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Book Reviews

WORDS ABOUT GOD: THE PHILOSOPHY OF RELIGION. *Edited by Ian T. Ramsey.* SCM. 245 pp. £1.50.

No philosophical movement has done more to influence philosophical theology in this country at the present time than the linguistic movement in secular philosophy. The verification principle of pre-war Logical Positivism attempted to dismiss theological, moral and metaphysical utterances as meaningless, because they could not be verified in the same way as scientific statements. The principle was soon seen to lack the verification that it demanded in others, and the attempt to treat as meaningful only certain kinds of rarified abstract language have long been abandoned. Even so, there is still an inclination among some philosophers to reduce religious language with its apparent objectivity to the believer's testimony to his own subjective approvals and disapprovals. Post-war British philosophy has been dominated by an interest in the form, logic, meaning and status of language. Although there are now growing signs of impatience, and some philosophers are openly saying that Wittgenstein's influence has not been altogether wholesome and beneficial, the importance of the subject remains. And if God is not an object like the objects and people that we can see with our senses, what kind of utterances are religious statements?

In the last dozen or so years there have been a number of important books on the subject, not least the Bishop of Durham's own essay on *Religious Language: An Empirical Placing of Theological Phrases*. But this latest book is unique and perhaps more basic than anything produced so far. It is an anthology of readings which places the subject not only in contemporary perspective but also in the perspective of history. For the question of the meaning of language is not a new one. The early fathers were aware of it. Aquinas saw that words about God were not used unequivocally in exactly the same sense as we use words about everyday objects. But if they were to be meaningful in any objective sense, they could not be equivocal, for then their real meaning would be quite different from the meaning we attached to them. His doctrine of analogy, with its recognition of difference and yet similarity in the meaning of our words about God, still presents a major clue, however much it may require modification and amplification.

Bishop Ramsey has divided his extracts into four main sections. In the

first he gives some classical discussions from the early fathers, Plotinus, Maimonides and Aquinas to F. H. Bradley and Rudolf Otto. The second he terms 'Recent Empiricism in its Earliest Stage'. Here we are given extracts from Russell and Moore, the aggressive positivism of Ayer's *Language, Truth and Logic*, and various propositions from Wittgenstein's seminal *Tractatus*. The third section deals with the later broadening of recent empiricism: the later Russell, Waismann, Ryle, Strawson, Austin, Hare, Ogden, Richards and Black. Finally we are given four writers who have addressed themselves to the logical character of religious language: Hepburn, the editor himself, D. D. Evans, and E. E. Evans-Pritchard.

In dealing with books like this it is relatively easy for reviewers to make good sport in finding fault for what has been left out. To make the book more comprehensive the editor might have included Braithwaite among the recent empiricists (though he has got him in another anthology). Moreover, theologians are conspicuously and perhaps significantly absent from this collection. I myself would have liked to see the book strengthened by including something from theologians like Farrer, Mascall, Tillich and Barth. (Nor is this point met by saying that there are other volumes in the same series of *Forum Books* which deal with theologians, for there are largely the same gaps there.) But, when all is said and done, this is a most useful collection for which students and teachers will be immensely grateful—not least for Dr. Ramsey's own contribution.

COLIN BROWN

AN INTRODUCTION TO WESTERN PHILOSOPHY: IDEAS AND ARGUMENT FROM PLATO TO KANT. *Antony Flew*. Thames & Hudson. 511 pp. £4.20.

Until recently Professor Flew was Head of the Department of Philosophy at Keele University. In the 1950s he was co-editor with Alasdair MacIntyre of *New Essays in Philosophical Theology* which, as much as any other single book, firmly implanted linguistic philosophy in the syllabuses of philosophy of religion courses. Since then he has moved increasingly away from a Christian position. Although religious questions are never far away, this new book is intended to be a general introduction to philosophy. It is not so much intended for the specialist, as the student beginning his course and the reader who wants to know something of the subject and to add to his general mental equipment without necessarily any thought of further study. It is proffered as a textbook for first courses in philosophy, and one suspects that it embodies the author's basic introductory philosophy course.

In fact, the book rolls three things into one. It is an introduction to philosophical questions; a history of philosophy; and a reader. A little less than half the total space is given to extracts of classical sources from Plato to living philosophers of the present day. But it has to be added that many of the passages are so brief that they do little more than document the narrative by illustrating Flew's point in the words of the philosopher concerned. They do not often amount to a continuous piece of sustained argument.

If a book has three aims, it is inevitable that one will predominate, and in this case it is the philosophical questions that come out on top. These are taken in a wide sense, for it is Flew's contention that philosophy has a place in any programme of liberalising and integrative studies, and it is scandalous to turn it into a purely specialist discipline. The whole work is divided into

three parts, preceded by an introduction and followed by an epilogue. The individual chapters deal with particular philosophical questions, but always with an eye on the history of ideas, illustrated from sources. To the question, 'When shall we be getting on to contemporary philosophy?' Flew answers in the manner of the Chinese sage, 'When shall we not be doing contemporary philosophy?'

Part One begins with Plato and the theory of forms, for Flew subscribes to Whitehead's dictum that the whole of western philosophy can be looked upon as a series of extended footnotes to Plato. He proceeds to theories of value and the questions of survival and immortality, again taking Plato as his starting point. In the former case he examines the subjectivism of Hume and ends with the discussions of Mill, Russell, Moore, Kant and Hare on whether there are objective moral values, or whether our claims to objective standards are not really the perhaps irrelevant testimony to our own private likes and dislikes. The chapter on immortality deals at length with the discussions of the Greeks, but ends abruptly with Aquinas. He gives the impression of being agnostic on whether there is in a person some element which is both incorporeal and subsistent, but is emphatic that people as such are corporeal. And even Plato, he thinks, despite all his arguments to the contrary tacitly admitted as much.

Part Two deals with faith and reason, the existence of God and the limits of explanation, and predestination, freewill and determination. In all this Aquinas bulks large and we retrace our steps on the well-trodden ground of the Five Ways and Kant's devastating criticisms, Pascal's Wager and William James' *Will to Believe*. Given these terms of reference, it is not surprising that the arguments for God appear at best rather inconclusive.

Part Three deals with the classical problems of knowledge raised by European philosophy in the seventeenth and eighteenth centuries. Following tradition, he begins with Descartes and the Cartesian revolution. Then come the British empiricists and Kant. The Epilogue begins by confronting Plato with Locke and works its way towards relatively brief sections on existentialism, essentialism and linguistic philosophy. In one sense the latter is all too brief; in another sense the whole work is an essay in linguistic philosophy. But to the critic who objects that such a concept is too narrow, Flew responds by asking 'What other sorts of philosophy are there?' Moreover, to demand a non-linguistic philosophy amounts in the end to a disguised appeal either for a bad philosophy or none at all.

Any assessment of a book of this kind must finally turn on what you are looking for. As a textbook the work has the admirable virtues of clarity, forcefulness and readability. No intelligent student should fail to find here a stimulating mentor in cultivating independence of mind, clarity of thought and in making valid judgments—which, after all, was what Kant considered to be the point of enlightenment. But those who want a more balanced and comprehensive guide to the history of western thought should perhaps look elsewhere. The very shape of the work means that certain movements and thinkers get short shrift. There is no comprehensive treatment of, say, idealism. If a reader wants to get hold of the thought of, say, Heidegger or Jaspers he will not find a systematic exposition. Whilst almost every philosopher of note is referred to somewhere or other, many of them are not treated as exponents of a system or line of thought in their own right, but are quoted because they have had something to say of value in relation to some-

one else's point. And this may or may not be the main concern of the man in question. Some readers may get the feeling that they are walking along jungle paths which suddenly start, go on for a time, and then peter out, apparently leading nowhere. One might get this feeling, for example, when reading the chapters on immortality and the existence of God. The argument seems inconclusive and one has not been told the present state of play today.

The author might feel that such criticisms may be true but trivial, because he did not set out to write that kind of book. He has given neither a comprehensive history nor a comprehensive review of particular questions. His book cannot be compared with other textbooks, because it has consciously adopted rather different criteria. For in the last analysis, what Professor Flew has produced is not so much a book as a course. Those who use it in conjunction with other people's courses will find it sometimes very helpful and sometimes rather less so. But for anyone who wants initiating into philosophical thinking—on the strict understanding that there is even more to philosophers, arguments and philosophy itself than is said here—this is an admirable introduction.

COLIN BROWN

A SHORT HISTORY OF WESTERN ATHEISM. *James Thrower.* Pemberton Books. 143 pp. £1.40 (paperback £0.60). **THE MISERY OF CHRISTIANITY, OR A PLEA FOR A HUMANITY WITHOUT GOD.** *Joachim Kahl.* Pelican. 215 pp. £0.35. **THE WAY OF TRANSCENDENCE: CHRISTIAN FAITH WITHOUT BELIEF IN GOD.** *Alistair Kee.* Pelican. 241 pp. £0.35.

In his inaugural address at Cambridge, C. S. Lewis placed a divide between our own age which he took as beginning towards the end of the last century and all that preceded it, primarily in terms of past acceptance and present rejection of a supernatural picture of the world. In the light of this divide all other cultural divisions in human history fade into insignificance. James Thrower, who lectures in the University of Ghana, agrees with the importances of this distinction, but does not altogether endorse the timing. For him atheism is not simply a name, given to a number of separate protest movements which live like parasites on theism. There have been many such movements. But alongside of them there have been movements, going back to ancient Greece and Rome, which sought a positive, secular interpretation of the world. The significant period for the rise of the secularist attitude in Europe is the late Middle Ages with its dissociation of faith and reason which gave rise to the development of physical science as an exclusive and exhaustive way of looking at the world. Thrower's book is a lucid and brief primer on the history of this outlook. It begins with the pre-Socratic age and ends with A. J. Ayer's *Language, Truth and Logic* of 1936. (Its brevity may be gauged from the fact that Sartre, Heidegger and Camus share less than a page, while Mill and Russell have two between them.) It is calmly written and open-ended. Ayer's positivist critique of language is too sweeping, and the possibility of developing a new natural theology on the lines of Mascall and Copleston or Ian Ramsey are entertained (though not discussed).

Joachim Kahl was born in 1941 and belongs to the younger generation of German theologians who appear to have renounced faith in favour of politics. After writing a doctorate, he was a minister for eight years before quitting the church in 1967. This book which he describes as a modest

pamphlet is a self-professed bitter attack on Christianity. 'Christianity,' he writes, 'has cheated too many people out of their lives. That is why I want to get rid of it, right away.' It is not just that Christianity has failed the ideals of its founder: Christ has failed, and the whole essence of Christianity is corrupt. It is responsible for the persecution of the Jews. It has defamed the female and suppressed sexuality. With cynical indifference to social reform it exalts poverty and hordes wealth. While the ordinary Christian lives in fear of damnation, the leaders of the church readily adapt to the prevailing political climate. Man must turn away from this unreason: his sole salvation is in rational thought.

The book would make a suitable handbook for the militant atheist; certainly the author regards it as a knock-down proof against Christianity. The argument ranges widely from the burning of witches and heretics to a critique of Bultmann. He finds cruelty and sophistry wherever he looks. What he omits to say is that they can be found equally outside the church. In modern times bigotry and religious zeal for secular causes have been applied in the name of liberty, reason and people's democracies on a scale which makes the Spanish Inquisition look like bumbling amateurs. There are more ways than this of looking at the evidence.

Alistair Kee's book is a more home-grown product which rejects God in order to salvage Christianity. The author studied at Glasgow and Union Seminary, New York, and after teaching in Rhodesia now lectures at Hull. His title sounds like a self-contradiction, and it is. He starts from the premise that many people are prevented from coming to faith in Christ, because it is culturally impossible for them to believe in God. There is nothing in their experience of reality which would justify their use of the word. He has, therefore, sought a viable way of reinterpreting Christianity, so that a secular faith in Christ is possible. He disclaims being a reductionist or a positivist, and proposes instead a concept of transcendence which he feels will be generally understood and acceptable. He even claims that his solution gives not less but more than traditional Christianity.

Transcendence is the opposite of the natural. It is seen in Jesus Christ as the way of life which consistently transcends the natural level. An atheist might be challenged by the way of transcendence and reject the way of immanence. In the course of the argument, which is conducted in the style of Jack the Giant Killer, the author does battle with all and sundry, including the death-of-God theologians and radicals like van Buren. But at the end of it all readers may find themselves asking whether Kee's concept of transcendence is any more self-evident than the word God, and whether its currency value does not depend upon an ambiguity which oscillates between a reductionist naturalism and a theism in all but name. He may wonder why one should bother particularly with Christ, if this is all that there is to Christianity. He may wonder how Jesus could have proclaimed the kingdom of *God* and spoken of God in personal terms, if God is not all that important. Moreover, if you do away with God, you are left with all the questions about God which still arise. Perhaps it might even enter the reader's mind to ask whether the initial premise is really right, and it is not so much God as forms of organised religion that people in this country find that they can do without.

COLIN BROWN

1 AND 2 SAMUEL (NEW CENTURY BIBLE). *J. Mauchline*. Oliphants. 336 pp. £4.50. THE FIRST BOOK OF SAMUEL (CAMBRIDGE BIBLE COMMENTARY). *P. R. Ackroyd*. CUP. 238 pp. £2.20.

It is a notable and welcome event that two of the most eminent Old Testament scholars in Britain should both in the same year publish commentaries on the books of Samuel. Professor Mauchline in the New Century Bible offers a semi-technical commentary on the RSV text of 1 and 2 Samuel. Professor Ackroyd's Cambridge Bible Commentary uses the NEB and is intended for 'teachers and young people'. Although his work deals only with 1 Samuel, the commentary is if anything shorter than Mauchline's for much of the space is taken by reproducing the NEB text.

It might be expected that two commentaries on the same text would overlap considerably. But the approach of these two commentators is so different that they complement each other to a high degree. Mauchline spreads himself on the more detailed problems presented by the text, geography and history of the books of Samuel. At controversial points he sets out the various alternatives and then explains which solution he prefers. Ackroyd on the other hand, keeping the less qualified reader in mind, does not go into alternatives but lucidly expounds the view he finds most convincing.

Mauchline is the more concerned with tracing the actual course of historical events. Ackroyd is more interested in bringing out the distinctive interpretations put on events by different sources and editors. He shows how each individual story contributes to the overall theology of the book of Samuel and then often sets it within the wider framework of other biblical teaching. Characteristic of the differences between the two commentaries is their divergent assessment of 1 Sam. 24 and 26, the two stories of how David could have killed Saul but decided to spare him. Ackroyd suggests that they are alternative versions of the same incident; Mauchline that there were two different incidents.

If you cannot afford both commentaries, which is the better buy? It depends what you are looking for. For a student wanting a concise guide to modern views of 1 Samuel Ackroyd's commentary is ideal, especially since it is also available in paperback. If however you want a more detailed discussion of particular problems in Samuel, Mauchline is the better buy. If you are really after a theological exposition of Samuel, H. W. Hertzberg's commentary is probably better than either.

G. J. WENHAM

PREACHING TO THE EXILES: A STUDY IN THE PROSE TRADITION IN THE BOOK OF JEREMIAH. *E. W. Nicholson*. Basil Blackwell. 154 pp. £2.

Superficially the book of Jeremiah is most informative about the way in which it was written. For instance we read in chapter 36 of the prophet dictating his message to Baruch. Hence it has often been suggested that Baruch was responsible for the passages in the book about the life of Jeremiah. On closer inspection however the problems are seen to be more complex. Like other prophecies Jeremiah's is a mixture of prose and verse. Moreover the style of the prose is at many points very similar to that of Deuteronomy and the deuteronomic passages in the book of Kings.

In *Preaching to the Exiles* Nicholson maintains that the similarities between the prose of Jeremiah and Deuteronomy—2 Kings are more than a matter

of style. Both works have the same theological concerns. They both emphasise the importance of the law, the dangers of false prophecy, that disobedience brings exile and repentance renewal. He therefore argues that the prose of Jeremiah is not by the prophet himself but by the deuteronomists, a group of preachers and scribes who are supposed to have edited Deuteronomy to 2 Kings. Nicholson believes that in writing the book of Jeremiah the deuteronomists based their work on authentic sayings of Jeremiah, but that they adapted and applied his message to the particular needs of the Babylonian exiles among whom they were living. He suggests that Baruch may have been one of the deuteronomists.

Nicholson's position may be illustrated by his treatment of Jeremiah 31, the prophecy of the new covenant. He dissents from the usual view that this prophecy is by the prophet himself for two main reasons. First, phrases like 'the law' being written 'upon their hearts' are reminiscent of Deuteronomy's 'thou shalt love the LORD *with all thy heart.*' Second, in the deuteronomic history (Deut.—2 Kings) covenants tend to be made at turning points in Israel's history. In Jeremiah too the new covenant ushers in an era of grace. This suggests that the new covenant prophecy, like other prose passages in Jeremiah, is the work of the deuteronomists not the prophet himself.

Dr. Nicholson is to be warmly thanked for drawing out the stylistic and theological parallels between Deuteronomy and Jeremiah. However his discussion of the origin of Jeremiah's prose prompts a number of questions. Does similarity of style demand identity of authorship? Could Jeremiah's style have been influenced, consciously or unconsciously, by Deuteronomy? Could Jeremiah's style have influenced the deuteronomists? How are the quotations of other prophets within Jeremiah to be explained? These are highly complex questions, and it is a pity that Dr. Nicholson did not have the space to explore them more fully.

G. J. WENHAM

WISDOM THE PRINCIPAL THING. *Kenneth L. Jensen.* Pacific Meridian Publishing Co. 167 pp. \$2.95.

This book consists of a series of studies in Proverbs by the pastor of the Sunset Hill Baptist Church, Seattle. It is commended on the inside front-cover by a former Olympic pole-vault champion, a radio station manager and a member of the Seattle Police Department. It attempts to be a fresh approach to Bible doctrine and it certainly is very different from other books on the Old Testament. It has a language of its own and therefore needs a glossary to explain such phrases as Edification Complex, Mental Attitude Sin and Modus Operandi (sic). It also has its own formulae or Dynamic Equations, e.g. $FS + KD = DG$, meaning the filling of the Spirit plus a knowledge of doctrine equals Divine Good. And with the formulae go similar didactic diagrams which illustrate various spiritual principles of the Christian life.

The bulk of Proverbs (57%) is attributed to David, who is the father to 'my son, Solomon'. As David's eldest son, Amnon, became a rapist and Absalom was killed heading a rebellion we are told that 'naturally David, a very busy man, was disappointed' and 'decided to work harder in training his next son, Solomon, whom he selected to succeed him to the throne'. So deciding he would have to have 'a maximum of Bible doctrine', he prepared the proverbs for his edification. Such a naively expressed introduction does

not encourage the reader to take it much farther and there is plenty more in similar vein. However there is also a good collection of sound biblical wisdom with practical application to daily life. Not every English reader will appreciate the author's advocacy of atomic weaponry (pp. 119f.) nor will they enjoy being castigated as a 'fourth rate power with little heritage and little influence' for having embraced evolution and Fabian socialism (p. 101), but then the book was not written for the English market! Altogether this is a most illuminating glimpse into the strange world of American fundamentalism.

J. B. TAYLOR

THE PROPHET OF THE MYRTLE GROVE: AN EXPOSITION OF THE PROPHECY OF ZECHARIAH. *Fredk. A. Tatford.* Henry Walter. 172 pp. £1.25.

This is a devotional commentary on Zechariah by the chairman of the Prophetic Witness Movement International. As might be expected it evinces a deep respect for the inspired text of Scripture and interprets Christologically though not without reference to the historical context of the original prophecy. The book is treated as a unity and as prophecy, without any sense of the distinct character of its apocalyptic sections. Some readers will be disappointed that there is no evidence of real grappling with the text and its problems: the author is mainly concerned with the elucidation and exposition of the English translation that is supplied (which appears to be a cross between the American Standard Version and the RSV). With more rigorous exegetical work the application might have been substantially different. The premillennialist interpretation of the last days is assumed into the exposition without ever being argued, and the reader who does not share these views can be mildly irritated by being told that certain statements 'obviously' or 'patently' refer to such-and-such. The book is really a set of Bible readings delivered to people who shared Dr. Tatford's convictions and who will now be very glad to have them in print. There are minor inaccuracies regarding dates (the fall of Jerusalem and the decree of Cyrus, p. 5), the Hebrew word *amith* (p. 155) and the correct name of Rashi (pp. 5, 147).

J. B. TAYLOR

THE RABBINIC TRADITIONS ABOUT THE PHARISEES BEFORE AD 70. *Jacob Neusner.* Brill. 3 vols. xvi + 419 pp., xiv + 353 pp., xvi + 427 pp. 264 guilders the set.

This important work by the Professor of Religious Studies in Brown University, Rhode Island, is based on a thorough analysis of those passages in the vast corpus of rabbinical literature which provide information about the Pharisees in the closing generations of the Second Temple. It will henceforth take its place as the leading study of its subject.

Dr. Neusner, who quite recently produced an authoritative investigation of the traditions concerning Yohanan ben Zakkai (*Development of a Legend*, 1970), displays the same systematic method as he covers this wider field. In Volume 1 he gives a translation and critical presentation of all the passages which deal with 'The Masters'—the leaders who received and transmitted the Pharisaic tradition from Simon the Just (c. 200 BC, a precursor of the Pharisees rather than a Pharisee proper) to the followers of Gamaliel the Elder. Much of the material concerning them has been preserved in parallel passages, so that the student is presented with a 'synoptic problem'. Such material is set out by Dr. Neusner in parallel columns, in a manner familiar

to all who have ever used a Gospel 'Synopsis' like those of Huck or Sparks, and thus it is easier to see what the original form of the incident or saying probably was. Sometimes it is possible to adduce further parallels; Josephus, for example, is cited as a witness to the uneasy relations between Alexander Jannaeus and the Pharisees of his day, which have undergone much legendary embellishment in rabbinical tradition. Indeed, in this instance the growth of tradition may be traced even in the interval between the two parallel accounts given by Josephus in his *Jewish War* and in his *Antiquities*, some twenty years later.

Sometimes the detail differs so much between one parallel account and others that if we isolate what the various accounts have in common we find a very bare 'form' indeed. Thus, in a variously told story about Gamaliel and a royal couple (presumably Agrippa I and his wife) the residual 'form' can be stated thus: (1) Something happened. (2) They asked the king, who said 'Ask the queen'. (3) They asked the queen, who said 'Ask Rabban Gamaliel'. (4) They asked Rabban Gamaliel, whose reply made it possible to do what the royal couple would find most convenient. The traditions about Gamaliel confirm that he was a member of the Sanhedrin, as Luke tells us, as well as a religious leader of the Pharisees. So epoch-making a figure was he that, whereas from Moses' time to his, men studied the Law standing, from his time forth they studied it sitting.

Volume II, entitled 'The Houses', presents a translation and critical study of all the passages relating to the schools of Shammai and Hillel, especially those which record the divergent rulings of the two schools on questions of legal interpretation. Thus, in response to the question, 'Is it lawful for a man to divorce his wife for any cause?' (Matt. 19: 3), we have the rigorous Shammaite ruling 'Only for unchastity' alongside the miscellaneous grounds which the Hillelites subsumed under the Deuteronomic term *erwat dabar*: 'Even if she spoiled his soup . . . Even if he found another prettier than she' (pp. 37ff.). It is plain, incidentally, that the tradition of this dispute has been preserved by adherents of the winning school (the Hillelite).

Volume III, 'Conclusions,' draws the threads together. One thing that emerges is that many of the traditions current in some strands of Pharisaism before AD 70 were not preserved among the rabbis. When, for example, we find in the Gospels references to Pharisaic teachings which are not mentioned in our rabbinical sources, this does not mean that the Gospels have given us a distorted picture: it simply means that the Gospels have preserved material which has otherwise been forgotten, because it did not survive the catastrophe of AD 70. Another interesting conclusion is that, while the picture of the Pharisees in the Synoptic Gospels reflects (as we might expect) the situation in the Roman period, Josephus's picture of them reflects the Hasmonaean situation—and this despite his claim to be himself a member of their party. It looks as if his account of them is not, after all, based on personal knowledge so much as on sources dating from the Hasmonaean period. In all, 'we have from the rabbis a very sketchy account of the life of Pharisaism during less than the last century of its existence before 70, with at most random and episodic materials pertaining to the period before Hillel'. We are told what the rabbis of Jamnia and, later, of Usha regarded as the most important and desirable part of the traditions antedating AD 70.

F. F. BRUCE

APHRAHAT AND JUDAISM. *Jacob Neusner*. E. J. Brill. 265 pp. This is the nineteenth volume in the *Studia Post-Biblica*. The study was intended originally as an appendix to the author's 'History of the Jews in Babylonia', but it was found to be too large for that and so has been printed as a separate work.

Aphrahat, who lived and worked between AD 300 and 350 was a Persian and so cut off from the main stream of Christian thought in the Roman Empire. Christians under Persian rule were at this time subject to persecution. Aphrahat's most important work was the *Demonstrations*, a work probably written more to strengthen the faith of Jewish converts to Christianity than to convince Jews. Probably most of the members of the churches for which Aphrahat wrote were converts from Judaism.

After an introduction, in which the author gives the background of Eastern Christianity and of Aphrahat himself, there is an English translation of *Demonstrations XI-XXI* and selections of *XXIII* 'on the grapecluster'. The reviewer has no means of testing how good this translation is as he is not acquainted with Syriac. This takes up the first 122 pages of the book. It is followed by four chapters of special studies dealing with the Judaism which Aphrahat knew; a comparison of this with the rabbinic Judaism of Palestine which had penetrated into Babylonia; a comparison of Aphrahat's critique of Judaism and that of other Fathers in the Roman Empire and a final conclusion.

The author's objective in this work is not to make a special study of Aphrahat, though the work does this, but to examine whether from Aphrahat's writings it can be proved that Pharisaic, rabbinic Judaism had penetrated to the area from which Aphrahat's converts were drawn, that is Mesopotamia rather than Babylon. To achieve this he makes detailed comparisons of the points which Aphrahat brings up with rabbinic writings. This is followed with a comparison of the way in which the Fathers, both Eastern and Western argue with what we know was rabbinic Judaism. The author claims that Aphrahat's approach is different from theirs and is an original contribution in Christian thought on Judaism. While they are inclined to adopt an allegorical approach, he sticks to the historical in his arguments. The conclusion to which the author comes is that Aphrahat was in no sense 'a docile disciple of the rabbis', challenging the conclusions of Ginzberg, Funk and Gavin. He claims that rabbinic Judaism had not reached Mesopotamia.

There are extensive tables of comparisons. Indices of Biblical and Talmudic quotations and a general index. It is a pity that bibliographies are mixed in with the text. The printing is clear and good. It is a book for the expert not for the uninitiated.

WILFRID STOTT

JESUS IN THE CHURCH'S GOSPELS: MODERN SCHOLARSHIP AND THE EARLIEST SOURCES. *John Reumann*. SPCK. 539 pp. £3.75. IN SEARCH OF THE HISTORICAL JESUS. *Edited by Harvey M. McArthur*. SPCK. 284 pp. £1.50.

John Reumann is Professor of New Testament at the Lutheran Theological Seminary, Philadelphia, and his book was originally designed for use in the Adult Sunday School curriculum of the Lutheran Church in America. The approach and style might be described (if the respective authors will pardon

the expression) as 'North American William Barclay'. That is, it is not a book written by a scholar for other scholars, but it is an attempt to combine scholarship and faith in presenting the fruits of modern scholarship in a devotional and practical light. It is packed with illustration and application. The scholarship is never allowed to obtrude. Whilst biblical material is presented in the main body of the text (sometimes with the aid of diagrams) in the first 334 pages, the next 205 pages are devoted to notes, a glossary and a bibliography. But even here we are not presented with bare, critical apparatus. Points are explained and books commented on in such a way as to make this a mine of information to the parish minister who wants to know what is going on in the academic world. At the same time, the main text itself will give him plenty of material for sermons and Bible studies.

Theologically, the book belongs to the New Quest of the Historical Jesus. The author is at pains to point out that it is no longer possible to construct a biography of Jesus, both because of the sources and of the man who is the subject of the study. On many points the historian is compelled to say that he just does not know. The New Testament was written after the resurrection, and the writers have composed theological history from the standpoint of resurrection faith. This affects the structure of Reumann's work. It is only after he has discussed the resurrection that he begins to explore Jesus' message about the kingdom, the parables and miracles, his ethics, person, titles and followers. He thus stands on its head the old approach which begins with the birth and works its way through to the ascension. Although ample warnings are issued that we must be historical in our approach, the subject-matter is such that the study is never merely historical. 'Jesus speaks,' says Reumann, 'through Scripture as God's Word to us.' There is plenty in this book that is debatable; but it is presented in such a way as to focus questions, and stimulate the reader to examine the Bible afresh for himself.

In Search of the Historical Jesus is also a work of American origin concerned with the New Quest of the Historical Jesus. It is a collection of extracts from books and articles by scholars on both sides of the Atlantic (Protestant, Catholic and Jewish) who are currently making the running in the academic world. The common factor is the New Quest, though not all the contributions were written with it in mind. Dodd's famous 1932 essay on 'The Framework of the Gospel Narrative' was written long before the quest was thought of, but it is certainly still relevant to the discussions today.

The thirty extracts are divided into four main sections, prefaced by an introduction, sketching the background and outlining options. Part I deals with the Gospels as sources, beginning with Manson's argument in favour of substantial eyewitness material, Gerhardsson on oral tradition, and Bornkamm's contention that the anonymous oral tradition reflects the community's faith. These are followed by comments by Leon-Dufour, Wikenhauser and Vincent Taylor. On John there are extracts from Dodd, Barrett, Fuller and R. E. Brown. The section closes with Dodd's discussion of chronology and framework, Stauffer and Jeremias on non-canonical materials, and Dahl and McArthur on criteria of authenticity.

The brief second part on the new historiography is confined to statements by Bultmann and J. M. Robinson. Part III on the results of research and Lives of Jesus ranges from the 'minimal lives' of Bultmann, Bornkamm, Fuller and Sandmel to the 'maximal lives of Taylor and Stauffer.' The

fourth and final part, dealing with historical uncertainty and Christian faith, combines historical stances with philosophical presuppositions as exemplified by Bultmann, Van Harvey, Tillich, Jeremias, Knox, Stewart and Cullmann.

This is not so much a book for the beginner. It will not give him enough basic data to form his own judgments at first hand. It is more talks about talks. As such, it will be highly valued by teachers and honours students for the way in which it brings together in a convenient form a spectrum of viewpoints. They are viewpoints which have to be considered in any serious restatement of the basis of the Christian faith today. But they also contain a pitfall that present-day undergraduate theologians seem to find difficult to avoid. It is the danger of becoming a dealer in second-hand opinions.

COLIN BROWN

THE FOUNDER OF CHRISTIANITY. *C. H. Dodd*. Collins. 182 pp. £1.75.

This brief book designed for a popular audience is a remarkable achievement by the leading British New Testament scholar now nearing the end of his long career. It is based on some lectures given in 1954 which he had not until recently had time to remodel into a book. But how spellbinding a book! It is written with utter simplicity and the freshness which makes the familiar seem dazzling. It is written, like most of Dodd's books in recent years, almost without recourse to footnotes: he knows so much that he feels in no need to justify all his statements by reference to the writings of others! As John Robinson wisely says in his superb Foreword to the book, 'It sometimes takes a professional scholar to appreciate just how good a popular book is.' This is one of those books: so simple, so evocative, that it could with the utmost confidence be recommended to one who knew nothing about Jesus; yet so profound and securely based that the expert gets constant shafts of new light as he reads.

Readers of this journal will know how dangerously complicated the *Leben Jesu Forschung* has become. Many scholars dare not express a positive note when they talk about the life of the founder of Christianity. Not so Dr. Dodd. He tells us about the historical background, about the documents, their antiquity and general reliability. He has a chapter on the personal characteristics of Jesus (his authority and so forth). He makes Jesus the Teacher live before us. Two chapters on the People of God and the Messiah show how Jesus fulfilled and transmuted the age-old hopes of Judaism, and then, in the last three chapters, Dodd tells us the outlines of the story. He never claims too much. He often confesses that the sources do not allow us to answer some question or other. He is in no way attempting to go back to one of the discredited 'Lives of Jesus', but he does take us simply through the main heads of the ministry of Jesus from the early days in Galilee through the watershed of the feeding of the 5,000 (which had political overtones forgotten as irrelevant by the Christians as they preached on Gentile soil, apart from the strand preserved in St. John) to the last days in the Temple, the crucifixion, and the resurrection. On the latter Dodd is bold and decisive. He is not embarrassed by the empty tomb, nor does he overplay it. The changed lives of the disciples, the birth of the church and the unfinished story of Christian experience weigh with him just as much.

This is a splendid piece of Christian apologetic. It is not, and nobody would expect it coming from Professor Dodd's pen, a Conservative apologia.

But it is conservative with a small 'c', as the later work of men like Harnack was conservative. It is reverent in attitude, moderate in claims, Christocentric in concern. Indeed, it is so good that it inspired a vicious attack by a distinguished member of the humanist camp in a well known journal—an attack which was so ludicrously ill informed that it claimed that we possessed no manuscripts of the Gospels earlier than the fourth century A.D. A book such as Dodd's has the power to evoke that sort of attack, and for it we may well be thankful.

E. M. B. GREEN

THE SIGN OF JONAH. *Richard Edwards*. SCM Press. 122 pp. £2.

One of Norman Perrin's disciples has applied the redaction criticism of which his teacher is one of the leading American proponents, to one small area of the New Testament, the saying about the sign of Jonah. It is surprising that so long a book could profitably be made about half a dozen verses. But an appreciation of the different explanations given by Matthew and Luke of the meaning of the Sign leads him to use the redaction-critical procedure to seek to elucidate the theology of the 'Q' community who cherished the saying. A good deal of background is given to fill the treatment out—word studies, sections on Form Criticism, and Redaction Criticism, on the 'Q' material, order and theology, and so forth. Much of it is admittedly speculative. We know neither the contents, order nor theology of 'Q', though intelligent guesses can be made on all these points. We cannot even be sure it was a single document. All this Edwards candidly admits, but still believes that the 'Q' material presents sufficiently homogeneous a whole to justify inferences about the theology of its community: they laid stress on Jesus as teacher, as Lord, as Son of Man and only by implication on his passion. The conclusion Edwards reaches is that the Marcan refusal of a sign is the most primitive strand in the tradition; that 'Q' rewrites this so as to hint at Jesus' resurrection and thereby act as a warning against the Jewish unbelievers; Luke places more emphasis on the comparison between Jonah and the earthly work of the Son of Man, soft-peddalling his passion; and Matthew remoulds the whole thing in a creative fashion full of fish symbolism, a resurrection after three days, a suffering Son of Man, and a quotation from Jonah 2:1. The moral of all this is that the early Christian communities were fairly cavalier in their handling of the material of their tradition, feeling free under the Spirit to remould it for varying needs and to seek not only illustration but content in the Old Testament. 'Free creativity,' in fact, 'is merely an aspect of the proclamation.' All this, needless to say, is a far cry from the insistence of Gerhardsson and Riesenfeld on the reliability of the tradition as 'holy word imparted' by Jesus the rabbi to selected pupils. It is high time that the Redaction-Criticism school and the Scandinavian school got together on methodology in gospel criticism. E. M. B. GREEN

DER MARKUS-STOFF BEI LUKAS: EINE LITERARKRITISCHE UND REDAKTIONSGESCHICHTLICHE UNTERSUCHUNG. *Tim Schramm*. CUP. xiii + 207 pp. £4.

The fourteenth work in the SNTS Monograph Series is the first to appear in German. It is a book of specialist appeal, being concerned not with exegesis but with source criticism. It is well known that there are some peculiarities in those sections of Luke where the material is parallel to that in Mark; these raise problems for those who accept the dominant hypothesis that Luke

used Mark—and only Mark—as his source in these sections, and that differences from Mark are due entirely to creative editorial work.

Schramm shows conclusively that Luke was capable of conflating sources, and hence the question is raised whether he has utilised other material alongside Mark in his 'Marcan' sections. He draws fresh attention to the agreements in these sections between Luke and Matthew against Mark, and concludes a common use of other material. Following Schweizer, he finds Semitic features in many of these sections, and claims that these are not Lucan in origin. Again, some of the additions made by Luke cannot be explained by free invention but must rest on tradition. In some cases the Gospel of Thomas—which for Schramm contains traditions not based on use of the Synoptic Gospels—independently confirms the existence of the material used by Luke.

Armed with these criteria, Schramm analyses minutely the use of Mark by Luke and concludes by listing passages where traces of another source alongside Mark are to be found. It follows that a good deal of material and motifs which is ascribed to 'Lucan redaction' by redaction critics is to be attributed to Luke's sources.

The author has a very clear concept of the methods which should be employed in this kind of study. His general conclusion is firmly based, namely that Luke's divergences from Mark are to be explained, at least in part, by the use of other source material. The reminder that redaction criticism cannot be carried on in isolation from form criticism and source criticism is a timely one.

Nevertheless, some questions do arise. It is inevitable that other students will disagree with the author's judgments on particular passages and may not be so ready to turn 'possibly' into 'probably'. The author's use of some of his criteria is open to question, particularly in his discussion of Semitisms. The biggest problems concern the character of the proposed source material. The author speaks as though it is to be regarded as part of Luke's general 'special source', sharing its stylistic features. But if this is the case, one must ask why Luke used some of it extensively and in preference to Mark, whereas he used other parts of it merely to provide marginal additions to Mark. Moreover, the changes which Schramm attributes to the use of the source often are stylistic and do not significantly affect the content of the narrative. It seems odd that Luke should have been so tied to the wording of a source which added little new material to his narrative. One wishes that the author had attempted to define more clearly the possible character of this source. Was it one source or several? Was it oral or written? Are other traces of it to be found in Matthew? The failure to deal systematically with these questions robs the author's case of full conviction and means that more work needs to be done before we can speak of assured results in this field. What is certain is that the author has reinforced the case against a simple 'Marcan hypothesis' and shown that other factors must be postulated in the solution of the Synoptic problem. I. HOWARD MARSHALL

JOHANNINE CHRISTOLOGY AND THE EARLY CHURCH. *T. E. Pollard*. CUP. 359 pp. £6.

This solid volume appears in the Monograph Series of the *Society of New Testament Studies*. It seeks to determine the role played by John's Gospel in shaping the thinking of Christian writers down to the middle of the

fourth century about the relation between the Father and the Son and, to a lesser extent, between divinity and humanity in Christ. Thus for the most part it covers familiar ground but from the standpoint of Johannine exegesis. The heart of John's teaching is understood to revolve around the Father-Son relationship. The *Logos* (Word) concept of the prologue, for whose setting we need not look beyond Palestinian Judaism, is used 'only to establish contact with his readers', and is thereafter discarded in favour of the category of divine Sonship. Subsequent interpreters misconstrue John's intention in so far as they fail to accord primacy to Sonship and instead expound Son in terms of *Logos*, especially with the aid of Greek (Stoic and Platonic) philosophical cosmology. The Gospel sets forth two central paradoxes, the Trinitarian one of the distinction yet unity between Father and Son, and the subsidiary Christological one of the conjunction between full divinity and real humanity in the one Christ. In the task of unfolding these paradoxes without dissolving them lay the path of orthodoxy, trodden most notably by Irenaeus, Tertullian and of course Athanasius. Pollard dissents from a growing body of scholarly opinion which holds that Athanasius conceived of Christ's humanity as lacking a human soul, but his exegetical basis for this contrary view is pretty flimsy and does not begin to undermine the conclusions of Grillmeier and others. Grillmeier has familiarised students of this field with two dominant frameworks of Christological thought, the Word-flesh and Word-man schemes, differing with regard to the completeness or incompleteness of the manhood on Christ. Pollard not only applies these schemes to earlier stages of Christological discussion than Grillmeier but also understands the Word-man pattern to imply that the Word is not fully hypostatised. This is certainly not how I read Grillmeier, but it enables Pollard to find room for a third schema, the God-man, in which both divinity and humanity are acknowledged as complete. This seems an unnecessary complication.

The most valuable section of the book is a long chapter expounding the beliefs of Marcellus of Ancyra and his critics more extensively than has been done so far in English. His muddled 'expansionistic modalism', which has the merit of endeavouring to come to grips with the issues on the basis of biblical and soteriological considerations rather than alien philosophical conceptions, is set by Pollard in the context of the ancient Antiochene tradition. However, it is not entirely obvious that his two-stage theory of the *Logos* owes nothing to Stoic ideas, as it did earlier at Antioch in Theophilus. Against the criticism of M. F. Wiles and G. C. Stead, Pollard defends his view that the sources of Arius's thought cannot be exclusively Alexandrian but must take in also the Lucianic school at Antioch. He rightly insists that the evidence linking Arius with Lucian is incontrovertible, but it remains very difficult to pin down his indebtedness to precise conceptions.

Most of the interpretations given by Pollard are in line with current opinions and are well-grounded in a knowledge of the literature ancient and modern. Athanasius is the hero, and heavy criticism is reserved for Origen, whose 'pluralistic monotheism'(!) is seen as the creation of a philosopher rather than a biblical theologian, and even more so Eusebius of Caesarea. A useful appendix insists against frequent misconceptions that *homoousios* was disliked after Nicaea not because of Sabellian implications but more because of its materialist undertones.

D. F. WRIGHT

CHRIST THE CRISIS. *Friedrich Gogarten*. SCM Press. 308 pp. £3.

Friedrich Gogarten who died in 1967 belonged to the generation of Barth and Bultmann, and the dialectical theology of the 1930s. But whereas Barth returned to his own form of neo-orthodox, biblical theology, Gogarten went off in the general direction of Bultmann. This last book, published in Germany in his eightieth year, is a series of studies in philosophy, systematic theology and exegesis. They can be read as separate pieces. But, in fact, they form a progressive argument which centres on two questions: 'Who was the man Jesus?' and 'Who is Christ for us today?'

One of the striking features of continental radicalism (as distinct from Anglo-Saxon varieties) is the concern of its best exponents to relate their position theologically to the reformation. This applies especially to the Lutherans and to Gogarten in particular. He begins and ends with Luther, contrasting his christological approach to theology with the abstract one of the early church. The latter, Gogarten argues, proceeded from an idea of God derived from speculative philosophy; Luther's derives from the concrete person of Christ. The early church did not permit the idea of the humanity of Christ to be thought out to its logical conclusion. Luther asked not only about the man, Jesus of Nazareth, but also about the God whose unity with him makes Jesus the Christ.

But the modern quest of the historical Jesus does not derive from Luther but from the Enlightenment. Once the historical critical approach to theology be admitted, it must be followed to the end. Nevertheless, the insights of Luther must not be forgotten. Gogarten writes in the post-Bultmannian situation. (His summaries of Bultmann, his disciples and critics, are lucid and enlightening.) He goes along with Bultmann, and brushes aside the charges that his teaching detaches the gospel from its basis in history. For Gogarten, as for Bultmann, the fact of Jesus' person (not his concrete historical personality in the past, but his existence here and now) and the task it imposes on us is the decisive element in the kerygma.

The task of christology 'consists of bringing the faith of Jesus to expression'. It is not to be done merely by repeating the pronouncements and categories of the early church, for we no longer understand our existence in these categories. Gogarten prefers to make use of the concept of responsibility. Jesus has taken upon himself the guilt and pain of man as his own in the sight of God, thus subjecting himself to the sentence of doom which hangs over the world. In so doing, 'Jesus experiences the God who calls into existence the things that do not exist', God 'acts on the world through Jesus, by manifesting it as the world of Jesus as an individual'.

Once more the question is forced on us: What do we mean when we say that Christianity is a historical religion? Gogarten's reply is subtle, profound and well worth consideration by those who dissent from him. But I am not sure that it is adequate. In what sense and with what right does he speak so confidently and concretely about Jesus? I am not sure that Gogarten's theological and philosophical answers outweigh his historical pessimism. Much of the argument presupposes positions, accepted widely on the continent, but nevertheless open to question. This is a book which opens up, rather than settles, questions. Those who wrestle with it will find it rewarding.

COLIN BROWN

INFALLIBLE? *Hans Küng*. Collins, 1971. 224 pp. £2.25.

Powerful? Exciting? Disappointing? Challenging? Yes, all of these. I know of no book which shows more vividly how much gelignite there is lying about in the Roman church. Vatican 2 gave Catholics throughout the world a fleeting vision of what a renewed church could be, and set their hearts beating with hope and excitement; but subsequent events have brought 'indescribable' paralysis, defeatism and hopelessness. Hans Küng, Professor of Dogmatic and Ecumenical Theology at the University of Tübingen, who is a committed Roman Catholic of great courage and a man wide in his reading and in his sympathies, addresses himself to this situation.

The church's dilemmas are seen at their acutest in the encyclical on birth control *Humanae Vitae*. He starts by examining the causes of what he regards as the disastrous decision of Pope Paul on this desperately important problem. The basic cause was simply that his three predecessors had made solemn pronouncements on the subject and that on the doctrine of papal infallibility accepted in the church since Vatican 1 in 1870, he could not contradict them without denying the church's most important dogmatic utterance of modern times. Küng maintains that Vatican 1 is not sacrosanct—indeed that the famous dogma was based on most dubious foundations—and that there is nothing for it but to go back and re-examine the basis of the dogma and be prepared if necessary to drop or change the concept of infallibility itself.

He sets about his task like a lusty Protestant, setting out in detail the compromising and unsavoury historical facts and the exegetical fallacies which underlay the process which culminated in 1870. He maintains that the church must recognise that its life is derived from the gospel and that doctrinal developments since apostolic times must be seen for what they are: secondary truths at best. The church must go back to Scripture, to the primary source of revelation, and test developments by it. He maintains that infallible statements are not necessary, and that infallibility should be redefined as indefectibility (that is, the affirmation that the truth will never be lost in the church). This is powerfully and excitingly said, and must ring many bells in the minds of the best young Roman Catholic theologians who are well read in the Bible and the Fathers. It is the sort of material which once lodged in the mind cannot be dislodged.

Nevertheless, the book is disappointing. Küng does not make at all clear what he means by 'the gospel', and he plainly has not thought through his doctrine of the Word of God. In saying that God only is infallible, surely he does not mean that the *Word* of God is fallible? It is meaningless to assert that God is infallible if it does not mean that what God *says* is infallible. Therefore in whatever sense the Bible is said to be or to contain the Word of God in that sense it must be infallible. In denying the need for infallible statements, Küng is denying too much. He chides the Protestant scholastics (with some justice) for over-defining the doctrine of biblical infallibility, and he blames Augustine for teaching that the Bible was free from contradictions or errors, but seems totally unaware that the strength of this doctrine comes simply and solely from Jesus, who without qualifications over and over again speaks of his own teaching and of that of the Old Testament as the teaching of God. Küng says: 'There is not a passage in Scripture that speaks of its inerrancy.' But every passage in Scripture that speaks of God's Word speaks in some sense (in what sense needs careful exploration) of its

inerrancy. The New Testament expression 'the oracles of God' vividly describes the scriptural view of Scripture. Küng therefore spoils a good case and understandably creates acute alarm among conservative Catholics by throwing away the key which alone makes his searching criticisms tolerable. Küng is a sort of radical Barthian Lutheran Old Catholic, in touch with a great variety of viewpoints. What a challenge it is that he seems unaware of the existence of a serious orthodox Evangelical case.

But Küng's stuff is explosive. God has given him heart and courage and drive, and he is boring holes all over the ancient edifice and putting in his little sticks. The first effect of the clash between the God-given earnestness of Pope Paul and the God-given earnestness of Hans Küng will be demolition on a frightening scale, but demolition with a view to re-building. It is unthinkable that God is about to quit a church which plainly has within it a multitude of sincere believers. He gave them a glimpse at Vatican II of what he intends to do. It looks as though he intends a revolution which will reach down to the very roots of its belief and practice. British Christianity had its own glimpse at Nottingham 1964, and was then also plunged into darkness. We need not doubt that God has great things in store for all of us.

JOHN WENHAM

RESURRECTION—A SYMBOL OF HOPE. *Lloyd Geering.* Hodder & Stoughton. 256 pp. £2.25.

The argument of this book runs as follows: There are intrinsic difficulties in the traditional idea of Christ's bodily resurrection—if Christ experienced the whole of our human destiny, he could not have experienced re-animation, since Christian corpses manifestly decompose; if his resurrection was a transcendent event, it could not be the subject of historical enquiry. The old tradition rests on the belief in an empty tomb, which probably originated when Mark's legendary account was published thirty-five years or more after the death of Jesus, shortly after the death of Paul (and any other surviving apostles). Apologetic needs, combined with the Christians' love of story-telling, led to the elaborations which are found in the other three gospels, which were written nearly sixty years or more after the same event, and whose narratives are quite impossible to harmonise. What is historical is the fact that there were 'appearances' of 'the Risen Christ' to Peter and Paul. Jesus had made a terrific impact on his followers. After his death they returned to Galilee, and in a milieu conducive to resurrection beliefs they wrestled through to the conviction that the things which Jesus had lived and died for had been vindicated and that God had made him Son of God and Lord of men. Jesus 'appeared' when the Word thus addressed them in power. To twentieth-century man in search of meaning for himself and for the cosmos, the equivalent faith must be stated somewhat differently. We must accept the fact that Jesus died, never to rise again as a historical (or even as a supra-historical) person. He is really dead, and so will we be ere long. Faith in the risen Jesus means faith in the enduring usefulness of his life and death in the cosmic process. Christian commitment means a glad acceptance of a call to total self-giving and to death (real, unalterable death) in the hope that we too may have something useful to contribute.

It is difficult to be fair to a book with which one totally disagrees at almost every point. But it is eminently clear; in as far as its presuppositions allow, it takes the traditional arguments for the resurrection seriously; and (within

the compass possible in a work for the general reader) it is thorough. One fears that it may be widely read by those who have no equipment with which to refute but its arguments. Its theology, though supposedly Christian, is about as far removed from the natural sense of biblical theology as is that of Mary Baker Eddy. (Indeed I was forcibly reminded of her use of biblical terms in non-biblical senses as I read it.) The view of the historical value of the gospels which is presupposed is at variance with that of the early Church, whose leaders were not uncritical ignoramuses. At a very early date they believed they had good grounds for putting our four gospels on a level with the Old Testament scriptures, which they regarded as trustworthy and divinely inspired. It behoves those of us who believe that God not only sent his Son to live and teach and die and to come forth from an empty tomb, but also that he saw to it that we should have trustworthy records of these tremendous events, to redouble our efforts to set out our case.

J. W. WENHAM

CONSTANTINE THE GREAT. *John Holland Smith.* Hamish Hamilton. 359 pp. £3.

Constantine continues to attract the biographer, even when he feels compelled to cast his subject in the role of anti-hero. The present work is no exception to the modern fashion of regarding Constantine's 'bringing the church into politics in a position subordinate to himself' as a thoroughly pernicious achievement. Mr. Smith rightly glosses over none of Constantine's failings and misdemeanours, though his criticism does become rather moralistic at times. But church history, especially theology, is not one of the distinctions of this readable study. Apart from committing the undergraduate howler of confusing the controversies over the lapsed and rebaptism in the North African church, it is shaky on Donatism, and seems too easily to adopt a reading of the evidence unfavourable to the 'catholic' church. In the reviewer's opinion the account of Constantine's conversion of the church into a department of state is severely overdrawn. This book offers essentially a narrative survey, affording few extended systematic discussions of issues like Constantine's understanding of the Christian theology or his treatment of the old paganism. The numerous uncertainties of his career, from the date of his birth to the circumstances of his death-bed baptism, are carefully examined and, where possible, cautiously resolved. The administrative, political and military fronts are ably covered throughout, and the reader is conducted by a sure-footed guide through the dynastic intricacies of imperial leadership. (Only once are two of the numerous similar names confused, which is no mean achievement.) The writer has worked from the original sources, and has not been concerned to make much mention of the secondary material. He has produced a book more suited for the serious general reader than the scholar. It is unfortunately marred by consistent (and inconsistent) misspellings, like 'Athenasius' pope 'Miliadiades' and 'Paully' of the *Real-Encyclopädie*.

D. F. WRIGHT

ROME IN THE DARK AGES. *P. Llewellyn.* Faber & Faber. 324 pp. £2.75.

Rome means very different things to different people. For some, it means the centre of civil authority, the heart of an Empire. For others, it means the papacy, the head of a great Church. For still others, it means a community

of people, sometimes as many as a million or more, full of turbulent local politics.

Although the author of this book purports to tell the story of the city of Rome from about 500 AD to 950, some confusion surrounds his terms of reference. And this is understandable. For the city changed in this period, from one dependant on the Imperial presence to one inexorably linked to the papacy, from a centre of government to a holy city.

The political story told here is confused and confusing. There are too many names (and often too little to distinguish between persons of the same name) and too few dates. The balance is uneven—a long section on the trial of Pope Martin (in detail quite irrelevant to the story) being matched by the dismissal of the whole of the Iconoclastic controversy and the important decree of 729 in a few disjointed sentences. And there are some quite unacceptable historical judgments, such as those on Gregory I or Charlemagne's coronation, as well as inaccurate footnotes.

But the book has some value. Its central portion, describing the city in the eighth and ninth centuries, is the best part of the book, while it prints (often at inordinate length) texts which are not always so easily available elsewhere. It is hardly an introduction to the period but for those who know something of the background, it has its uses.

ALAN ROGERS

CALVIN'S NEW TESTAMENT COMMENTARIES. *T. H. L. Parker.* SCM Press. 208 pp. £3.50.

Dr. Parker, now of Durham University, has spent many years with Calvin (sic), and his long acquaintance with the Genevan master is evident in this book. He complains of the lack of detailed work on Calvin's commentaries, and he rightly castigates what he terms 'generalising and guessing'. The book was originally Princeton lectures, and is really prolegomena to major Calvin study in the biblical area. First Dr. Parker describes how the commentaries got written (refuting incidentally his own earlier views), then follows a chapter on Calvin's contemporaries Bucer, Melancthon, Bullinger, etc., then Calvin's own method: he seeks brevity (against long-winded digressions), clarity and the natural sense (against allegorisings). A chapter follows on Calvin and the canon, in which Calvin's handling or rather lack of handling of Revelation is considered. (Parker suggests that a theological reason precluded his commenting on that book.) Then apart from the valuable bibliographies, which as this book is about books Dr. Parker insists should be treated as part of the book as a whole, the rest of the work is given over to the biblical text Calvin used. The question is exceedingly complicated but Parker suggests early the Greek text of Colines, then after about 1548 a switch to Erasmus or Stephanus, but never does Calvin use any text slavishly. For Calvin the humanist the original Greek was basic but he also used Latin texts, especially Erasmus and of course the Vulgate. (Parker discusses why Calvin criticises Erasmus.) This is a pioneering work, backed up with much careful sifting. One can only hope that Dr. Parker uses his Durham sojourn to take us further along the road of detailed study of Calvin the exegete. The present volume is an indispensable start for any serious Calvin student, and indeed for any student of sixteenth century commentating.

G. E. DUFFIELD

NIHIL PULCHRIUS ORDINE: CONTRIBUTION A L'ETUDE DE L'ETABLISSEMENT DE LA DISCIPLINE ECCLESIASTIQUE AUX PAYS-BAS OU LAMBERT DANEAU AUX PAYS-BAS (1581-1583). *Olivier Fatio*. E. J. Brill. 204 pp. 32 guilders.

Lambert Daneau (1530-95) is one of the lesser Reformers of the second generation whose significance has largely been forgotten. Nothing of any substance has been written since the monograph of de Félice in 1882 and it is therefore encouraging to see Fatio's scholarly and judicious monograph.

The book falls into two parts—an account of Daneau's work in Leiden and a valuable collection of his letters and other related documents which have not previously been published. Fatio has annotated the documents admirably and his discovery of these forgotten letters has enabled him to throw new light on the early stages of the development of the Reformed Church in the Netherlands. The work of Kingdon has shown how important struggles over polity were for the French Reformed Churches and Fatio performs the same service regarding Leiden.

A study of two years in one town may seem unduly specialised, but in the hands of M. Fatio it is a most illuminating piece of historical research. Daneau was an experienced pastor and teacher when he was invited to the chair of theology at the struggling university of Leiden. He was a powerful ally to those anxious to introduce a more Reformed style of theology and discipline into the Netherlands and soon was drawn into the conflicts between those who wanted a church of the Spirit and those who wanted a church with sufficient visibility to resist the inroads of heresy.

The University in 1581 had only 149 students, of whom a mere 18 were studying divinity and Daneau regarded his duties as far more than academic. He acted as pastor for the French church and soon aroused the ire of the civic authorities by unilaterally setting up what he regarded as a Biblical form of discipline. The magistracy regarded it as a potential inquisition and a threat to their control of ecclesiastical affairs. Tensions were heightened by the Synod of Middleburg in 1581 which investigated the orthodoxy of a Leiden pastor, Coolhaas. Daneau played an important part in the Synod as an adviser and increasingly came to see the Leiden magistracy as a dangerous threat to the doctrinal and moral integrity of the church. Fatio gives an admirable account of the tensions which led to Daneau's resignation and departure for the more congenial ecclesiastical climate of Gand.

This brief slice of history is an invaluable contribution especially (for those who do not read Dutch) to our understanding of the tensions in Dutch protestantism in the latter part of the 16th century and it is to be hoped that Fatio will give us the account of Daneau's theological significance, which he is obviously well qualified to write.

IAN BREWARD

ROBERT HARLEY: PURITAN POLITICIAN. *Angus McInnes*. Gollancz. 223 pp. £2.40.

The history of the period between 1688 and 1714 has seen a considerable amount of revision during the last decade and this work by McInnes is a very skilful attempt consistently to explain Harley's career in terms of his Puritan background. At first sight this seems a highly improbable thesis, but it is supported by formidable learning and wide reading in original and secondary sources. It will undoubtedly cause a great deal of debate among his fellow historians.

Harley came from a deeply pious family, was educated at a Dissenting Academy and the Middle Temple, which still had a strong Puritan flavour. Unfortunately, McInnes does not define 'puritan' and could be accused of confusing this religious tradition with the solid piety of many Church of England laymen. Harley's courage, family loyalty, his undemonstrative nature or his secretiveness are hardly uniquely puritan, any more than using biblical quotations in family letters. Yet there were important family links with men like Richard Baxter which show that McInnes has noted something significant, even if he does not present it in such a tightly argued way as the political narrative and analysis which are such a valuable part of the book.

What needs to be worked out more fully is McInnes' claim that Harley's country mentality and desire for clean government was in a very real sense an outcome of his puritan upbringing. 'In countering royal tyranny and in opposing party monopoly he too was posing as "a middle way man"; he was advocating in Parliament what Baxter was calling for in the Church' (p. 190). McInnes argues powerfully that Harley's religious outlook contributed to his political weakness and failure in 1708 and 1714, but also helped to make him one of the most responsible and public spirited politicians of the day.

If McInnes is right, he will force historians to look much more carefully at the religious convictions of the politicians of the period and provide a useful new perspective which leads us a little closer to historical accuracy. Apart from that, he has written what will be an indispensable book for students of the period.

IAN BREWARD

TREATISE ON GRACE: AND OTHER POSTHUMOUS WRITINGS, INCLUDING OBSERVATIONS ON THE TRINITY. *Jonathan Edwards; edited with an introduction by Paul Helm.* James Clarke. 131 pp. £1.50.

The first word of this review must be one of gratitude to both editor and publisher, for making available to students of Edwards' writings, particularly in this country, valuable and important material which has not been available very easily until now. The Yale Edition of Edwards' writings is gradually covering the major works with careful textual editing and introduction of varying value, and when finished will, no doubt bring together for the first time the entire corpus of the material. It is good however to have these additions to the other collected editions, which are able to be used (particularly those edited by Hickman), as they provide important evidence of the structure of Edwards' thought. Dr. Helm writes as one whose own thinking is sympathetic to Edwards—there are not a few whose writings on him have been anything but that—and he rightly draws attention to the close theological texture of Edwards' outlook, his Trinitarian doctrine emerging in his doctrine of covenant and of grace, and the resultant outcome for his view on conversion and spiritual life. A question mark might be made regarding Dr. Helm's suggestion (p. 12) that Edwards 'hesitates over labelling faith *the* condition of justification', on the basis of his sermon on Justification (part I), where it might be seen that in fact Edwards engages in one of his close logical and linguistic discussions upon the precise use of the term 'condition', only to go on to make clear how justification is in fact by faith *alone*. This is in fact supported by the editor's own further reference to a quotation p. 96 of the present volume. Dr. Helm rightly enters the contest with Dr. Perry Miller over a just appraisal of Edwards' doctrine relative to that of his predecessors. He very properly evidences Edwards'

loyalty to the Reformed and Puritan inheritance and perhaps does sufficiently point out that what he threw aside were the kind of rationalisations of some aspects of New England Federal theology, which Perry Miller seems to take as the genuine tradition. The twenty-three pages of Introduction well prepare the reader for the material to follow, and could be in themselves a useful introduction to Edwards' thought for anyone who wished to begin the study of his work.

G. J. C. MARCHANT

FROM COLERIDGE TO GORE. *B. M. G. Reardon*. Longmans. 502 pp. £3.25. LEADERS OF THE CHURCH OF ENGLAND 1828-1944. *D. L. Edwards*. OUP. 358 pp. £3.90.

Bernard Reardon designed his book to fill the gap before the Archbishop of Canterbury's *From Gore to Temple*, and David Edwards describes it as 'the best survey' (p. 11). Reardon sees Coleridge as the seminal thinker of this period, and in this he is undoubtedly right. Coleridge is a many sided character with much to say in the church and community field and also in providing what came to be a very broadly accepted Liberal approach to theology. The sections on Newman and the Tractarians does not add anything very new but is competent. Reardon is manifestly more interested in F. D. Maurice's social ideas, and then what is fully the second half of the book the whole conflict between new Liberal ideas and established positions: the conflict on the Bible, science and religion, fundamental doubts, the solutions of Liberal theology, and finally the dominance of Liberalism, the Liberal Catholicism in which Gore was the leading light, and the growing depletion of Evangelical ranks to what later became Liberal Evangelicalism and even modernism. Reardon's book is readable and certainly the only serious recent contender in its field, but it has a clear standpoint, that of a Broad Church Liberal. Contrary to some, I see nothing wrong in an historian having a standpoint (objectivity always was a will o' the wisp), but the reader needs to look critically at where this leads him. Reardon rightly states that the nineteenth century lies at the back of our modern situation. Why then we may ask is the triumphant Liberal Catholicism of Gore so bankrupt today, and so much in decline? Why too has Liberal Evangelicalism almost ceased to exist? Perhaps Liberal thinking and Liberal theology was not the panacea Reardon at times seems to assume. Liddon saw the weakness of Gore's case in *Lux Mundi*, but Reardon only notes that the sadness hastened the old man's death. Perhaps Liddon was right. And what about the Evangelicals? Reardon tries to be fair, but he is plainly uncertain about these people and has read very little of them. He says most about them in his introductory section. Their theology was weak; I agree, but Reardon might have noted Dean Goode and then he would not have said they lacked a sense of history. If he had known of Dimock, he would realise they had a highly competent historical theologian, and Dean Litton (also not mentioned) did write a book on the church. Evangelicals deserve their criticism, but on the basis of knowledge not out of ignorance. And Reardon is too enamoured with Liberal solutions to be able to see the problems they raise. This is a good book provided that the reader realises its bias, and allows for it.

David Edwards' book is backed by a vast range of reading and a considerable charm of style in presentation, but it tends to be impressionistic rather than profound, and it comes from the same Broad Church stable as

the Reardon book. Of the twenty characters here only two are Evangelicals (Shaftesbury and Wilberforce) and there are High Churchmen (Newman, Keble and Gore). Perhaps it is significant for the type of animal the Church of England is that it has been so dominated by Broad Churchmen in the last hundred years, but most of those with lasting contributions were not those to hold the highest office in the Church. The Epilogue tells us much of the author. He is despondent about the present situation, but thinks the hope lies with radical restatements of the *Honest to God* and *Soundings* type.

G. E. DUFFIELD

KARL BARTH. *John Bowden*. SCM Press. 124 pp. £0.50.

'Karl Barth's greatness,' writes Mr. Bowden, 'was that he brought to twentieth-century Christian thinking a towering conception of God which had long been lost.' It sounds impressive, and it is. But at best it is a half-truth. Barth himself would have been the first to claim that there was even more to his theology than this! And what counts with a conception is not only whether it towers, but on what it stands.

Mr. Bowden's pen-sketch goes a long way towards filling a gap in Barthiana. It is the most complete life-story of Barth available. It is written with not a little journalistic panache, making skilful use of the autobiographical *How I Changed my Mind*, the correspondence edited by J. D. Smart, *Revolutionary Theology in the Making*, and numerous shorter writings. It shows sympathy with its subject and pertinence in its comments. But it is rather like looking at an iceberg. What you see is impressive; but there is even more underneath the surface. We have shown the externals, the appearance, the career, the conflicts, actions and stances of the man, with generous helpings of *obiter dicta*. We do not really get to grips with the theology which, after all, made Barth what he was.

Perhaps it is symptomatic of the undertaking that the list of books for further readings appears to include the *Church Dogmatics* as an afterthought. A glance at Mr. Bowden's footnotes may suggest that his own use of the *Dogmatics* in writing this book was confined largely to their prefaces. In assessing Barth's attitudes, one is, therefore, apt to get the impression that one sometimes gets from reading Barth's own shorter writings, that one is dealing with opinions and generalities and not with the reasoning behind them. To do that, you have to think with Barth from rock bottom, or rather the small-print passages of the *Church Dogmatics*, where he gives his exegesis of the Bible and his discussions of the great thinkers of the past and present. Nevertheless, I thoroughly enjoyed this book. The tale is an inspiring, even though at times, a cautionary one. It may be read as a preface or a post-script to Barth. But it does not relieve us of the (joyful!) task of wrestling with Barth himself.

COLIN BROWN

CONTROVERSY: THE HUMANIST/CHRISTIAN ENCOUNTER. *Hector Hawton*. Pemberton Books. 258 pp. £1.25.

The continuing debate between Humanism and Christianity is examined, summarised and expounded from a humanist standpoint in this study by the former managing director and editor of *Humanist* and present editor of *Question*. Whether it is taken any further forward by it is more questionable, for it is not so much for the originality of its arguments or case that it will prove useful, as for the way that Mr. Hawton has surveyed a considerable

field and given a fair variety of coverage within one volume. The book may well be used as a reference-book for study by humanists in the future.

Hector Hawton is not a professional academic. He was in the Roman Catholic church for fifteen years, and has continued his own study of philosophy and theology since that time. He tends to equate conservative Christianity with Roman Catholicism, and Protestantism with liberal theology or modernism, which means that his writing is unlikely to perturb any Evangelicals. He is obviously fairly widely read in the fields of philosophy, historical theology, and a little comparative religion, although his knowledge of this latter field and of modern scholarship and biblical criticism is out-of-date, one-sided and amateurish, and the same is true of his understanding of church history.

The author is at his best when examining Roman Catholicism, and also the traditional metaphysical and philosophical 'arguments' for the existence of God, although he does not say anything that any well-trained Evangelical theologian should not know already. His view of the history of the church is bitter and unbalanced—the principal 'fact' in it being that Christianity has merely produced persecution and wars, at least until recently. On 'the origin of religion' all the usual evolutionist conjectures are offered without much supporting evidence, and apparently in sublime unawareness of much recent work; on the emergence of the Judaeo-Christian religion he merely flies, in the face of both archaeology, recent anthropology, and comparative and biblical theology, to a totally out-dated *Golden Bough* type of comparative religion. He is also unable either to extricate himself satisfactorily from the implications of his treatment of free-will and determinism, or to put forward any convincing basis for any common morality once its theistic basis has been removed. But then neither has anyone else, and one can hardly ask for the impossible!

J. P. BAKER

RELIGION AND THE TRANSFORMATION OF SOCIETY: A STUDY IN SOCIAL CHANGE IN AFRICA. *Monica Wilson*. CUP. £1.80.

Monica Wilson has everything that it takes. She is advanced in years; she is a woman; she is an expert observer of societies; she is a professor of social anthropology; she is a believing Christian; she has wide interests, a precise mind, and an independent stance in relation to established opinion. All these qualities have combined to produce a useful, indeed a memorable, book.

Professor Wilson starts (p. 3) by making a useful distinction between *religion and ideology* (involving the denial of the transcendent), the former expressing itself in *ritual* the latter in *ceremonial*. Even those most concerned to stress the difference between the Gospel and all other religions are bound to recognise at this point the kinship between Christianity and all other forms of religious expression—what we do is often more important than what we say that we believe.

All societies are in process of change, some much more rapidly than others. One change to which Professor Wilson attaches great importance (more than I would myself) is change in scale (pp. 1-26). Although her own observations were made mainly among the Nyakyusa of Tanzania, a small society, distinguished by the peculiarity that its males live through all their lives in age groups, and although she is fully aware of the beauties of such a society, she refuses nostalgically to idealise the small society; the larger society

offers far more opportunities for enterprise, for self-development and for fulfilment.

Considerable stress is laid in this book on the understanding of sin in African society. This is associated with 'anger, hate, envy and greed festering within men, unconfessed, bottled up' (p. 139). African Christians regard rejection of belief in the devil by Europeans as one part of their refusal to recognise the whole of reality as Africans know it 'though the devil with horns is ludicrous, evil is not: it is fearful' (p. 139).

Professor Wilson is more successful in bringing together illuminating detail than in working out a coherent pattern of thought. This makes the book somewhat difficult to read and to remember. But I think that the reader who takes the trouble to read the book twice with care will find that he has in his mind a fairly clear framework within which to understand something of the processes of change in a society other than his own.

STEPHEN NEILL, BISHOP

THE MUSIC OF THE ENGLISH CHURCH. *Kenneth R. Long*. Hodder. 480 pp. £7.

There is need for a one volume, but not too slight, history of English Church Music, and that is what Kenneth R. Long has sought to provide. He reckons to write a history of music rather than of musicians, and he has tried to relate the music to church history generally. That is no easy task, for it requires expertise in both music and Church history. Apart from a short general chapter which cites traditional diverse Christian attitudes to music in church, he starts with the Renaissance and goes up to modern times. He is enthusiastic about the 1549 Prayer Book, but feels that after that Anglicanism lost something of its richness in worship. The turn of the century saw a great flowering of church music centring round Byrd. The Puritans he does not like at all, but he is not wholly convinced by the traditional picture of a steady decline in church music until the rot was stemmed by Parry, Stanford and Wood.

The work reveals some interesting factors. Long shows how Cranmer took his liturgical principle of intelligibility over into music insisting on a note per syllable, and how sixteenth century composers, switching from Latin to English had to pay more attention to words, not just the music. Yet for all that Long believes that the music for English words was not up to much, the dominant ethos remaining Catholic, and the Latin words evoking far superior music. Whether that is a fair assessment or Long's predilection we shall need other historians of music to tell us. Even a convinced Protestant like Merbecke wrote his best music for Latin settings according to Long, and in his later years he turned from music to theology. Long glances across at the continent from time to time. Calvin produced magnificent liturgical metrical psalms in Geneva, but in England the metrical psalms were less splendid, being designed for use in the home rather than in worship. Long comes precious near at times to implying that there was no worthwhile English language Reformation musical heritage. And he is convinced that Scholes has whitewashed the Puritans in *The Puritans and Church Music* (republished 1970). Sections appear from time to time on organs, e.g. the boom in organ building after the Restoration. There is shrewd comment on anthems (pp. 39f) where he insists that they are not musical displays, but should have spiritual relevance to the service as a whole. The Victorians,

Tractarian and Evangelical, produced a plethora of hymns, new and old ones revived, but musically they were not high class. The book ends with a survey rather than an evaluation of modern developments such as Geoffrey Beaumont and Pop music.

This book will have to do until we get a better one, but there is a clear theological bias in much of the author's history, and one wonders if it has spilled over into musical interpretation. At times there is historical ignorance. For instance the section on the Puritans and the definitions of Puritans on p. 201ff. It appears he just lumps everyone to the left of what he takes to be mainstream Anglicans in one great Puritan bundle. He is apparently quite unaware that well into the seventeenth century the overwhelming mass of Puritans were convinced Anglicans, and strongly opposed to Anabaptists and sectaries. Mr. Long will have to do rather better with his history before he tackles any more books like this, but his book is a welcome stopgap nonetheless.

G. E. DUFFIELD

DRINK AND THE VICTORIANS: THE TEMPERANCE QUESTION IN ENGLAND 1815-1872. *Brian Harrison.* Faber. 510 pp. £5.50.

This is a big and fascinating book, the first, or so it is claimed, study of the temperance movement written by an impartial student. For the social historian, for the temperance advocate or the apologist for 'moderate drinking', for the Nonconformist, for the student of the Victorian period, for all these Dr. Harrison's study is of consuming interest.

Unlike so many sociological works, it gets to grips with the facts and does not take refuge in vague sociological jargon. It is indeed chock-full of data and individual biography; the footnotes (put together at the end) run to over 50 pages, and the index of authors consulted runs to no less than five and a half treble-column pages—indeed, one is amazed at the reading that has gone into the work. His subjects include the anti-spirits movement, teetotalism, prohibitionism, the relation between the temperance movement and Dissent, and between the movement and the Liberal Party, and the clashes between different branches of the movement.

Dr. Harrison, as an impartial student of social history, strives to be scrupulously fair. Time and again he seeks to explain the point of view, and to assess the strengths as well as the weaknesses, of the various organisations and campaigns he examines. But this detachment has itself two serious weaknesses. It can and does lead to conflicting judgments as, for example, when Dr. Harrison on occasion condemns the 'hypocrisy' of those organisations which allowed non-abstainers in their membership, but then (p. 353) argues that only on the dual basis of moderation and TT pledges 'could the temperance movement regain the width of social concern and the financial strength which would make really practicable temperance policies again feasible'. On another occasion he quotes (p. 341) the dramatic event which led to F. N. Charrington's realising 'in a moment the hypocrisy involved in his family's good works', but twenty pages later (p. 362) argues that the Charrington family would have been mobilised behind a campaign that worked through the 'godly publican'!

In the second place, detachment leads, with the best will in the world, to an inability to 'get inside' the minds of men moved by strong conviction. He suggests the lines along which an ideal temperance campaign might have run, and opens: 'The campaign would not be associated with religious recruiting:

propaganda would be centred on the medical and practical arguments for sobriety' (p. 361). On page 353 he has spoken of the 'fault' of the teetotal movement in its 'close alignment with evangelical religion'. But this fails to take account of the fact that it was Evangelical religion that on his own shewing was the driving force behind the temperance campaign, and still more the fact that while an Oxford don might be influenced by the medical and practical arguments for sobriety, most men need something more dynamic. Any live Salvation Army citadel could provide even today examples of men reclaimed from the grip of drink by the power of the Gospel.

The other weakness of Dr. Harrison's book is that he nowhere shews any awareness that drink is still a national problem. He claims (p. 355) that temperance advocates tended to simplify the problem, imputing all ills to drink; but he does not note that today we are faced with an increasing incidence of alcoholism, that the increase in VD is largely due to the chance relationships formed under drink's influence, nor that crime and road accidents are closely connected with the use of the drug. But when all this has been said, it is still a book full of both value and interest.

OLIVER A. BECKERLEGGE

POLITICS, RELIGION AND MODERN MAN: ESSAYS ON REINHOLD NIEBUHR, PAUL TILlich AND RUDOLF BULTMANN. *Charles W. Kegley* with responses by *J. R. Salonga, J. J. Smith and E. P. Nacpil.* University of the Philippines. 163 pp. \$4.

Charles Kegley is already known to British readers as editor of important symposia on Niebuhr, Tillich and Bultmann. He is professor of philosophy at Wagner College, New York, and was visiting professor in the University of the Philippines 1966-68. The present volume has grown out of his lectures on Niebuhr, Tillich and Bultmann. The nine chapters are so arranged as to include an exposition and a critique of each subject (both by Kegley) and a response by a distinguished Filipino scholar.

Among Niebuhr's contributions to modern thought was his insight into how an individual with high moral standards is capable of immoral behaviour as a member of a larger group. Often he will rationalise his negative impulses in terms of the interest of the organisation. To Niebuhr the belief that an ideology is the sole key to life or that a culture is self-sufficient was overweening pride, original sin. Tillich's thought is seen as complementary, in his view that nothing that is claimed as absolute may be grounded in anything finite. Idolatry is the treating of finites as if they were absolutes. Any idea of man's significance must be based on the ground of his being, God. Bultmann's significance is seen in the way he exploited existentialism, his demythologising, and in his attitude to history which should not be taken as the basis for belief. These studies constitute not only a stimulating introduction to the thinkers concerned, but a sustained attempt to work out a coherent and relevant theological approach.

COLIN BROWN

FROM FEAR TO FAITH: STUDIES OF SUFFERING AND WHOLENESS. *Edited by Norman Autton.* SPCK. 86 pp. £0.90.

Norman Autton is well known as something of a pioneer in hospital chaplaincy. He has assembled for this symposium an impressive list of names drawn from broad ecclesiastical and medical disciplines.

A chapter by Dr. W. A. Lishman on the mechanisms of pain should prove very helpful to many people caring for the sick. He shows that though pain is usually physically induced and transmitted from site to brain there are important elements of psychology and emotion as well, both of which can manifestly affect the intensity of response. Reactions to pain both in the patient and his attendants is well described. At all costs a sense of abandonment must be avoided, however desperate the situation, something must be offered and loneliness combated.

Archbishop Anthony Bloom writes of the theology of suffering. His contribution is no theoretical one: it has been forged in the crucible of suffering—both his own and that of his pastoral concern.

Dr. Hinton's sympathetic chapter on 'The Psychology of Dying' is very constructive. He reveals some of the trials, physical, mental and spiritual and some of the gains. This contribution provides valuable insight for sympathetic doctors, nurses as well as for chaplains.

Professor C. F. D. Moule contributes a very thoughtful consideration of the paradox between, on the one hand, reconciliation as free pardon offered in love without measurement, to the offender who repents and accepts from a position of total unworthiness, and, on the other hand the objective damages of sin and the consequent need for the 'quantum' of damage to be balanced by a 'quantum' of redress. A careful dissection of the three strands in the totality of punishment follows—a very serious attempt to understand the deep mystery of the atonement.

The symposium though not committed in any section to an Evangelical viewpoint contains some most useful material and background for any who wish to understand, to help and to comfort those in pain, perplexity and bereavement and on the threshold of death. H. MORGAN WILLIAMS

THE TRIAL AND DEATH OF JESUS. *Haim H. Cohn.* Weidenfeld & Nicolson. xxiv + 419 pp. £3.50.

The events of Jesus' last hours have long been a matter of fascination for lawyers and passion for Jews. The author of this study of Jesus' trial and death belongs to both categories and is in fact a Justice of the Israeli Supreme Court and a lecturer in the Universities of Jerusalem and Tel-Aviv. He has written a book to be reckoned with.

Cohn sees the context of the last events in Jesus' life as frankly political. The involvement of Romans in the arrest—it was perhaps a little unfair to belabour the view that the personnel mentioned in John 18: 3, 12 are Jewish as a mere assumption—must imply Roman initiative as well. Why then the presence of the Jewish temple police, and the subsequent nocturnal appearance of Jesus before the Sanhedrin? Cohn thinks this was the result of a special request by the politically-motivated Jewish leadership to take charge of Jesus before the trial which had been fixed for the following morning by Pilate. The Sanhedrin neither tried Jesus (*contra* Blinzler) nor prepared a charge-sheet for the Roman proceedings (*contra* Winter): they were in fact on Jesus' side, and aimed to pre-empt the case against him by demolishing contrary witness and dissuading Jesus himself from continuing with his messianic mission. His steady persistence in maintaining his claim was, however, a refusal to accept the high priest's offer, a refusal which caused the rending of Caiaphas' garments as a sign of grief, frustration and disappointment. With that refusal the Sanhedrin's hope of gaining public

esteem by defending so immensely popular a figure as Jesus had crumbled.

This part of Cohn's book is perhaps more significant for the questions posed than for the answers provided. A very heavy weight is hung from the tenuous peg of the allegedly Roman arrest. The objections to the Sanhedrin trial on the grounds of its nonconformity with Jewish legislation may not have taken sufficient account of the case made out above all by Blinzler that many of the laws were of later creation. Can the presupposition that Jesus had so immense a popular appeal be sustained? The unobjectionableness of Jesus as a religious teacher, a 'beloved brother' and a Pharisee has often been maintained, especially from the Jewish side; while Cohn does draw upon specific cases of Pharisaic-type argumentation by Jesus, has he really grasped the worst nettles in Jesus' treatment of the law? And then Jesus' claim to messiahship before the Sanhedrin: Mark 14: 61f. is unequivocal, and in the earlier draft of his material in the *Israel Law Review* (1967) Cohn worked with that. But in this book he has changed to the view that Luke 22: 67f is a more original version. The difficulty is that much of the older Mark-orientated reasoning is nonetheless retained, and I am none too sure that the more reserved and guarded reply by Jesus in the Lucan account can give rise to or fit into Cohn's overall scheme.

More powerful than the treatment of the Sanhedrin's role is the coverage of the Roman trial and crucifixion. This is, of course, the only trial in Cohn's view. The accounts are, however, controlled by the evangelists' anti-Jewish tendency (for a cautious and persuasive assessment of this, see William Horbury's article: *The Passion Narratives and Historical Criticism, Theology* 75 (1972) 58-71), which has created the inaccurate limitation of Jewish judicial powers in John 18: 31, refined and softened the aggressive Pilate, involved the Jewish leaders collectively in a trial at which they were not and could not be present, evolved Barabbas and the fictitious custom of an annual amnesty, disturbed the sleep of Pilate's wife and put into Jewish mouths the appalling words of Matt. 27: 25. More historically trustworthy are the question and answer in Mark 15: 2, possibly the scourging, certainly the *titulus* and ultimately the burial by one of Jesus' many friends within the Sanhedrin. At many points the argument, especially where it draws on the legal procedure in the Roman provinces, cannot be set aside lightly.

DAVID CATCHPOLE

CREATION AND REDEMPTION: A STUDY IN PAULINE THEOLOGY. *John G. Gibbs*. Brill, Leiden (Supplements to *Novum Testamentum*, Vol. XXVI). 194 pp. 42 guilders.

What is the relation between the two mediatorial works of creation and redemption? What was the meaning of cosmic Christology for the early church—and what possibly can it be now? These are basic questions for theology, and it is as a contribution to them that this study on Pauline thought is presented. The author is an American scholar who was engaged in doctoral research at Princeton under Bruce Metzger and at Basel under Barth and Cullmann. His aim was not to describe in detail the doctrines of creation and redemption but to investigate the *relation* between them.

There are six major passages in the Pauline epistles which treat this theme: Rom. 5: 12-21; Rom. 8: 18-39; 1 Cor. 8: 6; Eph. 1: 3-14; Phil. 2: 6-11 and Col. 1: 15-20. They show Pauline thought in a variety of situations, arguing against erroneous thought and behaviour, developing basic implications of

God's redemptive purpose through 'Jesus Christ our Lord', relating his theology to that of the early church, and working out the Adam-Christ analogy.

On the basis of his detailed study of these passages Dr. Gibbs formulates four theses. (1) God's redemptive action presupposes the creation. Without ever identifying the creation with the state of redemption, without interpreting God's redemptive purpose on the basis of man's fall, and without adopting a speculative cosmology, Pauline thought asserts that God's redemptive action presupposes his work of creation. (2) God's redemptive action includes the creation. Because of his own nature the creator will not let his creation go. Redemption deals not only with justification of the individual but with the whole life of humanity in this world. Its basis is not man's need but Christ's lordship. Because of this there can be no creationless redemption (Rom. 8: 18ff.) and ultimately no redemptionless creation (Eph. 1: 10; Col. 1: 20). Jesus Christ is the goal of God's redemptive will, and towards whom God brings all creation. (3) God's redemptive action is undertaken in the face of the reality of evil. There is a cosmic activity and dimension of evil. It is not anthropocentric, nor is man capable of overcoming evil, nor even of recognising fully its extent. The triumph of Christ over the principalities and powers (Col. 2: 15) brings into public view their true nature. Correspondingly, it is through the church (Eph. 3: 10) that the wisdom of God is 'made known to the principalities and powers in the heavenly places'. (4) Evil cannot prevail because of Jesus' lordship through his mediation in the works of creation and redemption. Here Paul's thought is built on the church tradition of Jesus' lordship and Paul's own experience of it. It does not contain general cosmic or metaphysical speculations. There is no angelology, demonology or detailed explanation of the work of creation in six days, such as may be found in gnostic and apocalyptic sources. It is derived from intensive concentration on the meaning of Christ's lordship.

The author sees all this as no mere theological antiquarianism. Cosmic christology is radically relevant to the contemporary world. What theme in Pauline theology is more relevant to the ecological crisis, the hardened secularism, or the 'counter cultures' and dismay that react against the violence of the status quo? In putting these questions Dr. Gibbs has not only produced a fine piece of lucid and careful scholarship; he has helped to put contemporary issues in Christian focus. COLIN BROWN

HOPE AND PLANNING. *Jürgen Moltmann*. SCM. 228 pp. £2.75.

Jürgen Moltmann, Professor of Systematic Theology in the University of Tübingen, attracted considerable attention with his book *Theology of Hope*. This new book is a collection of papers, written both before and after that work. It is divided into two parts. The first deals with theological perspectives and the second with perspectives of Christianity in modern society.

The book opens with a discussion of the revelation of God and the question of truth. 'The biblical theologian,' said Kant somewhat drily, 'proves that a God exists because he has spoken in the Bible.' But who or what guarantees the truth of that proclamation and the truthfulness of the proclaimer? By what reality do the words validate their truth or what reality validates the truth of these words? Christian theology has developed three great schemes of verification to make what is Christian believable and to show that,

against a generally binding background and within a unified horizon, Christian talk of God is meaningful and necessary. (1) There is the scheme of verification in cosmology and universal history. Christian talk of God as one God, who reveals his divinity in and to Jesus of Nazareth, can be made generally meaningful when it is implied that this is precisely the God for whom all finite being asks in their discontinuity, groundlessness and disunion. The Logos for which all that exists questioningly longs, so that it establishes foundation and continuance, meaning and totality, has appeared in the person of Jesus. (2) Then there are anthropological schemes of verification which start with man who regards himself as the mid-point of the world. Here again the method is to show the Christian revelation to be the fulfilment of longing. Interpretation translates the concrete and contingent texts into universal and recurring possibilities of existence. (3) The onto-theological scheme deals with the proof of God from God. It finds contemporary expression in Barth's theology where God confronts man as indissoluble subject and therefore as his God and Lord.

Now these three schemes, Moltmann argues, all presuppose that the validation of what is Christian must be found in the fact that word and reality are congruent, and that truth is experienced in correspondence, conformity and agreement. The question is whether Christian revelation must not burst them apart. For revelation does not introduce something which was already there independent of it. Rather it makes present that which does not yet exist. If the event of revelation is found in the resurrection of the crucified one, then truth must also be understood eschatologically and dialectically. Correspondence to God is only possible through contradiction; conformity with his word is possible through confession to the cross; anticipation of the future of this truth is possible only within the experience of history, that is, in solidarity with the suffering and the eager expectation of creation. This means that the revelation of God constitutively bears the character of promise; it opens up history and existence within a new horizon. It does not ask about God on the basis of the world; it asks about the world on the basis of God. The New Testament speaks of God's revelation in the light of the Easter appearances of the crucified one, for it recognises the coming of God's glory in them. What was treated as natural theology on general presuppositions is in fact pneumatology. With the appearance of the gospel the whole world moves into the light of the eschaton. But the eschaton is not fully present. God is not present in such a way that everything is silenced in us. He is, however, present in Word and Spirit in such a way that everything in us and with us questions, searches, hopes and also begins to suffer from the misery in the world. Christian faith lives in the steadfastness of hope, not the jubilation of those who are already saved in glory.

This approach which was sketched out by Moltmann in Barth's-eightieth birthday *Festschrift* in 1966 serves as a programme for his subsequent thinking and also lays the foundation for the present book. It is followed up in Part I by further elaboration of God and resurrection, and exegesis and the eschatology of history; and in Part II by studies of the understanding of history in Christian social ethics, the end of history, hope and planning, and theology in the world of modern science.

Although Barth may be under a temporary eclipse and there will never be another Barthian school, there can be no doubt that the era of Moltmann

and Pannenberg represents a massive break with the demythologising existentialism of the Bultmann school.

COLIN BROWN

ANTICHRIST IN SEVENTEENTH CENTURY ENGLAND. *C. Hill.* OUP. 201 pp. £1.50.

The forty first Newcastle-upon-Tyne *Riddell Memorial Lectures* by the Master of Balliol, an acknowledged expert in seventeenth century history cover the various uses of the term antichrist. From the Reformation to the rise of Laud the term was all but universal for the pope. But by the outbreak of the Civil War antichrist had come to be widely applied to the bishops and religion as established by law, the extremer Puritans believing that it was increasingly the ecclesiastical establishment as much as the papacy that was opposing true religion. Then with the overthrow of the establishment ecclesiastical and civil, the notion of antichrist was internationalised and became increasingly the prerogative of radical writers, culminating in the views of G. Winstanley the Digger who thought anyone setting the worship of God up by civil law had the spirit of antichrist. Antichrist becomes depersonalised and internalised, a vague spirit in every man. He is no longer purely ecclesiastical but can be political, and indeed in anything and everything. The way for deism was indeed being cleared!

Against antichrist in Rome (backed by Spain) Drake was a protector. Then antichrist is moved to England, within episcopacy and its system. That is harder to fight. The royalists became antichrist in the war, but after it the Presbyterians who were no friends of the Millenialists. Then after the Restoration the doctrine subsides, and finally merges into insignificance through overuse and in consequence devaluation. He concludes by relating antichrist to the rise and to some extent fall of protestant theology. Christopher Hill's book is learned, as he always is, stimulating, at times provocative, and certainly essential reading for historians of the period.

G.E. DUFFIELD

THE FIFTH MONARCHY MEN. *B. S. Capp.* Faber. 315 pp. £5.25.

Dr. Capp of Warwick University has written up his Oxford doctorate into an excellent book, quite the best on this subject that has yet appeared. It is the best for two reasons: first, he goes through the background, rise and fall of English millenarianism with greater thoroughness than previously. Millenary beliefs were widespread on the Parliamentary side, but strangely the Monarchy Men only came to the fore in 1649 when millenarianism as a whole was in retreat. This Dr. Capp explains partly as a response to the execution of King Charles, but mainly because the Rump and Grandees were held to be apostasising. The Monarchy Men believed themselves God's aristocracy. Their origins were religious and political, not economic, but their downfall was due to suspicion of their social and political subversion. Second, Dr. Capp sets these English millenarians firmly in European context, and that is quite new. Apocalyptic views appealed to few major Reformers, but even in Germany they survived the debacle of Munster. They were in fact all over Europe, but why then did the Monarchists appear in England not France. The answer Dr. Capp sees in the different political situations. On the continent they tended to fasten their prophecies onto kings and princes, while leaders like Navarre and William of Orange were not too keen on such apocalypticism, but Cromwell was different. This is a first class

study, thorough, balanced (not motivated by the economic determinism of some who study such subjects), well informed and with two useful appendices listing the Monarchy men and their groups. G. E. DUFFIELD

CHRISTIANITY AND CHANGE. *Edited by Norman Autton.* SPCK. 108 pp. £1.25.

The Director of Training of the Hospital Chaplains' Council has branched out from his well-known books, written or edited, on pastoral subjects, to edit this collection of lectures organised by the Council on a wider range of subjects. These, however, are issues of considerable common concern in present society, and the chapters are the work of an impressive band of contributors; Canon David L. Edwards, Lord Longford, Leslie Paul, Dr. Peter Hinchliff, Principal J. S. Habgood, J. B. Taylor of Birmingham, Dr. Douglas Webster and the Rev. Peter Baelz. The first four write on the ills of our time; religious doubt, permissiveness, violence and human disunity. The last four offer constructive thinking on Christian faith in a technological culture, Dr. Habgood in terms of a renewed doctrine of creation, Mr. Baelz on the knotty problems of prayer in an empirical climate of faith, while the two remaining contributors explore the requirements for dialogue with other religions in our rapidly unifying world, yet in full loyalty to the essential message of salvation in Christ. Canon Edwards' essay is, unfortunately, the most light-weight; he seems to give too great a positive teaching value to creeds and neglects their defensive role; and as an alternative, makes so sketchy a reference to existential theology, referring us to Prof. J. Macquarrie's books, as to be virtually useless. Lord Longford and Mr. Paul amass impressive facts, and make useful assessments; Dr. Hinchliff suggests important perspectives about man's divisiveness and the pioneer service offered by Christian unification. Dr. Habgood's essay and Mr. Baelz' are perhaps the most suggestive; Mr. Taylor's makes a challenging programme for future Christian evangelism, and Douglas Webster gives us again his own inspiring affirmation of the gospel of the unchanging Christ which the church minimises at its peril. This could be a useful study book.

G. J. C. MARCHANT

RITUAL MAGIC IN ENGLAND: (1887 TO THE PRESENT DAY). *Francis King.* Neville Spearman. 224 pp. £2.10.

Modern curiosity about the 'curious arts' of magic and witchcraft has been fed by many writers. This book is an excellent summary of the chief practitioners of the last one hundred years. Here in a readable form are the development of various systems of magical and occult initiations and practices with their colourful and, often, rival leaders. Naturally considerable space is given to Aleister Crowley, and he is shown in action in two of the eight photographs in the book.

The book is factual rather than judgmental. The facts would be hard for the average person to discover for himself, and the Christian will naturally make his own judgments in the light of the Gospel. In spite of Orders with titles like *The Golden Dawn*, he will find few glimmers of light, but a certain amount of theosophical gnosticism. Those who need a fuller assessment might read A. D. Duncan's *The Christ, Psychotherapy, and Magic* (Allen & Unwin, 1969).

J. STAFFORD WRIGHT