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## Book Reviews

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ANCIENT ISRAEL'S CRIMINAL LAW: A NEW APPROACH TO THE DECALOGUE. *A. C. J. Phillips*. Basil Blackwell. 218 pp. £3.

*Ancient Israel's Criminal Law* is the third study of the ten commandments to appear in English in the last four years. Unlike most recent authors Phillips eschews the use of form criticism in his work, and insists that Israel's law must be studied on the basis of its content not its form.

He believes that the ten commandments in their original form constituted the essence of the Sinai covenant mediated by Moses. In their primitive form each commandment consisted of a simple prohibition or command. Several of the commandments have been expanded by later editors, but only the last has been drastically altered. It was originally designed to protect an elder's status, not prohibit covetousness. Phillips is led to this conclusion because he holds that the decalogue was Israel's first criminal law code; that is, it defines those offences which are crimes punishable by the state with the death penalty, as opposed to civil offences about which one Israelite would sue another. Since covetousness can hardly have constituted a crime, let alone have been punished by death, the last commandment must once have been different.

Phillips develops his thesis by expounding each commandment in turn, and showing how the principles they enshrine were expanded and modified in later Israelite legislation, found elsewhere in the Pentateuch. This is followed by a section in which he outlines his view of the development of Israel's law. From Moses to the monarchy, Israel's criminal code was just the decalogue. In David's day, Canaanite law enshrined in Exodus 21-23 was incorporated. Hezekiah's reformation introduced further modifications to be found in the JE account of Sinai. This, in turn, inspired Josiah's reform, and the deuteronomic legislation was its product. Innovations of Deuteronomy include the necessity of at least two witnesses to secure conviction and making women legally responsible, so that for the first time an unfaithful wife would be put to death with her lover. In the post-exilic priestly legislation Phillips thinks that the death penalty was abolished, except for murder, and that excommunication was substituted.

Within its short compass this book contains a profusion of novel ideas. It is however regrettable that the author has made little use of comparative

Near Eastern legal material bearing on the Old Testament. This makes some of his interpretations appear rather improbable. For instance, it was standard throughout the Near East to punish the adulteress in the same way as the adulterer, otherwise it would have been too easy to frame an innocent male. It was also customary to require more than one witness. It therefore seems unlikely that these principles were only introduced into Israelite law in the 7th century BC.

G. J. WENHAM

THE HEAVENLY COUNSELLOR IN ISAIAH 40: 13-14. R. N. Whybray. The Society for Old Testament Studies, Monograph Series, I. CUP. 91 pp. £2.20.

In this 'study of the sources of the theology of Deutero-Isaiah' Dr. Whybray provides us with a veritable model of what biblical investigation should be. Not only does he investigate all relevant factors—language, *genre*, context, environment, motivation—but he invests the whole study (cf. his work on *Wisdom in Proverbs*) with a quality of excitement, a following up of clues leading to a satisfying denouement, which is more usual in the best detective stories!

Isaiah 40: 13, 14 consists of a series of questions clearly expecting the answer 'no one', designed to elicit that answer and thus to underscore the sole and wholly self-sufficient deity of Yahweh. At first sight one might be satisfied to take them as rhetorical questions and leave it at that. Examination of the wording lends itself to a suggestion that the proper setting for considering these questions is that of the 'divine council', or (outside Israel) the 'council of the gods'. In passing Whybray examines the possibility that Yahweh is supposed to be consulting a personified 'Wisdom', and this leads to a penetrating treatment of Job 28: 27 and other passages in Job, and to the rejection of either Wisdom or the *Urmensch* as the hypothetical Councillor. Enquiry into the thought of a divine Council in Israel and Canaan narrows to consideration of (especially) the position of Ea 'the all wise' in Babylonian mythology, and the deference paid to him by the creator Marduk (as found in *Enuma Elis*). This in turn provides the proper setting and motivation for Isaiah's questions. Unlike Marduk, Yahweh needs defer to none. His wisdom and power as sole-Creator is absolute. The verses, therefore, belong with the many hits below the water-line of Babylonian theology which characterise Isaiah 40-55 and provide both a dissuasive to any exiles tempted to forsake Yahweh for the gods of Babylon and a corrective to any who might try to deck Yahweh out with a Babylonian theology and worship.

A monograph series which offers this as No. 1 will surely turn us all into daughters of the horse-leech!

J. A. MOTYER

THE BOOK OF AMOS: A COMMENTARY. E. Hammershaimb, translated by John Sturdy. Basil Blackwell. 148 pp. £2.25.

This is probably the best explanatory commentary on Amos available in English—high praise, but whether it is high enough to make people venture £2.25 depends on what a commentary is expected to do. Comparing this work broadly with, say, J. L. Mays commentary on Amos (SCM OT Library), one feels that at some point Mays must have preached Amos to a congregation, whereas one feels that Hammershaimb was never required to do more than explain the difficult verses to a class. We have explanation without

exposition. In some ways he prepares us to expect this, for he tells us at the outset that the book of Amos (which—gladsome day!—he admits could have been written down by Amos himself) has no discernible structure, and it is clear that he would much prefer like oracles to be grouped together (8: 4ff belonging with 3: 1ff) rather than ask on what principle they have been placed where they are. But it is all wholesome, workmanlike and illuminating.

Professor Hammershaimb, as befits his eminence, takes an independent position in relation to other and even majority findings. He finds little cause to attribute verses or sections to other hands than Amos; the normal points at issue such as the Gaza, Edom and Judah oracles in cc 1,2; the well known cruces at 4: 13; 5: 8, 9; 9: 5, 6; and even the hopeful conclusion are attributed, after reasoned and balanced argument, to Amos. On the disappointing side is his (seemingly) selfcontradictory treatment of 5: 25 where he wants Amos' audience to reply 'No' and yet provides sufficient evidence to guarantee 'Yes', seeks to evade this by saying that the contrast is really between the meagre sacrifices of the wilderness period (proof?) and the present lavish abundance, and ends by saying that really the pre-exilic prophets were attacking a faulty evaluation of the sacrifices. But by and large this book is time and money well spent, and calls for a warm vote of thanks to author, translator and publisher.

J. A. MOTYER

**THE NEW TESTAMENT AND CRITICISM.** *George Eldon Ladd*. Hodders. 222 pp. £1.05.

It is evident that in the last few years there has sprung up a school of conservative scholars who are determined, if they can, to do justice both to the phenomena which they find in Scripture and to the traditional belief of the church in its divine inspiration. One of the most prominent of such men in America is Professor Ladd who is on the staff of Fuller Theological Seminary at Pasadena. William Barclay wrote something of a 'rave review' of the American edition of the book which appeared four years ago, and those who believe that this is basically the right approach to the problem of Biblical criticism will be most grateful to the author for the lucid way in which he expounds this principle in his book.

Ladd deals first with the question of how the Bible is the word of God. He rejects theories of mechanical inspiration and shows how it contains both record and interpretation. He refutes the idea that Biblical criticism of any kind is wrong and deplores the fact that 'the names of few evangelical scholars appear among these men who have made a substantial contribution to our modern historical knowledge of Biblical origins'. He then devotes a chapter each in turn to textual, linguistic, literary, form, historical and comparative religions criticism, showing something of the limits of each approach. These chapters are well written and illustrated with apt examples, though it is interesting to note a reference to Pope *Damascus* (sic) in the chapter on textual criticism!

He concludes that 'the Bible is indeed the inspired Word of God, the Christian's only infallible rule for faith and practice. But the present study has attempted to demonstrate that the truth of infallibility does not extend to the preservation of an infallible text, nor to an infallible lexicography, nor to infallible answers to all questions about authorship, date, sources, etc., nor to an infallible reconstruction of the historical situation in which revela-

tory events occurred and the books of the Bible were written. Such questions God in His providence has committed to human scholarship to answer; and often the answers must be imperfect and tentative. A proper evangelical, Biblical faith suffers a serious disservice when the spheres of Biblical authority and critical judgment are confused'. This book should go far to prevent such confusion.

ROBIN NIXON

**SO GREAT SALVATION: THE MEANING AND MESSAGE OF THE LETTER TO THE HEBREWS.** *Alan M. Stibbs.* Paternoster. 118 pp. £0.45.

Alan Stibbs, to whose powers of Biblical exposition so many in the Evangelical movement are so deeply indebted, first began to study the letter to the Hebrews forty years ago. Here, in volume 9 of *The Christian Student's Library*, he has given us some of the fruit of his labours. He acknowledges his debt to Westcott, Davidson, Delitzsch, Andrew Murray, Griffith Thomas and William Barclay (the magisterial commentary of F. F. Bruce perhaps having appeared after the substance of the book had taken shape). His deep and mature knowledge of the epistle justifies him in the hope that he will help others to share in the God-given feast of good things which are there.

This is not a commentary and there is virtually no introduction nor any attempt to identify the situation involved with any precision, though a comment on chapter three indicates that he would date the epistle just before AD 70. The characteristic of the book is closely-knit exegesis and exposition with the occasional telling illustration. Perhaps he does not give enough weight to the possibility that the warning passages have, at least in the first instance, temporal judgment in mind. But the great doctrinal truths of the epistle are clearly elucidated and its many exhortations faithfully applied.

ROBIN NIXON

**THE NATURE OF TRUTH IN 'THE GOSPEL OF TRUTH' AND IN THE WRITINGS OF JUSTIN MARTYR.** *Cullen I. K. Story.* Leiden. xxiv + 247 pp. 64 guilders.

The sub-title is 'A study of the pattern of orthodoxy in the middle of the second Christian century', and the book—a doctoral dissertation by a professor at Princeton Seminary—is Volume XXV in *Supplements to Novum Testamentum*.

The discovery of *The Gospel of Truth* among the Coptic finds at Nag Hammadi about 1945 has provided students of early Christian development with a new reference point. The only extant manuscript, in Coptic, is from the fourth century; but the original was Greek, and the work of followers of the Gnostic Valentinus, if not by Valentinus himself. The work is thus about contemporary with Justin Martyr, and since Justin is the most considerable exponent of Christianity known to us from the mid-second century, *The Gospel of Truth* provides an interesting comparison.

Story concentrates his study on the concept of 'truth' as held by the two writers, in relation to God, to Jesus Christ, and to human knowledge and experience. The main part of the book is a defence of five propositions regarding the differences between the two writers. But this is set in the context of a study both of the background of the two men and of the development of theology from the Old Testament down to the formation of the New Testament canon.

Story begins with a valuable 41-page analysis of *The Gospel of Truth*. This is a fresh contribution in its own right, differing somewhat from Grobel, for instance, in some of its interpretations of the text. Next, the philosophical and Christian background of the two authors is compared. Justin speaks freely of the influences on his own thinking, but the other author's indebtedness has to be deduced. Both are 'platonic' in a sense, though with differences. In the final chapter, after the five propositions, Story relates his subject to 'the broad lines of development in the understanding of truth both in the Bible and in some important works of the early Fathers. Is there a *continuum* of truth in the Bible? Is there a *continuum* of truth which carries over into the works of the early Fathers?'

This last section might well be read first, for it demonstrates the relevance of the study for Christian thought. With some critical analysis of modern biblical theologians, Story sets out the biblical concept of 'truth' in its dynamic progression through the Bible, and concludes that Justin does substantially maintain this concept, though not unaffected by his academic background. *The Gospel of Truth*, on the other hand, 'while adopting Divine revelation as a base, constructs an ontological system which exceeds by far the bounds of Biblical data' (p. 220).

The reviewer would disagree mildly with Story's idea that there was no 'canon' at the time of Justin (p. xviii). What major church did not possess and acknowledge a written 'gospel' and 'apostle' well before the time of Justin? The question of the spreading of the recognition of books is less important (for the concept of 'canon' and 'authority') than the question of when they were first acknowledged as authoritative by the church(es) to which they were addressed. For instance, was Mark's Gospel, or the Epistle to the Romans, ever *not* a canon of authoritative scripture, constituting 'gospel' and 'apostle'? Justin's use of written scripture indicates that the gospels were a canon for him.

D. W. B. ROBINSON

RABELAIS: A CRITICAL STUDY IN PROSE FICTION. D. G. Coleman. CUP. 241 pp. £3.80.

Rabelais is considerably more than the rather vulgar buffoon satirist that non-specialists are apt to assume. First, he was a man of various parts—a monk, first Franciscan and then Benedictine, a humanist scholar, a medical man, and of course a writer. From the Franciscan sermon tradition he acquired the ironical satirical style, from the humanist tradition a love of antiquity pure and undefiled, as a medical man he edited an Italian doctor, Hippocrates, and Galen. Certainly the Reformers knew his works and used them, but Rabelais had written for humanists and a circle just beyond them. Initially he was concerned to revive interest in medicine and anatomy, then he turned to Gargantua and Pantagruel. It is the literary and style angle that Mrs. Coleman of Cambridge studies, and she is not so much concerned with Rabelais in historical context as a writer of prose fiction, his artistry and his aims. There is an interesting early section, alas not developed, where she shows how the Erasmus-Rabelais approach is syncretistic, vaguely Christian, vaguely Stoic, and how this differs sharply from the Biblical discoveries of Luther about the fall and man's wickedness, with all its basic consequences for soteriology. Mrs. Coleman believes Rabelais was not primarily writing moral treatises, as some have held, but literary fiction. He may have lacked taste and crossed the bounds of decency (the Sorbonne condemned him as

obscene), but he was a master of wit and laughter, and that is the centre of his work rather than morality. It is an open question whether Mrs. Coleman has reacted too far against the moral interpreters of Rabelais but she has certainly written a good and stimulating book which will help anyone interested in early sixteenth century France, the humanist renewal from which emerged Reformation giants like Calvin. G. D. DUCKHAM

CONFLICTS OF LOYALTIES. *J. Shimizu*. Droz. 220 pp.

Number 114 in *Travaux d'Humanisme et Renaissance* covers the career of Gaspard de Coligny, Admiral of France, and the very title hints at the inextricability of politics and religion in his life. Some (Delaborde and Hauser) believe Coligny a religiously motivated man, but Shimizu thinks the matter more complex. There is uncertainty about the date of Coligny's conversion, and Shimizu places it in the mid-1550s though it took a few years to work through being 'an outcome of long deliberation' (p. 29). He dismisses the Brazil missionary venture (which Shimizu describes as 'emigration') as not involving any religious motive on Coligny's part. Mid-sixteenth century France was the scene of much rivalry between noble families who somewhat overawed the monarch. The Guises were pro-RC and favoured Spain, while the Condés were Huguenots who attracted English money and German military support. Then there was the continuing Hapsburg-Valois struggle, all of which made the Wars of Religion very much wars of religion and politics, not just religion. Coligny, who showed great ability as a military leader, was caught up in the struggles of the French court. He avoided the Condé conspiracies, but it was only in 1560 that he first spoke up for the Huguenots. He clashed with the Queen Mother over war with Spain which he advocated and which she feared. By 1571 Coligny was back at court after living at La Rochelle, and, favoured by Charles IX, he was waging war against Spain. The result was a Guise reaction and the awful Massacre of St. Bartholomew's Eve.

Shimizu believes that Coligny was primarily a politician seeking power, rather than a religiously motivated leader. He thinks him largely indifferent to dogma, e.g. his attitude at the Colloquy of Poissy, viewing religion primarily as a matter of social order. His moderate religious policy is seen as politically conceived. Shimizu admits some religion but it hardly seems to mean very much, and in this thorough biographical study we are in effect given a largely secularised view of Coligny. Assessing men's motives, and perhaps especially politician's, is notoriously difficult, but perhaps Shimizu is too ready to see power struggles and politics in the Admiral's acts, but at least that is a warning against an over-religious interpretation. The book is well documented but marred by a number of misprints which show foreign printers unfamiliar with English, e.g. 'reactin' for reaction on p. 24.

G. E. DUFFIELD

BASLE & FRANCE IN THE SIXTEENTH CENTURY. *P. G. Bietenholz*. Droz. 367 pp. np.

Basle, situated on the Rhine and on the borders of the German-French speaking divide, has been overshadowed in Reformation history by Strasbourg to the north and Geneva to the South. Dr. Bietenholz, who has already contributed a number of specialist studies on Erasmus and humanism, is concerned to trace out Basle's links with French speaking citizens, and he

promises a further volume. He does not deal with the crucial question of Basle-Geneva links since a Mr. Plath has apparently almost finished that subject. Bietenholz shows that printing was economically important to Basle, but not exactly vital. Erasmus lived in Basle during his latter years but thereafter there was no great figure in Basle, as in Geneva or Zurich, and printing gradually declined. The atmosphere of Basle was Protestant, but also tolerant and Erasmian, so in the valuable bibliography of works published in Basle varying from Calvin's original *Institio* to heretical Castellio to Sleidan's great history to Machiavelli. Basle printers were not averse to publishing Roman works or Anabaptist ones.

Bietenholz shows that as we should expect, contact with France was far more with neighbouring areas like Metz, Montbéliard, and towns of Lorraine, Vaud and Savoy than with central France or distant areas like Bordeaux. Bietenholz is interested in the whole range of humanist writings, theologians, educationalists, lawyers, doctors, down to the quaint anthropological work from Metz where the author thought he had proved the existence of pre-historic giants! Montbéliard is particularly interesting from a religious angle. P. Toussain had won the area for the Gospel, but was eventually forced out by an ungodly alliance of Lutherans and Castellio's supporters both of whom disliked his Calvinism. This is specialist work, maintaining the high standards of the *Travaux d'Humanisme et Renaissance* series, and indispensable for any self-respecting library concerned with Reformation history in Europe.

G. E. DUFFIELD

MARTIN LUTHER AND THE BIRTH OF PROTESTANTISM. *J. Atkinson*. Penguin. 352 pp. £0.42.

Two things, says Professor Atkinson of Sheffield, are needed to understand Luther. The first is a grasp of the tumultuous times in which Luther lived, and the second is a realisation of what Luther was about, simply preaching the Gospel to fallen men. There has been a growing stream of English (or at least in English) publications on Luther, most of them fairly specialist and expensive, apart from Bainton. Bainton's paperback with its attractive illustrations has done a lot to popularise Luther in England, but I think this is the best Luther book of them all so far. The reason is not far to seek. It is to be found in the author's combination of simple straightforward enthusiastic writing, a profound grasp of Luther scholarship unobtrusively behind this, and above all his sympathetic grasp of Luther's Christ and Gospel centredness. Bainton was tolerably accurate as history, but Bainton belonged to an older liberal generation and his real sympathies lay more with men like Servetus and typical liberal concerns like freedom of the individual. But in Atkinson's book we seem to meet Luther's own passion for the Gospel. This is a biography but it is far more heavily theological than most such works, and that is appropriate for Luther. The reader sees not just what happened in his life, but how Luther thought, how he developed, how he faced crisis after crisis, the hectic speed of his life, and yet the Christ-centredness of his preaching supreme throughout. Here is an excellent work, and all I wish is that the select bibliography had been more fully annotated to guide the ordinary English reader round the complicated field of Luther study. In a revised edition could we not have a paragraph on the more important works, rather than a sentence? But it is a superb book, so make sure it is on your shelf.

G. E. DUFFIELD

ROBERT EARL OF ESSEX: AN ELIZABETHAN ICARUS. *Robert Lacey*. Weidenfeld and Nicolson. 338 pp. 65s.

Essex is a subject worthy of a great historical biography, but this still remains to be written. Mr. Lacey has provided a portrait, which attempts to explain Essex against the background of Elizabeth's court and the intrigues for power, prestige and place that were so significant a part of 16th century politics, but his categories of interpretation raise serious questions at a number of points. He does not deal adequately with the structure of politics. In one sentence he tells the reader that Elizabeth relied on consensus, in the next he calls her 'a dictator, an absolute monarch and proud of it' (133). Later on, he demotes her to 'semi-absolute' (269). His ability to deal with the religious convictions of the age is even more inadequate and leads him to describe Henry's Reformation Parliament as an 'aquescent collection of men' (100), to suggest that Elizabeth was 'cheerfully cynical' towards the 'five officially endorsed and inflexibility opposed versions of the Christian religion' (97) through which she had lived by 1558. Mr. Lacey's counting is odd and he appears not to be aware of Haugaard's work on the Elizabethan Settlement.

Essex's religious convictions also receive short shrift—'the desperate abandon that piety could drive him to' (313), and in a tasteless phrase, Abdy Ashton is sneered at as 'the po-faced Puritan' (312). No real attempt is made to explore the relation of Essex to both puritans and catholics and Mr. Lacey clearly finds the whole subject unworthy of serious historical examination.

Granted that Essex was a flawed personality who reacted badly under stress, pop psychology is not an adequate historical tool and, when terms like 'schizophrenia' and 'paranoia' are used, one expects serious analysis of the evidence. Mr. Lacey prefers rhetoric and often writes in the breathless style that one associates with a gossip column about society figures. Stolid historical accuracy may be dull and Mr. Lacey could be forgiven a certain amount of filling for the 'general' reader, for he has certainly re-created part of the historical Essex, but some of the background is so misleading that the portrait seriously suffers.

IAN BREWARD

THE MATHERS. *R. Middlekauff*. OUP. 440 pp. £5.75.

Professor Middlekauf of Berkeley California spans three generations of Mathers from 1596 to 1728. His book is divided into three parts: Richard 1596-1669, Increase 1639-1723, and Cotton 1663-1728. It is not so much three biographies in one as a study of the intellectual development of Puritanism centred round an influential New England family. Richard was ordained a Church of England cleric by Bishop Morton, but shared privately some of the nonconforming Puritan reservations, and when Laud came to power he found himself in trouble, so in 1635 he sailed for America. In New England he had to wrestle with the doctrine of the church, the place of hypocrites, and whether to baptise all children. But he remained outstanding for his piety, for his moral courage with the not too easy Dorchester church; he was an orthodox Puritan in theology, and ecclesiastically tended to congregationalism. Richard had been an Oxford man, but Increase was a New Englander trained at Harvard. He remained minister of North Church, Boston from 1664 to 1723. He shared Richard's high view of the ministry but devoted himself more to preaching and study at the expense of visiting

and catechising. Increase's lack of this pastoral work was criticised, and indeed he developed a certain harsh insensitivity. But he remained a faithful Puritan, having to face life in the shadow of a famous father whom he had opposed on baptism, but being a New Englander, and not a settler, he had a different cultural outlook. He saw New England moving away from his father's vision, from religion to trade. Change was seen entirely in moral terms. New England is all but God's Jerusalem. There are the seeds of American isolationism here. Increase explored the OT and interpreted it typologically. Israel seemed to be New England. The church conflict arose with Solomon Stoddard, Increase tending more and more to insist on the church as a pure remnant in a New England moving away from its original foundations. Increase developed a growing interest in the Second Advent, but he was worried by the Salem witch trials. Cotton, whom Middlekauf sees as the most significant of the three, spent all his life in New England. He did not have the pastoral failings of his father, his literary output was prodigious, and his brilliance undoubted. He retained his father's view of the pure remnant waiting in New England for the Return of Christ, but without Increase's typology. He never disagreed openly with Increase on any major matter during his lifetime, but later adopted a tolerationist position, departing from the intolerance of previous generations (largely due to a rethink enforced by political changes). These political events of 1691 provoked a considerable change of front in Cotton. He soon found himself advocating a loose federationist union, instead of the previous suspicion of both Presbyterianism, and Episcopalianism (channelled through SPG). This meant an abandoning of New England isolationism and a vision that this new union might save the situation in Europe. He sought to come to terms with science. He was much influenced by the new millennialism of Joseph Mede, until he read Whiston on Revelation. The Second Advent dominated Cotton's later years, as he reacted against rationalism towards pietism. His sense of sin and his striving for godliness produced agonising tensions in his later years.

Middlekauf has done a fine job in this detailed study which questions the traditional picture of a Puritan decline as it accommodated itself more and more to the New England world. He has certainly corrected this picture and shown that the Mathers were bigger men than that, charged with more theology and moral courage. But whilst our author sees Cotton as the climax, I am bound to say that I see Cotton as something of a decline from the earlier majestic Puritan theology into a certain subjectivism and into a preoccupation with the minutiae of Revelation. What is certain is that this is a fine and important book, essential to studies of later Puritan development and New England thinking, and bearing on prophetic interpretation.

G. E. DUFFIELD

OLIVER CROMWELL & THE ELIZABETHAN INHERITANCE.  
C. V. Wedgwood. 24 pp. £0.50. QUEEN ELIZABETH'S FIRST  
HISTORIAN. H. Trevor-Roper. 38 pp. £0.60. Both Cape.

These two pamphlets represent the first two *Neale Lectures in English History* founded in memory of Sir John Neale through the benefaction of Cape's, his major publishers, and linked with his college—University College, London. Miss Wedgwood's title is misleading as she almost admits. What she is really studying is the way the interpretations of Elizabeth first as a mighty

Deborah and then as Gloriana changed and finally by 1640 emerged. They were not too historical but with the political ineptitude of Charles I Cromwell stood out as a restorer of national fortunes which had sunk low. Miss Wedgwood studies the way the image of Elizabeth was used to further English nationalism. It is an interesting if slight study, marred only by some ignorance (? later reading back) of Elizabethan Puritanism (pp. 17f.). Professor Trevor-Roper tackles Camden, with a fuller pamphlet. His thesis is that Camden is the founder of modern civil history, breaking with ecclesiastical interpreters like Foxe and humanist moralists like George Buchanan. He traces the influences on Camden behind the scenes, James' anger at de Thou's interpretation of Stuart history, and the royal pressure on Camden which he resisted. Despite the professor's case I should want to see this case much more fully documented. Has he read back modern historical methods and idolised Camden? He admits his inconsistency on Leicester whom Camden detested, and his dislike of Puritans, and after all we now know, thanks to a generation of research, just how careful Foxe was with his Lollard sources. I have an uneasy suspicion that Trevor-Roper has rather overwritten Camden, and is it because Camden's views appeal to Trevor-Roper? That is only a question, nothing more, but one reader at least wants more documentation before being convinced.

G. E. DUFFIELD

THE CORRESPONDENCE OF JOHN OWEN (1616-1683): WITH AN ACCOUNT OF HIS LIFE AND WORK. *Edited by Peter Toon.* James Clarke. 190 pp. £1.50.

Mr. Toon has placed students of 17th century history greatly in his debt by this modern edition of Owen's letters. Though a number of them are printed, they are very scattered and not always easily accessible outside major libraries. Anyway, Owen is a major figure in Commonwealth history, who merits a collection such as this. In addition to printed letters, there are a number from manuscript collections in New College, London, and the Bodleian, which are made readily accessible for the first time. What is more, the price is reasonable enough even for impecunious pastors to purchase a copy, if they are interested in the Independency of the Commonwealth period.

Owen did not indulge lightly in correspondence. As he put it, 'The reason why I write so seldom unto any of my friends is because I have nothing to write; at least nothing that is worth reading in my scribbling'. As a result these letters do not tell us very much about Owen the man, as distinct from Owen, the theologian who wrote so voluminously. Nevertheless, these letters occasionally provide vivid insights into Owen's capacity as a pastor (Letter 93), as a rebuker of busybodies who gave themselves undue importance (Letter 91) and as a public figure who did not hesitate to advise the humble who worried about taking his time. 'Let me tell you that if that wight hath either wit or weight in his scriblings they are not to be impertinent no more than he is impersonall.'

There are also letters to and from Cromwell, Monck and other important figures, which help us to appreciate the respect in which Owen was held. Toon has also supplied a list of Owen's works and a transcript of his will, along with a useful biographical sketch of Owen's life to 1651, with rather brief introductions to the letters from the periods 1651-1660 and 1660-1683. Altogether, it is an invaluable addition to modern puritan studies.

IAN BREWARD

THE OXFORD MOVEMENT. *R. W. Church. Introduced by G. Best.* Chicago. xxxi + 280 pp. £4.05.

Professor Best is right that Church is and will remain probably the basic book for studying the Oxford Movement (strictly speaking) in the years from 1833 to 1845 when Church prudently stopped before Newman left for Rome. Church is basic because he writes from personal experience, knowing the men involved, and with warm sympathy. This edition contains the entire 1891 text though a comparison with my 1891 copy shows a very different index. Best's introduction is stimulating, though I want to take issue with him at points. Best first tells the reader about Church himself and Oxford, then discusses the book in which Newman towers above the rest. Church dwells at length on the Hampden affair, as it is the clash with Broad Churchmanship, but strangely Church is very cool about Evangelicals. Best recognises that Evangelicals were for the most part (the wilder men excepted) friendly to the early thrust of the Oxford Movement, but surely the reason Church was so sour to Evangelicals was that between 1845 and 1891 there had been the bitter ritualist battles, so very different from the early conflict in which at times Evangelical and Tractarian were shoulder to shoulder against apathy and Broad Church latitudinarianism. Nor can I share Best's enthusiasm for Owen Chadwick's *The Mind of the Oxford Movement* as 'the best introduction to the Tractarians' characteristic thoughts and feelings'. I believe that book, as I said in a review at the time, sees the Tractarians far too much through the eyes of later Liberal Catholicism of the Gore school. It is a pleasure to have Church back in print again with Best's stimulating introduction and the delightful jacket of Trafalgar Square before it got its lions, but the series editor's claim to be producing a cheap edition for students is a bit steep at that price.

G. E. DUFFIELD

REMINISCENCES OF SAMUEL TAYLOR COLERIDGE AND ROBERT SOUTHEY. *Joseph Cottle.* Lime Tree Bower Press. 516 pp. £3.75.

This book is about Coleridge and only incidentally about Southey. It first appeared in 1847; its author Joseph Cottle was a Bristol bookseller and the original publisher of Coleridge's and Southey's poems. It is a strange, rambling miscellany of memories and letters concerning the earlier part of Coleridge's life and has almost nothing on the final period at Highgate. Cottle is not a particularly discriminating editor, but the reader will find here a long letter defending belief in the Trinity, explaining why Unitarianism had ceased to satisfy the serious Bible student Coleridge became; there is also a fragment of a theological letter which discusses the problem of eternal punishment. Cottle introduced Coleridge to Hannah More whom he met on several subsequent occasions: 'She is, indisputably, the first literary female I ever met with. In part, no doubt, because she is a Christian.' The vain attempts of Cottle, Southey and other friends to wean Coleridge from taking opium are described in the latter part of the book. It ends with a prayer written in 1831, quoted from the *Literary Remains*, which contains the petition: 'That I may with a deeper faith, a more enkindled love, bless thee, who through thy Son has privileged me to call thee Abba Father!' The Lime Tree Bower Press promise further volumes. On its own this book is of slight significance but it may have its place in a wider collection.

MICHAEL HENNELL

**THE LION OF THE LORD: A BIOGRAPHY OF THE MORMON LEADER BRIGHAM YOUNG.** *S. P. Hirshson.* J. Dent. 397 pp. £3.75.

Professor Hirshson of New York is not a Mormon, and as a result got the cold shoulder when he asked to see Mormon archives, but he came to the conclusion that this was not the impossible handicap he had once feared, because contemporary records from newspapers and journals in the Eastern states were copious (for and against Mormons) beyond his expectations, and he suspects that the secret Mormon records are not all that impressive. Brigham Young is venerated (about the right word) by some two million Mormons currently, but in terms of literature he has been ignored this century, and much overshadowed by Joseph Smith, the Mormon founder. Young was an outstanding man, however misguided we may think him. He was a powerful leader, a demagogue, autocratic like most sect leaders and he had the usual splits and schisms to face. His ability to lead is beyond question. His trek with sixteen thousand followers from the Missouri to establish the Mormons in Utah was a stupendous feat in itself. The setting of the early Mormons was the trek west of the early settlers, and Young reflected the practical skills, determination and courage of these settlers. He distrusted intellectuals, sending his intellectual deputy Pratt off on endless missions. His establishment of Utah and Salt Lake City prove his organisational powers beyond dispute, but he was no thinker or theologian. He was a total autocrat demanding unquestioning obedience; naturally this involved much controversy, but that was Young's way. This book is a skillful, readable, attractively illustrated and penetrating biography based on innumerable extracts from contemporary eastern newspapers. Its English edition is to be welcomed, and for it the author has added a short epilogue on Mormons in England. But the publishers have made a terrible gaff on the wrapper by calling Mormonism an 'evangelical' sect.

D. G. EDWARDS

**ARTHUR SAMUEL PEAKE: A BIOGRAPHY.** *J. T. Wilkinson.* Epworth. 212 pp. £2.80.

Arthur Peake did for Nonconformity what Charles Gore did for Anglo-Catholicism. He persuaded many of his contemporaries that they could abandon their belief in the infallibility of Scripture while remaining loyal to the Incarnate Son. His story is straightforwardly told by J. T. Wilkinson. Peake was brought up in severe poverty in the earnest Evangelical piety of a Primitive Methodist manse, and he came to a deep personal experience of Christ. As an undergraduate at Oxford (which he entered in 1883) he felt the new biblical criticism to be the key which resolved the tensions which had been building up in his enquiring mind. He saw the Bible as a record, often inaccurate and often sub-Christian, of man's divinely aided search for God, which culminated in the final revelation in Christ. Most of his adult life was associated with Hartley College and with the University in Manchester. While there he dedicated his vast learning and great powers of lucid expression to the expounding and propagating of these views. His books and articles numbered hundreds, of which *Peake's Commentary* was only one of the most noteworthy. By his humility and sincerity and his determination to remain Christ-centred and by his loyalty to important Free Church principles, he probably did more than anyone else to win Nonconformity to the liberal point of view. What is now so astonishing to

us is the naive way in which he believed that we could come to the Bible 'with no prepossessions but simply with an open mind', with a 'wholly inductive', 'scientific' method of approach. It is tragic that his generation thought to resolve the tensions of biblical Christianity by a surrender to rationalism, instead of by working out a more fully biblical theology with which to confront and overthrow the current philosophies. In one man's life, from 1865-1929, is mirrored a crucial period in the history of the church.

J. W. WENHAM

**THE CHURCH IN ISRAEL.** *Peter Osterbye, translated from the Danish by R. Webb.* C. W. K. Gleerup, Lund, Sweden. 231 pp. 8 plates.

This scholarly work is essentially a thesis written for a licentiate in theology at Aarhus. Its purpose is expressed succinctly by the subtitle, 'A Report on the work and position of the Christian Churches in Israel, with special reference to the Protestant Churches and communities.'

The typical 'pilgrim' to Israel has eyes and ears only for the holy places and is hardly aware that there is an active work being carried on among the Jews and Muslims of the land. On the other hand there are certain less responsible missions which tend to give a distorted picture of the Christian position, either by being unduly black in their portrayal of the treatment of converts or by being over-optimistic about the results of their work. For anyone who really wants to know what is happening among the Protestant churches in Israel this book is a must.

Possibly the most valuable part of it is its effort to understand the position and thinking of the Hebrew Christians. I find it impossible to agree with all the conclusions, but it is one of the few serious attempts to describe and understand. It may very well be that if the author were to revisit Israel today he might realise that the unescapable march of events has left some of his figures behind and that they no longer have the importance they once had. The book should be made compulsory reading for some who direct missionary enterprises. His criticisms of some widely used methods (not by all) are devastating. Life in Israel changes rapidly, so some details are out of date.

H. L. ELLISON

**THE MISSION OF THE CHURCH AND THE PROPAGATION OF THE FAITH: STUDIES IN CHURCH HISTORY, Vol. 6.** *Edited by G. J. Cuming.* CUP. 170 pp. £2.75.

All students of church history in this country will be glad that the Cambridge University Press has undertaken the future publications of the Ecclesiastical History Society. Previous collections of papers read at the Society's twice-yearly meetings have already made their mark as important contributions in the various fields considered. Now some distinguished names have addressed themselves to the theme of the mission of the Church, with results that deserve attention. The best way of recommending a symposium of this type is to summarise briefly the contents. Mission in the early Church is left on one side, having recently been dealt with by Professor W. H. C. Frend elsewhere. A. P. Vlasto begins by looking at the foundations of Slavic Christianity laid by Cyril and Methodius. L. G. D. Baker asks how far Europe was Christian by the year 1000. R. A. Markus considers the missionary strategy of Gregory the Great. A paper completed by G. S. M. Walker of Leeds shortly before his death, but never delivered, is concerned

with St. Columban. After the Celtic mission, the Anglo-Saxon: C. H. Talbot deals with St. Boniface. Then C. N. L. Brooke, in the presidential address, describes how the Church once more undertook an urban mission with the rise of the medieval city. C. R. Boxer shows how the Portuguese and Spanish missionaries in their empires reacted to the idea of building up an indigenous church with native clergy. Andrew Walls looks at the Christian experiment in Sierra Leone. Peter Hinchliff touches briefly on the training of early missionaries for South Africa. G. Huelin talks about another side of the coin: the Church's work among cholera victims in this country in 1866. Finally, Stephen Neill makes an important contribution to the debate about the place of mission as a subject for academic study. After considering the habitual failure in university faculties to give this subject serious treatment, Bishop Neill goes on to describe some ways in which the future study of missions could help to elucidate the most important aspect of Christianity today: its emergence as a universal religion. Altogether this is a splendid collection for what are no more than occasional papers, providing useful discussion of a rich variety of topics, most of which have far-reaching contemporary relevance.

JOHN TILLER

**CHRIST ON THE JEWISH ROAD.** *Richard Wurmbrand.* Hodder & Stoughton. 222 pp. £1.75.

It should be unnecessary for a reviewer today to introduce Mr. Wurmbrand, but it is worth stressing that this book falls into a different category to those that have made him so well known. Here he is concerned, not with the sufferings he and others have experienced at the hand of the Communists for the sake of Christ, but with his efforts to make Christ known to his own people, the Jews. Though persecution and suffering throw their shadow over it, they are not its subject.

The weakest part of the book is its title. It does not deal with Christian witness to the Jews in general but with the experiences of a remarkable man testifying to his Lord in an exceptional period. Very little that he says should be taken as guidance for witness among the Jews or for Christian theology either. One example, the worst, must suffice. He tries to make out that in Lev. 18:27 'all these abominations' should be rendered 'the abominations of God'. He not only does despite to Hebrew grammar but ignores that we are dealing with a case of defective writing in Hebrew.

Though the incidents are seen through the mists of the past, and so not all details can be guaranteed, the book is of value as showing what God can do when evil seems to be triumphing. For this we should be grateful to the author. But let the one who seeks to speak to the Jew beware how he uses the methods and arguments here advanced.

H. L. ELLISON

**GOD AND THE WORLD.** *Hugo Meynell.* SPCK. 152 pp. £2.50.

To give a brief *résumé* of the current scene of philosophical attacks on traditional belief in God is no easy undertaking. To endeavour to defend those traditional theistic positions at the same time makes the task even more onerous. Yet such is what Hugo Meynell seeks to do, moving over his chosen field with deceptive ease. As a University lecturer in Philosophy and Theology, he traverses familiar ground. Inevitably in such a limited compass there must be abrupt transitions in the argument and conclusions asserted before one has been wholly convinced. But the very nature of this

kind of philosophical exercise produces results that are open-ended and tentative. The author's Roman Catholicism finds expression in lucid exposition of Aquinas and in profitable use of internal Catholic debate of the past. But none of this is obtrusive. He is concerned to show how God's activity is related to the things and events which constitute the world of our experience. The topics of Grace, Evil, Miracles, Prayer, the Soul and After-life have been selected as illustrations. Philosophers like Whitehead and theologians such as Bultmann are condemned for reducing religious belief to subjective feelings or moral attitudes. Philosophy of religion is not bed-time reading, but there are illuminating flashes. However, the claim to be analysing the concepts 'as they are to be found in the Bible' (p. 98) lifts the eye-brows a little. I wonder—but a few ornithological allusions make one feel charitable.

J. W. CHARLEY

THE STRANGE SILENCE OF THE BIBLE IN THE CHURCH: A STUDY IN HERMENEUTICS. *James D. Smart*. SCM. 186 pp. £1.05.

The most striking thing about this book is its title. The author, who is Professor of Biblical Interpretation at Union Theological Seminary, New York, notes the great sale of modern translations of the Bible, he is impressed with the marvellous progress that has been made in modern times in our understanding of its original meaning, and he is perplexed that nonetheless the Bible seems less and less to be an effective force in the educational programme of the Church. His attempts to remedy the situation simply highlight the hopeless obscurity into which those are plunged who try to affirm and deny the truth of Scripture at the same time. He accepts with astonishing naivete 'the steady progress of scholarship, constantly perfecting its methodology', and claims that the difference between the pre-critical understanding of the Old Testament and that of the nineteenth century German critics was like that between darkness and light. That the Pentateuch came into its final form nearly a millennium after the time of Moses is 'what men's eyes told them when they let the text of the Pentateuch tell its own story'. A thorough criticism of Acts 'dissolves it piece by piece'. 'It is inevitable that the history of Old and New Testament times which he (the critical historian) presents will be shockingly different from the story as the Biblical authors themselves portray it.'

There seems to be no serious criticism in the light of revelation of the critical methodology which produces these results. There seems to be no serious grappling with the claims of Jesus as a teacher and the significance of his 'pre-critical' understanding of the Old Testament. The attempts to state the gospel at its simplest illustrates how obscure it all becomes. 'The heart of Jesus' gospel was a reinterpretation of the reality that had been the heart of Israel's existence from the beginning—God with man and man with God—but what made it new was that in his person the contradiction between man and God that had been Israel's recurrent tragedy and man's agonizing dilemma was overcome and a human life was joyfully fulfilled in God.' It is true that Fundamentalist handling of the Bible has often lacked integrity and the author's reaction against it is understandable, but those who try to follow Jesus' way of handling Scripture are more likely to hear the Word of God than those who uncritically adopt a supposedly scientific, but in fact an anti-Christian, methodology.

JOHN WENHAM

**CALVIN'S CATHOLIC CHRISTOLOGY.** *E. D. Willis.* Brill. 164 pp. The sub-title formidably reads: 'The Function of the so-called *Extra Calvinisticum* in Calvin's theology.' This book is an able closely-argued, erudite monograph in the series *Studies in Medieval and Reformation Thought*, edited by Dr. A. A. Oberman. 'Illud extra Calvinisticum' is a phrase used by Lutherans in the sixteenth century to describe the Calvinistic view of 'the Son beyond the flesh of Christ' (etiam extra carnem) which the Lutherans thought jeopardised the unity of the divine and human natures in the Incarnation. This theme of Christ's existence 'beyond the flesh', is certainly to be found in Calvin's theology and Dr. Willis has examined with great thoroughness the sources of the phrase and its function in Calvin's Christology, in his doctrine of the Knowledge of God, and in his Ethics. This is no book for the theological amateur as the following sentence shows: 'Luther was spared the task of evolving in detail a doctrine of the *communicatio idiomatum*, so that in affirming his knowledge of God only as *haec caro* he moves less quickly into the sphere of ontological consideration than into the dialectic of the *Deus absconditus-Deus revelatus*: it is precisely in this lowliness of the flesh that God revealed himself.' This sentence is fortunately not typical of other than the mature theological competence of the author! Dr. Willis points out the respectable antiquity of the patristic and scholastic sources of Calvin's use of the phrase and efficiently relates the doctrine, where its impact will be most closely felt, to Christology and to the doctrine of the Knowledge of God (including correctives for the old debate of the thirties on whether Calvin had a Natural Theology implicit in his thought), and demonstrates how the knowledge of God is tied to the service of man, and how this should be properly grounded—all pointing to the full Trinitarian basis of Calvin's thinking. Calvin's theological method is clearly shown and for this alone the book is admirable: when taken together with the subjects expounded the result is doubly rewarding.

BASIL HALL

**REFLECTION AND DOUBT IN THE THOUGHT OF PAUL TILlich.** *Robert P. Scharlemann.* Yale UP. xx + 220 pp. £3.10.

This monograph is a sustained attempt to penetrate the thought of Paul Tillich by thinking through with him his major questions. Robert Scharlemann, who is professor of theology at the University of Iowa, sees Tillich against the background of nineteenth-century, speculative idealism whose breakdown has led to so much contemporary atheism and nihilism. Tillich, however, he believes, not only stood in that tradition but overcame its difficulties.

What certainty is left for man when he becomes conscious that his thinking is historically conditioned? Mr. Scharlemann believes that Tillich has found a valid answer through his use of the concepts of 'correlation' and 'paradoxical reality and presence'. The former is used to connect religious symbols with ontological concepts, and the latter to formulate the meaning of the event of Christ. These concepts are expounded here in the course of a 'constructive analysis' of reflection and doubt. What critical reflection is in the sphere of philosophy, doubting response is in the sphere of theology. Critical reflection attempts to grasp the objectivity of the objectival, and doubting response replies to its subjectivity. The one objectively certain reality is the one that can never be changed by reflection. Similarly, a true presence is distinguished from a false presence by the fact that it does not

fade when I doubt it. A system of reflection is true if its understanding of being is confirmed by a response to God in a system of response.

Tillich extended and corrected the idealist tradition, and at the same time reinterpreted the Christian tradition. Instead of a theistic view of God he worked out an ontology of *being* in which God is characterised as the *ground of being, depth of being or being itself*. Professor Scharlemann believes that, whilst Tillich's thought is essentially on the right lines, it is not itself above clarification, correction and extensions. This is an important study of Tillich which is distinguished not least for its endeavour to appreciate Tillich in the light of the traditions and problems which he fell heir to. In doing this he throws fresh light on a subject which has become perilously close to being well-worn. But for all the combined light that Scharlemann and Tillich throw on particular questions, the big question remains whether the concept of *being*, as Tillich expounds it, is a meaningful one. The same applies to his formulation of the problem to which his analysis of being is the intended answer. This reviewer, at least, remains highly sceptical.

COLIN BROWN

REFORMATION OR REVOLUTION: A STUDY OF MODERN SOCIETY IN THE LIGHT OF REFORMATIONAL AND SCRIPTURAL PLURALISM. *E. L. Hebden Taylor*. Craig Press, N.J. 633 pp. \$12.50.

This is not an easy book to read, but it is worth the attempt. Mr. Taylor is Professor of Economics and Sociology at Dordt College, Iowa, and his book suffers from the wordiness to which sociologists are prone. But he has some pertinent things to say to our western civilisation.

As far as your reviewer can see, he never says what he means by 'pluralism'. He speaks (p. 18) of 'sphere sovereignty', by which he means the autonomy of each of the various spheres of life; and this perhaps gives a clue to his theme; how can modern society continue to exist, how can it preserve freedom, amid all the stresses of our age?

Basically the trouble, Mr. Taylor suggests, is twofold. Roman Catholic thinking has been bedevilled by Aquinas' dualism, in his spheres of nature and grace, and the consequent enthronement of human reason; and too much Protestant thinking has been bedevilled by the Pelagianism to which the Anglo-Saxon races are prone. We accept uncritically purely humanist principles.

He quotes, as a striking example, the Marlow *Declaration on Social and Industrial Relations* (1963), signed by the Archbishop of Canterbury, the Church of Scotland Moderator, and the RC Archbishop of Birmingham, which states baldly 'Society is created by man for man'. Nothing could be more unChristian or more unscriptural; for 'Society is created by Almighty God for His Glory'. Until man realises this, until he measures everything by the yardstick of the Word of God, so long will there be struggle between group and group, so long will freedom be in danger. It is in the acknowledgement by each sphere of life that all exist for God, and that they are complementary one to another, that man is saved from the danger of tyranny. All are under the sovereignty of God, and not under any one of them.

The book is marred by more than its share of misprints—foreign words are particularly susceptible (cf., for example, pp. 91, 321, 397, 403, etc.) and Charles I and II are confused (p. 338), and the British reader feels that the author has relied too largely on Dutch authorities.

And what is a book of over 600 pages doing without an index?

OLIVER A. BECKERLEGGE

MORALS IN A FREE SOCIETY. *Michael Keeling*. SCM. 156 pp. £0.90.

This paperback book, first published in 1967 has been issued in a slightly revised form in 1970. Its highly topical material has made this revision desirable and even today some statements of current positions are seen to be outdated. On page 114 it is stated that 'Britain is not excessively troubled by strikes in comparison with other advanced industrial nations'. It is a misfortune for the author that 1970 has produced overwhelming evidence to negative such statements. The author has read very widely and for those unskilled in ethics and moral theology he has sketched in sufficient material to form a background for his arguments. In the first section of the book he defines moral language and statements: he looks at the sources of Christian moral judgments and probes the problems of human responsibility and its limitations as revealed by studies in social sciences, biological sciences and psychology. He makes clear his own Christian viewpoint but is deliberately aware of the humanist 'looking over his shoulder'. In the second section of the book he deals with practical applications. In a chapter on the criminal law he analyses the motive for punishment of the offender. He shows a deep sympathy for the offender and goes far in trying to show the extent to which his offence may be due to circumstances of physical, psychological or environmental handicap. He stresses strongly the enormous intrinsic value of the individual, irrespective of his apparent lack of social merit: but it would seem that he undervalues the right of society to protection—not only in the more obvious sense from violence, but also from 'contagion'. He dismisses capital punishment apparently as unworthy of consideration. Mr. Keeling seemed prepared to accept some OT teaching as of value and some NT teaching as possibly authoritative but he does not seem to look for real indications for guidance or final authority in the covers of Scripture. For example, he makes no mention to OT and NT references to homosexuality and the Biblical view which is taken. He makes no reference to the implicit qualifying factors to the simple commandment 'Thou shalt not kill'—namely the equally explicit command to kill judicially and in war. Again he takes the initial marriage ordinances in Gen. 2: and then rather dismisses its force by saying that monogamy was not usually practised by the Jews. He fails to show that Jesus was aware of this element of human failure and said certain secular laws were promulgated 'because of the hardness of their hearts'. Surely the NT view of God's will in marriage is made reasonably plain. These criticisms do not invalidate the general worth of the book, particularly as it is addressed to a wide readership. The chapter on the 'right to life' is particularly valuable and he draws useful distinctions between prolonging, uselessly, the act of dying and the deliberate intentional liquidation of life.

HUGH MORGAN WILLIAMS

ALBRECHT DURER 1471 bis 1528. *Introduced by W. Hutt*. Rogner & Bernhard. 2 vols. 1968 pp. in all. np.

This is a magnificent two-volume edition of Dürer's work beautifully produced, exhaustive in coverage, with introduction and quotations from what men have said about Dürer down the ages. These last vary from Wimpfeling,

Erasmus and Luther down to Oskar Schlemmer in 1930. Dürer basically lived in two worlds, the religious world of late medievaldom, and the new world of the Renaissance. Unfortunately he did not live long enough to integrate his religious work fully with the Reformation thinking, though there is little doubt as to his sympathy for reforming ideas. This pair of volumes in cardboard slip case are really intended to let the reader see Dürer for himself, and in that they succeed admirably. The arrangement is chronological, so the reader can see the progression of ideas. Dürer did some painting, much engraving on copper and wood, a little on iron, and a fair number of woodcuts. They are all to be seen here complete with description and present location. Much of Dürer appeared as early book illustrations, the Renaissance influence being largely classical rather than directly biblical. Added to this there is in him a detailed appreciation of German rustic life, seen in the attractively crude peasants. Dürer drew animals, a fair number of line portraits, and some studies of anatomy. They are all here in this sumptuous volume for the reader to appraise for himself; all are in black and white. It is a just tribute for his anniversary year.

G. E. DUFFIELD

**INTRODUCING JACQUES ELLUL.** *Edited by James Y. Holloway.* Eerdmans. 183 pp. \$2.45.

Jacques Ellul is a member of the National Synod and the National Council of the Reformed Church of France. He is, moreover, Professor of the History and Sociology of Institutions in the Faculty of Law and Economic Sciences of the University of Bordeaux. At nineteen he read Marx's *Capital* and became a Marxist. Though an admirer of Marx, he soon became disenchanted with the Communists. At twenty-two he became a Christian. Confronted by the choice between Marxism and Christianity he 'chose decisively for faith in Jesus Christ'. But from Marx he learnt a certain way of seeing political, economic and social problems, which he seeks to utilize and adapt. He finds social Christianity too shallow. On the other hand, he disdains the construction of a system of thought. Instead, he tries to provide Christians with the means of thinking out for themselves the meaning of their involvement in the modern world. Ellul has written some twenty-one books, and several of them have been translated and published in America. *Introducing Jacques Ellul* is not an anthology, but a series of studies by American scholars which first appeared *Katallagete: Be Reconciled*, the journal of the Committee of Southern Churchmen, Nashville, Tennessee. Among the topics covered are technology, politics and the Christian faith, revolution, education, government, Viet Nam, Ellul's social thought and ethics, and his significance to the American scene. The book opens with a brief personal testimony and closes with an interview on him. The whole has a distinct Franco-American flavour, but it speaks to the times in which we live. One does not have to be interested in Ellul himself in the first instance to appreciate the relevance of the discussions. But if one wants to understand Ellul's thought as a whole, this is a good place to start, albeit as a companion-piece to Ellul himself.

COLIN BROWN

**PASTORAL REORGANISATION.** *Phillip Crowe.* SPCK. 53 pp. £0.40.

Any publication which helps people to understand the Pastoral Measure is to be welcomed, and Mr. Crowe sets out its main provisions with admirable

clarity. How far he was justified in extending this explanation with observations on the likely effects of the legislation (mainly derived from the inconclusive findings of a Latimer House working party) is open to question. To do justice to such a large subject demands many more than 53 small pages, and it is all too easy to dogmatise on hypothetical situations. Not that Mr. Crowe's points lack interest and challenge. How right he is, for example, to stress the inherent weakness of the Measure in legislating for the clergy under the new pastoral conditions, and leaving out the laity who alone can make the reorganisations work. Some of his suggestions for integrating the laity will certainly not appeal to everyone. Do we really want wives sitting in on group or team staff meetings? One of the most important implications of the Measure is its effect on Patronage. Used extensively, it would mean the eventual extinction of private patronage, and the most undesirable emergence of 'monochrome' ministries. There would certainly be very large areas without any Evangelical witness. Mr. Crowe rightly says 'The danger is that pastoral reorganisation will gradually extinguish the advantages of the present system, without replacing it by anything which is carefully thought out, properly co-ordinated, and a significant improvement on patronage.' In this connection, it is surprising that the author does not refer to *Parson Parish and Patron*—the product of an earlier Latimer House group.

JOHN GOSS

THE GEOGRAPHY OF RELIGION IN ENGLAND. *J. D. Gay*. Duckworth. 334 pp. £3.95.

It is strange that few people have previously made the attempt to relate geography to religion in England, but J. D. Gay's Oxford doctorate has now opened up this field. He has two preliminary chapters on the subject in general and sources, then one on the 1851 census, and the rest of the book is devoted to surveys of different churches, some sects and the Jews. There are a variety of helpful charts at the end. What emerges? The C. of E. is seen as geared to rural society and fast moving away from urban areas and the centre of national life. He recognises the plethora of C. of E. reports recently as beside the point since they deal with internal reorganisation, whereas the C. of E. needs gearing externally to a less static view of society. RCs are seen as growing, moving out of ghetto areas and becoming more assimilated into the community. Jews are regarded as likely to disappear as a separate entity, being totally absorbed into the general community. Nonconformists have much declined this century, but Gay thinks they are better geared than the C. of E. to flourish in the new suburbia, though he admits the visitor there often has difficulty in determining what denomination the church is!

The book is a good pioneering work, rather secondhand and not always reliable on the earlier history, and occasionally given to sweeping generalisations which do not emerge so much as conclusions as private opinions and hunches. But nonetheless a pioneering book, and one for churchmen to ponder critically.

C. SMITHSON

## SHORTER NOTICES

THE JOURNAL OF GILES MOORE 1656-79. *Edited by R. Bird.* Sussex Record Society. 356 pp. £5.

Moore was Rector of Horsted Keynes in Sussex during this interesting period from the end of the Commonwealth through the Restoration of the monarchy, and he kept a day-book in two parts. The first part is here abridged into seven pages, but the whole of the second is given (except the later additions) with rather slight notes throughout. Miss Bird claims (p. x) that the value lies in the book being 'perhaps the only one in England' to show from a parish clergyman's personal angle what events looked like. And 'to grasp his personality as a whole his book must be read steadily through; it emerges clearly enough then, but it will not do so on haphazard reading'. The book is an account book, and because of that Miss Bird's last statement is really a tall order. She ought to have done more to help the reader in the introduction, and she could certainly have done more to help in the lay out. The pagination in her footnotes applies not to the printed book but to the original MS. There is no index, just the original table reproduced, and the original folio numbers could so easily have been given at the top of the printed page but instead the reader has to hunt in a cluster of marginal notes for them. The jacket claims the book shows how little of a Puritan the man the Commissioners called a Puritan actually was. Perhaps it also shows how little the blurb writer understood Puritanism. The books Moore buys are perhaps the most interesting to the church historian, though there are innumerable little details of clothes and their cost, wine, musket repairs, and all manner of items of village life. The books are wide ranging indeed, but scarcely any of the Reformers, though I noticed *Musculus* and *Chemnitz*. A fair sprinkling of Puritans, though more Carolines. We must be grateful for the text but a better and fuller job could have been done in editing with more notes to help in the actual text.

THE SUMME & SUBSTANCE OF THE HAMPTON COURT CONFERENCE. *W. Barlow.* Scholars' Facsimiles, Florida. \$6.00.

Two Jesuit scholars, the late W. J. Costello and C. Keenan, contribute a short chatty introduction to this facsimile. William Barlow, Dean of Chester (later Bishop of various sees), participated in the Hampton Court Conference which was in response to the Puritan Millenary Petition and considered the Prayer Book (especially Baptism, Confirmation and Absolution), Excommunication, and ministers for Ireland. Barlow wrote up his short account of it afterwards (1604) in answer to Puritan reports and rumours. It is valuable to have the reprint but the introduction is superficial.

THE CROSS VERSUS THE CRESCENT. *E. Fisk.* 144 pp. £0.50.  
LIVING IS NOW. *D. A. Blaiklock.* 127 pp. £0.45. Both Pickering & Inglis.

The first contains stories of Christian work against fierce satanic opposition in Muslim Morocco where the late Eric Fisk spent forty years as a missionary. It is a tale of gallant Christian persistence with little outward success but much inward faithfulness. The second paperback shows Dr. Blaiklock (son of the Professor) concerned for *whole* counselling, especially emotional and psychological matters. Dr. Blaiklock is a medical doctor, and of course

he is not trying to do down the qualified medical psychiatrist but he believes that ordinary Christians ought to be more aware of the problems in counseling. And he is certainly right.

**TRUE SPIRITUALITY.** *F. Schaffer.* Hodders. 216 pp. £2.

Dr. Schaffer of *L'Abri*, Switzerland here describes his own spiritual pilgrimage, not so much his initial conversion to faith but how he came to rethink his whole faith later on. These chapters are really the origin of *L'Abri* today.

**L'ATTIVITA E LA POLITICA MISSIONARIA DELLA DIREZIONE DELLA LONDON MISSIONARY SOCIETY 1795-1820.** *R. Turtas, S.J.* Gregorian University, Rome. 334 pp. 5.700 lire.

This thesis analysis of the early days of LMS when Churchmen and their Congregationalist brethren worked side by side fortunately contains an English résumé at the end, for how many missionary specialists are competent in Italian? The writer sees three initial phases: first enthusiasm, consolidation after initial rebuffs, and then a new expansion from 1812 on. The second part treats the policy of the LMS, its directors, its missionaries and the areas they covered—the Pasific Islands till the loss of the *Duff* forced a temporary check, the lands beyond the Ganges, India, and South Africa. It is an important study of an important period, and of course Thomas Haweis figures prominently.

**THE HISTORY OF THE COMMON LAW OF ENGLAND.** *Sir Matthew Hale.* 173 pp. £4.05. **THE HISTORY OF PRINCESS ELIZABETH.** *William Camden.* 351 pp. £5.65. Both Chicago.

The Chicago *Classics of British Historical Literature* series contains edited, and occasionally complete, classics from the past with substantial introductions. Professor W. T. MacCaffrey of Harvard tackles Camden in an abridged edition, and, like Professor Trevor-Roper, virtually claims Camden as the founder of modern dispassionate non-partisan historians. At the price of a certain aridity of style Camden sought to present Elizabeth's reign from the documents, though without giving his references. He followed a mixture of Strabo (which he openly admits in his *Britannia*), and Tacitus in a certain cynicism about Elizabeth's reign, but is he really so detached? True that Buchanan and Foxe were openly partisan, while Camden shared the humanist love of antiquity with his own special antiquarian interests and skin deep Protestantism which was a bare conformity, yet he does not trouble to hide his spleen against the Puritans. Hale's great work, presented by Professor C. M. Gray of Chicago, was written in the late seventeenth century but was first published in the next century. It is certainly a classic in legal history, coming as it did after a period of great legal study and after the distinguished Elizabeth—and lawyer Sir Edward Coke. Gray sees it as a reaction against Coke's love of a resplendent English past (common in Elizabethan writings) which Gray holds to be largely mythical, but Hale was not enamoured of his own contemporary Hobbes. Hale sought to distinguish between ordinary law which could be changed and constitutional law which could not. These books are two welcome reprints, both elegantly produced.

**POPULAR BELIEF AND PRACTICE.** *Edited by G. J. Cuming & D. Baker.* CUP. 331 pp. £6.40.

No. 8 in the *Studies in Church History* series, a series which has gone the

rounds of publishers, contains twenty six papers from *Ecclesiastical History Society* conferences. They vary enormously in quality and weight, and span the vast range from the early church to the twentieth century, with a slight preponderance towards the medieval period. Studies especially likely to interest readers are Gordon Rupp on Protestant spirituality, Michael Hennell on Evangelicalism and worldliness, and Stuart Mews discussing F. B. Meyer doing a 1911 David Sheppard crusading for racial justice in sport (boxing), not exactly a role in which most leaders would normally place Meyer. One most grateful that CUP are willing to publish these papers, but the whole conception of the volume wants drastic rethinking. Who but a reference library wants so high priced (reasonable in itself) a collection of utterly miscellaneous papers with no connecting theme or thread other than vaguely church history? Specialist papers in limited areas, periods, or subjects would be another matter.

DE L'IMPUNITE DES HERETIQUES: DE HAERETICS NON PUNIENDIS. *S. Castellio*. Droz. 409 pp. S.F.70.00.

In October 1553 Servetus was burned. Early next year Calvin published his *Defensio* in Latin and in French. Castellio was furious and began his reply, published under the pseudonym of Bellius. Beza wrote the reply. That was how scholars used to see the battle, until a MS was turned up in the library of the Remonstrant Church in Rotterdam. It was a retort to Beza by Basil Montfort. Various identifications of Montfort had been advanced, but the Rotterdam discovery confirmed that Montfort was another pseudonym of Castellio. Now for the first time the Latin and French texts are published together, the Latin edited by Bruno Becker (now deceased) and the French by M. Valkhoff. Here is Castellio, who had caused so much mischief to Calvin in Geneva, arguing against Calvin and Beza. His defence of religious tolerance has a certain attraction to modern man, but Castellio hardly advanced the Reformed cause. It is a great blessing to scholars that Droz have now made available the two editions of the texts in an attractive and learnedly produced book.

ENTHUSIASM: A STUDY IN SEMANTIC CHANGE. *S. I. Tucker*. CUP. 224 pp. £3.60.

To Bishop Lavington who wrote of the enthusiasm of Methodists and Papists and compared the two with equal dislike, the word spoke of something religiously distasteful. Ronald Knox who also wrote of enthusiasm disliked Lavington's broad latitudinarianism. But few would use the term in such a way today. Miss Tucker in her charming study traces the ups and downs of enthusiasm and its related terms from the early seventeenth century usage for something inspired or divinely moved to the person who believes himself inspired to Dryden use of enthusiastic for irrational down to modern usage. It is not of course as simple as that and usages overlap, but Miss Tucker takes us through the lot showing how evaluative words change with changing standards and fashions.