no very obvious sense is clearly a victim of the printers.) If there is any weak point in the broader presentation it is that the practical implications are not always very evident. Many intelligent readers will be left with the question of Pentecost: 'What shall we do?' but without a plain and practical answer like that of Peter. In matters of detail the book has the demerits of its virtues. It suffers from the oversimplification which so often goes hand in hand with clarity and brevity. Thus the suggestion that the doctrine of justification is 'the absolute controlling doctrine' (p. 141) in Reformation theology (Calvin?) is at best only a half-truth. Again, the assessment of Barth is plainly defective when the contribution of his *Church Dogmatics* is virtually ignored. Again, less than justice is done to Anselm and Luther (p. 140) in their doctrine of the atonement. The point is, of

course, that the work belongs, broadly speaking, to the so-called Liberal Catholic tradition. This may be seen in the attempted combination of moderate criticism, reconstructions of Schleiermacher, and the classical themes taken from the Bible itself. In the last resort, however, the stress is on the Liberal side. For, while the great truths of the Bible are presented, the author himself says (with reference to eschatology): 'Whether we like it or not we have to translate the doctrine into different terms . . . to turn the language into spiritual absolutes that are true for everyone at every moment of his conscious life.' This is perhaps the clue to the book. It is also the reason why, for all its merits, it does not really achieve the compulsion of the Gospel, whether for the intelligent or the less intelligent Christian.

G. W. BROMILEY

FOR CHRIST AND THE PEOPLE

Edited by Maurice B. Reckitt. SPCK. 179 pp. 30s.

The marriage of F. D. Maurice's Christian Socialism with Anglo-Catholic ritual and Liberal Catholic doctrine constitutes an interesting chapter in modern church history. Maurice Reckitt has provided a study of four Socialist priests of the Church of England who illustrated this union during the period of 1870 to 1930. Oddly enough, his own account of Charles Marson makes the least interesting reading. Stephen Yeo's description of Thomas Hancock is the most penetrating study, supplementary to A. M. Allchin's lecture published in 1963. All these men were indebted to F. D. Maurice. Theirs was an Incarnational theology, emphasising the equality of all mankind. Thus baptism was to be refused to none, since it expressed the already existent fact that all men in a 'natural' state were children of God. Here they parted company with the Tractarians. Nor is it surprising, therefore, to find unequivocal universalism proclaimed by Conrad Noel. He propounded also a doctrine very much akin to pantheism: indeed, on this score the Bishop refused to ordain him for several years. God he described as 'the ground of our being', so anticipating the familiar contemporary jargon. Their theology is confused at this very point where clarity is most needed, where their ideal of Humanity and the actual meet. When their unorthodox pronouncements and unconventional behaviour stirred considerable opposition, it was a trifle naive to say that the real disorders of the Church were poor wages and bad housing, not ritual, as Marson affirmed at the time of the 1904 Ritual Commission. But their compassion for the labouring poor was unquestionable and the alleviation they brought by no means inconsiderable. Yet there was something faintly antiquarian and idealistic in their approach. A Maurician dislike of 'party' and organisation significantly led Thomas Hancock into an academic withdrawal when the Independent Labour Party was formed in 1893: for him the great era was past. Zest for life was their basic characteristic. It accounts for their promotion of folk music and country dancing. It explains why Stewart Headlam founded the Church and Stage Guild as well as the Guild of St. Matthew. Unorthodox, at times shocking, eccentric—yes; but their prophetic note was sometimes devastatingly on target.

J. W. CHARLEY

PREACHING AND TEACHING IN THE EARLIEST CHURCH

Robert C. Worley. Westminster. 199 pp. \$5.95.

One of the most influential theological books in our generation has been C. H. Dodd's *The Apostolic Preaching and its Developments*, in which Dodd not only claimed to reconstruct the essential evangelistic proclamation of the earliest church, the *kerygma*, but sharply differentiated it from the *didache*, the (largely ethical) teaching given to the converted. This clear-cut division has had important educational repercussions, particularly in the U.S.A. where a complete separation between the aims of teaching and preaching has been widely promulgated. In this doctoral thesis Worley sets out to challenge the modern disjunction between the two, and to destroy Dodd's historical analysis which is used to justify it. There is nothing very original in all this. Though Dodd's book has enjoyed wide success in the English speaking world, it has won scant acceptance on the Continent. The clear-cut distinction between teaching and preaching will not do: the cut and dried five or seven point kerygma is equally suspect. Worley summarises what other critics of Dodd have said on this matter, adds a good deal himself, and is particularly well informed on Jewish patterns of preaching and teaching which are not readily accessible to the ordinary student. The thrust of his work comes in the final chapter. If the early church did not make a rigid distinction between teaching and preaching, neither must we: in point of fact, in the institutionalised state of the church today, we could hardly have separated these two functions more. Worley pleads for a return to the model of the early church, what he calls a 'pluralistic model of teaching-preaching' in which method, content and interpretation within the cultural milieu of the day are three constituents. Here is a book which really seeks to understand Christian education by reference to biblical models: it is, in this sense, a thoroughly theological work. It is exceedingly well documented, as one would expect of a doctoral thesis. It comprises an important piece of NT research with its modern application. But for all this I do not see an English publisher taking it on. The style is unbearably turgid, liberally interspersed with American *clichés* and hyphenated prostitutions of the English language. Those, however, who are interested in the communication of the gospel in New Testament times will do well to read it, and will be sure to profit from the bibliography it boasts.

E. M. B. GREEN

CHRISTIANITY AT THE CENTRE

John Hick. SCM. 124 pp. 8s. 6d.

This is a book, composed largely of Third Programme addresses and sermons preached in Cambridge, which is addressed both to intelligent non-Christians and to puzzled members of the Church. It is about the essential nature and message of Christianity, as Professor Hick sees it. He is equally dissatisfied with traditional formulations of Christian truth, notably as presented by the growing tide of conservative evangelicals within the Churches, and with radical recastings of that message, as found in writers like Harvey Cox, Altizer and the

Bishop of Woolwich. He wants to steer a middle course, and be highly critical of many things in the Bible, while at the same time clinging to the central categories of the transcendence of God, the divinity of Christ and life after death. This attempt at a *via media* will satisfy neither radicals nor evangelicals (nor Anglo-Catholics for that matter) but it should be read by them, because they will all find in it much that is of value. Professor Hick, who teaches in the University of Birmingham, has written two major books on the problem of knowledge and the problem of evil, and he shows in this paperback that he can make deep themes comprehensible to ordinary people . . . or at least, fairly ordinary people! He first handles the question of the reality and existence of God, then the problem of how we can know, then the practical implications and major intellectual difficulties of the Christian faith, with a final chapter on the future, death and beyond. This is shrewd, useful stuff. It is a pity that he is unnecessarily self-conscious in dissociating himself from radicals and conservatives alike, and thus falls into the typical Liberal tendency to accept what he likes in the Biblical material and reject the rest. It is also a pity that he is somewhat dialectical, notably in his handling of evil and the God of love. He does not, apparently, see that the Augustinian explanation of evil in the world (broadly speaking, a fall from original grace and punishment for sin), could be *complementary* to the Irenaean view (which he espouses), in which the pains and sorrows of this world are seen as the birth pangs of God's future. In short, this SCM 'Centrebook' would be useful for critical evaluation by the Left and Right of the Church as well as that diminishing readership, the Centre.

E. M. B. GREEN

THE DOUKHOBORS

George Woodcock and Ivan Avakumovic. Faber. 382 pp. 55s.

Everybody has heard of the Doukhobors, that strange Russian sect in British Columbia, and their forays into arson and anarchy, but know little about them. At last two authors—one a Russo-Canadian who may possibly be of Doukhobor descent, and the other the well-known writer and historian of travel—have produced a thoroughly researched and readable study of their development and beliefs.

Their origins are obscure. They were flourishing in South Russia, one of a number of the peculiar sects which Russia has spawned, by the end of the eighteenth century. Their beliefs were a hotch-potch of the Christian and the pseudo-Christian, the leader being regarded as a Living Christ and oral traditions counting for more than the Bible. The mainstream was communalistic, and all of them were decidedly pacifist.

After some toleration they were exiled to the Caucasus. At the end of the nineteenth century they came under the general Tsarist persecution of dissenters from Orthodoxy, but were befriended by Tolstoy, who supposed them the 'simple peasant Christians' of his dreams. Thanks mainly to him, most found a new home in Canada.

The authors are excellent in their study of the relations between the Canadian authorities and the Doukhobors, both sides hopelessly

misunderstanding the other. Within the sect grew up another, the Sons of Freedom, notorious for nude displays and arson; their aims are carefully assessed. So are the characters of the 'Living Christs', Peter the Lordly and his son, the dreadful Peter the Purger.

Gradually the communal experiments failed, and since 1960 the Doukhobors have become increasingly assimilated in Canadian life. Except that the authors might have brought in some comparison with other North American sects who have opted out of the twentieth century (e.g. the Amishes) their book is an unhurried *magnum opus* which fills a gap on the shelf.

JOHN POLLOCK

BELIEF

H. H. Price. Allen & Unwin. 495 pp. 75s.

'Belief' is a re-write of Professor Price's Gifford Lectures given in 1960. The title refers not just to religious belief but to a whole chain of philosophical problems that cut across the usual divisions of the subject. Belief raises issues in epistemology (belief and evidence, belief and knowledge), metaphysics (belief and the will), moral philosophy (moral beliefs) and philosophy of religion (the relation between belief 'that' and belief 'in'). Professor Price takes up each of these in turn, sometimes discussing the issues straightforwardly, sometimes expounding and debating the views of others, notably Hume and Newman.

The core of the book is, however, devoted to an issue in the philosophy of mind. Is belief an occurrence, a mental act (the view of Hume, and of empiricism in general)? Or is it, as Professor Ryle has argued in *The Concept of Mind*, a dispositional concept? On this view to believe that tomorrow is Friday is not to have an introspectible mental occurrence, but to be disposed to act in certain ways appropriate to tomorrow's being Friday. Professor Price's conclusion, after a long discussion of the issue is that it is not a simple either-or one. 'Mental events which can quite properly be described as "assents" or "assentings" really do occur; and they are relevant to the analysis of the complex and multiform disposition which we call belief, whether we are considering the initiation of such a disposition, or the occurrent manifestations of it when it has been acquired. For once in a way, let us rejoice in complexity' (p. 299). It is the closing section of the book that will be of chief interest to the philosopher of religion. Here there is a delightful discussion of belief 'in' and belief 'that' which will be of some comfort to those stubborn enough to believe that belief in a proposition and belief in a person are not antithetical. Last of all there are some sensible and suggestive remarks about how religious believers might face up to empiricist arguments about meaningfulness.

This is not a book for beginners but at the same time it is so elegantly written, and the discussion of these multifarious topics is so well-controlled that an interested reader willing to persevere would learn a great deal both about the *how* and the *what* of philosophical discussion.

PAUL HELM

BASIC MODERN PHILOSOPHY OF RELIGION

Frederick Ferré. Allen & Unwin. 464 pp. 50s.

This is intended as a text book in the philosophy of religion, and most of it is very good. Particularly, in Part One, the general introduction to the standards of critical enquiry, and the whole of Part Two, which discusses the main arguments in the philosophy of religion since Descartes. The arguments are set out clearly, not merely reported, and this is done with such clarity that someone coming to the subject for the first time could learn a great deal. Confessionally-minded Protestants do not often reflect on the fact that their confessions were drawn up in an essentially mediaeval thought-world; it is surely not without point to ask what sort of response they should give to the arguments of Descartes or Hume or Kant. This section of Ferré's book would not be a bad place to begin. The remainder of the book is less successful. Ferré makes a brave but boring attempt to define religion, finally coming up with *Religion is one's way of valuing most comprehensively and intensively*, which presumably lets in Hitler. Religion provides the conceptual framework for answering our metaphysical questions and for the organisation of our basic values. I think that Ferré goes wrong here because he pays too much respect to the falsificationists and not enough to the place of revelation. Against revelation he offers the following dilemma; either the evidence we are looking for is independent of the alleged revelation in which case revelation is not unique; or not, in which case revelation is not a reasonable source of trustworthy propositions. But this is no argument against the Bible, which is a complex of claims and promises, the promises arising out of the claims; a reasonable approach to a document must take it as it is, and the Bible does not ask us to stifle our intellects but to put God to the test. There is a regrettable section on the ethical and other inadequacies of the New Testament, and a gross misunderstanding of Barth and Luther who were not opponents of reason but of natural theology. Nonetheless there are few discussions in this long book that are not instructive or stimulating, and these are not small virtues in a basic text.

PAUL HELM

HEAVEN AND HELL IN WESTERN ART

R. Hughes. Wiedenfeld and Nicholson. 288 pp. 84s.

Mr. Hughes has turned out an exceedingly handsome book, complete with black and white illustrations and the occasional coloured plate. It falls into three sections: a short one on judgment and then fuller ones on heaven and hell. The imagery of the Bible has certainly produced some magnificent art, though it is easy to see how biblical metaphor became to many literal reality through the artform. The one overwhelming impression the book makes is the amount of syncretism this eschatological art reflects. Classical conceptions are never absent and revive vigorously at the Renaissance culminating in Poussin and Watteau. Thus Pan and Cerberus become models for Satan, the latter's three head being a kind of anti-Christian trinity. Oriental myths have their influence in the bridge of judgment, the

counterpart to the biblical ladder of salvation. Heaven is easier to depict since it is harmony; hell is chaos which eventually reaches fruition artistically in the weird and perverted cosmos of Hieronymus Bosch. At the Reformation the devil gets used for polemical purposes, both Luther and the Pope appearing as Satan. The Middle Ages were of course the flowering of this eschatological art. The advent of the printing press and progressive literacy made vivid pictorial reproduction much less necessary. This is why the book concentrates on the medieval and on Roman Catholic theology. Post-Reformation writers confined their imagery more closely to biblical images in Revelation and the OT apocalyptic. By the nineteenth century Satan had sunk to a tame character in art, and Mr. Hughes sees his artistic survival today in the comic strips of Batman! I venture two criticisms—a tendency to overdo syncretism without separating out what is in the Bible and what is later artistic syncretism, and secondly a rather irritating habit of dragging in ultra-modern illustrations at inappropriate points, references to Stalin and Trotsky, to Freudian ideas, to motorways, and so on; really rather overdone, I felt. But this is a good book all the same. G. E. DUFFIELD

THE FRENCH ENLIGHTENMENT AND THE JEWS

Arthur Hertzberg. Columbia University Press. 420 pp. \$12.50.

It is fairly generally known that it was his meeting with French antisemitism, as revealed by the Dreyfus case, that decisively turned the thoughts of Theodor Herzl to Zionism. The antisemitism of Budapest and Vienna he could understand, but if the France of the Revolution and Emancipation of the Jews was going the same way, then a new way out had to be found. The author, who is both lecturer in History at Columbia University and rabbi of the Temple Emanu-El in Englewood, NJ, has set out to show that the emancipation of the Jews in France in 1790 and 1791 was far from a foregone conclusion, the struggle being a far harder one than is generally realised. In addition revolutionary France carried forward many unresolved contradictions in its views about the Jews. These were not, as is so often thought, confined to Roman Catholic circles and others of the Right; there had also been a fateful antisemitic bias among some of the leaders of the Enlightenment, particularly Voltaire. In many ways it could be said that this is really two books in one. On the one hand it is a painstaking outline of Jewish history in France from 1615, when it became clear that for the first time since the fourteenth century a Jewish community was slowly building up in France again, down to full emancipation under the French Revolution. This part of the work will remain of value for many years to the research student who wants a carefully documented outline before turning to the original sources. The other book introduces us to the strange phenomenon of a Voltaire raging against the intolerance of the Church and yet almost condoning the persecution of the Jews by it. Equally he shows that it was some of the extremist of the revolutionaries who were among the strongest opponents of emancipation. We may accept his thesis that Voltaire was really reviving the old classical, pre-Christian

antisemitism, and that for very much the same reason that had moved Cicero in his day. We could have done with a deeper analysis here. It is not chance that Communism in its practical outworking has always proved to be antisemitic. We must hope that he will continue his study of the Enlightenment in a later work. H. L. ELLISON

GOD'S CHOSEN FAST: A SPIRITUAL AND PRACTICAL GUIDE TO FASTING

Arthur Wallis. Victory. 119 pp. 15s.

Two things can be said at once in commendation of this work. First, the subject of fasting is undeniably a sorely neglected one in the church as a whole and books dealing with it in a serious and sensible way are few and far between. In the second place, the author (who is a son of the late Reginald Wallis of Dublin) writes out of his own personal experience and claims to have proved the great value and blessing of fasting over many years. He is well aware of the danger of attaching an undue importance to fasting and of making it an end in itself. He sees it essentially as a spiritual discipline, to be exercised as in the sight of God with a view to deepening the believer's prayer life and making him more responsive to the voice of the Spirit. At the same time his approach is nothing if not thoroughly 'practical', and he gets down to brass tacks about how to begin a fast—and how to break it—and also answers various questions which arise from the health angle. The writer's main appeal throughout is to the Bible. He has gone to a good deal of pains to search the Scriptures to find support for what he says, and the evidence he produces is on the whole pretty impressive. Here and there one is compelled to take issue with him over matters of interpretation. For instance, the well known words of Isaiah 58. 6 from which the title of the book is taken are lifted out of their context in chapter twelve and 'spiritualised' in a manner which more or less explains away their plain and literal meaning. And in an earlier chapter our Lord's words in Matthew 9. 15, 'When the bridegroom is taken away from them, then they will fast', are made to refer to this present age, not to his passion. If that is so, then the Church is now living in the era of the Bridegroom's absence, not of his presence in the Spirit—a view which many (like the reviewer) will find inconsistent with a right understanding of Easter and Pentecost. However, such criticisms should not blind us to the value of this book as a biblically-based study of a difficult subject. No one can mistake the author's deep sincerity and humility. His message is not a comfortable one, especially for Christians living in an affluent society; but only those who choose to turn a blind eye to the sterner side of Christian discipleship will ignore the challenge of a book like this.

FRANK COLQUHOUN

THE CAUSES AND PREVENTION OF ROAD ACCIDENTS

John Cohen and Barbara Preston. Faber. 252 pp. 42s.

The book is badly flawed in that the second part ignores the arguments advanced in the first. Cross reference becomes important but the index is incomplete (e.g. the entry *Speed limits* omits the full

discussion at p. 187 ff) and nowhere is one told that part II with its separate table of contents begins on page 127. In the second part Mrs. Preston considers some specific steps which could be taken to reduce accidents and shows herself aware of the complex causes of the typical accident. Unfortunately she lacks realism. For instance, in commenting upon the higher proportion of acquittals by juries than by magistrates, she suggests that it would be fairer if all traffic offences were tried by magistrates. An explanation for the figures she quotes may, however, lie in a preference of the innocent for trial by jury or in an undue readiness of magistrates to accept police evidence. If they do show a reluctance of juries to condemn the erring driver, the relevant conclusion would seem to be, not that jurymen err, but that public opinion does not wholly support the law.

In the first part, Professor Cohen is far more aware of the relationship of the common man to his car. Indeed he contends that we must stop thinking of car, driver and road as separate units because the driver is a modern centaur moving in a continuously changing traffic context. Man's normal personality is modified, and action to reduce traffic accidents must take account of this fact. Accidents are not entirely due to black spots, blind corners or drunken drivers. These are symptoms, the removal of one being followed by the appearance of another. His arguments must find support in the experience of most of us, although we find it harder to apply the principle in practice.

Does the Christian have any particular contribution to make? Professor Cohen thinks not, but his view of God is immature, buttressed here by the researches of a Victorian rationalist. Insurance companies may not discriminate between the pious and the profane, but is this because the faithful are no safer than the others or because of difficulty in separating the sheep from the goats? The doctrine of original sin would seem to be relevant to the question of road safety. Does the motor car free from social inhibitions so as to expose our fallen nature and, if so, does the depth of a person's spiritual conviction evidence itself in the quality of his driving? An inquiry on these lines would be of great interest.

BERNARD J. STANLEY

A HISTORY OF CHRISTIAN THOUGHT

Paul Tillich, edited by Carl E. Braaten. SCM. 300 pp. 45s.

This is an outstanding book by one of the four greatest names in the theology of the last few decades. It is a revision by Carl Braaten, one of Tillich's pupils, of the second edition of his lectures on this subject, originally delivered at Union Seminary in 1953. Braaten has mainly revised the style rather than the content. The book forms a companion volume to Tillich's posthumous work *Perspectives on Nineteenth and Twentieth Century Protestant Theology*, which Braaten also edited. Hence the present work effectively finishes with the Enlightenment, as far as Protestant theology is concerned, in its survey of historical theology. The scope of the book is vast indeed. The first chapter (after an introduction on 'The Concept of Dogma') deals with 'The Preparation for Christianity' interestingly but succinctly, including Roman, Hellenistic, Jewish, and Oriental aspects, and noting how the

New Testament uses but transcends elements from all these. Next follows the longest chapter or section on 'Theological Developments in the Ancient Church', for Tillich believes that an understanding of what went on in this period is the key to understanding any later developments. This section ends with Augustine, and is followed by another, the second longest, covering 'Trends in the Middle Ages', following especially the strands of scholasticism, mysticism and biblicism, and at length arriving at Wyclif. The fourth chapter is a short but fascinating account of 'Roman Catholicism from Trent to the Present', and is followed by the third longest section on 'The Theology of the Protestant Reformers', namely Luther, Zwingli, and Calvin. Finally 'The Development of Protestant Theology' is surveyed more briefly and in principle as Orthodoxy, Pietism, and the Enlightenment. This is the most readable, fascinating, wide-ranging and judicious account of its field in a single volume that your reviewer has ever read. The general soundness of Tillich's judgment, as well as his penetration, may surprise many of those critical of his own theology. Obviously he is open to question at one or two points, but he is able to trace and follow developments accurately, to evaluate them soundly, and to stimulate and hold interest in the process. The book is pleasantly produced, and apart from one line repeated twice on page 226, no printing errors were noticed. Very few would not profit from reading this fine work.

J. P. BAKER

THE CHANGING FACE OF CATHOLIC IRELAND

Edited by D. Fennell. Chapman. 223 pp. 30s.

If Great Britain is looked on by some as economically 'The sick man of Europe' her neighbour, the Irish Republic, is in the view of Desmond Fennell, suffering from 'A disease of the mind—a cancer of the soul'. This is a conclusion he accepts in his very interesting post script to the thirteen essays which make up his book. While he was editor of the English edition of the famous Roman Catholic journal, *Herder Correspondence*, many articles appeared during the period 1964/68 on Irish Catholicism at home and overseas. He has now collected them together and re-edited them. His purpose is to give news of Irish Catholicism particularly in the 1960's to interested readers abroad and also to contribute to Irish Catholic self-understanding. The importance of such a book depends upon the significance we attach to the influence of the Irish in the world. Karl Rahner and Hans Küng are both quoted in appreciation of the important part they play in the world church. The RC Church in Ireland has, in the twentieth century, shown amazing vitality both at home and in the Mission Fields. The chapters dealing with Missionary Activities and the Legion of Mary are accounts of tremendous success in terms of numbers. Now, however, there is serious questioning about the quality and abiding value of the work. Another area of great success for Irish Roman Catholicism is the United States, but here again, as Fennell shows, there is a strange, and he feels, unjustified, attack upon the Irishness of its Catholicism. There is a similar conflict in the English Roman Catholic Church. The essays are very informative and well worth

reading. They reveal the measure of self criticism which has emerged, even in conservative Ireland, since Vatican II. The most interesting chapter from the reviewer's point of view was the post script where Fennell endeavours to analyse and explain the extraordinary disease, psychic or mental, which appears to be inflicting the Irish people. Despite great success in many fields since the establishment of self government fifty years ago, there is a basic uneasiness in the soul.

R. J. COATES

**MILLIONS NOW LIVING WILL NEVER DIE: A STUDY OF
JEHOVAH'S WITNESSES**

Alan Rogerson. Constable. 216 pp. 35s.

This is a valuable and well-written book on the Jehovah's Witnesses, though it is not without fault. It starts with a thorough examination of the history of the sect based on a study of the original documents. Charles Taze Russell, the founder, emerges as a sincere if misguided student of the Scriptures, whilst 'Judge' Rutherford is portrayed as a far from scrupulous autocrat, and Nathan Knorr (the president today) as an able bureaucrat. These opening chapters present a convincing picture, amply documented, which should prove an authoritative account. The next section on the beliefs of the Jehovah's Witnesses is however rather weak, both in its statements about them and about orthodox Christianity. For instance on the Holy Spirit, having correctly stated the Jehovah Witnesses' view that the Holy Spirit is simply the active force of God, he comments, 'This is akin to the paraclete or helper promised by Jesus at John 14: 16, 17, 26. This view is not accepted by the orthodox churches who ascribe a more complex nature to the Holy Spirit'. Readers of *The Churchman* will be well aware that the point at issue is the personality of the Spirit which is clearly taught in a verse he cites as favouring the Jehovah's Witness viewpoint. Similar comments could be made on much of his doctrinal section. The concluding part of the book is however excellent in its treatment of the organisation of the movement, locally and internationally. One last defect needs a mention, the author suffers from the research student's syndrome; most other books are dismissed as full of 'well-worn and usually erroneous ideas', but here is an 'unbiased', 'full and complete account'. D. L. E. BRONNERT

SHORTER NOTICES

VERBUM: WORD AND IDEA IN AQUINAS

Bernard Lonergan S. J. DLT. 300 pp. 70s.

Bernard Lonergan is best known, though not well known, for his monumental work *Insight*. *Verbum* is a study of certain aspects of the thought of Aquinas, and consists of a series of articles originally published between 1947 and 1949. Besides being interpretative of Aquinas the significance of the book lies in the fact that it is said to be an 'invaluable interpretative key' to *Insight*. *Verbum* is without

doubt an advanced work assuming familiarity with Thomist metaphysics and the state of Thomist scholarship. Its thesis, in brief, is that what Aquinas has to say about the intellect is not to be interpreted in conceptualist terms but in intellectualist terms. Thinking does not involve the manipulation of concepts in judgments and inferences; it involves understanding. Conceptualists restrict their attention to what the intellect does, and are not concerned with what it is. This is by no means a piece of popular theology. It will be of interest only to those on the inside of these discussions.

FASTI ECCLESIAE ANGLICANAE 1066-1300: 1 ST. PAUL'S,
LONDON

John Le Neve compiled by D. E. Greenway. Athlone. 115 pp. 45s.

One of the problems of revising Le Neve's *Fasti* in its earlier parts (1300-1541 is already published) is the absence of episcopal registers. In consequence chronicles and charters have to take their place. In a brief introduction Miss Greenway discusses her sources and their problems. The work is then divided into a select source list, text classified under bishops, deans, archdeacons, treasurers, precentors, chancellors, prebendaries (the longest section) and canons whose prebends cannot be identified. Then follow three short appendixes and an index. The whole work is meticulous in detail, and a useful reference work for the mediaeval or cathedral historian. The compiler reflects admirable scholarly caution in distinguishing between conjecture and certainty in a particularly difficult field.

THEOLOGY OF HOPE: ON THE GROUND AND IMPLICATIONS OF
CHRISTIAN ESCHATOLOGY

Jürgen Moltmann. SCM. 342 pp. 45s.

Jürgen Moltmann belongs to the younger school of German post-Bultmann theologians. His book seeks to take eschatology seriously and get away from the traditional idea which sees it as the doctrine of the last things, and by implication relegates them to the 'last day', removing them from all bearing on the present. Even Albert Schweitzer who chastised most of his predecessors for neglecting the eschatological element in the gospels raised it only to dismiss its relevance to life and thought today. Moltmann argues that, 'To believe means to cross in hope and anticipation the bounds that have been penetrated by the raising of the crucified. If we bear that in mind, then this faith can have nothing to do with fleeing the world, with resignation and escapism. . . . This hope struggles for the obedience of the body, because it awaits the quickening of the body. It espouses in all meekness the cause of the devastated earth and of harassed humanity, because it is promised possession of the earth'. Moltmann's work is a massive essay in philosophical theology and biblical hermeneutics which will command the attention of all serious students of this theme.

BORDERLANDS OF THEOLOGY AND OTHER ESSAYS

Donald Mackinnon. Lutterworth. 256 pp. 35s.

This book is unusual in so far as it is an anthology of essays and extended book reviews edited for the author by someone else. The author is an Anglican layman who holds the Norris-Hulse chair of divinity at Cambridge. His editors, George W. Roberts and Donovan E. Smucker, hold teaching posts in America. The book is a series of exercises in thinking aloud. In so far as the various pieces have a common theme—they range from 'Philosophy and Christology' and 'Scott Holland and Contemporary Needs' to reviews of John Wisdom's *Paradox and Discovery* and P. F. Strawson's *The Bounds of Sense*—they deal with topics on the borderland between theology and philosophy and ethics. And they do it in a manner which is neither pure theology nor pure philosophy. The value of the volume lies not so much in any new synthesis of thought as in sparking off ideas which may lead to new creative thinking.

REDISCOVERING THE TEACHING OF JESUS

Norman Perrin. SCM. 272 pp. 40s.

Dr. Perrin's earlier book in the SCM's *New Testament Library*, *The Kingdom of God in the Teaching of Jesus* (1963), established itself as a standard guide to the interpretation of the central theme of Jesus's teaching from Schweitzer to the present day. His newer book in the same series shifts the attention from what scholars say to what Jesus himself—or rather, what Dr. Perrin says that he says. He adopts the principle of 'when in doubt, discard', and disarmingly claims that the purpose of the book is 'to establish what may be known with reasonable certainty of the teaching of Jesus!' No doubt this will produce many a wry smile from the old hands at the game, not least a beatific one from his former teacher T. W. Manson whose work on *The Teaching of Jesus* is now said to be superseded. Perrin's basic presupposition is one that Manson vigorously opposed—the validity of form criticism, and fairly early on he tries to parry the criticism on that score of Birger Gerhardsson's *Memory and Manuscript*. If Gerhardsson is right, the whole of form criticism must be thrown back into the melting pot. And with it must go the results of Perrin's investigations. Although the opening chapter touches upon the question of method, it is precisely here that much more work needs to be done. As it is, Dr. Perrin has written a challenging book, not the least useful part of which is his annotated bibliography.

BLACK AND WHITE

B. Brophy. Cape. 95 pp. 21s.

This portrait of Aubrey Beardsley, late nineteenth century artist who worked in black and white, is written by an enthusiast, the humanist Brigid Brophy. It is really a commentary on some 44 illustrations together with a chronology and very short bibliography. Like all of Miss Brophy's work, it is well written; it is well informed, noting Beardsley's early eclipse and his rediscovery by the avant garde a few years ago; it is quite uninhibited, and Miss Brophy makes the

most of Beardsley eroticism, even if some of her comments would not have seemed to me at any rate to have stemmed naturally from the pictures. Beardsley had to work fast, for he died young, and was badly ill long before his death. It is easy to see how he harmonises with the sort of progressive humanist thought associated with people like Miss Brophy, but AB was also a fine artist, skilful in the use of the simple two colour drawing. Beardsley reminds us that modern secularism (though he became an RC shortly before he died) has its roots well back in the previous century.

THE BIBLE TELLS US SO. *R. B. Kuiper*. Banner. 132 pp. 5s.

THE BEST BOOKS. *W. J. Grier*. Banner. 175 pp. 4s. 6d.

REFORMATION TODAY. *Klaas Runia*. Banner. 147 pp. 5s.

The first paperback comes from the pen of the late R. B. Kuiper, a distinguished American Reformed scholar, and it covers the major truths of the Christian faith in a serious but readable way. Mr. Grier writes out of many years experience of running a Christian bookshop in Ireland. His guide to Christian literature is written from a distinctively Calvinistic angle but recognises the good in other books. The work is divided into sections and most entries are annotated. Dr. Runia is an Australian Presbyterian scholar of Dutch origin. His book is a strange mixture. It has all the erudition of Dutch Calvinism and equally all the narrowness of it. He is rightly concerned with theological truth and integrity; he has read radicals and neo-orthodox with perception; his concern is to urge Evangelicals to their own unity and to ruthless separation from all things ecumenical. The astonishing thing is that he appears wholly ignorant of the case for Evangelical ecumenical involvement, and persists in citing minor Evangelical gatherings and minor writings as if they were virtually all Evangelicalism. This paperback is more likely to confirm the convinced than persuade the waverer, which is a pity, for Dr. Runia plainly has the theological ability to write a book to help all Evangelicals.

MARRIED PRIESTS AND MARRIED NUNS

Edited by J. F. Colaianni. Michael Joseph. 230 pp. 30s.

These thirteen chapters, all by different people, continue the cry by Romans and ex-Romans to abolish mandatory celibacy. They are mainly personal *cris-de-coeur* rather than theological contributions, and they vary from journalistic exuberance like the one starting 'I am a damned Roman Catholic priest. Quite literally' to sober reflection. They do not take the arguments much further, but they do reveal the human suffering, the humbug, the perversions, and the moral shortcomings which mandatory celibacy brings to so many.

ZWINGLI THE REFORMER

O. Farner. Archon. 135 pp. 42s.

The original German text of this book appeared as long ago as 1917, but it is still an important book, for Farner remains one of the greatest

Zwingli experts, and there is a strange absence of Zwingli studies in English. This edition is a straight reprint complete with illustrations; it is probably the ablest non-technical study of Zwingli available.

ERASMUS ON HIS TIMES. *M. M. Phillips*. OUP. 172 pp. 14s. 6d. ERASMUS AND LUTHER. *R. Devonshire Jones*. OUP. 96 pp. 12s. 6d.

Miss Phillips has provided a shortened translation of the *Adages*, concentrating on the topical and autobiographical. The *Adages* were begun in 1500 and the final revision appeared in 1533, and there were over 4,000 pages of them! The work is essentially a commentary and an exposition of ancient proverbs, but the value lies in Erasmus' application in the commentary to his day. Miss Phillips has provided a handy selection and just enough annotation to guide the general reader round this typically renaissance humanist *belles lettres* book. Miss Devonshire Jones has written a short if rather pedestrian biography which is better on Erasmus than on Luther whose theology she does not seem to grasp. This comes out clearest in the famous clash between the two; Miss Jones does not appreciate what a complete victory it was for Luther, and how incompetent a theologian Erasmus, the literary genius, showed himself. There are better popular books on Luther than this one.

FROM THE ROCK TO THE GATES OF HELL

A. W. Blackwood Jnr. Baker Book House. 127 pp \$3.95

This series of eight sermons on the church is the work of the son of a well-known preacher in the United States, the late Andrew Blackwood, in which the present preacher shows himself a lively and forthright minister of the Word, backed by an informed mind and an understanding awareness of much that is being thought and written about the contemporary church. His introduction sketches the slant of this thinking; 'My thoughts about the church, and almost everything else, have been strongly influenced by John Calvin . . .' with which he has taken in the Paul Report, a spate of 'what's-wrong-with-the-church' literature over a long period (*The Comfortable Pew* especially noted) and a variety of other literature from Bonhoeffer's *Sanctorum Communio* to *The Wall Street Journal*. Yet the treatment is refreshingly simple, direct and clear in its exposition of Biblical teaching, and most apposite and convincing in its application. Beginning with the words of Christ in answer to Peter's great confession (Matt. 16), this series takes up the themes of the church as the Body of Christ, the Temple of the Holy Spirit, before turning to issues implied by the church's existence, its unity, worship, leadership, and involvement with social problems; while the final chapter is concerned with 'religionless Christianity'. While remembering that these were sermons preached to an ordinary congregation, there are times when it appears that the author has not found opportunity to consult some of the important current theology on these matters, and even at the level of normal homiletics there is evidence of lack of theological depth behind the popular presentation.

THE LOCAL COMMUNITY AND THE GREAT REBELLION

A. M. Everitt. Historical Association. 29 pp. 3s. 6d.

The Historical Association continue their excellent work of getting experts to distil their researches into handy pamphlets, handy for teachers, for ordinary readers and even for professionals whose specialist knowledge lies in other fields. Professor Everitt starts by showing the weakness of Victorian seventeenth century writers in magnifying local skirmishes and failing to relate politics to local society. Everitt believes local allegiance of the gentry to their region was fundamental, and conflicted with State allegiance. He then takes two examples: Leicestershire where indecision paralysed the citizens and Northants firmly on the Parliamentary side. Local families and social structures are analysed. Even architecture reflected the differences. This is a first class study to demonstrate the importance of local community research.

A ROMAN CATECHISM WITH A REPLY THERETO

John Wesley edited by O. A. Beckerlegge. PTS. 88 pp. 9s. 6d.

In 1756 Wesley published this little book, but it was not original, being in fact a reprint of Bishop Williams of Chichester's tract which had first appeared anonymously in 1686. Dr. Beckerlegge surveys Wesley's views of Romanism, his writings and his diary entries, then asks whether Rome has changed recently, and concludes that basically she has not and that these ancient structures are still relevant on her mariolatry etc. The text itself gives the RC catechism question and answer and then the reply afterwards. Two appendices are added, one from the Vatican statement on the Church and the other a list of authorities cited. This little paperback is altogether a most valuable reprint and deserves a wide readership.

PAPER WALLS: AMERICA AND THE REFUGEE CRISIS 1938-41

D. S. Wyman. University of Massachusetts Press. 306 pp. \$6.00

The refugees in question are of course the Jews. It is well known that America was hardly generous to them between Hitler's seizure of Austria and the American declaration of war against Germany. Mr. Wyman has sought to find out why. The basic reason is the quota limitation of immigration. The one Bill which sought to allow refugee children in was prevented from reaching the floor of Congress. But Congress was only reflecting the sentiments of the nation as can be seen from opinion polls which were massively against. Americans recalled the depressions and the great slump. They feared unemployment and fifth columnist activities. The quotas were not even taken up completely. Roosevelt knew the plight of these Jews. He made an early attempt to help them, then withdrew in the face of criticism, and finally accepted the State Department's spies-disguised-as-refugees phobia.

CHURCHES OF THE HOLY LAND

G. Bushell. Cassell. 192 pp. 70s.

With the growth of tourism in the Holy Land the idea behind this

book was a good one. It is handsomely produced with illustrations in abundance, some in colour; a descriptive narrative links the illustrations, with the whole organised geographically. The author is a Roman Catholic and the work is published *cum permissu superiorum*, and that is the clue to the very obvious limitations. We are given a certain amount of RC hagiography and a large number of pictures of priests, altar pieces, statues of the Virgin Mary, and so on. What the book really illustrates is the commercialisation and corruption of Palestinian Christianity into a mixture of mediaeval theology and tourist attractions. We doubt if this kind of book is likely to have much appeal to Protestant readers. It is far too exclusively 'catholic' orientated.

THE PURITAN REVOLUTION: A DOCUMENTARY HISTORY

Edited by S. E. Prall. Routledge. 15s.

The Puritan revolution has no single or simple cause, and thus it is no surprise to find Prall pointing out in his introduction that scholars are not agreed on one. This book contains assorted documents from the early rumblings of revolution up to the Restoration, plus a short introduction, brief biographies, reading list, and index. The documentation is extremely valuable (spelling is modernised), the notes and short individual introductions able and succinct. The main introduction attempts to survey changing interpretations, but it is somewhat uneven, suggesting the author has more knowledge in some areas than others. It is one of the dangers of recent studies that writers seem to get into schools and share both the limitations and the strengths of their particular school. The editor here comes from the social historian school, and this seems to have blinded him to the major limitations of writers like Tawney (see Elton's recent Cambridge lecture where he very rightly dismisses Tawney as a bigoted historian). Nor is Prall quite sure of his ground in matters religious, or he would not have written on p. xvi 'all shades of Puritan thought . . . were opposed to episcopacy as by law established'. This is said of the James I period; odd in that case that Abbot became Archbishop. If Prall had read the Georges important study, he would not have made this blunder. The book as a whole is good, but readers would do well to handle Prall's generalisations with care.

AGAINST ALL REASON

G. Moorhouse. Wiedenfeld and Nicolson. 436 pp. 63s.

The Guardian's chief feature writer has made a comprehensive survey of monasticism, describing historical developments and modern problems. The author has done his job thoroughly and interviewed innumerable monks and nuns. The fact of over 150 pages of appendices shows the coverage. He sees the religious at a crossroads, having to face vast changes if they are to survive, and in keeping with modern trends, he sees sexual problems as very basic. Mr. Moorhouse has written a sympathetic and informative book, but perhaps he has failed in his concern to reform religious life to ask the basic question as to whether this is a mistaken form of vocation altogether. He starts rather more with Augustine than the Bible.

THE ENIGMA OF ST. PAUL

H. Chadwick. Athlone. 19 pp. 5s.

This 1968 *Ethel M. Wood lecture* begins by reminding us that Paul provided an interpretation problem to the ancients and not merely to moderns as is commonly imagined. The author looks at liberal fears about Paul, very sensibly dismissing their misconstruction of 1 Cor. 7. Dr. Chadwick sees Paul as making considerable concessions of principle to his opponents, arguing surprisingly little from the OT save in Romans and Galatians where situations demanded it, and if some of his writing is very personal, Paul himself still remains enigmatic, though the author does add that some of the difficulty may arise from our own prejudices.

BIBLE AND THEOLOGY IN THE NETHERLANDS

S. J. De Vries. Veenman and Zonen, Holland. 150 pp.
H fl. 13.50

This is a comprehensive survey of Dutch OT criticism from 1850 to 1914. De Vries sets the scene, and then turns to the Dutch modernist movement which appeared around 1850 and reached its zenith about 1870; its major name was Abraham Kuenen. Then he looks at conservative reaction. The modernist doctrine of scripture was taken over from Scholten and was in effect anti-supernaturalist and virtually denied any special revelation. Kuyper and Bavinck were prominent on the other side with Kampen and the new Free University of Amsterdam the centres of conservative opposition. Then came B. D. Eerdmans' attempt to modify Kuenen's radicalism. Eerdmans was an isolated figure who did not get on very well with students, but nevertheless had his lasting influence in making critical scholarship much more cautious especially over the documentary hypothesis. What came out of this important study is the clear lesson that the modernists were slaves to their own presuppositions and the conservative opposition was not altogether free from confessional apologetic when it handled biblical texts. De Vries has done a fine job, sifting through much material which few English-speaking readers are ever likely to study.

MATTHEW ARNOLD AND THE EDUCATION OF THE NEW ORDER

Edited by P. Smith and G. Summerfield. CUP. 259 pp. 25s.

Matthew, son of Thomas Arnold of Rugby fame, is mainly known as a literary critic and poet, but as the editors point out, this has unfortunately overshadowed his educational contribution. That this volume seeks to remedy. Arnold saw the shortcomings of the dominant upper classes and also realised the future importance of the working masses. But he was realist enough to appreciate that nothing could be done at once about the latter, hence he sees the key to the future in the middle classes. They held political power and they had to see to the civilising of the masses (a typical nineteenth century liberal concept). Though he called them Philistines, he nevertheless recog-

nised their virtues. He thought them too restricted in outlook, concentrating only on business and narrow religion. He commended culture as a major remedy to middle class narrowness (he thought this class largely Dissenting). This book shows all the high idealism and some of the starry-eyedness of a nineteenth century liberal educationalist. It is important for the history of education.

THE DRUG SUBCULTURE: A CHRISTIAN ANALYSIS

K. Leech. CIO. 31 pp. 2s.

This is a succinct analysis by the assistant curate of St. Anne's, Soho of drug addiction, of the individual drugs, treatment and what Christians can do about addiction. Leech stresses the loneliness of the addict, and the need for Christians to show compassion and not just leave everything to the professionals. A useful pamphlet of potted information.

CRISIS IN THE REFORMED CHURCHES

Edited by P. Y. de Jong. Reformed Fellowship, Grand Rapids. 266 pp. n.p.

Four hundred and fifty years ago the Synod of Dort concluded, and these ten essays commemorate that event. The book has all the strengths and some of the weakness of the Calvinists of the Grand Rapids turn of mind. The learning is full, and the documentation massive. The theological orientation solidly conservative and confessionally angled. The interest in Holland and Dutch writers maximal, interests in those outside this stream minimal despite any links with Dort. For example, none of the British leading delegates appear in the index. Cranmer gets one entry which we could not find. This should not distract from the learning of this book, nor from the value of having a number of Dort documents available in the appendix. The essayists examine the implications of Dort for the churches, pastorally, in Bible translating, doctrinally and in preaching. Van Til's concluding note is typical. He sees the enemy within the church (rightly surely) and regards the Dutch 1967 confessionalists as having sold out their biblical heritage. The book is good, but how sad that these Reformed scholars do not have the breadth of Reformed vision found in Calvin.

VOX EVANGELICA 1969

LBC. 77 pp. 8s. 6d.

This contains five main articles, one of which is an extended review of Moltman's *Theology of Hope*. The others cover education and entertainment in NT times, OT sacral kingship, a study of Amos, and an exegesis of Heb. 2: 5-18 which brings out the solidarity of Christ with His people.

IN REMEMBRANCE OF CREATION

D. S. Berkowitz. Brandeis University Press. No folios. n.p.

This book is the fully illustrated catalogue of a Bible exhibition held at Brandeis University, USA, in 1968, and it will be the joy of the Bible

bibliophile. The exhibition concentrated on the mediaeval and renaissance developments in Bible production. The entries follow the traditional convention of classification by language, and are subdivided into manuscripts, incunabula, sixteenth century scholarly editions, and finally sixteenth and seventeenth century translations. Each exhibit is professionally described with a short bibliography; illustrations take up more than 160 pages which shows the scope of this magnificent catalogue. One particularly interesting plate shows the annotations Melancthon put into his Bible. The catalogue is handsomely bound with coloured endpapers and a colour frontispiece.

AMERICAN INTERESTS IN SYRIA 1800-1901

A. L. Tibawi. OUP. 333 pp. 63s.

Dr. Tibawi has traced out with considerable skill American missionary interests in Syria, the Syria in question being not just modern Syria, but roughly modern Syria, Lebanon, Israel and Jordan all treated as one. His concern is to look at American education and literary work, but he recognises that missionary interest was the real driving force. As was usually the case trade led to missions, the first two missionaries arriving in 1820. They regarded the Eastern Orthodox as nominal Christians to be converted, and thus relations were never easy during the whole period. There were innumerable financial crises, accentuated by the American mission's concern to treat education as secondary to evangelism and close schools which by this test were not successful. The Americans had their tensions with the converts, partly due to difference of pay and partly due to the Americans retaining control. Education was a major plank in the missionary strategy, and the lasting result is the modern American University in Beirut. The mission press made a considerable contribution both in Bible translation and in religious and educational literature. Dr. Tibawi is mainly interested in the educational and publishing aspects, and recognises the far-sightedness of the American educational pioneers in this field. He is rather cool and detached towards the mission's main thrust, and tends to make rather too much of denominational differences. But he has provided an excellent and well documented book, which is a valuable companion to *British Interests in Syria*. For the Christian reader interested in mission, the detached standingpoint must be recognised. That said, this book commands wholehearted commendation.

AN EXPOSITION OF THE EPISTLE TO THE ROMANS

Ian R. K. Paisley. Marshalls. 191 pp. 25s.

Whatever readers may think of Ian Paisley's political activities in Northern Ireland, this book demonstrates that he has a pastor's heart and a preacher's pen. The book was written by the Free Presbyterian leader during his 90 days in prison for his political and civil activities, and was written without access to a normal library, and subject to the prison governor's censor! The end product is naturally a devotional not an academic commentary and it is cast in the mould of traditional Reformation theology.

POPE AND PILL: MORE DOCUMENTATION ON THE BIRTH REGULATION DEBATE

Texts edited by Leo Pyle. DLT. 306 pp. 12s. 6d.

Unfortunately the journalistic world, hungry for a good story, seized on the papal pronouncement on contraception and turned it into a sensationalist debate in our sex-crazy age. I suppose it was inevitable, but Mr. Pyle who edited a previous book on the debate up to 1964 has done his readers a real service by extracting important statements and grouping them together to give a fair picture of the debate. The documents range from formal pronouncements to personal views of dignitaries, to significant letters from ordinary people who were perplexed or uneasy. This is a reliable handbook to the ongoing debate, and a worthy successor to the author's 1964 book.

MEN AND WOMEN: FEMINISM AND ANTIFEMINISM TODAY

Kenneth Hudson. David and Charles. 187 pp. 35s.

This book by a journalist is the product of ten years collecting newspaper clippings and opinions on feminism in this country. It collects together useful information, but the author proceeds rather in the manner of a journalistic crusader than a detached scholar, and so limits his contribution to current debates. Mr. Hudson recognises the emancipation women have achieved, though he is still a little too inclined to see anti-feminism behind every bush. The main value of the book is as a source for recent views and comments.

EGYPT UNDER THE PHARAOHS

B. Sewell. Evans. 144 pp. 42s.

In the OT Egypt is not pictured in a very favourable light; the reasons are religious. Miss Sewell shows Egypt in her profusely illustrated book to be a gay and lively nation. Her aim, as indeed of the *Life in Ancient Lands* series, is to give a sketch of the land, the society, the political, religious, and cultural life of the people. This she does excellently with the help of archaeology and some fine photographs. Religion is not the strongest part of the book, but the detailed description of Egyptian customs ordinary life make this a valuable reference work.

JEWISH HISTORY ATLAS

M. Gilbert. Weidenfeld and Nicolson. 22s 6d. (paperback)

Dr. Gilbert, with cartographical help from Arthur Banks, has told the history of Jewish migrations and wanderings from Abraham to the present day in 112 black and white maps plus a conveniently full index. The result is a condensed, easy to follow, pictorial history quite in keeping with the most modern methods of presenting a multiplicity of information. The maps are really outline charts with historical and statistical information imposed on them. They are arranged chronologically, and the index covers themes, countries and cities. All in all an impressive reference volume.

THE SCROLLS AND CHRISTIANITY

Edited by Matthew Black. 132 pp. 18s. 6d.

The intention of this symposium in the *SPCK Theological Collections* paperback series is to bring readers abreast of Scrolls scholarship as it bears on the Christian Faith. W. F. Albright and C. S. Mann are convinced that despite Driver the Qumran sect is Essene, and that their writings provide a continuity in apocalyptic between OT and NT. R. K. Harrison shows how Qumran piety consists in a legalistic observance of the Jewish law rather akin to the Jews in the NT itself. J. Pryke believes that eschatology is incomplete and inconsistent in the Scrolls. C. H. H. Scobie cautiously asserts that John the Baptist and Qumran share the same background of sectarian Judaism. F. F. Bruce concludes that Qumran shows a common thought world with, and yet distinctive emphases from, the NT. M. Wilcox sees contacts between Qumran and Christianity at least in background but a sharp contrast between Qumran legalism and Christian openness. The editor's concluding essay suggests common ground with Christians in an interest in asceticism, soteriology, and eschatology. The collected essays make a book which any serious non-specialist student would value for his shelves.

Book Briefs

Hardback

Man Have I Got Problems by D. Wilkerson, Oliphants, 128 pp., 14s. is counsel on all manner of practical questions by an American 'pop' evangelist. **A New Pilgrim's Progress** by G. T. Bull, Hodders, 190 pp., 25s. is an attempt to set Bunyan in our own century. **The Moral Life** by O. Johnson, Allen & Unwin, 107 pp., 25s. is an attempt to give a logical rather than religious structure to morality. **The Future of Christian Marriage** edited by J. Marshall, Chapman, 124 pp., 25s. is a basically RC symposium in which nine distinguished contributors gaze into the future prospects. **Religion & Slow Learners** by K. E. Hyde, SCM, 126 pp., 30s. is a detailed study of recent research and the teacher's problem showing the wide diversity among such children and the fundamental question of the teacher's basic attitude. **The Uniqueness of Man** edited by J. D. Roslansky, North Holland, 189 pp., 50s. contains the six distinguished papers from the 1968 Nobel Conference held in Minnesota. The papers are intended to bring together different disciplines in a science-based discussion. **When You Pray** by H. Lindsell, Tyndale House, 182 pp., 22s. 6d. is a popular study of prayer by an American Evangelical. **Honest Sex** by R. & D. Roy,

Allen & Unwin, 209 pp., 35s. is another American book proclaiming the new morality sex ethic and somewhat intoxicated by its liberation, real or imagined, from Victorian morality. **Royce's Social Infinite: the Community of Interpretation** by J. E. Smith, Archon, xvii & 176 pp., \$6.00, is a new updated edition of a book published in 1950 dealing with the philosopher-moralist Josiah Royce. **Narrative Poems** by C. S. Lewis, Bles, 178 pp., 25s. contains the only four such poems Lewis wrote, one of which has appeared in print before; the editor is Walter Hooper. **New Essays on Religious Language** by D. M. Hugh, OUP, xv + 240 pp., 42s., contains eleven distinguished essays by men like Prof. Basil Mitchell and the Bishop of Durham, but they are all reprints not new, despite the title. **Early Christian Experience** by G. Bornkamm, SCM, 193 pp., 42s. puts into English a series of articles a distinguished German scholar wrote on Paul and the early church. **Death and Immortality** by J. Pieper, Burns Oates, 144 pp., 22s. and **Hope and History** by J. Pieper, Burns Oates, 106 pp., 18s. are translated from the German, and both look at contemporary problems in the light of German thinkers especially. **The Truth is Concrete** by D. Solle, Burns Oates, 109 pp., 25s. is a radical German Protestant study in the demythologising man-centred tradition. **Handbook to the OT** by C. Westermann, SPCK, 285 pp., 30s. is not very satisfactory. It claims to be a simple book for students and is from a form-critical standpoint, but it assumes rather too many hypotheses without space for discussion. The idea is good but not the execution. **Furnace of the Lord** by E. Elliot, Hodders, 129 pp., 28s. is a very American reflection on modern Jerusalem. **The Minister's Annual 1970**, Oliphants, 386 pp., 40s., now available to aid clergy. **Purple Violet Squish** by D. Wilkerson, Oliphants, 128 pp., 12s., is a Hippie style book about God. **Subject Guide to Bible Stories** compiled by G. F. Garland, Greenwood, 365 pp., \$12.00, covers AV, RSV, NEB, Douay and Jerusalem Bibles and will help preachers find relevant passages for illustration. **Israel and the Nations** by F. F. Bruce, Paternoster, 254 pp., 25s., is a reprint of an earlier work now enhanced by 36 illustrations and 3 maps.

Paperback

1 Peter—Revelation by H. L. Ellison, SU, 92 pp., 5s. and **Lamentations—Daniel** by J. S. Wright, SU, 93 pp., 5s. continue the *Bible Study Books* series. **Continuous Evangelism** by B. E. Gilbert, Marshalls, 62 pp., 5s. explores popular local evangelism from a Baptist viewpoint. **A Thought for the Week** by C. A. Joyce, Marshalls, 96 pp., 6s. continues his broadcast talks. **Their Problems & Ours** by R. Brown, Marshalls, 95 pp., 8s. is a reprinted *Life of Faith* series of OT studies. **Living Dangerously** by Stuart Briscoe, Marshalls, 132 pp., 6s. is on victorious Christian living. **A Warning to the Nation** by D. E. Gardner, Marshalls, 32 pp., 3s. 6d., believes that England is degenerating fast. **Humility** by Lord Longford, Collins, 160 pp., 6s. is an unbalanced study of the subject which almost totally ignores Protestant teaching. **Family Prayers 1970**, SU, 238 pp., 6s. is a devotional book for family use. **Within These Four Walls** by M. Batchelor, SU, 96 pp., 5s. provides discussion topics for housegroups. **Augustine of Hippo** by P.

Brown, Faber, 463 pp., 25s. is now in paperback. **Forty Gospel Songs** compiled by J. H. Richards, Chapman, 60 pp., 18s. collects together traditional and new songs plus music. **People and Cities** by S. Verney, Fontana, 221 pp., 7s. 6d. gives the author's ideas on Christian impact on cities arising out of a conference, together with five experts' comments. **The Gaggling of God** by G. Reid, Hodders, 126 pp., 6s. contains a young clergyman's conviction that the church fails in communication. **More from Ten to Eight on Radio 4, BBC**, 76 pp., 5s. is a selection of BBC broadcasts. **The Pelican History of Medieval Europe** by M. Keen, Penguin, 349 pp., 8s. spans 800-1460 admirably in the learned Balliol tradition. **Cicero's Selected Political Speeches** translated and introduced by Michael Grant, 335 pp., 10s. gives new translations, notes and introductions to some of Cicero's major speeches. The Historical Association's **Local History Handlist**, 84 pp., 13s. 6d., is a complete revision of an earlier pamphlet, but the religious section is curiously selective. **Reflections on Student Protest** edited by S. Sterling, SCM, 60 pp., 4s. 6d. contains four essays, three from dons, and a fourth on the necessity of a student revolution, from a student. One paper has already appeared in *Theology*. **The Miracles of Dialogue** by R. L. Howe, St. Andrews, 154 pp., 8s. is an American book exploring the nature and possible results of dialogue. **The Undergrowth of History** by R. Birley, Historical Association, 31 pp., 3s. 6d. is a straight reprint of an essay on English historical interpretation by the then Headmaster of Eton. **Friends Jesus Made**, SU, 48 pp., 1s. is an introduction to Bible reading for children. **There's Always More** by E. S. Whitehouse, Marshalls, 141 pp., 8s., recalls from personal experience the story of a woman's struggle against physical adversity. **Let's be Positive** by G. C. Hoffman, SU, 110 pp., 5s. is a very readable attempt at popular level to help Christians through a maze of current social and ethical problems. **Let My People Know** by R. J. Perl, Marshalls, 127 pp., 8s. reveals an American woman's concern to get Christianity to the Jews. **Quest Book 2** by H. W. Dobson, CIO, 134 pp., 9s. 6d. is a teacher's handbook for exploring the Faith with older juniors, and a companion activity book is available at 7s. 6d. **Will Hospital Replace the Church?** by D. M. Lloyd-Jones, CMF, 20 pp., 2s. 6d., recognises and welcomes the advance of state social services, but shows the point beyond which they cannot advance. **The Rational Basis of Religious Experience** by A. G. Oettlé, CMF, 24 pp., 2s. 6d. is a posthumous paper read to a Rationalist Society by a distinguished S. African scientist who was a convinced Christian. **Breakthrough** by A. Walker, Fontana, 92 pp., 5s. is about the Spirit in the world today and is by an Australian Methodist. **Death in the City** by F. Schaeffer, IVP, 127 pp., 4s. 6d. provides the biblical basis for his Christian impact on contemporary culture in these Wheaton College lectures. **Fear and Trembling & The Sickness unto Death** by S. Kierkegaard, translated by W. Lowrie, OUP, 278 pp., 18s. is an annotated translation of an important pair of Danish works now in paperback. **Call for God** by Karl Barth, SCM, 125 pp., 8s. 6d. is now in paperback, as is **God's Chosen Fast** by A. Wallis, Victory, 119 pp., 6s. **Passport to Life City** by S. E. Wirt, SU, 218 pp., 8s. began as an updated version of *Pilgrim's Progress*, but the author thought better of it and wrote a similar book about twentieth

century pilgrim complete with Ford Mustang and computer salesman. **Junkies are People too** by D. Wooding, SU, 64 pp., 4s. tells us of a rehabilitation centre run for junkies. **The Wayside Chapel** by E. Noffs, Collins, 192 pp., 6s. records the story of a Methodist experiment in evangelism in Sydney. **The Closing of the Gate** by A. J. Ball, **The Lamp in the Window** by M. A. Wynder, **Inherit the Earth** by H. Harding, and **Amazon Adventure** by E. Mitson, all Marshalls, 128 pp., 5s. launch the new *Lakeland* Christian fiction series. **Kidnapped in Space** by J. Whiteley, SU, 89 pp., 5s. and **Strangers in Trefoil Street** by D. Webb, SU, 122 pp., 5s. are two more *Tiger* books. **Death & Rebirth of a Marriage** by A. & M. Havard, SU, 96 pp., 5s. is a do it yourself marriage guidance book written from personal experience. **New Testament Greek Grammar** by M. Whittaker, SCM, 176 pp., 15s. and **Key**, 42 pp., 6s. are new flexibacks which should help the student. **Letters to the Seven Churches** by William Barclay, SCM, 128 pp., 9s. and **The Master's Men** by William Barclay, SCM, 128 pp., 8s. are both now in paperback. **Ploughed Under** by Amy Carmichael, SPCK, 155 pp., 12s. and **A Century of Social Catholicism 1820-1920** by A. R. Vidler, SPCK, 171 pp., 15s. are straight paperback reprints, as is **The European Witch-Craze of the 16th and 17th Centuries** by H. R. Trevor-Roper, Penguin, 144 pp., 5s. **Churches under the Searchlight** by D. P. Thomson, Barnoak, 128 pp., 6s. contains radical suggestions for transforming parish life; the setting is Scottish. **Medicine, Morals and Man** edited by E. Claxton and H. A. C. McCay, Blandford, 192 pp., 9s. 6d. is a symposium relating scientific expertise to modern problems and matters of morality. **The History of British Trade Unionism** by R. and E. Frow and M. Katanka, Historical Assn., 44 pp., 5s. is a valuable bibliography with a few illustrations. **English History in Contemporary Poetry** by F. J. C. Hearnshaw, Historical Assn., 48 pp., 5s. is a reprint from 1913 and covers Court and Parliament 1588-1688. **Christianity and Culture** by J. G. Machen, Banner, is a *Banner* magazine offprint showing the importance of Christian thinking permeating all culture. **The Message of the OT** by H. L. Ellison, Paternoster, 94 pp., 6s., contains a short survey most of which first appeared in *The Witness*. **The Keswick Week 1969**, Marshalls, 207 pp., 12s. 6d., contains the record of the new style 1969 Convention. **The Representative** by Hochhuth, Penguin, 412 pp., 10s., is the controversial play about the Pope and the Nazis together with a concluding section on the historicity. **Bible and Gospel** by A. M. Hunter, SCM, 146 pp., 16s., is a tripartite volume, the first covering the relation between OT and NT, the second the Gospels, and the third an admirable section on the current German quest for the historical Jesus. **Joseph Butler 1692-1752** by I. Ramsey, Dr. Williams Trust, 22 pp., 5s., is the twenty third *Friends of Dr. Williams's Library* lecture and in which the Bishop of Durham looks at Bishop Butler. **Three Men Filled with the Spirit** by M. Griffiths, OMF, 63 pp., 3s., is a simple Bible study on the tongues issue.

Correction. We regret that in our last number we inadvertently printed the title of Ronald Goldman's paperback published by Routledge as *Readings for Religion*. It should have been *Readiness for Religion*.