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Book Reviews

BEHIND THE FOURTH GOSPEL. *Barnabas Lindars*. SPCK. 1971. 84 pp. £0.85.

The third volume in the series *Studies in Creative Criticism* is a straightforward exercise in redaction criticism. The author is fascinated by the literary process that was involved, in his view, when the Gospel of John came to birth. He investigates the sources beneath the Gospel, and finds that they are basically four in number: synoptic-style narratives, a passion narrative, discourses and editorial connections (p. 27). Against those who look for one unified source as a starting-point, Lindars believes that John's Gospel is in fact a brilliant amalgam of several (p. 42). The fourth evangelist himself, moreover, was a 'literary craftsman' who created 'an entirely new composition' when he wrote this Gospel on the basis of the many traditions he received. Lindars then goes on to examine the composition and theology of the Fourth Gospel, and shows how these are closely related to the evangelistic intention of John.

The ideas and conclusions of this book are worthy of careful consideration. It is now recognised, particularly in the light of the current interest which is being given to the tradition behind the Fourth Gospel, that proper attention needs to be paid to the fourth evangelist's method of writing if his work is to be understood and interpreted rightly. Fr. Lindars helps us to do this, and rightly reminds us that we must determine the structure and composition of John before making decisions about its theology.

Nevertheless, I find myself asking four questions about the approach and conclusions of this study. (a) Are 'redaction' and 'composition' really as interchangeable as Lindars seems to suggest? (b) Has the 'new look' on the Fourth Gospel as little to say about the *extent* of the Johannine tradition as this book supposes? (c) Can we regard discourse as well as narrative material in this Gospel as 'creations' of the evangelist, without taking serious account of the possible existence of genuine words of Jesus underlying them, and the extent of those words? (d) Was the tradition on which John drew quite so fragmented as Lindars believes for the purposes of his thesis?

Despite these queries, this is a book to be read and pondered. It will increase the reader's knowledge of the Fourth Gospel, and stimulate fresh thought about it.

STEPHEN S. SMALLEY

PAUL, ENVOY EXTRAORDINARY. *Malcolm Muggeridge and Alec Vidler*. Collins. 159 pp. £1.50.

This book started life as a BBC 2 television series in 1971. The book was published to coincide with the repeat of the programmes on BBC 1 in February this year. The production of the book is superb, and a tribute to the Japanese printers. The colour photography is excellent, although it would have been more helpful if the plates had been more clearly identified.

The book begins with a list of quotations about St. Paul which range from the truly profound to the truly fatuous, and the list itself does not seem to add to the book at all. Then follows a 'letter' from Muggeridge to Vidler, who are life long friends, and this letter indicates how they collaborated in the production of the television series, and Muggeridge's personal reactions to the experience. This letter is matched by an equally interesting epilogue by Vidler. In this epilogue he outlines how he has profited from his experience. Four things are mentioned; first that there is an inexhaustible amount of truth in Paul's letters, secondly, that he re-discovered what an extraordinary person Paul must have been, thirdly that the letters are of much more value for understanding Paul than the Acts of the Apostles, and finally that Vidler himself feels that he is temperamentally very different from Paul, but that Malcolm Muggeridge is not. This epilogue also contains Alec Vidler's personal account of how he came, after the 1940s, to be won by Paul in a deeper way than had previously been the case.

In between this letter and epilogue are the transcripts of the films. The dialogue style, which was so successfully used in the films, is retained. It reads very well, with Muggeridge in the role of interpreter and Vidler as the 'straight man' injecting facts to modify and correct the statements of his more volcanic companion. Some parts of the dialogue are 'pure Mugg', as, for example, about the Ephesian riot 'I love that, you know "Great is Diana of the Ephesians! Great is Diana of the Ephesians!" For two hours! So extraordinarily like the idiot demonstrators of our time.'

On a more serious note, we discover that Alec Vidler subscribes to the south Galatian theory, that he thinks that Paul dropped using the expression 'the kingdom of God' after Thessalonica (apparently despite Acts 19: 8, 20: 25, 28: 23 and 31), and that he cannot see that there is anything wrong with Paul's oft quoted saying that it is better to marry than to burn.

BRUCE N. KAYE

THE TRAVAIL OF RELIGIOUS LIBERTY: NINE BIOGRAPHICAL STUDIES. *Roland H. Bainton*. Archon Press. 272 pp. \$8.50.

Bainton makes the wry confession in his introduction to this collection of essays (delivered to American college students in 1950) that at the time he delivered them he thought the battle for religious liberty had been fought and won, but that as he now surveys the human situation, the armies of aliens hold the field in vast areas of the world. He therefore suggests in a penetrating and analytical introduction that the key figures of the Reformation and post-Reformation situation, which are the subject of this book, might be used to explore the points at which their history can serve to illuminate the paradox of our own. Fair enough, but it is equivalent to a confession that Bainton may not have been right in the first place in the matter of the Reformation and religious liberty.

Bainton is urbane, witty and informed, and everything he writes ought to

be read, but there is one telling inadequacy in his writings on the Reformation. He is essentially Erasmian and liberal, a leftwing radical with a keen and sarcastic wit when he observes the theologian. Good company to be in to be classed with Erasmus, yet Erasmus failed the cause of Protestantism in the final analysis (as well as the cause of Roman Catholicism), and the left wingers and radicals brought desperate intellectual confusion, social disintegration, sectarianism and intolerance. Twenty years ago Bainton believed the cause of religious liberty had been won, but only because he had analysed it largely on non-theological premises. He was, in fact, a comfortable, liberal, intellectual, free-thinking nonconformist of his own day.

Catholic men and Protestant men of the 16th century were equally consumed with the passion for theological truth, for they both believed that souls in error were lost souls, lost now and for all eternity. Catholic men identified truth with their own infallibility, Protestant men with the Word of God and sound reason. These positions will one day be seen as reconcilable, for both sides stand under God. The real confusion of the 16th century, which is still with us and rampant in America, has been to transmute this theological debate into sociological and psychological terms. Christ knew what religious liberty was and taught his disciples how to find it—'If the Son therefore shall make you free, ye shall be free indeed' (Jn. 8: 36) and Paul exhorted his converts to 'stand fast therefore in the liberty wherewith Christ has made us free' (Gal. 5: 1). To know this freedom, freedom in Christ, gives a man the insight into the other freedoms. My gravamen is less with Catholic or Protestant persecutors, more with those who made light of theological liberty for a supposed ideological liberty.

Granted this single comment, and provided the reader has been alerted, the book is a great delight, highly informative, refreshing and original. The nine essays cover Torquemada and Calvin as persecutors Catholic and Protestant, and a victim of the persecution of both, Servetus. Three more cover the 16th century struggle in Europe, Castellio the Frenchman, Joris the Dutchman, and Ochino the Italian. The third three exemplify the struggle in England (and America), Milton, Williams, and Locke.

JAMES ATKINSON

LUTHER: AN INTRODUCTION TO HIS THOUGHT. *Gerhard Ebeling*. Collins. 287 pp. £2.25.

Though this book, which comprises a lecture series open to all faculties at the University of Zürich, claims to demand no specialist knowledge of the reader, it is by no means a book for the general reader. It is not a book designed to introduce you to Luther's theology, but to introduce the reader to a fresh approach to Luther's theology.

The book attempts to lead the reader into the way Luther thought, positing with Luther the questions he posited, thinking through the answers Luther found. Ebeling examines Luther's thinking not as a corpus of thought but as a process of mind, a dynamic movement which the reader is aroused to undertake. This technique is a departure from the beaten track of Luther research and opens up an original way of understanding Luther afresh. The book is to be seen within the framework of the contemporary concern with words and language and meaning, and represents an attempt to reach beyond the level of concept and propositions to true meaning. It draws the reader into another way of thinking about Luther, not perhaps another way

of seeing him, but rather another way of appropriating his thought. A reader unfamiliar with the contemporary concern for words and meaning may find the book hard going and not leading him anywhere. If this be borne in mind the book is highly rewarding, and successful.

Ebeling's method is not to set about his task in biographical categories, explaining what actually happened. Neither does he see his task in theological categories, indicating systematically what Luther thought. In his view this is to impose our schemes on Luther. He begins with Luther's linguistic innovation, showing what Luther expressed in words and what must today be re-expressed in words, if it is to be understood. Ebeling's method is to bring about a meeting of minds between the reader and Luther, a meeting intended to lead the reader into Luther's mind and thought processes. He does this by an examination of Luther's person, Luther's words, and Luther's actions. Ebeling's real breakaway is to show Luther's thinking working itself out in an antithetic tension. It is an examination of polarities, which are nevertheless in relationship. The basic polarity is that between Holy Scripture and one's own being, in which polarity Ebeling shows that Luther's interpretation of Scripture is the understanding of oneself: an encounter which shows simultaneously both the man who sins and the God who justifies. To understand Scripture is to begin to understand oneself, for man has meaning only in relation to God.

From the development of this single foundational polarity issues the entire presentation of the book e.g. the antithesis between Law and Gospel, Letter and Spirit, Faith and Love, the Kingdom of Christ and the Kingdom of the world, man as a Christian and man in the world, God hidden and God revealed, to name but a few. Cautiously and expertly Ebeling leads the reader into theological profundities and spiritual depths which are as refreshing as they are rewarding. The book is highly commended and demands the closest attention. It may well create a fresh impetus to Luther research.

The translation by R. A. Wilson is excellent, though in the translation of Luther's own text the reviewer regrets the adoption of the rather free and colloquial translations of Lee Woolf, readable and lively though they are. Wilson ought to have made his own translations or have asked someone with a respect for Luther's peerless language.

JAMES ATKINSON

MAURICE, MAN AND MORALIST. *Frank Mauldin McClain.* SPCK. 206 pp. £2.80.

Certain figures in the nineteenth century were in advance of their time, while others raised so many issues that books on them and their work continue to appear a century later. Of the latter class, J. H. Newman is probably the most obvious example, but F. D. Maurice is a notable example of the former. To mark the centenary of his death, Dr. McClain has produced a book which is not a biography, but a review of those influences upon his life which made him the man he was, together with an examination of his moral and ethical outlook.

Psychologically, Maurice was most deeply affected by the influence of women, in particular his mother, his eight sisters, and his second wife. Their attitude towards life (and death) left an impression so strong that it is not surprising that Maurice became morally sensitive to a degree which bordered on the pathological. Others who affected him were the unorthodox Edward Irving and Samuel Taylor Coleridge; but Dr. McClain also brings

out the importance of a lesser known country clergyman, J. A. Stephenson, the Millenarian Rector of Lymphsham. He it was who persuaded Maurice to become ordained in the Church of England, and more important, directed his mind towards producing his greatest work, *The Kingdom of Christ*. From the pages of this book, Maurice appears as a man passionately desiring unity of fellowship among Christians, and freedom; both he believed could only come through increasing submission to the work of the Holy Spirit, through whom the kingdom of God would finally be consummated. It is this aspect of Maurice's work and writings which speaks most clearly to us today.

COLLISS DAVIES

THE ANGLICAN DESIGN IN LOYALIST NOVA SCOTIA: 1783-1816. *Judith Fingard*. SPCK. 1972. 244 pp. £3.50.

The beginnings of organised Anglicanism in Nova Scotia gave that colony (a province of the Dominion of Canada since 1867) a series of notable firsts. It was the first Anglican diocese constituted outside the British Isles and, as such, marked both the foundation of 'the Canadian episcopate' and what today is called 'the Anglican Communion' in 1787. It included within its borders the oldest Protestant church in British North America (St. Paul's, Halifax), and rapidly led to the founding in 1789 of the first British colonial university with a royal charter, viz., King's College, Windsor, N.S. (now the University of King's College, Halifax, where it was removed after a disastrous fire in 1922). Such was the achievement of this joint effort of Church and State through the agencies of the Colonial Office of that day and the Society for the Propagation of the Gospel. Its aim was to provide a politico-religious bulwark for the Loyalists fleeing northwards from New England non-conformity in particular and the militant Republicanism of the American Revolution in general.

Miss Fingard chronicles this important historical period by means of a scholarly assessment of a wealth of material now available for its research on both sides of the Atlantic. While the narrative suffers from its original strictures as a master's thesis, the plethora of footnotes need not delay the general reader. The chapter on the choice of Charles Inglis as the first Bishop, with a diocese that included the whole of North America, Bermuda and the West Indies, will amuse those Canadians who have, for many years past, elected their bishops in Synod on a happily different basis, while the chapter on the missions and the missionaries will cause all readers to marvel at the ultimate development of the diocese of Nova Scotia as one of the most flourishing in the Anglican Communion.

The key chapter deals with the Establishment and the challenge of Dissent. Charles Inglis, as 'a colonial bishop', did not have the same powers as his British peers and was frequently at loggerheads with the Governor on the one hand, and with the dissenters (the majority) on the other. Indeed, the outnumbered Anglicans never did achieve parity with the Congregationalists, Baptists and Methodists who not only made inroads in the resident population, but also attracted many of the Loyalist immigrants for whom the diocese had been founded. Worst of all, the Presbyterian Church, always the largest group in a colony so aptly named 'New Scotland', was short-sightedly, if not stupidly, alienated by the rigidity of the new Anglican establishment.

The reader is left with a gloomy picture of the design and application of

government-inspired evangelisation in the name of the Church of England in the North American colonies. Fortunately it is a tale of an age long dead which to one who has worked for some years in the modern diocese of Nova Scotia, does not seem to have left behind permanent scars.

An excellent, if at times rather dull, piece of historical research.

RONALD REEVE

THE PHILOSOPHY AND THEOLOGY OF ANDERS NYGREN. *Charles W. Kegley* (Editor). Southern Illinois University Press. 434 pp. \$12.95.

Charles Kegley has done more than any other single person to make known to English readers the significance of some of the theologians of our day, e.g. Tillich, Niebuhr, Brunner, Bultmann. The weighty volume now under review deals with the thought of Anders Nygren, scholar, bishop, ecumenist. The range of Nygren's thinking is as staggering as his originality. To reflect on his philosophical contributions to theology not least in the field of linguistic analysis, his work on motif research, his mighty contribution on the subject of Agape and Eros and its effect on theological research, his works on ethics and his sustained work in cultural and ecumenical concerns is to make one aware of the stature of this spiritual and intellectual giant. Kegley's presentation of his subject is interesting. He has selected 17 established theologians who know Nygren and his work at first hand and has invited them to offer a scrutiny and assessment of Nygren's work in their own special field.

The writers are worthy of their subject. Ragnar Bring offers a sensitive appraisal of Nygren's Philosophy of Religion, followed by a noteworthy essay by Paul Holmer on language and meaning in Nygren. Motif research comes in for a searching criticism from Valter Lindström, Bernhard Erling, Erik Christensen, and Jacob Heikkinen. No fewer than five scholars discuss the theme of Agape, the subject theme best known to English readers, and handled with distinction here by John Burnaby and the late Ernst Kinder, the latter in relation to Luther's theology. Philip Watson writes a splendidly lucid chapter on motif research, and then several chapters follow on Nygren's Ethics and his cultural and ecumenical concerns.

The most interesting part of the book is Nygren's own response to all this. The collection of essays is preceded by Nygren's own intellectual autobiography—the men and events that met him in life and his response to them. This constitutes an informative preface not only to what Nygren now is as a theologian but to the critical analyses of the contributors. A further valuable feature of the book is Nygren's answer to interpreters and critics. Sensitive and carefully he discusses point after point, meeting the objections, clarifying his position, removing misunderstandings. It is an enlarging experience to read the criticisms of Nygren's work, but what a liberation to read Nygren's own defence and explanation. It is like having Nygren all over again, and makes a perfect ending to an important study of one of the greatest theologians of our time. There is a complete bibliography of Nygren's writings and the translations of them, which runs to about seventeen pages.

JAMES ATKINSON

I MARRIED YOU. *Walter Trobisch.* Inter Varsity Press. 160 pp. £0.35. This is an excellent little book, written with intelligence and imagination by

an experienced marriage guidance lecturer. It takes the form of an account of a brief lecture visit to a church in an African city and records the substance of the lectures given, the reactions of those present and some of the personal counselling undertaken. The author assures us that none of it is fictional; only personal names and locations are disguised.

The lectures are based on Gen. 2: 44. It may be that a strict exegesis of the verse would not sustain all the teaching made to depend upon it, but the teaching itself is scriptural and gives a clear and balanced account of the Christian understanding of love and marriage. The African setting proves to be a help rather than a hindrance in bringing these truths home to English readers.

The book is easy to read, absorbing and thoughtprovoking. It can be recommended for giving to young people who are confused by the conflicting attitudes to sex, love and marriage current today. It would also be useful to married couples who have lost their bearings or who entered on their marriage without clear instruction or preparation.

The book has the additional recommendation of being free from the cant so often employed in works of this kind. It uses simple, straightforward and non-technical language linked with a diagrammatic approach. Unlike some books published with the student world in mind it could be immediately useful to anyone capable of reading a book at all. A more provocative title might have ensured a deservedly wider readership.

W. N. READ

TURNED ON TO JESUS. *Arthur Blessitt with Walter Wagner.* Word Books. 242 pp. £0.50.

Walter Wagner helps Arthur Blessitt to tell the story of his colourful whirlwind career. Married nineteen days after his first date with Sherry. Witnessing to people fifteen minutes before the wedding. Ever breathlessly moving on to fresh conquests for Christ. Three marks of 'the minister of Sunset Strip' stand out. First, his compassion. Like his master he is a true 'friend of sinners'. Like William Booth he 'goes for sinners and goes for the worst'. His big heart reaches out to way-out, drop-out youth, freeing addicts from the slaveries of drink, dope and sex, rescuing prostitutes from pimps, and restoring runaways to their parents. Secondly, his soul-winning zeal. 'Since I surrendered to preach, I've never gone to bed without leading at least one lost soul to Christ.' Lawcourt, jail, sidewalk, den of iniquity, every place and every moment is exploited for witness. Thirdly, his courage. He sets himself to clean up illegal practices in Nevada, to challenge the establishment's hypocrisy and corruption in Los Angeles, to invade a camp of 'Hell's Angels' ignoring the warning that 'trespassers will be shot', and to spend a month in the gutter of Sunset Strip, chained to his cross, losing 2½ stone in weight by his fast, demonstrating for Jesus to all passers by.

'Straight' people like me have to swallow pretty hard from time to time! You need a dictionary of American slang, and you have to accustom yourself to evangelistic drug vocabulary ('let me turn you on to a trip with an everlasting high'). In the biblical quotations, however, no concessions are made to modern English; it's all 'God commendeth', 'whosoever believeth' and unadulterated King James! I confess too, it's a bit man-centred for me. There has been a spate of evangelical autobiographical thrillers recently. I just find myself wondering if men with a story to tell would not be wiser to

get an impartial biographer to write it. Yet, when every hesitation has been expressed, one is left with the overall impression of the power of the gospel and of a man on fire to preach it. For this I cannot but thank God.

JOHN STOTT

RESERVATION AND COMMUNION OF THE SICK. *R. T. Beckwith, J. I. Packer, C. O. Buchanan.* Grove Books. 28 pp. £0.20.

In three independent but closely related papers Mr. Beckwith describes the history of 'reservation' and the legal questions it involves in the Church of England; Dr. Packer deals with the theological issues; and Mr. Buchanan considers the pastoral and practical problems connected with the Communion of the sick, and suggests what he terms a new approach to the matter.

The issue is certainly a live one. It is being discussed both by the Liturgical Commission and the Doctrinal Commission. From the Evangelical standpoint there is a new danger—recent judgments by diocesan chancellors in favour of the legality of perpetual reservation since Series II or even before it, despite the weighty evidence and traditional interpretation of the law in the opposite sense, which Mr. Beckwith cogently presents. On the other hand there is a newly felt need and perhaps a new opportunity. Evangelicals, it is suggested, have come to lay greater stress on the corporate character of the sacrament, and therefore feel the need for a way of communicating the sick which would include them in the general communion of the congregation instead of merely giving them a separate semi-private communion service to themselves. At the same time Anglo-Catholics and even Roman Catholics are laying a new stress on the liturgy as *action*, and therefore upon the *use* of the sacramental elements rather than upon the elements themselves and the cultus of the reserved sacrament. Is there a possibility of working towards a rapprochement which would exclude perpetual reservation and the cultus of the sacramental elements (which in the authors' opinion is almost always in practice either the real reason for perpetual reservation or a consequence of it), but which would encourage the temporary reservation involved in what the booklet calls the practice of 'extended administration'? This involves taking some of the bread and wine consecrated in the Sunday Communion in church to the sick immediately after the Church service, or at least as soon after it as is possible.

Whatever the difficulties of such a rapprochement from the 'Catholic' standpoint, the booklet seems to come down clearly in favour of 'extended administration' from the Evangelical standpoint, alike from the theological and pastoral angles. Mr. Buchanan gives in detail suggestions as to how it might be implemented, with laymen and lay women acting as administrators of the sacrament to the sick, as could now be lawfully done under the terms of Canon B.12. This is not to deny that the special communion service for the sick person in his own home has a real value and will always have its place. But it adds a way of keeping the sick and housebound folk vividly within the sacramental fellowship of the congregation as a whole.

It may be questioned whether it is fair to claim this as 'a new approach'. 'Extended administration' goes back to Justin Martyr; and whatever the legal technicalities it has been a widespread practice in the Church of England for years past. But it is all to the good that it should be freshly considered in the context of today's doctrinal, liturgical, and pastoral trends.

J. P. HICKINBOTHAM

MINISTRY IN THE LOCAL CHURCH. *P. A. Crowe, A. R. Henderson, J. I. Packer.* Grove Books. 24 pp. £0.20.

These papers given at the Islington Conference of 1971 make a useful contribution to the debate which is going on, and must go on, about the ordained ministry of the Church. They ought to be read by everyone who is exercised in mind about the qualifications required of a man offering himself for ordination, and they raise the important question of whether the academic standard of a man offering for the Auxiliary Pastoral Ministry ought to be roughly equivalent to that of GOE. Is there a real case for ordaining men who have had little intellectual opportunity but have shown unmistakable leadership in their local communities? Are they likely to stay in these communities for most of their lives or to move to other places? Will they be able to fulfil the expectations of well educated young people who hope to get help with their intellectual difficulties from the clergyman?

Philip Crowe deals with the current debate about the minister's role. Is he to be the leader and inspirer of the Christian forces, to whom all look for a lead, or should he lead his regiment from behind, content to be the vital resource and supply person? Crowe ends his paper by asking the big question—what does God want the church to be and do in society as it is today?

A. R. Henderson shows from experience the enrichment which comes to the life of the church from house churches and group eldership. He thinks auxiliary clergy could find their most useful field of service in that context and says that the sort of qualifications they need are those set out in the Pastoral Epistles.

Dr. Packer formulates nine biblical principles about the church and the ministry within it. He shows the weakness of a clericalist habit of mind, which is decidedly unscriptural, and sets out the case for ordaining spiritual leaders who emerge within the local church, people he calls parish presbyters.

LESLIE ST. EDM. ET IPSWICH

PSYCHOLOGY FOR MINISTERS AND SOCIAL WORKERS. *H. Guntrip* (3rd Edition, fully revised). Allen & Unwin. 262 pp. £3.25.
THE STRUCTURE OF RELIGIOUS EXPERIENCE. *J. Macmurray.* Archon Books. 77 pp. \$4.

Dr. Guntrip's 'steady seller' for over twenty years is certainly worthy of another edition, and he has taken the opportunity to have the whole re-set in a much more attractive format than in previous editions, to make new emphasis by means of italics, to add occasional sentences, a page or two in a couple of chapters, and to re-write the whole of chapter 10 with a new heading—'How the theory of Dynamic Psychology is changing', instead of previously 'Recent Developments in Psychodynamic Theory'. For those who have not heard of this excellent guide in pastoral ministry, let a strong commendation again be made; it is a wise directive through the intricacies of theory, and at the same time gives half of its space to the practical concerns of the ordinary down to earth activities of any parish and clergy. It is the aim of the author to help ministers to discharge a ministry they already have, with a greater insight and effectiveness than such a study as this will provide. It is backed by a theological and philosophical outlook which the author has described in a kind of biographical introduction, which makes clear that his own practical experience has been involved in some of the toughest social

situations. The only complaint is that the price is five times what it was twenty years ago! Dr. Guntrip pays high tribute to Professor J. Macmurray for the personalist philosophy he had found liberating in earlier days, a thinker whose teaching still has much yet to be absorbed 'and that psycho-analysis has only caught up within the last twenty years'. The Archon reprint of one of Macmurray's early writings, first published in 1936 after having been given as the Terry Lectures at Yale and here unaltered and unabridged, indicates support for this estimate, and many will be glad to be able to possess an initial work that found completion in the 1953/4 Gifford Lectures *The Form of the Personal*.
G. J. C. MARCHANT

GOD AT GROUND LEVEL. *Ralph Capenerhurst and Eddie Stride.* Falcon Books. 112 pp. £0.30.

Ralph Capenerhurst is a rare man: an Evangelical Christian, working by choice as a labourer, and writing with warmth and colour about his life and observations. His account of Christian life and witness as a labourer among labourers is the sort of thing one encounters all too rarely. Since his experience is real and he does not trespass beyond its bounds what he has to say has a welcome 'ring of truth'.

Theoreticians of secular and religious society may not be content with the view thus afforded either of industry or of the church. But Mr. Capenerhurst does not set out to paint the national scene on a huge canvas. He talks about the lump of life of which he personally is a part, and he tells it the way it is. We are not bludgeoned with 'pan-optic pseudo-cogencies'; we are not buried in a glittering fog of speculation; we are not led into a wilderness of statistics. Instead we are entertained by a human document which reads like a novel. I read the eighty five pages which came from his pen with great relish.

Eddie Stride adds eighteen pages in which he comments on each chapter in turn, and poses questions which their subject matter raises. With welcome economy of words he contrives to set Mr. Capenerhurst's world in a wider social, intellectual and religious context. No doubt Mr. Capenerhurst could do that for himself, but the book gains from this partnership of two very different minds.

Mr. Stride's questions go to the heart of things. Any discussion group wise enough to tackle them will be helping forward new lines of thought badly needed both by church and industry.
DICK WILLIAMS

FULL FACE TO GOD. *Hélène Dicken.* SPCK. 118 pp. £0.95.

This book will prove to be something of a tonic to those who are a little tired of the superficial and impracticable things which are being said about prayer by some people in these days. Mrs. Dicken puts her finger on the deep spiritual needs of the Church. What we need, she says, is a 'contemplative' approach in our religious life which, while it will not demean the activity of Christians in the world, will put the emphasis where it really belongs — on devotion to God. The 'contemplative attitude' she describes as humble, dependent, and penitent, because 'it gazes upon God as wholly other, not . . . as the inspiration of a programme of social or any other sort of reform' (p. 25). Modern radical theologians have tended to overlook or by-pass the rich heritage of writings on the life of prayer. The Church needs to recover a sense of the vital importance of her own spiritual tradition.

It is to 'Catholic' masters of the spiritual life that the author bids us turn and she does not seem to know much about the masters of other traditions. But her point is well made. Whatever tradition in the Church we belong to we ought not arrogantly to imagine that we know better than our forbears in these matters. Contemporaneity is no guarantee of truth.

Mrs. Dicken has many helpful things to say about the analogy between the man of prayer and the creative artist and about the ingredients of genuine worship. I wish she had had more to say about the ways in which traditional spiritual teaching can meet the felt needs of Christians today but one can't have everything in a book of this size.

There are half a dozen typographical errors. J. C. P. COCKERTON

THE RETURNS OF LOVE: LETTERS OF A CHRISTIAN HOMOSEXUAL. *Alex Davidson.* Inter-Varsity Press. 93 pp. £0.75.

This sensitive book has already made its impact on the Christian world. Alex writes a series of letters to Peter, who, like himself, is orientated in a homosexual direction. Alex tries to find the Christian way of integrating his personality into society without homosexual behaviour. He is seriously in love with Peter, but Peter appears to be in love with another man. This of course adds to Alex's emotions, but it enables them to have a safe relationship in which they can frankly wrestle with problems that they both understand.

They try to pierce the Bible silence on the homosexual condition, apart from homosexual acts. Alex thinks seriously of marriage to a girl who would like to marry him, but he knows that this would be unfair, and so Christianly wrong, to her, since he could not love her as a husband. He speaks frankly of his special temptations and of his loneliness, and the book must help those who are happily married to have a fuller understanding of some of their Christian brothers. Perhaps it was necessary for Alex's friend to be himself homosexual, but one wonders how far Alex, and those like him, could form a satisfying Platonic friendship with another man who is heterosexual. Could this be a strength to them? J. STAFFORD WRIGHT

ECSTATIC RELIGION: AN ANTHROPOLOGICAL STUDY OF SPIRIT POSSESSION AND SHAMANISM. *I. M. Lewis.* Pelican Original. 221 pp. £0.35.

This is a good basic book on alleged spirit possession, particularly possession of shamans, defined as Masters of spirits and popularly misnamed Witch doctors. The author draws examples from all over the world, often from personal contacts, and discusses the main concepts of each type, e.g. religious, social, moral, or simply ecstasy for the recipient.

Prof. Lewis deliberately writes as a non-religious anthropologist, with psychological insights into normal and abnormal states. The shaman may be a disturbed personality who receives his call after some traumatic experience. This is not always so, and some may in fact be doing useful restorative work on maladjusted clients. Possession in general may also be characteristic of weak and humiliated persons, who thereby obtain divine authority, or it may take a quieter form of a positive mystical experience.

So far, so good, but there are a few surprising omissions. Apart from a few general allusions to Pentecostalism, there is no treatment of the present spate of charismatic gifts, particularly that of tongues. Yet here is a most relevant experience on our doorstep. Similarly, apart from one quotation

about a cranky medium of seventy years ago, why is there no treatment of mediumistic possession? Moreover something more than a few general remarks is needed on the genuine psychic gifts of the shaman. Oesterreich, quoted here in other connections, became convinced of their telepathic powers.

However, if Prof. Lewis had written more about Christian experiences, we should need to join issue with him, since the Gospel stories seem to him to be largely mythological motifs (69), and he definitely believes that all the phenomena of spirits can be explained as natural and social manifestations.

J. STAFFORD WRIGHT

SPIRITUALISM AND SOCIETY. *Geoffrey K. Nelson.* Routledge & Kegan Paul. 307 pp. £2.50.

This is a blend of two theses accepted by the University of London for two higher degrees. It is thus comprehensive and uncommitted, and is in many ways akin to the researches of Michael Argyle and Bryan Wilson. The author traces the growth of modern spiritualism from the Fox family in America in 1848 up to the present day in Britain. The history is well documented, and the author is familiar with the various spiritualist denominations. Yet his selection of individuals is somewhat arbitrary. Conan Doyle is featured in several places, but the equally important William Barrett, Oliver Lodge, and the now suspected William Crookes are not mentioned.

In the last fifty pages the sociologist treatment looks for reasons for the rise of spiritualism, in spite of the contradictory messages that purport to come even from advanced spirits. In America it caught on as one of a number of restless crazes. It has grown in urban environments, and it makes a useful uncommitted protest against scientific materialism. It offers a general panacea for religious feelings, and questions showed that 'proof of survival, a major claim of religion, gave support to other claims of religion' (p. 137), although, one would add, not to orthodox Christian beliefs. The author's analysis of the social climates and class types in the movement is done well.

Unfortunately Dr. Nelson has too readily swallowed the spiritualist treatment of the early Church, and fails to distinguish between the Holy Spirit and the spirits of mediums. It is nonsense to write, 'The practice of communing with the spirits and all the other "gifts of the spirit" mentioned by St. Paul continued to be practised for two or three hundred years in the Christian churches' (p. 46).

I noticed three errors. On p. 71 Joseph Smith's messenger should be Moroni, and on p. 175 the picture of children reciting 'alternative' lines of verses is not what the author intended. The proper title of the SPR is The Society for Psychical Research.

J. STAFFORD WRIGHT

A CHOICE OF SIR WALTER RALEGH'S VERSE. *Edited by R. Nye.* Faber. 72 pp. £0.50.

Nye has selected poems from the earlier edition of A. M. C. Latham, modernising the typography, but leaving spelling and punctuation unchanged. There is a brief introduction, including a short biography and comment on Raleigh's stature as a poet. Emphasising the craftsmanship and clarity of Raleigh's writing, Nye says little more than the obvious and the attempt to claim for Raleigh more than he deserves, leads Nye to claim that Raleigh is

the poet of but. 'No other Elizabethan uses the conjunction so tellingly or makes so much hinge on it in attacking the false and declaring his allegiance to the true'! (18). Critical analysis has surely gone away when this can be seriously said. Why not rest content with leaving Raleigh as a competent minor poet, whose verse attracts more attention than it deserves, because of Raleigh's position? No doubt in another 400 years, editors will lovingly present editions of Mrs. Wilson's poetry, with similarly trivial comments. The attempt to compare Raleigh's 'The Ocean to Scinthia' with Eliot's 'The Waste Land' simply does not come off. Raleigh is still worth reading. The introduction can be disregarded.

IAN BREWARD

ENJOY YOUR BIBLE SERIES: 1. THE STORY OF JESUS. *Arranged by John Inchley.* Marcham. 96 pp. £0.45.

I find myself at a serious disadvantage in reviewing a book of this kind. My own family have long since passed the age when I could try it out on them and I myself seldom now engage in that most difficult exercise of teaching children under 12. However, some things can be said straight away even by one who is on the wrong side of the generation gap. First, the objective is admirable, that is, to help children under 12 to *enjoy* the Bible and to have some practical aids to reading it. The text of the Bible passage, headings, suggestions, illustrations all appear on the same page and, unlike the Confirmation Bibles so often presented by loving Godparents, are entirely legible. Second, some allowance is made for the frailty of human kind, in so far as the passages are undated and therefore permit of assiduous or less-than-assiduous reading habits. Thirdly, the readings are firmly tied in to practical action and intelligent prayer eg.. 'make a list of six things that are good and true and right which belong to "letting your light shine" and ask God to help you to do them' (on Matt. 5: 16). I have one criticism and one question. I would have preferred myself that the *Story of Jesus* should have been told in the language of one Gospel rather than in a conflation of all four. The four evangelists are using the same materials to say very different things and even in a book for children, we have to try to be loyal to the intentions of the author. The question in my mind is why the text of the RSV was chosen. Having grown accustomed to the NEB, the TEV and the Living Bible, I found the RSV shall we say, lacking in sparkle. But there may be good technical reasons for this and it is not a serious objection. Certainly, if this book had been available when my children were under 12, I would have been glad enough of it. It is simple, vivid and relevant. What more could a hard-pressed parent, painfully aware of being the wrong side of the generation gap, ask of a writer and his publisher?

STUART LIVERPOOL

WHOSE LAND IS PALESTINE? *Frank H. Epp.* 283 pp. \$6.95.

Eleven of the twelve chapters of this book are a historical survey of Palestine. Dr. Epp has covered 5,000 years in considerable detail, and good maps and clear tables help the reader through the perplexing maze of events. The table which shows that control of this strip of land has changed hands some twenty-nine times surely gives point to the title. By turns we are made to examine the claims of Islam, Christianity and Zionism. The author traces the attempted solutions of the British, the Arabs and the United Nations. Finally, and with reasonable fairness, he puts the case of Israel and the Palestinians.

The book is addressed to North American Christians, and chapter 12, 'The Claims of God', is an appeal for action. Not all will be convinced by Dr. Epp's proposals, but there are some fine insights. For instance: 'Unless the Christian can accept the past failures of Christians with humility and then rise above them with courage, there will be very little for him to say or do.' Or again: 'How could Jews and Muslims accept him whom the Christians were not fully accepting?'

The standpoint is irenic, and those who are partisan on the issue will be made to look at the other side. In a nutshell: 'God does not want the Jews pushed into the sea any more than he wants the Arabs pushed into the desert.' No-one would disagree with that. But the author, in pleading for a single state in which both peoples are equal and secure, does not really tell us how the necessary change of heart on both sides can be achieved. Nevertheless as background material for further discussion the book is to be commended to Christians in this country.

MARTIN PARSONS.

OLD TESTAMENT COVENANT: A SURVEY OF CURRENT OPINIONS. *D. J. McCarthy*. Blackwell. 112 pp. £1.50.

The sub-title indicates the scope of this thorough but admirably concise review of contemporary work on Old Testament covenant. The survey is balanced heavily in favour of the last decade, and will be invaluable to those hard pressed in other fields. To the specialist it offers—in conjunction with the author's major work (*Treaty and Covenant* 1963)—what must be the most extensive bibliography available on the subject (a further eighteen pages here). To the general reader it offers some insight into the literary and historical problems which underlie any thorough presentation of the theology of covenant. The range of such a survey makes for a certain diffuseness, and a third of the text is an extended Postscript, updating the original German version of 1967; on both counts the reader's concentration is tested.

McCarthy himself must be judged one of the most careful and judicious investigators in the field, and he puts a most useful stress on Israelite Covenant as a cultic rather than moralistic or legalistic phenomenon. Other important points emerge, among them the limitations of univocal approaches to covenant such as Eichrodt's, the danger of infatuation with the vassal treaties, some queries against the idea of an Israelite amphictyony, and the tensions between Patriarchal, Mosaic and Davidic Covenants. Those looking for a tidy unified presentation of Old Testament covenant theology will be disappointed, but McCarthy's approach is good methodology. To discover the unity the diversity must first be appreciated and appraised.

P. J. BUDD

RECORDS OF CHRISTIANITY, VOL. I. *David Ayerst and A. S. T. Fisher*. Basil Blackwell. 346 pp. £3.75.

The series here inaugurated is 'designed to give modern readers the feel of living in the past' by means of anthologies of sources for Christian history, compiled 'with an impartial eye to the merits and shortcomings of the Church'. This initial volume spans the early Christian era as far as the mid-fifth century, and is the work of editors experienced in religious education in schools. They have aimed more at the serious general reader than the theological student, but though the latter's interest in doctrinal and ecclesiological developments is inadequately covered, he should appreciate

the strength of the book on the social and 'human' facets of Christian existence in a pagan and multi-religious world. In this area many choice extracts appear which one misses in Stevenson's twin volumes. In order to maximise its usefulness to the uninitiated the compilers have endeavoured to make the book self-contained by the provision of explanatory and illustrative aids, including a splendid set of plates. It constitutes a reliable and attractive introduction to the materials of early Church history. D. F. WRIGHT

CREEDS, COUNCILS AND CONTROVERSIES: DOCUMENTS ILLUSTRATIVE OF THE HISTORY OF THE CHURCH AD 337-461. Edited by J. Stevenson. SPCK. 390 pp. £1.95.

Mr. Stevenson's invaluable complement to his *A New Eusebius* is now made available in a paperback format, six years after its first publication. Its increased accessibility to student pockets will be greatly welcomed by many a teacher of the history and doctrine of the early Church, to whom no further commendation will be needed. Regular use of the hardback has disclosed a number of minor errors and misprints, but it appears that no corrections have been made for this paperback edition. The great strength of this second volume lies in its treatment of doctrinal and ecclesiastical conflicts, as the title itself bears witness. If some features of the developing Church, such as daily Christian life, attitudes to the Jews, worship, pilgrimage and mission, are by comparison inadequately served, who would envy the editor his task of selection? I for one am immensely grateful for this collection for enabling students to get to grips in some fashion with the raw materials of Church history. D. F. WRIGHT

WILLIAM AUGUSTUS MUHLENBERG. *Alvin W. Skardon.* University of Pennsylvania Press. 343 pp. \$15.00.

Though breadth of vision may be a laudable virtue, the danger of its degenerating into shallow and dilettante activities is obvious. That Muhlenberg achieved this balance between a broad outlook and its practical application is a measure of his greatness. He can rightly be called one of the most influential figures in the Protestant Episcopal Church of the United States in the nineteenth century. His dates span the period between the Napoleonic Wars to some ten years after the American Civil War (1796-1877), during which the new nation emerged from a loose federation of states into a world power, through industrialisation and population expansion.

Against this background, Muhlenberg strove to arouse the Church to break free from many of its traditional attitudes and practices. From his earliest days in Philadelphia, his future interests can be seen. He threw himself into Sunday school work in his parish and diocese. He concerned himself in the plight of the poor, founding clinics for slum-dwellers, and raising funds for old people's homes. He built the church of the Holy Communion in New York free of pew rents; founded a Protestant sisterhood despite strong opposition, and built and endowed a church hospital. His theological position is shown in his articles in his short-lived newspaper the *Evangelical Catholic*. The range of his activities demonstrates his grasp of Church strategy and his dynamic energy. Dr. Skardon has done well to bring before us a remarkable character, who was largely responsible for bringing the Church in the United States to adapt itself to a changing situation at a time of rapidly expanding opportunities. COLLISS DAVIES

SHORTER NOTICES

JOHN CALVIN. *W. Walker*. Schocken. 77 + 456 pp. \$2.95.

This is a reprint of Williston Walker's 1909 biography which appeared in both English and French. The reprint here is of the English edition less the pictures, but the hefty paperback has been greatly enriched by a long bibliography by J. T. McNeill, the first part of which appeared in *Church History* but the second being new. The bibliography goes up to 1968, and greatly adds to the value of this old but not entirely superseded work. The bibliography should be compared with the more recent one by J. N. Tylenda covering the decade 1960-70 in the *Calvin Theological Journal* for November 1971.

THE CHURCH AND THE SECULAR ORDER IN REFORMATION THOUGHT. *J. Tonkin*. Columbia. 219 pp. £3.80.

The author takes eschatology as the key to Reformation thinking on the church in these studies of Luther, Calvin and Menno Simons. After a background survey of Augustine and the medieval period, he notes Luther as recovering a vigorous apocalyptic view but holding it in tension with positive secular affirmations (p. 52). He saw the world decaying and in spiritual ruin, yet he appreciated the beauty of the created order in a way Erasmus never did. Luther's christology revitalises his ecclesiology as he recognises the church as 'both a hidden reality and a body having outward form' (p. 73). Calvin is a second generation reformer facing new problems. He has a strong sense of God's continuity in history and his eschatology is shaped by a vision of the coming of God's kingdom and the destiny of created order (p. 113). Calvin sees the church as making visible God's reordering of creation. Menno Simons is not on the level of Calvin or Luther, but illustrates the gathered church mentality. For him there is a radical disjunction between church and world (p. 147). A final chapter sums up this impressive book, which is slightly marred by irrelevant glances over the shoulder at modern radicalism.

ERASME ET BUCER D'APRES LEUR CORRESPONDANCE. *N. Peremans*. Université de Liège, Société d'Éditions Les Belles Lettres, Paris. 162 pp. 20.00 nf.

Peremans has produced a learned study of the relations between Erasmus and Bucer. There are seven chapters, the first three background—Erasmian influence on the young Bucer, Bucer as a Reformer, Erasmus' reaction to the Strasbourg Reform, then three particular studies of *Epistola contra pseudoevangelicos* 1529, of *Epistola apologetica* 1530, and of *Responsio ad fratres germaniae inferioris* 1530, and then a final chapter on the end of the polemic. Here is a significant study of the similarity and differences between humanist reform and Reformation thinking. Both believed in some kind of reform, but Erasmus was unwilling to touch basic theology even though he appeared radical to conservative Romans. He wanted to work within the then existing church structures. Bucer wanted to go much further, rejecting the Pope's authority, episcopal authority, and taking more drastic measures. Peremans does not deny doctrinal differences but tends to stress differences of method. Scholars have needed to study the relations of irenic Reformers like Bucer with reforming humanists like Erasmus for some time, so

this book is greatly to be welcomed. What it really shows is that when it came to *theologia crucis*, Erasmus' pietistic *philosophia Christi* was pathetically weak. Erasmus' greatness and ability lay elsewhere than in systematic theology, as he demonstrated in his conflict with Luther.

OLD TESTAMENT TIMES. *R. K. Harrison*. IVP. 357 pp. £2.25.

Professor Harrison of Wycliffe College, Toronto has added a companion volume to M. C. Tenny's *NT Times*. It does not break any new ground, but provides a convenient reasonably priced handbook to the Old Testament, its social and cultural background, and all complete with black and white illustrations.

ASSOCIATION RECORDS OF THE PARTICULAR BAPTISTS OF ENGLAND, WALES AND IRELAND TO 1660. *Edited by B. R. White*. Baptist Historical Society. 50 pp. £0.75.

Part One of these records covers S. Wales and the Midlands. Two more parts are planned, the second to cover Ireland and the West Country, and the third and largest, the town of Abingdon. The Welsh records come from the Ilston Churchbook and the writings of Joshua Thomas, and go back to 1650. The Midlands ones of about the same period come from the Tewkesbury and Leominster churchbooks. The records as a whole show churches communicating with each other, and in the Welsh case planning out the preaching. Various facets of church life appear, and especially the problem of ministry.

THE BIRTH OF METHODISM IN ENGLAND. *E. Halévy*, translated by *B. Semmel*. Chicago. 81 pp. £2.70.

Halévy's thesis that the evangelical revival saved Britain from the horrors of the French Revolution is well known, but this work published in 1906 (seven years before Halévy's magnum opus) is not well known. Here the two articles, which first appeared in the *Revue de Paris*, are translated, and Professor Semmel furnishes a valuable introduction in which he shows that Halévy's thesis is by no means exploded as some would imagine, that it has an inner dynamism, and that letters in the Halévy family throw new light on the way Halévy was thinking and where the sources of his information came from. This book has an intrinsic value out of all proportion to its slender size. It is relevant to historians, social scientists, and church historians.

DE LAPSIS AND DE ECCLESIAE CATHOLICAE UNITATE. *Cyprian* ET by *M. Bévenot*. OUP. 127 pp. £1.75.

These two treatises, now annotated and translated with Latin opposite by Maurice Bévenot, arose out of Cyprian's pastoral concern for his flock just recovering from the fierce Decian persecution. *De Lapsis* was his first communication with them, and shows Cyprian's ideas as to how to implement the practice of penitence after the effects of the persecution. Also dating from 251 is *De Ecclesiae* written in the shadow of the incipient Novatian dispute at Rome. Cyprian is writing against the rigorists though without at this stage a full appreciation of their theological roots. Bévenot writes a useful and concise introduction, treating the MSS, the problem of the alleged later addition, Cyprian's use of and criticism of Tertullian. Next are two major patristic texts of academic and current theological importance.

ABORTION THE PERSONAL DILEMMA. *R. F. R. Gardner.* Pater-
noster. 288 pp. £1.25.

This book promises much more than it gives. The author is well qualified, a spare time United Free Church of Scotland minister and a gynaecologist, and it has impressive footnotes and index, but it is in fact very disappointing. The author has collected together much information and many quotes, but it is, and remains, essentially sifted quotes. It is not consistent theological thinking. And what is more the author does not face the real theological issue, namely at what point is it meaningful to speak of the foetus as having life in a full biblical sense. It would be ungenerous not to be grateful for some of the documentation in this book, but the theological thinking is pretentious and of a rather back woodsman reactionary type, and it does not seem to be aware of Christian thinking in favour of abortion. We fear that what this book really reveals is how incompetent evangelicals are in the field of ethics. It is not without significance that in much OT exposition for instance this writer relies on RC authorities!

A BIBLIOGRAPHY OF THE WRITINGS OF JEREMY TAYLOR. *R. Gathorne-Hardy & W. P. Williams.* N. Illinois. 159 pp. \$15.

This volume represents some fifty years of turning up all the Taylor editions up to the year 1700 right across the libraries of Britain and N. America. It is a revision and expansion of Gathorne-Hardy's early work as long ago as 1930. Apart from the works themselves, letters are included, and books attacking Taylor in addition to a few works rather dubiously attributed to Taylor. Exhaustive bibliographies are not always exciting but they are indispensable tools to scholars and researchers.

THE PROPHET HARRIS. *G. M. Haliburton.* Longmans. 250 pp. £3.50.

The Prophet Harris was a strange but exceedingly influential West African who finally died in 1929. This book studies his work in the Ivory and Gold Coasts during 1913-15. Early on Harris was viciously attacked by the RCs as an impostor, and defended by the French Protestants. He had once been a political revolutionary but later went over entirely to preaching. He scandalised the missionaries by defending polygamy. He believed he was guided by the Archangel Gabriel. He was passionately sincere and a powerful personality. He was a Methodist lay preacher after his conversion, and a paid Episcopal catechist. He had been in prison arising out of his vision for a Grebo revolt against the Liberians. He shed European clothing and European culture. He fought demons and witchcraft in the reality of which he believed. He sought to blend African culture with Christian ethics. He was indeed an astonishing man. His preaching did not meet the same response everywhere but he did revive drooping Christian spirits and won many converts, but he prepared his African Christian people for the modern world, and in this he was well ahead of his missionary friends.

ERASMUS: THE THEOLOGY OF THE SACRAMENTS. *J. B. Payne.* Knox. 341 pp. \$10.95.

Dr. Payne was right to start this book by asking whether Erasmus really had any theology. In a strict systematic sense the answer is largely no, but

having a fierce antipathy to scholastic speculations and a deep adherence to a *philosophia Christi* Erasmus related his theology to practical living, to simplicity, and to a critical use of texts. Payne sees his anthropology as neo-platonist, and in Franciscan manner he sees grace flowing with, rather than through, sacraments. Erasmus accepts all seven RC sacraments but thinks only baptism indispensable. As for authority, when pressed Erasmus seems to retreat into the authority of the church, but by no means absolutely. He was too keen a humanist not to share in the critical search for, and high valuation of, antiquity. Probably Erasmus could not produce a consistent theology of authority, but he might loosely be described as wanting greater freedom for criticism within the orbit of Rome, but very much within it. Dr. Payne has opened up a new field in this doctoral study, and the guiding hand of Oberman in late medieval thinking is apparent from time to time.

THE DUTCH IN THE SEVENTEENTH CENTURY. *K. H. D. Haley.* Thames & Hudson. 216 pp. £1.25.

Professor Haley covers in this attractively illustrated book the period from the Union of Utrecht in 1579 to the Treaty of Utrecht in 1713. It is a period of greatness for the Dutch, throwing off the yolk of papist Spain, establishing a lead both in shipbuilding and seamanship with Admirals like Tromp and Ruyter, prospering in trade, seeking out the Dutch East Indies; on the religious front there was the Arminian dispute growing into the battle of the Remonstrants, but Holland remained Calvinist in general with an unusually tolerant attitude to Anabaptist, near heretics, and even Free Thinkers as well as RCs which accounts for the very different ethos of modern Dutch Romanism; on the cultural front learned universities like Leiden, fine printers like the Elzeviers, thinkers like Grotius, painters like Rembrandt. They are all here, and the Dutch tolerance meant an influx of refugees from Huguenots to Englishmen like Locke, and also a certain exodus such as the Pilgrim Fathers. Then artistic creativity dried up, economic advance slowed down, and political power declined all towards the end of the period, but even then the Netherlands remained a great cultural crossroads for many avenues of culture European and beyond. All this is well covered in Professor Haley's book.

TWENTY-SIX HYMNS. *F. Pratt Green.* Epworth. 64 pp. £0.40.

These hymns somehow seem to reflect the situation of Methodism today—a departure from the evangelical theology of Wesley and a rather untheological concern for a vague 'love' and 'caring' for the world. The idiom is certainly modern, and the tunes for the most part excellent (several traditional ones adapted and some by noted modern or recent composers), but the theology is spineless. No.3 on the Glorious work of Christ is devoid of theology save for an implied universalism, The Communion offertory hymn speaks of sacrifice, The Easter and Christmas hymns are similar, without the triumphant Christian message and instead rather sentimental in a modern sense, especially the Christmas one. The best is the Jericho Road, and significantly that is just saying one simple thing without attempting to speak any profound theology. We cannot honestly believe that these are great hymns that will last. They reflect the confusion of so much modern theology.

BRIGHT ESSENCE: STUDIES IN MILTON'S THEOLOGY. *W. B. Hunter, C. A. Patrides & J. H. Adamson.* University of Utah Press. 181 pp. \$7.95.

This book consists of reprinted essays (slightly revised) all on the theme of rehabilitating Milton theologically from the charge of Arianism which has remained the general opinion since the discovery of a MS of his *Christian Doctrine* in 1823. At least it was the received opinion until in the last decade or so various scholars have started to question the assumption, and these three scholars are now convinced it was wrong and that much Milton scholarship needs radical rethinking.

JULIUS PFLUG: CORRESPONDENCE VOL. 1. *Edited by J. V. Pollet.* Brill. 593 pp. n.p.

Julius Pflug is not as well known in Britain as he ought to be, and partly because his works are so inaccessible. This is the first of a large three volume edition of his letters prepared by Dr. Pollet of Strasbourg who has already handled Bucer's correspondence with no little competence. The book itself is a magnificent one, replete with many illustrations plates, and slipcase. The period covered in this volume is 1510-39. Pflug was an irenic German RC who became a prelate and took part in such influential discussions as 1541 Ratisbon. Like many liberal Romans he had studied in Italy and imbibed its freer atmosphere. The Pflug letters are to be found today mainly in Zeitz, Dresden and Gotha. (Pflug became bishop of Naumberg though that is outside the period of this volume.) The letters cover a wide range of people, the usual humanist interests in letters (Erasmus, Meeanchthon), correspondence with Lutherans (Camerarius), with German Princes like Duke George the Bearded, with other liberal Romans like Sadoleto, etc. Pollet's editing is superb; very full French introductions setting the scene and describing Pflug's life; the letters themselves are Latin or some in German. This volume is a great boon to scholars of the Reformation.

THE EARLY VICTORIANS 1832-51. *J. F. C. Harrison.* 195 pp. **MID-VICTORIAN BRITAIN 1851-75.** *G. Best.* 316 pp. Both Wiedenfeld & Nicolson. £4.

These books represent the second and third in Professor Hobsbawm's *History of British Society* series. They are intended to be general surveys of society. Professor Harrison starts with the Reform Bill and ends with the Great Exhibition. It was of course the age of the industrial revolution and the aftermath of the evangelical revival. Harrison's interest in religion is largely sociological but his chapter is fair; it was a religious age, not that everyone went to church (they manifestly did not), but 'Protestant evangelicalism was a basic ingredient in the dominant ideology' (p. 133). Professor Best writes on a larger scale. He sees 1873 as the turning point economically. The really poor stayed poor, but those above the poverty line partook increasingly of the nation's growing prosperity. This period was riddled with class-consciousness but yet no one was very clear exactly how it was to be defined. It was just accepted. Professor Best has produced an admirable book, admirable not so much for brilliant originality (the author eschews that) but for a brilliant synthesis of much modern scholarship and an honest willingness to admit ignorance and uncertainty in certain areas.

LETTERS AND DIARIES OF J. H. NEWMAN VOL. XXII. *Edited by C. S. Dessain.* Nelson. 376 pp. £7.50.

Father Dessain of the Birmingham Oratory continues his invaluable work of placing newly edited Newman letters before the scholarly public. This edition is a superb one and will certainly be definitive. Vol. 22 runs from July 1865 to December 1866. The subjects covered are really two; first the main one, of the conflict between Pusey and the extremers ex-Anglicans, to which Newman replied gently. The topic in question was Mary, but Newman was somewhat embarrassed by fanatics like Ward and Manning. The second subject is the recurring one of RC mission work at Oxford. Here Newman is seen trying to stall off the challenge of a difficult task he did not want to undertake.

THE CONSTRUCTIVE REVOLUTIONARY: JOHN CALVIN AND HIS SOCIO-ECONOMIC IMPACT. *W. F. Graham.* John Knox. 251 pp. \$7.95.

Dr. Graham is concerned that men should appreciate the revolutionary aspect of Calvin's social thinking, and that is right. But he rather protests too much, for serious scholars do not think of Calvin himself in terms of the five points of Calvinism and serious scholars are not unaware of the long dispute over the Weber thesis. Once the reader can get through the angry young man protests and the occasional tendency to preach, this is an attractive scholarly piece of work showing how Calvin worked in Geneva, how he applied his Reformed faith to the everyday life of the City state, to wages, to the magistracy, to law making, to business, to the printing industry, but a section headed Calvin's political blunders is enough to remind us that this is no hero worship, even though Graham plainly thinks Calvin a liberating influence and a revolutionary one. One just wonders if Graham's rather dramatic concern to speak to the world today has not led him to overlook Calvin's conservatism and whether he would not have been better advised to separate out his thesis from his tract for the times.

IN SEARCH OF FOUNDATIONS: ENGLISH THEOLOGY 1900-20. *T. A. Langford.* Abingdon. 319 pp. \$6.95.

The early years of this century are largely uncharted (in detail at any rate) waters theologically, not that English theology was very virile at the time. The great Cambridge trio of Lightfoot, Westcott and Hort were a spent force, the impact of liberalism was still being felt, Gore's kenotic theory was thought (wrongly as it increasingly seems) to have solved critical problems for the heirs of the Tractarians, and the Evangelicals had largely retreated into pietism or capitulated to liberalism. Dr. Langford looks at three main areas: authority, the church and christology. On authority, among the non-conformists Forsyth tried to rest authority on soteriology and Oman on creation; among churchmen Sanday believed in disciplined use of reason, Bethune-Baker and Gwatkin the combination of creeds and Bible and liberal criticism (=reason), while Gore brought in the church more. No one really solved the problem. The question of the church was mainly a clash between various post-Tractarian views and attempts to synthesise them with more Protestant ones (e.g. Moberley) and liberal views which resisted Tractarian views of bishops. In christology kenosis dominated through Gore and Forsyth, with Temple being influenced by them. Dr. Langford

covers the ground thoroughly and opens up this area in rather greater depth than previous studies.

DISSENT IN POLITICS 1780-1830. *R. W. Davis.* Epworth. 268 pp. £5.

Professor Davis of St. Louis, USA, has written the story of William Smith, who was an MP and a considerable influence in dissenting politics and liberal causes. His major concern was religious liberty, scarcely surprising for an early nineteenth century nonconformist MP. Whether tolerance and lack of dogmatism are always virtues is an open question which our age is not well fitted to judge, but Davis has given us an important study of a neglected figure, whose closing years were crowned with personal poverty but the triumph of his cause in the Repeal of the Test and Corporation Acts in 1828.

THE SOCIOLOGY OF RELIGION: V. TYPES OF RELIGIOUS CULTURE. *W. Stark.* RKP. 453 pp. £5.

Werner Stark of Fordham University, USA, has already written four volumes and this one completes his series. His study is a fascinating and important survey of how Rome and Geneva affect cultural attitudes, ending up with a demonstration that religion is needed in every society to complement and balance man's material interests. RCs create and reflect a culture in which symbolism is strong; in the manner of the ancient philosopher RC culture looks at things not as they are but in terms of the reality behind them. Reformed culture by contrast stresses man's domination over the universe and is concerned for reality not for symbolism. Stark sees Calvinism as leading to a worldview where science and technology predominate. An important book but not easy reading.

THEIR SOLITARY WAY: THE PURITAN SOCIAL ETHIC IN THE FIRST CENTURY OF SETTLEMENT IN NEW ENGLAND. *S. Foster.* Yale. 214 pp. £3.75.

Foster's account starts with Governor John Winthrop landing his Puritan settlers in 1630 and ends a century or so later. These early New Englanders shared in the European Puritan heritage and yet they developed, largely unwittingly, their own innovations as they worked in a totally new culture. Foster is careful to show that Puritanism contained many strands, some of them ultimately self-contradictory—traditional and radical, voluntary and authoritarian, etc. He finds that the Puritan ethic, which he gets as much from diaries as formal treatises and sermons, just merged into a new American way of life. It did not come to an end, but gradually grew more and more diffused, weakened by the very institutions it had created.

THE PURITAN EXPERIENCE. *O. C. Watkins.* RKP. 270 pp. £3.75.

Mr. Watkins lectures in education at Leicester University. In this work he has made a detailed study of Puritans from their own autobiographical works. Here the well known like Bunyan and Baxter meet up with the less well known and those who can only be described as very much fringe Puritans, the Quakers. Autobiography, like everything Puritan, had a theological purpose; in this case it was to get across the Puritan way of life, its earnestness, its concern to tackle sin and seek out holiness. Mr. Watkins has made a

detailed and sympathetic study, and one which no student of Puritanism should miss.

MEDIEVAL HISTORY IN THE TUDOR AGE. *M. McKisack.* OUP. 180 pp. £2.25.

The concern of this book is to trace through the sixteenth century the interest in the medieval past. Miss McKisack starts with those pioneer antiquaries Bale and Leland, and records what they rescued from Henry's plundering of the abbeys. Then she considers Matthew Parker who combined personal antiquarian interest with patronage of others' interests and the archbishopric of Canterbury. She covers early survey-conductors like Stow, and others like Polydore Vergil who edited *Gildas*, and Edward Hall whose chronicle is still valued by scholars, and finally local historians like Carew who surveyed Cornwall. The book makes a comprehensive overall survey of the field as a whole.

HENRY VIII: THE MASK OF ROYALTY. *L. B. Smith.* Cape. 328 pp. £2.95. **HENRY VIII AND HIS COURT.** *N. Williams.* Wiedenfeld & Nicolson. 271 pp. £3.

Here are two attractively produced and illustrated books on Henry VIII. Professor Baldwin Smith has a breezy style which manages to combine scholarship with readability. He thinks Henry a competent administrator, cautious and rather pedantic, but deteriorating into a neurotic tyrant with advancing age and declining health. Mr. Williams of Public Records fame, is more concerned to catch the atmosphere of the court and of the whole Henrican era; this he does very well. His level is more popular than Smith's but behind his writing lies a wealth of reading and documentation.

THE BROADMAN BIBLE COMMENTARY: 4. ESTHER-PSALMS. 464 pp. 11. 2 CORINTHIANS-PHILEMON. 388 pp. Both Marshalls. £4.50.

These two volumes continue the American Southern Baptist Broadman Press series planned to cover the whole Bible. The level is semi-popular, the text RSV, the series committed to Christ-centred approach and emphasising redemption. Eight commentators are involved in the NT volume, and five on the OT one. There are short introductions which state some critical problems, e.g. the authorship of the Pastorals which are then answered in a conservative way. With the OT Bjornard admits he cannot see the overall purpose of Esther, three authors write on Job spending considerable time on the literary form and concluding that the book is more than just about suffering, while J. I. Durham thinks the Psalms are anonymous. These two volumes will be welcomed by those who want to build up a complete Bible commentary set which blends evangelical exposition with a background knowledge of critical problems.

THE BIBLE AND THE ANCIENT NEAR EAST. *R. de Vaux.* DLT. 284 pp. £4.50.

The passing of Roland de Vaux was a cruel blow to OT scholarship, as indeed was that of W. F. Albright at nearly the same time. Both had contributed much to bringing OT scholarship back to archaeologically earthed sanity after some of the wilder flights of speculative fantasy earlier on. These essays are not new; they were collected in France into a book

five years ago, and now are most welcome in English. The oldest goes back a good many years. All are on OT or related subjects save the final ones on Lagrange, and all reveal the author's wealth of Near Eastern background knowledge which he brings to bear on the Bible. Perhaps the most fascinating shows de Vaux analysing the way documentary pentateuchal criticism has crumbled away. De Vaux worked critically within the method of criticism but always with a healthy respect for the biblical narrative. And because of that his work will last and this volume will be invaluable to students and ministers.

THE SONG OF SONGS. *C. Soares.* RKP. 161 pp. £2.80.

This book is quite literally an exercise in the fantastic, Mr. Soares being convinced that the biblical book is a complicated coded message which can only be understood by means of the Cabala. He blames the Rabbis for having allowed the secret of the Cabala to be forgotten. As an exercise in the fantastic the book is intriguing. As a serious commentary it is a non-starter.

THE CHURCH OF IRELAND. *D. H. Akenson.* Yale. 413 pp. £6.95.

Mr. Akenson is mainly concerned about what churchmen in Ireland actually did between 1800 and 1885 rather than what they believed. He examines the eighteenth century background, pluralistic evils, the lack of control over idle bishops, the lack of contact between parish clergy and bishops, and the jumble of cathedral procedures. Mr. Akenson sees the change broadly in terms of a switch from hierarchical government to a combination of hierarchical and democratic control, with laity firmly brought in. (He is firm on the importance of the laity.) His conclusion is that the changes in the nineteenth century were far greater than at the Reformation even, and his book certainly justifies the subtitle of Ecclesiastical Reform and Revolution.

DANIEL HEINSIUS AND THE TEXTUS RECEPTUS OF THE NT. *H. J. de Jonge.* Brill. 69 pp. 8 guilders.

In this little monograph the author shows that Heinsius wrote the preface to the 1633 Elzevier Greek NT, that he almost certainly edited the text, and possibly that he edited the earlier 1624 text for Elzevier. This is a valuable contribution to Dutch Bible editions and bibliographical history.

THE POPULUS OF AUGUSTINE AND JEROME. *J. D. Adams.* Yale. £6.

Professor Adams is concerned with the patristic sense of the community, and this (two thirds of his complete thesis) book seeks to lay out the evidence (much of it in the appendices, some of it produced from a computer) on which scholars can determine some long disputed issues. Adams studies the use of *populus* for human beings (occasionally angels) with a destiny and moral character, a *populus Christianus*, a wider *populus Dei*, a civil *populus*, a Roman *populus*, and *populus* as related to the church idea. Adams is not so concerned with conclusions though he suggests he may have some later on for publication. Here he wants to clear the ground and lay out the data, and he makes no secret of the fact that he wants to rehabilitate Jerome as a subject for serious study and not merely from a narrow biblical scholarship angle.

PRAISE THE LORD. Edited by J. Ainslie, S. Dean & P. Inwood Chapman. 388 pp. £3.50.

Liturgical change within the Roman fold has been so fast that within the last few years a new edition of this RC hymnbook has been forthcoming after only five years. It has virtually doubled its size, and certainly expanded its style to cater for all tastes. For instance, the number of Gelineau arrangements have been cut not out of dislike but to provide way for other types of psalm tunes. Much of the music here is related to the mass, but much of it is borrowed Protestant music. Certainly this hymnbook is evidence of rapid change and advance in singing among the RC church.

SAMUEL DAVIES: APOSTLE OF DISSENT IN COLONIAL VIRGINIA. G. W. Pilcher. University of Tennessee. 229 pp. \$9.75.

Professor Pilcher of Colorado has been busily rescuing Samuel Davies from undeserved oblivion, and the enterprise is to be commended. Davies, like so many clergy in pioneering frontier positions was a bit of everything; he was primarily a preacher, and dominated his local presbytery, but he was also a successful fundraiser (across in Britain), a poet, a crusading pamphleteer, and he laid the foundations for what we now know as Princeton University. There was a somewhat rough anti-Anglican hue to his rugged Presbyterianism, and one of his major crusades was for religious toleration, and by implication to erode the privileged colonialist position of Anglicanism. This is an invaluable study of Davies to go alongside the author's earlier *Samuel Davies Abroad*.

PEOPLE MOVEMENTS IN S. POLYNESIA. A. R. Tippett. Moody. 288 pp. \$6.95.

Dr. Tippett is an Australian, now teaching in the USA but with years of experience in Polynesia. His book is a careful evaluation of four main areas in Tahiti, Samoa, Tonga and Maoriland, how the churches grew there, structure problems, indigenisation, hindrances to the Gospel, the effectiveness of the churches, etc.

PROHIBITIONS AND RESTRAINTS IN WAR. S. D. Bailey. OUP. 194 pp. £1.

Sydney Bailey is a well known Quaker specialist in international law, and in this paperback he looks quickly at various Christian interpretations in history and then at current questions of arms control and the humanitarian problems in war. Despite its horrid paper (very un-OUP-like in an expensive paperback) the work is important, and it is particularly useful to have an ecumenical expert with some sense of history who does not imagine that every problem is a new one. In fact the problem of the just war has hardly changed at all, merely the application of the same basic principles. Mr. Bailey is rather stronger on contemporary problems than he is on history. For instance, on Protestant thinking, he just picks up Luther and Calvin without considering how they agreed with almost every other major Reformers—Bullinger, Cranmer, Martyr, etc.—and then the change that came through Beza, Mornay, Hotman on the continent and Knox in Scotland all of which are crucial to the understanding of a major change in second and third generation thinking of the Reformers; all this latter is not even mentioned. That is a pity because what is a good book could have been a lot better with more

adequate historical basis, and with a historical setting which illustrates all the relevant principles. It is a pity too that he does not deal more with revolutionaries, but all the same this is a goodish book by an acknowledged expert.

ERASMUS AND THE SEAMLESS COAT OF JESUS. *Translated by R. Himelick.* Purdue. 222 pp. \$6.25.

Professor Himelick here translates Erasmus' *De Sarcienda Ecclesiae Concordia* (1553) a treatise aimed somewhat forlornly at restoring the peace of the church, and then he adds at the end a selection of letters, some of them extracts but all on the same theme. The whole makes a useful volume helpfully annotated, but it reveals that Erasmus never could understand the Reformation disputes. His simple *philosophia Christi* (really simplistic rather than simple) never understood justification and the shattering Reformation conflicts. Himelick's introduction shares something of Erasmus' blindness at this point, for amidst a useful historical background he frequently and monotonously intrudes judgments about doctrinaire theories, cacophonous disputings, etc. That is not helpful and tells us far more about Himelick's prejudices than about Erasmus or the sixteenth century. Purged of its rather facile value-judgments this could make a first class book. Perhaps it will in a revised format.

UNDERSTANDING THE OT. *Edited by O. J. Luce.* 191 pp. THE MAKING OF THE OT. *Edited by E. B. Mellor.* 214 pp. CUP. £2.20 each.

These two OT introductory volumes to the *Cambridge Bible Commentary* series based on the NEB and aimed at schools and colleges are competent distilling of standard liberal positions. Miss Mellor's book is fair to form critics, JEDP, and more recent biblical archaeology approaches. She concentrates with her helpers on describing more than evaluating. The Luce book has more about archaeology and OT background, but what one wonders is whether these books are going to make scripture teaching come alive in schools. One fears the restrictions of liberal approaches and an inability to see a specifically Christian content to the OT.

EXODUS. *R. E. Clements.* CUP. 248 pp. £2.20.

Dr. Clements provides a simple commentary on the NEB text which is printed out in full. The *Cambridge Bible Commentary* Series is intended mainly for schools. The underlying premise of this volume is the old JEDP analysis but it does not intrude too vigorously. Rather a high percentage of the type is NEB text, but it will fill some gap till the Tyndale volume appears.

MARRIAGE TO A DIFFICULT MAN. *E. D. Dodds.* Westminster. 224 pp. \$5.95.

The difficult man is Johnathan Edwards whom Mrs. Dodds thinks is a kind godly family man not the stern theologian most people imagine. Mrs. Dodds is a former journalist who has taken up her pen again. The book has a racy journalistic style but she has eschewed the temptation to write an historical novel and she has done some serious researching. The result is quite a good book but with rather too much interest in pointing the psycho-

logical relevance today. But all the same it presents a portrait of a fine Christian family.

WHITE SECTS AND BLACK MEN IN THE RECENT SOUTH. *D. E. Harrell.* Vanderbilt. 161 pp. \$6.50.

Harrell is concerned to take types of white southern American Protestants attached to the more exotic sects (varying from evangelical pietists to the really exotic) and study their racial attitudes. He concludes that these Protestants are no worse and no better than the community from which they come, and in fact they simply reflect its racial attitudes fairly unthinkingly. The racial attitudes are largely traditional and conservative with most of the differences coming on the exotic fringes. Not the least valuable in this fascinating book is the final bibliographical chapter telling readers where to go for more information.

CRISIS AND ORDER IN ENGLISH TOWNS 1500-1700. *Edited by P. Clark & P. Slack.* RKP. 364 pp. £4.75.

Here is a collection of urban study essays, nine studies in all covering Coventry, York, Kent, Salisbury, Chester, and London. Fittingly Professor Hoskins writes the preface. The subjects treated are economics, the growth of a magistrates, oligarchy, politics and religion. The book is a detailed study of both continuity and change in English urban life. It is not easy reading for the non-specialist with all the charts and tables, but such detailed work in local areas is the only way to avoid generalisations and build up accurate scholarship, and thus it is greatly to be welcomed.

CHRISTIAN REUNION: HISTORIC DIVISIONS RECONSIDERED. *J. S. Whale.* Lutterworth. 141 pp. £2.50.

Dr. Whale's 1970 Congregational Lectures are a strange mixture. They obviously have scholarship behind them. They quote Latin and German, yet they have no footnotes, and only potted bibliographies which sadly reveal that this is an old man's book. Whale has begun a far more important task than he realises, that of trying to apply history to ecumenism. That is urgently needed to get beyond the naive but arrogant ecumenical dismissal of past Christian conflicts as irrelevant disputes of long ago. Whale makes some good points in relating Christology to the eucharist and in stressing that Geneva and Wittenberg are not as far separated as some imagine. Yet his considerable historical knowledge seems to desert him in the final section where he tries to tackle contemporary problems. He just paddles along in the wake of current fashions, revealing that his ecumenical interests have trampled down his historical theology. What might have been a good book ends up as a book for no one in particular, too difficult for the ordinary reader, and too facile for the scholar.

PATTERNS OF CHRISTIAN ACCEPTANCE. *M. Jarrett-Kerr.* OUP. 342 pp. £4.50.

Until very recently missionary history was almost entirely written by westerners. Now a westerner (in this case a Mirfield father) has tried to collect together the reaction of indigenous Christians to western missionary outreach. He has taken the modes of acceptance of missionaries as seen through the lives of indigenous Christians; he admits a certain arbitrariness

in his selection, but he has tried to cover most of the world and to see missions at various stages of development. The result is an impressive collection of material, not new but newly gathered together in this kind of arrangement, and it is likely to add a further dimension to western missionary reading.

DEATH, HEAVEN AND THE VICTORIANS. *J. Morley.* SV. 208 pp. £5.

It is always said that the Victorians were obsessed with death, and certainly a glance through this handsomely illustrated book will show that they took a good deal of trouble with the ceremonies connected with death. The pomp and pageantry are impressive. Mr. Morley works through the paraphernalia of death as found in museums, attics, cemeteries, etc. Here we have listed the funeral etiquette, the clothes, the endless mementoes and souvenirs stretching to the most unlikely items like a teapot and a handkerchief embroidered with tears. Finally comes the introduction of cremation.

A CHRISTIAN AMERICA: PROTESTANT HOPES AND HISTORICAL REALITIES. *R. T. Handy.* OUP. 282 pp. £3.60.

American church life, at any rate of mainstream churches, is in something near chaos at the moment. That is well known, though the situation is often more euphemistically described. Professor Handy seeks to study the background of this, and in particular the idea of a Christian civilisation in a country where church and state are constitutionally separated. He starts early on with the constitutional separation precluding anything on the European Protestant models, but concentrates especially on the nineteenth century when many US Protestants believed voluntary methods could achieve a Christian America. The dream probably reached its zenith at the turn of the century but has of course long since faded away. Professor Handy has traced through the way in which the idea of a Christian civilisation arose, changed, became a burning concern and then finally faded.

THE LIFE OF MARY BAKER EDDY. *G. Milmine.* Baker. 494 pp. \$5.95.

Though written by a freelance writer and originally appearing in serial in *McClure's Magazine*, this out of print work is welcome back as a reprint with a new introduction by Dr. S. Hudson. The book first appeared about the turn of the century, and is an important part of the history of Christian Science, Eddy and her contemporary background.

BOOK BRIEFS

Hardback

The Ancient World by R. K. Harrison, EUP, 162 pp., £0.55, is a useful and attractively illustrated attempt to portray the outlines of ancient Near Eastern history from the time of the Sumerians until the birth of Jesus Christ. In **Opening the Bible**, Allen and Unwin, 84 pp., £1.75, Thomas Merton, who was a Trappist monk, sees the Bible as a dialogue between God and man and examines the effect it has upon people. Two psychologists, one of them a minister, have reduced the words of the Bible to about one quarter while still trying to keep the meaning in **The Abbreviated Bible**, by J. L. McCary and M. McElhaney, Van Nostrand Reinhold, 695 pp., £5.50. If it had to be done it is quite well done but will it not confuse more people than it helps? The veteran Bible teacher Herbert Lockyer has given us another volume in the 'All' series—**All the Apostles of the Bible**, Pickering and Inglis, 278 pp., £2.30. Dr. Martyn Lloyd-Jones provides another volume of his sermons from Westminster Chapel in **God's Way of Reconciliation, Studies in Ephesians 2**, Evangelical Press, 380 pp., £1.80—a bargain indeed! From a quite different quarter comes **A Catholic Dictionary of Theology**, Vol. III, Nelson, 399 pp., £7.50, which deals at reasonable length with a limited number of topics from Hegel to Paradise in a post-Vatican II spirit. Some of the more progressive results of the Council find expression in **New Catholic Hymnal**, compiled and edited by Anthony Petti and Geoffrey Laycock, Faber Music, 374 pp., £2.50. The selection is ecumenical and many well known hymns are brought up to date with 'you' for 'thou' etc. Frank Cass and Co. have produced a second edition of **Eleven Years in Central South Africa** by Thomas Morgan Thomas, 418 pp., n.p. The first edition by this pioneer missionary in Rhodesia came out 100 years ago. More modern stories of danger and suffering in the name of Christ are found in **Exile** by Go Puan Seng, Michael Joseph, 224 pp., £2, describing life in the Philippines during the Japanese occupation and **Christ or the Red Flag** by Michael Wurmbbrand, Hodder, 158 pp., £1.50. In this Pastor Wurmbbrand's son shows how he fared under the communist government of Rumania. **A Study of Tyndale's Genesis** by E. W. Cleaveland, Shoe String Press, 258 pp., \$10 is a reprint of a 1910 Yale thesis comparing Tyndale's text with Coverdale's and the AV. **Durer's Apocalypse**, compiled by K. A. Strand, Ann Arbor, 40 pp., n.p., is a facsimile of the 1498 German and 1511 Latin texts with a few samples of Durer's woodcuts. B. Reker's book **Benito Arias Montano**, Brill, 199 pp., £5, is about a Spaniard of the late sixteenth century with Erasmian-type ideas. **The Dissolution of the Monasteries** by Joyce Youings, Allen and Unwin, 264 pp., £3.50, is a very useful collection of documents to illustrate the issues involved. **The High Victorian Movement in Architecture 1850-1870**, by S. Muthesius, RKP, 252 pp., £5.75 deals mainly with the origins of this short but influential movement. **The Knife Edge of Experience** by Rosemary Haughton, DLT., 168 pp., £2.25, contains six chapters of RC theology written from experience of church life by a popular RC journalist. Helen Gardner has edited an attractive volume in the series of Faber anthologies, **The Faber Book of Religious Verse**, Faber, 377 pp., £3.75, covering the whole span of Anglo-Saxon history. An American scholar, J. S. Harris, has given a useful work of reference in **Government Patronage of the Arts in Great Britain**, University of

Chicago Press, 341 pp., £4.20. **The Kingis Quair** is a poem thought to be by James I of Scotland and is edited by J. Norton-Smith from a Bodleian MS, OUP, xxxviii + 92 pp., £1.50. M. F. Bond has provided an invaluable **Guide to the Records of Parliament**, HMSO, 352 pp., £3.25. **Renaissance Studies in Honour of Hans Baron**, edited by A. Molho and J. A. Tedeschi, N. Illinois, 874 pp., \$25 has thirty-six essays ranging from the Middle Ages to the seventeenth century. Two further books in the same field are **The Renaissance and Mannerism in Italy**, 252 pp., and **The Renaissance and Mannerism Outside Italy**, 220 pp., both by Alastair Smart, Thames and Hudson, £2.50. P. J. French has given a solidly professional study of **John Dee: The World of an Elizabethan Magus**, RKP, 243 pp., £3.75. **The Last Voyage of Drake and Hawkins**, edited by K. R. Andrews, CUP, 283 pp., £6, is a skilful selection of material from English and Spanish sources. **The Medieval Statutes of the College of Autun** have been edited by D. Sanderlin, University of Notre Dame, 117 pp., n.p. **English Cathedrals in Colour**, B. Little, Batsford, 160 pp., £2, is a most pleasing book arising out of a university lecture course. R. Cecil has provided an interesting and important study in **The Myth of the Master Race: Alfred Rosenberg and Nazi Ideology**, Batsford, 266 pp., £3. **Handbook of Reason** by Dagobert D. Runes, Philosophical Library, New York, 200 pp., \$6.00 is full of trenchant expressions of rationalist opinions. **Mighty Men of Valour** by Kenneth Allen, Colin Smythe, 207 pp., £2.50 is a retelling of some of the more exciting stories from the OT together with background notes.

Paperback

Amazing Grace by M. L. Loane, Lakeland, 123 pp., £0.90 provides 14 devotional studies in St. Paul by the Archbishop of Sydney. **You're out of date, God** by B. Jurgensen, Marshalls, 79 pp., £0.50 is a trendy but at times shrewd take off of excuses for not being Christian. It is transatlantic and very expensive. Elegant reprints from Marshalls include **The Great Physician** by G. Campbell Morgan, 398 pp., £1.50, **Bible Characters OT and NT**, 446 + 480 pp., £1.50 each, and an import from Singspiration, **USA The Story of Christmas** by J. W. Peterson, 64 pp., £0.50 contains new Christmas music. **Reason and Emotion** by J. MacMurray, Faber, 286 pp., £1.10 is a reprint of a book dating from 1935. **Penguin Dictionary of Archaeology** by W. Bray and D. Trump, 269 pp + maps, £0.50 is an attractive addition to the Penguin range covering archaeology from OT times to recent ones, and complete with illustrations. It is intended for the general reader. **A Complete Descriptive Guide to British Monumental Brasses** by R. le Strange, Thames & Hudson, n.p., £1 contains a short introduction on the history and background and then a list by counties with a few special cases listed at the end. The book is an attractive *vade mecum* for enthusiasts but a good index would have widened its appeal to scholars. **Edwardian England** by J. Read, HA, 54 pp., £0.36 catches the mood of its subject matter very well and is illustrated with *Punch* linedrawings. **The Street People**, Hodders, 64 pp., £0.50 contains selections from the Berkeley underground Christian paper *Right On*. **Wycliffe and English Nonconformity** by K. B. McFarlane, 188 pp., £0.35, **Machiavelli and Renaissance Italy** by J. R. Hale, 190 pp., £0.35, and **Constantine and the Conversion of Europe** by A. H. M. Jones, 255 pp., £0.40

are all well proven older works reproduced in the new Pelican *Teach Yourself History* series. **The Fire of Love** by Richard Rolle translated by C. Wolters, Penguin, 192 pp., £0.35 is a paperback edition of an important medieval English mystic's writings. **The Space between the Bars** by D. Swann, Hodders 160 pp., £0.45 is now in paperback, as is **The God who answers by Fire**, Hodders, 127 pp., £0.35. 1851 by A. Briggs, HA, 32 pp., £0.36 is a reprint of an earlier work only now with illustrations. **Local Record Sources in Print and Progress 1971-2** by J. Youngs, HA, 24 pp., £0.36 is an indispensable list for anyone using local records and wanting to know who is doing what among the many small local societies. **Encyclopedia of S. Baptists Vol. 3**, Broadman, \$9.95 is a comprehensive supplement updating the previous two volumes, and really covers all the development in S. Baptist thinking, organisation and development since 1956. The new material shows the growth of this energetic US denomination, its leading personalities, and 47 pages of photographs are provided. **Living Churches** by J. Williams, Paternoster, 144 pp., £0.50 represents a plea for lay leadership, elders and deacons, from an ethos which is fundamentally Free Church. **Preparing for Teaching** edited by P. May and C. Holloway, IVP, 46 pp., £0.18 is a Christian introduction designed to help those considering teaching. In **The Early Earth**, Evangelical Press, 144 pp., £0.45, J. C. Whitcomb Jr. takes the six days of Genesis 1 literally and rejects both secular and theistic evolution. **He is Everything to Me** is a lively modern exposition of Psalm 23 by Ian Barclay, Falcon, 96 pp., £0.30. Henry Walter have reprinted the work of the late Dr. Campbell Morgan on **The Spirit of God**, 237 pp., £0.75. C. A. Burland in **The Way of the Buddha**, Hulton, 61 pp., £0.60, has provided a simple introduction to Buddhism for children. **Understanding Their World** by Margaret Kitson, Lutterworth, 80 pp., £0.75 is an attempt to use new methods of religious education without losing its religious content. In **Paulossie**, SU, 64 pp., £0.35, Carole Briggs tells stories from the land of the Eskimo with an evangelistic intent. Two volumes of autobiography by Lilian A. Walsh are reissued by Henry Walter, **My Hand in His**, 63 pp., £0.30 and **Wonderful Name**, 125 pp., £0.42. Addresses at a recent meeting of the British Evangelical Council are found in **The State of the Nation** by D. M. Lloyd-Jones, 28 pp., £0.15, **The State of the Church** by Roland Lamb, 16 pp., £0.12 and **The Whole Truth** by Paul Cook, 31 pp., £0.20, and in the last two Evangelicals in the mainstream churches come under fire. 'O foolish Anglicans, who hath bewitched you?' David R. Smith's paper at the Puritan Conference of 1968 is printed as **John Fletcher, An Upholder of Holiness**, Rushworth, 20 pp., £0.15. Pickering and Inglis have reprinted A. T. Pierson's nineteenth century biography **George Muller of Bristol**, 381 pp., n.p. **Prophet of Penitence: Our Contemporary Ancestor** is a lecture by John McIntyre to commemorate the centenary of the death of J. McLeod Campbell, Saint Andrew Press, 22 pp., £0.25. **The God Who Speaks**, Grosvenor Books, 46 pp., £0.25, is an abridgement of B. H. Streeter's work by Roger Hicks. **God's Kingly Rule** by H. W. Chatfield, Chatfield Applied Research Laboratories, 154 pp., £0.90, is quite a useful work about the Kingdom of God in the gospels. The Scripture Union continue their series of Bible Characters and Doctrines with the combined volume on **Elkanah to David** by E. M. Blaiklock, and **The Holy Trinity** by G. W. Grogan, 126 pp., £0.35. C. R. Hensman's **Sun Yat-Sen**, SCM, 123 pp., £0.50, tells the story of a Christian who became the first President of the Chinese People's Republic.

The Steps of Bonhoeffer, Macmillan, 106 pp., £1.50 is a beautifully illustrated pictorial album of the life of the famous German Christian martyr by J. M. Bailey and D. Gilbert. **Divorce**, Falcon, 20 pp., £0.08, is a reprint of an article in *The Churchman* in 1971 by John Stott. **Comfort in Sorrow**, Falcon, 16 pp., £0.05, is a reissue of the Crusade booklet by the Bishop of Norwich. In **Dragon Year**, SU, 159 pp., £0.40, Martyn Halsall provides an allegory based on a tale of magic somewhat in the Narnia tradition. From the same publishers there are two more books by John Eddison. In **The Troubled Mind**, 125 pp., £0.35, he gives a kind of first-aid manual for the Christian life. **To Tell You the Truth**, 95 pp., £0.35, is a clear and simple explanation of the Apostles' Creed. **Eat, Drink and Be Merry** by Ronald C. Starenko, Concordia, 75 pp., n.p., is a book about the Eucharist by an American Lutheran pastor. Recent books from Galliard include **Unto the Least of These** by David Haslam, 36 pp., £0.33 seeking to bring home the responsibility of Western Christians for action in the world. **Mark 71**, 62 pp., £0.44, is an attempt by Kenneth Lawton to translate the second gospel very much into the twentieth century. **Sound Seventies**, by Tony Jasper, 60 pp., £0.49, shows the sort of thinking which lies behind today's pop songs. **A Choice of Scottish Verse 1470-1570**, introduced by J. and W. McQueen, Faber, 224 pp., £1.50 covers a tumultuous century of Scottish history. **Tudor Interludes**, edited by P. Hoppe, Penguin, 434 pp., £0.60, provides a useful introduction to Tudor drama. Sir Frank Francis has edited a sumptuous volume on **Treasures of the British Museum**, Thames and Hudson, 360 pp., £1.75 which makes an excellent introduction to the BM. *Labor et Fides* continue with translations of German commentaries into French and two recent ones are H. Strathmann, **L'Épître aux Hébreux**, translated by Etienne de Payer, 137 pp., n.p., and Karl Barth, **L'Épître aux Romains**, translated by Pierre Jundt, 514 pp., n.p.